

1977 Romans

by R. B. Thieme, Jr. (enhanced notes)

This is still a work in progress (so far, I have listened to #1–648). I may possibly break this down into two sets of notes. Without any work being done here, these notes run in excess of 1300 pages (and 3080 pages by the end of chapter 14). I expect to have these notes completed perhaps mid-2024 (I am beginning with lesson #1 June 13, 2022; but putting together this document prior to taking notes has taken a month or two).

Updates (to be put in the list of doctrines): The Doctrine of Hope

1977 Notes of Romans Links							
Beginning of Document				Specials Contained in the Book of Romans			
Doctrines Taught in the Book of Romans				Lesson Index and Links			
1–100	101–200	201–300	301–400	401–500	501–600	601–700	701–758
Beginning of Notes				Translation of the Book of Romans			
What Are Enhanced Notes?				Berean Literal Bible			

If you are going to go through this entire study, it is best to listen to Bob's teaching while following along in the notes. For some of you, you want to look up a particular verse or passage and read Bob's take on it. That is fine. But the best way to study any book is from beginning to end.

I used the [Berean Literal Bible](#) is the starting point for each verse. When other passages outside of Romans are cited, I have used the ESV. I may have marked most of the BLB verses with ESV (these translations are not dramatically different). I realized that I messed up around lesson #470.

There is a text of these notes floating around, which I used as the base text. This original set of notes is surprisingly sparse, focusing primarily upon the text of Romans and the Greek behind the text (as well as Bob's corrected translation). At the end of each chapter, there are references to the doctrines covered in the chapters, doctrines for which notes are not provided in the existing notes for Romans. I will integrate these doctrines back in, taking them out of Notebook1 or Notebook2 (which are existing notes of the doctrines given by R. B. Thieme, Jr.).

Bob's talking on *anything* outside of the book of Romans is generally not included in the existing notes for this chapter. The doctrines covered in the lesson, for the most part, are

not included in these notes, but there are two notebooks of doctrines which will be referenced when a doctrine is inserted from those notes. As has happened before, sometimes the doctrine notes from the notebooks will be a good match and sometimes not.

To go back and fill in many of these gaps is going to be a little over a two year project for me (but, I am expecting this to be a very fulfilling endeavor—this is my second time to hear this study). As a warning, unlike the sets of notes floating about, I do not tend to take word-for-word notes.

So, in general, the notes will not match up as well in the following ways: (1) when Bob goes off topic or makes an application to contemporary society; (2) his reviews of material previously taught; (3) the doctrines taught within the book of Romans. In the first two things, these are my notes, which I do not take word for word; and in the 3rd thing, I take a doctrine which often has been worked out over a period of years, so the doctrine might be complete and pretty good; but not necessarily an exact match to what Bob is teaching in the Romans series.

I made a few changes to the notes in general. Each doctrine will be found only once in this study, all placed with the same lesson. Later lessons which continue or repeat this doctrine will be linked to where that doctrine was placed. It took me until lesson #363 before I began to do this; so some doctrines may be repeated prior to that lesson.

When Bob concluded this study and went on to cover 2Thessalonians 2 in his Strong Delusion Thanksgiving special (which continued into December), he referred back to the Roman's study as the "end of an era." What appears to be the case is, Bob started in 1977 and worked on this straight through to 1979 with few if any detours into specials or other studies (for lengthy studies, Bob would occasionally stop, do something else, and then go back and pick up that study where he left off—that does not appear to be the case for this 758 lesson study).

Sometimes when Bob repeats a doctrine, rather than writing it down a second time, I provide links to where it is found first. On some occasions, Bob may repeat a doctrine, but, also add a point or two; or elaborate on a point or two. This will become obvious on the first time that you read a doctrine while simultaneously listen to his teaching (which is what I recommend, as opposed to simply reading these notes).

As a personal note, I moved to Houston August 1978, when Bob was in the middle of this study.

What I add to these notes is a good base text (the BLB); a fuller approach to the Greek words (giving the English transliteration, the Greek word and the pronunciation as taken from Strong). I will repeat Bob's corrected translation at the end of these notes (it appears that he gave a corrected translation for all of Romans); and I have hyperlinked this study to make it easy to move around.

There is no substitute for *listening* to this study that Bob has done. Some people find it to be helpful to have these notes while listening (some may find them to be a distraction).

For whatever reason, Bob took 3 chapters in the middle of Romans and taught them at the end of the book of Romans. He also went back, from time to time, and re-taught a second or a verse. I kept Bob's lessons in order of his teaching, but shifted the existing text around to match his order of teaching (the existing text of his notes are in order of the book of Romans). At some point in the future, I would like to cover the book of Romans, and for my own study of it, the notes will be in the order of the book and its chapters.

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At some point, I may break this up into two sets of notes. It all depends on WP and how it is dealing with such a large document.

Specials Contained within the Study of Romans			
458	Psalm 23 • Romans (1977)	285–291	7
458	A Fortiori • Romans (1977)	153–168	16
458	Baptisms • Romans (1977)	189–190	2
458	Dynamics for Disaster • Romans (1978)	607–628	22
458	Spiritual Gifts • Romans (1978)	353–359	7
458	Jewish Panorama • Romans (1978)	555–758	204
458	Shield of Freedom • Romans (1978)	381–392	12

Links for Romans Notes		
Doctrines Taught in Romans	Lesson Summaries	Beginning of Notes
Romans Translation	Old Testament Translations	New Testament Translations

Doctrines Taught in Romans		
A–G	H–N	O–Z
A Fortiori Logic A Fortiori Logic (#2) The Basis for a Fortiori Argument Abraham as the Pattern for Old Testament Salvation Abraham's Salvation Abraham's Salvation—When Did It Occur? Abraham Sets the Pattern for Spiritual Maturity When Abraham was Saved—Part II The Seed of Abraham The Abrahamic Covenant Abraham's Sexual Prosperity	The Hardness of Pharaoh's Heart The Heart Heathenism The Historical Interpretation The Holiness of God — Summary The Convicting Ministry of God the Holy Spirit The Holy Spirit's Ministry in the Age of Israel The Seven Things That the Holy Spirit Does for Us at the Moment of Salvation Homosexual Conclusions Doctrine of Hope House Slave Principles Human Good Human Good Human Good and God's Justice	The Old Sin Nature Omniscience and Foreknowledge The Original Sin of Adam The Panorama of Israel (by R. B. Thieme, Jr.) Advancing Under the Gift of Pastor Teacher Paul and Rome Paul on the Law and Greek Drama Paul's Fourth Missionary Journey Paul's Misdirection Paul's Reversionism Pleasing God Doctrine of Plêroô Various Uses of Plêroô Positional Truth Prayer Pride Pride (Revised) The Priest Nation The Connection Between the Believer's Priesthood and His Ambassadorship Propitiation

A–G	H–N	O–Z
<p>Adam’s Sin is Imputed to All</p> <p>Adam’s Sin Imputed to Us at Birth</p> <p>Many Condemnations from Adam’s Original Sin</p> <p>Adjustment to the Justice of God</p> <p>Adam’s Trend Inherited</p> <p>Adjustment to the Justice of God Removes all Racial Issues</p> <p>The Doctrine of Adoption</p> <p>The Advantages of Being a Jew</p> <p>Adverbial Accusative of Measure</p> <p>Ambassadorship</p> <p>Anthropopathisms</p> <p>The Anthropopathism of Love</p> <p>Anthropopathisms</p> <p>Aposiopesis, Anacoluthon</p> <p>Aposiopesis, Anacoluthon and Hyperbaton</p> <p>Apostleship</p> <p>An Apprenticeship Deed from 1942</p> <p>Ascension and Session</p> <p>The Attributes of God (Review; continued)</p> <p>Authority Orientation</p>	<p>Impartiality with God</p> <p>The Impartiality of God, Part II</p> <p>The Importance of Bible Doctrine</p> <p>Imputation of Adam’s Sin is the Basis of Our Condemnation</p> <p>Imputation (from Notes)</p> <p>Imputation, Spiritual Death, and Adam’s Original Sin</p> <p>Doctrine of Imputations</p> <p>The Principle of Imputations—real and Judicial</p> <p>The Indwelling of the Jesus Christ</p> <p>The Indwelling of the Holy Spirit</p> <p>The Integrity of God (a Review)</p> <p>Man and the Integrity of God</p> <p>The Integrity of God and Man’s Guilt</p> <p>The Integrity of God Principles</p> <p>The Stability of the Integrity of God</p> <p>Interim Life</p> <p>The Interpretation of History</p>	<p>Quoting an Old Testament Passage in the New Testament</p> <p>Race and the Integrity of God</p> <p>Doctrine of the Rapture</p> <p>The Doctrine of Rebound</p> <p>Doctrine of Reconciliation</p> <p>Redemption</p> <p>Doctrine of Refreshment</p> <p>Regeneration and the Jewish Race</p> <p>Repentance</p> <p>Retroactive Positional Truth</p> <p>Retroactive Positional Truth Principles</p> <p>Categories of Reversionism</p> <p>Stages of Reversionism</p> <p>Righteousness and Justice and Disappointment</p> <p>Roman Culture</p> <p>Roman Culture and History</p> <p>Roman Government and Culture</p> <p>Roman Historical Progression</p> <p>Roman History and Culture and Origins</p> <p>Morals of the Roman Empire</p>

A–G	H–N	O–Z
<p>The Doctrine of Baptism Baptism of the Holy Spirit The Seven Kinds of Baptism in the Scriptures Believers as Sheep Categories of Blessings for the Supergrace Believer Blessing by Association Categories of Blessings for Supergrace (Review) The Blood of Christ</p> <p>Capital Punishment Categories of Blessings Condemnation and Justification of the Human Race Cherem</p>	<p>Human Self-righteousness and God's Integrity</p>	<p>The Royal Family Honor Code Royal Family Honor Code (1977) The Royal Family Honor Code (1978) The Royal Family Honor Code (a review/summary) The Royal Family Honor Code broken down to individual doctrines The Place of Morality in the Honor Code The Principle of Love in the Honor Code Royal Family of God [Jesus as] the Royal High Priest The Royal Family Honor Code Function Provides for Variation in Standards Review of the Royal Family Honor Code (1978)</p>
<p>Christ versus Adam Circumcision The Benefit of Circumcision Client Nation The Crisis Personality Current Positional Truth Current positional truth and retroactive positional truth Romans 6:9) Communication Condemnation → Justification → Salvation The Conditional Particle Doctrine of the Conscience</p>	<p>Integrity of God The Integrity of God and Love of God (A Brief Review) God's Integrity and Man's Lack of Integrity The Integrity of God (Basic Points) The Integrity of God Cannot be Cancelled (Human) Interpretations of History Ishmael and Isaac, Jacob and Esau Israel's Pre-eminence</p>	<p>Salvation Adjustment to the Justice of God Salvation by Works Salvation in the Old Testament Sanctification Sanctification (2) Satan Satan and Demonism Scar Tissue of the Soul</p>

A–G	H–N	O–Z
<p>Classifications of Death The Classification of Death (2) Seven Deaths Found in the Scriptures Comments on Death Biblical Comments with Regards to Physical Death Deity of Jesus Christ The Devil's Triangle Diakonos Differences among Believers Divine Essence (Part 1) A Review of the Divine Essence Divine Establishment Divine Guidance The Seven Postulates of Divine Integrity The Divine Integrity and the Shekinah Glory Divine Justice Can Only Bless Divine Righteousness Divine Justice Can Only Bless Divine Righteousness (2) Divine Justice Can Only Bless Divine Righteousness (2) The Divorce Analogy The Right Time to Die (Dying Grace) The Importance of Doctrine</p>	<p>Jealousy The Concept of the True Jew The Unique Origin of the Jewish Race The Unique Origin of the Jewish Race (2) Judging and its Consequences Judgment, by One Man Over Other Men The Judgment Seat of Christ Judgment Seat of Christ (1985–1987, 1995) Justice of God Blessing and Salvation Summary of the Justice of God in Romans 1 The Justice of God (in Romans 2) Alternatives to the Justice of God The Justice of God Replaces the Love of God Doctrine of Justification Justification by Faith versus Keeping the Law The Justification from the Justice of God</p> <p>The Doctrine of Kissing The Knowledge of God</p>	<p>Self Righteous Legalist The Self Righteous Man of Romans 1–2 Self-Righteousness Principles Self-righteousness Principles (review) Separation of Church and State Separation (Romans Study) The Sin Nature Will Not Lord it over You Sin unto Death The Failure of Sincere Christians The Sins of the Tongue The Sins of the Tongue II The Sins of the Tongue (3) Slavery Options Following Salvation Doctrine of Slavery Doctrine of Sleep Solving Sin, Good and Evil Antithetical Solutions for Sin, Good and Evil Soul, Body, and Imputation Principles</p>

A–G	H–N	O–Z
<p> The Edification Complex of the Soul Doctrine of Elapse of Time The Doctrine of Emotion Emotions and Authority Enemyship Epaenetus' Spiritual Life Equality and Freedom (among believers) The Essence of God Essential Doctrine and Non-essential Application Eternal Security Forty Things God Provides Every Believer at the Moment of Salvation </p>	<p> The Last Judgment The Last Judgment (2) The Distortion of the Law and Circumcision The Distortion of the Law and Circumcision The Law, the Jew and the Gentile (Part II) The Purpose of the Law The Purpose of the Law Students and Doers of the Law Legalism v. Grace 10 Principles </p>	<p> Spiritual Death, Adam's Original Sin, and Adam's Trend Spiritual Death, Adam's Original Sin, and Adam's Trend Part II Spiritual death and the Imputation of Adam's Sin Spiritual death at the Time of Birth Spiritual Death Principles Spiritual Gift of Giving Doctrine of Spiritual Gifts Paul's Obligation Based on His Spiritual Gifts </p>
<p> Faith Doctrine of Fear Fear and the Believer The Filling of the Holy Spirit The Fox Distraction The Fox Has its Burrow Freedom </p>	<p> Logistical Grace Doctrine of Love Love, Integrity and Original Sin Love 1 Versus Love 2 Love 1 versus Love 2 (a review) God's Love Contrasted with Human Love Love Versus Justice Loving Other Believers Lust and the Sin Nature </p>	<p> Stopping the Sin Nature from Ruling in Your Mortal Body The Strong Believer The Doctrine of Suffering </p>

A–G	H–N	O–Z
<p>The Big Genuflex Impersonal Giving The Glory of God God's Ability to Bless Man God's Essence When Dealing with Man God's Love—the Attribute and the Anthropopathism God's righteousness versus Self-righteousness God's Timing and the Romans God Consciousness and Gospel Hearing Disobedience to the Gospel The Gospel The Gospel Reveals the Integrity of God</p>	<p>There is no Excuse for Maladjustment to the justice of God Maladjustment to the Integrity of God and the Individual Maladjustment to the Integrity of God and National Application Maladjustment to the Mosaic Law Man, God, the Garden and Spiritual Death The Mature Believer and Guidance The Means and the Ends Mental Attitude</p>	<p>Doctrine of Taxation Taxes (Divine Viewpoint) Ten Commandments Principles Thanksgiving The Theology of the Perfect Plan of God The Third Hope and Seventh Imputation Timothy Doctrine of Tragic Flaw Transitional Doctrines Principles</p> <p>The Unconditional Covenants and Time Undeserved Suffering Principles Vessels The Virgin Birth Volition and God Consciousness</p>

A–G	H–N	O–Z
<p>The Doctrine of Grace Grace Apparatus for Perception Grace, Good, Evil, Legalism, Antinomianism Two Systems of Grace Mechanics The Grace Provision for Learning Doctrine Greater Blessings than in the Garden How are the Greeks Obligated to the Jews?</p>	<p>The Millennium Optimum Life in the Millennium The Mosaic Law is an Instrument of Condemnation The Mosaic Law Mosaic Law (Codices) The Mosaic Law, the Jew and the Gentile Doctrine of Murder Murder: the Principle of the 6th Commandment</p> <p>The Delusion of Negative Volition Newness of Life</p>	<p>The Way of Peace The Weak Believer The Weak and the Strong Believer Part I The Weak and the Strong Believer Part II Weak and Strong Believers Principle #3 Weak and Strong Believers Principle #4 Witnessing Weak Believer Versus the Strong Believer Weak Believer Versus the Strong Believer (2) The Weak Believer's Weakness (which is Judging) The Woman and Spiritual Growth The Worthless Mind</p> <p>[X] + [Y] + [Z] = the plan of God</p>

1977 Romans				
458	1	01/07/1977	Rom. 1	<p>Introduction. The Doctrine of the Adjustment to the Justice of God Etymology of dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay</i>]</p>
458	2	01/09/1977	Rom. 1:1a	<p>Roman personal names; slavery vs. freedom; Apostleship</p>
458	3	01/09/1977	Rom. 1:1b–2	<p>The Gospel; true and false issue; baptism issue The Doctrine of the Gospel</p>

1977 Romans				
458	4	01/14/1977	Romans 1	The Doctrine of Salvation in the Old Testament The Gospel in the Old Testament believer and by Jesus Christ
458	5	01/16/1977	Romans 1:3	Doctrine of the Deity of Jesus Christ Doctrine of the Virgin Birth The importance of submission to authority
458	6	01/16/1977	Romans 1:4	Doctrine of Divine Essence (Part 1) (The doctrine posted much longer than the doctrine given in the lesson) re hypostatic union of Jesus Christ; sustaining ministry of the Holy Spirit to Jesus Christ
458	7	01/17/1977	Romans 1:5a	Spiritual gifts; Grace Apparatus for Perception (pts.1–4)
458	8	01/18/1977	Romans 1:5b Job 32:1-9	French Revolution philosophy; Doctrine of GAP (cont.) Advancing Under the Gift of Pastor Teacher
458	9	01/19/1977	Romans 1:6	Roman History and Culture and Origins Royalty of Jesus Christ; the privileged
458	10	01/20/1977	Romans 1:7a	Huskies; Roman Culture Royal Family of God
458	11	01/21/1977	Romans 1:7b	Rhodesia: terrorist criminals; The Doctrine of Sanctification
458	12	01/23/1977	Romans 1:7c–8a	Roman Empire; prosperity; concept of thanksgiving Roman Government and Culture
458	13	01/23/1977	Romans 1:8b–9a	Roman Culture and History ; “God is my witness”
458	14	01/24/1977	Romans 1:9b–10a	Morals of the Roman Empire The Doctrine of Prayer

1977 Romans				
458	15	01/25/1977	Romans 1:10b–11a	“God willing”; documentation of the reversionism of Paul; enthusiasm
458	16	01/26/1977	Romans 1:11b–12	“Sharing”; exploitation of spiritual gifts; pastor–teacher encouraged to study by positive volition
458	17	01/27/1977	Romans 1:13	Negro culture; Transitional Doctrines Principles God’s Timing and the Romans Doctrine of Divine Guidance
458	18	01/28/1977	Romans 1:14–15	Degeneration of the Roman Republic; obligations of believers; Roman Historical Progression Paul’s Obligation Based on His Spiritual Gifts The Doctrine of Witnessing
458	19	01/30/1977	Romans 1:16–17a	Shame; Jews first; The Doctrine of the Adjustment to the Justice of God (This link goes back to Lesson #1)
458	20	01/30/1977	Romans 1:17b; Eccl. 9:13–10:13	The Doctrine of the Adjustment to the Justice of God (This link goes back to Lesson #1) (points 5–10) Evil U.S. government.
458	21	02/04/1977	Romans 1:17a	(Review) Evils in Roman Republic; “justification”; love 1 & 2 re God
458	22	02/06/1977	Romans 1:17c–18	Roman Republic and U.S. liberals; justice and anger of God
458	23	02/06/1977	Romans 1:19	Intro. Julius Caesar; The Doctrine of Heathenism
458	24	02/07/1977	Romans 1:19–20	Augustus Caesar; issue of God–consciousness Volition and God Consciousness
458	25	02/08/1977	Romans 1	Augustus to Nero A Review of the Divine Essence

1977 Romans				
458	26	02/09/1977	Romans 1:21a	Flavian Caesars; The Attributes of God (Review; continued)
458	27	02/10/1977	Romans 1:21b–22	The Delusion of Negative Volition Results of negative volition at EPIGNOSIS Gospel hearing
458	28	02/11/1977	Romans 1:23	Pattern of heathenism resulting in idolatry
458	29	02/13/1977	Romans 1:24–25a	Divine delivery over to reversionism and degeneration
458	30	02/13/1977	Romans 1:25b–27	Blessing God; sexual perversion Justice of God Blessing and Salvation Homosexual Conclusions
458	31	02/14/1977	Romans 1:28	“people smart”; delivery to the function of evil Satan
458	32	02/15/1977	Romans 1:29a	Satan and Demonism Doctrine of the Worthless Mind
458	33	02/16/1977	Romans 1:29b	Three categories of anti–justice; The Doctrine of Jealousy Doctrine of Murder
458	34	02/17/1977	Romans 1:29c Psalm 12:1–2	Arrogant and inadequate; The Doctrine of the Sins of the Tongue
458	35	02/18/1977	Romans 1:30–32	Implacability and perfidiousness of the maladjusted Love Versus Justice There is no Excuse for Maladjustment to the justice of God Summary of the Justice of God in Romans 1
458	36	02/20/1977	Romans 2:1a	Love 1 & 2; justification by faith; self righteousness God’s Love Contrasted with Human Love Doctrine of the Anthropopathism of Love The Justice of God (in Romans 2)

1977 Romans

458	37	02/20/1977	Romans 2:1b	Rationalization of the self-righteous; subjectivity Self Righteous Legalist The Doctrine of Pride
458	38	02/21/1977	Romans 2:2	Self-righteousness; holiness of God; judging is the divine prerogative Self-Righteousness Principles The Knowledge of God The Holiness of God — Summary
458	39	02/22/1977	Romans 2:3	Rationalization of self-righteous persons; love 1 & 2; holiness of God The Self Righteous Man of Romans 1–2
458	40	02/23/1977	Romans 2 review	Statistics on freedom loss in the world; review of lessons 36–39 Love 1 Versus Love 2 Anthropopathisms Judgment, by One Man Over Other Men Self-righteousness Principles (review) God's Essence When Dealing with Man
458	41	02/24/1977	Romans 2:4	The 36 things; 3 anthropopathisms re salvation Forty Things God Provides Every Believer at the Moment of Salvation
458	42	02/25/1977	Romans 2	The Doctrine of Repentance (revised, 6 pts.)
458	43	02/27/1977	Romans 2:5a	Love 1 & 2; Doctrine of Scar Tissue of the Soul doctrine of scar tissue of the soul (revised)
458	44	02/27/1977	Romans 2:5b	Doctrine of the Heart (points. 1–4)
458	45	02/28/1977	Romans 2:5b	Doctrine of the heart (pts. 5–12); draft dodgers
458	46	03/01/1977	Romans 2:5c–6	Human Good and God's Justice Doctrine of the Last Judgment The Doctrine of Human Good

1977 Romans				
458	47	03/02/1977	Romans 2:7a; Acts 17:22–31	Mechanics of, cf. principle of, salvation; abstract Gospel of Paul to Athens
458	48	03/03/1977	Romans 2:7b	Seeking God after positive volition at God consciousness; “glory” cf. “glorify” God Consciousness and Gospel Hearing Adverbial Accusative of Measure
458	49	03/04/1977	Romans 2:8–9a	Certainty of judgment of self–righteous unbeliever; anger; integrity Disobedience to the Gospel Alternatives to the Justice of God
458	50	03/06/1977	Romans 2:9	Energy crisis; love 1 & 2; Missions; culture
458	51	03/06/1977	Romans 2:10–11	Paragraph S–G2 blessing; OUK; Categories of Blessings for the Supergrace Believer Impartiality with God
458	52	03/07/1977	Romans 2:11	Principles; love of God; integrity; doctrine of love and partiality The Impartiality of God, Part II
458	53	03/08/1977	Romans 2:12	Greek middle voice; integrity and impartiality of God re self–righteous Jews The Mosaic Law, the Jew and the Gentile
458	54	03/09/1977	Romans 2:13	Intro. NATO weaknesses; Jew + the Law; arrogant America The Law, the Jew and the Gentile (Part II)
458	55	03/10/1977	Romans 2:13–14	Condemnation of self–righteous doers of the Law; Students and Doers of the Law Doctrine of the Mosaic Law
458	56	03/11/1977	Romans 2:15a	Self–righteous religious terrorism; Doctrine of the Conscience The Gospel Reveals the Integrity of God
458	57	03/13/1977	Romans 2:15b–16	Rafferty on Education; Gospel reveals the integrity of God

1977 Romans				
458	58	03/13/1977	Romans 2:17	Communion service; misconception of legalism "If" clauses; finesse and flexibility The Conditional Particle
458	59	03/18/1977	Romans 2:18	Integrity; distortion of the law; self-righteous delusion of superiority God's righteousness versus Self-righteousness
458	60	03/20/1977	Romans 2:19	Doctrine of the Client Nation (= the Priest nation) (pts. 1–5)
458	61	03/20/1977	Romans 2:19	(Summary) Doctrine of the Priest (Client) Nation (pts. 6–11)
458	62	03/21/1977	Romans 2:20–21a	Rafferty on children's literature; debater's technique; self-righteous teachers' delusion
458	63	03/22/1977	Romans 2:21b; Matthew 15:1–9	Keegan; public opinion; distortion of the Mosaic law; stealing; KORBAN
458	64	03/23/1977	Romans 2:22–24; John 8:3–11	Idol temple banks; guilt of self-righteous Judaizers; negative reaction of Gentiles
458	65	03/24/1977	Romans 2:25a	Doctrine of the Priest Nation (review); Jewish race An Apprenticeship Deed from 1942
458	66	03/25/1977	Romans 2:25a	(Review); Protasis of apodosis; The Purpose of the Law Doctrine of Circumcision (pt. 1–3)
458	67	03/27/1977	Romans 2:25a via	Doctrine of Circumcision (pts. 4–13)
458	68	03/27/1977	Romans 2:25b–27	True circumcision of the soul cf. ritual without reality
458	69	04/01/1977	Romans 2:28 intro.	Doctrine of the Integrity of God (+R, justice, love 1 & 2)

1977 Romans

458	70	04/03/1977	Romans 2:28; Psalm 118:1-4, 8-9	True cf. false Jew; meaning of Palm Sunday (this may have been the Palm Sunday Special at one time) The Distortion of the Law and Circumcision
458	71	04/03/1977	Romans 2:28 via Psalm 118:1-4, 8-26	(Review) true issues of Palm Sunday; national anthem of Israel
458	72	04/04/1977	Romans 2 via Mark 11:1-10	Israel's maladjustment to the justice of God, wanted the crown before the cross
458	73	04/05/1977	Romans 2:29; Mark 12:1-11	True Jew (regenerate) cf. false Jew (distorts use of the Mosaic Law)
458	74	04/06/1977	Romans 3:1a	The Integrity of God and Love of God (A Brief Review) The Seven Postulates of Divine Integrity (Three Personal; Four National) Maladjustment to the Mosaic Law
458	75	04/07/1977	Romans 3:1b	The Doctrine of Israel's Pre-eminence The Doctrine of the Priest Nation The Doctrine of the Advantages of Being a Jew The Benefit of Circumcision
458	76	04/08/1977	Romans 3 via Job 5:1-3	Seven postulates of integrity; the advantage: The Essence of God (not given as a series of points)
458	77	04/10/1977	Romans 3 via Job 5:1-12	Illustration of advantages; U.S. reforms minus integrity of God
458	78	04/10/1977	Romans 3 via Job 5:13-23	Four reasons for maximum adjustment to the justice of God; deliverance and dying grace
458	79	04/11/1977	Romans 3:2; Job 5:22-27	Advantage(s); timing; death; Priest Nation Israel The Right Time to Die Dying Grace

1977 Romans

458	80	04/12/1977	Romans 3:2–3a	love; idiom re alternatives Doctrine of the Importance of Doctrine
458	81	04/13/1977	Romans 3:3b	Disadvantages can't cancel integrity of God The Integrity of God Cannot be Cancelled
458	82	04/14/1977	Romans 3:4a	Dishonesty and ignorance of man God's Integrity and Man's Lack of Integrity
458	83	04/15/1977	Romans 3:4b	Vindication of and maligning of the integrity of God The Integrity of God (Basic Points)
458	84	04/17/1977	Romans 3:5a	Attack on divine integrity; self-righteous Jew claims his unrighteousness promotes the +R of God Human Self-righteousness and God's Integrity
458	85	04/17/1977	Romans 3:5b–6	Justification; unrighteousness, self-righteousness and divine integrity God's Love—the Attribute and the Anthropopathism God's Ability to Bless Man
458	86	04/24/1977	Romans 3:7	Glory of cf. glorifying God: source and object
458	87	04/24/1977	Romans 3:8	Communion; end doesn't justify the means, slandering grace The Means and the Ends Judging and its Consequences
458	88	04/25/1977	Romans 3:9	No human factor can satisfy the integrity of God; Senator Tower letter The Doctrine of the Old Sin Nature
458	89	04/26/1977	Romans 3:10	Spiritual death; integrity of man cf. integrity of God
458	90	04/27/1977	Romans 3:11–12; John 16:8–11	The Doctrine of the Convicting Ministry of God the Holy Spirit

1977 Romans				
458	91	04/28/1977	Romans 3:13; Psalm 5:9	The cobra analogy The Doctrine of the Sins of the Tongue II
458	92	04/29/1977	Romans 3:14–16; Psalm 10:7; Isa. 59:7–8	Communist atrocities in Cambodia; Celts The Doctrine of the Interpretation of History
458	93	05/01/1977	Romans 3:17–18; Psalm 36:1	The Doctrine of the Interpretation of History (cont.) The Way of Peace Maladjustment to the Integrity of God and the Individual Maladjustment to the Integrity of God and National Application
458	94	05/01/1977	Romans 3:19–20; Matthew 19:16–28	Jew's distortion of the Mosaic Law condemns cf. Jesus Christ saves The Integrity of God and Man's Guilt (an Analysis of Romans 3:19) The Mosaic Law is an Instrument of Condemnation
458	95	05/06/1977	Romans 3:21	Analysis of Dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay</i>] THEOU; forensic justification Man and the Integrity of God
458	96	05/08/1977	Romans 3:22a	Appropriation of justice of God; The Doctrine of Faith
458	97	05/08/1977	Romans 3:22b–24a	Monetary crisis; doctrines of faith (cont.) Doctrine of Justification
458	98	05/09/1977	Romans 3:24a; via Gen. 15:6; Matthew 11:18–19	Doctrine of justification (cont.); total words for salvation
458	99	05/10/1977	Romans 3:24b	Doctrine of grace (1–4) re Romans; hypocrisy; power
458	100	05/11/1977	Romans 3:24c–25a	Doctrine of Redemption Doctrine of Propitiation

1977 Romans				
458	101	05/12/1977	Romans 3:25b	Soviet beam weapon, WWII 1981; Doctrine of Propitiation (points 3–7) Doctrine of the Blood of Christ (half of point 1)
458	102	05/13/1977	Romans 3:25b; Lev. 17:10–14	Doctrine of the Blood of Christ (revised, point 1 amplified)
458	103	05/15/1977	Romans 3:25b	Divine Justice Can Only Bless Divine Righteousness Doctrine of the Blood of Christ (pts. 2–7 revised)
458	104	05/15/1977	Romans 3:25c–26	Delay in judgment of Old Testament sins; Divine Justice Can Only Bless Divine Righteousness (2)
458	105	05/20/1977	Romans 3:27	Integrity of God excludes human boasting, self righteousness and works
458	106	05/22/1977	Romans 3:28	Law of faith cf. law of works; failure of perfect environment Salvation Adjustment to the Justice of God
458	107	05/22/1977	Romans 3:29–31	Adjustment to the Justice of God Removes all Racial Issues Race and the Integrity of God
458	108	05/23/1977	Romans 4	The Stability of the Integrity of God Love 1 versus Love 2 (a review) The Integrity of God (a Review)
458	109	05/24/1977	Romans 4:1–2	Abraham as the Pattern for Old Testament Salvation The Justification from the Justice of God Doctrine of Salvation by Works New Testament salvation; justification
458	110	05/25/1977	Romans 4:3	Respectability and morality The Doctrine of Human Good Abraham's Salvation

1977 Romans				
458	111	05/26/1977	Romans 4:4–6; Psalm 32:1–2	Union demands; results of justification by faith cf. by works; +R cup
458	112	05/27/1977	Romans 4:7–8	Salvation: addition of +R and subtraction of sins
458	113	05/29/1977	Romans 4:9	Salvation cf. circumcision of Abraham; importance of imputed divine righteousness
458	114	05/29/1977	Romans 4:10–11	Circumcision and sex; Abraham: pattern of salvation; potential + capacity = reality Abraham's Salvation—When Did It Occur? When Abraham was Saved—Part II
458	115	05/30/1977	Romans 4:12	Military sacrifices (Chambers; Patton, George V); essentially, a Memorial Day service; divine justice can only bless +R Abraham Sets the Pattern for Spiritual Maturity
458	116	05/31/1977	Romans 4:13	Capacity for appreciation of great men; principles of justification and divine blessing The Seed of Abraham Doctrine of the Abrahamic Covenant
458	117	06/01/1977	Romans 4:14	Never quit (marksman Ad Topperwein); four principles re legalism and grace mechanics; salvation and the Mosaic Law Legalism v. Grace 10 Principles Two Systems of Grace Mechanics Justification by Faith versus Keeping the Law The Purpose of the Law
458	118	06/02/1977	Romans 4:15	Trends re Soviets; The Grace Provision for Learning Doctrine
458	119	06/03/1977	Romans 4:16	Arrogance and misery; security; integrity and promises

1977 Romans				
458	120	06/05/1977	Romans 4:17a	Equality; Old Testament spirituality; Abraham's Sexual Prosperity (which is the promise of Abraham's ultra-supergrace blessings)
458	121	06/05/1977	Romans 4:17b	Faith-rest of Abraham re sexual death; security of divine blessings in maturity; Classifications of Death
458	122	06/10/1977	Romans 4:18	Abraham looks to reality; Arabs blessed by association with Abraham
458	123	06/12/1977	Romans 4:19–20a	Doctrine and dynamics of faith-rest in maturity for the hopeless situation
458	124	06/12/1977	Romans 4:20b–21	Maturity recognizes that the integrity of God is real and able
458	125	06/13/1977	Romans 4:22	Potential cf. capacity; Doctrine of Imputations
458	126	06/14/1977	Romans 4:23	General Singlaub; doctrine of imputation (cont.); postulates of integrity with potential + capacity = reality
458	127	06/15/1977	Romans 4:24b–5:1a	Belief in God cf. belief in Jesus Christ; prosperity results in justification
458	128	06/16/1977	Romans 5:1	Principles of the integrity of God, adjustment to the justice of God and supergrace 2 (SG2) blessings
458	129	06/17/1977	Romans 5:2	(Intro.) Principles of divine justice can only bless +R and postulates of divine integrity
458	130	06/19/1977	Romans 5:2a	Failures of man and the justice of God; Eternal Security
458	131	06/19/1977	Romans 5:2b	Boasting in the integrity of God; The Doctrine of the Glory of God
458	132	06/20/1977	Romans 5:3a	Glorying in adversity; The Doctrine of Suffering (pts. 1–5)

1977 Romans				
458	133	06/21/1977	Romans 5:3b–4	Doctrine of suffering (pts. 6–10); courage under adversity
458	134	06/22/1977	Romans 5:5a	Doctrine of Hope (pts. 1–5) (this is removed from Lesson #134 and moved to Lesson #363 . Profanity; confidence in the integrity of God
458	135	06/23/1977	Romans 5:5b	Doctrine of hope (pts. 6–9); Righteousness and Justice and Disappointment Disappointments in men, not in God
458	136	06/24/1977	Romans 5:5c	“Fortress America” rejected; Doctrine of Love meaning and capacity for, from Bible doctrine in the soul
458	137	06/26/1977	Romans 5:6–8a	Helpless beaver analogy; motivation of man cf. of Jesus Christ to die for man
458	138	06/26/1977	Romans 5:8b–9a	Love 1 & 2; anthropopathisms; demonstrated divine love
458	139	06/27/1977	Romans 5:9b	A Fortiori Logic Review of the doctrines of justification and the blood
458	140	06/28/1977	Romans 5:10a	Wide gap between God and man; reconciliation
458	141	07/11/1977	Romans 5:10a	The Doctrine of Enemyship (review) Doctrine of Reconciliation (revised) Personal sins are not imputed to us
458	142	07/12/1977	Romans 5:10b–11a	The barrier; doctrine of reconciliation (cont.); love 1 re Adam
458	143	07/13/1977	Romans 5:11b–12	Love, Integrity and Original Sin Spiritual Death Principles Spiritual death at the Time of Birth The barrier; divine love cf. justice re cursing and blessing

1977 Romans				
458	144	07/14/1977	Romans 5 via 1Timothy 2:9–15	“Perfection” = “innocence”; femininity re authority, reaction and response; capacity
458	145	07/16/1977	Romans 5:13	Sin and salvation preceded the Law; imputation of sinful trend of Adam cf. personal sin Imputation of Adam’s Sin is the Basis of Our Condemnation Adam’s Sin Imputed to Us at Birth
458	146	07/17/1977	Romans 5:14a	The Doctrine of Imputation (from Notes) Spiritual death and the Imputation of Adam’s Sin Adam’s Sin is Imputed to All
458	147	07/17/1977	Romans 5:14b	Doctrine of the virgin birth (See leeson#5) and divine attributes (partial)
458	148	07/18/1977	Romans 5:15a	A FORTIORI capacity for blessing; first cf. last Adam; false points of contact with God Christ versus Adam
458	149	07/19/1977	Romans 5:15b	A FORTIORI salvation provides the believer with more than Adam lost at the Fall Greater Blessings than in the Garden
458	150	07/20/1977	Romans 5:16	Good production of the old sin nature; one sin of Adam lead to condemnation of all, one bearing sins leads to one justification Many Condemnations from Adam’s Original Sin
458	151	07/21/1977	Romans 5:16	Principles; function of and superiority of divine justice to love 1 The Justice of God Replaces the Love of God Condemnation and Justification of the Human Race The Basis for a Fortiori Argument

1977 Romans				
458	152	07/22/1977	Romans 5:16–17a	“Greater” and “less”; justice condemns before it blesses Condemnation → Justification → Salvation
458	153	07/24/1977	Romans 5:17b	[A FORTIORI SPECIAL Lessons 153–168] A FORTIORI re weak cause (sin of Adam) cf. strong cause (justification) A Fortiori Logic (#2)
458	154	07/24/1977	Romans 5:17c	A FORTIORI of eternal blessing from the justice of God Divine Justice Can Only Bless Divine Righteousness (2)
458	155	07/29/1977	Romans 5:12	Breakthrough on old sin nature re genetics; (Intro) doctrine of imputation must have direction
458	156	07/31/1977	Romans 5:12a	(Review of lesson 155) Results of the Fall; doctrine of imputation must have direction (cont)
458	157	07/31/1977	Romans 5:12b	Spiritual death; true reason for fig leaves; provisions of love 1 cf. to the justice of God
458	158	08/01/1977	Romans 5:13	Real and judicial imputations; spiritual death; target of personal sins Spiritual Death, Adam’s Original Sin, and Adam’s Trend Spiritual Death, Adam’s Original Sin, and Adam’s Trend Part II
458	159	08/02/1977	Romans 5:14a	Pattern of spiritual death; Jesus Christ the exception to genetic contamination by the old sin nature
458	160	08/03/1977	Romans 5:14b–15a	Variations in old sin natures; first cf. second Adam; A FORTIORI of parlaying

1977 Romans

458	161	08/04/1977	Romans 5:15b	Imputation of Adam's sin + old sin nature = spiritual death; grace gift; source of physical death
458	162	08/05/1977	Romans 5:15c	Human race facsimile of Adam; no eternal life in the Garden of Eden; greater effort
458	163	08/07/1977	Romans 5:15d	The greater blessings are available after the Fall than before it
458	164	08/07/1977	Romans 5:16	Parlaying the condemnation into justification; keys to verse 16
458	165	08/08/1977	Romans 5:16	Keys (cont.); second function of the justice of God; basis for A FORTIORI
458	166	08/09/1977	Romans 5:17a	Old sin nature: the woman's and at physical death; Greek grammar; genius
458	167	08/10/1977	Romans 5:17b	Eighteen point summary of verses 12–17; A FORTIORI of divine blessing Man, God, the Garden and Spiritual Death
458	168	08/11/1977	Romans 5:17	Principles on the concept of eternity: judgment seat of Christ
458	169	08/12/1977	Romans 5:17–18a	(Principles) Grace factor and the justice of God; imputation of the sin of Adam (1–11) Imputation, Spiritual Death, and Adam's Original Sin
458	170	08/14/1977	Romans 5:18b	Imputation of Adam's sin (cont.); parthenogenesis of Jesus Christ Adam's Trend Inherited
458	171	08/14/1977	Romans 5:18c	APOSIOPEISIS; real and judicial imputations; antithetical functions of the justice of God
458	172	08/15/1977	Romans 5:18–19a	(Principles) Disobedience and results in women and men; "socio-biology" and the old sin nature The Original Sin of Adam

1977 Romans				
458	173	08/16/1977	Romans 5:19b	“Socio–Biology” (cont.); obedience; four imputations
458	174	08/17/1977	Romans 5:19c	Real and judicial imputations; before and after the Fall; two encapsulations
458	175	08/18/1977	Romans 5:19	Keys: freedom through respect for authority; original sin = disobedience to divine authority
458	176	08/19/1977	Romans 5:20a	Grace factor since the Fall; doctrine of and purpose for the Mosaic Law Paul on the Law and Greek Drama
458	177	08/21/1977	Romans 5 via Romans 8:32	Common sense in government; A FORTIORI summary; two real and two judicial imputations
458	178	08/21/1977	Romans 5:20b	Purpose of the Mosaic Law (cont.); personal sins augment Adam’s original sin; concepts of grace The Doctrine of Grace
458	179	08/22/1977	Romans 5:21a	Doctrine of the old sin nature (revised); Jesus Christ minus an old sin nature and imputation of Adam’s sin
458	180	08/23/1977	Romans 5:21	Doctrine of the old sin nature (revised and cont.); weaknesses; TV journalists anti–business
458	181	08/24/1977	Romans 5:21b–6	(Intro.) Rulership of grace through the imputation of +R; Lordship of Jesus Christ; integrity of God
458	182	08/28/1977	Romans 6	(Intro.) Concepts and principles related to the integrity of God and man; only God can glorify God The Integrity of God Principles
458	183	08/28/1977	Romans 6:1	Integrity of God is not arbitrary; four imputations; results of real imputations

1977 Romans

458	184	08/29/1977	Romans 6:1	Principles; abrogation of the rule of the old sin nature; sin not the source of the increase of grace
458	185	08/30/1977	Romans 6:2	(Intro.) Review of the doctrine of the old sin nature (revised in lessons 179–180)
458	186	08/31/1977	Romans 6:2a	Principles of divine justice can only bless +R; Paul refutes false claim; a credit to others
458	187	09/01/1977	Romans 6:2b	Baptism of the Holy Spirit cancels the sovereignty of the old sin nature; increase of grace through spiritual growth, not sin
458	188	09/02/1977	Romans 6:2	Imputation of eternal life to spiritual birth; doctrine of the salvation ministry of God the Holy Spirit
458	189	09/04/1977	Romans 6:3a	Doctrine of seven baptisms; water baptism The Baptism of the Holy Spirit The Doctrine of Baptism The Seven Kinds of Baptism in the Scriptures
458	190	09/04/1977	Romans 6:3b	Baptism of the Holy Spirit; Church Age believers get double +R and eternal life The Doctrine of Positional Truth ["In Christ"]
458	191	09/05/1977	Romans 6; Gen. 2:9, 16–17; 3:1–6	Tree of the knowledge of good and evil; human good; morality; trees in the Garden of Eden
458	192	09/06/1977	Romans 6	Brain cf. mentality; anti–gun legislation; principles re human and satanic good and evil
458	193	09/07/1977	Romans 6:4a	Review of verses 1–3; distortion of “yield” and grace

1977 Romans

458	194	09/08/1977	Romans 6:4a	Church Age believer's identification with Jesus Christ's spiritual and physical death; burial & rejection of good and evil
458	195	09/09/1977	Romans 6:4b	Brain (computer) re drugs and programming with doctrine; Newness of Life
458	196	09/11/1977	Romans 6:5a	Evil U.S. government policies; Doctrine of Retroactive Positional Truth
458	197	09/11/1977	Romans 6:5b	Brachylogy of Paul's genius The Doctrine of Current Positional Truth
458	198	09/16/1977	Romans 6:6a	Intelligent comprehension; importance of repetition and retroactive positional truth; encapsulation Retroactive Positional Truth Principles
458	199	09/18/1977	Romans 6:6b	Doctrine of the old sin nature (review lessons 179–180)
458	200	09/18/1977	Romans 6:6b	Doctrine of the old sin nature (cont.); indwelling of the Holy Spirit in the body; weaknesses and self-righteous critics; adjusting to people cf. God Solving Sin, Good and Evil
458	201	09/19/1977	Romans 6:6c	Retroactive positional truth re the old sin nature, personal sins and good and evil Antithetical Solutions for Sin, Good and Evil
458	202	09/20/1977	Romans 6:7	Freedom from slavery to the old sin nature; doctrine of retroactive positional truth (review); Sam Ammons
458	203	09/21/1977	Romans 6:8	Evil of Edward II vs. integrity of Andrew Harclay; truck industry; current positional truth
458	204	09/22/1977	Romans 6:9a	Leadership quotes; relaxed mental attitude vs. social mixing; doctrine of current positional truth (review)

1977 Romans

458	205	09/23/1977	Romans 6:9b–10a	Physical death; results of current positional truth; intensification of good and evil in the Middle Ages Current positional truth and retroactive positional truth Romans 6:9
458	206	09/25/1977	Romans 6:10b	Our position in Christ; blessings secure for the believer though disciplined for carnality (David)
458	207	09/25/1977	Romans 6:11	Roman Empire Commodus cf. Pertinax; Rogers Standing Orders Socrates on emotion; conclusion from positional truth; resistance from temptation
458	208	09/26/1977	Romans 6:12	Madame Roland and the French Revolution; right pastor–teacher Stopping the Sin Nature from Ruling in Your Mortal Body Doctrine of Logistical Grace
458	209	09/27/1977	Romans 6:13a	Horatio Hornblower; authority; “yield” = place yourself under orders: military analogy
458	210	09/28/1977	Romans 6:13	Doctrine of rebound (revised 1–3); Elihu Root on government and the U.S. Constitution
458	211	09/29/1977	Romans 6:13; via 1John 1:9; 1Cor. 11:31	Doctrine of rebound (4, 5); tattling; “Three Musketeers”
458	212	09/30/1977	Romans 6:13; via Matthew 18:23–35; 1Corinthians 5:1 2Cor. 2:5–11	Explanation of 1Cor. 5:1ff and 2Cor. 2:5–11; doctrine of rebound (6–11) The Doctrine of Adoption
458	213	10/02/1977	Romans 6:13	Brain cf. soul and influences between them Soul, Body, and Imputation Principles Doctrine of the Filling of the Holy Spirit (Points 1–3)

1977 Romans

458	214	10/02/1977	Romans 6:13b	Doctrines of the filling of the Holy Spirit (4–9) and pseudo–spirituality
458	215	10/06/1977	Romans 6:13c	Guadalcanal; distractions from Bible doctrine; “deaths”
458	216	10/07/1977	Romans 6:13	Guadalcanal campaign part II; Grace pipeline; anatomy of and re–programming of the brain from good and evil to Bible doctrine
458	217	10/09/1977	Romans 6:14	General Keegan on U.S. crisis; old sin nature = husband #1; Law = marriage counselor; Jesus Christ = husband #2 The Sin Nature Will Not Lord it over You
458	218	10/09/1977	Romans 6:15	Distortion of grace; maximum Bible doctrine results in increase of grace; Wilson vs. T. Roosevelt Grace, Good, Evil, Legalism, Antinomianism
458	219	10/10/1977	Romans 6:16a	Authority: legitimate, of Caesars and attacks on authority of management
458	220	10/11/1977	Romans 6:16b	Paratroopers and elite troops; opting for proper authority; happiness in obedience
458	221	10/12/1977	Romans 6:16c	Jackson, etc.: spiritual preparation for disaster; reversionism and sin unto death under the rule of the old sin nature
458	222	10/13/1977	Romans 6:17a	Marriage analogy of slavery to the old sin nature or Jesus Christ and husband; volition
458	223	10/14/1977	Romans 6:17b	Authority in marriage; rejection of first husband, the old sin nature, made experiential by GAP
458	224	10/16/1977	Romans 6:18	Legitimate slavery (as in marriage); rejection of the rule of the old sin nature for enslavement to +R

1977 Romans				
458	225	10/17/1977	Romans 6:18–19a	Importance of imputed +R; slavery: legitimate and to +R; freedom from the old sin nature rule Slavery Options Following Salvation
458	226	10/17/1977	Romans 6:19b	Ranger Field Manual, RBT3; professional Christians; benefits of slavery
458	227	10/18/1977	Romans 6:19c	“The Desert War” Time–Life publication; sanctification in phase 1, 2, 3 and results
458	228	10/19/1977	Romans 6:20; 7:1–7	Taxpayer’s complaint; unbeliever a slave to the old sin nature, excluded from +R of God
458	229	10/20/1977	Romans 6:21	Establishment vs. total depravity; Doctrine of the Last Judgment (second death)
458	230	10/21/1977	Romans 6:22	Results of divorce from the old sin nature at salvation and slavery to Jesus Christ
458	231	10/23/1977	Romans 6:23	(Corrected translation verses 1–22) Rations from the old sin nature: spiritual and second deaths
458	232	10/23/1977	Romans 7:1a	Virgin birth; old sin natures of Mary and virgins; doctrine of imputations (real and judicial)
458	233	10/28/1977	Romans 7:1b	“Panzer Battles”; Mosaic Law a marriage counselor for the unbeliever; counseling
458	234	10/30/1977	Romans 7:2; Deut. 24:1–4a; Matthew 5:32	Old Testament divorce (death to old spouse); salvation = divorce the old sin nature and marry Jesus Christ The Divorce Analogy
458	235	10/30/1977	Romans 7:2–3	(Review of verse 2) Results of positional truth; Paul retrieves wandering minds regarding divorce

1977 Romans				
458	236	10/31/1977	Romans 7:4a	Military resolutions; privacy for GAP; believer back under the old sin nature and three codices of the Mosaic Law
458	237	11/01/1977	Romans 7:4b	Marriage analogy (cont.); children of the marriage to Jesus Christ
458	238	11/02/1977	Romans 7:5	Intro. review of the doctrines of the baptism of the Holy Spirit and positional truth
458	239	11/03/1977	Romans 7:5	Intro. MacArthur (CMH); racism; doctrine of retroactive positional truth; migrations to the United States
458	240	11/04/1977	Romans 7:5–6a	Children of the first and second marriages; functions of the three codices of the Mosaic Law
458	241	11/06/1977	Romans 7:6b	MacArthur re Nov. 11; abuse of authority; can't rebound good and evil
458	242	11/06/1977	Romans 7:6c	Power and the old sin nature corrupt; self-promotion; basic power is volition
458	243	11/07/1977	Romans 7:7a	The Rangers; only the Mosaic Law reveals old sin nature trends; stay with the system
458	244	11/08/1977	Romans 7:7b; Exodus 20:17	MacArthur as a General; role of the Mosaic Law; lust: definition and illustration in trends Lust and the Sin Nature
458	245	11/09/1977	Romans 7:8a	General Sir Walter Walker; doctrine of the Mosaic Law (review); three codices; thoughtfulness
458	246	11/10/1977	Romans 7:8b	Mitchell Paige, USMC, CMH; doctrine of the old sin nature (review); lust vs. tenth commandment

1977 Romans				
458	247	11/11/1977	Romans 7:9	Unknown Soldiers (Tombs); unbeliever's ignorance of the old sin nature; lusts invigorated by knowledge of them
458	248	11/13/1977	Romans 7:9–10	(vs 9 principles) General Sir Walker; profit motivation: Mosaic Law gives problems and solutions
458	249	11/13/1977	Romans 7:11	General Keegan; rationalizing lusts of the old sin nature after knowledge of them; old dog nature
458	250	11/14/1977	Romans 7:12–13a	Mosaic Law is not the culprit, but the perfect marriage counselor
458	251	11/15/1977	Romans 7:13b–14a	Monopolies; repetition; old sin nature and the wife are culprits, not the Mosaic Law
458	252	11/16/1977	Romans 7:14b	Carnality cf. reversionism; public confession of sin; culprits of first and second marriages
458	253	11/17/1977	Romans 7:15	Yielding to the old sin nature without rebound; "lack of spiritual progress" report
458	254	11/18/1977	Romans 7:16	(vs 15 principles) Carter and the USSR; first attack of the ex-husband, the old sin nature; crusades hinder GAP
458	255	11/20/1977	Romans 7:17	Roles of the old sin nature, volition and the Holy Spirit re inner conflict of the believer
458	256	11/20/1977	Romans 7:18a	Can't depend on people; soul is the issue not the body; role of volition and knowledge of Bible doctrine
458	257	11/21/1977	Romans 7:18b–19	The Failure of Sincere Christians Christians; policy; human vs. divine solutions
458	258	11/22/1977	Romans 7:20	Second attack of husband #1; inner conflict; shift of responsibility from the old sin nature to believer's volition

1977 Romans				
458	259	11/23/1977	Romans 7:21	Battle of the Bulge–1; conflict in the soul from coexistence of Bible doctrine and the old sin nature
458	260	11/24/1977	Romans 7:22	Battle of the Bulge–2; The Doctrine of Thanksgiving doctrine in NOUS can't be applied; prisoner of war of the old sin nature; volition
458	261	11/24/1977	Romans 7:23	Battle of the Bulge–3; negative volition of the believer = prisoner of war of the old sin nature; doctrine aids volition against attack
458	262	11/25/1977	Romans 7:24	Battle of the Bulge–4; principle of the increase of the grace of God
458	263	11/26/1977	Romans 7:24	Battle of the Bulge–5; principle of rescue from this body of death to newness of life
458	264	11/26/1977	Romans 7:24	Principle 25, basis for the increase of grace; conflict of options; A FORTIORI
458	265	11/26/1977	Romans 8:1; John 6:69	Battle of the Bulge–6; Doctrine of Sanctification (2) : agents, phase 1
458	266	11/27/1977	Romans 8	Intro. only SG2 blessings glorify God; doctrine of sanctification
458	267	11/27/1977	Romans 8	Intro. the new life; doctrine of sanctification (revised pt.5–8)
458	268	11/28/1977	Romans 8:1	Result of positional sanctification; condemnation cf. judgment; doctrine of the Last Judgment
458	269	11/29/1977	Romans 8:1	Review of the doctrines of eternal security and current positional truth
458	270	11/30/1977	Romans 8:2	Diary of a Yankee soldier; review of the doctrines of the convicting ministry of the Holy Spirit and baptism of Holy Spirit

1977 Romans

458	271	12/01/1977	Romans 8:3	Mosaic Law is not for salvation, spirituality or to reach maturity; The Principle of Imputations—real and Judicial
458	272	12/02/1977	Romans 8:3	Battle of the Bulge–7; principle of amplification of the doctrine of imputation (cont.)
458	273	12/04/1977	Romans 8:4a	Divine justice can only bless +R; real imputation of divine blessing to +R without compromise of the essence of God
458	274	12/04/1977	Romans 8:4b	Doctrine of Plêroô Various Uses of Plêroô The exploitation of imputations; legal requirement of the Mosaic Law
458	275	12/05/1977	Romans 8:5	Intro. Battle of the Bulge Plans; doctrine of the filling of the Holy Spirit (revised; with lesson #213)
458	276	12/06/1977	Romans 8:5	Intro. Battle of the Bulge, 14 th CAV.; doctrine of the filling of the Holy Spirit (pts. 8–10); pseudo–spirituality
458	277	12/11/1977	Romans 8 via 1Kings 19:1–18	Fear vs. faith–rest; doctrine of the filling of the Holy Spirit (pt.11)
458	278	12/11/1977	Romans 8:5	Review; conflict of thought patterns; carnality defined
458	279	12/12/1977	Romans 8:5	Tension, mental attitude of troops without company commanders; rapport and diplomats The Doctrine of Mental Attitude
458	280	12/13/1977	Romans 8:5–6a	Military disaster trends of the U.S.; results of mental conflict; Doctrine of the Sin unto Death
458	281	12/14/1977	Romans 8:6b	Hungarian crown; costly U.S. Dept. of Energy; blessing imputed to +R only

1977 Romans				
458	282	12/15/1977	Romans 8:6	Necessity of two judicial imputations before the real imputation of divine blessing (6 categories) to +R Categories of Blessings for Supergrace (Review)
458	283	12/16/1977	Romans 8:6 via Job 5:1–18	Factors in imputations; basis and permanence of divine blessings cf. logistical grace
458	284	12/18/1977	Romans 8:7a; Job 5:19–27	Undeserved suffering in SG2 blessings; categories of disaster; divine timing of death
PSALM 23 SPECIAL, lessons #285–291				
458	285	12/18/1977	Romans 8; Psalm 23:1	[PSALM 23 SPECIAL, lessons 285–291] Permanence of imputed divine blessings in spite of the failure of the believer; The Shepherd and sheep Believers as Sheep
458	286	12/19/1977	Romans 8:6; Psalm 23:2–3a	Battle of the Bulge; security of and capacity for divine blessing; +H in adversity
458	287	12/20/1977	Romans 8:6; Psalm 23:3b	Battle of the Bulge; guided in tracks of imputed +R; divine blessing cf. logistical grace
458	288	12/21/1977	Romans 8:6; Psalm 23:4a	Battle of the Bulge: St. Vith; you die alone; no fear in supergrace; concept of divine integrity
458	289	12/22/1977	Romans 8:6; Psalm 23:4b	Temporary target for imputation; SG2 believer's temporary loss of blessing enhances them
458	290	12/23/1977	Romans 8:6; Psalm 23:5a	Battle of the Bulge: Bergdorf; banquet table from Bible doctrine in the soul; background for David's undeserved suffering

1977 Romans				
458	291	12/25/1977	Romans 8:6; Psalm 23:5b–6	Battle of the Bulge: Bastogne; David's temporary separation from SG2 blessings
458	292	12/25/1977	Romans 8:7a	Patton, Gen. Creighton Abrams; biblical form of government; three categories of thought hostile to God
458	293	12/26/1977	Romans 8:7b	Battle of the Bulge: Abrams; right mental attitude respects authority; insubordination to divine policy
458	294	12/27/1977	Romans 8:8	Battle of the Bulge: "Monty"; issue of means for pleasing God; reversionism cf. carnality
458	295	12/28/1977	Romans 8:8	Battle of the Bulge: CMHs; American aggressiveness; distractions from Bible doctrine; means for pleasing God Pleasing God
458	296	12/29/1977	Romans 8:9	Necessity and function of the indwelling of the Holy Spirit; issue of the doctrine of procession Doctrine of the Indwelling of the Holy Spirit (Revised)
458	297	12/30/1977	Romans 8:10	Doctrine of the Indwelling of the Jesus Christ missing link between imputed +R and divine blessing
458	298	12/31/1977	Romans 8; Psalm 138:2	Memorial to Hood's Texas Brigade The Importance of Bible Doctrine
458	299	01/01/1978	Romans 8:11	Ministry of the indwelling of the Holy Spirit
458	300	01/01/1978	Romans 8:12–13a	"Brother"; obligation and authority; results of the believer living under the authority of the old sin nature
458	301	01/02/1978	Romans 8:13b–14a	Doctrine of the sin unto death; alternatives in the Christian life; concepts of divine guidance

1977 Romans

458	302	01/03/1978	Romans 8:14a	Doctrine of divine guidance: comparing of divine will, decrees, foreknowledge, omniscience and laws
458	303	01/04/1978	Romans 8:14a	Divine guidance (cont.); review of lesson 302; categories of the will of God
458	304	01/05/1978	Romans 8:14b	Doctrine of divine guidance (cont.); will of God (+ mechanics) for the human race and believers The Mature Believer and Guidance
458	305	01/06/1978	Romans 8:15a	Fear and the Believer Doctrine of Fear Biblical doctrine of adoption: definition and Roman custom
458	306	01/08/1978	Romans 8:15b	Biblical doctrine of adoption (cont.): mechanics and illustrations from Roman Caesars
458	307	01/08/1978	Romans 8:16a	Analysis of the movie “Castle Keep”; devil’s triangle; two witnesses of adoption of the believer by God
458	308	01/13/1978	Romans 8:16b	Doctrine inserted into life; two witnesses establish Bible doctrine as reality, Holy Spirit and human spirit
458	309	01/15/1978	Romans 8:17a	“Beggar’s Opera”; our Anglo–Saxon heritage; bureaucracy; heirship demands blessing
458	310	01/15/1978	Romans 8:17b	Capacity for and purpose of undeserved suffering for the mature believer cf. the unique suffering of Jesus Christ Undeserved Suffering Principles
458	311	01/16/1978	Romans 8:17–18	Present suffering cf. eternal glory; emotion; Doctrine of Suffering (pts.1–4a)
458	312	01/17/1978	Romans 8:19	Intro. Eric Hoffer; doctrine of suffering (4b–9); self discipline and economic depression

1977 Romans				
458	313	01/18/1978	Romans 8:19	In undeserved suffering since the fall of man, nature awaits the Second Advent; chronology of the future
458	314	01/19/1978	Romans 8; 1Cor. 15:50–58	The Rapture (extensive review); emotion and the big genuflect Doctrine of the Rapture
458	315	01/20/1978	Romans 8:20	Doctrine of the Rapture (pts. 7–10); undeserved suffering of the material universe
458	316	01/22/1978	Romans 8:21a	Parties and peasants; concepts of The Millennium ; Optimum Life in the Millennium ; suffering of nature from the corruption of man
458	317	01/22/1978	Romans 8:21b–23a	Blessing from undeserved suffering of the supergrace believer cf. of nature though sharing the corruption of man
458	318	01/23/1978	Romans 8:23b	Blessing implications of “First Fruits of the Spirit”; doctrine of logistical grace
458	319	01/24/1978	Romans 8:23c–25	General Keegan re Soviets; groans of undeserved suffering of nature and SG believers anticipating future blessings
458	320	01/25/1978	Romans 8:24–25	Three hopes + intensification by undeserved suffering; construction of potential from imputation
458	321	01/26/1978	Romans 8	Relationship of imputations, potentials, Bible doctrine and hope; stimulus of undeserved suffering for hope of SG3
458	322	01/27/1978	Romans 8:26–27	X+Y+Z=Glory of God; intercessory prayer of the Holy Spirit on behalf of the mature believer in undeserved suffering
458	323	01/29/1978	Romans 8:28a	Math formula for converting potentials of the imputations into hope and reality

1977 Romans				
458	324	01/29/1978	Romans 8:28b	Formula for the Plan of God for the mature believer; X+Y+Z=Good; Doctrine of the Third Hope and Seventh Imputation
458	325	02/03/1978	Romans 8:28	(Review) X+Y+Z=Good; virgin pregnancy; guillotine; principle of the Y radical
458	326	02/05/1978	Romans 8:29	X+Y+Z=Good; five steps to glory: Essence of God; Step 1. Thinking; summary of the doctrine of divine attributes
458	327	02/05/1978	Romans 8:29	Step 2. Reality of the plan of God and doctrine of divine decrees; Omniscience and Foreknowledge
458	328	02/06/1978	Romans 8:29b–30a	“The First Born”; Steps 2 and 3. Entrance into the plan of God; attacks on X+Y+Z; election
458	329	02/07/1978	Romans 8:30b–31	Election; Step 4. Justification by imputation of +R; first of five challenges to new life: opposition
458	330	02/08/1978	Romans 8:32	Concept of and encouragement thru A FORTIORI; prosperity; doctrine of imputation (revised, 1. a–j)
458	331	02/09/1978	Romans 8:32	Doctrine of imputation (pts. 2–4); real imputations at physical birth, exception of Jesus Christ; personal sins on Jesus Christ
458	332	02/10/1978	Romans 8:32	Doctrine of imputation (pts. 5–6): Judicial imputation of +R and real imputation of eternal life at salvation
458	333	02/12/1978	Romans 8:32	Doctrine of imputation (pt. 7a): Real imputations and categories (1–3) of SG2 blessings in time

1977 Romans

458	334	02/12/1978	Romans 8:32	Doctrine of imputation (pts. 7b–8): SG2 blessings category 4–6 blessings in eternity; judgment seat of Jesus Christ The Judgment Seat of Christ
458	335	02/13/1978	Romans 8:32	Doctrine of imputation (pt. 8b, judgment seat of Jesus Christ); decorations: military and athletic analogy The Judgment Seat of Christ
458	336	02/14/1978	Romans 8:32	Doctrine of imputation (pt. 9–13): equation, potential and doctrine produces Hope
458	337	02/15/1978	Romans 8:33	Privacy of the royal priesthood; judging cf. legitimate evaluation; divine prerogative re judgment
458	338	02/16/1978	Romans 8:34	“You can’t be a Christian and do that”; The Doctrine of Ascension and Session (review); Jesus Christ our defense attorney
458	339	02/17/1978	Romans 8:34–35a	Challenge 3: Judging; privacy; Jesus Christ, our advocate; love Doctrine of the Royal High Priest
458	340	02/19/1978	Romans 8:35b–36	Challenge to the plan of God 4,5: undeserved suffering; martyrdom; de–capitalization; life of Nero
458	341	02/19/1978	Romans 8:37–39	Six adversities; angelic hierarchy; confidence in the security of the believer in divine love
458	342	02/20/1978	Romans 12:1a	Interim Life The Royal Family Honor Code The Devil’s Triangle privacy; blessing and motivation
458	343	02/21/1978	Romans 12:1b	Decline of aristocracy; honor code of the royal family of God; peasant thinking; worship

1977 Romans				
458	344	02/22/1978	Romans 12:2a	Verse 1 principles; The Doctrine of Rebound ; worldliness and molded to good and evil
458	345	02/23/1978	Romans 12:2b	Bible doctrine reveals the will of God; privacy vs. counseling; renovation of thought by doctrine
458	346	02/24/1978	Romans 12:2	(Principles) Aristocracy; honor code of the royal family; doctrine of divine guidance, will and the sovereignty of God
458	347	02/26/1978	Romans 12:3	Exegesis; subordinate subjectivity of mental attitude arrogance to the objectivity of Bible doctrine common sense
458	348	02/26/1978	Romans 12:3	Principles; doctrine of mental attitude – renovation of thought; personality and inner beauty
458	349	02/27/1978	Romans 12:3	Military justice, Vietnam POW; doctrine of pride (1–3): terminology, fall of Satan and results of human arrogance Doctrine of Pride (Revised)
458	350	02/28/1978	Romans 12:3	Doctrine of pride (pts. 4–8): reversionism, alcoholism and hallucination re the opposite sex; psychology
458	351	03/01/1978	Romans 12:3	Paul Harvey: majority rule; doctrine of pride (arrogance 9–11): trigger mechanism; psychopathic personality
458	352	03/02/1978	Romans 12:4a	Doctrines of the royal family of God (review) and Doctrine of the Differences among Believers ; equality and standards
458	353	03/03/1978	Romans 12:4b–6a	Believers = many parts of the body; Doctrine of Spiritual Gifts (Points #1–4; however, all points were placed in #353): definition, Scripture, source and purpose

1977 Romans

458	354	03/05/1978	Romans 12:6	Doctrine of spiritual gifts (pts. 5–7); perspective, function and abuse of spiritual gifts
458	355	03/05/1978	Romans 12:6	Doctrine of spiritual gifts (pt. 8a): temporary; doctrine of the gift of tongues (pt.1–5)
458	356	03/06/1978	Romans 12:6b	Book: “How to Cure Yourself of Positive Thinking”; doctrines of tongues (6–9) and spiritual gifts (8b): permanent
458	357	03/07/1978	Romans 12:6c	Three factors re spiritual gifts; inferiority, race, middle class and freedom; gift of prophecy
458	358	03/08/1978	Romans 12:6d–7	Spiritual gifts of service and pastor–teacher: acquisition, purpose, function and authority; volition
458	359	03/09/1978	Romans 12:8	Spiritual gifts of counseling, giving and acts of mercy; doctrine of giving; eight principles of gifts Spiritual Gift of Giving
458	360	03/10/1978	Romans 12:9	Love the brethren; technical vocabulary; despise evil and adhere to good; royal family honor code
458	361	03/12/1978	Romans 12:10	Basis of brotherly love: +R, privacy, relaxed mental attitude and production; Doctrine of Ambassadorship (revised)
458	362	03/12/1978	Romans 12:11	Doctrine of ambassadorship (pts. 3–7); disarming; believer’s Christian service cf. priesthood
458	363	03/16/1978	Romans 12:12a	Weirdo movies; Army promotion list; Doctrine of Hope (revised, 1–3a) and confident assurance
458	364	03/17/1978	Romans 12:12a	Doctrine of hope (revised 3–5): re the integrity of God, equation and mechanics

1977 Romans				
458	365	03/19/1978	Romans 12:12a	Doctrine of hope (pts. 6–8a): potential cf. hope, first hope–salvation issues
458	366	03/19/1978	Romans 12	Doctrine of hope (8b–9): blessing in time; production, “God bless you” and “can’t take it with you”
458	367	03/20/1978	Romans 12	Doctrine of hope (10–11): undeserved suffering; solution to historical disaster; “dry bones”
458	368	03/21/1978	Romans 12	Doctrine of hope (12–13): re the reversionist and unbeliever; results of rejection of authority; human cf. eternal life
458	369	03/22/1978	Romans 12:12b	UN resolution and Rhodesia; undeserved suffering; doctrine of prayer and distortion of promises
458	370	03/23/1978	Romans 12:13	Fellowship of the royal family of God; Doctrine of Refreshment (from doctrine) and psychotic Saul
458	371	03/24/1978	Romans 12	Doctrines of refreshment (pts. 5–6) Blessing by Association service organizations
458	372	03/26/1978	Romans 12:14 (Easter)	Seven imputations; poise and objectivity under persecution; legitimate purpose of hazing
458	373	03/26/1978	Romans 12:15	The Royal Family Honor Code (a review/summary) aristocratic thought; tabooism; true rapport
458	374	03/27/1978	Romans 12:16a	Teutonic and Celtic behavior; transformed by thought (Bible doctrine); authority; mental attitude
458	375	03/28/1978	Romans 12:16b	Communist objectives; Wedemeyer; Stalin’s 6–point program; Picasso; mental attitude of the honor code

1977 Romans				
458	376	03/29/1978	Romans 12:16c	Whitaker Chambers; Communist evaluation of American POW's; arrogance; royal family honor code
458	377	03/30/1978	Romans 12:17	Communist brainwashing of American POW's; U.S. military code; retaliation blasphemes God
458	378	03/31/1978	Romans 12:18–19a	Live in harmony with your periphery; royal family honor code vs. retaliation
458	379	04/02/1978	Romans 12:19b 20a	Inspiration of Scripture; royal family honor code demands grace function toward personal enemies
458	380	04/02/1978	Romans 12:20b	Authority and consistency; sustaining life cf. lowering self to the standard of the antagonist
Shield of Freedom Special, lessons #381–392				
458	381	04/03/1978	Romans 12:21	[SHIELD OF FREEDOM SPECIAL, lessons 381–392] Government service; principles of the doctrine of evil; the believer is to support the legal system though it be distorted
458	382	04/07/1978	Romans 13	Introduction to Romans 13: Doctrine of Divine Establishment (1–2b): definition, freedom, privacy, volition and marriage
458	383	04/09/1978	Romans 13	Book on U.S. changes; doctrine of the laws of divine establishment (2c–3): family, nationalism and evangelism
458	384	04/09/1978	Romans 13	“Majority Rule” in Africa; doctrine of the laws of divine establishment: discipline, authority and military
458	385	04/10/1978	Romans 13	Gun control; doctrine of the laws of divine establishment (8–9): freedom; Ten Commandments; envy; U.S. Coat of Arms; theft

1977 Romans

458	386	04/11/1978	Romans 13:1a	Book: "Clichés of Socialism"; property rights; doctrine of the laws of divine establishment (10–11); morality; Naziism; violence; police; government authority
458	387	04/12/1978	Romans 13:1b	Welfare state; subordinate self to the office of authority; anarchy of the Jews; revolution
458	388	04/13/1978	Romans 13:1c	Socialism, strikes; source and purpose of civil authority; Separation of Church and State
458	389	04/14/1978	Romans 13:2a	Excess government + national debt; democracy is anti Christian; anti-laws of divine establishment of the reversionistic believer
458	390	04/16/1978	Romans 13:2b	Technical and moral change; internationalism; believer: obey civil law or reap divine discipline
458	391	04/16/1978	Romans 13:3a	Productivity of free enterprise vs. bureaucracy; capital punishment; fear cf. respect
458	392	04/21/1978	Romans 13:3a	[SHIELD OF FREEDOM SPECIAL – end] Jeff Cooper and the 45 automatic; referees in divine establishment; un-Americanism; U.S. Coat of Arms
458	393	04/23/1978	Romans 13:3b	Russian hero on the U.S. cf. USSR; misapplication of eschatology; evangelism and the laws of divine establishment of Goths; police authority
458	394	04/23/1978	Romans 13:3c	Gun registration; origin of "THIEME"; Teutons + biblical teachers stabilized Western Europe; laws of divine establishment encapsulated X+Y+Z

1977 Romans

458	395	04/28/1978	Romans 13:4a	Complaining about your job; form of government and Christian anarchy; DIAKONOS of God = government authorities
458	396	04/30/1978	Romans 13:4b	Systems of government; principles re the source of civil authorities and evil: obedience or punishment
458	397	04/30/1978	Romans 13:4c	Advocating violence against the government is wrong; the criminal mind; Capital Punishment
458	398	05/01/1978	Romans 13:4d	U.S. Constitution; distinguish between the man and the office; prep school discussion; criticism of authority
458	399	05/02/1978	Romans 13:4–5a	Closing points on v. 4. Referee rules; pivot vs. evil government; be subordinate to government authority; drugs cf. alcohol
458	400	05/03/1978	Romans 13:5b	Restraint by fear and conscience; doctrine of conscience (1–2); standards and privacy
458	401	05/04/1978	Romans 13:5	Essential Bible doctrines cf. non–essential application; tolerance; privacy; doctrine of conscience; negative volition
458	402	05/05/1978	Romans 13:6a	Spiritual freedom; equality destroys freedom; French Revolution; pay your taxes. Taxes (Divine Viewpoint)
458	403	05/07/1978	Romans 13:6b	Basic of American cf. of French Revolution; inequality; taxes pay for public services; Doctrine of Taxation by R. B. Thieme, Jr.
458	404	05/07/1978	Romans 13:7–8	Employee not to complain; principle of obligation and indebtedness; debt of tolerance

1977 Romans				
458	405	05/08/1978	Romans 13:9a	Adultery cf. fornication; David's crimes and punishment; theft; perjury; lust Murder: the Principle of the 6th Commandment
458	406	05/09/1978	Romans 13:9a	German soldiers; morality and Christian responsibility to the laws of divine establishment; evil espousal of causes Ten Commandments Principles
458	407	05/10/1978	Romans 13:9b	Marijuana; "doing good"; personal cf. impersonal love (based on own standard)
458	408	05/11/1978	Romans 13:9b	U.S. Army marksmanship; basis of "Love thy neighbor"; relaxed mental attitude, grudges and smother love
458	409	05/12/1978	Romans 13	Doctrine of the royal family honor code (revised); aristocracy; relaxed mental attitude; personal cf. impersonal love The Royal Family Honor Code broken down into various individual doctrines
458	410	05/14/1978	Romans 13:10	Love: personal, impersonal and relaxed mental attitude fulfills the law; essentials and non-essential standards; royal family honor code
458	411	05/14/1978	Romans 13:10–11a	Basis for relaxed mental attitude love is doctrine in the soul; humor: overworked few; Doctrine of Sleep (Points 1–2)
458	412	05/19/1978	Romans 13:11b	Doctrine of sleep (pts. 3–8): laziness, reversionism and other analogies; German innovators
458	413	05/21/1978	Romans 13:12	Ike vs. Monty and the importance of Germany; imminence of death or the Rapture; priorities
458	414	05/21/1978	Romans 13:13a	Col. Henderson's "T. J. Jackson"; U.S. evils and immigration; doctrine of the royal family honor code

1977 Romans				
458	415	05/22/1978	Romans 13:13b	“T. J. Jackson”: character and conduct; self-discipline; doctrine of the royal family honor code (3–9)
458	416	05/23/1978	Romans 13:14	Henderson: causes for the U.S. Civil War; social action (lust); distractors from GAP
458	417	05/24/1978	Romans 14	Intro. R. E. Lee’s letter on slavery; definition of weak and strong believer; moral courage; self-justification
458	418	05/25/1978	Romans 14:1	Henderson: secession of the South; weak vs. strong believer re essentials and opinions
458	419	05/26/1978	Romans 14:2	Training; German General staff; flexibility; weak and strong believers re food and beverage taboos
458	420	05/28/1978	Romans 14:3	Intro. “Stonewall”; movie “Tunes of Glory”; moral cf. physical courage; military and business; taboos vs. privacy
458	421	05/28/1978	Romans 14:3a	Predictions vs. Bible doctrine; Emory Upton, German general staff and Elihu Root; occupational hazards The Weak and the Strong Believer Part I The Weak and the Strong Believer Part II
458	422	05/29/1978	Romans 14:3b–4a	“Friend of God”; error of strong and weak believers to each other; household servants Weak and Strong Believers Principle #3 Weak and Strong Believers Principle #4
458	423	05/29/1978	Romans 14	Equality; self-criticism; house slave; occupational hazard of weak and strong believers; House Slave Principles Doctrine of the Sins of the Tongue (3)

1977 Romans

458	424	05/30/1978	Romans 14:4b	Soviet attack; military coup; authority orientation; doctrines of sins of the tongue (7–10) (those notes placed above), Stages of Reversionism Categories of Reversionism
458	425	05/31/1978	Romans 14:4c	Prep School staff and music; arrogant weak believer vs. strong believer; privacy Weak Believer Versus the Strong Believer Weak Believer Versus the Strong Believer (2)
458	426	06/01/1978	Romans 14:5	The Doctrine of a Day at a Time; Attitudes of the weak and strong believers re special days; flexibility; self-righteousness
458	427	06/02/1978	Romans 14:5	Ike vs. Monty: national objectives; privacy of the priesthood and norms from Bible doctrine vs. bullies
458	428	06/04/1978	Romans 14:6a	Doctrine of the royal family honor code (review); movie “The Big Country”: moral courage and cowardice
458	429	06/04/1978	Romans 14:6b	Greek definite article; priorities; work maintains sanity; Bible doctrine for Indians
458	430	06/09/1978	Romans 14	Flexibility in the military, Sir Claude Auchinleck; tolerance of the weak believer; heroes and norms
458	431	06/11/1978	Romans 14:6c	Ike and military doctrine; manners; application of the weak believer; keep the standard until Bible doctrine changes it
458	432	06/11/1978	Romans 14:6–7a	Variance in spiritual growth re the royal family honor code; Patton; freedom guarantees inequality
458	433	06/12/1978	Romans 14	Live life as unto the Lord; freedom guarantees inequality; toleration of different opinions

1977 Romans				
458	434	06/13/1978	Romans 14:7b	William E. Simon: "Time for Truth", freedom cf. the USSR; dative of advantage (dying grace) or disadvantage (sin unto death)
458	435	06/14/1978	Romans 14:8a	Simon: free enterprise; necessity for original language of Scripture; dative of advantage: doctrine of dying grace The Classification of Death (2) Comments on Death
458	436	06/15/1978	Romans 14:8b	Simon: USSR and capitalism; profit is legitimate motive; genius of Paul; efficiency; spirituality and appearance
458	437	06/16/1978	Romans 14	Simon: Socialism and Western Europe; health practices, privacy and tolerance in non-essentials
458	438	06/18/1978	Romans 14:8c	Simon: money to communists; personal and impersonal love; essentials and non-essentials (flexibility) re military leadership
458	439	06/18/1978	Romans 14:9–10a	Crisis personality; Battle of the Bulge; Jesus Christ is Lord of all; occupational hazard of the weak believer The Weak Believer's Weakness (which is Judging)
458	440	06/19/1978	Romans 14:10b	Contempt of the strong believer; orientated to reality; non-essentials and love; The Crisis Personality Loving Other Believers Judgment Seat of Christ (1985–1987, 1995)
458	441	06/20/1978	Romans 14	Doctrine for the crisis; third world; doctrine of the judgment seat of Christ (2–4) (notes placed with lesson #440), time and efficiency rating

1977 Romans				
458	442	06/21/1978	Romans 14	Doctrine of judgment seat of Christ (pt.5–7); Rapture; flexibility of the great captains; hope
458	443	06/22/1978	Romans 14	Complaining vs. professionalism; orientation to authority; athletic analogy; doctrine of the judgment seat of Christ (8–9); slights
458	444	06/23/1978	Romans 14	French in Africa; doctrine of the judgment seat of Christ (10–12); German military decorations; crowns
458	445	06/25/1978	Romans 14:11	U.S. unprepared; application from inspiration of Scripture Doctrine of the Big Genuflex (1–14)
458	446	06/25/1978	Romans 14:12	U.S. crisis; doctrine of the big genuflect (15): eternal happiness real issues at the judgment seat of Christ; knowable, unknowable and God
458	447	06/26/1978	Romans 14:13	Royal family honor code application to controversy between weak and strong believer; hypocrisy of actors
458	448	06/27/1978	Romans 14	Greatness of Ike; varying responsibilities of weak and strong believers under the royal family honor code; thoughtfulness and flexibility
458	449	06/28/1978	Romans 14:14a	Ike's preparation and flexibility, North Africa; doctrine vs. food taboos and health
458	450	06/29/1978	Romans 14:14b	Ike vs. critics and Patton, Sicily; flexibility; legalism re food vs. doctrinal norms
458	451	06/30/1978	Romans 14:15a	Ike: qualifications and British; crusading; weak and strong believer re the honor code and conscience
458	452	07/01/1978	Romans 14:15b	Ike vs. prima donnas; General Singlaub; Royal Family Honor Code (1977)

1977 Romans

458	453	07/02/1978	Romans 14	Character of Ike; royal family honor code demands more of the strong believer; flexibility without tyranny
458	454	07/02/1978	Romans 14:15c–16	General Singlaub vs. Carter; problem and responsibility of the mature believer; Jesus Christ vs. weak believers
458	455	07/03/1978	Romans 14:17a	“Kingdom of God”; aristocracy; spiritual vs. physical food
458	456	07/03/1978	Romans 14:17b	Freedom and authority; no capacity and no divine blessing; targets for blessing
458	457	07/04/1978	Romans 14	Happiness by means of the Holy Spirit; X+Y+Z=good; Christian way of life
458	458	07/04/1978	Romans 14:18	Function of the royal priesthood cf. royal ambassadorship (+ doctrine of, 7 pts.)
458	459	07/04/1978	Romans 14:18–19	Six categories of SG2 blessings; doctrine of the importance of Bible doctrine (review) Categories of Blessings
458	460	07/05/1978	Romans 14:20	L. Burke; jogging; when the law of love supercedes the law of liberty; right pastor–teacher; right vs. flexibility
458	461	07/06/1978	Romans 14:21	Avoid distracting the weak believer from doctrine; priorities vs. non–essentials; doctrine of drinking
458	462	07/07/1978	Romans 14:22a	Lord Tedder of the RAF & Ike; conscience of the strong believer toward the weak; law of liberty vs. the law of love
458	463	07/09/1978	Romans 14	General C. R. Huebner; two tragic flaws; non–essential image (actors) and arrogance (experts)
458	464	07/09/1978	Romans 14:22b	Memorials to D.D. Eisenhower; tragic flaw #3: personality issues

1977 Romans				
458	465	07/10/1978	Romans 14:23	Doctrine of Tragic Flaw arrogant subjectivity: problems vs. GAP; doubts
458	466	07/11/1978	Romans 14:23b Romans 15 intro	Violation of conscience producing guilt reaction turns right into wrong; The Strong Believer The Weak Believer doctrine of the weak and strong believer (A–C)
458	467	07/12/1978	Romans 15	Intro. Carter errors; doctrine of the weak and strong believer (D–G): variations and essentials; equality; love The Royal Family Honor Code Function Provides for Variation in Standards Essential Doctrine and Non-essential Application Equality and Freedom (among believers)
458	468	07/13/1978	Romans 15:1a	General Fredendall, errors in Tunisia; responsibility of the strong believer under the royal family honor code; flexibility
458	469	07/14/1978	Romans 15:1b	Obligation of the mature believer; tolerance; Review of the Royal Family Honor Code (1978) (points 1–11)
458	470	07/16/1978	Romans 15:2	USSR vs. U.S., Adm. Zumwalt; principle of sensitivity under the royal family honor code; impersonal love & capacity
458	471	07/16/1978	Romans 15	Thirty years after Guam D–Day; flexibility of Napoleon; prep school; The Edification Complex of the Soul
458	472	07/17/1978	Romans 15:3–4a	Rafferty; importance of grammar; momentum and motivation; mechanics of Old Testament inspiration; perseverance
458	473	07/18/1978	Romans 15:4b	Korea: history, Presbyterian and indigenous missions; doctrine of hope (revised, pt. 1–2)

1977 Romans				
458	474	07/19/1978	Romans 15	Wagner's ring operas; tragic flaws in drama characters; hopelessness of all beings without Jesus Christ; doctrine of hope (3–8)
458	475	07/20/1978	Romans 15	Wagner's ring operas (cont.); doctrine of hope (revised, pts. 9–13); capacity for life
458	476	07/21/1978	Romans 15:5	Ring operas; perseverance in, comfort, and reciprocity through Bible doctrine; thinking
458	477	07/23/1978	Romans 15:6	Charles Wohlstetter re unqualified bureaucracy; unanimity of believers through the royal family honor code function
458	478	07/23/1978	Romans 15:7–8a	Wohlstetter (cont.); reciprocity in application of the royal family honor code, Jesus Christ our example; Diakonos
458	479	07/28/1978	Romans 15:7–8a (Minor problem with sound)	Jesus Christ, Minister to the Jews; time elapse before fulfillment of the covenants to Israel The Unconditional Covenants and Time
458	480	07/30/1978	Romans 15:8b–9a	Wohlstetter: Government in the Shadows; Doctrine of Elapse of Time The time for fulfillment of covenants to Israel
458	481	07/30/1978	Romans 15:9b	Conspiracy against U.S. Army; Jesus Christ, minister to the Gentiles; blessing by association, U.S. immigrants
458	482	07/31/1978	Romans 15:10–11	Solzhenitsyn: U.S. loss of courage; blessing of Gentiles in the Old Testament; "praise" cf. "laud"
458	483	08/01/1978	Romans 15:11–12	Solzhenitsyn, U.S. evils; Jesus Christ, minister and evaluator of Jew and Gentile of every dispensation

1977 Romans

458	484	08/02/1978	Romans 15	Doctrine of the royal family honor code (revised, pt.1–6); dueling; morality The Royal Family Honor Code (1978)
458	485	08/03/1978	Romans 15	Doctrine of the royal family honor code (7–10); morality; greater obligation of the strong believer
458	486	08/04/1978	Romans 15	Doctrine of the royal family honor code (11, necessity of authority orientation to maintain momentum for advance); delegated authority at Berachah prep school
458	487	08/06/1978	Romans 15	Doctrine of the royal family honor code (12–14); reciprocity; self–pity; self–righteousness; doctrine of the tragic flaw
458	488	08/07/1978	Romans 15	Doctrine of the tragic flaw (cont.); personal problems; doctrine of the weak and strong believer
458	489	08/08/1978	Romans 15:13a	Principle of hope motivation; doctrine of hope (pts. 1–5); eternal security
458	490	08/09/1978	Romans 15:13b	Doctrine of hope (pts. 6–13); undeserved suffering focuses mature believer on eternity
458	491	08/10/1978	Romans 15:13c	Flexibility traps illustrated by airlines, knife fighter and Napoleon; doctrine of happiness
458	492	08/10/1978	Romans 15:13d	Gentleman’s flexibility in social life and manners; concept of prosperity, categories of blessing
458	493	08/13/1978	Romans 15:14	Book: “Crisis in Command”; structured Bible doctrine for motivation; tortilla image: divorce from reality

1977 Romans

458	494	08/13/1978	Romans 15:15a	“Crisis in Command”; Gen. John Wood; principle of alertness in Bible doctrine and personal defense
458	495	08/14/1978	Romans 15:15b	Experience; John Keegan: “Face of Battle”; decisiveness; doctrine of logistical grace; Roman Empire cf. Republic; Patton’s lack of grace
458	496	08/15/1978	Romans 15:16a	FDR, unconditional surrender; doctrine of communication: Old Testament and Church Age gift of evangelism cf. witnessing Doctrine of Communication
I arrived in Texas sometime around this time.				
458	497	08/16/1978	Romans 15:16b	Korean War, William F. Dean; prep school flexibility and illustration of Old Testament priest use of training aids
458	498	08/17/1978	Romans 15:16c–17	Blessing without capacity; Thaddeus Kosciuszko; distortion of missions; Talleyrand
458	499	08/18/1978	Romans 15:18	Modus operandi of a missionary; history of missions; importance of administration
458	500	08/20/1978	Romans 15:19a	History of missions and empires; purpose of miracles; missions and letters of Paul; positive volition
458	501	08/20/1978	Romans 15:19b	“End of Roman World”; evangelization of Celts and Teutons; church and state; missionary function
458	502	08/21/1978	Romans 15:20	Columba; Charles Martel; missionary policy and the royal family honor code; Paul and Spain

1977 Romans

458	503	08/22/1978	Romans 15:21	Pseudo missions by knights; Columbanus and Boniface; negative volition of Gentiles without the Gospel Quoting an Old Testament Passage in the New Testament
458	504	08/23/1978	Romans 15	Scandinavian missions: Ansgar, Iceland, Thorvald and Eric; ministry of Holy Spirit in the Age of Israel; doctrine of the indwelling of the Holy Spirit; health is not a spiritual issue The Seven Things That the Holy Spirit Does for Us at the Moment of Salvation The Holy Spirit's Ministry in the Age of Israel
458	505	08/24/1978	Romans 15:22	Timing and legitimate asceticism of a missionary; Constantine and Methodius; 3 conditions of the believer
458	506	08/25/1978	Romans 15:22	Principle; doctrinal missions in Europe; review of the doctrine of divine guidance; the will of God for you
458	507	08/27/1978	Romans 15:23–24a	Schwarz and India; analogy of Keil Und Kessel; Paul and Rome Paul's Fourth Missionary Journey
458	508	08/27/1978	Romans 15:24b	Engedi and Iceland; Moravians; legitimate sacrifices, asceticism and recreation of a missionary
458	509	08/28/1978	Romans 15:24c–25	Bible doctrine priority over social life; emotion and rationalization Doctrine of Paul's Reversionism
458	510	08/29/1978	Romans 15:26	Mrs. "Stonewall"; military honor codes; rationalization; giving to the destitute Impersonal Giving
458	511	08/30/1978	Romans 15:26–27a	"Crisis in Command" and military honor codes; distorting right into wrong; principle of giving

1977 Romans

458	512	08/31/1978	Romans 15:27b	Lord Kitchener's pal Battalions of WWI; anti-Semitism; giving; How are the Greeks Obligated to the Jews?
458	513	09/01/1978	Romans 15:28a	Good strategy and bad tactics; fall of Napoleon and Ney; inflexibility in the non-essentials
458	514	09/03/1978	Romans 15:28b-29a	Paul's neutralization of his good strategy re the fourth mission; inflexibility cancels virtue Paul's Misdirection
458	515	09/03/1978	Romans 15:29b-30	Sir Douglas Haig; teamwork; artillery analogy to prayer; flexibility in leadership
458	516	09/04/1978	Romans 15:31-32	Inaccurate prayers wasted; desire of Paul in Jerusalem and then in Rome
458	517	09/05/1978	Romans 15:33-16:2	Flexibility on Wake Island; certification of Phoebe, Patrones and friend of Paul
458	518	09/06/1978	Romans 16:3	"Heroines of Dixie"; Sherman's policy; role of Phoebe; integrity plus service of Aquila and Prisca; doctrine of the royal family honor code (1-2)
458	519	09/07/1978	Romans 16	New American games without competition; doctrine of the royal family honor code (3-7, amplified); relaxed mental attitude and stoicism
458	520	09/08/1978	Romans 16:4a	Vietnam War; conspiracies in the U.S.; doctrine of the royal family honor code (8-16); laws of supreme sacrifice and love
458	521	09/10/1978	Romans 16:4b	Doctrine of the royal family honor code (re-organized, pts. 1-5) definition, freedom, plan of God, privacy and flexibility

1977 Romans

458	522	09/10/1978	Romans 16	<p>Doctrine of the royal family honor code (re-organized, pts. 6–14); love, morality, integrity, production, strong vs. weak, self-pity and self-righteousness</p> <p>The Principle of Love in the Honor Code The Place of Morality in the Honor Code The Connection Between the Believer's Priesthood and His Ambassadorship</p>
458	523	09/15/1978	Romans 16:5	<p>Living includes dying, done alone; pluggin in GAP gets to spiritual maturity</p> <p>Epaenetus' Spiritual Life</p>
458	524	09/17/1978	Romans 16:6a	<p>MacArthur speech 01/26/1955; death and divine provision for crises of the supergrace believer; woman's beauty</p>
458	525	09/17/1978	Romans 16:6b	<p>Principle of dying grace; woman's advance and production; self-determination; single woman</p> <p>Seven Deaths Found in the Scriptures Biblical Comments with Regards to Physical Death The Woman and Spiritual Growth</p>
458	526	09/18/1978	Romans 16:7–8	<p>"St. Paul from the Trenches"; concern of Paul for Jews; missionary use of APOSTLES</p>
458	527	09/19/1978	Romans 16:9	<p>Freed slaves; collective and individual self determination; incompetence; friendship</p>
458	528	09/20/1978	Romans 16:10–11	<p>Cursing by association with anti-Semitism; biblical principle of slavery, rights of the master and slaves</p> <p>Doctrine of Slavery (R. B. Thieme, Jr.)</p>
458	529	09/24/1978	Romans 16:12	<p>Reunion of athletes; Roman Empire; dying well; honor of women who worked to exhaustion</p>
458	530	09/24/1978	Romans 16:13–14	<p>Edwardian England; mature believer family of Simon of Cyrene and local church men; marathon</p>

1977 Romans

458	531	09/25/1978	Romans 16:15–16	Third local church of Rome; doctrine for old age; The Doctrine of Kissing (29 point survey)
458	532	09/26/1978	Romans 16:17	Alert discernment avoids reversionistic apostates; arrogant inordinate competition
458	533	09/27/1978	Romans 16:18a	Honor code function exceptions; doctrine of emotion of the soul (pts. 1–3); voting franchise The Doctrine of Emotion
458	534	09/28/1978	Romans 16:18b	Lord Salisbury re voting; doctrine of emotion (4–9); emotion and spirituality in Church Age and Millennium Emotions and Authority
458	535	09/29/1978	Romans 16:19a	Book: “The First Day of the Somme”; doctrine of tongues (review)
458	536	10/01/1978	Romans 16:19b	MacArthur Speech 03/14/1973; Rhodesia; biblical concept of authority orientation; “the good” Authority Orientation
458	537	10/01/1978	Romans 16:19c	Misplacement of authority orientation; freedom vs. criminals; Separation (Romans Study)
458	538	10/05/1978	Romans 16:20a	Prince Albert re Grenadier Guards; confusion re conspiracies; security; prosperity
458	539	10/08/1978	Romans 16:19a	Omniscience and decrees of God. Why are we here? Authority orientation; principle of establishment
458	540	10/08/1978	Romans 16:19b	Importance of authority orientation in different areas of life; principle and summary of evil
458	541	10/09/1978	Romans 16:20a	Divine decrees; believer losers win with Jesus Christ over Satan at Second Advent; personality of Satan

1977 Romans				
458	542	10/10/1978	Romans 16:20a	Personality and strategy of Satan (pts. 10–17), his counterfeits, quote by L. S. Chafer
458	543	10/11/1978	Romans 16:20a	Angelic conflict (cont.): demons and systems of demon possession; stages of reversionism
458	544	10/12/1978	Romans 16:20b	Occult and demon practices and illustrations (Moros, Hitler, Egypt), drawing room approach, Satan's powers and use of demons; grace protection
458	545	10/13/1978	Romans 16:21–22	Effects of the feminist movement; Timothy eyes and relaxation of Paul; secretaries of Paul and Napoleon
458	546	10/15/1978	Romans 16:23a	Concept of the pivot; postulates of the integrity of God; Corinthian honor guard; Roman Empire education
458	547	10/15/1978	Romans 16:23b-25a	Politicians; preconceived notions re the plan of God; review of the doctrine of logistical grace
458	548	10/16/1978	Romans 16:25b	Thesis and antithesis; alternatives; origin of Denominations; doctrine of the mystery (review); arrogant students; speculation
458	549	10/17/1978	Romans 16:25c-26a	The Doxology (cont.); doctrine of dispensations (review); Millennium; Church Age = the age of writing
458	550	10/18/1978	Romans 16:26a	The Theology of the Perfect Plan of God (1–3) definition, sovereignty and the will of God
458	551	10/19/1978	Romans 16	Doctrine of the theology of God's perfect plan (3–5j): will of God, providence, omniscience, and decrees of God

1977 Romans				
458	552	10/20/1978	Romans 16	Doctrine of the theology of God's perfect plan (5k–7p): divine decrees, foreknowledge, will of God and decrees
458	553	10/22/1978	Romans 16	Doctrine of the theology of the perfect plan of God (8–14): will, decrees, and glory of God; election and predestination
458	554	10/22/1978	Romans 16:26b–27	Obedience to authority, self-indulgence; principle of the client nation: Hood's Texas Brigade; "AMEN"
458	555	10/26/1978	Romans 9:1–14	Intro. Jewish problem; doctrine of Israel's preeminence; conspiracies; future of Israel
458	556	10/27/1978	Romans 9:1	Colonel Blimp; triple oath of Paul; inspiration of Scripture; conscience; unconditional covenants secure
458	557	10/29/1978	Romans 9:2	Paul's burden for Israel; patriotism; Soviets re slavery and U.S. communications; Josephus
458	558	10/29/1978	Romans 9:3	General Westmoreland re Vietnam; Paul's wish to be a sacrifice for the Jews; doctrine of CHEREM=cursed; racial cf. true (spiritual) Jew; concern for the lost Cherem
458	559	10/30/1978	Romans 9:4a	Hardness of Pharaoh vs. divine power; Priest (Client) Nations; adoption in SPQR; spiritual heritage of Israel
458	560	10/31/1978	Romans 9:4a	Principle and amplification of the doctrine of (biblical) adoption: live up to heritage; Jews under the Nazis
458	561	11/01/1978	Romans 9:4b	Heritage of Americans and Jews; synonyms of "Jew"; SHEKINAH glory and the integrity of God

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458	562	11/02/1978	Romans 9:4c	Honor code of Colonel Blimp; SHEKINAH and ICHABOD: unconditional covenants: Abraham and Palestine; EL SHADDAI
458	563	11/03/1978	Romans 9:4d	Benefits of the Mosaic Law vs. U.S. government evils; four divine institutions; Jew's feasts and responsibilities
458	564	11/05/1978	Romans 9	Mosaic Law: codices and principles of; Jewish problem; spiritual heritage and arrogance problem of the Jews
458	565	11/05/1978	Romans 9	Iranians; self-righteousness; Jews reject the visible God; The Divine Integrity and the Shekinah Glory
458	566	11/06/1978	Romans 9:5	Origin of Gentiles (X radical) and Jews (Y); negative volition of the Jews; passiveness to Bible doctrine and persecution; reality
458	567	11/07/1978	Romans 9	Dead baby saved; spark of life permanent; virgin pregnancy; negative volition of the Jews The Unique Origin of the Jewish Race
458	568	11/08/1978	Romans 9:6	Racial (physical seed) cf. true (spiritual seed) Jews; terminal self-righteousness; all born into X-radical
458	569	11/09/1978	Romans 9:7a	X+Y+Z re Gentiles and Jews; imputation of Adam's sin + condemnation; legitimacy vs. regeneration The Concept of the True Jew
458	570	11/10/1978	Romans 9:7b	Doctrine of the true Jew; self-determination and election of Jews; divine decrees printout: election and condemnation

1977 Romans

458	571	11/12/1978	Romans 9:8	Universal military training; Clausewitz; Jews: unique origin of and heirs of the promises of God if born again The Unique Origin of the Jewish Race (2)
458	572	11/12/1978	Romans 9:8–9	Primogeniture vs. regeneration re origin of the Jewish race and covenant promises to Israel
458	573	11/13/1978	Romans 9:10	Intro. doctrine of the theology of God's perfect plan (review 1–4): definition; sovereignty, will, and the omniscience of God
458	574	11/14/1978	Romans 9	Doctrine of the theology of the perfect plan of God (review 5–10): decrees, will, glory, and pleasure of God; thought
458	575	11/15/1978	Romans 9	Education; doctrine of the theology of God's perfect plan (10–13a): imputations, election, predestination, integrity of God; divine attribute of love
458	576	11/16/1978	Romans 9	Doctrine of the theology of God's perfect plan (13b–g): anthropopathism of love; justice, faithfulness, and the integrity of God; Jewish pivot
458	577	11/17/1978	Romans 9:10a	Doctrine of the theology of God's perfect plan (14–15); origin of the Jewish race excludes primogeniture and human factors Ishmael and Isaac, Jacob and Esau Regeneration and the Jewish Race
458	578	11/19/1978	Romans 9:10b	Origin of Jews and inheritance of covenants only by regeneration; twins by 2 fathers, Pharaohs
458	579	11/19/1978	Romans 9:11a	Printouts from divine decrees; doctrine of election (revised 1–2); foreknowledge and predestination

1977 Romans

458	580	11/20/1978	Romans 9:11b	Industrial capitalism; doctrine of election (3–6); election of Jesus Christ, Church Age believers, Israel, one per dispensation
458	581	11/21/1978	Romans 9:11c–12	Characteristics of nations and heritage from Jacob vs. from Esau; high authority and arrogance
458	582	11/22/1978	Romans 9	Battle of Arnhem; R.E. Lee re providence; doctrine of divine decrees (revised 1–2): mechanics, function and omniscience
458	583	11/23/1978	Romans 9:12	Doctrines of thanksgiving and divine decrees (2c–3): mechanics and characteristics, video tape analogy
458	584	11/23/1978	Romans 9	Doctrine of divine decrees (4–8): will and glory of God, blessing and freedom of man; California cult and equality
458	585	11/24/1978	Romans 9:13a; Mal. 1:2–3	Battle of Arnhem; illustration, love 1 and 2 Doctrine of Anthropopathisms (pt.1–4)
458	586	11/25/1978	Romans 9:13b	Jacob cf. Eau in decrees; freewill; conspiracies; human freedom and divine decrees
458	587	11/25/1978	Romans 9:14	Omniscient use of actual and probable; integrity and sovereignty of God vs. freewill and self-righteousness of man
458	588	11/25/1978	Romans 9	Anthropopathisms show the divine policy re positive or negative volition (+V or –V); immutable integrity of God; grace provides what +R demands
458	589	11/26/1978	Romans 9:15a; Exodus 33:18–19	Moses: vs. reversionistic Israel and Pharaoh and sees X+Y+Z in the divine decrees
458	590	11/26/1978	Romans 9:15b; Exodus 33:18–20	Moses sees the glory of God through Bible doctrine; grace from the divine decrees to now

1977 Romans				
458	591	11/27/1978	Romans 9:16	Blessing not acquired by hustling, but by grace, maximum Bible doctrine and capacity; crying; sincerity
458	592	11/28/1978	Romans 9:17a; Exodus 9:16	How God hardened the heart of Pharaoh Amenhotep II to glorify God and evangelize the world The Hardness of Pharaoh's Heart
458	593	11/29/1978	Romans 9:17b; Psalm 76:10	Thankful Vietnam vet; God's power over and use of arrogant negative volition (-V) of Pharaoh; jealousy
458	594	11/30/1978	Romans 9:17c	Paul insults negative volition of Jews by comparing them with Pharaoh of the Exodus; Thutmose IV not the eldest son
458	595	12/01/1978	Romans 9:18	God allows free will, used negative volition (-V) of Pharaoh to evangelize the world; principle of scar tissue of the soul and negative volition (-V) to Bible doctrine
458	596	12/03/1978	Romans 9:19a	"Overqualified?" Debater's questions re the cause of scar tissue; G. B. Shaw: "Great Catherine"
458	597	12/03/1978	Romans 9:19b	Essence of God vs. freewill of man; British self righteousness in India; the plan of God uses positive and negative volition
458	598	12/04/1978	Romans 9:20a; Isa. 45:8-12	Cults and Marxism; panic: 3 types; Paul's new words; the impudent reject authority
458	599	12/05/1978	Romans 9:20b; Isa. 29:15-16	Arrogant man blasphemes and blames God for man's own negative volition, scar tissue and results
458	600	12/06/1978	Romans 9:21	Ancient pottery; rhetorical use of OU and ME; Jones cult; freedom; authority of the Potter

1977 Romans				
458	601	12/07/1978	Romans 9:21	Vessels in Scripture; coexistence of human free will and the sovereignty of God re dishonor; Aposiopesis , Anacoluthon
458	602	12/08/1978	Romans 9:22a	WCC and terrorism; debater's technique: aposiopesis (1–17), anacoluthon (continued from #601); rights and patience of God
458	603	12/10/1978	Romans 9:22b	Vessel of wrath by own negative volition; concept of the last judgment; freedom vs. equality
458	604	12/10/1978	Romans 9	Pistol course; volition of man determines his eternal blessing or cursing; patience of God; arrogance cancels genius
458	605	12/11/1978	Romans 9:23a	Conservatism; aposiopesis; imputation of blessing to +R in the believer with capacity from maximum Bible doctrine
458	606	12/15/1978	Romans 9:23b	Pseudo-intellectuals cf. Ike and MacArthur; concentration; vessel of cursing or blessing by own volition
458	607	12/17/1978	Matthew 8:18a	[DYNAMICS FOR DISASTER – lessons 607–628] U.S. recognition of Peking and mixed-up thinking; characteristics of mobs (9 pts.); separate from mobs to get Bible doctrine
458	608	12/17/1978	Matthew 8:18b–19a	Separate; order; function of evangelist; Sea of Galilee; authority; pseudo-intellectual
458	609	12/18/1978	Matthew 8:19b	Characteristics of pseudo-intellectuals; arrogance; emotional verbal decisions vs. reality; approbation
458	610	12/19/1978	Luke 11:21	Two Fredericks and Prussia: Carthage; gun control; PISTEUOO; pseudo-intellectual vs. reality

1977 Romans

458	611	12/20/1978	Job 5:19–27	Napoleon and Austerlitz; plan of God; types of disaster; Bible doctrine in Prussia; dying grace; counseling [X] + [Y] + [Z] = the plan of God
458	612	12/21/1978	Matthew 8:20a	Solzhenitsyn; freedom vs. equality; human security vs. doctrine Freedom Doctrine of the Fox Distraction
458	613	12/22/1978	Matthew 8:20b	Human security vs. Bible doctrine; concentration and motivation; principle of the bird distraction
458	614	12/24/1978	Matthew 8:21	Believer distracted by protocol; details of life (non essentials) vs. Bible doctrine (essentials); public opinion
458	615	12/24/1978	Luke 9:60	Answer of Jesus Christ to protocol; funerals, customs of society, pleasures and human good vs. GAP
458	616	12/25/1978	Luke 9:61	Procrastination; GAP and duty priorities over loved ones; remember the Source by Bible doctrine
458	617	12/26/1978	Luke 9:62	Answer of Jesus Christ to love priority vs. GAP; distractions from GAP cause loss of capacity
458	618	12/27/1978	Matthew 8:23–24a	Crisis personality; noble things can distract; continuity; Bible doctrine in the soul for the crisis
458	619	12/28/1978	Matthew 8:24b–25a	Deliverance; calm before the storm; sleep of Jesus Christ and security; panic; pseudo-prayer
458	620	12/29/1978	Matthew 8:25b	Infantry; panic and promises; disaster has divine purpose; thinking under pressure
458	621	12/31/1978	Matthew 8:26a	Jesus Christ's reprimand of the disciples; cowards; concentration in training produces thinking in the crisis

1977 Romans				
458	622	12/31/1978	Matthew 8:26b	Distracting self from Bible doctrine; “short time trusters” fail in concentration and application of Bible doctrine
458	623	12/31/1978	Matthew 8:26c–27	Counseling; instant obedience of nature; Beaufort Scale; posture in teaching cf. in command
458	624	01/01/1979	Matthew 8:27b; 2Peter 2:12–15	The arrogant reject repetition; overreaction and renunciation cf. priority of Bible doctrine
458	625	01/02/1979	2Peter 1:16a	U.S. disaster defined; Marxist Jones cult; Second Advent; Bible doctrine preparation for disaster
458	626	01/03/1979	2Peter 1:16b; Matthew 16:27–17:8	Second Advent dry run; selfish wish of Peter to perpetuate his happiness
458	627	01/04/1979	2Peter 1:17–19	Poise; empirical experience vs. Bible doctrine; embarrassment; experience; concentration
458	628	01/05/1979	2Peter 1:19–21	“Doomsday for America”; Second Advent; inspiration of Scripture; rejection of the priest nation [DYNAMICS FOR DISASTER – lessons 607–628 end]
458	629	02/06/1979	Romans 9:19–20	God’s right to judge; reason for persecution of the Jews: blot out of First Advent cf. Pharaoh
458	630	02/07/1979	Romans 9:21	USSR forces in East Germany; illustration of debater’s finesse; volition determines honor or dishonor
458	631	02/08/1979	Romans 9:22–24	Midland, TX vs. Feds; aposiopesis logic shows the unbeliever wrong; causes of historical disaster of the Jews
458	632	02/09/1979	Romans 9:24	CMH: H. Erwin; Paul concerned for the Jews though he is apostle to the Gentiles; missionary burden and will of God

1977 Romans				
458	633	02/11/1979	Romans 9:25; Hosea 2:23	Why the persecution of fine Jews; great blot out; no Jewish client nation in the times of the Gentiles
458	634	02/11/1979	Romans 9:26; Hosea 1:9–10	Anne Frank; human failure no hindrance to the plan of God; Jewish believers in each generation
458	635	02/12/1979	Romans 9:27a; Isa. 10:21–23	Gov. Clements re defense; nice Jews' negative volition to Jesus Christ hinders the evangelization of others
458	636	02/13/1979	Romans 9:27b	Shah of Iran; blot outs big and little; basis of prosperity and fall of nations; only Jews are permanent
458	637	02/14/1979	Romans 9:28	Divine decrees and Jesus Christ's Alpha and Omega glory; negative volition result is the sting of death; Jews rejection of the First Advent cf. the remnant
458	638	02/15/1979	Romans 9:29a; Isa. 29:9–14; 1:7–9	Definition of the big blot out; shock over the Holocaust from the counter-pivot
458	639	02/16/1979	Romans 9:29b	JEWS: passive, persecution of in Russia, etc., #1 in I.Q. and permanence of; prejudice and propaganda
458	640	02/18/1979	Rev. 1:7; Deut. 6:4	Summary of the persecution of negative volition Jews; Alpha and Omega glories of Jesus Christ; lip service; Jews and the Second Advent of Jesus Christ
458	641	02/18/1979	Rev. 1:8; 21:1–8; 22:12–15; Deut. 6:4–6	Jews re the Alpha and Omega glory of Jesus Christ; future for negative volition and positive volition Jews
458	642	02/19/1979	Romans 9:29–30a	Classism and racism; reverse pivot and spinoff of the reversionist; permanence of the Jews; concept of the pivot and survival of the Priest Nation; negative volition of Jews cf. positive volition of the Gentiles

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458	643	02/20/1979	Romans 9:30b	Governor of Texas: separation of church and state; self righteous –V racial Jew of the #1 spiritual heritage causes own condemnation
458	644	02/21/1979	Romans 9:30	Principles; Hitler: “The Bunker”; faith–rest promises; works vs. faith (1–21); condemnation of self righteousness
458	645	02/22/1979	Romans 9	Humorous laws; “The Bunker”; big blot out of self righteous Jews cf. Gentiles with +R; free will; evangelism of the world
458	646	02/23/1979	Romans 9:31	Jews without excuse; inversion; terminal self righteousness and works vs. imputed +R of the believer in salvation and the Christian way of life
458	647	02/25/1979	Romans 9:32a	Sight orientation; promises; purpose of the Mosaic Law; Mosaic Law (Codices) ; missions; reason for Jewish failure
458	648	02/25/1979	Romans 9:32b–33; Isa. 28:16; 8:14	Jesus Christ, Stone of Stumbling; The Panorama of Israel (by R. B. Thieme, Jr.) The past through the future
458	649	03/01/1979	Romans 10:1a	Purpose of the Age of Israel, Paul’s concern for negative Jews; +R vs. self–righteousness; weapon of prayer and gun analogy
458	650	03/02/1979	Romans 10:1b	Doctrine of prayer (review); prayer for vs. volition of the unbeliever
458	651	03/19/1979	Romans 10:2	Basis for the evaluation of Israel; purpose of the Age of Israel; intercessory prayer; arrogant zeal for God without +R or Bible doctrine
458	652	03/20/1979	Romans 10:3a	POW rescue attempt; arrogant self–righteousness and ignorance of the righteousness of God; principle of the integrity of God

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458	653	03/21/1979	Romans 10:3a	Principle; Reese: appeasers; rejecter of +R, tries to establish his own self-righteousness; integrity of God and logistical grace
458	654	03/22/1979	Romans 10:3b	Madame Chiang Kai-shek; arrogant anti-grace self righteous vs. +R target of logistical and special blessing
458	655	03/23/1979	Romans 10:4	Cult identification; Jesus Christ fulfills the Mosaic Law; imputation of +R replaces all systems of self righteousness
458	656	03/26/1979	Romans 10:4	Principle; conflict of self-righteousness by works vs. imputed +R of God as the basis for salvation and blessing ends at salvation
458	657	03/27/1979	Romans 10:5a; Lev. 18:1-6	Battle of the Bulge: scout platoon at Lanzerath; Moses' reference to codices 1 and 3 of the Mosaic Law
458	658	03/28/1979	Romans 10:5b	Principle of morality as a necessary lifestyle of everyone for survival cf. works for salvation and spirituality
458	659	03/29/1979	Romans 10:6a	Billy Graham, change of viewpoint; "The Black Death"; Jews with maximum knowledge of Jesus Christ in the right lobe reject Him
458	660	03/30/1979	Deut. 30:11-12	CO's to think, not outdo the troops; Jews say salvation unattainable, obscure and requires self-righteousness
458	661	04/06/1979	Deut. 30:11-12	Cooper course; self-righteousness vs. +R; arrogance; salvation not unattainable nor unavailable
458	662	04/09/1979	Deut. 30:13-14; Amos 9:2	Why Paul changes from SEA to SHEOL; Jesus Christ after physical death; Stone Age viewpoint

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458	663	04/10/1979	Romans 10:6b	Right lobe source of faith or arrogant rationalization; rejecting the true function of Codex 2 + First Advent of Jesus Christ
458	664	04/11/1979	Romans 10:6c	Ritual without reality and the Millennium without salvation; destructiveness of socialism; heaven rejects self-righteousness
458	665	04/12/1979	Romans 10:7	Jews with #1 spiritual heritage blaspheme God by the rejection of Jesus Christ and reap persecution; salvation as near as the right lobe and mouth
458	666	04/13/1979	Romans 10:8	Jews substitute keeping the distorted Mosaic Law for faith in Jesus Christ; review of the doctrines of faith and salvation in the Old Testament
458	667	04/16/1979	Romans 10:9a	General Wedemeyer; blind arrogance hinders witness; Jewish salvation in the Old Testament; mechanics of the expression of faith
458	668	04/17/1979	Romans 10:9b	Communist psychological warfare; Big Blot Out; salvation is private and without works; use "resurrection" in evangelizing Jews
458	669	04/18/1979	Romans 10:10	S. Hannon: Political Tactics and Defense Strategy; private expression to God vs. Baptist distortion of salvation
458	670	04/23/1979	Romans 10:11; Isa. 28:16	Coolidge vs. police union; Old Testament verification of the mechanics of salvation
458	671	04/24/1979	Romans 10:12a	Rhodesia vs. WCC; universal character of salvation; race issues in the U.S. and history

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458	672	04/25/1979	Romans 10:12b	Arrogance; U.S. intelligence; race not an issue in the plan of God and logistical grace for all believers; snobs; five synonyms of faith; self-righteousness
458	673	04/26/1979	Romans 10:13; Joel 2:31-3:2; Acts 2:21-24	Seven judgments; blindness of the Big Blot Out Jews and U.S. liberals
458	674	04/27/1979	Romans 10	Gov. Roberts and Texas Oil; principle of the client nation; missionaries; Islam enslaves; evangelism
458	675	04/30/1979	Romans 10:14a	Salt; Israel and the U.S. responsibilities as client nations; principle of heathenism: missions and God consciousness
458	676	05/01/1979	Romans 10:14b	Nuclear power; divine guidance of missions; client nation; indigenous churches need believers and evangelization; heathenism
458	677	05/02/1979	Romans 10:14c	Missionary evangelism; client nation function and positive volition areas; common and efficacious grace
458	678	05/03/1979	Romans 10:15a	Review; Mosaic Law codices 1-3; evangelism; communists conquer by thought; freedom vs. equality
458	679	05/04/1979	Romans 10:15	Prep School curriculum; a Rabbi re resurrection; proper function of missionaries
458	680	05/07/1979	Romans 10	29 th Anniversary of R. B. Thieme, Jr.; obscure son of George II; mobs; doctrine of A FORTIORI; faith-rest and Israel's cursing and blessing
458	681	05/08/1979	Romans 10:16; Isa. 53:1	Rejection of truth produces scar tissue and voids former understanding and application to Israel and the U.S.

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458	682	05/09/1979	Romans 10	Self-pity, arrogance, Hannibal, scar tissue of the soul and results in the individual and the nation; force necessary to protect positive volition from negative volition; embarrassed mind of man needs divine truth
458	683	05/10/1979	Romans 10:17	Witnessing and the client nation; doctrine of reconciliation; there will never be a conversion of the whole world any time
458	684	05/11/1979	Romans 10:18–19a; Psalm 19:1–4	Provision for positive volition at God-consciousness from observation of the universe; no excuse at the Last Judgment
458	685	05/14/1979	Romans 10:19b; Deut. 32:21	Liberals; concept of the doctrine of anthropopathisms and divine love cf. the anthropopathism of love
458	686	05/15/1979	Romans 10:19c	Divine discipline by inversion, positive volition Gentiles get blessing, negative volition Jews lost; dangers of arrogance
458	687	05/16/1979	Romans 10:20; Isa. 65:1	Toland re execution of the Jews; CHIASMUS; Gentile salvation without the client nation function of Israel
458	688	05/17/1979	Romans 10:20b; Isa. 65:2	Jesus Christ's direct evangelization of the Jews; doctrine of inversion, reverse roles of Jews and Gentiles
458	689	05/18/1979	Romans 11; Rev. 1:7a	Intro.; MacArthur, 6/2/1931; negative volition to truth; Big Blot Out of the Jews; supernatural darkness
458	690	05/21/1979	Rev. 1:7b–8a	Inflation spiral; Big Blot Out of the Jews Second Advent frustration; aggressive genius; U.S. rejection of the truth
458	691	05/22/1979	Rev. 1:8b; Deut. 6:4–6	Alpha and Omega glories of Jesus Christ; missionary and divine guidance; results of rejection of the truth

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458	692	05/23/1979	Romans 11:1a	Department of Energy and California; rhetorical questions; Jews not fully rejected by God; rejection of truth leads to belief of lies
458	693	05/24/1979	Romans 11:1b-2a	Arrogant self-pity; plan of God unhindered by negative volition; spankings; discipline of Israel = divine prerogative
458	694	05/25/1979	Romans 11	Divine foreknowledge cf. omniscience; spiritual heritage and preeminence of Israel; stability of the British Government
458	695	06/01/1979	1Kings 19:1-8	Fourth estate and Vietnam; ultra supergrace believer Elijah fears and forgets faith-rest and logistical grace; arrogant men vs. smart women
458	696	06/04/1979	1Kings 19:8-16	Dangers of arrogance in leaders; self-pity, self righteousness, inflexible and useless in the plan of God
458	697	06/05/1979	Romans 11:2b-3a	Divine foreknowledge; arrogance of Elijah; results of obsession with apostasy and disaster
458	698	06/06/1979	Romans 11:3b	Preoccupation with disaster: distracts from faith-rest and Bible doctrine and causes spiritual flinching and crusades; sin unto death of Old Testament prophets
458	699	06/07/1979	Romans 11:3c-4a	Energy; arrogance of Elijah forgets logistical grace and the pivot and lacks capacity for authority; Patton
458	700	06/08/1979	Romans 11:4b-5	Elijah's abuse of authority; principle re the pivot and client nation status and hovering disaster
458	701	06/15/1979	Romans 11:6a	Logistical grace vs. ignorance of misrepresentation of sin, spiritual status and works; marking time

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458	702	06/18/1979	Romans 11:6b	Grace, spiritual growth and the pivot vs. works, crusades, social and political action
458	703	06/19/1979	Romans 11:7a	Occupation with the gift and deliverance vs. with the Source; arrogance vs. true humility; MacArthur's one failure
458	704	06/20/1979	Romans 11:7b	Tranquillity; unfairness; catering to minorities; election to privilege vs. human systems
458	705	06/21/1979	Romans 11	Privilege; crusades; doctrine of election addendum: Jesus Christ, Israel and the Church to change history; the pivot; big businessmen
458	706	06/22/1979	Romans 11:7c	The pivot and the elect vs. scar tissue of the soul and hazards of arrogance; substitutes for +R; miracles
458	707	06/25/1979	Romans 11:8a	God extended the life of Pharaoh of the Exodus to evangelize the world; con artists; doctrine of the inspiration of Scripture (review)
458	708	06/26/1979	Romans 11:8b; Isa. 29:9–14; Rev. 1:7–8; Deut. 6:4–7	Negative volition to truth causes scar tissue of the soul and insensibility; doctrine of the Big Blot Out
458	709	09/23/1979	Romans 11:2a	Future of T&P and right pastor–teacher; Jews: blessed through obedience to the laws of divine establishment or salvation; IQ; only believers foreknown
458	710	09/23/1979	Romans 11:2b–3a	Jews and divine decree printouts; Elijah distorts truth and shocks Paul; imprecatory prayer
458	711	09/24/1979	Romans 11:3b–4	Interlocking systems of arrogance (1–8); insanity; self centeredness, altruism and drug slaves

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458	712	09/25/1979	Romans 11:5	Objectivity training; orthodoxy vs. tradition; reacting compromises Bible doctrine; the pivot
458	713	09/26/1979	Romans 11	General John K. Singlaub, decline of the U.S. Military; doctrine of election (review); divine judgment of Africa
458	714	09/26/1979	Romans 11:6a	Patriotism, WCC–NCC; grace vs. works; pivot cf. anti communist organizations re deliverance of the U.S. now
458	715	09/27/1979	Romans 11:6b–7a	Psychology cf. the pivot re hurricane; objectivity vs. subjectivity in teaching; genius and objectivity of Paul
458	716	09/28/1979	Romans 11:7	Pivot politics vs. power politics; review; X+Y+Z, interlocking systems of arrogance, scar tissue of the soul and the faith–rest drill
458	717	09/30/1979	Romans 11:8a	Lecturers; inspiration of Scripture; Jews: IQ; thought, blessing to the client nation, –V; degeneracy and language
458	718	10/04/1979	Romans 11:8b	Military crisis; pivot vs. failure of conservatives; arrogance, neuroses and emotion; IQ's of races
458	719	10/05/1979	Romans 11:8c	European viewpoint re Jews; negative volition of the clergy; arrogance produces cults and greater negative volition to salvation and Bible doctrine
458	720	10/07/1979	Romans 11:9a	Catharsis of drama, emotion and music; prosperity distractions; greater spiritual heritage and responsibility
458	721	10/07/1979	Romans 11:9b	Bitterness; denial of spiritual heritage yields fear; results of ignoring responsibility as a client nation

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458	722	10/08/1979	Romans 11:10	Americans standing in line to die; scar tissue of the soul degeneracy neutralizes IQ and invites national destruction
458	723	10/09/1979	Romans 11	Berachah Church Policy; results of scar tissue of the soul and interlocking systems of arrogance: slave mentality and degeneracy; genius misfit
458	724	10/10/1979	Romans 11:11a	Crime rate; socialist exploitation of Germany of World War II and U.S. economy; Prussian plan for democracy
458	725	10/11/1979	Romans 11:11b 12a	Paratrooper, CMHs; permanence of Jews; integrity of God; scar tissue of the soul and the Big Blot Out; transfer of spiritual heritage
458	726	10/12/1979	Romans 11:12b	Fifth cycle not to destroy Jews; blessing from the dispersion; client nation prosperity
458	727	10/14/1979	Romans 11:13a	Intercessory prayer; doctrine of A FORTIORI; blessing of Gentiles in Jewish apostasy and greater in the Millennium
458	728	10/14/1979	Romans 11:13b	Doctrine of apostleship; DIAKONOS; Gentile blessing by fifth cycle of discipline to Israel; Jews' failures and the Church Age believer
458	729	10/15/1979	Romans 11:14–15a	Soviet arms race; Jews: stimulated to faith in Jesus Christ and believers in every generation; doctrine of reconciliation
458	730	10/16/1979	Romans 11:15b 16a	Jews: Second Advent promises, perpetuation in the dispensation of Israel; offering of first fruits and mass of Old Testament believers

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458	731	10/17/1979	Romans 11:16b 18a	Intimidation of police; olive tree analogy to Jesus Christ, prosperity and Church Age believers; perpetuation of believer Jews in the Church Age; arrogant superiority; IQ and truth
458	732	10/17/1979	Romans 11:18b	Doctrine of interlocking systems of arrogance: criminal, crusader, righteous indignation, psycho, and sexual vs. the plan of God
458	733	10/19/1979	Romans 11:19	Interlocking systems of arrogance: psychopathic, sexual, superiority, and distortions; anti-Semitism
458	734	10/21/1979	Romans 11:19–20a	Anti-nukes refuted; arrogance of personality and anti-Semitism; third-world degeneracy and conspiracy
458	735	10/21/1979	Romans 11:20b 21a	Interlocking systems of arrogance re degeneracy, respect and believing lies; divine discipline for anti-Semitism; flattery
458	736	10/25/1979	Romans 11:21b	Relaxed mental attitude toward critics; interlocking systems of arrogance re anti-Semitism, maligning, divine discipline and cf. reversionism
458	737	10/26/1979	Romans 11:22a	Liberal critic of the left; blessing from the integrity of God; punishment of nations from the severity of God
458	738	10/28/1979	Romans 11	Applications re the severity and integrity of God; review of reversionism, interlocking systems of arrogance, logistical grace and supergrace blessings
458	739	10/28/1979	Romans 11:22b	Divine discipline for the unbeliever and negative volition of Jew and Gentile; review of the 5 cycles of discipline of the client nation

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458	740	10/29/1979	Romans 11:23	Jesus Christ the hope for unbelieving Jews while alive; divorcement from reality; power of Jesus Christ to control history
458	741	10/30/1979	Romans 11:24–25a	Freedom; A FORTIORI of grace re believers grafted in; client nation status; doctrine of the mystery
458	742	10/31/1979	Romans 11:25b	Anti-gun motivation; conservatism; doctrine of the mystery (cont.); arrogance from ignorance and rejection of Bible doctrine
458	743	11/01/1979	Romans 11:26a	U.S. failure cf. the Swiss government and UMT; anti Semitism; future deliverance of Israel from four powers
458	744	11/02/1979	Romans 11:26b	Zion; inspiration of Scripture; future restoration of Israel after removal of all unbelievers
458	745	11/04/1979	Romans 11:27	Price of freedom; U.S. client nation function; doctrine of the covenants to Israel: contract and Messianic line
458	746	11/04/1979	Romans 11	Doctrine of the covenants to Israel (4–6): Abrahamic, real estate and military, Mosaic Law. Church Age client nation
458	747	11/05/1979	Romans 11	Hitler; military of the client nation and Switzerland; freedom; doctrine of the covenants to Israel (7–8): Davidic and New; Coniah bypass; doomsday
458	748	11/06/1979	Romans 11:28	Military of modern Israel; anticipation of the new covenant to the Church cf. to Israel; election to privilege
458	749	11/07/1979	Romans 11:29	Iranians; preparation for crisis; negative volition to truth and “Wake up America”; immigration surge

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458	750	11/08/1979	Romans 11:30	Hitler and anti-Semitism; Greek comparative clauses show pivot-Jew-Gentile relationship
458	751	11/09/1979	Romans 11:31	Muppets and Marines; Church Age unbeliever Jews substitute self-righteousness for imputed +R; doctrine of the great inversion
458	752	11/11/1979	2Thess. 2:10	Iran crisis: what's wrong with America; negative volition to truth yields scar tissue of the soul, belief of lies, then degeneracy and divine discipline
458	753	11/11/1979	2Thess. 2:11-12	Rejection of truth, delusion, believing lies and pleasure in unrighteousness reaps cycles of discipline (illustration of the U.S.)
458	754	11/12/1979	Romans 11:32a	VOLAR: low IQ's; decline of the U.S. military; emotion re Iran; grace before judgment of the client nation; control of the old sin nature
458	755	11/13/1979	Romans 11:32b	Weakness of the U.S.; imputation of human life to the soul and why Adam's original sin to the old sin nature; judicial and real imputations; mercy
458	756	11/14/1979	Romans 11:33a	Army secretary; wealth is thought; divine self knowledge, omniscience and foreknowledge; Berachah Sunday School literature
458	757	11/15/1979	Romans 11:33b; Isa. 40:13-14	Happiness from divine wealth; inscrutable decrees of God; emotion vs. authority; multitude of counselors
458	758	11/16/1979	Romans 11:34-36	U.S. degeneracy and weakness; redistribution of wealth; faith-rest drill and occupation with the Source of grace END OF SERIES

1 01/07/1977 Romans 1 Introduction. Doctrine of the adjustment to the justice of God; etymology of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]

Chapter 1

The epistle to the Romans is the story of adjustment to the justice of God in all of its facets and aspects.

Bob previously taught Romans when he taught each book weekly, and there was a loss of continuity. He had to change things up and teach the same book every night.

The Doctrine of the Adjustment to the Justice of God

(These notes come from 3 other places: Prov 12/20/76; Rom 1/30/77, 6/16/77; I will keep these notes as is and add to them where necessary; I am leaning towards letting this doctrine stand as is in this lesson, and pointing back to it when Bob reviews it in later lessons. It is clear that this first time through this doctrine, Bob leaves a lot out.) Also found in [Lesson #19](#) and [Lesson #20](#) and [Lesson #128](#) (the notes will all be found here; they will not be repeated).

- A. Definition: Adjustment to the justice of God is the divine freedom to bless man apart from any compromise to the character of God.
1. Divine grace is administered through the character of God. Ultimately, all blessing or discipline from God to us must be filtered through His justice. As goes the justice of God, so goes blessing or cursing to us
 2. What God provides in grace must not compromise His perfect essence. He cannot compromise His sovereignty, His justice or any other attribute. God's character cannot be compromised, or He is not God. This is why immutability is a part of His essence. God cannot save us simply because we are sweet, nice people; or because we live a good clean life.
 3. Love is the motivation of grace, but justice is the function of grace. Love isn't a mechanic, action or function of grace. God's justice is the key to the plan of God and the Christian way of life. We always relate grace to God's love, but it should be related to God's justice. All these verses about the love of God reflect motivation but not mechanics. This is a motivation that we cannot reproduce. Love is an anthropopathic representation of God. God's love has no emotion; God has no emotion, yet God has perfect capacity for life. God can only love perfection. We are not going to somehow break into the actual function of the love of God.
 4. Therefore, God's justice must be free to give blessing to sinful man without violating divine integrity. Whatever you receive in blessing, divine justice must "OK" it first. Justice must approve everything that comes from God to man.

5. God's motivation is love; His decision is sovereignty. But neither love nor sovereignty can go any farther than justice will take them. Justice has the final say in whether you will be blessed or cursed in this life
6. So how can God avoid compromising His perfect righteousness and still have a relationship with us? The missing link is our adjustment to the justice of God.
7. You cannot adjust to any of the other characteristics of God. You can only adjust to the justice of God. Once you adjust to the justice of God, everything else in your life will fall into place.
8. Adjustment to the justice of God is the divine freedom for justice to provide either blessing or cursing for us through grace without compromising or jeopardizing any aspect of the essence of God. Whether you are blessed or cursed, the integrity of God is never violated or compromised, but remains in status quo.
9. Adjustment to the justice of God occurs in three categories: salvation, rebound, and spiritual maturity.

B. Salvation Adjustment to the Justice of God.

1. God is fair; it is impossible for God to be unfair because He has perfect righteousness and immutability. God can't change what He is: perfect justice. When perfect righteousness and justice team up, the blessing of salvation must be provided without any compromise of divine essence.
2. Divine justice administers what divine perfect righteousness demands. Therefore, perfect righteousness makes a demand upon justice: that justice cannot save anyone in the human race unless perfect righteousness is perfectly satisfied and remains in status quo. This means all the sins of the human race must be judged in Someone qualified. Justice must judge to maintain the perfect status quo of divine perfect righteousness. Deut 32:4; 2Chron 19:7; Job 37:23; Psalm 19:9, 50:6, 58:11, 89:14; Isa 45:21; Jer 50:7; Rom 3:26; Heb 10:30-31, 12:23.
3. When Jesus Christ was on the cross, our sins were poured out on Him and judged by the justice of God. Our sins were transferred to Jesus Christ. All of the sins of every person who has ever lived were paid for, including those of Stalin and Hitler. The human race is born under the penalty of sin, but the built was shifted by the work of Christ on the cross. 1Peter 2:24; 2Cor 5:21.
4. The guilt of the sinful human race was shifted to Jesus Christ on the cross, Rom 5:12, 6:23. We are born spiritually dead, but we are not born guilty!
5. Therefore the justice of God was propitiated by the efficacious sacrifice of Christ on the cross.
6. The scene of the cross was a real and perfect courtroom scene. The work of Christ satisfied the justice of the Father, and freed anyone to believe in Christ, so that man is free to adjustment to the justice of God. The justice of God is now free to pardon, and more - to justify sinful mankind through man's non-meritorious adjustment to the justice of God, Rom 3:21-28, 4:5, 8:1.

7. This adjustment to the justice of God is instantaneous at the moment we believe in Christ, Jn 3:16, 20:36; Acts 16:31. Of all things non-meritorious in life, the greatest of all is faith.
8. Only faith in the object of Christ can provide that instant adjustment to the justice of God. When man believes in Christ, the justice of God is free to provide for Him the forty things of salvation.
9. For those who do not adjust to the justice of God at salvation, the justice of God is not free and must condemn to the lake of fire forever those who do not believe in Christ, Jn 3:18, 36. You can't have heaven without hell. The link is the justice of God; He must be fair. The justice of God is only free to curse negative volition at the point of God-consciousness or Gospel-hearing. If God did not send unbelievers to hell, His justice is compromised and therefore there is no salvation.
10. Our sins must be judged in order for God's justice to be satisfied. Justice can only administer what righteousness demands.
11. Justice is the watchdog, as if were, for God's essence, so that God's essence is not violated by giving us salvation. Everything depends upon what God thinks; nothing is dependent upon what man thinks. Doctrine tells us that Christ paid for it, meaning that it is free to us. He was judged for every sin that we have committed. Salvation is free, in a moment of time. We simply come to the cross and believe. For those who do not adjust to the justice of God, God's justice will adjust to him.

C. Rebound Adjustment to the Justice of God.

1. Rebound is technical for the believer's restoration to fellowship and recovery of the filling of the Holy Spirit. This technique is necessary because the believer continues to have an old sin nature after salvation.
2. 1John 1:9 says that this adjustment to the justice of God occurs through our naming, citing, or confessing our sins. Because the believer's sins were judged on the cross, this adjustment to the justice of God is also instantaneous. It is possible by simply naming your sins. How you feel makes no difference because judgment already has been accomplished, Psalm 32:5, 38:18, 51:3-4; Prov 28:13; Jer 3:13; 1Cor 11:31; 1John 1:9.
3. When the believer confesses a sin, the justice of God is free to forgive that sin because the justice of God was propitiated at the cross. Only justice and no other part of God's essence can forgive sin. It is a matter of justice which gets us back in fellowship.
4. Therefore the believer cites his sins directly to God and is immediately restored to fellowship, and the filling of the Holy Spirit is resumed in place of grieving or quenching the Holy Spirit. This is a private matter between the believer and God.
5. Blasphemous approaches to the rebound adjustment to the justice of God:
 - a. To confess sins to other believers; they can't absolve you from sin. No intermediary can attain forgiveness for us.
 - b. To feel sorry for your sins and count on that for your forgiveness.

c. To go through some system of penance or works.

6. Rebound adjustment to the justice of God is never a licence to sin; the only licence is the encouragement for the believer to adjust to the justice of God, recover from sin, and continue in his spiritual momentum.
7. We share all that Jesus Christ is and has; and we are in the "top circle" forever. But when we commit sins, we are out of fellowship. God is faithful and justified to cleanse us from all unrighteousness. We simply confess our sins to God and we are restored to God's justice.

D. Maturity Adjustment to the Justice of God.

1. Through the consistent and daily function of GAP (grace apparatus for perception), the believer reaches the maturity barrier and breaks through into supergrace A where the believer has rest and relaxation, and then his momentum is continued.
2. Then the believer moves into supergrace B where God is glorified. Finally, God is pleased in the primary zone of blessing: ultra-supergrace.
3. These categories of spiritual growth have two zones of blessing. In the secondary zones of supergrace A and supergrace B, God is glorified; in the primary zone of ultra supergrace, God is both glorified and pleased.
4. Maximum doctrine in the soul of the believer frees the justice of God to provide blessing for the mature believer.
5. This blessing is called paragraph supergrace 2. There are five categories in this blessing package. Some of the blessings are received immediately, while others are received as the believer continues to grow. The five categories in paragraph supergrace 2 are: spiritual, temporal, association, historical, and dying blessings.
6. All categories of blessing emanate from the justice of God.

E. Maladjustment to the Justice of God.

1. Either mankind will adjust to the justice of God and be blessed or the justice of God adjusts to him and he will be cursed.
2. If man doesn't adjustment to the justice of God, then the justice of God is only free to punish, discipline, and judge.
3. The issue in the Christian life is that we either adjust to the justice of God and receive blessing from God, or the justice of God will adjust to us and we will receive divine discipline from God.
4. Adjustment to the justice of God is the difference between cursing and blessing.
5. When mankind doesn't adjust to the justice of God it is called maladjustment.
6. Maladjustment can occur in 3 categories: salvation, rebound, or doctrine.

F. Salvation Maladjustment to the Justice of God.

1. This is the rejection of Jesus Christ as your personal Savior through negative volition at Gospel hearing. The justice of God adjusts to the unbeliever in eternity by throwing him into the lake of fire.

2. Any unbeliever who is establishment oriented is not judged in time, only in eternity. But the unbeliever reversionist is judged in both time and eternity, 2Peter 2; Rom 1:18-32.

3. So salvation maladjustment is the basis for spending eternity in the lake of fire, as well as the basis for much of the great sorrow, tragedy, heartache, and disaster in history.

G. Rebound Maladjustment to the Justice of God.

1. This is the believer's failure in time.

2. The believer is permanently indwelt by the Holy Spirit in his body. But through carnality and/or reversionism, he loses the filling of the Holy Spirit which is the Spirit controlling his soul.

3. Grieving the Spirit is carnality; quenching the Spirit is reversionism.

4. Perpetuation of carnality results in divine discipline, and if left unchecked eventually leads to reversionism.

5. Without the filling of the Holy Spirit, the believer cannot perceive Bible doctrine.

6. Failure to rebound results in judgment and discipline from God. It keeps the believer off balance for his entire life. The inevitable result is reversionism.

7. Any believer can be spiritual or carnal. The reversionistic believer doesn't rebound.

8. If you add anything to naming your sin, that is legalistic and not efficacious, for legalism and grace are mutually exclusive. Then your rebound is ineffective because no grace is involved.

H. Maturity Maladjustment to the Justice of God.

1. This is rejection, apathy, or neglect of doctrinal teaching; it results in reversionism and coming under the influence of evil.

2. This is the Christian counterpart to heathenism.

3. In eternity, maturity maladjustment means loss of rewards, loss of decorations, and loss of special blessings. In time it means warning, intensive, and dying discipline.

I. Grace and the Justice of God.

1. God waits to be gracious, Isa 30:18 (Therefore, the Lord waits to be gracious to you; furthermore, He is on high to show compassion to you; for the Lord is a God of justice. How blessed are those who wait for Him [which is the daily function of gap; it is the patience and the dedication to the intake of Bible doctrine on a daily basis]) Prov 1:3 (To receive through the function of gap doctrinal instruction of prosperity, justice or judgment [blessing or cursing], but always with integrity.).

2. It all depends upon your attitude towards doctrine; not in how much time you clock in prayer or run around the church.

3. The Lord waits for our three adjustments to His justice, especially maturity adjustment. There is no supergrace blessing to the believer apart from maximum Bible doctrine in his soul.

4. Compassion is grace in action. Grace action comes through justice. "For the Lord is a God of justice."

J. Adjustment Verses Maladjustment.

1. Maladjustment or adjustment to the justice of God is the issue in your life. This concept is portrayed in Ecclesiastes 9:13-10:13. I have also seen this example of wisdom under the sun, and it seemed great to me. There was a little city with few men in it, and a great king came against it and besieged it, building great siegeworks against it. But there was found in it a poor, wise man, and he by his wisdom delivered the city. Yet no one remembered that poor man. But I say that wisdom is better than might, though the poor man's wisdom is despised and his words are not heard. The words of the wise heard in quiet are better than the shouting of a ruler among fools. Wisdom is better than weapons of war, but one sinner destroys much good. Dead flies make the perfumer's ointment give off a stench; so a little folly outweighs wisdom and honor. A wise man's heart inclines him to the right, but a fool's heart to the left. Even when the fool walks on the road, he lacks sense, and he says to everyone that he is a fool. If the anger of the ruler rises against you, do not leave your place, for calmness will lay great offenses to rest. There is an evil that I have seen under the sun, as it were an error proceeding from the ruler: folly is set in many high places, and the rich sit in a low place. I have seen slaves on horses, and princes walking on the ground like slaves. He who digs a pit will fall into it, and a serpent will bite him who breaks through a wall. He who quarries stones is hurt by them, and he who splits logs is endangered by them. If the iron is blunt, and one does not sharpen the edge, he must use more strength, but wisdom helps one to succeed. If the serpent bites before it is charmed, there is no advantage to the charmer. The words of a wise man's mouth win him favor, but the lips of a fool consume him. The beginning of the words of his mouth is foolishness, and the end of his talk is evil madness.
2. People don't appreciate Bible doctrine in the believer's soul; only God does. Don't count on people to bless you.
3. Only Bible doctrine counts, not people. Only Bible doctrine saves the country; it is the secret weapon that wins wars.

Some of the comments made while Bob was teaching the doctrine above:

The Greeks had a different concept of *díkē* (δίκη) [pronounced *DEE-kay*] than we do. There is no morality attached to their concept of righteousness; it is all about obligation. When they fulfilled their obligation to their gods, they were called *dikê*, later called *dikaíōs* (δικαίως) [pronounced *dik-AH-yoce*].

Agamemnon was called noble and righteous. He had fulfilled an obligation to the gods that no one else had ever done (he offered up his daughter to the gods).

Our concept of righteousness to us is attached to some concept of morality; but that is not how the Greeks thought of it.

Greeks began to have abstract thoughts long after 9th century B.C. They often added *sunê* to some words to indicate an abstract concept.

The whole key to justification is that we have sinned. Saying, *just as if I never sinned* is imbecility.

There is no middle ground. Blessing or cursing for the believer. Love is the motivation of grace, but justice is the mechanics of grace. Justice must approve everything that comes from God to man. Neither love nor sovereignty can go any further than justice can take them. When people love you, that determines what they do to/for you. But with God, it is His justice that determines whether we are blessed or cursed in life.

The book of Romans is so that we can understand the concept of the justice of God. We cannot adjust to the immutability of God or to the sovereignty of God.

We do not have to adjust to people or to other personalities; we only need to adjust to the justice of God. Romans is one of the greatest books on common sense. It is spiritual common sense.

Good and evil will continue throughout human history, including in the Millennium. Sin was judged on the cross, but good and evil will remain in life.

[1] The subject of chapter one is, maladjustment to the justice of God.

The Outline of the Romans 1

Verses 1-13, Introduction to the epistle.

Verses 14-17, mental attitude toward maladjustment.

Verses 18-23, the history of maladjustment.

Verses 24-31, the three judgments of maladjustment, or divine adjustment of the justice of God to our maladjustment.

Definition: The Greek word *dikaio $\acute{\sigma}\acute{\upsilon}\nu\eta$* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] means justice as a characteristic of a judge. The judge is God. *Dikaio $\acute{\sigma}\acute{\upsilon}\nu\eta$* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] *Theou* (God in the genitive case)—which is translated, *the justice of God*. We will see that adjustment to the justice of God is the true meaning of justification. Sometimes it is translated *righteousness*, but it is properly rendered *justice*. When the Athenians agreed to the code of Solon's laws, they agreed that only he could change any of these laws. When they passed his laws, he traveled for 10 years. You could describe his concepts as civil justice. The people during

this time had to adjust to the laws of Solon. The whole concept is, the people had to adjust to Solon's laws. Many writers used this word in that sense.

Josephus saw this noun and it became legal righteousness. It was understood to be a source of blessing or a source of cursing (depending upon your relationship to the law).

This word is used in the Septuagint. God is the norm for the standard of justice and righteousness.

We have no personal righteousness which is acceptable to God. We can only be saved if we possess God's righteousness. We must have legal righteousness. This comes from adjusting to the justice of God.

1977 Romans

Lesson #2

2 01/09/1977 Romans 1:1a Roman personal names; slavery vs. freedom; doctrine of apostles

An oversimplification, there is a good attitude and bad attitude. First half is Paul's good attitude; second half is the bad attitude types. The believer can have a good attitude as can an unbeliever.

Obituary for a John Alexander Hodel. 27 years old; and he wrote his own obituary a year previous. For the professional soldier, glory is the most meaningless of concepts. I love the army; and thanks to it, I have lived an entire lifetime in 26 years. If there is nothing worth dying for, there is nothing worth living for.

Paul, as a minister of the gospel, would actually save the Roman empire. The present ruler of the empire was Nero, Lucius Hannabarrus. Paul and Nero died within a couple of months of each other. During the period of the Antonine Caesars, this was the greatest era that history has ever known. Whenever you have those who crack the maturity barrier, you can exploit grace as did the great apostle.

Greeting

Romans 1:1 Paul, servant of Jesus Christ, a called apostle having been set apart for the gospel of God,...

Verse 1 – the human author. "Paul," Paûlos (Παῦλος) [pronounced *POW-loss*], which means "little." A perfect name for a person who understands the justice of God and the fact that the believer has no rights before God. The only privilege he has is to adjust to the justice of God, and if he does not adjust to the justice of God then the justice of God will adjust to him in discipline. If we adjust to the justice of God there is blessing, and the difference between cursing and blessing for the believer is attitude toward Bible doctrine. The principle is that under the justice of God, God has all the rights. With the justice of God we do not need rights for blessing.

Paul is a surname. A Roman could be identified by the system of naming him. The prinomen was given first, sometimes just the initial was given. Lucius, Gaius, Publius are common ones. Paul's was Saul. Next is the nomen, the tribe. The Cornelius tribe, the Julian tribe, Paul was born a Roman and a Jew by race. Benjamin was his tribe.

The cognomen, where we have some of the famous families in Rome. Cæsar, Hannifbarbas are famous ones. The university of Tarsus was the third highest of the universities at that time. The true concepts of scholarship in Alexandria and Tarsus. Paul used Tarsus here. Saul Benjamin Tarsus Paulos is his full Roman name.

Paul is the link between God and the writing of the epistle. Paul inhales Bible doctrine and he exhales truth when he writes Romans.

This was the Spring of A.D. 58. Paul was in the home of Phoebe. The message of Romans was for that generation and all future generations as well. The adjustment to the justice of God is the most important subject.

Paul did not wave his personality, personal feelings, his vocabulary in order to write the book of Romans.

“servant” – Paul describes himself in terms of total orientation to grace and maximum adjustment to the justice of God, at this time. “Servant” is incorrect, it is the nominative of apposition from the noun *doulos* (δοῦλος) [pronounced *DEW-loss*] which means a slave. By using this term he recognizes that as a mature believer he has no rights. God has all the rights, Paul only has the privilege of adjusting to the justice of God, and at the time of writing he has done so. The rights belong to God, the believer under grace has no rights, only privileges and blessings in adjusting to the justice of God, and only discipline for maladjustment to the justice of God. Paul is a slave, and being a slave it is the responsibility of God to provide everything he needs for logistical grace.

Freedom carries a responsibility far higher than the thought process of most people who have it. Freedom demands courage and honor and daring. There is no security in true freedom.

Marriage is a woman making a decision to be a slave; and if that is not her attitude, she does not have her right man. Slavery is considered to be the worst evil; but this is someone who takes the responsibility to provide everything for you that is necessary.

Paul recognizes that he has entered into a status of slavery with regards to God.

Most of us are security-minded; and we think that is a great thing. Businessmen reject personal security and they keep on expanding their businesses, which takes a great risk; but that is why our nation has great prosperity.

Rhodesia is about the only nation today which has true freedom and true free enterprise.

Bob was always appreciative that parents could take their recalcitrant teenager before a court to have him executed.

“of Jesus Christ” – genitive of possession, Christos (χριστός) [pronounced *krees-TOHSS*] Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]. This genitive of possession indicates the fact that Paul possesses a master, and anyone who possesses a master is a slave. “Paul, a slave of Christ Jesus.”

A master has the right to decide on what sort of freedom we can have. K

We simply believed in Christ, and we are immediately given those 36 things because we have adjusted to the justice of God. When we are saved, then God gives the freedom to adjust to His justice or not. Believers are slaves, those who have believed in Christ. The beautiful thing about our slavery is, it includes freedom.

Paul, a slave of Christ Jesus... .

“called” – nominative singular from the adjective klētós (κλητός) [pronounced *klay-TOSS*]. This is a nominative of exclamation. When it is desired to stress a thought with great distinctness the nominative is used without a verb. The designation stands alone and therefore receives the greater emphasis. It is like a child pointing to candy and shouting, “Candy!” The nominative is a pointing case, and its point or capacity is strengthened when it is unencumbered by a verb, as here. The adjective klētós (κλητός) [pronounced *klay-TOSS*] connotes both privilege and function as a part of being the royal family of God. It represents the authority of Paul, the nominative points out that he is the highest and greatest in authority.

“an apostle” – apostolos (ἀπόστολος) [pronounced *ap-OSS-to/oss*]. The word means the highest-ranked, the highest authority that anyone could possess. It does not mean “one sent,” it does not refer to a missionary.[2]

Athens became a great power through its Navy. 6 top admirals. The council looks them over and decides who will be in charge. The problem that they faced is, the one in charge might be open to bribery. So there are 6 men with the same rank, and the council decides which one is sent forth, in order to reduce the likely chance of him having been bribed (no one would know how to bribe).

John was the last of the Apostles. There was no plan for them to be continued. They were appointed at the moment of salvation. Each one receives from God the spiritual gift of Apostleship. Until Jesus was seated at the right hand of the Father, there were no Apostles. This gift carried tremendous authority; they had authority over all local churches and over all believers anywhere.

The apostles to Israel in Matt 10; and 1Corinthians 15:7–10 are the Apostles to the church. God the Holy Spirit chose those who would have this gift. Apostles are identified by their spiritual gifts. The doctrine below is not at all what Bob is giving in class.

Apostleship

1. Apostleship is a spiritual gift - 1Corinthians 12:28
2. Apostles are appointed (Sovereign decision - no merit involved) by:
 - a. God the Father - Romans 1:1
 - b. Jesus Christ provided the spiritual gifts - Ephesians 4:11
 - c. The Holy Spirit matches the gift to the individual - 1Corinthians 12:11
3. No apostle was appointed to the Church until after the Ascension of Christ - Ephesians 4:8-11. Peter was NOT appointed an apostle to the Church in Matthew 16:18,19. The disciples were appointed apostles to Israel (at that time), not to the Church. Note Matthew 10:6, "house of Israel" .The "keys" are the prerogative of witnessing and they do not carry special authority.
4. An apostle must be an eye witness to the resurrected Christ - 1Corinthians 9:1; 15:8,9.
5. An apostle also had the gift of miracles. Paul did not have the gift of healing at the end of his life, it was removed from him before he died, some ten years before, in 57 AD - 2Corinthians 12:6-10; Philippians 2:27 with 2Timothy 4:20.
6. This using of miracles was necessary to sustain their absolute apostolic authority - Acts 5:15; 16:16-18; 28:8,9.
7. There is no perpetuation of apostleship. No sons became apostles. We never receive anything in the Christian life through physical birth. Everything we have comes as a result of spiritual birth, regeneration.
8. Apostles exercised absolute authority (spiritual dictatorship) over the churches until the completion of the Canon of scripture (66 Bible books) which is now absolute. Today no one has the right to exercise authority over more than one church. Each local church should be self-sustaining and self-governing.
9. Apostles received direct revelation from God. All revelation today is through the Word. All writers of the New Testament were either apostles or someone closely associated with an apostle (Mark and Luke).
10. No one today has or will reach apostolic stature - 2Corinthians 12:12. No human being can perform miracles at will today.
11. Once the Canon of scripture was complete, the gift of apostleship was withdrawn (Writing of Revelation). The Canon of the New Testament became the basis of modus operandi and the absolute criterion.
12. Apostle is an Attic Greek word: Admiral, supreme commander, one who has the highest rank. Apostles exercised absolute authority (spiritual dictatorship) over the churches until the canon of scripture was completed. The Canon is now the absolute authority.

Apostolic authority could be delegated. They were not Apostles, but the power was delegated to them by actual Apostles (like James, Apollos and others)

3 01/09/1977 Romans 1:1b–2 Doctrine of the Gospel; true and false issue; baptism issue

Romans 1:1 Paul, servant of Jesus Christ, a called apostle having been set apart for the gospel of God,...

“separated” – perfect passive participle from the compound verb aphorizô (ἀφορίζω) [pronounced *af-or-ID-zoh*], a combination of the preposition apó (ἀπό) [pronounced *aw-PO*] —from, or away from—and horizô (ὀρίζω) [pronounced *hohr-IHD-zoh*] which means to decree, to appoint, to set boundaries. So to appoint also means to separate, to sever, to mark off for service. This can be translated “marked off” or “separated.” This is a dramatic perfect which emphasizes the completed action and the results of that action. The passive voice: Paul receives the action of the verb, having been marked out for service by God. The participle is an instrumental participle indicating the means by which apostleship is accomplished in divine appointment. This is translated literally, “through having been appointed,” rather than “separated.” This indicates that it was a judgment call on the part of God which resulted in Paul becoming the twelfth apostle.

“unto the Gospel” – incorrect, and misleading as it stands in the KJV. This is a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*], “because of the Gospel.”

“of God” is the ablative of source from theos (θεός) [pronounced *theh-OSS*] meaning “from God.”

Romans 1:1 Paul, a slave of Christ Jesus, called an apostle, through having been appointed because of the Gospel from God.

The word “gospel” needs amplification because euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*] does not mean gospel in the sense of evangelism in every passage where it is found. It is technical and it does mean good news, and generally the good news is dealing with the gospel; but sometimes it has another meaning which is compatible with the phrase “good news.”

The Doctrine of the Gospel

1. Definition. To define the gospel you must look at the Greek word - euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*]. It is compounded: eû (εὐ) [pronounced *yoo*] means good; aggelos (ἄγγελος) [pronounced *AHN-geh-loss*] means message or news. The gospel, then, by definition is some kind of good news: the communication of doctrines pertaining to salvation. Gospel or good news pertains to the message and communication of doctrines pertaining to the work of Christ on the cross.
2. The boundaries of the gospel - 1Corinthians 15:1-4. The first boundary is the fact that Christ died for our sins, and "according to the scriptures" refers to the Old Testament. It is taught in the Old Testament as well as in the New. "He was buried" is to indicate that after He died for our sins He died physically. So we have spiritual death; physical death. "That he was raised in the third day, according to the

scripture." So the gospel ends with resurrection. There are the boundaries. If you go away from the cross you are out of bounds; if you go away from the physical death you are out of bounds; if you deny the resurrection you are out of bounds. The playing field with boundaries is from death to resurrection.

- a. Note that the gospel the fact of sin or the penalty of sin. These are true doctrines but they are out of the boundary. In other words, when you give the gospel the doctrine of hamartiology is true but it is not the gospel. The good news is that Christ did something about it on the cross.
 - b. Preaching the gospel is the explanation of salvation in terms of redemption, reconciliation, and propitiation. The boundaries of the gospel run from the death of Christ for our sins to the resurrection of Christ. Those are boundaries.
3. The enemy of the gospel - 2Corinthians 4:3,4. 2Corinthians 4:3–4 **And even if our gospel is veiled, it is veiled to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.** Satan is the enemy of the gospel.
 4. Usage of the word "gospel." Gospel is often used with other words. It is used with adjectives, participles, with all kinds of words. Therefore there are words with most contexts which describe certain emphases of the gospel. For example:
 - a. We have "the gospel of Christ" in Romans 1:16,17. This is emphasis on the person of the gospel.
 - b. We have the "gospel from the glory" in 1Timothy 1:11. This gives us the source of the gospel which is the essence of God.
 - c. We have "my gospel" or "our gospel" as in 2Timothy 2:8; 2Corinthians 4:3,4. This emphasizes the fact that the gospel is the same but it belongs to us as believers. We possess it, therefore we propagate it.
 - d. We have in Ephesians 6:15 "the gospel of peace." This is not a different gospel but the emphasis in this passage is on doctrine and the doctrine is reconciliation. Peace is the removal of the barrier between man and God.
 - e. We have "the gospel of the Kingdom," the same gospel exactly, found in Matthew 24:14. It emphasizes the fact that the unconditional covenants to Israel are only fulfilled to those Jews who believe in Christ or appropriate the gospel. That is why it is called the gospel of the kingdom.
 - f. In Revelation 14:6 we have "everlasting gospel," which is the same gospel but the emphasis is on the preparation for eternity.
 - g. All of these have the word "gospel" but they have defining words, emphasizing words. The content of the gospel never changes but the emphasis of the gospel changes with the defining words in context.
 5. The attitude toward the gospel is found in Romans 1:16.
 6. The emphasis of the gospel - 1Corinthians 1:17. Salvation is not by baptism even as salvation is not by keeping the law. "Not in cleverness of speech." When you get clever about the gospel you void the power of the cross.
 7. The place for the gospel - Romans 15:20. Proselytising is not preaching the gospel.

8. The gospel without charge - 2Corinthians 11:7,8. This is a great weakness in mass evangelism. The passing of the plate should not occur when the function of the meeting is giving out the gospel.
9. There is a false gospel - Galatians 1:8.
10. The gospel belongs to the Old Testament - Galatians 3:8, "preached to Abraham, saying ..."
11. The gospel is revealed by the Holy Spirit - 1Peter 1:12.

Bob seems to take this doctrine as a jumping off point to make a few points.

In retrospect, it appears that the Doctrine of the Gospel in NB2 might be closer.

Most of these other organizations which present the gospel, they often present it inaccurately; they add something to it. Sin is not an issue in the gospel. The fact that we are sinners is bad news, not good.

Too often the gospel is given most every day in some churches. You cannot grow from that. Many of you learned a canned system for witnessing. Being a sinner is a true fact, but it is not a part of the gospel. We are born spiritually dead; true, but not a part of the gospel.

The justice of God must be satisfied before we can be saved.

So often, the person witnessing is a worse sinner than the person he is giving the gospel to; and this can confuse the believer giving the gospel. So sin cannot be the issue.

1Corinthians 15:1–4 *Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,...*

Just as football has boundaries, the gospel also has boundaries. In order to give the gospel, you need to know what it is. The good news is that we can make instantaneous adjustment to the justice of God. The justice of God is free to vindicate us, which is proven by the resurrection of Jesus Christ.

Preaching sin is not proclaiming the gospel.

Baptism appears to be a temporary ritual. In the epistles, it is spoken of in a negative way.

About halfway through, the Doctrine of the Gospel synched up with Bob's teaching.

The Closing Points on Romans 1:1

1. Before Paul could be appointed as an Apostles, he needed to personally adjust to the justice of God.
2. The justice of God is free to save anyone who believes in Christ.
3. Because Christ was judged for our sins on the cross, the justice of God is free to save us.
4. One of the 36 things that we receive at the point of salvation is a spiritual gift. Paul received the gift of Apostleship.
5. Paul had other gifts necessary to establish his apostleship.
6. Paul had to adjust to the justice of God before receiving his gift.
7. No man had anything to do with the appointment of Paul as an Apostle. In that early meaning, the 11 remaining Apostles did not consider voting Paul in.
8. The opinions of other believers had nothing to do with your spiritual gift.
9. Spiritual gifts are the sovereign gift of God the Holy Spirit at the moment of salvation.
10. Man's approbation has nothing to do with your spiritual gift. What God thinks is what is important.

A congregation can recognize, accept or reject the authority of the pastor-teacher; but they cannot remove that authority. A pastor establishes his authority by teaching the Word. There are Berachah congregations all over the United States and in other nations.

Romans 1:2 ...which He promised beforehand through His prophets in the Holy Scriptures,...

Verse 2 – introducing the gospel in the Old Testament. The gospel was taught in the Old Testament as it is in the New, obviously with some differences because the cross had not occurred historically during the time of the writing of the Old Testament.

“Which” – nominative neuter relative pronoun *hos*. The antecedent is the gospel.

“he hath promised afore” – aorist middle indicative of *proepangéllomai* (προεπαγγέλλομαι) [pronounced *pro-ep-ang-GHEHL-lom-ahee*] [*pro* = before; *epaggellō* (ἐπαγγέλλω) [pronounced *ehp-ang-EHL-low*] = undertake or promise]. It means to previously promise or to announce ahead of time. The aorist tense is a constative aorist, it takes the writing of the Old Testament canon and gathers it up into a single entirety, from when Moses wrote Genesis all the way to the last book, 2Chronicles. [Malachi is in the middle section in the Jewish canon]. The word “which” refers to the gospel as found in every book of the Old Testament. So it represents the Old Testament canon, says the aorist tense. The middle voice emphasizes the agent while the active voice emphasizes the action. The middle voice is the subject or agent acting with a view toward participating in the results—a direct middle which refers the results of the action directly to the agent with reflexive force. It says that every man who wrote an Old Testament book was saved and knew the gospel very well. The indicative mood is declarative representing the verbal idea from the viewpoint of historical reality—“which [gospel] he had previously promised.”

“by his prophets” – dia plus the genitive of prophêtês (προφήτης) [pronounced *prof-AY-tace*]. It should be “through the [agency of His] prophets.”

“in the holy scriptures” – en plus the locative of graphê (γραφή) [pronounced *graf-AY*] and hagios (ἅγιος) [pronounced *HA-gee-oss*], “in the holy scriptures [or, writings].”

3 kinds of prophets. Moses had the gift and office of prophet (I never really understood the difference here). The office of prophet only. Call *neviim*. Joshua, Samuel, Isaiah, Malachi. They were official communicators of the Word. They were officially recognized. There are former prophets and latter prophets. The third second is the gift of prophecy. They were not preachers/teachers. Nevertheless, God revealed truth through them. David and Solomon. They were not preachers, but they had the gift of prophecy. Psalms, Proverbs and Job fall into this section. Then the five scrolls. 3 more: Daniel, Ezra & Nehemiah; then Chronicles.

Romans 1:2 Which [gospel] He Himself had previously promised through His prophets in the holy writings.

1977 Romans

Lesson #4

4 01/14/1977 Romans 1 Doctrine of salvation in the Old Testament; Gospel in the Old Testament believer and by Jesus Christ

Bob was away at the North Dallas Bible Church, with Herman Maddox as the pastor. Some people apparently left the church, but this was the largest conference to date.

Where Bob was staying, the hotel was buzzed by some unknown plane by a Berachah person.

Worst weather in Dallas, 7°. Largest crowd in Dallas ever. Bob slipped on the ice and made a one-point landing on one hand. He has to raise his hand above his heart now and again; but he is not turning into a holy roller. Don't wave back.

Bob refers to some as stealers of doctrine, without giving documentation or credit.

Given the date below, this doctrine ought to be on point.

When L. S. Chafer would spend a class on teaching salvation in the Old Testament. Half of this class was often devoted in half to the false views. Bob did this asa paper for class and Chafer told him to hold onto it to publish it.

The Doctrine of Salvation in the Old Testament

1/14/77; 4/13/79

A. Definition and Description.

1. Salvation is instant adjustment to the justice of God through faith in Christ. If God's justice is not satisfied, then God cannot bless us with salvation. Jesus Christ bore our sins and the justice of God judged those sins and was satisfied, This is instant adjustment to the justice of God. 1Pet 2:24; 2Cor 5:21. When we believe in Christ in a moment of time, the justice of God is free to save us.
2. The Gospel is the information provided whereby we make that instant adjustment to the justice of God.
3. In the Old Testament when you believed, you received the perfect righteousness of God, eternal life, and God the Holy Spirit regenerated you. In the Church Age you receive these things and much more.
4. While Jesus Christ had not yet died on the cross in Old Testament times, His efficacious sacrifice was certain as a part of the divine decrees. This freed the justice of God to save anyone who believed in Old Testament times. On the basis of the decrees anyone in Old Testament times could be saved by believing in Christ by any of the various ways Christ was revealed.

B. The First Statement of the Gospel, Gen 3:15.

1. At the time of man's fall, the promise of salvation was first given. Man rejected God's order not to eat of the tree of the knowledge of good and evil. The knowledge of good and evil was not necessary for relationship with God. Morality was not an issue, but rather rejection of God's command.
2. Morality was not an issue in the fall of man. They were not moral before sinning and immoral after.
3. This resulted in instant adjustment to spiritual death. The sin was negative volition, which allowed Satan to become the ruler of the world, and put man under spiritual death. Personal sin caused the existence of the old sin nature, which cancelled out the human spirit, causing man to become dichotomous. We are born physically alive and spiritually dead.
4. We are born sinners because of the imputation of Adam's sin and the existence of the old sin nature in the cell structure of the body. We are not sinners because we sin, but because we are born. Adam chose for the entire human race that we would be born sinners. As a result, the justice of God is unable to enter into a relationship with us. Only by sins being paid for can God's justice be satisfied.
5. We start with the old sin nature and go to personal sin, in contrast to Adam. The solution to Adam's problem was God becoming the God-man.
6. The woman sinned in ignorance, while Adam knew exactly what he was doing, but both are guilty because both used their volition to sin. Both the man and the woman were guilty. The sin nature is passed down through the man.
7. The virgin birth was essential so that Christ could be born as a man without the genetically formed old sin nature, and therefore without the imputation of Adam's original sin. Christ lived a sinless life in the prototype divine

dynasphere under the indwelling and filling of the Holy Spirit. Thus being without sin, He was qualified to go to the cross and be judged for our sins.

8. The justice of God found a way to save sinful man, Gen 3:15. Christ is "the seed of the woman." The "crushing of Satan's head" is His victory at the Second Advent. The "crushing of Christ's heel" is His suffering on the cross prior to being judged for our sins. Satan now rules the world; the crown of rulership is on his head. But his head will be crushed.
9. In Gen 3:20-21, man responded to the Gospel.
10. Adam identified her as Ishah; but she became Eve at the point of her salvation.

C. The Pattern of Salvation in the Old Testament, Gen 15:6.

1. The pattern is exactly the same as New Testament salvation.
2. Abraham believed in Christ and God the Father imputed perfect righteousness to him. When we adjust to the justice of God, we receive God's perfect righteousness. You cannot improve God's perfect righteousness, compromise it, or destroy it. All believers have it.
3. Rom 4:1-5 and Gal 3:6 teach the same concept as Gen 15:6.
 - a. Romans 4:1–5 **What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,...**
4. The justice of God is not free to save man based on any works or ritual. Arrogant legalists always boast about how great they are. The more you work for salvation, the farther away you get.
5. The pattern for salvation adjustment to the justice of God has always been the same: faith in Jesus Christ which frees the justice of God to give instant and eternal salvation.
6. In the Old Testament, the judgment of Jesus Christ on the cross was just as real as it is to us retrospectively.
7. No matter how Christ was revealed in the Old Testament, the non-meritorious expression of faith in Christ resulted in eternal salvation.

D. How was the Gospel presented in the Old Testament?

1. It was presented directly in theology by direct doctrinal teaching, Isa 53:1, 4-6, 10-12.
 - a. Verse 4 states directly that Christ carried the guilt of our sin. The justice of God judged our sins on the cross. Christ carried our sins. Christ was judged in His spiritual death, not His physical death. He was the One pierced for our transgressions.
 - b. Isaiah 53:10 **Yet it was the will of the LORD to crush Him; He has put Him to grief; when His soul makes an offering for guilt, He shall see**

His offspring; He shall prolong His days; the will of the LORD shall prosper in His hand.

- c. Verse 11 states that justice is satisfied by the judgment of sin in Christ.
 2. It was presented in the Levitical offerings.
 3. It was presented in the Temple worship.
- E. The Levitical offerings reveal the Gospel.
 1. This is witnessing by ritual. The ritual is found in three offerings.
 - a. In Lev 1, the burnt offering was propitiation with emphasis on the work of Christ, indicating that Christ had to bear our sins in order for the justice of God to be free to give us salvation.
 - b. In Lev 2, the food offering emphasizes the person of Christ propitiating the Father's justice.
 - c. In Lev 3, the peace offering represented the work of Christ on the cross which removes the barrier between God and man, thus making it possible for the justice of God to give man eternal life.
 2. The remaining offerings in Lev 4-5, the sin offering and the trespass offering, were for sins of cognizance and sins of ignorance. If you feel sorry for sins or "try to make it up to God" through penitence, then the justice of God isn't free to forgive you. You do not rebound unknown sins when you learn at a later date that what you did was a sin. That is blasphemy, because the justice of God is fair and forgives unknown sins when you acknowledge your known sins.
- F. The Tabernacle reveals the Gospel, Rom 3:24-26.
 1. Romans 3:24 "Receiving justification gratuitously by His grace through the redemption of the one who is in Christ Jesus, Whom God has predetermined the mercy seat [the place of propitiation], through faith by means of His blood, for a demonstration of His justice, because of the passing over of the previously committed sins by the clemency of God."
 2. Christ is the mercy seat. Sin is inside the mercy seat. The righteousness and justice of God see the blood on the mercy seat, which represents the work of Christ on the cross, and are satisfied.
 3. Judgment was delayed on all sins until the cross. This was true for all sins past, present and future.
 4. Romans 3:26 "...for the showing forth of His righteousness in the present time, for His being righteous, and declaring him righteous who [is] of the faith of Jesus."
 5. Verse 26 teaches that God must be just and the justifier, so that God is not compromised when He saves and blesses man. God went to a lot of trouble to save us. You will develop a lot of respect for God from the book of Romans. Love means nothing without respect; and category #1 love does not exist without respect.

- G. Positive volition existed in Old Testament times.
1. Ex 33:7, "Everyone who sought the Lord."
 2. Isa 55:6, "Seek the Lord while He may be found. Call upon Him while He is near."
 3. Where positive volition exists, there must be salvation available. God is fair and just, therefore He provides the information necessary to be saved wherever positive volition exists.
- H. Job gave testimony to the salvation principle of the Old Testament, Job 19:23-27. Who grants now, that my words may be written? Who grants that they may be inscribed in a scroll? With a pen of iron and lead—They may be hewn in a rock forever. That—I have known my Redeemer, || The Living and the Last, || For He raises the dust. And after my skin has surrounded this [body], || Then from my flesh I see God—Whom I see on my side, || And my eyes have beheld, and not a stranger, || My reins have been consumed in my bosom.
1. Job what he had to say was written down permanently. He wanted to chisel into the rock what He said about the Lord. His words were put into the canon of Scripture, where they remained forever.
 2. Job gave testimony to OT salvation.
- I. Gentiles responded to the Gospel in Old Testament times.
1. The Assyrians responded to the Gospel, Mt 12:41; Lk 11:32
 2. Jonah's revival, Jonah 3.
 3. Nebuchadnezzar was a believer, Dan 4:30-37
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1977 Romans

Lesson #5

5 01/16/1977 Romans 1:3 Doctrines of the deity of Jesus Christ and the virgin birth; importance of submission to authority

The justice of God is of primary interest. The cross is the key.

It is God's objective to bless us in time.

Romans 1:3 ...concerning His Son, having come of the seed of David according to flesh,...

Verse 3 – “Concerning his Son.” This is a prepositional phrase, the preposition *peri* plus the object *huios* (υἱός, οὗ, ó) [pronounced *hwee-OSS*]. *Peri* takes the genitive case in the object, and the genitive of relationship also of an intensive pronoun, *autós* (αὐτός) [pronounced *ow-TOSS*], is included. *Peri* with the genitive means “concerning.” The word *huios* (υἱός, οὗ, ó) [pronounced *hwee-OSS*] is used here as a noun to designate the deity of the Lord Jesus Christ. The intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] is used for a personal pronoun and emphasizes the identity of Christ before the virgin birth/incarnation. It indicates Jesus Christ as God. So the phrase “Concerning his Son” in

the Greek refers only to the deity of the Lord Jesus Christ. Not found in the text is “Jesus Christ our Lord.”

Doctrine of the Deity of Jesus Christ

3/28/76, 1/16/77

A. Definition.

1. Jesus Christ is eternal God. As a member of the Trinity, He always existed. There never was a time when He did not exist.
2. He is coequal and coeternal with the Father and the Spirit, Colossians 1:15–16 [Jesus Christ] Who is the (exact) image of the invisible God, firstborn of all creation, because all things were created in Him, those in the heavens, and those on the earth, those visible, and those invisible, whether thrones, whether lordships, whether principalities, whether authorities; all things have been created through Him and for Him,... In eternity past, Jesus Christ had the same essence as the Father and Spirit.
3. In time He still had the same functions of deity, but He also became true humanity. Therefore, He is unique.

B. The Syllogism of Deity.

1. A syllogism is a logical formula consisting of two premises and a conclusion, a major and minor premise plus a conclusion, derived from deductive reasoning.
2. Syllogisms go back to 5th century Athens.
3. Following this formula: the Trinity is eternal. Christ is a member of the Trinity. Therefore, Christ is eternal.

C. Scriptural Documentation.

1. Micah 5:2 says Jesus Christ is eternal God during the incarnation. “And you, Beth-Lehem Ephratah, || Little to be among the chiefs of Judah! From you He comes forth to Me—to be ruler in Israel, || And His comings forth [are] of old, || From the days of antiquity.”
2. Jn 1:1-3, "In a beginning which was not a beginning there existed the Word [Jesus Christ]."
3. John 8:58, "Before Abraham was born, I had always existed."
4. Rom 9:5, "Jesus Christ is over all" (because He is God).
5. Titus 2:13 "the great God and our Savior."
6. In Heb 1:8-10, the Father says, "Your throne, O God [Jesus Christ]." He is called both *Son* and *O God*.
7. 1John 5:20, "this One is the true God and eternal life."

D. The preincarnate work of Jesus Christ indicates He was God. He is the creator of the universe, John 1:3; Col 1:16; Heb 1:10. He had to be God to preexist all other creatures. Jesus Christ is the Creator of all things and all beings.

E. The doctrine of divine decrees proves the deity of Christ. Christ is so identified with the divine decrees so as to be God, Psalm 2:7-9, 22:1-6; 40; 110.

F. The Hebrew word JHWH is one of the titles for Jesus Christ. The Jews never pronounced the word. Instead they said Adonai, which means deity. Elohim (plural) refers to the Trinity. JHWH is used for Jesus Christ in Isa 9:6-7, 40:3; Jer 23:5-6; Zech 12:10.

G. The essence of God is ascribed to Jesus Christ.

1. Savior, Psalm 2:6; Mt 28:18; Acts 2:36; 2Peter 1:11; Rev 19:16.
2. Perfect righteousness and justice = holiness, Lk 1:35; Jn 6:69; Heb 7:26.
3. Love, Jn 13:1, 34; 1 Jn 3:16.
4. Eternal life, Isa 9:6; Micah 5:2; Jn 1:1, 8:58; Col 1:16-17; Eph 1:4; Rev 1:11.
5. Omniscience, Mt 9:4; Jn 2:25; 1 Cor 4:5; Col 2:3; Rev 2:23
6. Omnipresence, Mt 28:20; Eph 1:23; Col 1:27.
7. Veracity, Jn 14:6; Rev 3:7
8. Omnipotence, Rev 1:8.
9. Jesus Christ did not suppress His deity in the incarnation; this is the false doctrine of kenosis. Instead, He gave up the independent use of His divine attributes.

H. Appearances of Christ in History.

1. Theophanies (before the First Advent).
 - a. As a man, Gen 18, 32:24-32.
 - b. As a phenomena of nature, Ex 40:38, 33:9-23, 3:2ff, 25:22; Acts 7:30.
 - c. As the angel of JHWH, Gen 16:7-13, 22:11-18, 31:11ff.
 - (1) Christ is said to be the angel of JHWH in Gen 24:7, 40; Ex 23:20, 32:34; 1 Chron 21:15-18; Isa 63:9; Zech 1:12-13.
 - (2) Because Christ is always the visible member of the Trinity, He never appears as the angel of JHWH after the First Advent, John 6:46, 1:18; 1 Tim 6:16.
2. Christophanies were post-resurrection appearances.
3. The First and Second Advents. Phil 2:6 "who though He existed in the essence of God, He did not think equality with God a gain to be seized." Jesus Christ, even though He is equal to God the Father, submitted to the authority of God the Father; and this is the basis of our salvation. Apart from this, we have no salvation.

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There are no organizations which are legitimized in the New Testament. Some of them claim that local churches go apostate. God still uses the local church and He still raises up men with the gift of pastor-teacher.

Even Bob has problems with some pastor-teachers. Many of them seem to be quite wimpy. It is neither the personality or the general demeanor that counts. It is all about their authority.

Logically, if Jesus can submit to the authority of God the Father, we can submit to the authority of the pastor-teacher.

There is no spiritual maturity to be found outside of the local church. That is what God has provided. There is so much emphasis upon freedom that authority is set aside.

All of these organizations say that the churches have gone apostate, and so they believe that they must raise up an organization to take up the slack. But these organization is are not described in the Scriptures. When God ordains something, that does not mean that sometimes, this organizations sometimes fail. The local church fails in many circumstances.

There is no evangelism without freedom; and no spiritual growth without evangelism and freedom. However, freedom is abused. That does not mean that freedom is wrong.

Only doctrine resident in the soul is the basis for growth. Prayer does not cause you to grow.

The Constitution would have been meaningless apart from the military providing freedom for it.

Next we find that God had to become something else to fulfil the Father's plan. The second person of the Trinity "was made" – aorist active participle of the verb *ginomai* (γίνομαι) [pronounced *GIN-oh-my*] which means *to become, also to come to be*. In its connotation of coming to be it also means *to be born*, and that is the way it should be translated here—"who was born." The aorist tense is a constative aorist which contemplates the action of the virgin birth in its entirety—from conception to the moment when God gave the spark of life. The active voice: Christ produces the action of the verb. The participle is circumstantial for the virgin birth and is translated like a relative clause.

Bob's presentation only synchs up with the following doctrine in a few places. This is covered against in [lesson #147](#). Any additional notes from that lesson will be placed here with this doctrine.

Doctrine of the Virgin Birth

- A. The Necessity of our Lord's Virgin Birth.
1. Adam's original sin is the origin of the old sin nature in the human race, Romans 5:12. Therefore, there is an affinity between Adam's original sin and the old sin nature. It is Adam's original sin that is the antecedence for the old nature, not the woman's original sin, since Adam's sin was deliberate; the woman was deceived. Therefore, the old sin nature is transmitted through the twenty-three male chromosomes which fertilize the female ovum in copulation.
 2. The man and the woman were equally guilty; but the penalties assigned were appropriate to the sins they committed.

3. The woman listened to the voice of evil in the garden; and in marriage, she will listen to the voice of her husband; and in church, she will listen to the authority of her pastor-teacher (in order to grow).
4. This imputation of Adam's original sin to the old sin nature is a facsimile of Adam at the point of his fall in the Garden. In this real imputation at birth, there are two factors.
 - a. Adam's original sin. Adam intentionally sinned, knowing that this was forbidden.
 - b. The old sin nature is passed down through the man.
5. All the cells in your body are contaminated by the old sin nature. (Cancer is a good illustration for the old sin nature). When God the Father imputes Adam's original sin to the old sin nature, spiritual death results.
6. Through meiosis and polar body, twenty-three chromosomes are thrown off the female ovum, leaving twenty-three uncontaminated chromosomes in the female ovum prior to fertilization. All the other cells in the female body are contaminated by the old sin nature; the ovum prior to fertilization is the only exception.
7. Although both the man and the woman in the Garden were equally guilty, the woman's sin of ignorance was the reason she became the bearer of the embryo, 1 Tim 2:13-15. While both man and woman are carriers of the old sin nature, only the man can transmit the old sin nature through the fertilization of the female ovum.
8. Since it is only the male's twenty-three chromosomes that carry the old sin nature and not the female's, this means that if a woman could have a virgin pregnancy, i.e., if her ovum could be fertilized apart from male copulation, the progeny could be born into the world without an old sin nature. And being born without an old sin nature, Adam's original sin could not be imputed to that person, there being no affinity required for this real imputation.
9. This was the case in the birth of the humanity of Christ, originating from Mary's virgin pregnancy and virgin birth. Being born without an old sin nature meant there was no imputation of Adam's original sin to our Lord.
10. This was how our Lord was born as the last Adam. The first Adam was created perfect; the last Adam, Jesus Christ, was born perfect. So Jesus Christ was the facsimile of Adam before the fall.
11. Mary, with an old sin nature, was still a virgin when she became pregnant for the first time with our Lord. In Mt 13:55 and Mk 6:3, Mary's other children are mentioned, so we know she eventually copulated with Joseph. She had at least two daughters and four sons, at least six children by Joseph. So there is no such thing as the perpetual virginity of Mary.
12. Mary's virgin pregnancy was caused by God the Holy Spirit fertilizing the female ovum. He provided twenty-three perfect chromosomes to fertilize her twenty-three perfect chromosomes which were uncontaminated by the old sin nature. In this way, Mary had a virgin pregnancy, PARTHENOGENESIS, the origin of our Lord's humanity into the world. So the virgin pregnancy

resulted in the virgin birth, thus excluding the old sin nature from the humanity of Christ.

13. Remember that while Mary was a virgin, she was not perfect or impeccable. Only her virgin-born Son was absolutely perfect at birth.
14. Mary received at birth the imputation of human life to her soul and the imputation of Adam's original sin to her old sin nature; so she was not perfect. But in the case of her Son, Jesus, God the Father imputed human life to his human soul, but divine justice could not impute Adam's original sin since there was no target, no home, no antecedence, no affinity, there being no genetically-formed old sin nature in Him.
15. No old sin nature means no imputation of Adam's original sin. For a real imputation cannot occur without a target, affinity, or antecedence.
16. So it is the virgin birth that is the basis for redemption, because it provided the world with a perfect human being, the only One qualified to be judged for the sins of the world.

B. The Contrast Between Our Birth and Our Lord's Birth.

1. Human life is, in each case, created by God and imputed to each person at birth. There is no life in the womb. There is only life when God imputes it to the human soul.
2. Simultaneously, Adam's original sin is imputed to the old sin nature, genetically-formed by the twenty-three male chromosomes. Our personal sins are never imputed to us. They were all collected into one PROM chip for a one-time only printout and judgment to Christ on the cross.
3. At the birth of our Lord Jesus Christ, God the Father created human life and imputed it to His human soul. But because our Lord was born without an old sin nature, there could be no imputation of Adam's original sin. So our Lord was born physically alive and spiritually alive. 4. Instead of a sin nature, our Lord was born with a human spirit, born as Adam was created. Instead of receiving the imputation of Adam's original sin, He received the imputation of the prototype divine dynasphere, imputed to His human spirit. In His humanity, Jesus was born filled with the Spirit. He was born trichotomous with a body, soul and spirit.

C. The Impeccability of our Lord's Humanity.

1. The doctrines that teach how our Lord was sustained on earth in His humanity all relate to the fact that He was born into the prototype divine dynasphere, the place of the filling of the Spirit.
2. His humanity advanced very rapidly. Jesus "grew in wisdom [Bible doctrine], stature, and in favor with God and man," Lk 2:52. He quickly reached gate #5 and spiritual self-esteem from personal love for God; then gate #6 with spiritual autonomy and impersonal love for all mankind, and eventually reached gate #8, spiritual maturity. This was "evident" by the unique temptations of His evidence testing found in Mt 4.
3. So after being born perfect, our Jesus Christ continued to live perfectly for thirty three years in the prototype divine dynasphere. Not once did He ever

sin. He was tempted far beyond anything we will ever understand, but totally apart from sin. He resisted temptations that we will never even experience. He reached the cross with impeccability.

D. The Hypostatic Union of the God-Man.

1. This doctrine cannot be taught without an understanding of the doctrine of the Hypostatic Union.
2. Jesus Christ is God, and as God, He is coequal and coeternal with God the Father and God the Holy Spirit. All three members of the Trinity have identical essence. When speaking of the attributes of God, God is said to be one. But there are actually three persons in the Godhead, all having identical attributes. Each one has coequal, coeternal, and coinfinite sovereignty, holiness, justice, righteousness, love, eternal life, omniscience, omnipresence, omnipotence, immutability and veracity. So God is One in essence but three in persons.
3. But Jesus Christ became different from the Father and the Holy Spirit at the point of the virgin birth, because He now became true humanity; hence, the God-man. This is the doctrine of the Hypostatic Union.
4. In the person of the incarnate Christ are two natures, inseparably united, without mixture or loss of separate identify, without loss or transfer of properties or attributes, the union both personal and eternal.
5. In other words, since the incarnation, our Lord Jesus Christ is both true humanity and undiminished deity in one person forever. So Jesus Christ is different from the Father and the Spirit in that He is true humanity. He is different from true humanity in that He is God.
6. But note that whoever is the mediator between God and man must be equal with both parties. Jesus Christ is both God and true humanity. Therefore, as God He is equal with party of the first part, God the Father. As true humanity, He is equal and superior to all members of the human race. So as the God-man, He becomes the Mediator between God and man.
7. The preincarnate person of Christ was deity. But once His First Advent occurred at the point of the virgin birth, Jesus Christ became the unique person forever, the God-man.

E. The Significance of the Virgin Birth to the Angelic Conflict.

1. While Jesus Christ was the Angel of Jehovah in the Old Testament, He never really became an angel; He simply appeared as an angel. (See the Doctrine of Theophanies.)
2. Note that Jesus Christ bypassed the angelic creation by His human birth. He became true humanity. But Jesus Christ was never a true angel.
3. Once the Lord came in the flesh in the incarnation, there were no more manifestations of the Angel of Jehovah.
4. In bypassing the angelic creation, God did a remarkable thing. He prepared the way in eternity for every believer in Jesus Christ to be superior to angels in his resurrection body. Angels are superior to us now during history, but we

will be superior to them for all eternity. This is the subject of Hebrews 1 and 2.

F. The Necessity for Christ Becoming a Member of the Human Race.

1. To be our Savior. As God, Jesus Christ could have nothing to do with sin. To provide redemption, the sins of the world had to be imputed to Christ on the cross. Then from His justice, God the Father judged every one of those sins. That's the basis for our so-great salvation. Without becoming true humanity, Jesus could not have been judged for sin.
2. To be our Mediator, 1 Tim 2:5-6; Heb 9:14-15.
3. To be our High Priest.
 - a. Now seated at the right hand of the Father in His humanity, Jesus Christ as our great High Priest now makes intercession for us.
 - b. He is not a Levitical priest as the Jews had in the Old Testament, but with His third royal patent He became a royal priest.
 - c. As His royal family in the Church Age and sharing all He has by positional sanctification, each Church Age believer is a royal priest.
 - d. A priest is defined as a member of the human race representing himself or humanity in general before God. We, the royal family in the Church Age, are a "kingdom of priests," 1Peter 2:9.
4. To become the Son of David, 2 Sam 7:8-16; Psalm 89:20-37.
 - a. Over 3000 years ago, God promised David that he would have a son who would reign forever.
 - b. This promise was made in the form of an unconditional covenant; being unconditional it must be fulfilled.
 - c. So at the First Advent of the virgin birth, our Lord receives His second royal title, "Son of David." In order to become the Son of David, Jesus Christ had to become true humanity.
 - d. In His Second Advent our Lord will fulfill that promise to David. The humanity of Christ, riding a white horse, will come back and reign on earth, not only for the 1000 years of the Millennium, but for all eternity in the new earth.
 - e. So the promise was offered in the First Advent; it is fulfilled in the Second Advent.
 - f. When the apostles dealt with the Jews after the Day of Pentecost in the early part of Acts, they always brought up the question: how can Jesus Christ be the Son of David and at the same time God? Of course, the answer is found in the Hypostatic Union, which in turn leads to the concept of redemption.

G. Scripture.

1. The first prophecy of the virgin birth: Gen 3:15-16. Gen 3:15–16 “...and I put enmity between you and the woman, and between your seed and her Seed; He bruises your head, and you bruise His heel.” To the woman He said, “Multiplying I multiply your sorrow and your conception; you will bear

children in sorrow, and your desire [is] toward your Man [[or husband]], and He [[or he]] will rule over you.”

2. The Jewish prophecy of the virgin birth: Isa 7:14 (Therefore the Lord Himself gives a sign to you, || Behold, the virgin is conceiving, || And is bringing forth a Son, || And has called His Name Immanuel,...), 9:6.
3. The historical fulfillment of the virgin birth: Mt 1:19-25.
4. The result of the virgin birth: Jn 1:14; Rom 1:3; 1Timothy 3:16; Heb 2:14; Phil 2:5-11. There is no salvation apart from the virgin birth.
5. Catholics consider her sinless and that is not the key.

Eph 283 5/11/86; Phil 3/29/76; 1/16/77; 7/17/77
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Bob covered some of the first and last points of this doctrine.

“of the seed of David” – the word for “seed” is sperma (σπέρμα) [pronounced *SPEHR-mah*]. If He is going to become humanity He must be related to someone. David is royalty. Jesus Christ in His humanity was born into a royal family, the Jewish royal family. As eternal God Jesus Christ is royalty—equal with the Father and with the Holy Spirit who are His royal family.

There was never a humiliation like Jesus becoming a man, under the authority of God and many others. Then, an even greater humiliation was the pouring out of our sins upon Him.

As humanity He is the Son of David, and therefore all of the family of David which preceded Him and all the family of David that followed Him are His royal family. The dynasty of David will continue forever. As the resurrected Christ seated at the right hand of the Father He will be called King of kings and Lord of lords, and this is the unique royalty, the royalty which came as the result of the victory in the angelic conflict. But He is minus a royal family, He has no royal family in His angelic victory. That royal family must be born, therefore the Age of Israel came to a halt and the Church Age began. Now the Church is the body of Christ or the royal family. Sperma (σπέρμα) [pronounced *SPEHR-mah*] Doud is a genitive of relationship.

Jesus Christ eternal God did not think that it was horrible to do, to submit Himself to the authority of God the Father, His equal. So much of what He did was humiliating, yet He did this within God’s plan for our salvation.

This brings us to the Davidic covenant in which God promised David that he would have a son who would reign forever. That son came from the virgin birth. Mary was descended from David and it is therefore, “Jesus Christ from the seed of David.”

“according to the flesh” – kata plus the accusative singular of sarx (σάρξ) [pronounced *sarx*], which means humanity. As humanity it includes the fact that Jesus Christ not only

had a body but that body was the residence for His soul and therefore His human spirit. So Jesus Christ became the God-Man.

Romans 1:3 Concerning his Son who was born from the seed of David according to the flesh.

1977 Romans

Lesson #6

6 01/16/1977 Romans 1:4 Doctrine of divine essence re hypostatic union of Jesus Christ; sustaining ministry of the Holy Spirit to Jesus Christ

Romans 1:4 ...having been declared the Son of God in power according to the Spirit of holiness, by resurrection from the dead: Jesus Christ our Lord,...

Verse 4 – “And declared.” There is no word for “and” in the original, there is simply a definite article with the aorist passive participle of *horizō* (ὀρίζω) [pronounced *hohr-IHD-zoh*]. This is an articular participle, it is the definite article which though not translated should be. The word *horizō* (ὀρίζω) [pronounced *hohr-IHD-zoh*] means to mark out, to define, to determine, to explain. It is derived from a noun, *oros* (ὄρος, οὐς, τό) [pronounced *OH-ross*], which means “boundary.” Here it means “appointed” or “marked out” by divine decree. The constative aorist tense takes the action of the verb and gathers it up into one entirety. It takes something in eternity, the decrees that which deals with the incarnation, the virgin birth, the hypostatic union, and everything related to the first advent, and gathers it up into one entirety when it was actually decreed in eternity past. The reality of these things is in eternity past. The passive voice: Christ receives the action of the verb in the decrees of eternity past. The participle is circumstantial and is translated with the definite article as a relative clause. It should be translated, “Who was marked [specified] out by the decrees.”

We have had the doctrine of decrees recently.

The aorist is an abstract tense, not in time specifically.

“the Son of God” – the objective genitive of *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*], referring to the fact that Jesus Christ accepted the authority of God the Father in eternity past when it was decreed that He would come in the flesh. Then the descriptive genitive of *theos* (θεός) [pronounced *theh-OSS*]—“Son of God.” This is the title for the deity of the Lord Jesus Christ in the hypostatic union. The deity of Christ apart from the hypostatic union has the title from the Tetragrammaton in the Hebrew—Jehovah. The noun *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*] indicates that Christ in the first advent subordinated Himself to the authority of God the Father in providing for us the so great salvation we enjoy. The justice of God must be satisfied and cleared from any compromise. The noun *theos* (θεός) [pronounced *theh-OSS*] indicates that Christ is God, co-equal with the Father and with the Holy Spirit.

The following doctrine is perhaps 37+ pages, so it is not covered in this lesson of Romans. Only bits and pieces of this will be covered in this lesson of Romans. Bob covers this doctrine as related to the Lord's Hypostatic Union (but not the same detail as is found below). Parts of this doctrine are covered in [Lesson #147](#) (the notes are included here). Next time, I will try another one of the doctrines related to this. This particular one seems to be very disorganized and not helpful for lesson #6 or #147.

Doctrine of Divine Essence (Part 1)

A. Definition.

1. Without essence a thing would not be what it is.
 - a. Essence is derived from the Attic Greek adjective OUSIA. The Doric Greek used a similar word ESSIA. The Latin word for essence, ESSE, came from the Doric Greek. OUSIA and ESSIA mean that which is one's own, a substance that belongs to one person, substance, being, the inner nature, the qualities or attributes of a person, that which is one's own.
 - b. Essence is defined as the basic constituent of a thing, the intrinsic nature of something. Essence is defined as that in being which underlies all outward manifestations and is both permanent and unchangeable; it is the existence or actual being. Essence implies both being and identity.
 - c. In our study, essence refers to the qualities or attributes of God, attributes which have always existed.
 - d. Essence is what remains stable in change. Therefore, without essence, a thing would not be what it actually is. Without God having essence, God would not be God.
 - e. The qualities and perfections which belong to God are classified as His attributes. The sum total of God's attributes is His essence.
 - f. The attributes or essence of God belong to three persons: God the Father, God the Son, and God the Holy Spirit, who are one God in essence.
 - g. The believer is totally dependent upon divine revelation in the canon of Scripture to understand exactly what God is like, the nature and attributes of God, and what forms His divine substance or essence. The attributes of God are only understood by us as they are revealed in Scripture.
 - h. There are two concepts of God provided in the Scripture.
 - (1) Theism is the existence and character of God.
 - (2) Trinitarianism is the recognition of the teaching of the Scripture regarding the three-fold personality of God. God is one in essence but three in persons who have identical essence. (See the Doctrine of the Trinity.)
2. There is no subject more exalted to which the human mind can address itself than the contemplation and cognition of the person and character of God. It

is not an inscrutable subject. All other branches and categories of theology are related to created and finite beings.

3. The essence of God is the study of His being and His attributes. At no point does the believer feel his limitations more than when confronted with the responsibility of accurately recognizing the essence of God. And yet His essence is revealed to be understood. Moses was commanded to remove his shoes because he stood on holy ground when confronted with the essence of God.
4. While God is one in essence, there are three coequal, coeternal, and coinfinite persons in the Godhead, all possessing identical essence, being, or substance.
 - a. However, this does not imply there are three gods or three modes of God. The word trinity is used to express three persons in one Godhead.
 - b. There is one divine nature or being which is tripersonal, making distinction between God the Father, Son, and Spirit. The three persons in the Godhead are joint partakers of the same nature and the same majesty of God.
 - c. Therefore, God is one in essence but three coequal, coeternal, and coinfinite persons in that one essence.
 - d. When divine essence is the subject, God is revealed and studied as one. When divine persons are the subject, God is revealed in three persons who are distinguished throughout Scripture.
 - e. In the unity of God, there is only one essence and one substance. In the persons of the Godhead, there are three: God the Father, God the Son, and God the Holy Spirit. The fact that God exists in three persons is documented in Isa 48:16; Jn 10:30 cf Psalm 110:1; 2 Cor 13:14; 1Peter 1:2. God is one in essence, not in persons.

B. The Anti-Theistic Theories.

1. Polytheism is the belief in the plurality of God like the Greek and Roman Pantheon.
2. Pantheism is the philosophy that God and the universe are one. This denies the transcendency of God, or that God has any existence outside the universe. Pantheism also denies the personality of God and contends that He exists in the sum total of all life; this is the way the Hindus regard Him.
3. Evolution believes that the cosmos has been developed from crude homogenous material to its present heterogenous state by means of resident forces. There are two kinds of evolution.
 - a. Theistic evolution is believed by many scientists who are Christians. It recognizes God as the creator of the original materials, but contends that evolution is the method by which all developed from its primitive state to the present completeness.
 - b. Atheistic evolution rejects the person of God and contends that matter is eternal and self-developing.

4. Materialism is that form of atheism which denies the existence of God and contends that matter is eternal and that life is a product of matter. This is the basis for all communist beliefs. This is the philosophy of communism.
 - a. Materialism contends that within material substance is the basis for and only explanation of all things.
 - b. Materialism is one type of monism, which is any system of thought which recognizes one substance only.
5. Idealism is another system of monism which recognizes one thing only, the human mind. Idealism is a system of thought which contends that the mind is the only entity. Hence, the universe is no more than an impression or an illusion of the mind. Your body isn't really your body; you really are immaterial. Some idealists do believe in God, but they deny His creation of material things because they deny materialism.
6. Positivism is a system of thought which accepts nothing which cannot be accredited by human evidence. Hence, it disregards God and the soul.
7. Monotheism is the belief that there is only one person in the Godhead, in contrast to the existence of the Father, Son and Spirit. This is the view of Islam and all Muslims (the largest religion in the world today). This is also the belief of the Sikhs and of Judaism.
8. Deism says that God is personal, infinite, holy, and the creator of the universe. But it contends that God purposely abandoned His creation when He completed it with the intent that it would be self-sustaining and self-promoting by forces which are resident in it. Deism rejects the Scriptures or any suggestion that God is immanent and transcendent in the universe. Deism was subscribed to by such people as Thomas Paine, Hume, Gibbon, and Voltaire; this was very popular in the eighteenth century.
9. In contrast to all of these, we are classified philosophically as Biblical theists.

C. The Theistic Arguments for the Existence of God.

1. The religious argument says that God exists because men universally believe in Him and possess certain religious instincts.
 - a. The basis for all anti-theistic arguments is either one of two systems of reality-rationalism or empiricism.
 - (1) Under rationalism, reason alone is the source of knowledge and independent of experience. This is why men like Descartes and Spinoza rejected the theistic argument for the existence of God.
 - (a) Rationalism contends that reason is the superior authority in matters of opinion, belief, or conduct. All knowledge is expressed in self-evident propositions. It contends that human reason, unaided by divine revelation, is an adequate and sole guide to truth.
 - (b) The problem with rationalism is that it cannot break the barrier between human thinking and the reality and substance of God. One of the biggest problems people

have philosophically is that they try to use rationalism as the absolute means for determining truth, and it won't work. Only divine revelation in the Scripture will help.

- (2) Under empiricism, all knowledge is derived from a sense or experience or experiment. It depends on the experience of or observation of something. Empiricism is the pursuit of knowledge by observation and experimentation. Empiricists include John Locke and David Hume.
- b. The religious argument for the existence of God is related to God-consciousness and found in Rom 1. However, God-consciousness must be followed by the desire to know Him. That takes us out of the realm of rationalism or empiricism, because neither one is adequate to actually resolve the problem.
 - (1) Descartes in his great genius decided to develop a philosophy starting with God, which he called the absolute. He used rational arguments to try to discover what is beyond this, then beyond that, etc., seeking an absolute premise that was related to something outside of himself. He pushed his mind to the point where it stalled out, so that he had to come back to what exists. He started with himself and concluded, "I think; therefore I exist." This was the best he could come up with under rationalism, and it became the basis for eighteenth century rationalism.
 - (2) By contrast, the Bible says "In the beginning which was not a beginning was the Word [EN ARCHE HO LOGOS]," which means there never was a time when God did not exist. Rationalism or empiricism is entirely the wrong approach to ever discover the essence of God.
 - (3) The only thing rationalism can legitimately do is bring you to a point of God-consciousness, in which you conclude there has to be a God. At that point, God is responsible to reveal Himself, which He has done in every generation.
2. The ontological argument contends that since the human mind possesses the idea of a perfect and absolute being, such a being must exist. That is as much as the human mind can do; it cannot determine any detail with regard to the substance or essence of God. But there must be such a thing as God, because the human mind keeps coming up with the idea of an absolute being as the source of everything around us. The existence of God is a necessary idea to the human mind. Beyond the sphere of intuition there is the infinite. Beyond the relative there is the absolute.
3. The moral argument is sometimes classified as the anthropological argument. It says that mankind possesses the faculty of conscience with an urge to choose right over wrong.

- a. The structure of society and government is based on human recognition of virtue and truth. This phenomenon could not exist unless there was an absolute or supreme being whose existence and influence is always for good rather than evil.
 - b. A material and ungoverned universe can know nothing of moral values and distinctions. What is beyond people is something that is absolute and that is for good.
 - c. Once again, the mind comes right up to the door of infinity and stops. The finite mind cannot use a finite system to comprehend infinity.
 4. The teleological argument says that the universe is both telescopic and microscopic. Looking at the stars through a telescope causes you to realize there is no accident in the creation of the universe. Looking through a microscope reveals tremendous arrangement, adaptation, and purpose in biological life. All this denotes a designer.
 - a. Stones which accidentally fall from a hillside never form automatically into a symmetrical wall.
 - b. All the chemical components of the human body are in the world, but they never accidentally form man.
 - c. You cannot shuffle the twenty-six letters of the alphabet into a beautiful poem; there has to be a poet.
 - d. A study of any of the sciences causes you to appreciate the fact that there is a tremendous design in the universe.
 5. The cosmological argument says that the intuitive law of cause and effect demands the existence of God. In no sense can the universe be its own cause.
 - a. Our Lord Jesus Christ is revealed to be the creator in Jn 1:3, Col 1:16, and Heb 1:10.
 - b. Gen 1:1, the Hebrew phrase BERESHITH BA ELOHIM, "In the beginning God created the heavens and the earth," refers to Jesus Christ as the creator.
 - c. Furthermore, the universe has a preserver who is also the Lord Jesus Christ, Col 1:17; Heb 1:3.
 6. All these theistic arguments show that the human mind intuitively concludes there is a God out there, but it can do nothing about it. The greatest of human minds cannot discover God through thinking; it has to come through revelation. God has to reveal Himself to us. Furthermore, God has to reveal Himself in a way that is understandable to both the simplest of minds and the most complex of minds. For the believer in Jesus Christ, regardless of his I.Q., the doctrine of the essence of God is understandable because it is a part of the Word of God. As a believer, you now have the equipment and spiritual I.Q. to comprehend these things.
- D. Propositions about the Essence of God.
1. Definition of a Proposition.

a. A proposition is defined as anything stated for the purpose of discussion. In logic, a proposition is a statement that affirms or denies something so that it can be characterized as being either true or false. In mathematics, a proposition is defined as a formal statement of truth to be demonstrated, like in a theorem.

b. In this study, all these definitions apply with one addition- a proposition is a Bible doctrine, clarified through categorical analysis, brings us into an understanding of God.

2. There are six propositions about God for this study.

a. God exists. Obviously, this categorical study will have a great deal to say about God. Whether or not you think God exists is really not the issue for the moment.

(1) If you are logical and a good thinker, you would be incorrect to say, "I do not believe that God exists." You could say, "On the basis of rationalism or empiricism, God does not exist." But to say you do not believe that God exists is stupid and shows that you are not organized in your thinking because you have no criteria for your thinking. You should say, "On the basis of rationalism (or empiricism), I do not believe that God exists."

(a) Ps 14:1, "The fool has said in his heart [stream of consciousness], 'There is no God.'" This is repeated in Psalm 53:1.

(b) Ps 53:2, "God has looked down from heaven on the human race to see if there is anyone who acts wisely, who seeks after God." Seeking after God is the function of the unbeliever who is positive at God- consciousness and the function of the believer who is positive to the teaching of Bible doctrine.

(c) If you do not believe that God exists, at least express it with the right verb to show that you can think. To say you don't believe God exists is to use the wrong verb; for faith in itself, by its very definition, is not qualified to say that. But if you say that on the basis of rationalism or empiricism, God does not exist, that is at least consistent. For neither rationalism nor empiricism can come to any understanding of God. If you do not believe God exists, at least be accurate and correct in your thinking.

(2) There are three basic systems of human perception.

(a) Rationalism is perception through reason, or accepting reason as the supreme authority in matters of opinion, belief, or conduct. Philosophically, rationalism contends that reason alone is the source of knowledge, and is independent of experience. This was the view of Descartes and Spinoza, who had a lot to do with the

founding of modern rationalism, although it all originated with Plato and his teacher Socrates.

- (b) Empiricism is the doctrine that all knowledge is derived from sense or experience. Hence, it relies on perception by experiment and observation. Philosophically, Locke and Hume are representative of this school of thought.
 - (c) Faith is a non-meritorious system of perception that depends on the object of faith for its merit. In salvation, the object is the Lord Jesus Christ-believe in Him and you will be saved. God or doctrine about God in the Bible is always the object of faith in Christianity.
- (3) When faith is used as a system of perception, it is inevitable that the first proposition, God exists, becomes a reality. The perception and merit of faith is always found in its object.
 - (4) To say that "God exists" does not imply but rather states with absolute confidence that God exists infinitely and eternally.
 - (5) To say that God exists eternally is not a figment of one's imagination, but the reality of a divine being in the status of eternal existence. Faith is a system of perception which makes it possible to come to an understanding of the absolute truth found in the word of God.
 - (6) If you reply, "Who is God?" or "What is God?", that is not difficult to answer, because God has revealed Himself to mankind. However, the system of perception for understanding this revelation is faith. Rationalism and empiricism cannot break into infinity.
 - (7) Therefore, if God has always existed and if He is going to reveal Himself to mankind, then He must reveal Himself in a way that makes sense.
- b. God reveals Himself.
 - (1) If God exists eternally, unsustained by anyone or anything else, then we can assume that God had something to do with our existence. We are not rational creatures by accident.
 - (2) Furthermore, if God has something to do with our being here on planet earth, it is only on God's part that He reveals Himself to us.
 - (3) If God has always existed and if God is going to reveal Himself to mankind, then He must reveal Himself in a way that makes sense, so that we can understand.
 - c. God makes sense.
 - (1) If you persist and persevere in learning the doctrines that pertain to God, you will learn and conclude that God does make sense.

(2) Furthermore, God makes organized sense because God is organized.

(3) God's organized sense means that God has a plan for your life as an individual, and God's plan is organized. This plan is divided into three parts.

(a) God has a plan for eternal salvation through personal faith in Jesus Christ.

(b) God has a plan for time. In this dispensation, He has a plan for the royal family of God, the unique protocol plan. A right thing done in a right way is right.

(c) God has a plan for the eternal state, beginning with physical death, continuing into resurrection, and extending into the eternal state.

d. God has a plan and a purpose for your life.

(1) God's plan for you begins at the moment you believe in Jesus Christ, when He does forty things for you.

(2) God is perfect, and therefore His plan for you is perfect. This fact demands that we understand something about God; therefore, we study the doctrine of the essence of God.

(3) The essence of God reveals how God can provide a perfect plan for human beings that are imperfect.

e. I am a human being.

(1) If you can say you are a person and human being with a soul, then you can conclude that God has a plan for you.

(2) God had a purpose in your creation. God had a purpose in your birth. God's plan begins with regeneration.

(3) The point is that you are alive on planet earth. If there is a God, if He has revealed Himself, if He makes sense, and if He has a perfect plan, then you owe God a hearing.

f. I owe God a hearing.

(1) Note the use of the word "hearing." Nothing is required of you except an open mind, concentration, and listening. There are no gimmicks. Simply listen to the information given about God. All you have to do is concentrate on what is taught and blot out other distracting factors around you or in your own soul.

(2) In other words, you haven't a thing in the world to give God but a hearing. You are not required to give money or to do something. You are only required to hear, which is a non-meritorious function. God has a great deal to give you.

3. Conclusion.

a. While the subject at hand is the essence of God, you should understand the purpose and objective of studying divine essence.

- b. The first purpose is to make sure you have eternal salvation, an eternal relationship with God through our Lord Jesus Christ.
 - c. The second purpose is designed for those who believe in Christ to understand the protocol plan of God under persistent post-salvation epistemological rehabilitation.
 - d. The third purpose is to understand the hereafter, the true meaning of death, life beyond the grave, and to lift the veil with regard to the eternal state so you can see how the soul functions after death.
4. Summary of the Six Propositions for Unbelievers.
- a. God exists.
 - b. Because God exists, He has revealed Himself.
 - c. Because God has revealed Himself, God makes sense.
 - d. Since God makes sense, God has a plan for your life.
 - e. I am a human being, a member of the human race.
 - f. Therefore, I owe God a hearing.
5. There are seven propositions for the believer.
- a. God exists eternally and unchanged.
 - b. God reveals Himself to mankind and specifically to the believer in Jesus Christ.
 - c. God's revelation of Himself makes sense.
 - d. God has a plan for your life as a believer.
 - e. God's plan for every member of the human race comes in three categories: salvation, living, and dying. Each category is based on His policy of grace. Grace is divided into three categories.
 - (1) Presalvation grace-common grace, the divine call, and efficacious grace.
 - (2) Salvation grace-the forty things God gives us at salvation.
 - (3) Postsalvation grace-"more" or "greater" grace.
 - f. The Christian is saved by grace, now he must live by grace after salvation.
 - g. Therefore, you owe the plan and grace of God a hearing.
- E. The Attributes of God.
- 1. The essence of God equals His being or substance plus His attributes. Essence is the being which is attributed to God, since these characteristics are eternally inherent in Him. Essence means the combined attributes.
 - 2. Since the grace of God and the work of God are manifestations of His essential attributes, it is important to understand the divine attributes, and to understand the thoughts and functions of God. You are designed as a royal priest to understand the thoughts and functions of God.
 - 3. The difficulty in the study of divine essence is that it brings the finite human mind into constant contemplation and concentration on the infinite. But the Holy Spirit makes these things clear.

4. This study therefore includes who and what God is. This study is designed to include the attributes of God which are both inherent to His eternal glory and related to mankind.
5. Theology recognizes two categories of divine attributes.
 - a. The absolute attributes of God are inherent and intransitive. They are primary and incommunicable (they cannot be related to something we understand.) We do not come into contact with these. These attributes are most important in God's relationship to God; they are not related to man. We have a soul (immaterial) and body (material); and we have a difficult time understanding God, Who is totally immaterial.
 - b. The relative attributes of God are related to mankind. They are transitive (expressing an action which is carried from the subject to an object) and anthropopathic. Relative attributes are secondary and communicable (we can define and understand them). By anthropopathic is meant that God often reveals Himself in terms of man's experience and activities. For example, anthropopathic terms used in the Bible to describe God include integrity, love, faithfulness, happiness, and grace. (See the doctrine of Anthropopathisms.)
6. This study is not exhaustive. It is not intended to make the usual theological distinctions between absolute and relative attributes. (See the doctrine of the Attributes of God for these distinctions.) The attributes of God will be described in this study in terms of divine revelation in Scripture and how they relate to you personally as a regenerate member of the royal family of God.
7. What makes this study somewhat difficult is the fact that God is composed of things immaterial. Jn 4:24, "God is a spirit; they that worship Him must worship Him in spirit and in truth." Spirit and truth are both immaterial.
 - a. Therefore, we cannot understand God apart from the function of the human mind under the enabling power of the Holy Spirit in delving into what is immaterial and absolute.
 - b. Spirit does not have flesh and bones; Spirit is not material, Lk 24:39.
 - c. Jesus Christ in Hypostatic Union is the only visible manifestation of God, Jn 1:18, 6:46; 1 Tim 6:16; 1 Jn 4:12. When those who were alive during the dispensation of the Hypostatic Union saw Christ, they saw only His humanity; they didn't see His deity. No one has seen deity because it is spiritual.
 - d. But the spiritual can be understood by absolute truth.
 - e. God is invisible, but God is also personal. Even though He is invisible, He is living, an active spirit, and eternal, infinite, and unchanging in existence.
 - f. Therefore, we say God is immanent and transcendent as a spiritual being.
8. In this study, we will note ten major divine attributes.
 - a. The sovereignty of God.

- b. The integrity or holiness of God.
- c. The love of God.
- d. The life and personality of God.
- e. The omnipresence of God.
- f. The omniscience of God.
- g. The omnipotence of God.
- h. The faithfulness of God.
- i. The happiness of God.
- j. The grace of God.

F. The Sovereignty of God.

1. Definition of the Sovereignty of God.

- a. The sovereignty of God is His eternal, infinite, unchangeable will expressed in the doctrine of divine decrees in eternity past. The doctrine of divine decrees is the eternal, unchanging thinking of God regarding you, and the infinite number of decisions God has made about you. All of God's decisions were made in eternity past.
- b. The sovereignty of God is His infinite, immutable, eternal, and perfect divine volition. His decisions are based on His thinking. God has never had to come up with a thought. There never was a thought or decision He didn't have from eternity past. God has never made a bad decision.
- c. God is eternal, Psalm 93:2. God is infinite, Psalm 8:1; Acts 5:39; Heb 6:13. God is self-determining, Job 9:12; Psalm 115:3, 135:6; Prov 21:1; Dan 4:35. Therefore, God's sovereignty is eternal, infinite, and self-determining.
- d. The expression of divine volition or the sovereignty of God as found in Eph 1:5 results in a divine plan for the human race, i.e., for you personally, Heb 6:17. There never was or will be a person for whom God did not have a perfect plan in eternity past. God's plan for our life is the only way of happiness, tranquility, and blessing. God's plan always begins with salvation. No one is left out and no one is insignificant. Remember that God always thinks in terms of concentration and organization. He makes perfect decisions from an organized mind.
- e. By divine decree, the sovereignty of God and the free will of man coexist in human history. Both are invisible, though we can see their results.
 - (1) In 2Peter 3:9, God expresses His sovereignty in a marvelous way. "He is not willing that any should perish, but that all should come to a change of mind [about Jesus Christ]." God's plan for all of us is to believe in Christ. The unbeliever who makes a lot of bad decisions often destroys their own stream of consciousness. When too many bad decisions are made by too many people in power, there are wars.

(2) Jn 7:17, "If any man is willing to do His will, he shall know of the doctrine." Notice that before you learn, your volition must be involved. Some people will not learn because their volition is already negative. Negative volition to doctrine begins when a person believes that they will lose some of the wonderful things in their lifestyle, if they follow God's plan for their life.

(3) Phil 2:13, "For it is God who is at work in you, both to will and to do His good pleasure." We will never have any happiness in life until we do His good pleasure. God's good pleasure is found in the canon of the Scripture.

(4) These passages document the sovereignty of God, but you are involved because you can will to do His good pleasure, or you can will not to do so. Volition always comes first, because you must be motivated by your volition to learn Bible doctrine. In spite of all of our failures, as long as we are alive, God still has a plan for our life.

2. The sovereignty of God must be related to the personality of God.
 - a. The most basic parts of personality are self-consciousness and self-determination. One must first be aware that he exists, then he can make decisions in relationship to that awareness. Self-consciousness and volition are the key factors in your personality. This is how man was created in God's own image.
 - b. God recognizes Himself as a person and as such, He functions with perfect integrity and perfect rationality. Personality should have integrity and rationality. Rationality means you think, and integrity means you apply what you think. Therefore, God is infinite personality. He is perfect and eternal virtue, which the Bible calls holiness.
 - c. God is infinite personality. God's perfect integrity or holiness combines with His self-determination to reveal, to define, and to communicate His plan, His will, and His purpose for mankind, as well as His own divine essence.
3. The sovereignty of God must be related to His divine infinity.
 - a. By infinity is meant that God is without boundary or limitation. He unites in Himself those perfections which belong to His person and character.
 - b. This means that God cannot be complicated by ignorance or compromised by absurdities. Therefore, human beings cannot superimpose upon God their silliness and their arrogance.
 - (1) Since God is not irrational, He is not going to come up with an irrational plan.
 - (2) God is not silly; He is not going to come up with a silly plan.

(3) God is not ignorant; He is not going to tolerate stupidity from ignorance of doctrine. God dislikes ignorance, and there is no excuse for ignorance of doctrine.

- c. The volition or sovereignty of God cannot be tempted in any way, cannot sin, and cannot tempt creatures to sin. Furthermore, God does not tempt anyone to human good. Human good plus ignorance produces human good or dead works. The sovereignty of God never makes a decision to condone sin, evil, human good, or ignorance of Bible doctrine.
- d. Infinity characterizes all that God does: His sovereign will, the function of His love, His perfect integrity, His omniscience, and His omnipotence. God cannot be complicated with ignorance or absurdity. We are connected to infinite power.
- e. God's eternal glory existed billions of years before creation. There never was a time when God's perfect glory did not exist. God recognizes His own glory and claims it in the interest of absolute truth. God recognizes His Own glory and claims it as a matter of truth.

4. The Functions of Divine Sovereignty.

- a. It was the sovereign will of God to reveal Himself to us through Bible doctrine.
- b. It was the sovereign will of God to deal with us through a policy of grace, and to give us the most fantastic and unique plan ever given to believers in any dispensation, i.e., the protocol plan of God.
- c. It was the sovereignty of God the Father that sent Jesus Christ to the Cross to provide our eternal salvation.
- d. Divine motivation is the function of God's sovereignty. God's decisions are based upon perfect and eternal knowledge, as well as perfect and eternal motivation. God can only have perfect motivation.
- e. God's sovereignty always functions for His own glory.
- f. The sovereignty of God always functions in total compatibility with all of His other divine attributes.
 - (1) God is self-existent, which means He is eternal. His perfect decisions from His sovereignty are compatible with His eternal and infinite self-existence.
 - (2) God is immutable and unchangeable. Therefore, He has never had to reverse a decision. God does not have to be flexible, for He is perfect. As perfect, infinite, and eternal God, He never has to withdraw a decision. His decisions were perfect billions of years ago and they remain perfect in time.
 - (3) God's perfect policy of grace is based on infinite, eternal, and sovereign decisions. This policy was established in eternity past in the divine decree.
 - (4) God's integrity is incorruptible. God's decisions are perfect with regard to His integrity. God's sense of humor is also perfect,

and there must be some amusement in heaven concerning the things we fail to understand.

- (5) God's gracious love toward us is perfect, based on His integrity.
 - (6) Therefore, all these add up to the fact that God cannot make a bad decision even once. And from His sovereignty, God has made billions and billions of decisions.
- g. The sovereignty of God provides every member of the royal family of God with his own portfolio of invisible assets. Every decision that God has made with regard to each one of us is one that spells out blessing; for this is backed by His wisdom rather than ours.
- h. No greater expression of the sovereignty of God exists than the one found in Col 1:27, "To whom God willed to reveal to the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory." That in itself was one of the greatest decisions of the sovereignty of God of all time. God made a decision to indwell us as the confidence of glory. To think that He actually found a way to communicate and reveal to us the riches of the unique factors of the Church Age.
- (1) Our portfolio of invisible assets.
 - (2) Our escrow blessings for time and eternity.
 - (3) The fantastic availability of divine omnipotence.
 - (a) The omnipotence of God the Father related to that portfolio.
 - (b) The omnipotence of God the Son who both preserves the universe and perpetuates human history.
 - (c) The omnipotence of God the Holy Spirit who provides for us enabling power inside the divine dynasphere.
 - (4) Col 1:28 continues, "Whom [Jesus Christ] we proclaim [Bible teaching], constantly inculcating every person, even constantly teaching every person with all wisdom, in order that we may present every person mature in Christ." The combination of verses 27-28 gives the pastor the responsibility of teaching who and what God is.
- i. Out of the trillions of decisions ad infinitum, God has never made a bad decision. All divine decisions from the sovereignty of God are made from a position of eternal and infinite strength. All divine decisions are based on eternal wisdom and omniscience. Therefore, it is impossible for God to make a wrong decision.
- j. When it comes time for us to die, the time, place, and manner of our dying are determined by decisions from the sovereignty and love of God. God in His sovereignty expresses supreme rulership, wisdom, and grace in His decisions that relate to us. God has never made a mistake or a bad decision with regard to our living, and He never

makes a bad decision with regard to the time, the place, and the way in which we depart from this life.

- k. The closer we come to lining up with His decisions in time, the greater becomes blessing in our life. When we fail to line up with the sovereign decisions of God, the greater becomes our self-induced misery and discipline.
5. The Sovereignty of God in the Christian's Death. See the doctrine of Life and Death.
- a. There are three categories of alternatives in life.
 - (1) The first alternative is to believe in Christ and receive eternal life or to not believe and receive eternal judgment.
 - (2) The second alternative is the option after salvation to execute the plan of God through perception, metabolization, and application of Bible doctrine and have meaningful life during the Church Age, or to be miserable in life and never understand life, never have happiness, but have self-induced misery from the arrogance and emotional complex of sins.
 - (3) The option to die well when God decides from His sovereignty, or to die under maximum discipline from the sin unto death.
 - b. After salvation, there are two stages to our life on earth: the living phase and the dying phase. In the living phase, the sovereignty of God and the free will of the believer coexist by divine decree for the purpose of resolving the angelic conflict. The dying phase is strictly a matter of the sovereignty of God. This concept is found in Phil 1:20-21, "On the basis of my confident expectation and hope, that I shall not be put to shame in anything, but with all boldness, Christ shall even now, as always, be exalted in my body, whether by my life or by my death. For me, living is Christ, and dying is profit."
 - (1) The Living Phase.
 - (a) During the living phase (called the protocol plan of God), the believer has full use of his volition to exercise his options, which are available under God's plan, will, and purpose for his life. The sovereignty of God provides everything necessary for the execution of His plan. Therefore, the sovereignty of God has provided for all believers equal privilege and equal opportunity for the execution of the protocol plan of God. There are no distinctions between race, sex, or social status with regard to the execution of God's plan.
 - (b) Under election, equal privilege is our royal priesthood and equal opportunity is logistical grace to both spiritual winners and losers. Under predestination, equal privilege is our union with Christ and equal opportunity

is entrance into the divine dynasphere-the filling of the Holy Spirit.

- (c) In the living phase, the believer uses his volition toward Bible doctrine-the revelation of God. Positive volition means Bible doctrine becomes the number one priority in the life. Negative volition results in various tragedies in life. There is a conflict between positive and negative volition in every believer. Positive volition means the development of the spiritual skills: the filling of the Spirit, cognition of doctrine, and execution of the protocol plan. Negative volition means various categories of carnality, the development of Christian moral or immoral degeneracy, garbage in the subconscious, and scar tissue in his stream of consciousness.
 - (d) Living was Christ to Paul because he was a mature believer. He executed the protocol plan; there was no garbage in his subconscious; there was only metabolized doctrine circulating in his stream of consciousness; he had developed all of the problem solving devices. Living was Christ because, having executed the protocol plan of God, he had received the distribution of his escrow blessings for time. Living was Christ because, under the occupation with Christ principle, he had performed maximum divine good in his Christian service.
- (2) The Dying Phase.
- (a) For the believer in Christ, the final victory in this life is dying and death.
 - (b) Death is God's victory because our death is God's decision. Even if we take our own life, it is only by God's permission. This is where human volition ends and divine volition continues. 1 Cor 15:55, 57; Job 1:21; Psalm 116:15.
 - (i) If living is occupation with Christ and dying is absence from the body and being face to face with Christ, then dying can only be much more profitable than life.
 - (ii) In the living phase of the protocol plan of God, the emphasis is on the believer's volition in response to Bible doctrine and life under the grace policy of God. In the dying phase of the protocol plan of God, the emphasis is on the function of the sovereignty and grace of God, because God decides the time, manner, and

place of our death. Those who use the doctrinal rationales related to the faith-rest drill have no problem with death at all.

- (c) The dying phase of the protocol plan of God emphasizes the fact that the believer has no control in three areas: the time, the manner, and the place of the believer's death. These are the wise and sovereign decision of the volition of God. The physical death of the believer is the decision of the sovereignty of God based on God's wisdom, God's integrity, and God's love for every believer in Christ. Because God is holy, He is absolutely fair regarding the time, the manner, and the place of our death. Because God is infinite and eternal, perfect in wisdom and love, perfect in integrity and sovereignty, He decides the time, the manner, and the place of our dying.
- (d) Since our death is the decision of God, totally apart from our volition, the death of every believer, winner or loser, is God's victory. While death is God's victory, He gives to us that victory by deciding the time, manner, and place of our death.
- (e) In all matters of life and death, God's timing is perfect. Since God is perfect, His timing is perfect both in life and in death. Since the death of the believer is a wise and gracious decision of God, no one has the right to question God's perfect wisdom in the matter. We who are left behind have no right to question the wisdom, the justice, the grace, or the perfect timing of God in the death of someone we love dearly. Psalm 116:15, "Precious in the sight of the Lord Is the death of His saints." Job 1:21, "And he said, `Naked I came from my mother's womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord." Rev 21:4, "And He shall wipe away all tears from their eyes; and there shall no longer be any more death; there shall no longer be any more mourning, or crying, or pain; the old things have passed away." Job 5:19-27, "In six disasters, He will deliver you; furthermore, in seven, no evil will touch you. In famine, He will preserve you from death, and in war from the power of the sword. You will be hidden you from the lash of the tongue, neither will you be afraid of death when it comes. You will laugh at death and famine, neither will you be afraid of violent death [wild beasts]. For you will have a covenant with the stones of

the field; and the beasts of the field will be at peace with you. And you will know that your tent [interim body] is secure; for you will visit your home [heaven] and you will never forfeit your blessing. You will know also that your progeny will be many, and your descendants as the grass of the earth. You will come to the grave in full age, like a shock of corn in its season. Behold this, we have investigated it, thus it is; hear it, and know for yourself."

- (f) Because death is God's victory, the grave has lost its sting-there is no appointment with judgment. 1Peter 1:3-5; Jn 14:1-6; Rom 8:38-39; 2 Cor 5:8. God transfers victory over death by His decision to provide the time, the manner, and the place of our death.
 - (g) The death of a loved one does not stop history, therefore, life must go on for the living. We cannot resent others who seem to be having a good time while we are mourning for the loss of a loved one. Your comfort in time of sorrow must come from the doctrine in your own stream of consciousness. Your grief is a private matter between you and the Lord. You have no right to bitterness, anger, or abnormal grief. Bible doctrine gives you the power to rejoice over those loved ones who are in the presence of the Lord. Your loneliness, sorrow, grief, memories, and comfort because of their happiness in heaven belongs to you. In occupation with Christ, you remember the profit of death.
 - (h) The physical death of the believer is a matter of two problem solving devices: grace orientation and doctrinal orientation. God knew in eternity past exactly when you would be born and exactly when you should die. God does not stop a suicide because the free will of man and sovereignty of God coexist in human history. The death of every believer is always a matter of God's grace. Since God has eternal, personal love for each of us, it is impossible for God to do anything incompatible with His perfect love for each one of us. Therefore, we have no right to question the wisdom or justice of God, when someone we love dies.
6. The Sovereignty of God and the Free Will of Angels and Mankind.
- a. The sovereignty of God expresses the supreme rulership of God, the divine prerogative based on the perfection of His being.
 - b. All forms of existence are within the scope of His dominion.

- c. This does not contradict the fact that God has chosen to provide both volition and freedom to at least two categories of rational and responsible creatures.
- (1) The angelic creatures of prehistoric times.
 - (2) Mankind in human history.
- d. The sovereignty of God and the free will of angels coexisted in the prehistoric times. The sovereignty of God and free will of man coexist in human history by divine decree.
- e. The sovereignty of God has seen fit to create beings with the power of choice and free will. God rules over these creatures with power, justice, wisdom, and grace; and yet He has given to us the freedom to reject or accept His plan, to reject or accept salvation.
- (1) Jesus Christ had to make a decision from His humanity to submit to the Cross and bear the judgment for the sins of the world. Then God the Father had to make a decision to impute the billions of sins to Christ on the Cross and judge them.
 - (2) Now we must make a decision regarding Christ and His work on the Cross. With positive volition, we believe on the Lord Jesus Christ and have eternal salvation. With negative volition, we reject Jesus Christ as Savior and have eternal condemnation.
 - (a) Jn 3:18, "He who believes in Him is not judged, but he who does not believe is judged already because he has not believed in the name of the uniquely-born Son of God."
 - (b) Jn 3:36, "He who believes on the Son has eternal life, but He who does not believe shall not see life, but the wrath of God abides on him."
 - (3) Therefore, we are free to make a decision for eternal salvation, pro or con. God does not coerce us (as per Calvinism). God provides information so we can make free will decisions, but He never coerces free will.
 - (4) Therefore, human creatures today have free will, just as angelic creatures in eternity past had the same free will. Some chose for Satan and some chose for God. Now mankind is created as a lower creation but with the same pattern of options in order to resolve the angelic conflict. So again, the principle is that the sovereignty of God and the free will of angels coexisted in eternity past by divine decree. The sovereignty of God and the free will of man coexist in human history by divine decree.
 - (5) According to 2Peter 3:9, "He is not willing that any should perish, but that all should come to a change of attitude toward Jesus Christ." So the fact that people reject Jesus Christ as

Savior indicates the fact that volition is a valid factor in the Word of God.

- (6) God rules over His creatures with power, justice, wisdom, and grace. This means everyone has a chance to be saved. There is no such thing as a person who has never heard; they get the opportunity at God-consciousness, Rom 1-2.
- (7) The sovereignty of God has selected a short period of time in human history for the believer to exercise his free will in positive volition toward His plan, His purpose, and His will.
- f. The sovereignty of God is seen in His role as judge of rational creatures, both angelic and mankind.
 - (1) God's role as judge over mankind is found in Psalm 50, in the five cycles of discipline, and in the Last Judgment.
 - (2) In the angelic realm, God judges Satan in Isa 14 and Ezek 28. In prehistoric times, God's judgment separated elect from fallen angels.
- 7. Scriptural Documentation for the Sovereignty of God.
 - a. Ps 93:1, "The Lord reigns; He is clothed with majesty. The Lord has clothed Himself with power. In fact, the world is firmly established; it will not be moved."
 - (1) Human history will continue to exist in spite of nuclear and sophisticated weapons, and in spite of the evil of man.
 - (2) The human race will not be destroyed until God sees fit to terminate human history, which occurs at the end of the Millennium.
 - b. Deut 10:17, "The Lord your God is the God of gods, the Lord of lords, the great and mighty, even the awesome God who does not show partiality, who does not take a bribe."
 - (1) You cannot bribe God by your good deeds, by your sweet and loving life, or by altruism. God is not subject to bribery.
 - (2) To the contrary, we are the beneficiaries of His grace decisions and His grace policy. We benefit from Him; He does not benefit from us. Our life does not depend upon who and what we are, but upon who and what God is.
 - c. Job 36:5, "Behold, God is mighty but does not despise any. He is mighty in strength and understanding." God's power and understanding are equal in their eternity and in their infinity.
 - d. Eph 1:11, "In whom also we have received an allotment, having been predestined with reference to a predetermined plan from Him who works all things in conformity with His purpose and His will." Since God is perfect, not only is His will and decisions perfect, but His motivation is also perfect.

- e. Dan 4:17, 25b, "The Most High God is sovereign over the realm of mankind, and gives to anyone He wishes power." He gives nations and the rise of nations to whom He wishes.
 - f. Dan 5:21, "The Most High God is sovereign over the realm of mankind, and He sets over it whomever He wishes."
 - g. There is a time in the life of every believer when the function of his free will is shut down. This time is the beginning of the death of the believer. The sovereignty of God has chosen the time, the place, and the manner of the believer's death. The sovereignty of God has also chosen what happens to the believer after his physical death-being absent from the body and face to face with the Lord. The sovereignty of God has chosen the time, the place, and the manner of the believer's resurrection. The sovereignty of God has chosen the eternal state for the believer. Therefore, the believer has only a short time on this earth between the moment of salvation and the moment of death to glorify God by the proper use of human volition.
 - h. As a part of the angelic conflict, the sovereignty of God and the free will of man coexist in human history by divine decree. The sovereignty of God has selected a short period of time, called human history, for each believer to exercise his own free will in positive volition toward His will, plan, and purpose.
 - i. The will of God for mankind is divided into two general categories stated in 1 Jn 3:23, "This is His mandate that we believe in the person of His Son, Jesus Christ, and that we love one another just as He commanded us." Mandates or commands are always an expression of divine sovereignty.
8. Principles related to the sovereignty of God.
- a. The sovereign will of God is backed up by the omnipotence and omniscience of God. God has the wisdom and God has the power for the execution of His sovereignty. There never was a time in eternity past and never will be a time when God does not know every thought, motive, decision, and action of every rational creature, angelic or human. Therefore, God has complete and total knowledge, which makes His sovereignty and His decisions perfect, because He has all the facts. When God makes a decision, it is based on complete cognition of the issues.
 - b. God has the power to execute His will under all conditions. Not only does He have the omniscience to know what is a good decision, but He also has the omnipotence to back it up.
 - c. God's sovereign will and power are not arbitrary, but are compatible with His other attributes. They are compatible with His justice, for God is fair. They are compatible with His love, His righteousness, and His wisdom.
 - d. Divine sovereignty and human responsibility are not contradictory in human history since God has decreed the function of the free will of

man. God has decreed that during the course of human history, the sovereignty of God and the free will of man will coexist. This part of God's plan is designed to resolve the angelic conflict, i.e., to demonstrate to Satan and all fallen angels that God's judgment of them in prehistoric times was absolutely, completely, and totally fair.

- e. When mankind fails to do the will of God, this is a contradiction, and there is the inevitable result, as noted in Jn 3:18 and 3:36. God uses human means to accomplish His will and purpose, yet such means never involves coercion. Coercion is the evil function of human beings who try to get their way in life. This is the demand syndrome.
- f. The sovereignty of God does not minimize or compromise human responsibility in history. No one can exist independently of the sovereignty of God. He keeps you alive to reject or to accept His will. The attempt to live independently of God is the quintessence of arrogance and blasphemous insolence. The person who dies without reaching the point of accountability is automatically saved under the principle that the sovereignty of God and free will of man coexist. The sovereignty of God gave you the life that resides in your body at birth.
 - (1) Only a fool could say, "There is no God," when God sustains the life of that fool. God sustains the breath and existence of the atheist, who uses the faithfulness of God to deny His existence.
 - (a) Ps 14:1, "The fool has said in his heart, `There is no God.'"`
 - (b) Ps 53:1, "The fool has said in his heart, `There is no God.'"`
 - (2) The sovereignty of God keeps both believer and unbeliever alive. There is no life apart from the sovereignty of God, and that applies to the entire human race, not only to believers in Jesus Christ.

9. Sovereignty and Man's Objective in Life.

- a. While the sovereignty of God and free will of man coexist in human history, the objective of the Christian way of life is for the believer's volition to line up with the sovereign will of God as much as possible. This is only possible through cognition and inculcation of the mystery doctrine of the Church Age. Until we know a lot of doctrine, we do not even have a clue as to what the will, plan, and purpose of God for our life really is.
- b. Originally, the mystery doctrine of the Church Age was written in the Greek language, which means that the sovereignty of God is expressed in the Greek imperative mood, the Greek hortatory subjunctive, the Greek imperative of prohibition, and in the Greek imperatival participle. There is no substitute for the spiritual gift of pastor-teacher understanding the original languages of Scripture.

Many divine mandates are expressed in the word of God which relate to fulfilling the sovereign will of God.

- c. Therefore, God has revealed His sovereign will to the believer so that the individual member of the royal family of God can actually execute that will, plan, and purpose of God for the Church Age.
- d. The various functions of the faith-rest drill are definitely related to the believer's volition being compatible with the sovereignty of God in phase two (from birth until death).
- e. Contradictions between the believer's volition and the sovereign will of God are caused by ignorance of Bible doctrine or willful rejection of divine mandates where cognition exists, therefore, the function of the sin nature, weakness of spiritual strength, malfunction of the problem solving devices of the protocol plan of God. The sin nature gains control any time there is adversity (outside pressures of life) converted into the inside pressure of stress in the soul. Only the problem solving devices prevent the conversion of adversity into stress.
- f. There is no life or opportunity for the function of human free will apart from the sovereignty of God creating soul life and imputing it to each one of us at birth.
- g. During the period of the operation of our free will, each one of us has the opportunity of making many decisions, the most important of which is to believe in Christ. After salvation, the believer has many opportunities to exercise his free will in the fulfillment of the protocol plan of God for the Church. This is related to inculcation and cognition of Bible doctrine. Eph 3:19-20, "And to come to know the love for Christ [occupation with Christ] which goes beyond gnosis [academic understanding], that you may be filled with all the fullness from God. Now to Him who is able to do infinitely more than all we could ask or dream on the basis of the power that works for us."
 - (1) The life beyond gnosis is the function of positive volition toward doctrine, resulting in its metabolization so that it becomes a part of our life. You understand and believe Bible doctrine. That is where you understand love and the faith-rest drill comes into action. A part of learning love from doctrine is understanding the doctrinal rationales and putting the faith-rest drill into operation in your life.
 - (2) The fullness of God includes the true capacity and ability to love in all of its connotations.
 - (3) There is no spiritual connotation to dreams. There is nothing great in dreams. The life beyond dreams is the result of attaining spiritual maturity through consistent post-salvation epistemological rehabilitation. There is no spiritual benefit until you get beyond gnosis to spiritual understanding.

h.

The sovereignty of God and the free will of the Church Age believer coexist during phase two of the protocol plan of God for the Church. The fact that the Church Age believer can reject or fail to execute God's plan or even refuse to do the will of God is a very clear reason for the existence of homo sapiens in human history. The fall of Satan and his prehistoric revolt, followed by warfare in heaven and the eventual judgment of all fallen angels, is directly related to the creation of mankind and the beginning of human history. Satan was sentenced to the Lake of Fire, appealed the sentence, and the sentence was postponed for the insertion of human history, in which mankind was created to resolve the prehistoric angelic conflict.

- (1) Creature volition is the issue of human history. The angelic volition rejected God and followed Satan as in the case of the fallen angels. Therefore, in eternity past, the sovereignty of God and the free will of angels coexisted. Satan had free will and began a revolt against God. "I will be like the Most High God."
- (2) The volition of the elect angels was compatible with the sovereignty of God. The volition of the fallen angels contradicted the sovereignty of God.
- (3) In the divine judgment against fallen angels, they were sentenced to the Lake of Fire at the end of the prehistoric angelic conflict. All angels had made a decision; there was a trial; and at the end of the trial, the decision rendered by God is found in Mt 25:41, "Depart you who have been cursed into the eternal fire which has been prepared for the Devil and his angels." However, the sentence was not carried out at that time and will not be carried out until the end of human history, Rev 20:10.
- (4) Mankind was created to resolve the angelic conflict because Satan appealed his sentence. Human history is the appeal trial of Satan and all fallen angels. The only thing mankind has in common with angels is volition. Just as angelic volition and the sovereignty of God coexisted in prehistoric times, so human volition and the sovereignty of God coexist in human history. The final condemnation of Satan and fallen angels results from the fact that human volition is compatible with the sovereignty of God.
- (5) As members of the human race, we glorify God by making our volition compatible with the sovereignty of God. There are two ways in which this is accomplished: 1 Jn 3:23, "This is His commandment that we believe in the person of His Son, Jesus Christ, and that we love one another as He gave commandment." God is glorified by faith in Jesus Christ and by

use of the problem solving devices, as represented here by the use of impersonal love for all mankind.

i. Conclusion.

- (1) Because of the prehistoric angelic conflict, the sovereignty of God and free will of man coexist in human history. Human history is merely an extension of the angelic conflict. This coexistence of divine sovereignty and human volition is the basis for the resolving of the prehistoric angelic conflict. We are here for a purpose related to thought. This is why mental attitude sins are the worst sins. The power and glorification of God is in thinking, not in service, works, or action.
- (2) The implications of this doctrinal principle are extremely important. The implications are:
 - (a) Compliance with the sovereignty of God is the way in which mankind glorifies God. This means glorification of God by faith alone in Christ alone for eternal salvation and glorification of God by postsalvation epistemological rehabilitation.
 - (b) Contradiction or rejection of the will of God is how we fail. The human race fails at the point of rejection of Christ and the believer fails at the point of rejection of Bible doctrine.
- (3) To understand the sovereignty of God and the free will of man it is necessary to master the doctrine of the angelic conflict.

G. The Integrity or Holiness of God.

1. God's Integrity as part of His Essence.

- a. God has absolute and eternal holiness, which we will classify as divine integrity or absolute virtue. God the Father, God the Son, and God the Holy Spirit have perfect, eternal, infinite, and coequal virtue or holiness. God's virtue is not a relative factor, but absolute.
- b. God's integrity is maintained by His sovereign will. God has used His will to maintain perfect integrity. Therefore, God's integrity is part of His unchangeable self. God has never used His volition to lose His integrity. His integrity is absolute, infinite, and eternal virtue.
- c. God exists eternally, unsustained by Himself or any other source. God's existence is unalterable. Furthermore, God is the cause of all existence outside of Himself.
- d. Since God is infinite, eternal, and invisible, it is necessary for Him to reveal Himself to mankind, and this He has done through Bible doctrine. This response to this on the part of Isaiah was Isa 6:3, "Holy, holy, holy is the Lord of the armies; the fullness of the entire earth is His glory." "Holy" is repeated three times, once for each person in the Trinity.

e. The modern word "integrity" is synonymous with holiness. Moses taught the integrity of God Ex 15:11; 19:10-16. When the noun holy or holiness is found in the Bible, it always refers to the integrity of God.

- (1) While the Hebrew word ELOHIM is used for the essence of God in the Old Testament, the Hebrew sacred tetragrammaton JHWH is used for the individual persons in the Trinity.
- (2) JHWH (Jehovah or Yahweh) means the self-sustaining one. It applies to each member of the Trinity, for each is coequal, coeternal, and self-sustaining.

2. There are three categories of divine integrity-justice, righteousness, and love. Divine integrity is composed of three separate and distinct assets, which are totally related, i.e., God's justice, righteousness, and love.

a. Divine justice is mankind's point of reference with God. Although it is true that God loves us, God's love is not our point of reference. God can do nothing for mankind that would compromise any of His divine attributes. Therefore, many prayers are offered that are never answered because they make a demand upon God which would be totally incompatible with His divine essence.

b. Prior to the fall of mankind in the Garden, the love of God was the point of reference. Man and woman were the objects of God's love. But this changed because of the original sin.

(1) There was no need for the function of divine justice prior to the fall of man, that is, not until the original sin of Adam and the woman.

(2) There was a warning to Adam and the woman from divine justice given in Gen 2:17, "The day you eat from this tree, dying thou shalt die." The first Hebrew word "dying" refers to spiritual death; the second Hebrew word "die" refers to physical death. At the moment Adam and the woman committed their first sin, they died spiritually, moving them into a state of total depravity, total separation from God, and total helplessness to use any human work to enter into a relationship with God. In operation fig leaves, the man and woman tried to regain fellowship with God through their works and their adjustment to each other. This was the first manifestation of their spiritual death.

(3) In the garden, the man and woman in a state of innocence did not have to choose between good and evil. The warning to Adam from divine justice was the prohibition of eating from the Tree of the Knowledge of Good and Evil.

(4) The issue for mankind in the Garden was recognition and obedience of God's authority or rejection of the same. Lack of authority orientation is still the number one problem in the world today. As long as man chose obedience, his point of

reference with God was divine love. So the issue was obedience or disobedience to the divine prohibition with regard to one tree. The issue for mankind originally came from divine justice, but divine justice was not the point of reference until man entered into disobedience to the divine prohibition.

(5) The will of God for mankind when he was in a state of creative perfection was the issue of obedience or disobedience. The original sin was not a sin of immorality, but of disobedience to the stated will of God under conditions of perfect environment. Authority orientation was first rejected by the woman. Most authority is delegated by God to the male.

(6) But after the original sin, divine justice became the point of reference, and it continues to be until the end of human history at the end of the millennial reign of our Lord Jesus Christ. Once mankind sinned, then divine integrity became the point of reference; specifically, divine justice.

c. The integrity of God equals divine justice plus perfect divine righteousness.

3. Divine Justice.

a. God is fair. It is impossible for God to be unfair in the function of divine justice.

b. All three members of the Trinity sit in the supreme court of heaven, and therefore, the justice of all three persons is involved in one way or another. Divine justice administers the system of divine laws which are compatible with divine integrity and with divine sovereignty. Divine justice is the function of eternal God as the judge of mankind, rendering daily decisions in the court of heaven with regard to all members of the human race.

c. The decisions of the court of heaven are compatible with God's perfect righteousness. God is wise, incorruptible, perfect, and a fair judge of mankind. He is the one judge who has never rendered a wrong decision. In all the trillions of decisions God has rendered, not one has ever been unfair or incorrect. It is impossible for perfect God to render a bad decision as judge. Therefore, God is the perfect judge, as illustrated by the judicial decisions in the divine decrees.

(1) Any time the law of volitional responsibility is operational in your life and you do not like what is happening to you, you just have to remember that God is fair. If you have made bad decisions from a position of weakness, then you are going to suffer the consequences. To react by bitterness, vindictiveness, implacability, hatred, pettiness, jealousy, or any other mental attitude sin is the worst thing that could happen to you.

(2) If you do not have a clear understanding of how God functions and operates, you are never going to have any true

thanksgiving or even be grateful for anything that has happened to you. If you do not have the capacity for thanksgiving, you do not have the capacity to love anyone except yourself.

- d. The justice of God administers the penalties and decisions which are demanded by His perfect righteousness. This is taught in many passages of the Word of God: Deut 32:4, 2 Chr 19:7; Job 37:23; Psalm 19:9, 50:6, 58:11, 89:14; Isa 45:21; Jer 50:7; Rom 3:26; Heb 10:30-31, 12:23. The application-"Vengeance is Mine, I will repay," says the Lord." This also means "Retribution is Mine, I will repay." If you want to have an unhappy life, all you have to do is to seek vengeance, or be vindictive and implacable and seek to hurt someone else, and you are the one who will be hurt. The justice of God does not need any help in dealing with the unfairnesses and injustices that come to us.
- e. The justice of God is portrayed in a very dramatic way at the point of the Cross, where Christ was judged as a substitute for us. Our Lord never said anything about being judged unfairly for us.
 - (1) Jesus Christ as the lamb of God was qualified to go to the Cross because He remained absolutely perfect in His humanity, because His humanity remained inside the prototype divine dynasphere during His thirty-three years on the earth. Not once did He lose His impeccability in being made sin for us.
 - (2) Therefore, He was qualified to become the sacrificial lamb, as portrayed by the Old Testament sacrifices.
 - (3) While on the Cross, our Lord remained inside the prototype divine dynasphere. Even though the ridicule He received was intensified and Satanically inspired, not once did our Lord succumb to the greatest of temptations during His first three hours on the Cross.
 - (4) Then during the last three hours on the Cross, the justice of God called for the printout of all the personal sins ever committed in the human race. The omnipotence of God the Father imputed all those sins to Jesus Christ on the Cross.
 - (5) Then the justice of God the Father made the most difficult decision of all time-to judge every sin ever committed by all the members of the human race. For three hours He administered this decision to judge sins ad infinitum. So many sins that they numbered in the trillions. There never has been a sin committed in the history of the human race which was not judged on the Cross. That is why anyone who believes in Christ "shall never perish but have eternal life."
 - (6) Because God's perfect righteousness demands the judgment of sin, all the sins had to be judged on the Cross.

(7) The justice and righteousness of God were the point of contact with Jesus Christ in Hypostatic Union on the Cross. His humanity had to be judged for our sins. This was why He said, the night before His crucifixion, "This represents My body which is given for you; take and eat thereof."

(8) Jesus Christ remained perfect in His humanity while He was being judged for our sins. 1Peter 2:24, "He carried our sins in His own body on the Cross."

(9) The love of God the Father for the world was expressed in the virgin birth. Jn 3:16, "For God loved the world so much that He gave His Son, the uniquely-born One." God's love for the world, while not our point of reference, was the point of motivation. God the Father was motivated to give life to Jesus Christ at the moment of His physical birth.

(10) Because all personal sins were saved into one prom chip in the divine decrees, reserved for their judgment on the Cross, God provided the Passover. The Passover taught that God "passed over" all the sins of the people in the ancient world, for they were not judged until the Cross.

(11) After the Cross, the Passover was replaced by the reality of the work of Christ on the Cross. Sins could no longer be passed over. During those last three hours when that prom chip was released or printed out, as it were, the righteousness of God demanded judgment from the justice of God.

f. Therefore, from the point when we are born into spiritual death, the justice of God is our point of reference, and it continues to be our point of reference after salvation.

g. There are two categories of the love of God toward us, determined by our status with the justice of God.

(1) From the time of our physical birth until we believe in Jesus Christ, we are the objects of God's impersonal love. Impersonal love emphasizes the integrity of the subject and the unworthiness of the object. In spiritual death, we are in total depravity, total separation from God, and total helplessness to have any relationship with God. Rom 5:8, "God demonstrated His love toward us in that, while we were yet sinners, Christ died as a substitute for us."

(2) Once we personally believe in Jesus Christ, we become the objects of God's personal love because of His imputed righteousness in us. Since personal love emphasizes the worthiness of the object, God's personal love can only have as its object divine righteousness. However, the justice of God continues to be our point of reference. The justice of God is what keeps us alive in the devil's world.

(3) However, God's impersonal and personal love are only motivating factors in our relationship with Him. The justice of God is always our point of contact.

- h. It is so important to understand that the justice of God is our point of contact. God is fair to the entire human race because He provided for the entire human race eternal salvation. Since God is fair, there never was and never will be a human being who didn't have a chance to have eternal salvation. After salvation, God continues to be fair, for His justice continues to be our point of reference.
- i. The decision from the justice of God to judge our sins on the Cross is the basis for our eternal salvation. This is well documented Scripturally: Rom 5:6; 2 Cor 5:14-15, 19; 1 Tim 2:6, 4:11; Tit 2:11; Heb 2:9; 2Peter 2:1; 1 Jn 2:2. All our sins were judged on the Cross. Christ was judged for all sins committed in the history of the human race when He was hanging on the Cross. This was the agony of His last three hours on the Cross.
- j. Other Functions of Divine Justice.
 - (1) The justice of God causes the rise and fall of nations.
 - (a) The justice of God administers the five cycles of discipline to client nations; i.e., to Israel in the Old Testament and to Gentile client nations during the times of the Gentiles which runs coterminously with the Church Age.
 - (b) No nation ever falls historically apart from the function of the justice of God. Every client nation to God in the past has risen to astounding greatness and then taken a terrible fall.
 - (2) The justice of God also administers many judgments.
 - (a) There are future judgments to come, such as the judgment of the baptism of fire at the end of the Tribulation.
 - (b) There are last judgments of fallen angels, the Great White Throne Judgment of all unbelievers.
 - (c) Divine justice also daily administers punitive discipline to carnal believers in time; i.e., warning discipline, intensive discipline, and dying discipline.
 - (3) So divine justice is the source of both blessing and cursing.
- k. The Supreme Court of Heaven.
 - (1) The supreme court of heaven is open twenty-four hours a day, 365 days a year; it is never closed. The supreme court of heaven is composed of three members: God the Father, God the Son, and God the Holy Spirit.
 - (2) The supreme court of heaven is the highest court in the universe and hears cases related to the following categories:

evil in the world, sinfulness and injustice in human affairs, the rise and fall of nations, anti-semitism, conflicts among believers, satanic accusations against believers, and divine discipline of believers.

- (3) The role of Jesus Christ as the supreme court judge.
 - (a) Scriptural documentation. Jn 5:22, "For not even the Father judges anyone, but He has given judgment to the Son." Jn 5:27, "And He [God the Father] gave Him [God the Son] authority to execute judgment because He is the Son of Man."
 - (b) Jesus Christ as the Son of Man emphasizes His hypostatic union, and the hypostatic union emphasizes our Lord being judged for our sins on the Cross. The judgment of our Lord on the Cross qualifies Him to be a supreme court judge on the one hand, and to represent us personally as our defense attorney on the other hand.
 - (c) He presides on the bench in historical judgments on the earth, such as, the rebound judgment which is self-judgment on the part of the believer-priest, the judgment of the believer's works and Christian service after the Rapture, the judgment of the tribulational Jews at the Second Advent, the judgment of the tribulational Gentiles at the Second Advent, the judgment of all unbelievers of the human race at the end of the Millennium, and the judgment of Satan and all fallen angels at the end of the Millennium.
 - (d) The uniqueness of Jesus Christ as the supreme court judge has to do with the doctrine of the hypostatic union. Jesus Christ is unique because of His hypostatic union-the unity of His divine and human natures. In His glorified state, the resurrected humanity of Christ resides at the right hand of God the Father to perform certain functions: the function of a supreme court judge of heaven and the function of a high priest to the Church where He makes intercession for believers.
 - (e) Jesus Christ, as judge of the supreme court of heaven, is eternal God, perfectly qualified to function as a justice of the supreme court. His qualifications are related to divine essence, including His holiness or integrity which is composed of His righteousness and justice. Jesus Christ judges on the basis of His perfect divine essence on the one hand, and on the basis of His perfect resurrected humanity on the other hand. This means that the integrity and capability of our Lord to preside in

the supreme court of heaven is one of eternal and infinite qualifications.

- (f) Since the integrity of our Lord, in both His deity and humanity, is beyond reproach, and since the omniscience of the Lord knows every fact of every case, His legal decisions are made in perfect and eternal wisdom. He judges every case with perfect fairness, totally without prejudice or any form of partiality.
- (4) Jesus Christ also functions as a defense attorney in the supreme court of heaven for the believer.
- (a) The believer continues to sin after salvation, 1 Jn 1:8, 10.
 - (b) Satan uses his demon intelligence system to accumulate a sin file on every believer. Periodically, when your sin file is big enough, Satan accuses you before the supreme court of heaven. Job 1:6, 11; Zech 3:1-2, "Then he showed me Joshua the High Priest standing before the angel of the Lord [Jesus Christ] and Satan standing at his right hand to accuse him. And the Lord said to Satan, `The Lord [God the Father] rebuke you, Satan. Indeed, the Lord who has chosen Jerusalem rebuke you. Is he [Joshua] not a burning stick, snatched from the fire?'"
 - (c) When Satan brings accusation against believers before the supreme court of heaven, our Lord functions as our defense attorney. 1 Jn 2:1-2, "My dear children, I keep writing you these things to you in order that you may not sin. However, if anyone sins, we keep on having a defense attorney before the Father, Jesus Christ, the righteous one; and He is a propitiation for our sins; and not for ours only, but also for the entire world."
 - (d) Our Lord's defense of the believer before the supreme court of heaven is a fact. He was judged for those sins before Satan ever brought them before the supreme court. 2 Cor 5:21 is the basis for our Lord acting as our defense attorney.
 - (e) God the Father, presiding judge in these cases which Satan brings before the court, judged every sin on the Cross that Satan mentions.
 - (f) Under the law of double jeopardy, those sins were judged once and for all on the Cross and cannot be judged again by God the Father. Rom 6:10, "For the death that He [Jesus Christ] died, He died once and for all with reference to sin."

(g) Therefore, every case of satanic accusation of a believer is thrown out of court as illustrated by Zech 3:1-2.

(h) However, the sins of the believer become a family matter for administration of divine parental discipline. Heb 12:6, "For whom the Lord loves, He disciplines. And He scourges with a whip every son whom He receives."

4. Divine Righteousness.

- a. God possesses eternal, unchangeable, and perfect righteousness.
- b. All justice is administered from the perfect righteousness of God. This is the subject of many passages in the Word of God: Lev 19:2; 1 Sam 2:2; Psalm 22:3, 47:8, 119:9; Jn 17:11; Rev 3:7, 4:8, 6:10. Many passages tell us that behind God's justice and judgments is the other half of divine holiness, which is God's perfect and absolute righteousness.
- c. God is absolute good. This is not goody-good, not legalistic good, not distorted good from the old sin nature, whereby man tries to impress God and people with how good he is. Absolute good is perfect righteousness, Psalm 25:8, 34:8, 86:5, 119:68; Lk 18:19.
- d. God is perfect, both in His person and in His character, Deut 32:4; Psalm 7:9, 11:7, 97:6, 113:3, 119:137; Jer 23:6; Jn 17:25; Rom 1:17, 10:3; 1 Jn 2:29.
- e. God is totally free from sin. God has never sinned. God cannot tempt or solicit to sin. God cannot in any way be involved in sin except to judge it. This is why Jesus Christ had to become perfect humanity to be judged for sin as our substitute. In His deity, He could have nothing to do with sin except to judge it.
- f. God is perfect righteousness in attitudes and in actions.
- g. As perfect and absolute righteousness, God rejects all relative standards of righteousness, and therefore, all human standards of righteousness, with the one exception of human compliability with the laws of divine establishment.
- h. Isa 64:6 tells us exactly where human righteousness will get us with God. "For all of us have become like one who is unclean, and all of our righteousnesses are as filthy [menstrual] rags, and all of us wither like a leaf, and all of our sins like the wind take us away."
 - (1) You cannot be consistent by sinning one moment and being good the next moment. This is a relative situation which is totally unacceptable to perfect divine justice.
 - (2) This is why it was important for our sins to be judged, and for our righteousness to be rejected for salvation.
- i. Salvation cannot be attained through any system of human works or righteousness.

(1) Tit 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us."

(2) The works of keeping the Law will not save either, Gal 2:16.

j. The righteousness of God is available to anyone who believes in Christ. Rom 3:22, "Even the righteousness of God through faith in Jesus Christ for all who believe; for no distinction is made [between Jew and Gentile]." When either a Jew or Gentile believes in Jesus Christ, the righteousness of God is imputed to him.

k. God is perfect and cannot be anything less than perfection. Because of God's holiness or integrity plus His immutability and eternity, it is impossible for God to be imperfect. Therefore, God always has perfect righteousness. God has always been perfect and there never will be a time when He is not perfect. God's righteousness is never in conflict with God's love or God's grace policy.

l. Divine perfection includes every aspect of divine integrity in both His justice and His righteousness.

m. Divine justice can only bless perfect righteousness. We have the righteousness of God imputed at the moment we believe in Christ. Having the righteousness of God is one half of divine holiness. Our point of reference continues to be the justice of God. Divine justice blesses His own righteousness imputed to us at salvation. This is logistical grace blessing. The principle of logistical grace avoids compromise of the attributes of God, and is compatible with the integrity of God.

(1) The justice of God, one-half of divine holiness, sends to the indwelling righteousness of God (the other half of divine holiness) everything it takes to keep us alive plus blessing. This logistical grace is given to winners and losers alike.

(2) There is nothing you can do to be sustained or blessed by the grace of God. For the grace of God comes from divine justice and righteousness. God found a way to bless us as believers totally apart from any system of works, righteousness, or Christian service.

(3) Once we understand this part of the personality of God, we can adjust and get on a right basis with God in our modus operandi. Then we can function so that our Christian service will be a result of spiritual growth, never the means.

5. Divine justice and divine righteousness have inseparable functions.

a. God loves His own integrity as a part of His divine self-esteem. God loves His own righteousness and the identical righteousness of the other members of the Trinity. Each one of the persons in the Trinity has divine self-esteem.

(1) God never feels threatened by any creature, from Satan to the present time.

(2) In His grace, God has even provided a way for us to have spiritual self-esteem.

- b. Therefore, what the righteousness of God rejects, the justice of God condemns. Our Judge never feels threatened. He has an absolute standard by which all judgment is made.
 - c. What the righteousness of God accepts, the justice of God blesses. This is the reason for logistical grace. We receive the righteousness of God at salvation, and from then on we receive logistical grace support blessing from God.
 - d. The justice of God administers what the righteousness of God demands. As the Romans said, "Justice is steady in its purpose."
 - e. At the moment of salvation through faith in Jesus Christ, the righteousness of God is imputed to each one of us. This means we can live with God forever because we are as good as God is, having His righteousness.
 - f. There are two post-salvation results of justification which are directly related to our possession of the righteousness of God.
 - (1) Logistical grace blessing.
 - (2) The impersonal love of God toward unbelievers is changed into personal love toward believers.
 - g. What makes the difference in both cases is the possession of God's perfect righteousness.
6. Divine justice can only bless perfect righteousness.
- a. The integrity of God, composed of divine justice and perfect righteousness, is not only the guardian of the divine attributes and the believer's point of contact with God, but it is the basis of blessing each one of us. There never was a time when God did not have within Himself the mechanism for perfect blessing.
 - b. In the function of the divine policy of grace, no attribute of God can ever be compromised. For you to be blessed because of anything you did would be a compromise of divine integrity. God has to find a way to bless us without compromising His attributes. Since we continue to possess an old sin nature, this requires the genius of God.
 - c. Perfect righteousness demands perfect righteousness for blessing. The fact that righteousness demands righteousness and justice demands justice is the modus operandi of divine integrity. The righteousness of God is the principle of divine integrity. The justice of God is the function of divine integrity. What the righteousness of God demands, the justice of God fulfills.
 - d. God cannot accept anything less than perfect righteousness and God cannot bless anything less than perfect righteousness. We possess that perfect righteousness as a double portion (the imputation of God the Father's righteousness and sharing the righteousness of our Lord) at the very moment we believe in Jesus Christ.

- e. Consequently, the justice of God is the source of all direct blessing from God to the believer, the source of logistical grace blessing, and the source of happiness. Divine justice is only free to provide blessing to believers, both winners or losers, where perfect divine righteousness resides.
 - f. Perfect divine righteousness resides in every believer from the moment of salvation through faith in Jesus Christ. Therefore, the believer is qualified to receive life support and fantastic temporal blessing under the principle of logistical grace. Matt 6:33 states this principle for the unbeliever. "First seek the kingdom of God and His righteousness [imputed], and all these things [logistical grace blessings] shall be provided for you."
 - g. Divine integrity is not canceled because some members of the human race reject Christ as Savior. God's integrity is not canceled because believers fail to execute the protocol plan. Lack of integrity or virtue in mankind never cancels the integrity of God. God never stoops to our old sin nature level in dealing with us.
 - h. The justice of God is the source of two things: judgment and condemnation on the one hand, and life support and blessing on the other hand.
 - i. The integrity of God is infinite, absolute, and eternal, a part of perfect divine essence. The integrity of God is not maintained in any way by the self-righteousness of mankind. Divine righteousness rejects man's self-righteousness. God does not depend on us to glorify Himself, we depend on Him. God can get along without any of us.
 - j. Divine righteousness demands perfect righteousness. What the righteousness of God demands, the justice of God executes in both blessing and cursing. What the righteousness of God rejects, the justice of God judges. Cursing is a result of the absence of divine righteousness. Blessing is a result of the presence of divine righteousness.
7. The Integrity of God Related to Mankind.
- a. There is nothing mankind can do to destroy or compromise the integrity of God.
 - b. The integrity of God stands eternally without help from mankind, including man's self-righteousness, works, or any form of legalism.
 - c. Legalism does not promote the integrity of God; for legalism is the enemy of the integrity of God.
 - d. God has found a way to bless mankind without compromising His integrity, i.e., by imputing His righteousness at salvation. Neither man's sinfulness nor self-righteousness can advance the glory of God.
 - e. Only divine integrity or holiness advances the glory of God.

- f. Therefore, only God can glorify God. What God has provided in grace for us is the means by which we glorify Him.
 - g. Man glorifies God through cognition and utilization of grace provision from God. Such cognition comes from consistent post-salvation epistemological rehabilitation, i.e., perception, metabolization, and application of Bible doctrine.
8. Every attribute of God is compatible with the love of God and two attributes.
- a. The first of these attributes is personal love among the members of the Trinity.
 - b. The second of these attributes is impersonal love toward all mankind in a state of sin. This means that some other attributes have to be added under the concept of impersonal love.
 - c. The problem of love motivation from God.
 - (1) Motivation can be described in terms of inducement, incentive, influence, something caused of. A person is moved to action by motive, inducement, and incentive.
 - (2) In the Scripture we do not have motivation in the sense of competition or trying to impress people with who and what you are.
 - (3) Motivation applies to knowledge and thinking. You are to be self-motivating as a Christian. You are to take the responsibility for your own decisions.
 - (4) Reciprocal love for God is motivated by the love of God as a part of the entire personality and character of God. Once we understand the love of God, then we can respond. That is the doctrine of reciprocal love for God. That is how we will be motivated by something far greater than anything else in life.
 - (5) God's love is our point of reference and we respond to His love for us as a part of our motivation. That is why we have a double function with Bible doctrine advancing us to spiritual maturity and God's love doing exactly the same thing. They have to advance together. One does not advance without the other. We will not continue to advance if we drop one or the other.
 - d. The perfect love of God is eternal virtue. That is our point of reference, and we are motivated in reciprocity to respond to this.
 - e. Our sinfulness does not change God's love for us. He punishes us in love because He wants us to understand the importance of our relationship with Him and to bring us around to reality. We are not punished for the sins we commit, because Jesus Christ has already been punished for those sins on the Cross. So we are punished to alert us to the importance of the fact that God loves us and wants to give us greater things in time and eternity.

All people have self consciousness, but they do not express this in the same way.

Jesus, in the Hypostatic union does not reveal all of the characteristics of God at the same time. Perhaps not at all.

Are all of God's attributes functioning at all times?

You may bring a gift to a party, and you may choose an outstanding bottle of wine, but they don't drink wine. You need to choose a gift which they appreciate, not one which you like. It is good manners to consider the people you are with/seeing and providing that which they like. Those are matters of thoughtfulness.

Sometimes volition is free, and we do whatever we want. But when we are with other people, then we merge into that group and do that things which they like.

We all have a common essence, but they are not manifested in the same way. So we should not be surprised that God has an essence as well.

We can reasonably call all the human race *one*; man is one, but with many personalities. The same thing is true of God. There are 3 separate personalities when it comes to God, but He is One in essence. Understanding the attributes of God is to understand, to a limited degree, God's essence.

The life of God has no beginning or ending. Technically, we have everlasting life. We have a beginning, but we do not have an ending. God is eternal. The life of God which we have is everlasting.

God is a person; and He recognizes Himself to be a person and always acts in a rational manner. God's characteristics have no beginning. There is no way that His personality can be imperfect.

Jesus, in His incarnation, submitted Himself to the authority of God the Father.

Relative attributes are how God's essence relates to finite man.

The affections of God are all anthropopathisms. Scorn, compassion, benevolence, etc.

God's authority is over actual and possible things.

When we change, God also appears to change. However, God remains consistent. His justice has not changed. God still operates with the same essence. Justice has not changed; man has changed.

“with power” – the preposition *en* plus the instrumental of *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*]. The instrumental means miracles or manifestations of power—“by means of [supernatural] power.” This is not the power of the direct work of Jesus Christ in His

deity, it is the power of the Holy Spirit. All through the period of the incarnation it was ordained in eternity past that God the Holy Spirit would sustain the humanity of Christ and set up a pattern for the royal family in the Church Age.

“according to the spirit of Holiness” – the preposition *kata* plus the accusative of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], a reference to God the Holy Spirit, the third person of the Trinity who in the divine decrees of eternity past was ordained to sustain the Lord Jesus Christ. With this is a descriptive genitive, *hagiôsunê* (ἁγιωσύνη) [pronounced *hag-ee-o-SOO-nay*], which refers to a quality rather than a state, showing that the quality of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] is God. So “spirit of holiness” is really “Holy Spirit.” But since this is God the word “holy” as an adjective [with *sunê*] indicates that this is not an ordinary sanctified holy spirit, this is a title of God. In other words, the third person of the Trinity is defined by the suffix *sunê*. Translation: “according to the Holy Spirit.” It is literally, “according to the spirit of holiness” or “the spirit of sanctification,” and it is a reference to the ministry of God the Holy Spirit in sustaining the Lord Jesus Christ.

In other words, the *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*], the power of Jesus Christ, mentioned in the previous phrase was from the indwelling Holy Spirit. The prophecy of this is given in several passages in Isaiah: 11:1-3; 42:1; 61:1. See also Matthew 1:20 John 3:34 Matthew 3:16–17 12:18, 28 Luke 4:14 for instances of the sustaining ministry of God the Holy Spirit. The Holy Spirit had to forsake Jesus Christ on the cross.

“by the resurrection” – the preposition *ek* plus the ablative of *anastasia* (ἀνάστασις) [pronounced *an-AS-tas-is*]. This is the ablative of means. While the ablative is not the usual case for expressing means it is used when accompanied by the implication of origin or source. So the means by which Christ becomes a new type of royalty is resurrection. Christ on the cross was divine royalty and Jewish royalty, but after the resurrection He is a new type of royalty related to the angelic conflict. The resurrection is the transition—“by means of resurrection.”

“from the dead” – incorrect. This is *ek* (ἐκ) [pronounced *ehk*] plus the ablative of source plural from *nekros* (νεκρός) [pronounced *nehk-ROSS*]—“from deaths.” That means two deaths on the cross.

Jesus was still alive and breathing when He said, “Finished.” His physical death is not related to the payment for sins had been accomplished.

Romans 1:4 **Who was marked out [specified by the decrees] the Son of God by means of power, according to the Holy Spirit, by means of resurrection from deaths.**

Principles from Romans 1:4

1. In the divine decrees of eternity past the second person of the Trinity was marked out as the Son of God because of His ministry of the first advent.
2. It was Christ on the cross bearing our sins who was judged by the justice of God. The judgment of sin on the cross freed the justice of God to provide eternal salvation for anyone who would instantly adjust to the justice of God.

3. That instantaneous adjustment is faith in the Lord Jesus Christ—Acts 16:31.
4. Faith is no-meritorious and compatible with grace—Ephesians 2:8,9.
5. The Father judged the Son of the cross when He was bearing our sins—2Corinthians 5:21; 1Peter 2:24.
6. Consequently, salvation was completed during the first death when Christ was bearing our sins—John19:30.
7. The resurrection not only demonstrated the efficacy of Christ’s work on the cross but was the means of Christ’s victory in the angelic conflict.
8. For the person who does not adjust to the justice of God at salvation the justice of God will adjust to him in eternity. That means eternal punishment of the lake of fire—Revelation 20:12-15.

1977 Romans

Lesson #7

7 01/17/1977 Romans 1:5a Spiritual gifts; doctrine of GAP (grace apparatus perception) (pts.1–4)

New York Times article. He believes that the Soviet Union has military superiority over the United States. He believes that they are aiming for superiority and preparing for war.

A letter from the House of Representatives from Washington state. Bob held a Seattle conference, apparently. He had questions about infractions which require the death penalty.

Romans 1:5 *...through Whom we have received grace and apostleship unto obedience of faith among all the Gentiles on behalf of His name,...*

Verse 5 – “By whom” is a prepositional phrase, dia plus the genitive of the relative pronoun hos. It should be “through whom.”

“we have received” is the aorist active indicative of the verb lambánō (λαμβάνω) [pronounced *lahm-BAHN-oh*]. It means to take or receive something into one’s possession. This is a culminative aorist tense, it contemplates all adjustments to the justice of God in their entirety but regards them from the viewpoint of existing results. The two existing results here: “grace and apostleship.” The active voice: the human author is Paul and the Roman believers are the recipients. Together they produce the action of the verb. The indicative mood is declarative expressing unqualified assertion, a simple statement of fact. “We” refers to anyone who adjusts to the justice of God.

“grace” – accusative singular direct object of the noun charis (χάρις) [pronounced *KHAHR-ic*]. Grace is a description of the entire plan of God. Sometimes grace refers to something specific, like logistical grace or saving grace. Here the emphasis will be on salvation, at the point of which every believer receives a plan and a spiritual gift.

“apostleship” – accusative singular direct object from the noun apostolos (ἀπόστολος) [pronounced *ap-OSS-tol-oss*].^[7] This is the highest rank in the Athenian navy. This was a temporary gift given to 12 men and not renewed.

Spiritual gifts are distributed to the royal family of the Church Age at the point of salvation. They are given only in this dispensation, and the reason they are given is because when one believes in Christ he becomes royalty. These spiritual gifts are a part of the recognition of the strategic victory of the Lord Jesus Christ at the right hand of the Father.^[8]

They are also the Father’s organized witness to the plan of grace, says Hebrews 2:4. Spiritual gifts demand royalty function under grace, and it demands that each one of us fulfil our gift by advancing to spiritual maturity. These gifts constitute a balance; and male and female believers are needed for their generation. Each of these gifts are necessary for a particular geographical area. 1Corinthians 12 temporary and permanent gifts. Pre-canon period and post-canon period. Gifts necessary to move the nascent church forward before the New Testament had been written.

Certain gifts allowed a pastor or an Apostle to establish himself and his authority. After this authority was established, this gift apparently left him.

Ephesians 4 Romans 12 1Corinthians 12 are the passages on spiritual gifts.

There was an abuse of some spiritual gifts, which happened to those in reversionism. Those claiming any of these gifts today, they are apostate and reversionistic. The only authority gift remaining is the gift of the pastor-teacher. The gift of evangelism has no authority over any local church. Churches are not to call evangelists to take control of their church.

The gift pastor-teacher requires special preparation. It is good to get under tough, unfair, unreasonable authority. Everyone who has the gift of pastor-teacher must learn discipline; and it is good to be under bad authority. Maltreatment is a great place to learn and understand authority.

The only authority a woman has is over her own children and those whom she teaches in prep school. It is hard for a woman to exercise authority, because God designed women to be responders.

Males who sit back and criticize the most are generally the worst people to have authority. Bob suggests that such a man soak his face and knuckles in brine for an hour a day.

Other gifts like administration. All gifts are necessary. The body of Christ is a team; and all of these gifts are necessary.

“for obedience” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular of the noun hupakoê (ὑπακοή) [pronounced *hoop-ak-oh-AY*] [hupó (ὑπό) [pronounced *hoop-OH*] = under authority; ακοῦô (ἀκούω) [pronounced *ah-KOO-oh*] = listen or hear].

Speaking is exercising authority, listening is obedience to authority. Eis (εἰς) [pronounced *ICE*] here introduces the concept of purpose and it should be translated “for the purpose of obedience.” This means *to listen under authority*.

“to the faith” – objective genitive singular from the noun pistis (πίστις) [pronounced *PIHS-tihs*], which does not mean “faith” here. It means what is believed, the body of doctrine. It is used for the orthodox doctrine handed down in the local church and it should be translated “for the purpose of obedience to doctrine.” This is a reference to the mature adjustment to the justice of God through the daily function of GAP.^[9]

Romans 1:5a **Through Whom we have received grace and apostleship for the purpose of obedience to doctrine...**

Time to review the doctrine of GAP.

Grace Apparatus for Perception

1. GAP is an acrostic. Definition and description: a system by which every believer can make the maturity adjustment to the justice of God. It is a grace system no matter how dumb or brilliant you are, you can learn doctrine. It is God’s grace provision for believers to perceive and assimilate Bible doctrine.
2. There are three primary systems of perception in life.
 - a. Rationalism relies on reason as the source of knowledge, claiming that reason is superior to and independent of any sensory perception. It believes that reality is what you think. Rationalism subjects Bible doctrine and scriptural interpretation to the test of human reason. Therefore, rationalism always rejects dogmatic authority.
 - b. Empiricism is the scientific system of learning by observation and experimentation. Empiricism holds that reality lies in the function of your sensory system relaying information to the brain.
 - c. Both of these systems are dependent upon human I.Q. Therefore, if God made either one the criteria for learning doctrine, He would be arbitrary and unfair, which is impossible.
 - d. Faith is a system of learning by accepting the authority of the criterion. Faith is learning by accepting words as vocabulary, or by accepting the authority of the one teaching. Faith is a non-meritorious system of thinking. Therefore, faith is the only system God could use and be consistent with His policy of grace toward the human race. The validity of faith depends on the object of faith. Heb 11:1 calls faith, “the reality of the unseen.” You accept a premise and everything is built upon that premise. Suppose you wanted to study chemistry yet reject the structure of matter.
3. A distinction, therefore, is made between human and spiritual I.Q. Bob does not think that there is a valid IQ test after age 14. Spiritual IQ is another story. This is determined by the amount of Bible doctrine in the soul. Spiritual IQ is the amount of Bible doctrine stored in the human spirit and in the right lobe. It's stored under the noun in the Hebrew, châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*], and by the

Greek word epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The distinction between human and spiritual IQ is the subject of 1Corinthians 2.

4. 1Corinthians 1:19–2:16 (Bob reads a corrected translation of this passage) Human IQ is not a factor in spiritual IQ.

This doctrine only synched up a few times in various sets of points. However, this doctrine is presented differently here than is found in NB1 or NB2.

1977 Romans

Lesson #8

8 01/18/1977 Romans 1:5b Job 32:1-9 French Revolution philosophy; doctrine of GAP (cont.)

Romans 1:5a **Through Whom we have received grace and apostleship for the purpose of obedience to doctrine...** (R. B. Thieme, Jr.'s Corrected Translation so far)

Bastille day is the 4th of July in France. Excellent book, Robespierre, the Voice of Virtue.

The equality of all classes, all evil and all sin was the fault of society, so taught Rousseau. Others readings from this book by Scott.

Grace Apparatus for Perception

5. Foremost is we have the preservation and formation of the canon of Scripture.
 - a. We do not live in a day of prophets or Apostles. This liberates everyone to follow the format, verse-by-verse. The mechanics of inspiration. The preservation of the canon illustrates that greater is He that is within us than he who is in the world. Scholars have been able to go back and reconstruct the life which they lived. God has provided for us in grace the completed canon of Scripture. Even though the Bible is the most attacked books in human history.
 - b. The Bible is our textbook and the local church is the classroom. We assemble as students without portfolio. We have no rights except those related to good academic discipline, emphasizing good manners, poise, good concentration, submission to the authority of the pastor. Deacons perform the policies set by the pastor teacher. No one grows outside of the local church. There is no do-it-yourself kit. There may be very many different configurations for a local church. There are groups of people who start out around a tape recorder, but they lost the discipline there.
 - c. The third provision is the gift of pastor teacher. This gift is given to males only, but to all types of personality. This cannot be gotten by surrendering to preach. A pastor teacher who understands his calling, studies and teaches. It is not his job to call on people in the hospital or to counsel. The original Apostles chose some deacons to wait on the tables so that they could spend their time studying and teaching. The job profile calls for a lot

of teaching and a lot of studying. Bob saw wonderful pastors doing their best to study and teach, but they were taught to be nice and sweet and to let people run over them.

- d. The royal priesthood of the believer. This provides privacy and freedom to grow. Every royal priest must develop the maturity of his own soul. But this requires privacy of the priest to advance.
 - e. The ministry of God the Holy Spirit is necessary. The Holy Spirit provides five things at salvation and then provides what is necessary for the believer to take in Bible doctrine after salvation.
 - f. We have a human spirit, received at the point of salvation; and this is the inner receptacle for doctrine. The Holy Spirit bears witness with our spirit.
 - g. The provision of the laws of divine establishment. This divides the population of the world into national entities. Internationalism destroys divine establishment concepts. All divine establishment laws are related to national entities. The national government is not a problem solver, but it is to maintain the principles of the Word of God. Privacy, property, freedom are all provided; and protection of churches. The function of law enforcement. The principle of human authority.
 - h. Principle of human anatomy with nonmeritorious functions, to hear and to assimilate Bible doctrine, while your body remains alive. You must have oxygen in the blood in order to assimilate information.
6. The principle of the way gap works. There is the nous (the mind) and kardia (the heart). People assume that if they have doctrine in the right lobe and they can discuss it, that is enough. The right lobe is just a staging area. The doer of the Word is someone who gets doctrine into the right lobe. Doctrine must be gotten into the left lobe first, and then there must be a transfer from the left lobe to the right lobe. It gets into the left lobe by hearing. When you believe the doctrine, then it is transferred over to your right lobe.
7. The pastor communicates all of this information to the believer. You are at receptive comprehensive. To transfer from the left lobe to the human spirit and then into the heart (the right lobe). When you understand the information, you simply accept it or reject it. At the point, γνῶσις is transformed into ἐπίγνωσις.

Job 32:1-9 –

Job 32:1 [So these three men ceased to answer Job, because he was righteous in his own eyes.](#)

Verse 1, “he was righteous in his own eyes.” That means he was unteachable, full of arrogance. When there is arrogance in the soul a person is unteachable.

Job 32:2 [Then Elihu the son of Barachel the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God.](#)

Verse 2 – his anger burned against Job because Job justified himself. You cannot teach people in a congregation when they are constantly trying to vindicate themselves. All conspiracies are formed by people trying to prove something, trying to vindicate themselves, trying to justify their course of action or rejection of authority, or some bad attitude which they have.

All church conspiracies begin with a person trying to justify himself.

Job 32:3 He burned with anger also at Job's three friends because they had found no answer, although they had declared Job to be in the wrong.

Verse 3 – his anger burned against his three friends because they had found no answer, and yet they condemned Job. Job was unteachable but they didn't have any answers.

Job 32:4 Now Elihu had waited to speak to Job because they were older than he.

Verse 4 – Elihu had to wait his turn to speak to Job. Good manners, poise, thoughtfulness, because they were years older than he. Elihu was not only mature but he was a gentleman, and he followed the protocol of good manners. He deferred to age.

Job 32:5 And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger.

Verse 5 – When he found there was no answer from the three men he was angry.

Job 32:6 And Elihu the son of Barachel the Buzite answered and said: "I am young in years, and you are aged; therefore I was timid and afraid to declare my opinion to you.

Verse 6 – "I was young, and you very old. Therefore I was reticent and shy of telling you my knowledge of doctrine."

Job 32:7 I said, 'Let days speak, and many years teach wisdom.'

Verse 7 – "I thought to myself, Age should speak first, and a multitude of years should communicate [doctrinal] wisdom."

Job 32:8 But it is the spirit in man, the breath of the Almighty, that makes him understand.

Verse 8 – "But there is a spirit in man; and the inhale from the Almighty gives understanding [of doctrine]."

Job 32:9 It is not the old who are wise, nor the aged who understand what is right.

Verse 9 – "The abundance in years [believers who have been saved a long time] may not be wise; nor the elders understand adjustment to the justice of God."

This is the principle of the function of the function of GAP. While he was young in years he had the answers because he had the doctrine. These people were arguing with Job, and they were philosophical but they were minus doctrine. There are five men in this passage. First, there is Job who in his arrogant self-righteousness in trying to vindicate himself is unteachable. There are his three friends who tried to teach him but they were minus doctrine. Elihu had doctrine—but he also had good manners and he waited. When the others ran out of gas and he communicated to Job, he got Job squared away.

Romans 1:5 ...through whom we have received grace and apostleship for the purpose of obedience of faith among all the Gentiles on behalf of His name,...

“among all nations” – en plus the locative plural of pás (πάς) [pronounced *pahs*] and ethnos (ἔθνος, ους, τό) [pronounced *EHTH-noss*], “among all Gentiles,” indicating that local churches exist throughout the Roman empire.

“for his name” – the preposition hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the genitive of onoma (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*] which means not only “name,” but personality, person, reputation, or fame. This should be translated, “for the sake of his person [reputation].” In other words, the believer’s mature adjustment to the justice of God through the maximum assimilation of Bible doctrine results in glorification of the Lord Jesus Christ. It is the advance to spiritual maturity which glorifies God; not works, not production.

Romans 1:5 Through Whom [the resurrected Christ] we have received grace and apostleship, for the purpose of obedience to doctrine among all nations, for the sake of His person (reputation, fame, name).

Advancing Under the Gift of Pastor Teacher

1. Apostleship is a communication gift. It has no counterpart today in the extension of its authority over all the churches.
2. Pastor-teacher is the comparable gift, but with authority extended over one congregation only.
3. The communication gift is necessary for every believer to make the maturity adjustment to the justice of God.
4. Believers cannot advance spiritually except under the teaching ministry of their right pastor, whoever he is.
5. Believers must hear the Word taught for spiritual advance. This involves the concept of academic discipline, respect of authority, all of the principles which give orientation to life as well as capacity for life. No one has capacity for life who rejects any system of legitimate authority in life.
6. Hearing the Word includes the principle of academic discipline, respect for authority, good manners, and thoughtfulness for others.
7. The sacrifice of Christ is the means of both salvation and rebound adjustment to the justice of God.
8. The sacrificial life of constant study and persistent teaching is the means of maturity adjustment to the justice of God.

9. In this sense the pastor does not live a normal life because continuous study and teaching of the Word makes normal living impossible.

1977 Romans

Lesson #9

9 01/19/1977 Romans 1:6 Roman life (1); royalty of Jesus Christ; the privileged

The first 13 verses are an introduction to the book. By the time we finish the introduction, we will spend some time each evening dealing with the subject of Rome itself. The Romans, how they came into existence, etc. will be covered. The Italians there today are unrelated to the Romans.

Roman History and Culture and Origins

- A. Rome, it's history. There is the concept of the center of gravity of history. At one time, the Tigris-Euphrates valley was the center of gravity. The rise of the Persians caused it to move east. Rome was the last great center of gravity in ancient history. About 600 B.C., the Greeks became the leaders of civilization. Alexander the Great conquered the east and he developed a Greco world. Then a shift to the west, with Rome as being the center. Rome came into prominence about 200 B.C.
- B. Rome stands for government and law as distinctly as Greece stood for art and intellectual culture. Rome was to make an empire and rule it. Their village grew into a city state which grew into a united Italy. Rome did for the villages around it what Athens did. Athens had the intellect and culture; but they failed to do for Greece what Rome did for Italy. The Roman empire is the central lake in which the streams of ancient history lose themselves; and all streams of modern history flow out of. The languages of Greek and Latin were equivalent languages. Rome's great genius was in discipline and respect for law. The Romans did not have great generals, but they had the finest troops in the world. It was the political wisdom, their respect for law, and their organization principles that made them great. The Romans were stern and harsh; they were just and obedient, and if they revered anything, it was law. They were very disciplined and they loved order. If it were not for the Romans, we would know nothing about the Greeks. The Romans preserved Greek culture. The Greeks lacked stability. Rome had a very developed view of virtue; and they were very close to the laws of divine establishment. The Romans and Greeks were closely related for being so different. There is no such thing as a Roman race. The Latins came in and settled down right on top of the Villamnovans. Roman law made it possible. The navigable river, the only one there, and still the only one. Combined with the Sabines and the Etruscans. Sabines usually blonde, short to medium height, very rugged people. The Etruscans are still not understood; but they caused the Romans to exist. The many centuries of history, those living in Italy are a product of about every nation in the world. Italy did not become a nation until 1870; and the armies that went through there were of every race around. Many Slavic, many indoeuropean, etc. The Italians are the most mixed up group of people. They are a geographical designation.

- C. The mingling of the races made possible through law and order. Etruscans are Lydians or related to the ... Latins, Sabine and Etruscans. How they amalgamated, nobody really knows. Several other very famous people who lived in Italy. Gauls in the north. Gaul and many German groups are just as much Roman as anything else. The Venetians who lived in the marshes. Rome was famous for being able to amalgamate races. Respect for law, respect for authority, a great love for the family, and great self-discipline.
- D. Tiber River is the only navigable river and Rome is built around it. Rome was a mark state. It bordered many hostile people whom they met with the military. This gave them a great strength.
- E. The classes of people: Patricians and the Plebeians. Nobility and the common people. Patrician means *men with fathers*. Early struggle was the Plebes fighting for rights.
- F. The families called gentes; all discipline in Rome started with the father. The only society in all the ancient world who had a concept similar to the Bible. Parents could take their children to court and executed. The Romans followed this Biblical principle. Young Roman people age 18 and up. Huskies are a work dog, not a breed or a purebred. The Romans were like the Huskies; not one race but the toughest of the races. They did not have a problem until they stopped executing their youth. They would not allow hotheads and anti authority types to live. This is one of the reasons for their greatness. Saul of Tarsus was a great Roman. He was a Jew by race and Roman by citizen. The greatest state in all of history was Rome, which lasted 1000 years. It was the natural cradle for Christianity. They had a great system of law. Both systems of laws were distorted to put Jesus on the cross.
- G. The emergence of a great Patrician society. Citizenship went to those who were not aristocrats. Romans would have equal rights before the law, but the people themselves were not equal.
- H. The Patrician government divided into 3 parts. A king, the Senate and the Assembly. The Senate eventually became the key to everything. When someone dominated the Senate, he became a dictator. When the Senate could not be dominated, Rome was at its best.
- I. The book of Romans was addressed to Roman citizens. None of them had the name of Peter. Peter was not connected with Rome whatever. He functioned in Asia Minor, Bithynian, and elsewhere; but not Rome. Peter was not even a Roman. Paul is a Roman who died in Rome. Peter was never a Roman and he did not die in Rome. The legends of Peter growing up to be the Pope are false. Paul is the greatest Roman of all and a wonderful Jew.
- J. The Romans did more for all nations than anything else. A Roman had a certain attitude and a citizenship. The Roman centurion was amazed that Paul was a Roman; as the centurion had to pay a great sum of money to become a Roman.

Romans 1:5 Through Whom [the resurrected Christ] we have received grace and apostleship, for the purpose of obedience to doctrine among all nations, for the sake of His person (reputation, fame, name).

Romans 1:6 ...among whom are you also, called of Jesus Christ.

Verse 6 – “Among whom,” en plus the locative of the relative pronoun hos. Paul was born a citizen of Rome by birth and Jewish by race. He is one of the most unusual members of the human race. Paul did not start the Roman church, however the Roman believers were included in the concept of the totality of nations to which the apostle was sent. Paul has a message of adjustment to the justice of God for all of the Romans.

At this point, Paul had not yet been in Rome. He arrived in Rome the hard way.

“are ye also” – the adjunctive use of kai, used here in the sense of also, plus the present active indicative of eimi (εἰμί) [pronounced *eye-ME*], the verb to be, translated “you are.” This is a retroactive progressive present, it denotes what was begun in the past and continues into the present time. It denotes the fact that the Romans are recognized as a people and have been now for almost seven or eight hundred years. The active voice: Roman believers produce the action of the verb. These are Roman people living in their capital of what at this time was a great empire. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

The Etruscans ruled Rome for about 200 years; they built beautiful homes in Rome. They were either Hittites and definitely a part of the famous sea peoples of the ancient world. They took the stupid people and turned them into a great people. The rape of the Sabine women is a myth.

We were founded as a republic. You cannot amalgamate races without a great system of authority; and a recognition that there is not such thing as equality between people (but they should have the same rights before the law). That is why Rome always landed on its feet; and that is why Rome came out of the worst pits in history. They never lost their respect for history. Regardless of the system of leadership. Even when they were ruled by incompetent people. Rome was to be the center of a great missionary impetus. The Roman church would survive the fall of the Roman empire. The Roman church of the ancient world up past A.D. 300, it was still a great church. It was only with Gregory the Great became the Pope and the ruler of the Roman church and things began to change. Even in the middle ages when Romanism became synonymous with legalism, there would many fundamentalists within the Roman church who were fundamentalists.

France became the most prosperous nation in the world when the Huguenots entered into France 15th through 17th centuries and they were squared away.

“the called” – this is not because they were Romans but because they had made the initial adjustment to the justice of God. This is the nominative masculine plural from the adjective klētós (κλητός) [pronounced *klay-TOSS*]. This word “called” means also “invited.” There are three words which are synonymous: klētós (κλητός) [pronounced *klay-TOSS*], eklektós (ἐκλεκτός) [pronounced *ek-lek-TOSS*], and pistós (πιστός) [pronounced *pis-TOSS*]. Cf. Revelation 17:14. They each emphasize something different about the doctrine of election.^[10] Klētós (κλητός) [pronounced *klay-TOSS*] describes the concept of privilege—we

are a privileged people as of the moment we are born again. This is a synonym with our royalty. Our privilege is based on relationship.

One of the 36 things which we receive is, Christ was elected in eternity past and we share His election. Klêtos means that we are a privileged people. We are born again as royalty in the Church Age. Only a few believers in the Age of Israel were born as royalty. We have royalty from regeneration. *Called* is a concept of privilege as well as function.

The basis for our klêtos is Jesus Christ. 3 categories of royalty of Jesus Christ. Jesus Christ is royalty as God. He possesses all of the attributes of God; He is coeternal and coequal with the other Members of the Trinity. Jesus Christ was born in the Davidic line. Joseph was descended from Solomon and Mary was descended from Nathan. Our royalty began A.D. 30 the first day of the Church Age. Battlefield royalty is the best way to describe it. When the justice of God judged our sins. Jesus Christ receive a new type of royalty, but minus a royal family. Both of these titles are found in Romans 1. Jesus is called King of Kings and Lord of Lords. This is royalty. The Roman empire decided that the one sitting on the throne of Rome was deity, which caused a problem, as Jesus is the King of Kings.

Rome had to have an aristocracy. No nation can survive without good leadership; but more important than that, a system of authority. Nero was a bad ruler and yet Rome survived him and thrived. You must have a recognition of authority. We need a commonly recognized aristocracy.

Klêtos refers to a privileged people. The way of expression is to be a part of a plan. This plan is called grace. There is an overall plan of believers in history. We are a privileged people, aristocracy by the new birth. We have privileges never enjoyed before in history. Our bodies are the temple of the Holy Spirit, a privilege not enjoyed before. Certain believers in the Old Testament had a filling of the Spirit; but we have greater privileges. Everyone who has believed in Jesus has this now.

All systems of human security are not true security. We have, with privilege, security. Paul tells the Romans that being born-again believers is the true advantage of history. Believers are the privileged of Cæsar or of SPQR; they are the privileged of Jesus Christ, which is something that we share with the Roman believers, and share with Paul, Peter and John.

“of Jesus Christ” – genitive of relationship of Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] and Christos (χριστός) [pronounced krees-TOHSS]. Our privilege is based upon relationship. We are not an aristocracy based upon what we do (like all other aristocracies), but based upon what Jesus Christ did. All aristocracies in the past begin with great accomplishments (although they degenerate into nothing after that).

Aristocracy also means responsibility. We need to adjust to God’s justice through rebound and through maturity adjustment to the Justice of God.

Roman voting is for those who are male and served in the military.

We will survive the fall of the United States, if that is in God's plan.

Romans 1:6 **Among whom also you are the privileged royalty of Jesus Christ.**

1977 Romans

Lesson #10

10 01/20/1977 Romans 1:7a Huskies; Roman life (2); royal family of God

The Romans were not a single race but an amalgamation of races. Romans not the same as the Italians who live there today. Many invasions of Italy since the days of Rome. The Italians themselves are also an amalgamation.

Bob illustrated that with the husky; and he brings out an article from Sport's Illustrated by Cole someone. The sled dog is an anachronism but not a museum piece. Sled dogs make it through the night curls up to protect its head. The husky has been bred from the stern process of elimination. Today's sled dog is more mongrel than ever. Recently a marathon event starting in Anchorage and ending in Nome.

Nugget lead dog. Wonder bitch; 79 miles a day for 14 days. Despite this, Nugget became pregnant in this race.

Roman Culture

- A. 367–200 B.C. is the greatest period of Roman vigor. The class distinctions had died out, but a new class developed. They made Rome first the mistress of Italy and then of all the world.
- B. Free enterprise began at this time. Most farmers had a few acres and they would bring their crops every eighth day to the market. The Roman garden was the center. Primarily ate beans, cabbages, turnips and some fruits.
- C. They had labor unions of a sort. The craftsmen organized into guilds or unions, which were designed to improve the character of the work. The trade union would fire those who did not do quality work. Carpenter's union. The boss did not have to fire him; the trade union fired him. The Romans became some of the most skilled artisans of that era. Their organizations made them great in contrast to the Greeks, who praised individuality. Weaver and bakers added later; and the flute union as well. They were never known to strike for greater privileges.
- D. The concept of wealth was different. Neither great wealth or extreme poverty of this era. The poor had jobs provided for them in colonies which were conquered. Patricians, Cicinatus of the 5th century B.C. He was gardening and then threw off his clothes and went into Rome to run things. Pecos; they used to pay in cattle; and the way to function without money took place for a long time. Eventually they used copper, but they did not use silver. The Roman was always trading, and that kept them sharp. A very independent thinking and he did a lot of thinking about how he could trade. They always figured out a way to work their way out of jams, even without a leader.

- E. Their home and manner of life. Family was everything. Their homes were simply built with a central room, with a table and wooden couches. Usually 3 generations lived under one roof. They all started this way; and they would built off the original house as they needed. They often ate porage and pork sausage. Bread was barley or ___ and baked in flat cakes. They were always tough, always ready for any kind of hardship. They were very frugal, temperate, tough, strong, flexible; and one of the best diets in the world. But they were not small. The Gauls saw the Romans and laughed, as the Gauls were very tall and the Romans were no taller than 5'9". Primitive loin cloth of linen. They wore some larger than a jock strap and they would wear a tunic pulled over. This shirt fell to his knees. When people would show up, and he wore this tunic. He might wear a white blanket, a toga, one of the most famous garments in history, went he went into town. For extreme weather, they might wear a cloak. Laced shoes but no stockings. No stockings and hats until they became decadent. The women were very fond of jewelry and every man who was a Roman citizen wore a ring. Member of senatorial families wore a broad red ring. A pedagogue escorted a child to school to see that no harm came to them. Only one textbook, the 12 principles of Roman Law. There were physical exercises with sports, with the spear, javelon, wrestling and running. Very fond of exercise. Eventually the chariot races were added. Eventually the theater, which they got from the Greeks.
- F. Science and learning. They became great before they were educated. This is also true of the United States. We first became a great nation before everyone was educated. Liberal education, philosophical education, all of this happened after the United States was great. Liberal concepts of education is problematic for us today. The roads, bridges, aqueducts, 300–200A.D. ; and the Romans were great engineers. They had the attitude that you do not need many brilliant leaders, but a great people. Many nations are based upon some great leaders. The secret was their stern excellence. They had a very strong society and very moral. Very strong on freedom and on laws. Romans abstained from frivolity or anything that was particularly frivolous. Aristocratic poise. They were self controlled and obedient to the law. The ideal person was a man of iron, stern discipline, contemptuous of weakness, and dedicated to the state. They were coarse, cruel, rapacious when they began to conquer.
- G. Even when this letter was being written, the people still reflected hundreds of years of good habits. They had many things going for them. They admired the right things; and they had healthy minds, free of liberalism. They were smart; but not clever. They admired a person with honor and integrity. No Roman had to sign a contract; and it lasted for 500 years. In every true sense, they were an amalgamation bringing them to this point.

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

Verse 7 – “To all” is the dative of indirect object, the plural of páς (πάς) [pronounced *pahs*]. The dative of indirect object indicates the ones for whom an act is performed. In this case, the action of Christ in bearing our sins and being judged by God for our sins; “that be” –

dative plural of advantage from the definite article which is used here as a demonstrative pronoun. With it is the present active indicative of the verb eimi (εἶμι) [pronounced *eye-ME*]. This is a historical present tense which means a past event is viewed with the vividness of a present occurrence. The active voice: the Roman believers produce the action of the verb. This is the historical indicative mood.

When at war, the Romans stopped the bleeding and then walked however many miles to get home, 100 or 200 miles. Better to leave it to mothers or daughters to fix them. They were not fans of medicine.

Check out art of Romans, and they are often strong, well-built, in excellent condition. You never saw a sloppy Roman until the time of Paul. Nero was a slob. He ate too much and drank too much. Later Roman parties were as famous as their self-discipline before. They would polish off a 10 course banquet, use a feather to throw up, and then go back after it. Jesus Christ came in the fullness of time, during the early stages of the Roman empire. What saved Rome was the Bible doctrine of Christianity. When they became conquerors and filthy rich, they needed some control. They were the riches people in the world.

We are at the verge of destroying ourselves and only Bible doctrine will save us.

“in Rome” – en (ἐν) [pronounced *en*] plus the locative. Usually Paul uses the word *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], but he did not use it here simply because he did not start this church. The origin of the church at Rome is unknown. Neither Peter nor Paul founded the Roman church. The Roman church at this time was meeting in the home of Priscilla and Aquila—Romans 16:3-5. There were no church buildings until 300 years after this epistle was written.

“beloved of God” – dative plural indirect object from *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*]. This is a verbal adjective and it means “dearly beloved” or “beloved,” and it indicates motivation. They are loved by God. But being loved by God is not going to make them a good church, a great church, or even a church. The fact that God loves them doesn’t mean a thing in itself because that merely reflects motivation but not action, security, protection, supply, blessing. These all come from the grace of God, and they come from His justice rather than His love. Love is the motivator; grace is the provider. The function of all blessing to every born again believer has come through justice. God’s love cannot provide blessing. Only God’s justice can provide blessing. We have an ablative of means, emphasizing the origin of this love as being from the essence of God, and it should be translated “dearly loved by God.”

The men had just a little fuzz on top of their head. They were manly men and extremely feminine women. Very strong on monogamy until the empire. The woman came first and the children came second. The whole social concept was based upon one man and one woman; and they had great capacity for friendships. They were an aristocratic people. They all were a part of the military. They went to advanced infantry training immediately.

We have been a great people in the past; but that is no longer the case.

A guy Chubby that Bob knows who makes these knives and sells them. He gave fixed prices for the last 2.5 years. The prices on steel etc. have gone up. He will still deliver the knives at the price that he promised.

Chubby does not think like an American; he thinks like a Roman. He will lose money on the knives that he makes. His word is more important than anything else in life.

The Soviet Union has been studying us for a long time. They want a long war to prove their toughness over ours.

“called” – the verbal adjective of privilege, klētós (κλητός) [pronounced *klay-TOSS*]. This is the aristocracy principle, the concept of an aristocratic people. We could translate this word “privileged.” This word describes the people. They were an aristocratic people. They are all clean and neat; and they do not have excess hair on the males. Very self-disciplined. No two people are equal in an aristocratic society. The Romans could understand these words, *saints, called*. They knew about aristocracy.

The male Gauls were hippie looking people, with long hair and beards and handlebar mustaches. Boy, did the Romans clean their clock.

“saints” – hagios (ἅγιος) [pronounced *HA-gee-oss*]. This is the key. What is a saint? A saint is an aristocrat in his thinking—not by birth, not title^[11]. Bible doctrine in the soul makes the believer a saint in the experiential sense; he is an aristocrat in his thinking. The concept is aristocracy of thinking.

This doctrine is reviewed in [Lesson #352](#).

Royal Family of God

1. A saint is a member of the royal family of God. They are set apart as different, as being better, as having integrity. Paul is addressing royalty. You are still called saints; you are a privileged class; you are a privileged people. A mental attitude of fearlessness in life; separation from people who are wimpy and mixed up. This is someone who says, when friends show up at time for Bible class. Nearly everything in American life is incompatible with aristocracy. Fundamentalists are doing the goofiest things which they call the spiritual life. The royal family is the family of the King, the King being the Lord Jesus Christ. At the moment of adjusted to the justice of God. Church, body of Christ, saint; these are synonyms for the royal family of God.
2. The Church Age is the picking up of the royal family. When the royal family is completed, that will be the rapture of the church. The royal family is antithetical to everything that you have known or understood.
3. Ephesians and Hebrews document the royal family. Ephesians is about the status; and Hebrews is about the royal priesthood.

4. The royal family is formed by the baptism of the Holy Spirit. This is a spiritual relationship with the King of Kings and Lord of Lords. On earth, we are the body of Christ; in heaven, we are the bride of Christ.
5. Our coat of arms is the indwelling of the Holy Spirit. This has never occurred before, apart from the humanity of Christ. We cannot lose the indwelling of the Holy Spirit. Every time we sin, we lose the filling of the Spirit; but the indwelling cannot be lost.
6. The sealing ministry of the Holy Spirit. That is our security.
7. The first meaning of the word is saint and that is royal family.

1977 Romans

Lesson #11

11 01/21/1977 Romans 1:7b Rhodesia: terrorist criminals; doctrine of sanctification

A Rhodesian named Monach, Aug 15, 1975 article in a Rhodesian military magazine. Mythology of Terrorism. One is that there is no defense against it. Terrorism can never succeed militarily, but only psychologically. The cult of appeasement and capitulation is what has been the UK's policy since War II. IRA terrorism was successful because it was fought with one hand tied behind its back. Western machines have not learned how to deal with terrorism. A predetermined will to surrender. An increasing defeatism on the part of the military; and a feeling of fatalism. Our oil problems was a result of the UK withdrawing from the Middle east and the United States from Vietnam. Recent wars have all revealed a military blindness with regards to terrorism.

Militarily, terrorists can never win, although they can hide well among the public.

The second myth is that terrorism can only be solved with negotiation. Compromise with terrorists can only be understood as appeasement.

Third myth: the terrorist war in Zambezi and the largest number of atrocities are committed against Africans. Those on who's behalf these terror acts, they attack the Africans more than anyone else.

The assault is on the moral fiber of Rhodesian and South Africa. It can only be done when the moral fiber is destroyed.

The principles that we are studying are closely related to this article.

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

We stopped with klêtos + agios = *the called saints, the elected royals*. All Romans were aristocrats, a part of the great amalgamation of history.

The Doctrine of Sanctification

There is one aristocracy today recognized by God. This doctrine seems to be fairly close to the second doctrine of sanctification from NB1. Additional information is given, but the outline is very close. Mostly, this left out the terminology *justice of God*. Points 7 & 8 left out in this lesson.

1. Sanctification means *to be set apart to God*. We are set apart in the sense of aristocracy or as royalty. The instant adjustment to the justice of God is salvation, which makes us not just family of God, but royal family of God. We are union with the Lord Jesus Christ making us royalty forever. When the royal family is completed, then there will be the resurrection of the church. The secondary zone of blessing, and the primary zone of blessing: supergrace, ultra super grace. These are all technical theological words. We are royal family of God; our palace is the Holy of Holies in heaven; we have access where no OT saint could go. We are in a grace contract of royalty. We are a royal priesthood. We sign a contract putting us into the royal family of God forever.
2. Etymology of the Greek vocabulary of the New Testament:
 - a. hagios (ἅγιος) [pronounced *HA-gee-oss*] - translated "holy" or "saint." It is used to describe one who is under a new contract forever, member of the royal family of God. All terms of saint and sanctification apply only to the royal family. All believers of the Church Age are royal family. We are all saints. We are not aristocracy by birth; we are aristocracy by the new birth. Saint has become understood to refer to someone who is all mixed up and lives a life of asceticism. Or they are thought of people who are unfailingly moral; someone who is always being good. *Called aristocrat* is a good designation.
 - b. hagiôtês (ἁγιότης) [pronounced *hag-ee-OHT-ace*] - holiness, the state of being under contract under the new covenant to the Church. This is our status quo as members of the royal family. It is called holiness, set apart, under contract, consecrated to God forever. This is status quo after salvation. Anyone before the cross or after the cross can believe in Jesus Christ and make instant adjustment to the justice of God. It is the justice of God which rides herd on everything, making certain that no blessing comes to us unless it is apart from any compromise of any divine characteristic. These 36 things are irrevocable. They cannot be taken from us; they cannot be improved. We are aristocracy forever. No matter what is in your background, you are still royal family. You may have criminals in your background and you might have rich and famous ancestors. That makes no difference. When you made the instant adjustment to the justice of God, you placed yourself into full time Christian service. No matter how ill-mannered a person is, no matter how much he lacks poise, he is still royalty.
 - c. hagiôsunê (ἁγιωσύνη) [pronounced *hag-ee-o-SOO-nay*] - sanctification or the state of being under consecrate. Sunê at the end of a word means that we are dealing with a concept. Might be best to render this *aristocracy, permanent aristocracy*. It is different, as it comes in 3 categories:
 - i. Salvation adjustment to the justice of God is the first adjustment to the justice of God. We believe in Jesus Christ; salvation justification.

ii. For those who reach maturity adjustment to the justice of God, that is experiential sanctification. Those who take in doctrine until they reach maturity. Not all aristocrats make this one.

iii. Ultimate sanctification is our state in eternity.

d. *hagiasmos* (ἁγιασμός) [pronounced *hag-ee-as-MOSS*] - consecration, sanctification, the state of being holy, it emphasizes the results of being holy or in the plan of God or under contract.

e. *hagiazō* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*], the verb - to set apart, to sanctify, to consecrate, to dedicate, but what it really means is to be under contract. This is the verb of sanctification.

f. There are other words. John 6:69 *Ho hagios tou theou* = the aristocrat from the God.

g. We are born into a permanent aristocracy and we will be there forever.

3. Phase one sanctification. Instant adjustment to the justice of God. This is a reference to the fact that God the Holy Spirit takes each one of us at the moment we believe in Jesus Christ and enters us into union with Christ. This is called the baptism of the Spirit, the means by which we come under the contract forever - The Corinthians were some of the worst Christians in that era, but they were born into aristocracy and they will be aristocracy forever. They included some very weird believers, including one who committed incest. Saints by called means privileged ones by election. We have been given the justice of God so that God is able to bless us. 1Corinthians 1:2,30; Hebrews 10:10,14.

4. Phase two sanctification. Experiential; cracking the maturity barrier. This is fulfilling the tactical objective of the contract in phase two. Under the contract God at the point of salvation has assigned us a certain amount of time. He has also broken this assignment down into allotments - time to study the Bible, social life, sex, business, and for everything. So the contract calls for the assignment of time and the breakdown of that assignment into allotments. Under phase two sanctification this time is enjoyed under the principle of the filling of the Spirit - 2Corinthians 2:13, and the daily function of GAP - John 17:17. The royal family on earth is called the body of Christ, the royal family in resurrection is called the bride of Christ, and the body of Christ is therefore under the principle of phase two sanctification.

5. Phase three sanctification. Even a person who loses out on his efficiency report. All of the royal family receive a resurrection body at the Great Genuflex. We stand before the justice of God and we receive our efficiency report. Two factors in our efficiency report: did we rebound and did we continue in the function of gap to move towards maturity adjustment to the Justice of God. This is ultimate in which the believer is in a resurrection body, minus the old sin nature, minus all of his human good. This is the royal family living with God forever - Romans 8:29; 1Corinthians 1:8; Philippians 3:21; 1Thessalonians 5:23; 1John 3:1,2

6. *Called saints is privileged aristocracy.* Regeneration is the same for all dispensations; eternal life is for all generations. But we have all sorts of privilege. The aristocracy, the universal priesthood; all of that is privileged.

7. The agents in sanctification. God the Father is the author of the plan, therefore He is not an agent, but under Him there are three agents. The believer is not an agent. The agents do all of the work under the contract, and since under grace there is no place for human good, no place for works, there is no place for the believer to do anything. The believer is in the contract but he doesn't work under the contract or you don't produce the work. You produce divine good under a grace system.
 - a. The Son of God - Hebrews 10:10,14.
 - b. The Holy Spirit - Romans 15:16; 2Thessalonians 2:13.
 - c. The Word of God, Bible doctrine - John 17:17; Ephesians 5:26. The Word of God is the only source of divine revelation to the royal family.
8. All phases of sanctification are related to the angelic conflict. Phase one: regenerate mankind or royal family is positionally higher than angels. This is why Christianity is not a religion. Christianity is a relationship. God the Holy Spirit enters the believer into union with Christ. We share the life of Christ - eternal life. We share His destiny; we are predestined. We share His election; we are elected. We share His sonship, His heirship, His priesthood, His kingship. We share everything that Christ is. This is a relationship. Religion is man by man's efforts seeking to gain the approbation of God. Christianity is God coming to man with a grace system where man doesn't work. Religion is works; religion belongs to Satan. Christianity is grace, it belongs to God. In the first phase God the Holy Spirit puts us into union with Christ, Christ is seated at the right hand of the Father higher than angels, so that right now positionally we are higher than angels. Phase two sanctification is also related to the angelic conflict - the supergrace believer occupied with the person of Christ, glorifying God, resulting in the tactical victory. In other words, if the believer grows up in phase two that is the tactical victory. The believer is supergrace has capacity for life called the cup, and God pours blessing into that cup. God does the pouring and God gets the glory. So by reaching the tactical victory of supergrace we discover that God is the host and we are His guests in this world. Therefore the angels observe God's blessing the individual in tactical victory. Phase three sanctification: The royal family in a resurrection body is physically superior to angels. This we anticipate for the future in resurrection bodies.

“Grace to you” – the nominative singular of the noun *charis* (χάρις) [pronounced *KHAHR-ic*]. This is one of the descriptive words for the plan of God. It includes saving grace, logistical grace, super-grace, ultra-super-grace, dying grace, and eventually surpassing grace. All of these are various phases or stages of the plan of God; “to you” is the dative plural indirect object from the personal pronoun *su*, referring to us today just as much as to the Roman believers at the time that Paul wrote. The dative of indirect object means that the person who is mentioned in indirect object is specially blessed of God. Again, it has the concept of privilege of aristocracy.

We are sinners and evil and depraved by divine standards; God is perfect and we are sinners. The first that we need to learn in the plan of God is to do nothing. Believers do not learn this and they are constantly screwing up everything around them. God does not need our help or our cooperation. We function in God's plan in a total nonmeritorious way.

God is not interested in our money, our human power, human greatness, our personality, etc. When we get out in the real world, these various organizations make us think that everything depends upon us. It does not. It never has and it never will. If one believer can do one thing to help God, that throws everything out of whack. We are to stand still and be blessed. Don't hustle. Some of you think that you can bribe God with 10% of your measly income. We are required to comply to what He has provided. That is the only way that we can adjust to His plan.

“and peace” – the nominative singular of eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*]. The word means “prosperity.” The conjunction kai introduces the result which comes from what precedes, and is translated “and so.” This is the key to everything: prosperity. This is the purpose for God putting the believer into His plan. His purpose is to bless the believer, to give him eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*].

Since a woman is always responding to one man; so how can she be stable. The name *Irene*, which means, *prosperity* not *peace*.

Grace to you and prosperity...

As an aristocrat in God's plan, we do nothing. God does it all. God's purpose is to bless us; He is to give us εἰρήνη. This demonstrates to Satan that His plan is perfect. This demonstrates to Satan that his whole system is already lost. We are only left alive to be blessed by God. If we are doing something, we are messing up the plan.

There are a lot of mixed up fundies. They will tell you that you need to be suffering for Jesus. This happens when you crack the maturity barrier. Before then, it is to keep your feet to the fire; or discipline.

Or if you are enjoying something too much, you have to give it up. Bob was worried that all people in seminary were kooks. But, turns out only half of them were.

Bob talked to one guy in seminary who always had a long face. Bob asked him what was up, and he said, “I haven't given enough up.” Turns out he thought he should give up his wife. He enjoyed her company so much that he felt guilty about it. And he felt that he should give her up for Jesus. She was a magnificent person in every way, and he felt guilty about it.

How many times have you given up something because you were told that you need to give up something for Jesus. If you have to give up something, you need to do this on the basis of Bible doctrine. We are aristocracy; and we might as well be aristocracy. The manifestation of aristocracy comes only through spiritual growth.

1977 Romans

Lesson #12

12 01/23/1977 Romans 1:7c–8a Roman Empire; prosperity; concept of thanksgiving

3 things have made legitimate nations great. Total adherence to the principles of divine establishment. They are taught in the Word of God; they are also well-documented in many other sources. The second factor is to have a great spiritual heritage, those who understand the principles of Bible doctrine. Or, have a combination of the two.

Some have had a spiritual heritage began there and developed divine establishment concepts as a result. No greater nation today than Rhodesia.

Rome was not a race but an amalgam of peoples. Villanovans and the Latins. Not related to the present Italians. Then came others, the mountaineers like the Samites and the Sabines. Then a mysterious group, maybe the Lydians or Hittites, who became known as the Etruscans. These are all eventually amalgamated into a single race. They represent the rise to greatness. Many people from many different races developed a fanatical respect for law and order. They lasted longer as a nation. No greater people in all of history than the Romans.

We have not yet noted the changes which took place with the empire.

It is very interested that a group of people who were so establishment oriented. Liberals cannot stand that the Romans became greater as the Roman empire.

God the Holy Spirit gave to Paul, who was born Saul of Tarsus. He represents the best in establishment and the best in spiritual background. We are going to see why we are no longer a great nation. We came from Anglo-saxon concepts. Our background is similar to our ancestors across the water. We brought tons of immigrants for building. Many Orientals came to the United States and they are every bit as American as anyone else. We had Slavic peoples. We became an amalgamation of people. This requires something which binds these peoples together. Establishment principles can hold a people together.

Our peoples are held together by divine establishment principles. When private property becomes a thing of the past, we have lost the concept of establish. No Roman voted until he fulfilled his military service of 5 years minimum. The military is the basis for freedom. Labor unions should improve the quality of labor, not for demanding more money.

We have idiots in Congress and buffoons in the White House.

The fulness of time for the 1st advent of the Lord; and the right time. Jesus came at the right time, not during the Roman republic. No other people has been able to make a claim at 1000 years as a nation. Rome was greater while it was an empire, not while it was a republic.

There were five Julian emperors who followed Julius Cæsar, over a period of about 100 years. Then were the Flavians, then the Antonine emperors. These were provincial. It was during this period that doctrine was consolidated.

Roman Government and Culture

- A. Under Augustus, the government of the empire grew out of the genius of one man, Julius Cæsar. He developed this machinery. This would all peace, prosperity, a minimum amount of crime. Low on crime and strong on freedom. Slaves had rights before the law. There was a state religion. Power or a censor; he could appoint and degrade senators. These powers belonged to one man. Every man after that would be emperor Cæsar something. Citizens do not do well when all idiots have a say so in government.
- B. The establishment of the empire was a gradual process. We start 27 B.C. (sometimes 49, or 31 B.C. is used). Augustus was not a genius, even though Julius was. Then Tiberius took over and no end point for his rule was defined.
- C. The uncertainty of the succession of the emperor was the weakest point of this monarchy. Not hereditary or elective. There could be good or bad emperors, there was a system of government would use the best people to administer the affairs of the empire. Cæsar could rave in his palace or he could walk through the streets and be praised. Things still went on well.
- D. At home, the assembly stopped being a law-making body. They eventually faded away, as some think Congress should do.
- E. Institutions for self-governing. Rome stepped in when they strayed from these principles. A tendency toward localized government.
- F. The greatest stabilizer outside of the knights, etc.; was the army of about 400,000. You rarely saw any Roman soldiers. Only a handful needed for internal cities. Roman citizens considered this a privilege to do their duty. Some were mercenaries and after 20 years, upon discharge, they got Roman citizenship. This great discipline and amalgamation extended into the army. Tremendous discipline in the army carried Rome for many hundred years. Germans and the Bergundians being brought into the army caused the problems. The army was the source of establishment and it became the source of new citizens. All of the new citizens came from 20 years in the military. Greatest system of business occurred at this time.
- G. Social values. Veterans who became full Roman citizens settled in various colonies, like Philippi. Various troops stationed in other national places.
- H. Natural barriers on three sides and the ocean. It extended to various seas, rivers, and the Atlantic ocean. Very satisfactory boundaries.

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

The source of all of these things: "from God our Father, and the Lord Jesus Christ." The Holy Spirit is not mentioned in this salutation. He is not mentioned in compatibility consistent with His function during this dispensation. During the Church Age the entire objective of God the Holy Spirit is to glorify the Lord Jesus Christ.

Despite who Nero was, the capable administrators continued the greatness of the Roman empire. There was a new sphere of prosperity which historians do not acknowledge. All Romans in the Roman world; and these people became the area which gave Rome this

great prosperity. The Christians in the empire made all the difference. There came to exist in the Roman empire believers who were filled with all the fulness of God. Historians often said, if I were to live at any time, it would be during the Roman empire. This was an overflow of what happens when born-again believers take in Bible doctrine and the move through the stages of spiritual maturity. They had capacity for love, capacity for life, and the ability to face sufferings and any difficulty in life. They would be persecuted many times; and these persecutions purified the believers. Many of the martyrs were in reversionism. There would be freedom. Temporal blessings, like great wealth, received or acquired. Recognition in one's sphere of life. Social prosperity, business prosperity, mental prosperity, cultural prosperity, establishment prosperity, there would be leadership dynamics; blessing by association, historical impact. A.D. 96–192 is the golden period of the Roman empire.

Just after Paul wrote this great epistle, there would be a great impact on the world. Roman citizens all over, in Spain, in North African, in Palestine, and they would make an historical impact. The Romans did not have many great leaders; but they did have great citizens.

“from God our Father” – the preposition από (ἀπό) [pronounced *aw-PO*] plus the ablative of source of theos (θεός) [pronounced *theh-OSS*], and patêr (πατήρ) [pronounced *pat-AYR*] for “Father,” a descriptive genitive, and a possessive genitive plural pronoun hêmôn (ἡμῶν) [pronounced *hay-MOHN*]. The first person of the Trinity becomes the Father of all believers. The Holy Spirit is not glorified. For many of these addresses, the Holy Spirit is not mentioned. The Holy Spirit is not here to glorify Himself but the glorify the Lord Jesus Christ. Groups which glorify the Holy Spirit are mixed up and out of line.

The first Member of the Trinity becomes our father because we are in Christ and we have made adjustment to the justice of God.

The believers who reach maturity are the answer to any country and the problems the country has. People in this congregation have spoken to people in the White House, and their recommendations have always been ignored. Under the influence of liberalism today, we support scum and we give them time to develop their revolutionary tendencies.

“and the Lord Jesus Christ” – a continuation of the prepositional phrase. Kurios (κύριος) [pronounced *KOO-ree-oss*] is used in a special way. The Romans recognized this word to represent ultimate authority. The ablative of source is a reminder that all authority is vested in the Lord Jesus Christ. He controls history and is the source of our blessing.

Romans 1:7 **To all who are in Rome, dearly loved by God, privileged royalty: Grace to you and so prosperity from God our Father, and from the source of our Lord Jesus Christ.**

Paul replaced his Jewish name with a Roman name. He is as much of a Roman as they are. He is free and a Roman citizen. Paul was free not to be free. He had the highest rank in the church as an Apostle, yet was a slave of Jesus Christ.

Verses 8-10, a prayer for these Romans.

Longing to Go to Rome

Romans 1:8 **First indeed, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed in all the world.**

Verse 8 – thanksgiving. “First,” the adverb *prôtos* (πρῶτος) [pronounced *PROHT-oss*] used in the sense of an adverbial accusative, the limited function of the accusative not directly complementing the verb. In other words, it limits by indicating a fact indirectly related to the action rather than having the usual accusative concept of the object of the verb. The object of the verb directly affects the action of the verb. This is indirect, and so an adverb is used in what is called the adverbial accusative. Paul uses the word “First,” not in the sense of the greeting previously given, but now he is coming to the content of his message to the Roman church, and before he does so he says first there is prayer. He is going to express some thanksgiving for some people he has never seen. This is the way to begin his prayer.

“I thank” – present active indicative of *eucharisteô* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], an unusual word for thanksgiving which means to be thankful or to feel an obligation to thank. The latter is the meaning here. Paul is saying he has an obligation to the believers at Rome. The pictorial present tense here is used for something that is now going on, i.e. is his expression of what might be classified as doctrinal and historical thanksgiving. The active voice: Paul produces the action of the verb. Also there is the declarative indicative indicating that this is a genuine gratitude based on Bible doctrine, rather than merely perfunctory thanksgiving.

“my God” – the object of thanksgiving, the dative of indirect object *theos* (θεός) [pronounced *theh-OSS*], dative of advantage but with a possessive genitive from an intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*] it emphasizes the identity of God as the only one toward whom the believer should direct thanksgiving. All thanksgiving must be related to God. Thanksgiving must be based on knowing God through doctrine resident in the soul. Cf. Psalm 100:3, 5—“to know that Jehovah himself is God.” To “know” means Bible doctrine.

Thanksgiving goes to God. In the status of maturity, we are occupied with the gift. We may lose a gift, but we never lose the source of these gifts.

The Doctrine of Thanksgiving

1. Thanksgiving is the daily act of rendering gratitude to God. And there is no gratitude to God apart from Bible doctrine in the soul. Thanksgiving is often a public acknowledgment or celebration of worship in which the goodness and graciousness of God are extolled, 1Chronicles 16:7-36.
2. Thanksgiving is the normal mental attitude of the royal family of God, Ephesians 5:20; 1Thessalonians 5:18.
3. Thanksgiving is based on knowing God through doctrine resident in the soul, gratitude towards God comes a little bit at the time. Psalm 100:3-5.

4. Thanksgiving goes hand in hand with capacity for life.
 5. Thanksgiving is a mental attitude of love.
 6. Thanksgiving is a priestly sacrifice. It was a sacrifice in the Old Testament, it is a sacrifice for the royal priesthood of the New, Psalm 116:17; 107:22; Amos 4:5; Hebrews 13:15.
 7. Thanksgiving is a supergrace function, Colossians 3:15; 2Corinthians 4:15. Maximum ability in thanksgiving is related to the supergrace life, therefore maximum thanksgiving comes from maximum doctrine in the soul. You must have doctrine in the soul before you have the mental attitude of thanksgiving. 2Corinthians 9:10,11, related to the priestly function of giving. Personal testimonies, Daniel 2:23; Romans 1:8; 1Corinthians 1:4; Philippians 1:3; 2Timothy 1:3.
 8. Thanksgiving is motivated, therefore, by Bible doctrine resident in the soul, Colossians 2:7. You have to be taught before you overflow in thanksgiving.
 9. Believers who are positive toward doctrine motivate thanksgiving in others, 1Thessalonians 3:9.
 10. Thanksgiving is related to the function of prayer, Colossians 4:2.
 11. God is the object of thanksgiving, 2Corinthians 9:15; Revelation 7:12
- This tracks well this the Thanksgiving doctrine from NB1. Some additional points were added.

Bob commiserates with some of the strangers there. It is hard to get into these medicine bottles because 27 kids got into an aspirin bottle and ate it and died. One person is looking at his watch or having a terrible time in class, so should I let you all out early? Not now and not ever. We never play the small percentages. "Just think, when this class is over, you can leave and not come back. In fact, I will even ask you not to come back. And let me tell you something, this is a damn friendly church too."

"through Jesus Christ" is the way in which we approach God in prayer. All prayer goes through Jesus Christ—*dia* plus the genitive of *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Christos* (χριστός) [pronounced *krees-TOHSS*]. All effective prayer goes through the High Priest.

"for you all" – *peri* plus the genitive of *pás* (πάς) [pronounced *pahs*] and *su*, "for all of you." The plural pronoun refers to the Roman believers, and where thanksgiving exists there must be a reason and now Paul states that reason.

Romans 1:8a **First I thank my God through Jesus Christ for all of you [you Romans]...**

1977 Romans

Lesson #13

13 01/23/1977 Romans 1:8b–9a Roman Empire; prosperity; "God is my witness"

Roman Culture and History

- A. Good government and bad Cæsars. The system of government became so fixed in the rest of the world, that it moved along regardless of the Cæsar who was in charge. The Roman empire moved along with or without them. This means that Julius Cæsar devised a great system.
- B. There was peace and prosperity in the empire of Rome. There was a revolt in Britain, and this was little more than a frontier war. The rebellion of the Jews came at the same time. In England, in Gaul and in Palestine. 200 years of world peace, as far as they were concerned. Never before or since has there been so much freedom from war as was enjoyed at this time. The Mediterranean was a Roman sea. The golden age of humanity was the rule of the Antonines. During this time, the canon of Scripture for the New Testament was completed.
- C. There was great wealth and the growth of cities. Very beautiful markets of palaces, the footpaths became the greatest system of roads, their huts turned into palaces, and their water management... The virgin with her arms filled with wheat was indicative of great farming. When Cæsar came to power, there were no cities (in a particular area) but later 116 cities with aqueducts, schools, roads, buildings; beginning the greatness of western European civilization. The Romans were very particular about separating water from sewage. For the first time, everyone survived because they separated the water supply from sewage. Their water was probably better than in London today. They had public baths. This was the gymnasium and there were entire pools for bathing and 60,000 could be in a bath at any time. Each day the world becomes greater. Recent deserts bloom with beauty. Everywhere, there are houses, people and cities.
- D. The industry. Most of the cities depended upon agriculture. In Houston, there are 2-3 days worth of food in the city today. Alexandria, Corinth, and many other major cities with free enterprise and manufacturing. No one is idle. Money is the only god. Weaving in Sidon and the Phœnician city, they turned out the purple cloth known well among the Romans. Other places produced silk and other produced woolen products. 200+ places where oil was sold (in one city?). 75–80 million people living in small towns of 20,000 or less. It was so great, that wealth was beyond description. The baker, the mason and others might have 3 dozen slaves under them. A middle class of Romans. Eye and ear doctors and dentists. One speaks of his income as 600,000 sesterces a year. Banking, commerce, all famous.
- E. Travel and communication improved greatly. Piracy in the seas reduced; ports filled with boats and sails. An immense amount of traffic going across the Mediterranean. Also great trade with India and China crossing over the Indian Ocean. There were guidebooks about routes and there were even books on inns. Imperial couriers going up and down these roads. They would travel 100-150 miles to get messages from officials to other officials.
- F. Great foreign commerce. Products in one part of the empire being demanded by others. Women of the Swiss mountains had jewelry made from far away. Trade systems were in full sway. English and Dutch traders from America brought back furs. Toys, trinkets, wines, iron arms. East Africa and central Africa many things were brought in, including Negro slaves. Very unusual things brought in from all

over. The gold supply began to be pulled out of Rome. They had the largest known gold supply, so India and China began to demand gold. India alone drew many 2 million dollars worth of gold each year.

- G. Banking and became very important. Early Greeks buried their mother, but they were taught not to do so. They began to put their money with bankers and they received interest. Borrowed capital became quite a thing; money lending. Bank drafts, bills of exchange. A slip of paper could be a very safe way to travel. Emperor Tiberius put a huge amount of gold into their treasury and this was the gold standards that they kept on.
- H. Taxation and roads. Heavy taxation. Provinces paid a lot. Land taxes; poll taxes. Goods departing. Inheritance 5%; Egyptian grain tax. Many systems of taxes within the Roman empire. The government encouraged free enterprise to do things, like schools and hospitals. Strong government but it did not destroy people's industry.
- I. Over 4 million people outside of Italy became citizens under... Gradually, 25 million people were citizens.
- J. At the time of the writing of Romans, there was great comradery among Romans. The lowest crime rate in history. They believed in capital punishment. Decapitation for a Roman citizen; and crucifixion was used on non-Romans. Hardly any crime anywhere. No pirates. The punishment was devastating. The Mamertine jail was practically empty later. Cæsar used to fill it up with Christians before sending them out before the lions. People all over the empire were happy being Romans. A person was a Roman not because of his race but because of his citizenship and it was highly prized. East spoke Koine Greek; and the west began to take up Latin. These were equivalent languages. The Latin helps us to understand the Greek. Many people were bilingual.
- K. There was a defusion of social life. It was not centered in Rome. Her walls were no longer... The walls in other cities were considered Rome. The pulse of Roman life began to beat more strongly in other cities outside of Rome.
- L. Rome finally started to become educated. It became great by ignoring public education. Rome, Alexandria, ____, Tarsus near to those three. Cleopatra was a guest professor in Alexandria. The government gave large sums of money to these universities. The professors had great salaries, assured retirement after 20 years. Language, rhetoric, and philosophy. Music, mathematics. No military in the education; that continued with the Praetorium guard.
- M. Also grammar schools endowed by the emperors from Vespasian and further. Not universal. The instructors had great professors. Maps and facts all over the walls and those things had to be learned before the person was able to move to another room.

Review of the translation.

Romans 1:8 **First indeed, I thank my God through Jesus Christ for all of you, because your faith is being proclaimed in all the world.**

“that” – the causal conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], should be translated “because.” We are going to have an explanation for this thanksgiving.

“your faith” – the nominative singular from the noun *pistis* (πίστις) [pronounced *PIHS-tihs*], which refers to several things here. It is correctly translated “faith,” but it has meanings other than our understanding of the English word. It refers not only to the function of the faith-rest technique but it refers specifically to that portion of the function of the F/R technique—positive volition toward doctrine assimilated into the left lobe and then transferred finally to the right lobe. It means faith in relationship to the function of GAP. In other words, the Romans were learning doctrine.

“is spoken of” – present passive indicative of *katangéllō* (καταγγέλλω) [pronounced *kat-ang-GHEHL-low*] which means *to celebrate or to proclaim*. It means a fact that is well-known and recognized as commendable. It had become well-known throughout the empire that there were believers in Rome who were positive toward doctrine and were taking it in on a daily basis. The present tense is a historical present viewing a past event with the vividness of a present occurrence. The passive voice: doctrinal perception and the faith function in GAP of the Roman believers receives the action of the verb “celebration.” There is something to celebrate about when people are positive toward doctrine. That is the principle. The indicative mood is declarative, it represents the verbal idea from the viewpoint of reality and unqualified assertion of fact—“because your faith is celebrated/proclaimed.”

“throughout the whole world” – the preposition *en* (ἐν) [pronounced *en*] plus the locative of *holos* (ὅλος, η, ον) [pronounced *HOH-loss*] plus *kósmos* (κόσμος) [pronounced *KOSS-moss*]. The Roman world was the entire world.

Romans 1:8 **First, I thank my God through Jesus Christ for all of you [Romans], because your faith [doctrine] is celebrated throughout the entire world.**

Romans 1:9 **For God, whom I serve in my spirit in the gospel of His Son, is my witness how unceasingly I make mention of you,...**

Verse 9 – “For God is my witness.” The conjunctive particle *gar* is used for a continuation and a transition from thanksgiving as one part of prayer to intercession as the next part of prayer. The subject *ho theos* (θεός) [pronounced *theh-OSS*] is in the nominative, referring to God. Then the present active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. This is the present tense of duration, it denotes what has begun in the past and continues into the present time. God was always the witness with regard to any statement that Paul made that became a part of the canon. The active voice: God produced the action of the verb in observing Paul and all believers, and verifying certain facts herein stated. The indicative mood is declarative representing the verbal idea from the viewpoint of reality, and it connotes the alertness of the justice of God. In the predicate nominative we have the noun *mártus* (μάρτυς) [pronounced *MAHR-tooç*], it means a witness in a legal sense. So we have the perfect witness, for God the Father who sits in the supreme court

of heaven is the witness to the operation of every believer, whether he adjusts to the justice of God or not.

Bob goes through many languages and this word, including Sanscrit and Anglo-saxon.

The whole issue is to adjust (or not adjust) to the justice of God. The justice of God is like a funnel, and every blessing and all discipline must come own through that funnel, the funnel of the justice of God. When we believe in Jesus Christ, that is instant adjustment to the justice of God. The second adjustment if citing our sins when we commit them. How we feel is not the issue, but we simply cite the sin and it is forgiven.

When a person says, *with God as my witness*, that is dishonest for the believer who is immature. Only the mature believer can say this phrase.

“my” – genitive singular from the pronoun egô: mou (μου) [pronounced *moo*]. This indicates that God belongs to Paul as his witness, indicating the fact that God is the only one who can vindicate or justify. Only God has the right of vindication, only God is the true witness, and only God has all the facts. Principle: What people think of you doesn't mean a thing. It is what God thinks of you that counts. What God thinks depends upon doctrine resident in your soul. You adjust to the justice of God by means of the doctrine in your soul.

1977 Romans

Lesson #14

14 01/24/1977 Romans 1:9b–10a Roman Empire morals; doctrine of prayer (effectiveness)

Morals of the Roman Empire

- A. The orgies of the Roman empire are well recorded by many different historians. They might continue for a week at a time or even a month at a time. High class prostitutes might be hired. They had many things to entertain. They may start with 1000 prostitutes, but later, they might bring in elephants or alligators. The divorce rate in Rome skyrocketed. Two mistakes do not undo the first mistake. Slavery became very extensive. Gladiator sports designed to give others the thrill to watch others die on the gladiator stage. The collected dwarfs and would have them kill one another for entertainment. Then the last one standing might be killed by an elephant.
- B. This can be overemphasized; and Christians and the infiltration of Bible doctrine began to turn these things around. Certain people began to scream for a better morality. Juvinal and Tacitus, the historian. The letters of Pliny revealed that there were some high-minded people of the Roman empire. One man might complain about his unfaithful wife; and next door, the man would praise his wife. This is a quote from someone.
- C. The woman's position improved considerably. Animals were treated with more kindness. Slavery grew milder. Harsh skepticism was toned down. Doctrine began to take hold. A back to the land movement about this time. A new enthusiasm

among the citizens of Rome for military service and the concept of enlisting for the army.

- D. The women. Roman law finally came to say that the woman was equal to the man before the law. There was a time when a woman could not come to court. A higher view of marriage now. Plutarch and Seneca both talked about men being judged by the same standards as women. Equal rights before the law. Women became doctors for the first time in history. Women physicians became very outstanding at this time. One historian complains of being corrected by them.
- E. There was a principle of charity. Homes were developed for orphans. Large gifts of money was given to cities to build libraries, to repair the pavement and sewers, to provide help for the outcasts.
- F. Kindness to animals came into its own. Protest even then about hunting wild animals. Laws against wanton cruelty to animals. Better treatment of animals than people being treated today. A tombstone with a message about a dog. Another woman's verse was about a dog that she had. Crueller exceptions in the gladiator games.
- G. Slavery grew milder. Emancipation on an individual basis is the only true solution to slavery. One master freed 100,000 slaves; another freed 400,000 after 6 or 7 years of service. Slaves were given rights under the law. Some sold themselves into slavery because there were better opportunities. It was unconstitutional for Lincoln to call up volunteers to go after southern plantation owners.
- H. The sympathy and compassion of people in the empire for all races began to broaden. Philosophers began to talk about a brotherhood of all men. Marcus Areleus persecuted Christians, also made some enlightened statements.
- I. The gentler spirit of the imperial law. Same law, but it was broadened to show a more enlightened attitude. Torture use to extract confessions was removed. Better to let the guilty escape than to punish the innocent. Another saying, all men under the law are equal. Things were on the move, and doctrine was making inroads.

Romans 1:9 **For God, whom I serve in my spirit in the gospel of His Son, is my witness how unceasingly I make mention of you,...**

“whom I serve” is the dative masculine singular of the relative pronoun *hos*, whose antecedent is God the Father. This is the dative of possession. This is a Greek idiom for which there is no exact English equivalent. It is a personal interest particularized to the point of ownership. By our initial adjustment to the justice of God at the cross God the Father owns each one of us. We are in effect His slaves. Paul points out that he is in the service of the Lord, as are all members of the royal family—the present active indicative of the verb *latreuō* (λατρεύω) [pronounced *lat-RYOO-oh*], the word for service here. It is derived from a noun, *latros* (λατρος), which means wages or rewards. From this came another word into existence, *latria* (λατρία), which is a person who works for wages, a servant. Then came the verb *latreuō* (λατρεύω) [pronounced *lat-RYOO-oh*] which was used by the Greeks for service to the gods. But in the New Testament it refers to the priestly ministry of every believer.

The basic function of full-time Christian service is to take in Bible doctrine. Latreuô (λατρεύω) [pronounced *lat-RYOO-oh*] refers primarily to the believer's attitude toward Bible doctrine, his absorption and perception of doctrine, and the relationship of that to the Lord. In Philippians 3:3 is the verb latreuô (λατρεύω) [pronounced *lat-RYOO-oh*] used for maturity adjustment to the justice of God. The verb is in the present tense of duration denotes what was begun in the past, continuing into the present time. Throughout the Church Age this principle remains true. The moment the believer is born again is the moment of entering into full-time Christian service. The active voice: Paul is producing the action here as a mature believer, but all of us produce the action regardless of our status. The indicative mood is declarative for a dogmatic, unqualified assertion of fact.

“with my spirit” – remembering that the service here is primarily the perception of doctrine, it is accomplished with the spirit. This is the preposition en (ἐν) [pronounced *en*] plus the instrumental of pneuma (πνεῦμα) [pronounced *PNYOO-mah*]. This is the human spirit where doctrine is stored, where doctrine is converted from gnôsis (γνώσις) [pronounced *GNOH-sis*] to epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The function of GAP is the means of making maturity adjustment to the justice of God, and the storage of doctrine and the processing of doctrine occurs in the human spirit.

“in the gospel of his Son” refers to the function of Paul as a specific. Everyone must find their niche, and Paul found his in this sense. This is the preposition en (ἐν) [pronounced *en*] plus the instrumental of euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*]—“by means of the gospel.” There is also the genitive of reference huios (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*], referring to the Lord Jesus Christ. This is the word for a mature son, plus the genitive of relationship of the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] used to identify the Lord Jesus Christ and relate Him to God the Father who sent Him.

We receive 36 things at salvation, and those things cannot be changed, lost or improved. This is the result of an instant adjustment to the justice of God. Justice works; not man. We are not saved because of personality or good works or any other thing. Salvation precedes service.

Romans 1:9 **For the God, whom I continue to serve with my spirit by means of the gospel with reference to His Son...**

“that without ceasing” – a conjunction of comparison hôs (ὡς) [pronounced *hohç*], generally translated in this kind of condition “how.” Plus an adverb of unvarying practice, adialeiptôs (ἀδιαλείπτως) [pronounced *ad-ee-al-IPE-toce*], which means “constantly”—“how constantly.”

“I make mention” – present middle indicative of the verb poieô (ποιέω) [pronounced *poi-EH-oh*], which means to make, to do, produce; and with it the object, the accusative singular direct object mneía (μνεία) [pronounced *MNI-ah*] which means to mention. You suddenly remember someone, and you then mention them. The present tense is a historical present, it views the past event of Paul's intercessory prayers for the Romans

with the vividness of a present occurrence. He remembers them even though he doesn't know them. Their fame has gone before them, their attitude toward doctrine has become well known, they are in one of the most difficult places to live as unto the Lord, and Paul remembers them whenever he starts to pray. He is forced to remember them because of their dynamic attitude toward doctrine. The middle voice is an indirect middle which emphasizes Paul as a mature believer producing the action of the verb, rather than participating in the results. The declarative mood views the action of the verb from the viewpoint of reality.

Doctrine is going to change the Roman Empire. God must honor His Word. This does not preclude works.

These Romans are on the right track; and Paul prays for them. Doctrine can stop communism; doctrine changes people.

Thieme is reading a book, "How to live with a bitch." This book can still be found for about \$50 on Amazon. Bob has skimmed it and has found some very quotable things. It is possible to live with a woman all your life. Everyone gets worked up and they want to do something great for God. You do not start a bombing mission until you are briefed. The Ploesti bombing mission. They had National Geographic magazine maps and that is what they handed out.

In the divine plan, you need to be briefed. The briefing comes from Bible doctrine in the soul.

"of you" – he prays for them because they are on the right track. It is easy to get off the track. This is the objective genitive plural from the personal pronoun *su*, referring to all of these believers living in Rome. The historical present is always translated as a past tense in compatibility with Greek usage. Note that Paul makes intercession for believers whom he has never seen.

Romans 1:9 **For the God, Whom I continue to serve in my spirit in the gospel of His Son, is my witness how constantly (unceasingly) I make mention of you,...**

The words "in prayer" could be added because that is what is coming up next. This is where the verse actually stops, the next verse starting, "always in my prayers." The verse is apparently divided up differently in different manuscripts.

Romans 1:10 **...always upon my prayers imploring, if perhaps now at last by the will of God I will make a prosperous journey to come to you.**

Verse 10 – "Always in my prayers." The adverb *pántote* (πάντοτε) [pronounced *PAHN-toht-eh*] which means "always," it indicates something about all, and about prayer. First of all he uses prayer for what it is, one of the greatest weapons that God ever put in our hands, which when used properly has fantastic power. Used improperly it has no power at all. It all depends on whether the believer knows the weapon or not. Then this verse tells us that

Paul is consistent and stable. He prayed for them once and kept on praying for them. Stability comes through maximum doctrine resident in the soul, maximum adjustment to the justice through the daily function of GAP. With this is a preposition, *epí* (ἐπί) [pronounced *eh-PEE*], plus the genitive of *proseuchê* (προσευχή) [pronounced *pros-yoo-KHAY*] for “prayer.”^[12]

Paul had a very effective prayer life because he had doctrine in his soul. You use prayer effectively when you know it.

There are apparently 3 or so doctrines of prayer in NB1. Bob’s teaching lines up with the first one of that group. The last point was expanded by Bob so it was taken from one of the other doctrines on prayer.

The Doctrine of Prayer

1. There are three categories of prayer received by God the Father:
 - a. Prayer from the high priest. The royal high priest is Jesus Christ, and right now at the right hand of the Father he offers prayer - Hebrews 7:25.
 - b. Prayer is from God the Holy Spirit. This is the age of the royal priesthood, the royal family. We are members of the body of Christ, Christ is royalty, we are one with Him, we are royalty spiritually. Therefore God the Holy Spirit does something in this dispensation He has never done before and will never do again, He offers prayer on our behalf. Romans 8:26,27.
 - c. Prayers from the royal family of God.
2. Prayer approach for the royal priesthood.
 - a. All prayer is addressed to the Father; no Dear Jesus or O Holy Ghost - Matthew 6:9; Ephesians 3:14; 1Peter 1:17.
 - b. The channel of approach is through the High Priest - John 14:13,14. You do not have to put *in Christ’s name* at the end of the prayer. You do not have to state the fact in order to make the prayer effective.
 - c. The power of approach is the filling of the Holy Spirit - Ephesians 6:18.
3. Extrapolation of prayer promises. Ask in faith. Prayer is related to the faith-rest technique - Matthew 18:19; 21:22; Mark 11:24. Prayer promises are to give you confidence as you approach the Father in the name of the Son in the power of the Spirit. OT promises - Psalm 116:1,2; Isaiah 65:24; Jeremiah 33:3. NT promises - Matthew 7:7,8; John 14:13,14; 15:7; Ephesians 6:18; Philippians 4:6; 1Thessalonians 5:17; Hebrews 4:16.
 - a. Women in Wheaton college who prayed with a friend that she might get this guy to marry her.
 - b. God is not a genie granting prayers Tuesdays and Thursdays.
4. There are eight basic principles of prayer.
 - a. Prayer effectiveness depends on the consistent function of GAP and resultant Bible doctrine in the soul. John 15:7; Ephesians 3:16-19.
 - b. Prayer is an extension of the faith-rest technique. It is actually a faith-rest exhale toward God - you inhale doctrine and exhale prayer Matthew 21:22.

- c. Prayer demands cognizance of the will of God and therefore demands maximum doctrine in the soul through GAP - 1John 5:14. Do not pray for things where God has said *no*.
 - d. Generally prayer must be offered in the spiritual status of the filling of the Spirit - Ephesians 6:18. The exception is a rebound prayer for a carnal believer or a repentance prayer for a reversionist.
 - e. Mental attitude sins result from both carnality and reversionism and these destroy the effectiveness of prayer - Psalm 66:18.
 - f. Efficacious prayer exists to the extent that the believer is grace oriented. Therefore the believer begins to be effective when he begins the construction of the edification complex structure
 - g. The eternal decrees took cognizance of all effective prayer in time. Jeremiah 33:3 God has answered our prayers in eternity past. There are answers in the divine decrees waiting for you to offer up the prayer.
 - h. Prayer effectiveness reaches its zenith at the time of supergrace status - Psalm 116:1,2.
 - i. Prayers are not a vehicle for us to get back at other believers. Imprecation prayers are just no good.
5. The agenda for private prayer. Confession of sin or rebound - 1John 1:9; 1Corinthians 11:31; Thanksgiving - Ephesians 5:20; 1Thessalonians 5:18; Intercession - Ephesians 6:18; Petition - Hebrews 4:16.
 6. There are some people who can pray 7 or 8 hours a day, those whose prayer life is effective. This is a gift that some have.
 7. Sometimes it is not good to share your personal things for other to pray for; as sometimes, that becomes fodder for gossip.
 8. The doctrine of intercession.
 - a. The dynamics of intercessory prayer is taught in passages like 1Kings 18:42-46, the principle being found in James 5:16-18.
 - b. The power of prevailing prayer - Acts 12.
 - c. The prayer for the unbeliever - Romans 10:1. (You cannot pray for something that will coerce their volition, so you pray that the gospel message will be made clear to them, will be revealed to them)
 - d. Prayer for an unknown believer - Colossians 1:3-11.
 - e. Prayer for the known believer - Ephesians 1:15-23.
 - f. The Lord's prayer - John 17.
 9. There are four categories for petition in prayer. Petition-desire
 - a. Positive-negative (Each petition is divided into two parts, the petition which is what you actually say; the desire, which is what you really want) in which the petition is answered with a positive but the desire behind the petition is not answered - 1Samuel 8:5-9; 8:19,20. The Jews asked for a king so that they could be like other nations, and God gave them a king - Saul - but they weren't like other nations, they had more trouble than all the others.

- b. The negative-positive, where the petition is not answered but the desire is - Genesis 17:18; 18:23-33; 2Corinthians 12:7-10. This is where God says no to the petition but He gives you the desire behind it.
 - c. Positive-positive, the ideal prayer, where the petition is answered and the desire is also answered - 1Kings 18:36,37; Judges 16:28; Luke 23:42,43; John 11:41,42,45.
 - d. Negative-negative, the worst prayer of all where neither the petition nor the desire is answered.
10. Nine reasons for negative-negative - why prayer is not answered.
- a. Carnality or reversionism or both causes failure to be filled with the Spirit. Failure to be filled with the Spirit means failure in prayer - Ephesians 6:18.
 - b. Mental attitude sins caused by either carnality or reversionism hinder prayer - Psalm 66:18.
 - c. The specific Satanic sin of pride and resultant self-righteousness. This is not just the mental attitude sin but what comes from it. Job 35:12,13 says this person is dead when it comes to prayer.
 - d. Lust type selfishness - James 4:2-4.
 - e. The malfunction of faith-rest - Mark 11:24. This means negative volition, toward doctrine, one of the maladies of reversionism.
 - f. A general lack of obedience or a lack of subordination to divinely constituted authority - 1John 3:22.
 - g. Insubordination to the known will of God - 1John 5:14.
 - h. Malfunction of marriage. Lack of domestic tranquillity - 1Peter 3:7.
 - i. Reversionistic lack of compassion and grace orientation. If you are legalistic your prayer life is ineffective. Proverbs 21:13.
11. The principle of grace in prayer.
- a. The scripture tells us that grace is a principle in prayer - Hebrews 4:16; 1Peter 1:7.
 - b. Prayer is the privilege of the royal priesthood, and since grace is the basis of prayer no believer can come to God in prayer and expect to be heard on the basis of his human merit, ability, or any other human success story.
 - c. In other words, every believer approaches God on the basis of the merits of Jesus Christ. The Father has already been propitiated with Christ and since He is no respecter of persons as far as we are concerned He accepts and hears our prayer on the basis of the fact that we are in Christ. In other words, God doesn't answer prayer because I'm good, because I'm benevolent, because I'm sincere, etc. God hears and answers prayer on the basis of who and what Christ is.

“Sincerity does not mean a thing. You can smile until your teeth get sunburned.”

Sincerity is a trap for Christians.

15 01/25/1977 Romans 1:10b–11a "God willing"; documentation of the reversionism of Paul; enthusiasm

J. Robert Sachel writing an article for the Washington Post. Recovering of the floundering world economy is dependent upon the domestic policies of the United States.

The Greek in the book of Romans is extremely difficult. A tremendous amount of idiom. Over 15 hapax legomenas in this first chapter.

Bob never complains about the difficulty of a passage, because that is his responsibility to dig out the truth.

Corrected translation thus far.

Romans 1:10 ...always upon my prayers imploring, if perhaps now at last by the will of God I will make a prosperous journey to come to you.

“making request” – present middle participle from the verb *deomai* (δέομαι) [pronounced *DEH-om-ahee*]. The original significance of this word is to lack, to be in need of. In other words, to be short of something, to be aware of the fact that you had a need and to seek implementation. In the Koine Greek of the New Testament, however, *deomai* (δέομαι) [pronounced *DEH-om-ahee*] finally change a little and advanced to mean to ask, to seek; not only recognizing the need but looking for the solution. When used for requests to God it refers to petition. The present tense is a tendencial present for a petition which is purposed, though it has not yet taken place. The middle voice is the direct middle describing the agent as participating in the results of the action. Therefore the subject acts with a view toward participating in the outcome. Paul is very definitely related to the Romans in this prayer. The participle is a temporal participle and it should be translated “Always in my prayers when offering a petition.”

“if by any means” – we have a conditional particle, *ei* (εἰ) [pronounced *ī*], which introduces a first class condition. Also an enclitic particle, *-pōs* (-πώς) [pronounced *poce*], which means “somehow”—“if somehow.”

“now at length” – an adverb of time, *êdê* (ἤδη) [pronounced *AY-day*], plus an enclitic particle of time, *poté* (ποτέ) [pronounced *poht-EH*], “at last.” Paul is looking forward to an event with anticipation of great blessing. These four particles together indicate some excitement on Paul’s part; anticipation. Looking forward to an event. **If somehow, now at last...**

“I might have a prosperous journey” – future passive indicative from the compound verb, *euodoō* (εὐοδῶ) [pronounced *you-oh-DOH-oh*] [*eû* (εὐ) [pronounced *yoo*] = good or prosperous; *hodos* (ὁδός, οὐ, ἦ) [pronounced *ho-DOSS*] = road], and it means to get along well, to prosper, to succeed. The verb is derived from an adjective, *euodos*, which means

easy to travel. The passive voice plus the infinitive suggests the translation “I will succeed.” Paul is anticipating success. This is a gnomic future tense, a statement of fact or performance which may be rightfully expected under normal conditions—divine guidance.

“by the will of God” – he wants the Romans to know that when he gets to Rome it is because God wants him to be there, and he is there to give them doctrine. [Paul’s reversionism began right here.^[13]

We do not add, *God willing* to everything that they say. Obviously, things must be within God’s will. These phrases are a facade of meaningless language.

Here is the statement that it was the will of God for him to come to Rome, but he turned around and went the other way] This is en (ἐν) [pronounced *en*] plus the instrumental of thelêma (θέλημα) [pronounced *THEHL-ay-mah*], “by the will.” Then comes a possessive genitive from theos (θεός) [pronounced *theh-OSS*]—“of the God.” Note that the absence of the definite article in the Greek calls special attention to the noun—anartharous construction. But we have a definite article here—*tou theou* in the genitive case. The definite article plus the proper noun indicates someone well-known to the readers. The implication is that when you get into the book of Romans you know something about God.

Paul’s teaching here puts to shame many commentators.

Principle: When God becomes familiar to you personally then you become familiar with His plan. You read yourself into His plan and therefore there is nothing in history that can disturb you. And there should be nothing in your life that can disturb you because you know God personally.

This is a first class condition indicating Paul’s awareness of God’s will to go to Rome. Instead, Paul in emotional revolt will go in the opposite direction.

“to come unto you” – aorist active infinitive of the verb érchomai (ἐρχομαι) [pronounced *AIR-khoh-my*], the verb to come. The aorist tense is a gnomic aorist which is for a generally accepted fact regarded as the will of God. The aorist is used as though it were an actual occurrence. The Greek idiom calls for an English present in a correct translation. The active voice: Paul produces the action of the verb. The infinitive is intended result, not actual, in which the result indicated is fulfilling a deliberate aim or purpose, a part of the will of God. Hence, we have a blending of purpose and result; “unto you” – *prós* (πρός) [pronounced *pross*] plus the accusative plural of the personal pronoun *su*—“face to face with all of you.”

Romans 1:10 **Always in my prayers when offering a petition, that if somehow now at last I will succeed by the will of God in coming face to face with all of you.**

Paul was tried 3x in Jerusalem, by Felix, by Festus and then by Agrippa. He got three raw deals in three trials, and he appeals to Cæsar. Once you utter those words, only Cæsar has jurisdiction. He was therefore transported to Rome. Paul was in Rome when he wrote

the prison epistles (A.D. 61–62). He is in supergrace A and B in Rome; and ultra super grace when he writes to Timothy. When imprisoned, he wrote Ephesians, one of the greatest epistles.

The eighth and final point in the introduction. Paul's traveling motives. We learn his motivation. All of these things are involved.

Some people ask for the will of God in order to get out of something. Can I divorce my wife (husband)? When Bob taught RM/RW. He communicates this doctrine well done. Some women, a flea-brained flibbity gibbet. I am not married to my right man, therefore I can divorce him and find my right man. The man who got out of this deal—it was not his fault—he is blessed today like nobody's business.

Paul's traveling motivation. That he *longs to see the Romans*; he is enthusiastic about meeting people that he does not know. He is enthusiastic about God. That is legitimate.

Romans 1:11 **For I long to see you, that I may impart some spiritual gift to you, to your strengthening,...**

Verse 11 – “For” is the explanatory conjunctive particle *gar* which provides an additional explanation for Paul's desire to come to Rome.

“I long” – present active indicative from the verb *epipothēō* (ἐπιποθέω) [pronounced *ep-ee-poth-EH-oh*] [*epí* (ἐπί) [pronounced *eh-PEE*] = beside; *potheō* = to desire], to desire beside or to have a yearning or extremely strong desire. A desire which includes stimulation of the right lobe and the response of the emotion. The present tense is a descriptive present, it indicates what is now going on at the time that Paul writes. The active voice: Paul produces the action of the verb through the ministry of God the Holy Spirit. The indicative mood is declarative for historical reality. With this is an aorist active infinitive of the verb *eidō* (εἶδω) [pronounced *ī-doh*], meaning to see. This is a constative aorist, it gathers into one entirety Paul's enthusiasm. The active voice: Paul produces the enthusiasm because he has great capacity for life. This is also the infinitive of purpose: Paul hasn't done this yet; he wants to see Rome. Then we have the accusative plural direct object from the personal pronoun *su*, referring to the Romans.

A place to go, people to meet, and something to do—that is the enthusiasm of life.

1977 Romans

Lesson #16

16 01/26/1977 Romans 1:11b–12 "Sharing"; exploitation of spiritual gifts; pastor–teacher encouraged to study by positive volition

Russia is able to launch an attack which would wipe out NATO. US strategic response functions need to be revised. The Soviets have a quantum jump in fire power. Soviet is updating; and NATO has outdated equipment.

Romans 1:11 For I long to see you, that I may impart some spiritual gift to you, to your strengthening,...

“that” – the conjunction hina (ἵνα) [pronounced *HEE-na*] indicates the purpose clause; the aorist active subjunctive of the verb metadidōmi (μεταδίδωμι) [pronounced *met-ad-IHD-oh-mee*] [meta = with; didōmi (δίδωμι) [pronounced *dihd-OH-mee*] = give] which means to share with. However, it doesn't mean to share his experiences, it means to communicate Bible doctrine. This is not “sharing” which emphasizes the dominance of emotion in the spiritual life, and we know that is not correct. The aorist tense is a constative aorist, it contemplates Paul's teaching of doctrine in its entirety but emphasizes it in the direction now of the Roman believers. The active voice: Paul produces the action of the verb. The subjunctive mood is both potential and indicates a purpose clause. There is a future reference here also and it is qualified by the element of contingency. He knows that it is God's will for him to come but the exact time is unknown.

There is also a verbal noun, charisma (χάρισμα) [pronounced *KHAHR-ees-mah*], the word for spiritual gifts. It means something which is freely and graciously given, and it is a reference to the gift of communication, the gift of teaching, which Paul possessed as an apostle. It was graciously bestowed by the Holy Spirit at the point of Paul's salvation on the Damascus road. (It is absolutely no good without training and preparation) We do not need more pastors today, we need simply prepared pastors who have had the training and the discipline academically and in every other way so that the gift can be properly utilized. No one ever exploited the teaching gift as did the apostle Paul. His exploitation included his constant intake of doctrine, his refusal to be detracted from doctrine and therefore his perpetuation of grace orientation in his life. Paul says, “That I may impart you some spiritual gift.” But that isn't quite what he said. He is not imparting a spiritual gift (only the Holy Spirit can do that), he is sharing his spiritual gift with them, which means a teaching ministry.

Paul was famous for many things, like his persecution of the church. He needed to be prepared. Christian colleges are generally hotheads of legalism today. Paul went away into the desert of Arabia, three years of intense study.

It is not necessary for a pastor teacher to become involved with people or with fellowship. A pastor teacher must cater to Bible doctrine, not to people. Basically, a pastor is a student all of his life. Bob takes an exam every day that he teaches.

All of the Apostles had this same thing, charisma (χάρισμα) [pronounced *KHAHR-ees-mah*]. Paul exploited his spiritual gift of teaching more than any other of the Apostles. Having a spiritual gift does to mean that you are some great person or that you will do great things for God. Hard word exploits the genius of man.

Current culture discourages the use of genius.

Most politicians are not very bright. If they were too bright, they could not live with themselves. The news media is trying to run the country; they want everyone to fit in their place. The News media plays the less than 1%. They have no morality; only reversionism.

Paul is not distributing spiritual gifts; he is sharing his spiritual gift with others (his gift of teaching).

Along with charisma (χάρισμα) [pronounced *KHAHR-ees-mah*] is also an accusative neuter singular from the adjective pneumatikos (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] which means “pertaining to the spirit.” This is where we get the word “spiritual.” Both the adjective pneumatikos (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] and the noun charisma (χάρισμα) [pronounced *KHAHR-ees-mah*] are called the adverbial accusative of manner. Sometimes, as here, the accusative does not directly complement the verb but it qualifies it in an indirect way. The verb is metadidōmi (μεταδίδωμι) [pronounced *met-ad-IHD-oh-mee*] which means to share with. Paul will share something important by means of his spiritual gift. The dative plural indirect object from su—“you,” which means the Romans are going to be the object of it. What Paul has to share relates to adjustment to the justice of God, the true concept of justification.

“to the end ye may be established” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative of the definite article with an aorist passive articular infinitive. The verb in the infinitive is stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*]. The aorist passive infinitive means to strengthen or to stabilize. Stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*] was first used by Homer, so it is a very old verb going back to the ninth century BC. Homer used this verb in the aorist and in the pluperfect meaning to make fast. Finally, after Homer’s time it came to mean to support or to fix something so that it stands upright and is immovable. The passive voice: means to be established or stabilized. The aorist tense is culminative, it views the daily function of GAP in its entirety but it emphasizes the existing results of mature adjustment to the justice of God, cracking the maturity barrier. The passive voice: the believer receives maturity adjustment to the justice of God through his consistent positive volition toward the teaching of Bible doctrine. The infinitive is an intended result in which the result is indicated as fulfilling an objective in the soul of Paul. His objective is to communicate doctrine. The infinitive of intended result blends purpose and result.

Paul’s fundamental movement was towards wherever there was positive volition. However, he violated this principle by going to Jerusalem. Within 6 months after writing this, he will go to where people are negative towards the teaching of the Word of God.

The accusative plural from the pronoun su has the Romans in view. In writing it down it has all generations of believers in view, since it is a part of the Word of God. This is an accusative of general reference in which the accusative acts as the subject of the infinitive. Actually it is not a subject but it describes the persons connected with the infinitive, and therefore it is simplified by saying the accusative becomes the subject of the infinitive.

Romans 1:11 For I am longing to see you, that I may share with you something of importance from my spiritual gift, with the result that you might be stabilized.

Principle: God raises up pastors and teachers to study and to teach wherever there is positive volition in the land. In the United States, there are people who want Bible doctrine. Nationally, this is the only thing which is encouraging in our country. Bob is finding positive volition all over the United States. Many of you have arrived here, still hungry for dinner, as you have not had time to have yours yet. People have come to Berachah Church from California, Oregon, from Arizona, from the middle west. A lot of people have come from Kansas. A great many people have come to Berachah, setting their old lives behind.

The church at Rome was lacking consistent doctrinal teaching. They needed someone who was prepared to do this. This motive of Paul actually saved the Roman empire. They had 300 more years of doctrine, thanks to Bible doctrine.

Maybe 20 years after his death, and the greatest period of human history took place in the Roman Empire. *Have doctrine will travel.* His exception was reversionism when he was in Jerusalem.

Romans 1:12 ...and, that is, to be encouraged together among you through the faith among one another, both of you and of me.

Verse 12 – “That is.” *Touto de estin* is an idiom which begins this verse. The nominative neuter singular from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*] [touto]. This is called an immediate demonstrative. There is another word, *ekeinos* (ἐκεῖνος) [pronounced *ehk-Ī-noss*], which is a distant demonstrative. We have the near demonstrative here. Whenever the near demonstrative occurs it always refers to something that is extremely important and separates it off into a category. Here is something near at hand, like Paul teaching doctrine to the Romans. With this is the adversative particle *de*, it emphasizes the contrast between Paul’s spiritual gift and the gift of the Roman believers unexploited because of lack of doctrine. Principle: No spiritual gift can be exploited without doctrine.

The Romans have spiritual gifts, and once these gifts are useable and begin to function Paul will be comforted. A pastor can only find comfort where there is exploitation of the spiritual gifts in the congregation. In other words, a pastor’s comfort comes from the positive and continual response to the teaching of the Word.

The words “That is” does not mean “that is.” It is literally, “But this is.” But that isn’t what it means, it is an idiom. The verb to be is the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] (*estin*). The idiom is used to add an additional objective, not to back off. To translate it literally it means that Paul is backing off and diluting his previous statement—he has something to give them, they have nothing to give him. He is not backing off, he is adding to his previous statement. The dogmatism of the previous statement stands. This idiom should be translated, “But this must be added.”

The aorist passive infinitive from the compound verb *sumparakalēō* (συνπαρακαλέω) [pronounced *soom-par-ak-al-EH-oh*] [*sum* is the preposition *sun* (σύν) [pronounced *soon*] = together with; *parakalēō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] = to call for]

means to invite, to persuade, to comfort. In the passive voice it means to receive encouragement. Paul is going to be encouraged by having a positive congregation. The aorist is a constative aorist, it contemplates Paul's ministry of teaching doctrine in its entirety. Paul is mutually encouraged as the Romans begin to gain spiritual momentum from his teaching and advance to spiritual maturity. This advance is maximum adjustment to the justice of God. The passive voice: Paul who is constantly teaching receives encouragement to continue teaching by the advance of the Roman believers. The infinitive has not occurred yet, so it is an infinitive of intended result, it fulfills a deliberate objective of doctrinal teaching which results in maximum adjustment to the justice of God.

Bob has also been encouraged to study longer hours and to go into more detail.

With this is a prepositional phrase, en (ἐν) [pronounced *en*] plus the instrumental plural of su. We are in the introduction of this epistle. It is a very personal type of introduction from which comes personal principles. Here is a principle of relationship between a pastor and his congregation. The pastor must be faithful in studying and in teaching. The congregation must be faithful in listening. As the congregation begins to listen and to put it together it becomes an encouragement to the pastor to do an even more detailed job, and to get deeper and deeper into a passage. "But this must be added to the purpose, to receive encouragement together with you."

By the way, there is no teaching of the Word of God for any function outside of the local church. There is no authorization for anything outside the local church. When local churches become apostate other local churches are formed. God doesn't give any spiritual gift for anything outside of the local church. Everything that functions outside of the local church is dead.

Bob has thousands of hours of previously taught material which is no longer available. He would be embarrassed for any of us to hear what he did in Romans previously. Bob has been encouraged to dig deeper and deeper into these passages.

"by mutual faith both of you" – the preposition dia plus the genitive of pistis (πίστις) [pronounced *PIHS-tihs*]; "of you" – possessive genitive plural from the pronoun su, referring to the Romans; the possessive genitive singular from the pronoun egó (ἐγώ) [pronounced *ehg-OH*], referring to Paul; en (ἐν) [pronounced *en*] plus the locative plural of the reciprocal pronoun allêlôn (ἀλλήλων) [pronounced *al-LAY-lohn*].

This is a conglomeration of pronouns and infinitives.

Everything that takes place outside of the local church is dead (at least with regards to the teaching of Bible doctrine and spiritual growth).

Translation: "But added to this, to receive encouragement together with you through [the] doctrine [pistis (πίστις) [pronounced *PIHS-tihs*] = doctrine here. The definite article specifies the means of advance] in each other, yours and mine."

Romans 1:12 **But added to this, to receive encouragement together with you through [the] doctrine in each other, yours and mine.**

Paul has doctrine, but he is going to pass it on to them. The doctrine in them is Paul's encouragement to teach more and more.

1977 Romans

Lesson #17

17 01/27/1977 Romans 1:13 Negro culture; transitional doctrines; doctrine of divine guidance

92% of the chrome is found in Rhodesia. Right now, there is a movement to put Rhodesia under the control of Russia.

Roots in on television now. This is the liberals trying to assuage their personal guilt complex. They despise discipline and training. This problem is not being created by the old time southerner. The Yankees has all kinds of liberal ideas, and now they want our natural gas.

Blacks have been exploited by Russia; but you should see how they are treated by the communists. They are used and destroyed. Russian submarines are in every ocean including in our own gulf.

Romans 1:13 **Now I do not want you to be ignorant, brothers, that many times I purposed to come to you, and was hindered until the present, that I might have some fruit among you also, even as among the other Gentiles.**

Verse 13 – “Now I would not have you ignorant.” This begins with the negative *ouk* (οὐκ) [pronounced *ook*] expresses a strong negative desire on the part of the apostle; plus the present active indicative *thélô* (θέλω) [pronounced *THEH-loh*] which means to be ready, to be inclined; in fact *thélô* (θέλω) [pronounced *THEH-loh*] connotes both agreement and compulsion. Paul used *thélô* (θέλω) [pronounced *THEH-loh*] to emphasize an important doctrine. Hence, *thélô* (θέλω) [pronounced *THEH-loh*] is the Pauline formula used in personal statements in relationship to his congregation. Anyone to whom Paul spoke became his congregation immediately. So it refers to Paul's apostolic volition in teaching doctrine to the royal family of God, just as he is teaching us through this passage. It denotes Paul's authoritative function as a teacher of Bible doctrine.

The present tense of *thélô* (θέλω) [pronounced *THEH-loh*] is really a perfective present which denotes continuation of existing results. It refers to a fact which has come to be in the past but is emphasized as a present reality. The active voice: Paul as a doctrinal teacher produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality. The transitional particle *de*, without any contrast intended here, comes to mean “I do not wish, however.” Plus the accusative plural direct object from the personal pronoun *su*, and the present active infinitive of the verb *agnoeô* (ἀγνοέω) [pronounced *ag-noh-EH-oh*], used for all nuances of the Greek concept of

knowledge connoting not to know. It denotes both being mistaken and being in error or erroneous ignorance. This is the thinking of liberals; they are wrong, they are mistaken; they are in error. The active voice: the Roman believer produces the action, or represents the state expressed by the verbal idea. The infinitive is an actual result which follows the nature of the case. While the Romans had demonstrated a great interest in doctrine and their faith has been famous, they had very definite gaps.

Ignorance inevitably results in being in error in thinking. Ignorance is no excuse, says agnoeô (ἀγνοέω) [pronounced *ag-noh-EH-oh*]. When a person is ignorant his thinking is erroneous, mistaken. The Bible makes it very clear that ignorance is lack of virtue where doctrine is concerned. The greatest issue isn't morality, the greatest issue is virtue versus non-virtue. The virtue is cognizance of doctrine and lack of virtue is ignorance of doctrine. As far as God is concerned there is no virtue in ignorance, and furthermore there is no excuse for ignorance.

The problem with the Roman is, they lack some fundamental doctrines. They don't quite get them. Because of this lack, they are in terrible spiritual shape. For one thing, the Romans are terrible gossips. Some people who are called historians are really gossips. They are very ignorant of the implications of these things. They had some basic doctrine and they had some higher echelon doctrine, but they were unable to tie them together with mid-level doctrine. Emotion is great in life, but this is not to make decisions for us. Our love for God is not emotional; it is doctrinal based upon what we know. And God's love has no emotion (only as an anthropathism is there any emotion in God's love). Romans is very important to us.

Transitional Doctrines Principles

1. Ignorance of transitional doctrines is the primary problem of the Roman church.
2. Transitional doctrine is the link between basic and advanced doctrine.
3. The Roman believers have instantly adjusted to the justice of God at salvation but they have failed to understand the grace mechanics behind salvation. (One of the great blackouts of believers today is to be saved and not understand the mechanics) This is something that comes later. No one fully understands the mechanics of the gospel and all that God did to save us. We learn this through Bible teaching.
4. Therefore the Roman believers are ignorant of everything from reversionism to justification, from the baptism of the Spirit to the dispensation of Israel.
5. Ignorance of transitional doctrine results in lack of spiritual common sense and failure to function under the principles of grace in the daily life of phase two.
6. Furthermore the Roman believers had misjudged Paul and had misconstrued his traveling motivation.
7. Furthermore the Roman believers are hypersensitive about Paul's lack of attention and the fact that Paul had not come personally to Rome.

Claudius stupidly expelled the Jews from Rome and few years later and there was no one there to explain to him their importance. There are 3 chapters in the book of Romans all about the Jews.

“that oftentimes I purposed to come unto you” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], which is used for verbs of statement of policy. Sometimes this is a causal conjunction. Here, however, it is used for a statement of policy or a transmission of motivation. It is time they understood Paul’s policy as an apostle. The adverb of the frequency of time *pollakis* (πολλάκις) [pronounced *pohl-LAHK-iss*] is used here to indicate it is Paul’s desire, and has been for a long time, to visit them. The aorist middle indicative of the verb *protithemai* (προτίθεμαι) [pronounced *proht-ITH-ehm-ahée*], which means to plan, to purpose, or to intend. The aorist tense is a constative aorist referring to a momentary action. There were moments when Paul could hardly keep from going to Rome, and then something would come up. The middle voice describes the subject as participating in the results of the action. This is a direct middle which refers the results of the action directly to the apostle Paul with reflexive force. It should be translated, “that frequently I intended.”

Then the aorist active infinitive of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] to state his policy. The aorist tense is a dramatic aorist, it states a present reality with the certitude of a past event. It is an idiom in the Greek and is a device for emphasis. It states something on the point of being accomplished. He is about to come, and the only thing that hindered him was his reversionism but he wound up there after much suffering. The active voice: Paul intends to produce the action of the verb. The infinitive is intended result, when the result is indicated as fulfilling a deliberate objective. It blends purpose and result. And then the prepositional phrase, *prós* (πρός) [pronounced *pross*] plus the accusative of *su*—“to come face to face with you.” This phrase expresses Paul’s purpose to provide face to face teaching of Bible doctrine, and this objective was frustrated by his own emotional distraction by which he went in the direction of Jerusalem, entered into the stages of reversionism, suffered terrible divine discipline, eventually recovered, and came to Rome after all.

“but was let hitherto” – the adversative *kai* which sets up a contrast between his desire and what happened. It is followed by the aorist passive indicative of *kôluô* (κωλύω) [pronounced *koh-LOO-oh*], which means to hinder, prevent, forbid. This is a dramatic aorist tense with the passive voice—Paul receiving the action. The declarative mood is indicative for the historical reality of the situation—“but was forbidden.”

Then an improper preposition from the Attic Greek which is used as a conjunction—*achri/achris* (ἄχρι/ἄχρις) [pronounced *AHKH-ree/AHKH-rece*], and with it the adverb of time *deûro* (δεῦρο) [pronounced *DYOO-roe*], translated “until now.” The improper preposition takes the genitive case which accounts for the definite article in the genitive as a part of the idiom, and all of this together is translated, “but was forbidden until now.”

“that I might have some fruit among you also” – the conjunction *hina* (ἵνα) [pronounced *HEE-na*] introducing a final clause denoting purpose, objective, goal. With it is the aorist

active subjunctive of echô (ἔχω) [pronounced *EKKH-oh*—“I might have.” The aorist is ingressive, it contemplates the action at the beginning. We might say, “that I might begin to have.” The active voice: Paul produces the action through the teaching of doctrine. The subjunctive mood is a part of the purpose clause, and it is also potential. It is the subjunctive of obligation. It implies a future reference and is qualified by the element of contingency which we recognize historically today as being reversionism which was inserted before Paul would get there. In the meantime the book of Romans takes up the slack fully where Paul’s absence had been noted.

The accusative masculine singular of the indefinite pronoun tis (τις) [pronounced *tihç*] represents a category, and an accusative masculine singular from karpos (καρπός) [pronounced *kahr-POSS*] means production to us, production which comes from teaching doctrine. Without the teaching of doctrine there is no production, no spiritual acceleration, spiritual momentum; “among you” – en (ἐν) [pronounced *en*] plus su.

God’s Timing and the Romans

1. God’s timing is perfect. Until now the Roman believers were not even ready for Paul’s ministry, though they didn’t know it.
2. Rome is now open to Paul’s teaching. Up until now it had not been.
3. This Roman epistle was to be an introduction to Paul’s teaching in Rome, and was to be the transition doctrine and experiential application necessary for acceleration past the maturity barrier.
4. While Rome is now open Jerusalem is closed.
5. Shortly after writing this letter Paul must decide between Rome and Jerusalem, between doctrine and emotion.
6. It was Paul’s erroneous decision to go to Jerusalem which resulted in his reversionism.
7. When you have a choice to make between doctrine and how you feel, never go by how you feel.
8. Note the interplay between Paul’s free will, Paul’s poor choice and what is happening in Rome. The book of Romans is the result Paul choosing to go to Jerusalem.

“even as among other Gentiles” – the adverb of comparison kathôs (καθώς) [pronounced *kahth-OCE*] means “just as”; the adjunctive use of kai is translated “also”; the preposition en (ἐν) [pronounced *en*] with the locative plural of the definite article and the adjective loipoi (λοιποί) [pronounced *loy-POY*—“among other Gentiles also.” The locative plural for Gentiles is ethnos (ἔθνος, οὗς, τό) [pronounced *EHTH-noss*].

Romans 1:13 **Moreover I do not wish you to be ignorant, brethren, as frequently I intended to come face to face with you, (but was forbidden until now), that I might have some production among you, as also among other Gentiles.**

Principles of the Priest Nation

1. Only God knows the open and the closed doors. Therefore the greatest issue in our lives is divine guidance.^[14] What appears to be an open door may be a closed one. What appears to be a closed door may be an open one. The only way we can be rational about it is to have enough doctrine to be led by the Lord.
2. The basis for dissemination of doctrine must be a priest nation. Only God knows the priest nation. Rome is the up and coming capitol for the priest nation.
3. God must always operate through and always have a priest nation.
4. Israel was God's priest nation from the time of Moses until the crucifixion of Christ.
5. The fact of the priest nation is verified in Exodus 19:6. The exception is stated in Hosea 1:9.
6. Loss of priest nation status comes from reversion—Romans 1:18-32.
7. The United States as a priest nation seems to be following the pattern of maladjustment to the justice of God as expressed in Romans 1:18-32.
8. Production is necessary to maintain a priest nation—the teaching of Bible doctrine by pastors and the positive response to the teaching by the royal family of God broken down into congregations.
9. The key is, how big is the pivot?

Divine Guidance is the next doctrine. I only find one such doctrine in NB2, but the dates are close in time to this one. However, there are many more points in this one. This is covered briefly at the end of [Lessons #301](#) and [#302](#). Much of this doctrine was found in lessons [#303](#) and [#304](#). Bob covers this doctrine again in [Lesson #346](#) and in [Lesson #506](#). Some points were added from this lesson.

Doctrine of Divine Guidance

- A. Definition.
1. Divine guidance is the doctrine of determining the will of God for your life, related to both specific and general things, by the operation of your own thinking in the application of doctrine.
 2. Divine guidance is the function of the renovation of your thinking. Divine revelation is only found in the Scriptures. Divine discipline and human disaster can only be classified as a secondary principle. You can learn things the stupid way; you do something and you hurt from the divine discipline.
 3. Divine guidance is the communication of divine will through divine revelation.
 4. Today it is confined to the canon of Scripture and through the pain of discipline for the reversionist in the cosmic system.
 5. In the ancient world, divine guidance included direct communication from God through dreams, visions, dialogues, part of the Canon which then existed, discipline, and the teaching of angels. These are all gone now with the completion of the canon of Scripture.
 6. Divine discipline and human disaster as a classification of guidance from God is limited to the negative aspect of God's will. It can only correct.

7. Discipline and disaster is God saying, "No, you are not in My will." Therefore, divine discipline is limited to warning. Sometimes undeserved suffering is used in this way.

8. The only way to know positively what is the will of God for your life is to understand Bible doctrine and metabolize it.

9. You cannot know the will of God apart from knowing the Word of God. God does not communicate to us verbally, strange events or anything else. This is in no way connected to weird people.

B. There are three categories of will which exist in history.

1. The Sovereign Will of God.

a. The will of God must be consistent with His attributes and personality.

b. God cannot compromise His essence in the function of His sovereignty.

c. God is a person. Personality connotes self-consciousness and self-determination (i.e., the will of God).

d. God recognizes Himself as a person; as such He decides, thinks, always acts rationally, and forms policy.

e. The will of God is manifest in the decrees of God. The decrees teach us the will of God.

f. The Decrees of God.

(1) The decree of God is His eternal, holy, wise and sovereign purpose, comprehending at once all things that ever were or will be in their courses, conditions, successions, and relations, and determining their certain futurition.

(2) Everything in the divine decrees will occur. The decrees contain only reality; what will happen.

(3) The several contents of this one eternal purpose are, because of the limitation of our mentality and faculties, necessarily perceived by us in partial aspects and in both logical and revealed relations.

(4) The decrees of God are His eternal and immutable will regarding the future existence of events which happen in time, and the precise manner and order of their occurrence.

(5) Therefore, the decree expresses the eternal plan and will of God by which God has rendered certain all events of history in the past, present, and future.

(6) Hence, the will of God is the sovereign choice of the divine will and mentality inherent in the essence of God by which all things are brought into being, controlled, made subject to His pleasure, and producing His glorification.

(7) It is the pleasure of God to permit creature volition in both angelic and human beings. This explains why man and angels have free will (the other two categories of will in history).

g.

The Will of God.

- (1) There is one all-inclusive will and purpose of God concerning all that ever was or is or ever will be among creatures.
- (2) This will and purpose originates within God Himself without any outside influences.
- (3) The will and plan of God were objectively designed for His pleasure, glory, and satisfaction in eternity past.
- (4) All creatures have been placed in space and time, and all events relating to space and time were simultaneously and instantly decreed.
- (5) These simultaneous decrees result in all divine action.
- (6) Divine action falls into two categories.
 - (a) Within the Godhead, the interaction between the members of the Godhead is called immanent, intrinsic, and subjective.
 - (b) Actions related to creation are the actions of God which are called extrinsic (outside of God), transient (they function in human history chronologically), and objective (the function of divine justice in human history).
- (7) God did not decree Himself to be.
- (8) God's decrees are efficacious. They determine all that ever was, is, or will be. Efficacious refers to the directive will of God. Efficacious is used in a technical sense for that which is the direct work of God, in contrast to permissive will, which is the will of God accomplished through man's free will and through the action of God's creatures.
- (9) Distinction should be made between the decrees of God in eternity past and the actions of God in time. The action of God in time is the execution of the decrees of eternity past. The execution is not the decree, but logically follows the decree. One follows the other, but they are not the same.
- (10) Distinction should be made between what could have happened and what does happen. God knows both, but only puts what is going to happen in the decrees.
- (11) Distinction should be made between God's decrees and God's laws. God's decrees occurred in eternity past; God's laws function in time.
 - (a) The decrees are the action and plan of God. God's laws regulate human conduct and function, so that the decrees can be fulfilled by the action of God in time.
 - (b) The laws of God are completely revealed in the Scripture, while the decrees of God are only partially revealed.

- (c) The laws of God can be broken by human volition or frustrated by man's volition, but the decrees of God cannot be broken or frustrated by man's volition because the decrees already existed before volition was ever created by God.

(12) God's decrees do not originate from His foreknowledge. In the logical order of things, the function of the foreknowledge of God makes nothing certain. God's decrees originate from God's omniscience, not His foreknowledge. The order is: Omniscience > Decrees > Foreknowledge. The foreknowledge of God merely perceives the things that are certain. It is the decree of God that makes all things certain. The decrees are from omniscience; foreknowledge only confirms what has been decreed.

(13) Therefore, all things depend on God's will, and nothing is certain apart from God's will.

h. The Decrees of God and the Desires of God.

(1) Sin, suffering, reversionism, death, human good, and evil are not the desires of God, but they are in the decrees of God.

(2) God desires His perfect will, but both human and angelic volition, using divinely-created free will, violate the desires of God. This is how sin and evil come into the world.

(3) When human will equals God's desires, this equals divine guidance.

(4) God does not desire to throw creatures into the Lake of Fire, but that judgment is decreed for all who reject Christ as Savior.

(5) God does not desire to discipline believers, but that punishment is decreed for all believers in reversionism under the influence of evil or persistent carnality.

(6) Therefore, it is the justice of God which reconciles desire and decree. And it is the justice of God to which we adjust when we obey, do, or function under the will of God.

(7) All of your blessing and discipline was determined billions of years ago.

(8) The execution is not the decree; it logically follows the divine decrees.

(9) The laws of God can be broken by volition; the decrees of God cannot be broken by volition.

i. Characteristics of the Will of God.

(1) God's will or decree is all comprehensive.

(2) Not the slightest uncertainty could exist as to one of the smallest events without the confusion to all events.

(3) Therefore, all events of history are interwoven and interdependent, Ephesians 1:11, 2:10-11.

(4) The will of God is eternal; God is not gaining in knowledge. What He knows at any given time in history He has always known.

(5) The will of God is perfect. A perfect person can only have a perfect will.

(6) Since nothing has or can occur unknown to God in eternity past, His will is unchangeable and certain.

(7) The free will of God or divine sovereignty, reflected in the decrees of God, will be completed regardless of His creatures and with regard to His creatures. God's will goes on and does not depend on you.

(8) God is bound by His justice, truth, and infinite faithfulness to complete what He has begun.

(9) The principle of the will of God is therefore grace. Since God thought it, God will do it. His will for us is to be on the grace side of history.

(10) The divine outline of human history in the dispensations is the reflection of God's will and decrees.

(11) The divine objective is the preservation and deliverance of believers to the point of maturity.

(12) The work of God is often called providence, by which He molds all events into the fulfillment of His eternal purpose.

(13) Preservation continues the existence of things, but providence directs their progress. Advancing believers progress to the divine objective.

(14) Therefore, the will of God is directive. God has a plan for each of our lives communicated in His Word.

(15) The will of God is determinative. God has permitted non-meritorious volition to bring us to the place of blessing or cursing.

(16) The will of God is permissive. Negative volition to Bible doctrine is permitted, but divine justice provides a horrible life and death.

(17) The will of God is preventative, providing Bible doctrine, establishment laws, and discipline to keep human volition inside the will of God.

j. God never caters to people or to their negative volition.

k. If God made sin impossible, then you and I would be animals. It is a fact that we are rational creatures with volition.

l. We are rational creatures, even though we sometimes behave in irrational ways.

2. The Free Will of Angels. Negative angelic volition is the basis for the angelic conflict and explains the rulership of the world by Satan today. Angelic

volition seeks to interfere with human history so that human history will not fulfill its objective, which is to glorify God.

3. Human Volition. All of us have a totally free will.

C. The Axiom for Divine Guidance, 1John 3:23.

1. "And this is His mandate, that we believe in the person of His Son, Jesus Christ, and love one another, just as He has given to us a mandate."

2. This verse is the desire of God. It reduces the will of God to its utmost simplicity; i.e., that all the human race believe in Jesus Christ; and that all believers function under impersonal love of the royal family honor code, gate 6 of the divine dynasphere, toward all other members of the human race.

3. The will of God for the believer is to be filled with the Spirit.

D. Phase Two Categories of the Will of God.

1. The viewpoint will of God is what God wants you to think.

2. The operational will of God is what God wants you to do.

3. The geographical will of God is where God wants you to be.

4. The permissive will of God says that God permits certain things to happen because God has given free will to man, so that man would be a rational creature who would resolve the angelic conflict.

5. You can know the viewpoint, operational, and geographical will of God for your life only by having maximum doctrine in your soul. You receive divine discipline for not knowing the right answer and being outside of God's will.

E. Classification of the Will of God.

1. The directive will of God is the same as the desire of God, Num 22:12. These are direct commands, "Don't do thus and such."

2. The permissive will of God is permitted but is not God's desire, Num 22:20.

3. The overruling will of God is that Jesus Christ controls history, Numbers 23:5,8,23,25-26.

4. Therefore, the will of God can be declared under four principles.

a. The will of God is directive. God has a plan for your life.

b. The will of God is determinative. God has permitted non-meritorious volition to bring us to the place of blessing or discipline.

c. The will of God is permissive. Negative volition to Bible doctrine is permitted, but divine justice provides discipline.

d. The will of God is preventative, providing doctrine, establishment laws, and discipline to keep human volition in the will of God.

F. Academic Concept of Divine Guidance, Revelation 3:1.

1. God wants doctrine in the soul of every believer. Psalm 32:8 Isaiah 58:11

2. All divine guidance depends on the perception of doctrine and then its application. This principle of Bible doctrine in the soul is found in Psalm 32:8; Isaiah 58:11 (And the LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail.). The pure thoughts of doctrine, not the deceptive thoughts of man, are the basis for

divine guidance. Prov 3:1-6; Rom 12:2. Gates 1-4 of the divine dynasphere are the key to divine guidance.

3. The filling of the Holy Spirit is a part of divine guidance, Eph 5:14-18.
 4. Spiritual growth causes you to know more of the will of God, 2Peter 3:18; Hebrews 11:7.
- G. Mechanics of the Will of God, Acts 11.
1. Guidance through prayer, verse 5.
 2. Guidance through objective thinking of Bible doctrine, verse 6.
 3. Guidance through perception and recall of doctrine, verses 7-10.
 4. Guidance through providential circumstances, e.g. the people we meet, verse 11.
 5. Guidance through filling of the Holy Spirit and humility, verse 12.
 6. Guidance through fellowship and comparison of spiritual data, verses 13-14.
 7. Guidance through recalling of doctrine, verse 16.
 8. Guidance through disaster.
- H. Divine Guidance and Human Free Will.
1. The humanity of Christ had free will, Mt 20:22, 26:42; Hebrews 10:7-9. If mankind does not have free will, then neither did the humanity of Christ. And if He had no free will, there would be no salvation.
 2. Divine guidance is based on the fact that man does possess free will. This free will was created by God to do the will of God apart from coercion. This resolves the angelic conflict.
 3. Bible doctrine in the soul + free will in man = divine guidance, the execution of the will of God.
 4. Divine guidance reaches its peak in spiritual maturity, Heb 11:7.
- I. The Ultimate in the Will of God, 2Peter 3:18. "But grow by grace and by knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and in the day of eternity."
- J. God's will must act in concert with His essence. It cannot contradict any of His attributes.

8/22/76; 11/7/76; 1/2/78; 1/23/80; 7/22/82; Revelation 508 9/29/83

About half this doctrine was covered in the Romans series.

1977 Romans

Lesson #18

18 01/28/1977 Romans 1:14–15 Degeneration of the Roman Republic; obligations of believers; doctrine of witnessing (review)

Ian Smith was blackmailed by the United States and Russia, part of this based upon Henry Kissinger. Carter gave him the medal of freedom; and Carter also pardoned the conscientious objectors up in Canada.

The federal government has made it impossible to produce much natural gas, even though it is needed all over.

Our present situation did not happen overnight. It really began with Woodrow Wilson.

Three periods of Rome

510–367 B.C.

376–264 B.C. the expansion of a united Rome, which took a little more than two centuries. Rome began to control much of Italy and the coasts at the Mediterranean.

264–146 B.C. Rome controls the Mediterranean coasts.

After a period of prosperity, then things really began to fall apart.

Roman Historical Progression

- A. In Rome, there was a new period of class conflicts which began in 146 B.C. The Senate failed to supply a proper government to rule a large region. They knew how to go out and conquer, but they had no idea how to rule. Corruption of the citizens. The Roman republic was not longer fit to rule over anything. Conflicts between the rich and the poor. Conflict between Rome and her allies. New external danger for Rome. They had to police the Mediterranean lands in order to preserve something great. The duty was neglected and the situation became disastrous.
- B. An industrial and moral decline due to the tremendous... War can cause divergence of poor and rich. The responsibility of successful class of people. The capitalists disappeared and replaced by the nouveau rich. Plunder for pay had corrupted the simple tastes of the Romans. Ruination of the small farmer. Trade had stagnated. Some sorts of bad business practices were occurring. They hit up the government for a tremendous wealth. Starving and unhappy masses. New aristocracy, the equitace and the knights. Fraudulent government contracts. Rome had a large empire, but no control at home.
- C. A new capitalistic system devised. Financial capital all over. After the wars, great public works were done like aqueducts and sewers.
- D. Trade monopolies developed. The Romans had an olive oil trust. It was important for Italian and Greek living. One organization cornered his market. Many criminals syndicated themselves into big business.
- E. Senate families could not engage in trade or to secure government contracts. This is similar to the way that Senators today are bribed. Weapons against Hannibal were controlled by a small group. They found themselves in contact with a crime syndicate. A war went on behind the scenes.
- F. A rise of luxury. Simplicity was destroyed. Roman houses became very rich, which household furnishes; great celebrations.
- G. Rome's narrow streets became narrower; and buildings became taller; and their cities became very dirty. The atrium became the front hall. They lived out doors when

- H. The gladiators, first with great public festivals; and then they happened all of the time. They would slaughter slaves, criminals, they would kill animals; and they would show whole wars. Greek culture was very problematic for them.
- I. People began to ask the city and the state to help them. When Rome became a welfare state, that turned into a civil war. They had to raise taxes to feed the poor. As they destroyed small businesses; and big businesses require small business.
- J. They realized that the old Roman Senate lost its power. The terrorists began to function.

The rise of terrorism in Africa supported by the United States and Russia. Over 4000 Cuban troops in parts of Africa. Russian wants Rhodesia first and South Africa after.

What changed Rome was Bible doctrine.

Verses 14-17, the alertness and the attitude of the apostle. He has a mental attitude of responsibility, and he has this because of Bible doctrine. Because of the doctrine he teaches the Roman people will receive that same mental attitude, and the great golden age of Rome is yet to come. It will follow the death of the apostle Paul and it will be a result of his great doctrinal impact, along with the other apostles.

Paul is alert with regards to the time of history that he is in. He can read and interpret current events.

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

Verse 14 – the mental attitude of responsibility. “I am debtor” is a present active indicative of eimi (εἰμί) [pronounced *eye-ME*], the verb to be, “I am.” This is a retroactive progressive present, it denotes what has begun in the past and continues into the present time. In other words, it is an extremely strong linear aktionsart. It is a linear aktionsart that indicates that Paul has a way of life based on what is in his soul. The active voice: Paul produces the action of the verb. The indicative mood is declarative representing the verbal action from the standpoint of reality.

With this is a predicate nominative from the noun ophelētēs (ὀφειλέτης) [pronounced *off-ī-LEHT-ace*], which means an obligation based upon a sense of honor. From that sense of honor comes a sense of duty or responsibility toward others. Remember that the sense of honor is directed toward God, the sense of duty is directed toward people. This is one of the dynamics about doctrine that changes history.

“both to the Greeks, and to the barbarians” – these are both dative plurals indirect objects. The first is the word Hállēn (“Ελλην) [pronounced *HEHL-lane*]. It designates Greek pride, Greek cities, Greek states bound by common custom, culture, religion, race, and so on. The dative of indirect object indicates the ones in whose interest the act of duty is performed, and these are unbelievers. This then becomes also a dative of advantage. It

is to the advantage of the unbeliever to have a man with a sense of responsibility toward these people.

A second category is mentioned, and this noun became the antithesis, the *bárbaros* (βάρβαρος) [pronounced *BAR-bar-oss*]. These are antithetical concepts but both refer to unbelievers.

Paul's obligation from his spiritual gift, to believers and unbelievers. Both words refer to unbelievers.

The Greeks became the name of the designated Gentiles who accepted Hellenistic culture. It originally meant Greeks, but eventually after Alexander the Great conquered the world it became related to the culture which was spread through the Greek conquests. So this word *Héllēn* (Ἕλληνας) [pronounced *HEHL-lane*] became not simply someone who was a Greek, it referred to those who had adopted a certain type of culture. They were considered to be the intellectuals of that day.

“Barbarian” is simply a coined word. To the Greek the language of the Barbarians sounded strange and vulgar, so they called these people by this name, i.e. they uttered unintelligible sound, they stuttered, they didn't have the advantages of the Hellenic languages. So we will translate these “the civilized and the uncivilized.” The Roman conquest had been very rapid and dramatic, and not all of those taken over were civilized yet. Paul recognized that he owed the gospel to Barbarian and Greek alike.

“both to the wise, and to the unwise” –the dative of indirect object masculine plural from *sophos* (σοφός) [pronounced *sof-OSS*], referring to the believer who has made the maximum adjustment to the justice of God through the daily function of GAP. It is a technical word for the born again believer who has advanced all of the way from the point of salvation to all the way through the maturity barrier. It is used to describe the mature believer. The dative of indirect object indicates the one in whose interest the communication is made. In this case it is also dative of advantage, it is to the advantage of every believer to crack the maturity barrier and it is to his advantage to keep on having doctrine.

Next he use the dative plural indirect object for the word *anóētos* (ἀνόητος) [pronounced *an-OH-ay-toss*] which refers to the ignorant believer, the reversionistic believer. This is a dative of disadvantage since it refers to maladjustment to the justice of God—maladjustment to the justice of God for the reversionist and lack of spiritual progress for the ignorant. The noun means foolish or unintelligent. It is used of a person who both intellectually and ethically does not understand doctrine and the whole concept of God's plan.

Romans 1:14 I am debtor [under obligation] both to the civilized and the uncivilized [unbeliever]; both to the wise [mature believer] and the ignorant [reversionistic believer].

Both categories of believers need teaching of Bible doctrine. The wise or mature believer needs doctrine to advance in maturity. The ignorant or reversionistic believer needs doctrine to recover from reversionism.

Paul's Obligation Based on His Spiritual Gifts

1. The spiritual gifts of communication, either evangelism or pastor-teacher, has an obligation to the human race.
2. The gift of evangelism is obligated to all categories of unbelievers in the human race.
3. The gift of pastor-teacher is obligated to both the positive and the negative believers in the royal family of God. It is often the teaching of the negative believer that brings about his discipline and his judgment. He knows exactly what is happening to him when it happens.
4. This obligation, then, includes both proper preparation and the spiritual momentum of mature adjustment to the justice of God.
5. This spiritual gift demands all three adjustments to the justice of God: a) salvation adjustment; b) rebound adjustment, when necessary; c) maturity adjustment.

Romans 1:15 **Thus as to me there is readiness to preach the gospel also to you who are in Rome.**

Verse 15 – the fulfilment of the obligation in Rome. “So, as much as in me is” – the adverb houtos (οὗτος) [pronounced *HOO-tos*] refers to what immediately precedes, and is translated “Thus.”

Then follows kata plus egó (ἐγώ) [pronounced *ehg-OH*]—“with reference to me.” Altogether it its idiom which says, “So, for my part.” This is as close as we can come with an English idiom. It is the translation of a Greek idiom into an English idiom. Literally, in the Greek idiom it says, “Thus, the thing with reference to me”—houtos to kat eme. Literally it doesn’t tell us anything because it is an idiom. Paul is speaking for himself, expressing his mental attitude, his sense of responsibility. Principle: If you put doctrine first and crack the maturity barrier you will develop a sense of honor and integrity. This will cause you to fulfil obligations properly toward fellow man. *So, for my part...* An idiom to translate another idiom. Put doctrine first and you will develop a sense of honor and obligations.

“I am ready to preach the gospel” – the accusative singular from the adjective próthumos (πρόθυμος) [pronounced *PROTH-oo-moss*], meaning to be eager, to be willing, to be ready. With the prior idiom it should be translated “my eagerness.”

Then comes an aorist middle infinitive, euaggelizō (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*], which means to proclaim good news. Good news means that the justice of God must be free to bless, and all blessing comes through the justice of God. Unless the justice of God can be satisfied there is no way to be blessed. Some has satisfied the justice of God, and that is Jesus Christ. That is where blessing begins and where everything in life becomes meaningful and has purpose. **The verb does not connote just gospel preaching,**

as so often is said. It indicates the communication of all the good news related to relationship with God. Obviously the gospel or salvation is a part of it, but that isn't all of it. There are other adjustments to be made where you can have the most fantastic happiness and blessing in time, and something even greater in eternity. To proclaim the happy and the good, which is what this verb connotes, means the dissemination of doctrine—some deals with evangelism, some with spiritual growth—and to make a proclamation regarding all of the systems of adjustment to the justice of God. It is also good news that we can rebound and be forgiven and good news that we can enjoy spiritual maturity.

“Thus, my eagerness to proclaim the good news doctrine.” The infinitive is important. The aorist tense is a constative aorist in the infinitive, it takes the occurrence of doctrinal teaching from Paul and others and gathers them up into one entirety. And it tells us that history is changed by doctrinal teaching when such doctrine is accepted on a positive basis consistently by the royal family of God. The middle voice is the indirect middle, it emphasizes Paul as the agent producing the action rather than participating in the result. Paul himself is teaching the doctrine. The infinitive is intended result when the result is indicated as fulfilling a deliberate objective, therefore blending of purpose and result.

This is followed by the ascensive use of kai, “even,” plus the dative plural indirect object of the personal pronoun su, “you.” The dative of indirect object indicates that it is in the interest of the Roman believers to have Paul's ministry, both written as in the epistle, and at a future time a spoken ministry. It is a dative of advantage to the Roman believers. The dative plural of the definite article is used as a relative pronoun, emphasizing the identity of the Romans. It is not translated into English but it is understood, and the verse is concluded with a prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of Rhômē (Ῥώμη) [pronounced *HROH-may*].

Romans 1:15 Thus, my eagerness to proclaim the good doctrine, even to you who are in Rome.

Paul desires greatly to present good doctrine to these believers in Rome. Because of what comes next, we should examine the doctrine of witnessing. Pulled from NB1 and it appears that Bob will not cover all that follows in this lesson of Romans (13 minutes remaining in this lesson).

The Doctrine of Witnessing

1. Definition: Witnessing is the royal family fulfilling its ministry of reconciliation. One of the full-time Christian service functions that belongs to you is the ministry of reconciliation, 2Corinthians 5. Witnessing is the royal family communicating the gospel to the unbeliever on a personal basis. Witnessing, therefore, is personal evangelism. Witnessing functions apart from mass evangelism, apart from church evangelism or the preaching of the believer who has the gift of evangelism. This is a personal contact, personal conversation, do-it-yourself type of thing. The threefold character of witnessing is found in 1Thessalonians 1:4,5, (For we know, brothers loved by God, that he has chosen you, because our gospel came to you

not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake.) the witnessing of the life, the lips, the witnessing of God the Holy Spirit.

2. The Holy Spirit is the sovereign executive of witnessing. The unbeliever is minus a human spirit, he has no frame of reference for the gospel. The gospel is spiritual phenomena and therefore it is impossible for any unbeliever to understand any portion of the gospel by his own ability in the field of perspicacity. Therefore God the Holy Spirit must act as a human spirit in order for them to understand the gospel - John 16:8-11 (And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.). In these verses sin does not mean personal sin, or the fact that you are bad or that you are a sinner. The only sin that is an issue in presentation of the gospel is the rejection of Jesus Christ as saviour. Therefore verse 9 says, "Concerning sin because they do not believe on me." Personal sin is not the issue. The second factor, "concerning righteousness because I go to the Father and you no longer see me." In other words, Jesus Christ as a member of the human race is accepted at the right hand of the Father, everyone who believes in Him is in union with Christ, also accepted at the right hand of the Father. This is what the Holy Spirit emphasizes. Finally, "concerning judgement because the ruler of this world has been judged." The ruler of this world is Satan and Satan was judged when Jesus Christ died on the cross, rose again, ascended. The judgement of Satan is mentioned in Colossians 2:24; Hebrews 2:14. Satan has been judged and therefore since he has and is going to be cast into the lake of fire those who reject Christ as saviour will share the lake of fire with him. Again, the reason for God the Holy Spirit having to make this information real to the unbeliever is because of the statement of 1 Corinthians 2:14, "The soulish man [unbeliever] does not accept the things of the Spirit of God, for they are foolishness to him; and he is not able to obtain knowledge of the gospel because they are discerned from the source of the human spirit." There is no way he can understand the gospel because all gospel information is discerned by the human spirit. We are born with a soul and a body but without a human spirit. We acquire the human spirit at the point of regeneration. The human spirit is the means, the frame of reference, for spiritual phenomena. Before the spiritual phenomena [Bible doctrine in any form] can enter the frame of reference in the soul it must be assimilated in the human spirit. But the unbeliever doesn't have a human spirit, therefore the spiritual phenomena is foolishness to him, he can't comprehend it. So whenever the gospel is presented it is God the Holy Spirit who takes what is pertinent in the presentation and makes it reality in the soul of the unbeliever so that he sees an issue, so that he understands an issue, so that he becomes aware of what the issue really is.
3. Pertinent Bible doctrine [the gospel] is always the weapon of witnessing - not salesmanship tactics, not weeping and wailing and begging, not some gimmick system or jumping through psychological hoops. Under this concept we have seven principles related to the Bible as the weapon:

- a. The gospel which is in the Bible is the power of God to salvation. It is the gospel, the message, the content, that saves, not salesmanship tactics, Romans 1:16; 1Corinthians 1:18 (**For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.**). A true presentation of the gospel is what God the Holy Spirit uses and it is the power of God unto salvation.
 - b. The Bible is the absolute norm or standard for truth, 2Peter 1:12-21.
 - c. The source of the gospel, therefore, is the Bible, Luke 16;28-31: 1Corinthians 15:3,4.
 - d. The Bible is the mind of Christ, 1Corinthians 2:16. So when you are witnessing you are presenting the very thinking of the Lord Jesus Christ.
 - e. The Bible is said to be divine power, Hebrews 4:12. We provide the information; it is not up to us to persuade.
 - f. The Bible never returns void, Isaiah 55:11.
 - g. The Bible endures forever, Luke 21:33; 1Peter 1:25. When you put all these things together you have a weapon. And you never sit around and argue, Is the Bible the Word of God? That is ludicrous, it is beside the point.
4. The believer priest is the agent in witnessing.
- a. Witnessing is the responsibility of every member of the royal family of God, Acts 1:8; Ephesians 6:15,20; 2Timothy 4:5.
 - b. There are two areas in which we as believers witness: the witness of the life, 2Corinthians 3:3; 6:3; the witness of the lips, 2Corinthians 5:14-21; 6:2.
 - c. Knowledge of pertinent doctrine is necessary for effective witnessing because the believer must witness in the wisdom of the Spirit. he must make the issue clear. He must exclude human persuasiveness and human salesmanship. The believer must understand principles of Christology and soteriology. He must understand, above all, redemption, reconciliation, and propitiation. He must certainly understand imputation and justification, as well as positional sanctification. And if he is going to be lucid and clear he must understand the true issues of the last judgement. So knowledge of pertinent doctrine is very important in witnessing.
 - i. No one is saved by walking an aisle, raising your hand or any kind of overt response to the gospel. No public profession is required for salvation.
 - d. The believer's ability to witness depends on five different concepts:
 - i. His emphasis on the gospel, especially reconciliation, Ephesians 2:14-17.
 - ii. His correct and accurate information, 1Corinthians 1:18; Ephesians 6:17; Hebrews 4:12.
 - iii. He must be filled with the Spirit when he witnesses. This gives him the flexibility to do the job correctly, Acts 1:8.
 - iv. He must have the right mental attitude - the best expression is found in Romans 1:14-16, the three "I aorist middle subjunctive."

- v. The believer must have the assurance of eternal security to be stabilized in his own witnessing, Romans 8:38,39; 1Peter 1:4,5. Why tell someone about something that you might not have tomorrow?

5. The witnessing of the royal priest is the extension of his ambassadorship, 2Corinthians 5:18-20.
6. The concept of making the issue clear:
 - a. You must give the unbeliever pertinent salvation information. When you walk away from an unbeliever after witnessing he must have a clear understanding of the issue of the gospel. Christ is the issue; attitude toward Christ is the issue. False issues must be avoided., they muddy up the water [drinking, smoking. etc. are false issues]. There are certain things that are obnoxious to all of us but we should not get our own personal likes and dislikes tangled up with the gospel. The issue is very clearly presented by Ephesians 2:8,9.
 - b. Never put the cart before the horse. Do not try to get the unbeliever to live the Christian way of life before he is born again.
 - c. Be sure to provide gospel information on which the unbeliever can make a decision for Christ. Remember the gospel boundaries are well defined in 1Corinthians 15:3,4. Make sure that you make an issue out of the Lord Jesus Christ and not out of people's sins and bad habits.
 - d. Do not add to the gospel of grace. Grace needs no addition. Nothing is accomplished toward salvation by persuading the unbeliever to give up his sins, improve his personality and behaviour pattern, feel sorry for his sins, join the church, be baptized, or give money.
 - e. Do not try to force a decision for Christ. This is the Ministry of God the Holy Spirit under the doctrines of common and efficacious grace, so stay out of the way of the Holy Spirit. Do your job and get out of the way.
 - f. Remember that the first divine institution is free will. This includes freedom and privacy for decision. You provide gospel information but you leave the results in the hands of the Lord. The gospel must persuade the unbeliever to believe in Christ, and nothing else. Therefore avoid gimmicks which confuse the issue - emotional begging, public invitations, the raising of hands, the walking of aisles, the jumping through psychological hoops. There is no place for these in witnessing.
 - g. Effective witnessing depends on the ministry of God the Holy Spirit: the ministry of the Holy Spirit directed toward the believer in spirituality, Acts 1:8; 2Corinthians 3:3; the ministry of the Holy Spirit directed toward the unbeliever in convincing, John 16:8-11; 1Corinthians 2:14.
 - h. Clarity of witnessing depends on the believer understanding the judgement of human good. Human good was rejected at the cross, only sin was judged. Human good will be judged in the believer at the judgement seat of Christ, and human good will be judged in the unbeliever at the great white throne or the last judgement.
7. Summary:

- a. Prerequisites for witnessing involve knowledge of pertinent doctrines related to the gospel. You must know these.
 - b. Effectiveness of witnessing depends upon the ministry of God the Holy Spirit.
 - c. Responsibility for witnessing belongs to every member of the royal family of God.
 - d. Dynamics of witnessing depend upon the believer's mental attitude related to his spiritual growth.
 - e. Clarity of witnessing depends upon the believer's accurate understanding of the two deaths of Christ on the cross.
 - f. Areas of witnessing include both the life and the lips.
 - g. The challenge to witnessing comes from the doctrine of unlimited atonement.
 - h. The reward for witnessing is included in the believer's paragraph SG3, surpassing grace.
8. The biblical pattern for witnessing is found in 1Thessalonians chapter two.
9. The postulates of pitfalls in witnessing:
- a. Avoid argumentation. You may win the debate but you won't win the soul. Your responsibility is to disseminate information, not to argue over the validity of the information. You present it, leave the rest to the Holy Spirit.
 - b. Do not be sidetracked by false issues. These include such subjects as:
 - c. the Bible the Word of God? What about the people who have never heard?
 - d. Deal with the individual alone where possible. Witnessing in front of others creates false issues by producing embarrassment, loss of prestige, heckling.
 - e. Avoid getting into a rut, using the same approach in every case. different approaches to the subject of the gospel are necessary for different people. Your flexibility comes with your spiritual maturity.
 - f. Avoid the false concept that you must speak to a certain number of people every day about Jesus Christ or you are not spiritual. Witnessing is not spirituality, it is the result of the balance of residency in the soul between the filling of the Spirit and maximum doctrine.
 - g. Motivation for witnessing must come from doctrine resident in the soul, not human pressure, not approbation lust.
 - h. Avoid bragging about your experiences in witnessing. The Lord knows what you have done and that is all that is necessary.
 - i. Do not judge other believers for their apparent failure to witness. This is a matter between them and the Lord. Such judging and maligning only brings divine discipline on yourself. You must face that issue for yourself and no one else.
10. The analogy to witnessing - Matthew 4:19, "Follow me and I will make you fishers of men." A fisherman must have a desire to fish, and that is true of witnessing. You must have a desire to impart the gospel, you must love Jesus Christ, there must be some true spiritual motivation.

- a. A fisherman goes equipped. He knows exactly what he is after and he knows what he is going to hook it with. This is important in being a fisher of men, you must be equipped with the gospel.
 - b. And they always go where the fish are located.
 - c. They keep out of sight. Never make an issue of yourself, you are not the issue, Christ is the issue.
 - d. Fishermen must be patient. When you get to the point where you are getting vibrations, cut it off!
11. The principle of prayer in witnessing is a bona fide principle - Romans 10:1.
 12. Effective witnessing belongs to those in supergrace status - Proverbs 11:30.
 13. There is a relationship between witnessing and doctrine resident in the soul. Human perspicacity based on high IQ is not necessary for evangelizing those who have a high IQ. You have information he needs no matter how smart he is. Cognizance of the unbeliever's religion or his philosophy is not necessary for witnessing. For example, you do not have to understand Judaism to witness to the Jews; you do not have to understand Mahomedanism to witness to the Muslim, Mormonism to witness to a Mormon, philosophy to witness to a philosopher. What you need is doctrine in your soul. The creation of a public relations image is not a substitute for the filling of the Spirit. The believer's consistency in the function of GAP determines both his motivation and his effectiveness.

Bob gets to point 8 in the Romans study.

1977 Romans

Lesson #19

19 01/30/1977 Romans 1:16–17a Shame; Jews first; doctrine of the adjustment to the justice of God

Captain Thieme was in Alaska. Operation Jack Frost. He is not going to give much information, knowing that there could be Soviet spies at Berachah. He runs into tapers all over.

The Righteous Shall Live by Faith

Romans 1:16 **For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone believing—both to Jewish first, and to Greek.**

Verse 16 – the principle of adjustment to the justice of God at salvation.^[15] “For I am not ashamed” – this begins with a strong particle used as an explanatory conjunction for the mental attitude of the apostle throughout his entire life, gar. The purpose of this particle is to show us that whenever a man is well motivated in life, has capacity for life to meet any situation in life, there has to be a great explanation. This explanation is only partially given, part of it is on the surface and part is under the surface. When a person is ashamed of the Lord Jesus Christ, is afraid of being ridiculed, of being considered a little strange, he obviously doesn't have enough Bible doctrine to know what it is all about. The verb with its

negative: the present middle indicative of epaischunomai (ἐπαισχύνομαι) [pronounced *ehp-ah-ee-SKHOO-nom-ah-ee*] [ἐπί (ἐπί) [pronounced *eh-PEE*] = over and above; aischunomai (αἰσχύνομαι) [pronounced *ai-SCHOO-noh-my*] = to be ashamed], which means to be above being ashamed, literally. In other words, the whole mental attitude in life is totally free from ever being ashamed of anyone or anything with whom you are associated, or with what you are associated. **Lack of ashamedness means lack of subjectivity.** This life is too short to be ashamed for anything. God has made us free from shame so that we can act as His ambassadors. So this means being above being ashamed and it is a reference to maturity adjustment to the justice of God on the part of the writer, Paul. The present tense is a descriptive present for what is now going on. The indirect middle voice is one in which the agent, Paul, is producing the action rather than participating in the results. The results are only anticipated but not here. The indicative mood is declarative for unqualified assertion of a person who is a mature believer, a person who has been consistent in the intake of doctrine.

“of Christ” – these words are not found here in the original; “the gospel” – this is found, it is the accusative singular direct object from the noun euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*], which is misunderstood. The word means “good news.” The salvation message of the work of Christ on the cross is a part of the gospel but it is not all. Technically this is good news of victory, good news of good fortune, it refers to something of intrinsic value, and it always refers to the whole realm of doctrine. Only one part of that doctrine is applicable to the unbeliever, therefore we have come to associate this noun with only that which is given to the unbeliever. But it actually refers to the entire realm of doctrine which is good news for the believer in the Lord Jesus Christ. Literally, **“For I am not ashamed of the good news.”** This statement reflects the attitude of the believer who has just made the maturity adjustment to the justice of God and has therefore known something of what it means to be blessed by God as a mature believer. Principle: The mature believer is never ashamed of the doctrine in his right lobe whether it is soteriology or some other facet of the Word of God. Residence of doctrine in the soul through the function of GAP removes both shame and all other negative mental attitudes. Poise is maximum doctrine resident in the soul.

Now for the message which refers to doctrine which is necessary for adjustment to the justice of God. Specifically it is that doctrine here which is related to the salvation adjustment to the justice of God. The gospel is used in that sense because we are dealing here with unbelievers.

“for it is the power of God unto salvation” – referring to that portion of the good news or the gospel by which a person makes salvation adjustment to the justice of God. Again, the illative particle gar used to introduce a reason for not being ashamed of good news. Then the verb to be, the present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a static present, it represents a condition which is perpetually existing or to be taken for granted as a fact. The active voice: it is gospel doctrine which produces the action. The indicative mood is declarative for a dogmatic fact: **“For if the gospel is [keeps on being].”** This is a dogmatic and unqualified assertion of fact, that there is a certain

portion of doctrine which when properly communicated results in eternal salvation for those who hear it.

Next is a predicate nominative from the noun *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*]—“power.” The original meaning of this word was ability or capacity. It is derived from the Greek stem *duna* which has the basic meaning of ability. All spiritual and intellectual life was traced back to *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*], to the IQ of the individual. The noun means power in the sense of competence or capacity.

With this noun is the possessive genitive of *theos* (θεός) [pronounced *theh-OSS*]—“God.” It is the power or the capacity or the ability, and this should be translated, “For if the gospel is the ability of God.” When you communicate good news you communicate God’s ability to save, God’s ability to bless, God’s ability to provide. And it all goes back to His character, His justice. All blessing, all cursing, all relationship with man comes through God’s justice. Justice is the *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*] or the ability of God.

A prepositional phrase follows through on the principle: the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *sôtêria* (σωτηρία) [pronounced *soh-tay-REE-ah*] is translated “with reference to” or “for the purpose of salvation.”

“to everyone that believeth” – dative singular masculine indirect object from the adjective *pás* (πάς) [pronounced *pahs*], which means “anyone.” It can be translated “anyone” or “all,” but preferably “anyone.” The dative of indirect object indicates the human race in whose interest the work of Christ on the cross was performed. It is equivalent to a dative of advantage, it is to the advantage of the human race to have Jesus Christ being judged for our sins. Sin is never an issue in the gospel because sin was eliminated as an issue by the work of Christ on the cross. Sin is not an issue now; sin is not an issue at the last judgment. All sins have been judged on the cross, there is no exception to it. As a result of that anyone who believes in Christ can be saved.

The present active participle of the verb *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*] is the mechanics of salvation and instant adjustment to the justice of God. The present tense is a static present representing the only way to adjust to the justice of God in salvation. The static present always indicates something that dogmatically exists, without equivocation, without change from the beginning of time to the end of time. From Adam until the last believers on the Millennium everyone who is saved will be saved by believing in Jesus Christ. The only difference is that Christ is revealed in a different manner in each dispensation. The active voice: the person performing the instant adjustment to the justice of God by faith in Christ produces the action of the verb. The participle is circumstantial, so it should be translated “to all who believe” or “to anyone who believes.” The word “all” is comparable to “whosoever.”

“to the Jew first” – the word “Jew” *loudaíos* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*], is a dative singular indirect object. It refers to the racial Jew and the national Jew, the custodian of doctrine when the priest nation of Israel was formed. The uniqueness of the Jewish race demands that they have the first opportunity to adjust to the justice of God at the point of

salvation. This is after the pattern of Abraham in Genesis 15:6. So the dative of indirect object indicates that the Jews are the ones in whose interest Christ was judged, as well as the Gentiles.

Bob recently spoke at a synagogue, and one critic said, “We are a people of the present, not a people of the future.” When they reject their Savior, then they accept what is false.

The word “first” is wrong. The superlative *prôtos* (πρῶτος) [pronounced *PROHT-oss*] indicates first in time, first in number, first in sequence, first in rank or degree. This is in the accusative singular, so it means first of rank or degree, therefore foremost—“to the Jew foremost.” It means first in privilege. There are enclitic particles here for “both, and”—*te* and *kai*—“both to the Jew foremost, and also to the Greek [Gentile].”

Romans 1:16 **For I am not ashamed of the gospel: for it is the capacity and ability of God for providing salvation to anyone who believes in Christ; both to the Jew foremost, and likewise to the Gentile.**

The Jews are the foremost race with privilege, but this does not take from this offer being made to gentiles.

The justice of God is not fair if only the sins of the elect were paid for. We are punished on the basis of our good deeds, and they will not be enough.

Romans 1:17 **For in it the righteousness of God is revealed from faith to faith, as it has been written: “And the righteous will live by faith.”**

Verse 17 – “For therein is the righteousness of God revealed.” Again, we have postpositive conjunction *gar* used in the inferential sense. It is correctly translated “For.” With this is a subject in the nominative case, *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], one of the most important words in the book of Romans. It is a word which comes from two more ancient Greek words: *díkē* (δίκη) [pronounced *DEE-kay*] and the adjective *dikaïos* (δίκαιος) [pronounced *DIH-kai-oss*]. The difference between the noun and the adjective from Homer’s time right up to the 5th century B.C., and coming into Koine Greek, and the word we have in the context, is in the suffix, *sunê*. That is a special Attic Greek suffix used for abstract concepts. *Dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] refers to the thinking of a judge allotting to each what is due. That is what the word actually means. It is the judicial righteousness of a judge. So this is not the righteousness of God here, it is the justice of God. It is a reference to the justice of God which is free to vindicate mankind under three categories: salvation, rebound, maturity.^[16]

Solon passed a system of laws to guarantee freedom, privacy and free enterprise; protection from crime; and that was all. Then he left town for 10 years; he traveled throughout the world for 10 years. All of his laws were irrevocable. Great period of prosperity as a result. He left, saying, “In the meantime, *dikaiosunê*.”

We are playing the small percentage. Now we are going absolutely crazy. Justice demands that we have laws to protect our freedom and privacy. If we use crime to advance ourselves, then we should be punished.

See [The Doctrine of the Adjustment to the Justice of God](#) from [Lesson #1](#). (The doctrine given here is considerably shorter than found in the link). Four points are covered; to be completed in the next lesson.

1977 Romans

Lesson #20

20 01/30/1977 Romans 1:17b; Eccl. 9:13–10:13 Evil U.S. government; doctrine of the adjustment to justice of God (5–10), includes maladjustment

See [The Doctrine of the Adjustment to the Justice of God](#) from [Lesson #1](#). Point 5–10 are covered in this lesson.

As a part of that doctrine, Bob covers Ecclesiastes 9:13–10:13

Ecclesiastes 9:13 I have also seen this example of wisdom (Bible doctrine) under the sun, and it seemed great to me.

Ecclesiastes 9:14 There was a little city with few men in it, and a great king came against it and besieged it, building great siege-works against it. Historical disaster came up against this city. The only solution for something like this is Bible doctrine in the soul of one or more believers.

Ecclesiastes 9:15 But there was found in it a poor [or obscure; a man without political power] man of wisdom, and he by his wisdom delivered the city. Yet no one remembered that obscure man. No one knew about this man until historical crisis came, and then he came to the forefront. God delivered the city through the wisdom of this one man. Once the crisis was over, no one remembered this man any more. People were ungrateful, but God remembers that man. God never forgets, even though people do.

Ecclesiastes 9:16 But I say that doctrine is better than power, though the poor man's wisdom is despised and his communication of doctrine is not heard.

Ecclesiastes 9:17 The doctrines of the spiritually mature man heard in quiet are better than the shouting of a ruler among fools. As soon as the war was over, some idiot politician was recognized, but not the mature believer with Bible doctrine. If you want to see what we have today in the nation, it is a ruler shouting among fools.

Ecclesiastes 9:18 Bible doctrine is better than weapons of war, but one sinner destroys much good. vv. 17–18 describes the history of the United States.

Ecclesiastes 10:1 Dead flies [reversionistic politicians; mayors, governors, Senators and congressmen] make the perfumer's ointment give off a stench; so a little foolishness [or, evil] is more costly than wisdom and honor.

Ecclesiastes 10:2 A wise man's right lobe inclines him to the right, but a fool's right lobe to the left.

Ecclesiastes 10:3 Even when the fool walks on the road [this is normal life], he lacks sense, and he says to everyone that he is a fool.

Ecclesiastes 10:4 **If the temper of the ruler rises against you, do not abandon your position [do not change your doctrinal opinion], for poise pacifies those who have erred.** Poise is maintaining a doctrinal position despite the persecution of government.

Ecclesiastes 10:5 **There is an evil that I have seen under the sun, like the mistake that was going out from the one who had power:...**

Ecclesiastes 10:6 **...folly [= evil foolishness] is set in many high places, and the rich men sit in a humble places.** when there is an evil government, they will always attack the rich. The rich are a blessing to the nation. Bob's grandfather who co-founded Lincoln Life Insurance, and kept it afloat during the depression. Who gets attacked by our government since Roosevelt? The rich. It is our evil government which destroyed the free enterprise of mining natural gas. There was a bumper sticker from a couple years ago: "Let them freeze to death in the dark." The dead flies blame the natural gas companies, saying that they are holding back for a better price. We have a lot of people voting who are complete ignoramuses.

The voting franchise should be those who run big businesses, those who have served in the military and those who own property.

Ecclesiastes 10:7 **I have seen slaves on horses, and princes walking on the ground like slaves.**

Ecclesiastes 10:8 **He who digs a pit will fall into it, and a serpent will bite him who breaks through a wall.**

The worst destruction to social life is gossiping people.

The more that they stick their noses into other people's business, the more they will face personal discipline, like these snakes who bite them.

Ecclesiastes 10:9 **He who quarries stones is hurt by them, and he who splits logs is endangered by them.**

V. 9 is a beautifully designed conspiracy. When you start to split logs, splinters jump out at you.

Ecclesiastes 10:10 **If the iron is blunt, and one does not sharpen the edge, he must use more strength, but wisdom helps one to succeed.**

When a nation is not prepared for a crisis, then you do not come out of the crisis very easily.

Bible doctrine keeps the ax sharp.

Ecclesiastes 10:11 **If the serpent bites before it is charmed, there is no advantage to the charmer.**

A snake charmer is not well off if bitten by a snake; and a person without doctrine has no advantage either.

Ecclesiastes 10:12 The words of a wise man's mouth win him favor, but the lips of a fool consume him.

He is swallowed up by his own lips.

Ecclesiastes 10:13 The beginning of the words of his mouth is foolishness, and the end of his talk is evil madness.

Romans 1:17 For in it the righteousness of God is revealed from faith to faith, as it has been written: "And the righteous will live by faith."

"is revealed" – present passive indicative from the compound verb *apokaluptô* (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*] [ἀπό (ἀπό) [pronounced *aw-PO*] = away from; *kaluptô* (καλύπτω) [pronounced *kal-OOP-toe*] = to hide or to veil], it means to be away from being hidden, therefore to reveal, to uncover, to bring to light. This is a perfective present tense which denotes the continuation of existing results. The fact that the justice of God is revealed in the past but now in the Roman era it is to become a present reality. This is an idiom and is comparable to something in the English: we say when we have learned something, "I have learned it." We put it in the past tense. But we use the words "I learn," present tense, for information which has come to us in the past but we now use it. The Greeks had a comparable idiom. They used a present tense when it was a perfective present. They learned it in the past, as it were, and now they are going to use it. The passive voice: the justice of God receives the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality and dogmatic assertion.

"from faith to faith" – the perpetuation of the justice of God: *ek* (ἐκ) [pronounced *ehk*] *pisteôs eis* (εἰς) [pronounced *ICE*] *pistin*, two prepositional phrases. Each preposition has as its object *pistis* (πίστις) [pronounced *PIHS-tihs*]. The first phrase is *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *pistis* (πίστις) [pronounced *PIHS-tihs*]. *Pistis* (πίστις) [pronounced *PIHS-tihs*] is used here in the active sense, it refers to faith in Christ as the initial adjustment to the justice of God.

The second prepositional phrase is *eis* (εἰς) [pronounced *ICE*] plus the accusative of *pistis* (πίστις) [pronounced *PIHS-tihs*]. Here *pistis* (πίστις) [pronounced *PIHS-tihs*] has a slightly different meaning. Rather than the active sense it is used here in the passive sense. It means that which causes faith or trust, hence faithfulness, reliability, proof, pledge; but in the passive sense it means what is believed, the body of faith which is doctrine. Therefore it refers to maturity adjustment to the justice of God—"from faith to doctrine." That is the story of our life from salvation to the time we depart from this life.

Principle

1. Initial adjustment to the justice of God at salvation demands perpetuation of that adjustment to the justice of God through the daily function of GAP. In other words, persistence in perception.
2. The reason for continued life on earth after salvation is to perpetuate adjustment to the justice of God through the inculcation of Bible doctrine.
3. Doctrine resident in the soul is the means of spiritual growth to spiritual maturity.
4. Spiritual momentum from doctrinal perception results in mature status.
5. Such adjustment frees the justice of God to provide maximum blessing for the believer.

1977 Romans

Lesson #21

21 02/04/1977 Romans 1:17a (Review) Evils in Roman Republic; "justification"; love 1 & 2 re God

There was a 100 year civil war prior to the period of blessing. SPQR came very close to being destroyed 200 years before Jesus came into the world. Jesus Christ controls history.

God stresses men who are useable as such.

- A. Admission to Roman citizenship was cut off about 200 years before Jesus. The rich land barons were discouraging colonization. The Romans were formed out of 5 or 6 peoples. Rome is called the Senate and People of Rome. Roman insolence against the soldiers. Roman people began to think of themselves as more than they ought to. Wherever there is arrogance and response to arrogance, there is a response of brutality. Roman officials would come in and strip the people and scourge them and take their wealth from them. The city council was stripped and scourged because a Roman wife had a complaint about the baths (they did not clear out fast enough).
- B. Evils in the provinces. 8 provinces in Rome: Sicily, Sardinia, two provinces in Spain, Africa, Illyria, Macedonia and Asia, Pine Gaul, southern Gaul and Greece (I am counting 11, so apparently some of these are combined). Growth of local government was taking a long time; and done in somewhat of a patchwork process. The Romans were not prepared to become as great as they had been in warfare. The military far outstripped the people. Julius Cæsar had some respect for the provinces. Bible doctrine is the only factor that truly changes a country and a government. They had a system called tax farming. The taxes were confiscation for Roman plunder. They began to build many public builders. The extortion that took place was unbelievable. There are Roman ruins all over and they were built for perhaps twice the price that it really cost to built (which would fill Roman coffers).
- C. The governor of a province was key. He had no colleagues; no appeal from his dictates. He had dictatorial powers. He had the Roman army there to back him up. Many millions of people were killed as a result of this.

- D. The trial of corrupt governors. He could only be brought to trial after his term was up and only in Rome. So the people had almost no recourse. If things looked really bad, the governor could bribe the senators who were trying him.
- E. The slavery in the Roman republic was horrendous; the slavery in the Roman Empire was much better and just. The greatest danger to the Roman empire were the people that they had already conquered because of the many abuses. Slavery was unparalleled. All of the captives of war were sold as slaves. 10,000 slaves sold on the island of Delos, which is only one of many slave markets. All colors and all races. Slaves from the cultured east; those who were wild barbarians; the smart ones would become teachers; the most difficult ones would be put into shackles and they would work for 18 or 20 hours a day. They would work until they died. Treated like cattle. Spartacus almost conquered Italy. He escaped from gladiator school and he almost overthrew the Roman republic.

Slaves in the United States were terribly abused by the Arabs and then by the Massachusetts shipping company. But slaves in the south, they were understood and well-treated. Some slaves would escape to the south where they were better treated.

Reform without doctrine just does not work. There were many reformers. Liberals took control and they tried to reform. Civil wars result from such reformers. The evil Rousseau and they cried out against evils and wrongs; but they lacked Bible doctrine.

There are always problems. Problems in France and problems in Russia. This brings about a civil war in both places. The United States has done more to spread communism throughout the world than communists do. We are facing the same thing here. 100 years of civil war would straighten out things for us here; or a world war. Christ came at the right time in the Roman Empire.

The voice of the people is the most meaningless thing in the world. Men of genius turn history around. The only thing which influences a culture more than a man of genius is Bible doctrine.

Saul of Tarsus; or the Apostle Paul. The greatest Jew who ever lived, outside of the Lord Jesus Christ.

Historically we are on the verge of a great crisis. Listen to people as they talk and what do you hear? Detente. You never hear about, "Kill the communists." You don't hear this in America, except in Berachah Church. We are ready to believe the lies of communism.

Capacity for life means that you are willing to die for something, a friend, a wife, a cause, a principle. A coccoo clock tried to legislate against death. It is better to be dead than red; and better to die, having killed a lot of Reds.

Dr. Davidjohn was called upon to speak in Moscow. He refused. All the liberals went; and they came back and said, it was the darkest, dankest place; and no one has a sense of

humor there. It is the picture of doctrine that is so necessary for us to understand. We are down now to the only hope, which is in Bible doctrine.

Bob begins to review v. 17a. There is no simple translation for any word which ends in sunê in the Greek. The simplicity of the Sanscrit became the great Attic Greek. The NT is a common Greek. dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]; this is the concept of good clear thinking; the thinking of a judge; true justice; the judicial righteousness of a judge. This is not a simple word for righteousness. This is the righteousness that belongs to one person who is a judge. The point is, could the judge thing. He thinking of a judge, using his authority in a court of law. God determined that there was only one way to bring the human race into a right relationship with Him. Romans is wrapped up in the concept of the righteousness of God. Bob's old study of Romans was pitiful. The key is that word.

Love is an attribute of God; and it does not require an object. Human love has a subject and an object. A man cannot love a woman if there is no woman around. Human love is derived from standards. Human love requires an appreciator. Your norms and standard must have a place to go for appreciation; and we have to go to our emotion for the application of our love.

God is love, but He does not require an object to be love. Nor does He have any emotion about it. Nearly every reference to God's love in the Scripture is the anthropopathism of love. When an object is involved and God is the subject, then it is the anthropopathism.

Love is a motivator. Love is used in Scripture to explain to us God in terms of human frame of reference.

God is not sentimental. We are sinful people who like other sinful people; and we do it from emotion and sentiment.

You do not understand Romans without the original languages; and you do not understand Romans apart from understanding dikaiosunê. Adjustment to the justice of God is the closest that Bob can come to explaining the book of Romans. The word *justification* is an anachronism today, and therefore, not properly understood.

nos qui vomituri sumus te salutamus = we who are about to vomit salute you (I think he said, nos vomitumus salutamus.

Josephus used this word; Philo used it; both for the justice of God.

1977 Romans

Lesson #22

22 02/06/1977 Romans 1:17c–18 Roman Republic and U.S. liberals; justice and anger of God

God does not require an object in order to be love. In John 3:16, His love is an anthropopathism. Every time that we find God's love directed toward us, it is the anthropopathism. Our love is much different from the attribute of love. God's actions are explained in terms that we understand; but that is simply to bring it down to our level.

It is the justice of God that is fundamental to the book of Romans. The justice of God is the source of all blessing to the believer; and the source of all cursing. The justice of God is the watchdog of the Lord's essence.

God could not be God if His character is compromised.

Our instantaneous adjustment to the justice of God is exercising faith in the Lord Jesus Christ. When we believe in Jesus Christ, we do that apart from any human merit. Salvation is entrance into the plan of God. The 36 things that we receive at salvation cannot be removed.

Adjusting to God's justice in time is the rebound technique. We do not do penance, we do not have to feel a certain way; we do not have to promise God anything. God is faithful and just to forgive us. If we should judge ourselves, we should not be judged.

The third point of adjustment is maturity adjustment to the justice of God.

The United States of America is a priest nation. When Paul wrote to the Romans, they were on the verge of becoming a priest nation. For the believer, there must be adjustment to the justice of God; and this is the pivot. When a national crisis approaches and the 5th cycle of discipline is on our doorstep, we as believers can either save the country with a large enough pivot. However, if the spinoff is too great, then God will discipline the nation, but He will preserve the pivot.

There are times in history, there can be a point at which there is no human solution. The concept of the welfare state; and liberals in Rome came into power when things fell apart. Everything that they tried did not work. The same things are happening to us today. George Marshall was sent to China, and in order to preserve China, he worked out a deal to allow the communists to take over. "No American help unless you let the Chinese communists have a say." And they gave in and communism took over.

The libs always think that they have the solution for everything. You never hear anything from them except how to give in to the communists. The national council of churches helps Satan more than any other organization on earth.

Paul was the greatest Roman and greatest Jew who ever lived. He belonged to the fourth race and belonged to the greatest nation in world history.

There were many attempts at peaceful reforms of the liberals in Rome. Tiberius Gracchus had all of these various liberal ideas. He developed civil rights and restoration of the poor in the city. He thought up the very first WPA. He had the support of Marcus... Kato

represented the conservatives. He wanted everyone to remain yeoman farmers. Gracchus opposed this conservative.

A new deal system developed, sending people back to the farms out of the cities; and this started a class struggle all over again. "Everyone should have a say," they thought. He tried to run up taxes 90% for the wealthy. Doing extremely well with this until he was murdered in a riot in the Senate. His brother Gaius Gracchus, and he tried the same old thing. Let's give everyone a piece of land. He was eventually murdered. Paid assassins. They were made martyrs. A great civil war broke out and a military rule was established.

The liberal reform movement failed totally; it led to violence. *Roots* is inaccurate in every way.

You cannot modify the old sin nature; you can control it through laws which condemn criminals.

Along came the military dictatorships, the leadership is often a result of pettiness. This has been a problem in our country. We have had a number of presidents and bureaucrats who have been petty. Only big business is above the pettiness; and this has saved us. We could not have fought our wars without big business. Those living in the slums are 1000x better off than anyone else living in Russia.

Marius the military leader and Sulla an aristocrat, the under-officer. They fought several different groups. All of these invaders were stopped by Marius. He became so carried away with his power that he went after the aristocrats. Sulla started out in charge, but they he started going after others and publish a list of those who could be killed. This resulted in a civil war. 100 years civil war. Sulla retired. Crassus, Pompey and Cæsar all rose to power. Cæsar rose to power. God was raising up this great man of genius in preparation for what was to come. He started up every law of divine establishment. 49–44 B.C. he turned everything around. Solutions do not come from groups of rulers. Napoleon turned everything around; Cæsar turned everything around by his genius. Cæsar began the great concepts of his day; Napoleon started up the great concepts of modern history.

Tiberius followed Cæsar. Nero is the ruler at the time that Paul writes, and he is terrible, but Caesar's system was fantastic. Sometimes, Jesus uses a great unbeliever.

The one factor the Jesus applies in the book of Romans. The justice of God. Liberalism leads to great violence.

We are busybodies and we stick our noses into the affairs of Rhodesia and South Africa; and they are doing a much better job than we are.

The mod look is a sign of weakness and backing down. The only solution is in what we are studying.

Romans 1:17 **For by the same gospel is the justice of God revealed...**

“I’m a grace gal.” Nos vomitumos saletomas. Bob reviews some of the words from earlier in v. 17. Pistis = faith, doctrine. Ek pistis = *from faith*. It is the justice of God which is the key to everything. From faith to doctrine. Salvation adjustment to the justice of God to maturity adjustment to the Justice of God. The simple concept; we either adjust to the justice of God or the justice of God adjusts to us. We remain on earth in order to glorify God.

If we are occupied by the source, then we can lose the gifts and still be the same.

A tremendous numbers of new tapers in CA. Over 1000 people every night. Bob saw some people that he went to grammar school and to high school.

The documentation is found in Habakkuk:

Habakkuk 2:4 “Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.

All believers who are not adjust to the justice of God are arrogant. Pride is the basic thinking of the believer who is maladjusted to the justice of God.

We now have documentation for adjustment to the justice of God, found in Habakkuk 2:4. From the Hebrew it is translated, “Behold, regarding the arrogant his soul is not right within him; but the mature [tsaddîyq (צַדִּיק) [pronounced *tsahd-DEEK*]]. This is the believer adjusted to the justice of God. The believer will live by his faithfulness to doctrine [be, the preposition; ’ěmûwnâh (אֱמוּנָה) [pronounced *eh-moo-NAWH*] = firmness, security, faithfulness, truth or doctrine].” This is the key to the pivot, to the survival of a nation. In this second half of the verse we have a basis for Romans chapter one. When a nation starts to go down only the believer’s attitude to doctrine can save that nation.

Dikaïosunê theou is the justice of God. This is *but the mature believer will live by his faithfulness to doctrine*.

Every believer has difficulties and problems. If he lives one day at a time and takes in doctrine for that day, he can deal with those problems.

Romans 1:17 *For in it the righteousness of God is revealed from faith to faith, as it has been written: “And the righteous will live by faith.”*

Verse 17 – “as it is written” is a perfect passive indicative of the verb graphô (γράφω) [pronounced *GRAWF-oh*] which means to write. The perfect tense is the rhetorical application which is called the dramatic perfect, it emphasizes the results of the action of the verb. Hence, it exercises the existing state which is the canon of the New Testament. Paul says, *“In writing this new epistle which will be the canon of Scripture I am going to document from the Old Testament Scriptures.”*

Interestingly enough he is writing to a church which is predominately Gentile, for just before Nero came to the throne his step-father Claudius had banned all Jews from Rome, and only recently had Jews been coming back to Rome at all. It is primarily a Gentile church. But the principle is obvious: The Jews as a race and as mature believers have been the source of blessing historically to every generation of history, and so we have a quotation from the Old Testament. The dramatic perfect means that this passage in Habakkuk has been written in the past, it is a part of the Old Testament canon, and it is just as much for us Gentiles as believers as it was for Jewish believers in the days of Habakkuk. The passive voice: the Old Testament Scripture receives the action of the verb, being written with the result that the canon of Scripture continues to exist forever and continues to have application in every generation. This also says that the Old Testament is just as much the Word of God as the New Testament. The indicative mood is declarative for a dogmatic and unqualified statement of Bible doctrine. So we translate: **“As it stands written.”**

“The just shall live by faith” is not quite correct. The adversative use of the conjunctive particle *de* and it sets up a contrast—“but.” This is equivalent to the adversative *waw* in Habakkuk 2:4. The reversionist may be failing but that does not give the believer any excuse to fail. You do not have to fail because other believers fail; you do not have to neglect doctrine because other believers do. *My friend, right or wrong* is often a great distraction.

The word for “just” is the nominative adjective *dikaios* (δικαίος) [pronounced *DIH-kai-oss*]. It is often translated “righteous.” It does mean “upright” or “righteous” but here it is referring to adjustment to the justice of God.

We need to understand that the words commonly translated “righteous” often mean much more than that. We learn this from Josephus who used this adjective extensively, and he used it for vindication of his judgment. This is not unreasonable in view of the fact *dikaios* (δικαίος) [pronounced *DIH-kai-oss*] not only connotes righteousness as a concept of virtue but also how man is to stand before the justice of God. So *dikaios* (δικαίος) [pronounced *DIH-kai-oss*] means to fulfil one’s duty to God. This is compatible with the mature adjustment to the justice of God. Therefore it is concluded that *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] and *dikaios* (δικαίος) [pronounced *DIH-kai-oss*] are often interrelated. They have the same meaning except that one is a noun, *sunê* being the abstract suffix, and the other is an adjective.

There is also a future middle indicative from the verb *zaô* (ζάω) [pronounced *DZAH-oh*], translated “to live.” It connotes the function of life. The future tense is a gnomic future, a statement of fact or performance rightly expected when the believer is consistent in the function of GAP. The middle voice of *zaô* (ζάω) [pronounced *DZAH-oh*] is the indirect middle, it emphasizes the agent. The believer who has made the maturity adjustment to the justice of God is the agent producing the action of the verb. It can also be construed as an intensive middle, it corresponds to the Hebrew *piel* stem used in Habakkuk 2. It also is called the dynamic middle which emphasizes the part taken by the subject in the action of the verb, which is the daily function of GAP. The indicative mood is declarative for the fact that your personal life and your national life are related in your attitude toward doctrine.

Apart from adjustment to the justice of God on a daily basis there is no blessing from God for you personally, or for those associated with you, and in this case we are dealing with the nation.

The words “by faith” is ek (ἐκ) [pronounced *ehk*] plus the ablative of means of pistis (πίστις) [pronounced *PIHS-tihs*]. The ablative is not used for means except under certain circumstances. The instrumental is the case in the Greek for means. However, if there is any implication as to the origin or the source involved then the ablative is used instead of the instrumental. So since the source of blessing, and the source of adjustment to the justice of God, and the source of glorifying God, and the source of pleasing God, are all bound up in this prepositional phrase we have ek (ἐκ) [pronounced *ehk*] plus the ablative rather than en (ἐν) [pronounced *en*] plus the instrumental—“by means of doctrine.” “For the vindicated one lives by means of doctrine.” Bible doctrine resident in the soul is the means of attaining maturity or maximum adjustment to the justice of God. So in reaching spiritual maturity there is no substitute for Bible doctrine.

Romans 1:17 For by the same gospel the justice of [belonging to] God is revealed from faith [adjustment at salvation] to doctrine [maturity adjustment after salvation]: as it stands written, But the vindicated ones [believer making mature adjustment] shall lives by means of doctrine.

Why can't men see how stupid they look with long hair? Why can't people see that the military preserves their freedom? Why can't they watch *Roots* and recognize that it is all chicanery?

An unbeliever who says *no* to the cross turns against truth. He is no longer a nice person with common sense. He has fallen into heathenism because he is maladjusted to the justice of God. He has judgment from God in time and in eternity. He becomes a source of evil in his nation.

We should review the doctrines of the decrees and the essence of God.

The judgment of maladjustment at salvation, verses 18-23.

God's Wrath on Unrighteousness

Romans 1:18 For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, suppressing the truth by unrighteousness,...

Verse 18 – the judgment of heathenism. “For” is the postpositive conjunctive particle *gar*, used in an illative sense to introduce a reason for judgment of salvation maladjustment to the justice of God in time, not in eternity (the lake of fire is eternity). This is why the reversionistic believer is the worst person in the world today, not the unbeliever, because he gets all of his judgment from the justice of God in time. In eternity there is no judgment for the reversionistic believer. He has loss of reward as he enters it but he has no judgment. But the unbeliever has judgment now and judgment in eternity as well. For the

unbeliever who does not adjust to the justice of God the alternative is temporal and eternal judgment.

“the wrath of God” – nominative singular subject from the noun *orgê* (ὀργή) [pronounced *ohr-GAY*], an Attic Greek word. From the Attic Greek onward this always connoted moral anger which protects from evil. Demosthenes, for example, used what he called *dikaia orgê* (ὀργή) [pronounced *ohr-GAY*]—“just anger.” This justice is an indignation, a judgment anger. The “wrath of God” is wrong, it is the “just anger of God” or the “justice anger of God.” God’s anger is a just anger, an expression of His perfect righteousness and His justice. It is the expression of God’s justice toward those who are maladjusted to His justice.

Cicero said that the fall of Corinth and ___ was based upon *iradêou*, which I think is the *dikaia orgê*. Divine anger is an anthropopathism, which illustrates divine judgment of a nation.

Then we have an ablative of source, *theos* (θεός) [pronounced *theh-OSS*]—“God,” indicating that the source for judgment of the reversionistic unbelievers is the justice of God. The justice of God is about to lower the boom on heathenism. There is the absence of the definite article with *orgê* (ὀργή) [pronounced *ohr-GAY*] which indicates the high quality of divine anger, the high quality being the justice of God. “For anger from God.”

“is revealed” – present passive indicative from the compound verb *apokaluptô* (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*] [*apó* (ἀπό) [pronounced *aw-PO*] = away from; *kaluptô* (καλύπτω) [pronounced *kal-OOP-toe*] = to veil or to hide] which means to be away from being hidden or to be uncovered, to bring to light, to reveal—“is being revealed.” The static present tense represents a condition which perpetually exists. God’s anger is always revealed toward maladjustment. Here it is the unbeliever’s maladjustment. The passive voice: the wrath or anger from God receives the action of the verb in every case of salvation maladjustment. The indicative mood is declarative representing the verbal action from the standpoint of a dogmatic unqualified statement. **“For anger from God is being revealed.”**

“from heaven” – the source of the supreme court. The preposition *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative of *ouranos* (οὐράνιος) [pronounced *oo-RAHN-ee-os*], indicating that the supreme court sits in heaven. Jesus Christ is the presiding judge.

“against all ungodliness” – the preposition *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative feminine singular from the adjective *pás* (πάς) [pronounced *pahs*], and with it the noun *asebeia* (ἀσέβεια) [pronounced *as-EHB-i-ah*] [*a* = negative; *sebomai*, the verb on which this is formed means to worship or have awe or respect]. Godlessness is an act or thought, and that is what is meant here by *asebeia* (ἀσέβεια) [pronounced *as-EHB-i-ah*]. It is an act or thought of someone who is maladjusted to the justice of God. It is a technical term for the unbeliever in reversionism or salvation maladjustment to the justice of God. So it is a reference to heathenism, and we translate it “against all heathenism” or “non-Godliness.”

“and unrighteousness of men” – ἐπί (ἐπί) [pronounced *eh-PEE*] plus the accusative of *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] [a = negative; dikia = reference to the justice of God]: “against all anti-justice of mankind.” The possessive genitive plural from the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“of mankind.” Anti-justice of mankind is salvation maladjustment to the justice of God.

All of this is related to the justice of God.

“who hold the truth” – genitive plural of description from the definite article, used as an intensive pronoun. The antecedent is *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], the word “mankind.” We translate the definite article “those who.” The present active participle from the verb *katechō* (κατέχω) [pronounced *kaht-EH-khoh*] which means to hold back, to hold down, to imprison, to check, to restrain, to suppress. It is used here for the unbeliever rejecting Christ as saviour. This is salvation maladjustment to the justice of God. The present tense is a customary present, it denotes what habitually occurs when those who are negative at either God-consciousness or gospel hearing are involved. The active voice: the heathen (the unbeliever who has definitely said no) are those maladjusted to the justice of God at salvation, and they produce the action. The participle is circumstantial for salvation maladjustment to the justice of God, i.e. the status quo of heathenism.^[17]

Also, there is an accusative singular direct object from both the definite article and the noun *alētheia* (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*] which can refer to either God-consciousness or gospel hearing. With the intensive pronoun from the definite article it describes a category of life. It describes what we call heathenism, it describes those who are maladjusted to the justice of God at salvation. We translate this, “of those who suppress the truth.” The truth here is the gospel/salvation part of doctrine.

“in unrighteousness” – ἐν (ἐν) [pronounced *en*] plus the instrumental of *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*].

Romans 1:18 For anger from God is being revealed from heaven against all non-Godliness [heathenism] and anti-justice [salvation maladjustment to the justice of God] of those who suppress the truth [salvation doctrine] through anti-justice [salvation maladjustment to the justice of God].

1977 Romans

Lesson #23

23 02/06/1977 Romans 1:19 Intro. Julius Caesar; doctrine of heathenism (revised)

Rome was the whole world during the time that Paul wrote. The Mediterranean was a Roman sea. The borders went from the Atlantic, to the Rhine to the Danube. Republic of Rome has little to do with modern life; but the Roman empire has great contribution to history.

The 5 years of Cæsar, we had the greatest period of time for any... Marius, Sullah, and others were able to plunder great portions of the world. Cæsar became the great hope of

the world. The need for better government was one reason why a monarchy was necessary. Cæsar as a political leader and he felt the need to extend to the provinces good government and Roman citizenship. Cæsar and Napoleon have done more for human history than any fundy.

In the midst of his great Gallic campaigns, Cæsar spent vast sums of money to help and move the cities of the provinces (and nothing was spend on Rome). All great conquerors brought back money for Rome; but Cæsar helped the provinces. He spent a great amount of time and money to help and improve the provinces.

Cæsar began to form armies from those provinces as well. When it became Cæsar vs. the Senate, the provinces supported Cæsar. A democracy or a republic just increase corruption. The more stupid is the opinion of the people. Cæsar rose up over. Supporting Cæsar and what he did is not the same as supporting a dictator or monarchy in all conditions.

The absolute monarchy form of government was the best solution for Rome at that time. History was so bad, that God raised up a great man. God has raised up at certain times, certain people. Despotism can get along on less intelligence than any other kind of government. The evils that would overthrow Cæsar were dealt with. The 5th cycle of discipline was about to occur, and when ruin seemed imminent. The change the first time was the rule by the Senate to the rule by one man. The second time, it was Bible doctrine. Cæsar made one of the greatest contributions of all mankind. Cæsar did it all. He crossed the Rubicon, which separated ___ from Rome. The Senate had pushed him around so much that he marched across the Rubicon against Rome. When he crossed the rubicon, he said, "The die is cast." In 60 days, almost without bloodshed, he was master over quite a large area. Pompey was in Spain. Caesar's army was half the size of Pompey's. Pompey's army was well-fed; Cæsar's army had lived on roots and whatever.

Cæsar met Cleopatra. The campaign wherever, he said, "I came, I saw I conquered." Eventually he took Rome. He reconciled. He punished no one for political offenses, if they laid down their arms. Only one soldier would not go against Pompey, so all of his property was sent to Pompey. He reminds his army that these people were former Romans; and there was to be no revenge taken against those on the other side of the civil war. He forgave and anyone who came under his government, he gave them the opportunity of service to Rome.

He had the state religion; he was accepted as emperor. He would have liked the title of king but he did not need this title to rule.

The demoralized society was given a fresh start. In 5 years, he eliminated the hated, the desire for revenge, and the helped many farms, etc. get their start. He recognized those outside of Rome. He reduced taxes. He codified the mass of Roman law. He had a massive library, the first. He took 3 months to correct the calendar. He moved the clock back 3 months, which is why we have close to correct dates today.

He put through a policy of equality among the provinces. Citizenship was given to all. There were very different people on the Senate, coming from different provinces.

He won the hearts of those who had been against him before. No man ever excelled Cæsar by meeting any exigencies. He had so much energy. 7 campaigns fought after he crossed the Rubicon. The Germans studied his campaigns between the world wars.

When Cæsar saw that Brutus was one of his assassins, he just threw his robe over his face. Brutus was his bastard son by a famous woman.

Portions of the Doctrine of Heathenism from NB2. There are a few extra points from that notebook included below.

The Doctrine of Heathenism

1. Definition and description
 - a. Heathenism is unbeliever reversionism. Negative volition at the point of God consciousness or at the point of gospel hearing.
 - b. Salvation mal-adjustment to the justice of God.
 - c. The doctrine of heathenism answers the question *what about the heathen who have never heard?*
 - d. The word heathen is a gothic word, haithi, which means open country. Those who did not live in the city.
 - e. The word haithi is equivalent of paganus, where we get the word pagan; and the Koine Greek word ethnê.
 - f. Heathenism is defined as anyone of a nation, race or people who do not acknowledge the God of the Bible.
 - g. Heathenism is synonymous with the Hebrew word goy. They did not acknowledge Jesus Christ as the true God.
 - h. Heathen often used to describe superstitious, lacking in culture, unlearned. It simply means salvation mal-adjustment to the justice of God.
2. The problem of heathenism.
 - a. This is a result of ignorance of history. That is the big problem. People would never ask this question if they knew much history.
 - b. Pliny writing letters to the emperor Trajan. The queen of Abyssinia was led to Christ by two captives from Tyre. Islam was conquering the world and they could not conquer Abyssinia.
 - c. Thadius describes believers in many places.
 - d. India, believers were there. Nestorians went to China in the 6th century and there was a great evangelism in China for the first 6 centuries.
 - e. Many doctrines explain the justice of God and the problem of heathenism.
3. There is Biblical documentation that the doctrine went throughout the entire world in that first century.

- a. Acts 17:6 "These men who have upset the entire world have come here also." The gospel was worldwide them.
 - b. Colossians 1:6 the gospel has come to you just as it has been to the entire world.
 - c. 1Timothy 3:16. It is "proclaimed among the nations...the object of faith in the world."
4. Extra-Biblical historical documentation of the world-wide dissemination of the Gospel.
- a. Justin Martyr, 103-165 A.D., "There is no people, Greek or barbarian or any other race by whatever appellation or manner they may be distinguished, however ignorant of the art of agriculture, whether they dwell in tents or wander about in covered wagons among whom prayers and thanksgiving are not offered in the name of the crucified Lord to the Father."
 - b. Tertullian, 160-240 A.D., "We are of but yesterday and yet we already fill your islands, cities, camps, palaces, Senate, and your forum. We have left you only your empty temples."
 - c. Origen, 185-251 A.D., "In all Greece and among all barbarous races within our world there are tens of thousands who have left their national laws and customary gods for the law of Moses and the words of Jesus Christ. Though to adhere to that law is to incur the hatred of idolaters. And to embrace that word is to incur the risk of death as well. And considering, how in a few years and with no great store of teachers and in spite of the attacks which cost us life and property, the preaching of the Word has found it's way into every part of the world, so that Greeks and barbarians, wise and unwise adhere to the doctrine of Jesus Christ."
 - d. Eusebius, 266-340 A.D., "There flourished at that time many successors to the apostles who reared the edifice on the foundations which were laid, continuing the work of preaching the Gospel and scattering abundantly over the entire earth the wholesome seed of the heavenly kingdom. For a very large number of disciples, carried away by a fervent love of the truth which the divine word had revealed to them, fulfilled the command to the Savior. Leaving their country, they fulfilled the office of evangelist to carry the gospel to those who had not heard the word of faith."
 - e. Documentation from the first 4 centuries of the gospel.
5. Missionary documentation.
- a. The letter of Pliny the Younger to the emperor Trajan, circa 100 A.D., describes tremendous evangelism everywhere.
 - b. Thaddius did a great missionary work in Persia, circa 190 A.D.
 - c. Pantaenus of Alexandria went to India, where he found already many believers and copies of the gospel of Matthew, circa 180 A.D.
 - d. The Nestorians went all the way to China, where we have discovered the Nestorian tablets which record the evangelism of China. Genghis Khan hired only Chinese Christians to record all of his activities.

- e. 311-388, Ulfilas was a missionary to the Goths north of the Danube River. He evangelized the entire Gothic kingdom in one generation and invented the Gothic alphabet. He also translated almost all of the Bible for them. He did not translate Samuel or Kings because he was worried this people would read them and it would appeal to their warlike background. The Bible was the first and for a long time the only book in the Teutonic language.
 - f. 316-396, Martin, Bishop of Tours was a missionary to Gaul (France) after the Franks invaded that region. He became the patron saint of France. The French are a combination of Celtic and Teutonic.
 - g. 396-493, Patrick of Scotland was a missionary to Ireland and worked independently of the Catholic church. Slave to Ireland, and he escaped and believed in Jesus. He returned to Ireland as a missionary. No relationship to the Roman Catholic church in any way. He evangelized the entire island in one generation.
 - h. 521-596, Columba from Ireland established a missionary school and went to Scotland to evangelize them. Ireland became a priest nation to God and they sent out missionaries everywhere. Columba was an Irish name originally (it is not any more). He evangelized the greatest Druid center in Scotland and established the greatest missionary school of all time off the coast of Scotland and for 200 year missionaries would go all over from Scotland.
 - i. Columbanus from Ireland where he was saved, went to Germany and evangelized in Burgundy and then Switzerland; finally went to and was rejected in Italy. German, Switzerland and Italy were the places where he evangelized.
 - j. 657-739, Willibrard of England evangelized in Holland, Hess, Saxony, Germany, and was martyred in Holland. This was when the shift for the priest nation went to England. He brought the Danes into the picture.
 - k. Boniface, an English believer, he went from Holland to other places like Saxony. This was back when our ancestors were worshiping a tree and Thor. He started to chop down a tree, and they were about to attack him, and lightning struck the tree, and the people listened to him.
 - l. 800-865, Ansgar of France saved in France but born a Dane. He evangelized in Denmark, then Sweden.
 - m. Ninth century, Cyril and Methodius, two Greek believers evangelized Bulgaria. They translated the Bible into the Slavic language.
 - n. Tenth century, Hakan evangelized Norway. Eric the Red evangelized Greenland. Leif the Lucky evangelized Greenland. He landed in Massachusetts; Columbus discovered the West Indies 4 centuries later.
 - o. Cyril and Mithodius philosopher and artist both were believers. Evangelized in Bulgaria, other places, and translated the Bible into Slavonic.
 - p. There has always been a client nation sending out missionaries.
6. Application of the justice of God. God cannot be unfair to any member of the human race or compromise His justice. God's perfect righteousness and justice

prohibit God from being unfair to any member of the human race. There is no member of the human race who does not have a chance to be saved. Therefore positive volition at God consciousness is always met with evangelistic activity. That's why there should be a different area of emphasis in each generation. We sometimes make a mistake going into places where the door is firmly closed, like China.

7. Application of Divine Sovereignty. It is God's will that all members of the human race be saved, 2Peter 3:9, "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to a change of mind." This is God's plan. Jn 3:18, 36 teach that only negative volition keeps a person from being saved. It is God's will for all members of the human race to be saved (1 Tim 2:4, "who desires all men to be saved and to come to the knowledge of the truth."), but God's sovereignty and the free will of man coexist in human history by divine decree in order to resolve the prehistoric angelic conflict. Heathen are heathen because they choose to be, not because God wants them to be.
8. Application of the Doctrine of Unlimited Atonement. 2Cor 5:14-15, 19; 1Tim 2:6, 4:10; Titus 2:11; Heb 2:9; 2Pet 2:1; 1Jn 2:2. Since Jesus Christ died for all members of the human race, it is His purpose to save all members of the human race. However, God is a gentleman and doesn't coerce human volition, and doesn't intrude on people's privacy. So God has provided salvation by faith in Christ. Each person must decide all by himself. God cannot force any unbeliever to make a decision about anything. We might crowd people too much, but this is not God's approach. Each person must adjust to the justice of God on his own.
9. God consciousness:
 - a. The principle of God consciousness:
 - i. God consciousness is defined as the status of any normal human being who becomes aware of the existence of God through the function of his own mentality. God has made His existence plain to every human being in their soul.
 - ii. Generally, two categories of mental function are involved in arriving at the point of God consciousness or being aware of the existence of God. The first category is rationalism. Rationalism is reason alone being the source of knowledge and reality, a reality which is independent of experience. The second category is empiricism. Empiricism is knowledge derived from a sense of experience; hence, reality dependence on experience and observation.
 - iii. When a member of the human race reaches God consciousness or awareness of the existence of God, this is classified biblically and theologically as the point of accountability.
 - iv. Those members of the human race, who for one reason or another do not arrive at God consciousness, are automatically saved because volition was not an issue in their case. This would include morons, brain damaged children, premature death in babies and young children. 2Sam 12:23, "But now that he has died, why should I fast?"

Can I bring him back again? I shall go to him, but he will not return to me."

- v. Romans 1:20–21 teaches the issue of accountability and God consciousness.
 - vi. If any member of the human race, regardless of geographical or linguistic barrier, desires relationship with God after reaching God consciousness, then God will provide the information for that person.
 - vii. Jer 29:13 John 7:17 Acts 17:27
- b. The mechanics of God consciousness. There are five ways in which any normal human being can attain an awareness of God. These five ways are called in theology the theistic arguments for the existence of God. Theism is a science which depends on proven facts based on the assumption that human thought is real and that rational conclusions of the mind are trustworthy. The science of theism demands that the intellect of the finite man move out of the sphere of material things and beyond the range of human experience to contemplate the infinite creator. Therefore, theism is the only reasonable and rational background for morality, government, philosophy, and science. The five theistic arguments for the existence of God form the mechanics for mankind attaining God consciousness.
- i. The Religious Argument (also called the theological argument). The religious argument contends that God exists because mankind universally believes in His existence. Creatures do not crave what does not exist, and men seek after God. Even religious instincts indicate the reality of a Supreme Being. The concept of man seeking God is found in Jer 29:13, Jn 17:17, and Acts 17:27.
 - ii. The Moral or Anthropological Argument. This argument says that to a greater or lesser degree man's soul possesses both volition and conscience with an urge to choose right over wrong. The structure of human society is based on the recognition of virtue and truth. This phenomena has no explanation apart from the existence and influence of a Supreme Being with perfect and eternal holiness or integrity. A material, ungoverned universe can know nothing of moral values apart from the absolute righteousness of a Supreme Being. Acknowledging the existence of virtue and truth eventuates in becoming aware of the source of virtue and truth. Jesus said, "I am the truth...no man comes unto the Father but by Me."
 - iii. The Ontological Argument. Ontological reasoning says that since the human mind possesses the idea of a perfect and absolute being, such a being must exist. Apart from the religious and moral tendencies, the existence of God is a necessary idea to the human intellect, and beyond the relative which mankind measures there is the absolute which gives value and character to the relative. We grasp the difference between relative and absolute; and knowing the relative, our minds are always drawn to the absolute.

iv. The Teleological Argument. This argument is the fact that the universe, by its telescopic and microscopic wonders, always form arrangement, purpose, and adaptation, which connotes a designer. Structure in the universe demands a designer. The more we discover about the perfect structure of the universe in science, the more we recognize the need for a designer. Whether the structure of an atom or the structure of a galaxy. Whether life forms or not. Always a structure and a design, a purpose and ability to adapt. Rom 1:20. The order of the universe can no more be accidental than the shuffling of twenty-six letters of the alphabet into a beautiful poem. The chemical contents of the human body are never accidentally combined to form man. There must be a designer behind the design.

v. The Cosmological Argument. This reasoning states that the intuitive law of cause and effect demands the existence of God as the initial cause. Order in the universe demands both a creator and a preserver. The universe presents an overwhelming demand for belief in the existence of God. In no sense can the universe become its own creator.

(1) Jn 1:3, speaking of Jesus Christ as eternal God, says, "All things came into being through Him, and apart from Him nothing came into being that has come into being."

(2) Col 1:16-17 teaches that Jesus Christ is not only the creator of the universe, but that He also holds it together for the perpetuation of human history until the end of the Millennium, "For by Him were all things created both in heaven and on earth, visible and invisible, whether thrones or empires or rulers or authorities. All things have been created through Him and for Him. He has existed prior to all things and by Him all things hold together."

(3) Heb 1:10, "In the beginning, O Lord [Jesus Christ], You laid the foundations of the earth and the heavens are the workmanship of Your hands."

(4) Heb 1:3, "He upholds all things by the word of His power."

10. The origin of heathenism: heathen are not heathen because they have never heard the gospel but because of their own negative volition. Or they have heard and rejected the gospel. This is our study in Romans 1:19–23. Heathen are not heathen because they have not heard; heathen are heathen because they have heard and rejected. The doctrine of heathenism answers a worn out question, "What about the people who have never heard?" There is no such person who has not had the same opportunity as everyone else to believe in Christ.

11. Heathenism is related to reversionism and liberalism. Salvation maladjustment to the justice of God results in a vacuum in the soul of the unbeliever and results in blackout of the soul, scar tissue of the soul, and reverse process reversionism. The result of reversionism is liberalism. The mechanics of liberalism and evil are found in Rom 1:24-25. Both theological and political liberalism exploit the ignorance of

man by catering to his emotional revolt of the soul and lust. Or emotion, rejection of authority, and lust. They try to play God. They are trying to use legislation to change man. They are trying to establish a perfect world without God. Always follows the concept of operation fig leaves. Liberalism is another manifestation of heathenism with a veneer of human good civilization.

12. Heathenism and logic: Heathenism rejects the truth. No truth exists in the premise of heathenism. Therefore, no truth exists in its conclusion. If you start with evil you end with evil. Truth is designed to free man from both liberalism and heathenism. John 8:30-32. Therefore heathenism must find a substitute for the truth it has rejected. The substitute is cosmic involvement. This is how degeneracy and liberalism come into action, Rom 1:24-25. Man cannot survive in his soul without the entrance of truth. When man says "no" to the truth there is heathenism in the mind which results in heathenism in function. Starting without truth, heathenism seeks to establish a society without God. The false premise of this society leads to the false conclusion of this society and its inevitable judgment from God's justice. The liberal starts with evil and human good and transforms this into evil and human good.
13. Heathenism is noted in 2Peter 2.

1977 Romans

Lesson #24

24 02/07/1977 Romans 1:19–20 Augustus Caesar; issue of God–consciousness

The assassination of Cæsar was a grand mistake. But what he left behind was great and it left the weak ones to fulfill. As a worker and creator, Cæsar still has the memory of all nations. His assassins were petty people. 14 more years of civil war resulted. The assassins found themselves in severe peril.

Mark Anthony's speech at his death caused the people to rise up and seek out the conspirators. Mark Anthony and Octavius Cæsar took power next. Mark Anthony was a sickly, pimply faced 18 year old. These two were actually rivals. 3 men given unlimited powers for 5 years to reorganize the state. They went after their enemies. Cicero was prescribed and killed. 3000 people were eliminated. Brutus and Cassius rallied the troops in the east, troops from several places. They met near Philippi and fought a great battle in Macedonia.

The east went to Mark Anthony and the west to Octavius. Mark made his headquarters in Egypt; and Cleopatra turned his brains to putty. A man who is susceptible to flattery is weak and easy to be manipulated. Cleopatra was not a sexpot, but she used flattery as a weapon. She controlled everyone with flattery. This is also a point of Bible doctrine. A man susceptible to flattery means weakness. It is great, uncontrolled arrogance.

She told Mark Anthony that he needed to take his territory. They met in the seas, a very decisive battle, the Egyptian forces. Mark Anthony was impervious to Cleopatra's flattery. She committed suicide by poison, not by a cobra or viper.

31 B.C. was when the country began to be stabilized, about 80+ years before the book of Romans.

29 B.C. Octavius returned to Rome. The gates open for war; closed for peace. From Octavius Augustus Imperator. Roman government kept great peace and great prosperity followed Jesus and the Apostles.

If we survived another 300 years, then we might vie for the title of greatest country.

Monumentum, a book by Octavius. I excelled all others in dignity, but in power, I did not hold any more power than anyone else. 100 years of civil war elapsed, then 14 more years. The Senate deliberated for a long time.

Cæsar is Lord came into conflict with Jesus is Lord. The whole Roman empire was held together by the common allegiance that Cæsar is Lord. This caused the empire to split, Christianity on one side and Romans on the other.

Augustus ruled behind the scenes, he lived more simply than most rulers, and he could walk the streets in fact. He was very courteous. He had great consideration for other people. Absolute power which often warms people to frenzy; but he became fairly objective and impartial. He continued the work of his great uncle Julius. He ruled 40 more years and devoted himself to improving the empire. He increased the boundaries in the north. He organized laws, so that they would outshine mediocre rulers. He organized a fire department; and he has a system of bringing grain into the city. Constantly built up his military.

It was Augustus who said the true ability of a ruler was in the postal service. Many important public works, he supported art, literature and drama. He built many temples. "I found Rome in brick and I left it in marble."

A temple was set up to him after his death and he was worshiped.

Paul spent a lot of time in the provinces, in the 3rd class province Judæa; and then he moved toward Rome.

Someone tried to leave his mother out to drown; she did not drown. He finally strangled her. Not sure who this was?

Verses 19-20, the issue of God-consciousness.

Romans 1:19 ...because the known of God is manifest among them, for God has revealed it to them.

When people reject God at the point of God consciousness, how do they affect the rest of society? Unbeliever reversionism in time, and Lake of Fire at the end of time. He is maladjusted. Two categories of justice: time and eternity. With the believer, when he

rejects Bible doctrine, he had discipline in time, but not eternity. Once the believer, no more tears, sorrow or pain.

Verse 19 – “Because that” is a causal compound conjunction, dioti (διότι) [pronounced *dee-OAT-ee*]. It is compounded from the preposition dia, “because,” and the conjunction hóti (ὅτι) [pronounced *HOH-tee*], “that.” It is translated simply “Because.” It means, Here is a reason, a reason for God’s wrath for those who are maladjusted to the justice of God at salvation. Wrath is an anthropopathism, it demonstrates the execution of divine justice toward those who are maladjusted to the justice of God. It indicates punitive action. The reason for God’s wrath is negative volition at the point of God-consciousness. This means negative volition at the point of gospel hearing. Negative volition at the point of gospel hearing means maladjustment to the justice of God at salvation. Maladjustment to the justice of God at gospel hearing means unbeliever reversionism in time and divine judgment in eternity in the lake of fire.

“that which may be known” – nominative singular neuter, predicate nominative, from verbal adjective gnōstos (γνωστός) [pronounced *gnoce-TOSS*] which means “known.” “Because what is known” is the corrected translation. There is a nominative neuter definite article to which is used as a relative pronoun. The verbal adjective gnōstos (γνωστός) [pronounced *gnoce-TOSS*] refers to knowledge about God at God-consciousness.

When Bob spends an entire evening covering a certain topic, that comes into focus with what is covered next.

“of God” – objective genitive of the definite article plus the objective genitive of the noun theos (θεός) [pronounced *theh-OSS*]; “is”— present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. This is a static present, it takes for granted as a fact the doctrine of God-consciousness. So this verb assumes that when you read this and look at this passage that you already understand God-consciousness. The active voice: God-consciousness produces the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of reality, and it makes an unqualified assertion of fact that all normal minds reach God-consciousness. The only exceptions: to die before reaching God-consciousness, i.e. before accountability; or to be a moron. Better to be a moron and be saved than to be a genius and be unsaved.

“manifest” – predicate nominative neuter singular from phanerós (φανερός) [pronounced *fahn-er-OSS*]. It means conspicuous, clear, well-known, manifest. It refers to what is visible to the sensory perception. When linked with the verb to be it means to be perceived by the sense in such a way that perception is perspicuous, outstanding, everything is clearly understood. This verbal adjective says that if you have a normal mind you would have already reached God-consciousness long before now, and at some point in your life you did reach God-consciousness whether you can remember it or not, or whether you are aware of it or not. Phanerós (φανερός) [pronounced *fahn-er-OSS*] emphasizes that this was hidden before; God was hidden, and it takes on the nuance of revealed because what is known about God is revealed.

“in them” – preposition en (ἐν) [pronounced *en*] plus the locative of the intensive pronoun autós (αὐτοῦς) [pronounced *ow-TOSS*]. It means here “inside of them”—in the soul, in the brain. It emphasizes the identity of mankind upon reaching God-consciousness. An intensive pronoun sets up a category of those who now understand something that makes them accountable for what they understand. When you reach God-consciousness you are accountable for what you understand. When you hear the gospel you are accountable for what you understand. Negative volition at the point of God-consciousness is immediate maladjustment to the justice of God. Such maladjustment brings down the cursing of God.

“for God” – the postpositive conjunctive particle gar used as an explanatory conjunction. This is used to explain the phenomenon of God-consciousness. The nominative subject of a definite article plus the proper noun for God, theos (θεός) [pronounced *theh-OSS*]—“the God.”

“hath shewed it” – aorist active indicative from the verb phaneroô (φανερῶ) [pronounced *fan-er-OH-oh*] which means to reveal one’s self—“for the God has revealed himself.” This is an aorist active indicative and the voice does not indicate the reflexive connotation, it is built into the verb. The aorist tense is a culminative aorist, it views God-consciousness in its entirety but regards it from the viewpoint of existing results, namely a relationship with the justice of God. The active voice: God Himself reveals Himself the functions of the systems of perception—faith, rationalism, or empiricism. The indicative mood is declarative for the dogmatic assertion of a point of doctrine.

“unto them” – dative plural indirect object from the intensive pronoun autós (αὐτοῦς) [pronounced *ow-TOSS*], emphasizing the identity of the human race as the beneficiary of God-consciousness. The dative of indirect object emphasizes the one in whose interest God-consciousness occurs, hence the dative of advantage. It is to the advantage of every thinking person in the human race to reach the point of God-consciousness. This is translated “to them.”

Romans 1:19 **Because what is known about God is revealed in them [God-consciousness]; for the God has revealed himself to them.**

Volition and God Consciousness

1. No person with normal processes of mentality has an excuse before the justice of God.
2. God-consciousness applies to all normal people.
3. Volition at God-consciousness determines adjustment or maladjustment to the justice of God at salvation.
4. Exceptions should be noted: those children who die before reaching God-consciousness or accountability are automatically saved; those who are morons and therefore never reach God-consciousness. They do not have normal mental capabilities.
5. The justice of God automatically makes provision of salvation for those who cannot or do not reach the point of God-consciousness and/or accountability.

Romans 1:20 For from the creation of the world His invisible qualities, both His eternal power and divinity, are clearly seen, being understood by the things made, for them to be without excuse.

Verse 20 – “For the invisible things of him.” The postpositive conjunction *gar*, the explanatory use of it as a conjunction, plus the nominative neuter plural of the definite article *ta*, plus the nominative neuter subject *aóratos* (ἀόρατος) [pronounced *ah-OR-at-oss*], means “invisible things, invisible attributes.” With this is the possessive genitive singular from the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*], used as a personal pronoun. There is something that belongs to God: multitudinous invisible things. Here it refers to His attributes, and it should be so translated: “for his invisible attributes.” In other words, the essence of God is real and invisible.

“from the creation of the world” – the preposition of ultimate source, *apó* (ἀπό) [pronounced *aw-PO*], plus the ablative, and the ablative of *ktisis* (κτίσις) [pronounced *KTEES-iss*] plus the descriptive genitive from *kósmos* (κόσμος) [pronounced *KOSS-moss*] comes to mean “since the creation of the world.” *Apó* (ἀπό) [pronounced *aw-PO*] can denote a point from which something began and it can also be used as a preposition of time, which is the way it is used here. “For his invisible attributes [essence of God] since the creation of the world.” Or, in better English, “For since the creation of the world His invisible attributes.”

“are clearly seen” – present passive indicative from the compound verb *kathoráō* (καθοράω) [pronounced *kath-or-AH-oh*] [*kata* = down; *eidō* (εἶδω) [pronounced *Ī-doh*] = to see] which means to look down, to view, to perceive, to clearly perceive, to be perspicuous. Perspicacity means plain to the understanding. It is not obscure or ambiguous. The present tense of *kathoráō* (καθοράω) [pronounced *kath-or-AH-oh*] is a customary present, it denotes what habitually occurs at the point of God-consciousness. The passive voice: the divine attributes of God receive the action of the verb at God-consciousness—you become aware of His justice, of His righteousness, of His sovereignty. The indicative mood is declarative for the reality of God-consciousness in the life of every normal thinking person.

“being understood” – present passive participle of *noéō* (νοέω) [pronounced *noh-EH-oh*], meaning simple perception. The present tense, again, is a customary present denoting what habitually occurs at God-consciousness. The passive voice: perception of certain divine attributes receive the action of the verb at the point of God-consciousness. The participle denotes simultaneous action with the main verb, the main verb being “are perspicuous.”

“through the things that are made” – literally, through the things that he has created. The instrumental plural from *poiēma* (ποίημα) [pronounced *POY-ay-mah*] means “creation.”

“even his eternal power” – the omnipotence of God. We have a disjunctive particle *hê* (ἢ) [pronounced *hey*] used to express related and similar terms where one supplements or takes the place of the other. It is translated “namely.” A combination of particles follows:

tê and kai. This indicates things related, plus an adjective, aidios (ἄϊδιος) [pronounced *ah-IHD-ee-oss*], a Homeric word for always existing. Plus the possessive genitive of the intensive pronoun autos (αὐτός) [pronounced *ow-TOSS*], emphasizing the essence of God, plus the noun dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] for His omnipotence.

“and Godhead” – incorrect. The word is theiôtēs (θειότης) [pronounced *thi-OHT-ace*], it means the quality of God or divine essence, or deity.

“so that they are without excuse” – the entire human race, without exception, are without excuse before the justice of God. The preposition eis (εἰς) [pronounced *ICE*] plus the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*]. This is used to express purpose. There is also a definite article in the accusative neuter which is used to indicate the preposition taking the accusative and therefore the infinitive will have the meaning assigned to the accusative. When we have a prepositional phrase it always the case in which you find the object that determines the meaning of the preposition. So we have to translate “for the purpose of being.” The infinitive expresses the aim or the action denoted by the finite verb. The attributes of deity are clearly perceived so that all members of the human race have no excuse in their defense before the justice of God. “For the purpose of being” is an idiom meaning “so that they are.” Plus the accusative plural from the noun anapologêtos (ἀναπολόγητος) [pronounced *an-ap-ol-OG-ay-tos*], which means without excuse in a courtroom, without excuse or defense before a justice.

Romans 1:20 For since the creation of the world His invisible attributes [essence] are clearly perceived, being perspicuous through the things which He has created, namely both His omnipotence [eternal power] and His divine nature [essence of deity]: so that they [the human race] are without excuse [before the justice of God].

1977 Romans

Lesson #25

25 02/08/1977 Romans 1 Review of the doctrine of divine attributes; Augustus to Nero

The weakness of this set of notes is, there are no notes at all for lesson #25. None of the notes on the history, culture or leaders of Rome; and doctrines are not recorded here.

Augustus to Arealius, which is the greatest period in human history. Augustus for the first advent of Jesus Christ. The fullness of time. The continuation in the Church Age. It began in the days of Augustus and Tiberius. This was also the formation of the canon of Scripture. After the close of the Scriptures in A.D. 96, we have the beginning of the Antoinine Caesars. Great period of blessing and peace.

Augustus fixed the imperial constitution. He fixed the boundaries of the Roman empire. He checked all of the invasions. He restored order; he carried out a census of the empire; he did many public works. He found Rome in brick and he left it in Marble. The first advent of Christ.

He did not receive a crown, but he was the first citizen of Rome. On his deathbed, "If you think I played well my part on the stage of life, applaud." While they applauded, he died. He represents the epitome of establishment, which were so necessary historically.

A.D. 14 when Jesus was in Egypt, Tiberius succeeded Augustus. He lived to A.D. 37. He was a very stern, maross, suspicious kind of person. Devoid of anything pleasing in his personality. His bad personality, honesty, and wise function as king, the nobility of Rome conspired against him. He put his thumb down on the conspiracy, the blood of nobility flowed through the streets of Rome. The people despised him, and that speaks well of him. He did not cater to anyone. He destroyed the distribution of grain. "Work for your food or die." He would have been as popular in the United States as he was in Rome.

He took away their *television sets*; he cancelled the gladiator games, where thousands of people died. He took the position, "The people are stupid; to hell with them." You cannot afford to have blood in your veins; it must be iron. Once everyone found out who was running the show, they snapped into line.

He brought the Praetorium guard into Rome. Treason was extended to words as well as acts of violence. He had a CIA operation and Rome calmed down. Some spies went overboard and invented plots. The people saw him as a gloomy tyrant; but he was seen as kind and fair in the provinces. "A good shepherd sheers his sheep, but he does not flay them." he said.

He rebuilt 12 cities that were destroyed by an earthquake. He was ruler during the crucifixion of Jesus Christ.

He was so disgusted with the immorality of Rome that he went to the island of Capri and he ruled over Rome from there. He was succeeded by Caligula. This means *little GI shoes*. He went crazy when he had too much power. "Would that the Romans had all one neck." He wanted to kill them all with one stroke.

Extravagant crimes and follies. He restored the games and he would laugh like a maniac. A tremendous laugh. After 4 years, he was killed by the officers the Praetorium guard had enough of him.

He has a wise uncle, a scholar; and the uncle was hiding when Caligula. He was hiding in his library behind his books. The Praetorium Guard found Claudius and said, "You are the successor." He ruled between A.D. 41–54. He had some very capable administrators, but they were also dishonest (they were former slaves). He had legislation to protect slaves against cruel masters. Claudius something Nero. Famous for his wife, who had many affairs, and he is famous for the way he killed his wife. When his 3rd wife poisoned him, he signed a paper to make Lucius Hannifbarbus something Nero. He cared little for the affairs of government and he was very arrogant about his own musical abilities. He won many music awards. He considered himself an artist and a poetry writer (he won all of the first prizes for poetry writing). He had a half-brother who would have been a good ruler, but his mother helped Nero kill him.

Nero would go to a party, meet a beautiful woman, and if she was married, he would kill the husband and take the property, including the wife. Seneca warned him against such behavior, and so Nero killed Seneca. A recent gf said she like fires, so he set fire to Rome (which fire he blamed on Christians). He did not fiddle, but he had stuff going on with a bunch of women. He tied up believers and put tar on them, and used them as living torches for his parties.

The Praetorium guard was about to kill him, and he killed himself and said, "What a pity such a great artist must die." Paul's life was intertwined with Nero. Nero was the one in charge when Paul wrote Romans.

Bob reads the corrected translation, going back to v. 15.

A review of the divine essence

God's essence, essence being the qualities or attributes of a person; here we are looking at the essence of all members of the Trinity. From the standpoint of essence, the Trinity is one. Essence is person or being. At no time does the believer feel his limitations than when he faces up to learning the essence of God. Love is primarily emotional thing with the human race; but it is different for God. There is no frame of reference for our character which can help us to understand God's essence. There are some parallels between the soul of man and the essence of God, but that comparison is limited. The essence of God is unseen; and the soul of man is unseen. Even if we chopped open a person's head, we would not be able to figure out who this person is.

God cannot deal with us in emotion; but emotion is the biggest thing to man. Emotion is not logical nor can it contain any doctrine.

God loves Himself and each Member of the Godhead; but He does not need an object to be love. Human love requires an object. God has love whether there is an object or not; we do not have love without an object. Love helps us to under divine motivation.

God said, "I hate Esau and I love Jacob." Hate is a sin. God does not hate. That is an anthropopathism, as is love in that phrase.

Berachah is a friendly church because you can come in and keep your privacy.

God is One in essence, but three in Person.

The personality of man is being made in the image of God. Man is created in the image of God; he is not born in the image of God. There is Adam who was created in the image of God, having a soul and a spirit.

We are born ones without a human spirit. No such thing as the universal brotherhood of man. From man's soul comes his personality. We have self consciousness. We are aware of ourselves and aware of those around us.

Your body is not your personality. For a beautiful woman, her body always hides her personality.

God's attributes are eternal and they do not change. Every page of the Bible manifests the attributes of God in various combinations on every page of the Bible.

Absolute characteristics of God and relative characteristics of God. Men are a combination of material and immaterial. God is life and God lives.

God's life is eternal. No beginning and no end.

God is a Person, but this did not develop over time. God knows Himself as a Person and acts rationally. Ephesians 1:9, 11 He has absolute self-respect and absolute love for all Members of the Godhead. God has a perfect love for Himself. If He did not love Himself, then how could He love Him?

God is infinity. He has no boundaries, like space and time. We are related the limited by space and time. God is outside of time and space.

God cannot be complicated by ignorance, fantasies or absurdities. God knows everything that is knowable. His omniscience is a relative attribute of God. God never had to learn anything; where we must learn everything.

If God did not love Himself perfectly, we have no reason to doubt. Our perfect security is based upon God not having any doubts or hangups about Himself.

All of us have some confidence about something, and it is not arrogance. Bob has confidence in his typing. 60 wpm. For 3 years, he took typing. Loved it; had a ball with it; never thought that he would ever use it. Are you confident that you can dress and undress yourself? Now, how arrogant you are!!!

infinity + love = perfect love of self. Infinity characterizes all that God does. It is for His Own glory. He totally loves Himself. He would be stupid if He didn't. God's motivation is for His Own glory, but not for self-praise. He recognizes His glory and He claims it in recognition of that truth.

God is unity; and He is consistent. We are related to One Who has no cause. God cannot be better or worse than He always is. Every day that we have is better or worse. God has never had a bad day; He has never cried. He cannot have a bad day; nor can we give Him

a bad day. He can give us a bad day. When man changes, God seems to change; but He does not.

God is always perfect; He is always at His best; and no characteristic of God can change.

Unity simply means that God is consistent. The Trinity is a perfect team. Each is consistent with Himself and in relationship to everyone else. Coaching is all about teaching consistency. There is a blonde haired guy who was consistent. Kind of fading now. That is the key to any sport. To improve your ability and then to maintain that.

Jesus Christ never violates any attribute.

Y^ehowah Elohim is our Elohim and He is One.

1977 Romans

Lesson #26

26 02/09/1977 Romans 1:21a Flavian Caesars; doctrine of divine attributes (cont.)

When Nero committed suicide, it threw Rome into confusion. The Roman legions in Spain proclaimed their emperor Galba, their leader; superceded by Oltho, and then someone else took over, marched on Rome and took over for a view days.

Flavus Espcianus, known as Vespacian, was supported by the troops in Syria and he eventually took over. He was the son of a Sabine laborer. He was stumpy in build, honest, industrious and broad minded. As a soldier who had traveled all over, the restored order. He was very economical in his thinking. He pulled away any laws that would hinder free enterprise. He had a fair system of taxation without taxing businesses. He had a great system of buildings and roads (most of the buildings are still around and all of the roads are still around). He hated hypocrisy of politicians and of legalistic Christians. He would put down any hypocritical politician and any legalistic Christian. In his final days, he was carried around on some sort of bed. There were people clapping everywhere; and Vespacion said, "I think I am becoming a god."

Nero singing, and all the generals stood and applauded, but not Vespacion. Nero asked him why, and he said, "That was the worst singing that I have ever heard." He was assigned to Judæa.

Titus was very kind (son of Verspacion?). If he did not help someone in any day, he would go out on the streets to try to find someone to help.

Two beautiful cities destroyed in the destruction of Mount Vesuvius. These cities have since been excavated.

A persecutor of the Christians, and executed by members of his own household?

A period of stability followed the Flavian Cæsars. Golden age of history began then; and the canon of Scripture was completed.

We have been studying the attributes of God.

The perfection of God. The intellect, character, affections of God are all perfect. Absolute truth, absolute love and absolute holiness. This is more than mere veracity to others; He is true to Himself. It is not that God is true to others, but prior to all existence, the Members of the Godhead were true to themselves. Man says I speak the truth or know the truth; but God says, "I am the truth." This is true from eternity past.

I did find some notes which match up below, but not a very good match up. This is a continuation from the study of the previous lesson:

The Attributes of God (Review; continued)

- C. Perfection: Truth, Love, Integrity. The intellect, character and affections of God are perfect. Divine perfection involves His truth, love, and integrity, which is perfect righteousness and justice.
1. Truth. This is not merely veracity toward other persons, but God is true to Himself, His own essence, His character. Man says, "I speak the truth," but God says, "I am the truth," Jn 14:6. God does not hold the truth as being acquired. He is the truth from eternity past. In God every truth in every form of knowledge dwells in absoluteness. This accounts for the dogmatism of the Word of God. This attribute guarantees the genuineness of divine revelation, Deut 32:4; 1 Jn 5:20; Jn 6:32, 15:1; Heb 8:2. Bible doctrine, or truth, is the expression of His integrity. God's truth is directed toward Himself and revealed to us. God is never unfaithful to Himself.
 2. Love. Love 1 (the attribute of love) and Love 2 (the anthropathism). Love is often used as a description of motivation (usually when God is the subject). God is motivated by His love. Love is His problem solving device. Like all of divine attributes, love belongs to God's being. God is and always was love regardless of having an object to love. This is perfect love whether there is an occasion to bestow it or not, 1 Jn 4:8. Subjectively God loves His own integrity; objectively He loves the other members of the Trinity. God can only love God or another being with perfect righteousness. God is love, whether He has an object or not.
 3. Integrity is God's righteousness and justice. God is absolute integrity from all eternity past, Ex 15:11, 19:10-16; Isa 6:3. Man's relationship to God comes on the basis of His justice. We must adjust to the justice of God. This integrity is required of men, 2Cor 7:1; 1Thes 3:13, 4:7. God's integrity is maintained by His will. It is part of His unchangeable self. It includes perfect righteousness and justice, which is His perfection. God must have the holiness of His character allow Him to have a relationship with man.
- D. Relative attributes

1. Eternity. Greek and Roman gods had gods who existed before their principle gods. God is not in time, but time is within God.
 - a. Eternity applied to God means He has always existed and always will exist. He has always existed totally apart from time.
 - b. God is not subject to time, because He is the cause of time, Deut 32:40; Psalm 90:2, 102:27; 1 Cor 2:7; Eph 1:4; 1 Tim 1:17.
 - c. Both time and space, though without substance, are both objects of His creation.
 - d. God is not in time but time is in God; He is the origin of time.
 - e. God transcends all creation including time, therefore, has always existed.
 - f. God is logical, therefore, He does not need to be chronological as we do, Rom 4:17.
 - g. Time, which is finite, has both succession and duration.
 - h. Eternity, which is infinite, has duration only. Time is a line of procedure, while eternity is a circle reaching into infinity. God is eternity; God is outside of time. God has given us one day at a time.
 - i. God has eternal life; and we have everlasting life. We would find this in John 3:16, 36.
2. Immensity, which is God related to space.
 - a. God is not subject to space. Like time, God created, invented, and caused space to exist. Rom 8:29.
 - b. God cannot be more or less than what He is.
 - c. In relation to space God is both imminent (in space) and transcendent (outside of space).
 - d. Omnipresence is the term descriptive of space in relationship to God. Immensity is the term descriptive of God's relationship to space.
 - e. Since God is the creator of space, if space were defined in boundaries, God would exceed those boundaries to infinity.
3. Should there not be another attribute of God which is related to matter? God also transcends matter. Or should these attributes be reorganized? See omniscience below.
4. Jesus subjected Himself to space, matter and time. God provides us with these 3 things and our lives relate directly to these 3 things. The officials at a ball game are both on the field and off the field; and they are keeping time and they are all over the field and off the field. If we combine them together, this gives us an idea as to God's essence, where we are in the game.
5. Omnipresence. God does not expand. God is free to be local, as the Shekinah Glory. He is free to become flesh and tabernacle among us.
 - a. God is personally present everywhere. The whole of God is in every place.
 - b. This is not pantheism, since it denies the person of God.

- c. God, in the total of His essence, is without diffusion, expansion, multiplication, or division, and penetrates and fills the universe, Psalm 139:7-8; Jer 23:23-24; Acts 17:27.
 - d. God is also free to be local, as in the mountain with Moses, or in the Holy of Holies above the mercy seat. He is free to become flesh and dwell among us, Jn 1:14.
6. Omniscience. Everything is comprehensible to God. There was never a time when these things were not in His mind. He foreknows, but His foreknowledge is not determinative. God knows everything that would have happened, had you chosen A, B or C. God knows the knowable and unknowable. Especially when things are bad, we speculate, what would have happened if... God knew every detail, every sin, every bad thing that we would do. There are sins that we will commit that we are not aware of, that God knows about and we are still saved. God knows that we have free will and He knows how it will function. God's knowledge cannot develop. It is not subject to reasoning.
- a. God is all wise. He knows perfectly and eternally all that is knowable, whether actual or possible. Psalm 33:13-15, 139:2, 147:4; Mt 6:8, 10:29-30; Heb 4:3; Acts 15:8; Mal 3:16; Isa 46:9-10, 44:28.
 - b. There are three factors of divine knowledge:
 - (1) It is eternal, Acts 15:18.
 - (2) It is incomprehensible, Rom 11:33.
 - (3) It is wise, Eph 3:10.
 - c. Every detail of creation and history is in God's mind at all times.
 - d. Therefore the future is as perspicuous to God as the past.
 - e. God foreknows the future. Since events take place according to His councils, He foreknows. But God's foreknowledge is not predetermination! He knows but doesn't interfere with your volition.
 - f. God foreknows the functions of every free will. He foreknows what will be the choice of other beings.
 - g. Likewise He may determine their choice by gracious influence through Bible doctrine, but He doesn't coerce.
 - h. God's knowledge is not subject to development, reasoning, regretting, foreboding, or depression. If we knew what was going to happen to our country, we might be quite depressed about it.
7. Omnipotence.
- a. God is all powerful, infinitely able to do all things which are the objects of His power within the range of His holy character or essence. However, He will not make right wrong, nor will He act foolishly, Isaiah 44:24; 2 Cor 4:6; Eph 1:19-21, 3:20; Heb 1:3. He will not abuse His power and compromise His justice. His only limitation is a self-limitation.

- b. If God is limited at any time it is because of a self-limitation consistent with His own essence. God can do all He wills to do, but He may not will to do all He can.

- 8. God is truth; Veracity and Faithfulness. God is truth, as an attribute.
 - a. God is infinite perfection in truth and faithfulness. God's truth is expressed to us in Bible doctrine.
 - b. God honors doctrine in the soul of the believer with spiritual growth and blessing.
 - c. God provides divine logistical support to the believer during his life regardless of how good or bad he is.
- 9. Mercy and Goodness.
 - a. Mercy is grace in action. Mercy is infinite love in action toward the objects of divine affection, the expression of divine personal love toward the believer.
 - b. God's judgments are perfect, demanding perfect righteousness. So God is not only absolute good in contrast to the policy of Satan which is evil, but He is also justice and righteousness.
- 10. Justice and Righteousness which is the breaking down of holiness (= integrity). God's justice remands perfect righteousness.
 - a. This is infinite integrity acting toward others. God's perfect righteousness is perfect, therefore demands perfect righteousness. His judgments are perfect, therefore demanding perfection. Perfect righteousness demands Bible doctrine in the soul to understand His essence.
 - b. Justice administers the penalty which righteousness demands.
 - c. In perfect righteousness the divine love for integrity is revealed. In perfect righteousness divine love exists, but in justice divine love is expressed.
 - d. In justice the divine hatred for sin is revealed. Justice demands justice.
 - e. In the function of the essence of God divine perfect righteousness and justice always precede divine love. God cannot love personally that which is not perfect.
 - f. God is not arbitrary in any way. Integrity demands integrity. perfect righteousness demands perfect righteousness. Justice demands justice. God's nature cannot change, we must change. He must demand integrity and punish both sin and evil as long as He is what He is.
 - g. His penalties are not vindictive, but vindicating to His essence and person. With unchangeable sin and evil there is unchangeable condemnation and judgment. But in grace God provided through salvation all that He demands. And through Bible doctrine and the rebound technique, sin is handled for the believer.

h. In relation to Himself, His personality and spirituality are supreme. But in relation to man, His integrity is supreme.

11. The affection of God. These are anthropopathisms. God repents, Gen 6:6; loves and hates, Rom 9:13; gets angry, Rom 1:18; has scorn, Psalm 2:4; has benevolence, Rom 8:32; has compassion, Lam 3:33. God is absolutely happy in Himself with absolute freedom from fear, anxiety, regret, foreboding, or annoyance. God does not change His mind; but we understand this act with people. So, since we understand repentance, this explains God changing His actions with regards to us and others. God is never better or worse. God's policies change and this is explained by God's repentance. The same thing is true of God's love and hate. Divine justice expressed toward Jacob and Esau are expressed with the words *love and hate*. There is also scorn and anger of God. The incarnation of God is the only way that God could save us. The freedom of God is an anthropopathism; His omnipotence is actual.

12. The authority of God. God delegates His authority to man, to governments, etc. A government has no right to stick its nose into the affairs of other nations. They have no right to regulate or to destroy industry. Africa was 1000% better off under colonization. The Dutch were the greatest colonists in the world. After them, the English, Belgium, and the French. The southern plantations were like heaven compared what Blacks had in Africa. Millions of Africans are saved as a result of law and order in Africa, which is established through colonization. What right does the United States to stick their nose into the business of other nations? Other nations have begged us to interfere with their situation (Hungary when threatened by the communists).

a. God's absolute authority is over possible things and actual things.

b. Over possible things God is sovereign in that He leaves them as only possible and not actual, or has destined them to be yet future.

c. In this realm He renders no account to others but acts in conformity with His own perfect character. God isn't responsible to anyone.

d. In relation to existing things God is the final and absolute authority, Psalm 145:14; Mt 20:15; 1 Tim 6:15.

e. The authority of God over creatures rests upon three facts:

(1) Because God is the creator. This authority extends to every creature and to all things. However, it is restricted by His own perfection. The right to save or punish belongs to God, but He restricts it by His own essence. The right to discipline or reward the believer belongs to God but is restricted by His own essence. God is compelled to discipline the reversionist under the influence of evil, just as He is compelled to reward and bless the believer with maximum Bible doctrine in the soul. This is consistent with His own essence and plan. The creator's absolute and sovereign ownership of all things is contrasted with secondary rights which men recognize within

the sphere of their own relationship. That is, the cattle, gold, silver all belong to God, Psalm 50:10, even though men recognize among themselves the private ownership of property. This authority of God rests on His infinite perfection.

- (2) Because of redemption. God has purchased us; we are bought with a price.
- (3) Because of Bible doctrine. The authority of God is related to the amount of Bible doctrine in your soul. God's authority is paramount with the mature believer. The more metabolized doctrine you possess, the more authority God has over you.

We move on the gospel hearing in v. 21:

Romans 1:21 **For having known God, they glorified Him not as God, or were thankful; but they became futile in their thinking and their foolish heart was darkened.**

Verse 21 – the issue of gospel hearing. “Because that” is simply because. It is the causal conjunction *dioti* (διότι) [pronounced *dee-OAT-ee*] expressing the reason for God’s wrath to those who are maladjusted to the justice of God at salvation. Rejection of Christ at the point of hearing the gospel results in unbeliever reversionism, which we commonly call heathenism. By heathenism we are not merely describing pristine conditions which have existed historically almost since the beginning of time, but we refer to conditions that exist in the highest point of western civilization and that have existed throughout the highest civilizations of history. So whether we are talking about the most high levels of civilization or the most pristine conditions of the aborigines it makes no difference. Heathenism applies to all kinds of people in the human race.

Gospel hearing. When a person is positive, he believes in Christ Jesus and the justice of God is free to give the 36 items promised for salvation. God’s righteousness takes into account the choices made by man.

“when they knew God” – the aorist active participle of the verb *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*]. This is a reference to the ministry of the Holy Spirit at the time of gospel hearing. The unbeliever does not receive the things of the Spirit of God; neither can he perceive them, as he must use the human spirit to learn that information and his human spirit is not functioning. The Holy Spirit helps him to understand. This information is known in the souls of all unbelievers at gospel hearing.

The aorist tense is a Greek idiom. Whenever the aorist tense occurs it is an idiomatic tense since it has absolutely no relationship to time or to progress in time. Whereas in the English language all tenses are related to time, we have no equivalent to the aorist tense.

The Greek word itself, *aoristos* (ἀόριστος) [pronounced *AIR-ihst-oss*] (no Strong’s #), is an adjective. It means unlimited or indefinite. Only in the indicative mood occasionally there is a relationship to the past tense. That is why we have an aoristic present and why we

have a future tense with an aorist concept, because the only way the aorist is related to time is occasionally in the past. So the aorist views the action of the verb as a single whole.

The culminative aorist views the convincing ministry God the Holy Spirit in making gospel hearing a reality in its entirety, but it regards it from the viewpoint of existing results, i.e. epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the gospel. So the ministry of God the Holy Spirit in making the gospel clear, the convincing ministry of the Holy Spirit, the doctrine of common grace, it gathers it up into one entirety but the emphasis of the culminative aorist is on the results which are taken in view. The result is that the person clearly understands the gospel and definitely says no to what he understands. In other words, he says no to epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the gospel. This is how reversionism is formed among unbelievers. Just as reversionism is formed among believers by saying no to doctrine, in effect the same thing is true for the unbeliever. He says no to a specific portion of doctrine dealing with salvation, often called the gospel, though there are passages where the word “gospel” or good news refers to the entire realm of Bible doctrine. The active voice: the unbeliever produces the action of the verb through gospel hearing, and the Holy Spirit makes it clear. This is the inhale of the gospel. The unbeliever cannot understand the gospel and the Holy Spirit acts as a stand-in for the human spirit and makes the gospel a reality. Where there is negative volition at the point of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel then the unbeliever goes into unbeliever reversionism, and for use of a better term, heathenism. The participle is a temporal participle used for a temporal clause, plus the antecedent action—the action of the participle precedes the action of the main verb.

We also have the accusative singular direct object plus the definite article plus the proper noun theos (θεός) [pronounced *theh-OSS*], and it should be translated “because when they knew God.” This is a reference to having epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] understanding so that a yes or a no is demanded, either faith or unbelief is the result. We see negative volition in this case. *Because when they knew God...*

1977 Romans

Lesson #27

27 02/10/1977 Romans 1:21b–22 Results of negative volition at epignosis Gospel hearing

Houston Tribute 10 February 1977 Robt Morris Responding to the Roots series. The present-day slavery comes to his mind. What the communists are doing in Cambodia, Vietnam, China, etc. is far more repressive, more inhumane than the treatment of the slaves of the south. How can our generation wax on about slavery 200 years ago, but seem to be unaware of it taking place today. When Mao died, accolades were put upon him. He killed 50 million people. Keelhaul was perpetrated after WWII was an attempt to keep to the agreement. This was far worse than what happened in Roots. Keelhaul was apparently a pretty bad thing that took place and there is little history about it?

He misses that the cruelties found in the south were exaggerated.

Romans 1:21 **For having known God, they glorified Him not as God, or were thankful; but they became futile in their thinking and their foolish heart was darkened.**

Some review of v. 21. Rejection of Christ at the point of gospel hearing results in unbeliever reversionism, which we call heathenism.

God's wrath is an anthropopathism to describe the function of God's justice.

The Greek aorist tense has no relationship to time. Our tenses are all related to time.

"they glorified him not as God" – this includes that main verb. There is an aorist active indicative of *doxazō* (δοξάζω) [pronounced *dox-AD-zo*] plus the negative *ouk* (οὐκ) [pronounced *ook*]. The aorist tense is a culminative aorist and it views the gospel hearing in its entirety, it regards it from the viewpoint of its existing results, negative volition toward *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. The word *doxazō* (δοξάζω) [pronounced *dox-AD-zo*] means to honor: "they did not honor." The active voice: this is the unbeliever who has a clear understanding, *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] regarding the gospel and he has said no. He produces the action: negativity, unbelief. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. The declarative indicative is also the sign of the main verb. Again, the action of the aorist participle precedes the action of the main verb, "**because when they knew God they did not honor him.**" Therefore he is maladjusted to the justice of God.

While the KJV adds the pronoun "him" there is no personal pronoun, it is just a matter of using something to clarify the translation. Instead of "him" we insert the word "Christ"—"they did not honor Christ." The reason for inserting this is because next comes a relative adverb, *hōs* (ὡς) [pronounced *hohç*], used to introduce the characteristic quality of Jesus Christ in the context. The relative adverb is translated "as."

Then the accusative singular direct object of the verb, *theos* (θεός) [pronounced *theh-OSS*]—"God." There is a definite article used with the noun emphasizing the identity of Jesus Christ. Usually the anarthrous construction emphasizes quality and the definite article used with the noun emphasizes identity. This time we do not have the definite article so we put it in sometimes to show the antithesis—"the God" is emphasizing quality. The phrase is the way that negative volition is described at the point of gospel hearing.

Our use of definite articles is the opposite of the Greek use of them.

"neither were thankful" – a second way of describing negative volition, starting with a disjunctive particle *ê* (ἢ) [pronounced *ā*] which connects negative functions and relates them. We can translate this "nor." Then the aorist active indicative of *eucharistēō* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*] which means to be obligated, to feel obligated, or to be thankful, or to give thanks. Translation: "**nor did they feel obligated to thank him.**" This is a culminative aorist, it contemplates negative volition at gospel hearing in its entirety but views it from the existing results of total ingratitude. The active voice: the unbeliever produces ingratitude at the point of negative volition to the gospel. The

indicative mood is declarative representing the verbal idea from the viewpoint of reality. The declarative, again, is also the main verb for the antecedent action of the aorist participle.

Literally we have, “**Because when they knew the God they did not honor Christ as God, nor did they feel obligated to thank Him.**” No obligation, no appreciation, no capacity for life. When the unbeliever rejects epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel he loses any possibility of a true capacity for life. He must always accept substitutes, a vacuum opens up in his soul and into it go the Satanic policies of evil. This results in blackout of the soul, hardness of the heart, and reverse process reversionism in unbelievers.

“but” is an adversative conjunction, *ἀλλά* [pronounced *ahl-LAH*], it sets up a contrast with what precedes. Here is the emphatic use of the adversative conjunction, which indicates that the preceding clause is a definite fact and this is a result of that settled fact of negative volition at gospel hearing. It is not the ordinary adversative and therefore “but” will not work as a translation. When you have, as here, the emphatic use of the adversative it should be translated “in fact.” “As a result of negative volition” can be added so that you understand the intensive use and the emphatic use of the adversative conjunction.

“they became vain in their imaginations” – the aorist passive indicative from the verb *ματαιόω* (ματαιώω) [pronounced *mat-ah-YO-oh*]. The cognate to this is : *ματαιότης* (ματαιότης) [pronounced *mat-ah-YOHT-ace*] which is the vacuum that opens up into the left lobe of the soul and sucks in evil thinking so that evil becomes the attitude and the concepts registered in the soul. This comes from negative volition: on the part of the unbeliever, toward epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel; on the part of the believer, toward Bible doctrine. The words “vain in their imaginations” is not correct, it is literally, “**they received worthless [or, evil] thoughts.**”

The aorist tense of the verb is a gnomic aorist for a fact or a doctrine so fixed in its certainty or axiomatic in its character that it is described in the aorist just as though it were an actual occurrence. This is a double Greek idiom and it is translated by the present tense. The passive voice: negative volition of the unbeliever at the point of gospel hearing opens the vacuum to the soul through which worthless or evil thought enter the soul. In other words, the negative unbeliever receives the action of the verb. The declarative indicative is for a dogmatic statement of doctrine regarding unbeliever reversionism. This dogmatic statement is necessary to understand what follows.

The phrase “in their imaginations” is literally, “in their evil deliberations” or “in their evil rationalizations.” We have a prepositional phrase here referring to the doctrine of evil.[18] It is *ἐν* (ἐν) [pronounced *en*] plus the locative plural of *διαλογισμός* (διαλογισμός) [pronounced *dee-al-og-is-MOSS*] for rationalizations. Polibius and Demosthenes first used this word for deliberation in thought and for concepts of thinking. But by the second century BC it was used for judicial investigations and decisions. Eventually in the New Testament it came to be used primarily for evil thinking or evil thoughts. It is so used in Matthew 7:21; 15:19; Luke 2:35; 5:22; 9:47. One of the great linguists of the 19th century, Gotlieb Shrank

of Zurich, Switzerland, said that dialogismos (διαλογισμός) [pronounced *dee-al-og-is-MOSS*] is used in the New Testament only for evil or anxious thoughts. So regardless of usage before the Koine Greek dialogismos (διαλογισμός) [pronounced *dee-al-og-is-MOSS*] is used for evil thoughts or for panic thoughts. With this we have a possessive genitive plural from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], identifying the category of unbeliever reversionist. He is the one who has a vacuum which sucks into the mentality of his soul evil thinking, anxious thinking, evil deliberation. Bob gives credit to a scholar who came to this conclusion for these meanings. Missed his name.

“and their foolish heart” – foolishness doesn’t come first, it is a result of rationalizations of evil or the thinking of evil. The phrase includes the nominative singular subject of the adjective asunetos (ἄσύνετος) [pronounced *as-OON-ay-toss*] [a = negative’ sunetos (συνετός) [pronounced *soon-eh-t-OSS*] = understanding] which means not understanding. It means more than that, it means ignorance, often deliberate ignorance. With this is the possessive genitive plural from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], and the noun that goes with the adjective, kardia, correctly translated “heart” but it must be understood that the heart is the right lobe of the frontal lobes. This is translated, “and their ignorant right lobe.”

“was darkened” – aorist passive indicative of the verb skotízō (σκοτίζω) [pronounced *skot-IHD-zo*]. It means to receive darkness. This is a gnomic aorist tense for the fact that doctrine is so fixed in its certainty, so axiomatic in its character, that it is ascribed in the aorist just as though it were an actual occurrence at the moment. The passive voice: maladjustment to the justice of God at salvation, and therefore the reversionistic believer so maladjusted receives the action of the verb—blackout of the soul. The indicative mood is declarative for a dogmatic statement of doctrine regarding heathenism or reversionism. When an unbeliever has epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel in his soul and says no, then blackout of the soul after his soul is filled with evil is the result.

Romans 1:21 **Because, when they knew the God, they did not honor Christ as God, nor did they feel obligated to thank Him; in fact, as a result of their negative volition they received worthless thoughts in their evil cerebrations, and their ignorant right lobe received darkness.**

The exact parallel is found in Ephesians 4:17–18 **This therefore I explained and make an emphatic demand by means of the Lord, that all of you no longer continue walking as also the gentiles (unbelievers) keep walking by means of the worthlessness (or vacuum) of their mind, having become darkened in their way of thinking, having become alienated from the life of God because of the ignorance which keeps on being in them, because of the hardness of their right lobe.**

These 3 passages are amplified in 2Peter 2, which is salvation maturity adjustment to the justice of God.

Everyone reaches God consciousness. Vv. 19–20; negative volition from such frees the justice of God for punishment.

God consciousness means we come to the point of an awareness of God. We respond positively or negatively.

Romans 1:22 **Professing to be wise, they became fools,**

Verse 22 – we come to a sub-conclusion: the delusion of heathenism [unbeliever reversionism]. This is negative volition at God-consciousness plus negative volition at gospel hearing. A delusion occurs which has quite a negative impact on history.

Every time these people open their mouths, it reveals that the people in this country are under unbeliever reversionism.

“Professing” – present active participle from the verb *pháskō* (φάσκω) [pronounced *FAHS-koe*]. The word means to assert, to affirm, to allege, to claim. The present tense is a pictorial present, it depicts the delusion of reversionism in the process of occurrence, a delusion which occurs in every generation and in some generations in saturation because of negative volition at God-consciousness and gospel hearing. A vacuum is created into thousands and millions of souls and the result is blackout and hardness of heart, and eventually a saturation of heathenism which has destroyed certain areas in the past—Sodom and Gomorrah, Assyria, Chaldea, Persia, the Hellenistic monarchies, eventually Rome, the 3rd Reich of our day: Hitler’s Germany, Great Britain, which reached a peak and has been going down every since; and possibly the United States. The active voice: unbeliever reversionists produce the action of the verb. The participle is concessive, it is translated “Although they claimed or alleged.”

“themselves” is not found in the original manuscripts.

“to be wise” – present active infinitive from *eimi* (εἶμι) [pronounced *eye-ME*], strong linear aktionsart, they are absolutely confident of their wisdom; “wise” is the predicate nominative plural from *sophos* (σοφός) [pronounced *sof-OSS*]. “Although they claimed to be wise” is the delusion of maladjustment.

The Delusion of Negative Volition

1. Delusion of maladjustment to the justice of God at salvation is the result of unbeliever reversionism.
2. The application of darkness to life is the erroneous assumption of wisdom—a delusion. People are led to believe they are wise, and this is a delusion.
3. This affirmation of non-existent wisdom is the status of heathenism in the last three stages of reversionism—blackout of the soul, scar-tissue of the soul, reverse process reversionism.
4. The reversionist sets up false norms for wisdom, then uses these false norms to allege and conclude possession of wisdom.
5. This explains the blindness of the sincere liberal, the do-gooder, the person who is a walking guilt complex trying to distort legislation, trying to use political power to solve man’s problems.

6. Such problems as man possesses can only be solved by Bible doctrine, adjustment to the justice of God in all three categories—salvation, rebound, maturity.
7. Negative volition at gospel hearing triggered this unbeliever reversionism.

The golden age of the Antoinine Cæsars. There was negative volition, but not as much; until Marcus Arellius. Then negative volition became more widespread.

“they became fools” – aorist passive indicative from the verb *mōraínō* (μωραίνω) [pronounced *moe-RAH-ee-no*]. We get the word *moron* from this. It means to become a fool, to become insipid, to become saltless, to become tasteless. It is used for people and food. Sanscrit word *muros*, which was a dull-witted fool.

The aorist tense is ingressive, it gathers the foolishness of heathenism into one entirety. It shows a state and a condition and denotes entrance into that state and condition with the ingressive aorist. Here the emphasis is placed on the entrance to the status of foolishness or the last three categories of unbelievers reversionism. The passive voice: heathen or reversionists received the action of the verb—saltlessness, insipidness, fools. The indicative mood is declarative for a dogmatic statement of Bible doctrine related to history.

Roman 1:22 *Although they claimed to be wise, they became fools.*

1977 Romans

Lesson #28

28 02/11/1977 Romans 1:23 Pattern of heathenism resulting in idolatry

A recent article called *who do you believe*. Keagan retired and still making predictions and pronouncements. Weaponry compared between the United States and Russia. Sounds like we are doing pretty poorly. We are not ready for a conventional war or a nuclear war. Our defense spending is 6% of our GDP or budget?

2Peter 2:17–22 *These [reversionists] are well without water and mists driven by a storm. For them the gloom of utter darkness has been reserved. For, bombastically speaking loud boasts of the (soul) vacuum, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. They promise them [their victims] freedom, but they themselves exist as slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the cosmos by means of the ἐπίγνωσις of our Lord and Savior Jesus Christ [the unbeliever who understands the gospel message], they are again entangled in them [false doctrine, which they previously rejected] and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than having known it to turn back from the holy commandment [the commandment to believe in Jesus Christ] delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”*

Bob is averaging 1 verse per hour in Romans 2. It is some of the most complicated etymology.

Believer reversionism requires the whole realm of doctrine to get a person out of it.

If the unbeliever says no to the gospel, to the vacuum opens up and sucks up every stupid idea that goes by. There are thousands of evil concepts and ideas which are cranked out like never before.

A reversionist believer and is the same as a reversionist unbeliever, except the first cannot be indwelt by a demon.

Liberalism is enslaved to corruption; so they cannot promise freedom. Communists are enslaved to corruption. They cannot promise freedom.

The unbeliever who hears the gospel is as close as he can ever be to the truth of life, without being on positive signals.

Rejecting truth allows the unbeliever to believe evil lies. The unbeliever, who rejects the gospel, may have had common sense to begin with; but when he rejects the gospel, he loses his common sense. He believes stuff that he would not have believed before.

The unbeliever with common sense throws up evil; he rejects it. But after rejecting the truth, goes back to stuff he rejected and he believes that stuff that he rejected before.

It is the nature of the sow to wallow in the mire.

Peter and Paul will make the same point, but with slightly different vocabulary.

Preparing to Approach Romans 1:23

1. To be the kind of fool described in vv. 21–22 there must be arrogance and pride of reversionism. Self-righteousness is a very evil thing; and believers and unbelievers can be filled with self-righteousness. Bible schools today are filled with hypocrisy and self-righteousness.
2. In verse 23 we note what the arrogance of reversionism can create. Self-righteousness and arrogance in reversionism is creative, but it is creative in the sphere of evil, creative to the point of coming into contact with demonism. Evil creates its own gods.
3. Arrogance sets itself above the essence of God and distorts the perfect attributes of God into ridiculous images of human and animal power.
4. Following the lack of common sense which accompanies such maladjustment to the justice of God, the arrogant man declares that the images which he has constructed are God.
5. False doctrine which man can manufacture from the evil in his soul has an application: Evil, in turn, becomes creative and manufactures idols by which people

make contact with demons. The fact that man can manufacture a god is the epitome of arrogance, the quintessence of human folly, total blasphemy.

Romans 1:23 and they changed the glory of the immortal God into a likeness of an image of mortal man and birds and quadrupeds and creeping things.

Verse 23 –the pattern of heathenism for unbeliever reversionism. “And changed” – the connective use of the conjunction *kai* plus the aorist active indicative of *allássō* (ἀλλάσσω) [pronounced *al-LASS-so*] which means to exchange, to transform, to alter. The aorist tense is a culminative aorist, it views idolatry of heathenism or reversionism in its entirety but regards it from the viewpoint of existing results. First of all you have to “profess yourself to be wise,” have arrogance in the soul. This “exchange” is trading their common sense for the most awful type of evil. The culminative aorist takes all of their creative expression and gathers it up into one entirety—the making of an idol and calling it a god. They made the god; that’s arrogance. But it views it from the standpoint of its existing results, the type of reversionism in which they find themselves: total maladjustment to the justice of God leading to total blackout of the soul. The active voice: the unbeliever produces the action by saying no at God-consciousness and no at gospel hearing. The indicative mood is declarative for the historical pattern of reversionism and heathenism, or unbeliever reversionism.

“the glory of the incorruptible God” – the accusative singular direct object from *doxa* (δόξα) [pronounced *DOHX-ah*], “glory”, referring here to the sum total of the divine attributes of God; the possessive genitive from the adjective *áphthartos* (ἄφθαρτος) [pronounced *AF-thar-toss*], which means imperishable, incorruptible, immortal; plus the descriptive genitive of *theos* (θεός) [pronounced *theh-OSS*], “God.” Arrogance of reversionism always seeks to corrupt the incorruptible, and the creative work of evil is to destroy the incorruptible in the minds of others. You cannot destroy the incorruptible God but you can create the wrong impression of Him. Arrogance always finds a human being setting himself up above the very power and greatness of infinite God. So the arrogance of reversionism seeks to corrupt the incorruptible by exchanging the perfect attributes of God for images of people or animals associated with what people admire in people, or what people admire in animals—generally some form of power or some ability to kill, and so on. Principle: Creature power, no matter how it tries, can never supersede creator power.

“into an image” – *en* (ἐν) [pronounced *en*] plus the locative of *homoiōma* (ὁμοίωμα) [pronounced *hom-OY-oh-mah*], which means, *likeness*, which means a copy, a form, an appearance, an image. With the locative *homoiōma* (ὁμοίωμα) [pronounced *hom-OY-oh-mah*], which means, *likeness*.

This with *en* (ἐν) [pronounced *en*] means into or in, but with the verb *allássō* (ἀλλάσσω) [pronounced *al-LASS-so*], to exchange, it means for. So we translate “for an image.” This is idolatry of heathenism or reversionism.

“made like” – there is no verb here at all in the original. There is an appositional genitive singular from *eikōn* (εἰκών) [pronounced *ī-KOHN*]. It means not only an image but also a form or appearance. We translate it, “in the form of.”

“corruptible man” – descriptive genitive of the adjective *phthartós* (φθαρτός) [pronounced *fthar-TOSS*] which means corruptible, mortal, or perishable. Man is corruptible because of his old sin nature; man is mortal because of death; man is perishable because of the human body. Then the objective genitive singular of *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], used for mankind in the generic sense. Images of men who exercise great power and authority in life are set up and worshipped. This was being done in the Roman empire.

“and to birds” – objective genitive plural of *peteinon* (πετεινόν) [pronounced *peht-i-NON*]. These birds are admired for their ability to soar—the hawk, the eagle, the birds that seem to have power. Many countries had some form of bird worship.

“and four-footed beasts” – objective genitive plural from *tetráπους* (τετράπους) [pronounced *tet-RAP-ooce*], which means a quadruped, an animal with four legs. The animal was worshipped for his power. For example, the bull was worshipped in Egypt and in Crete.

“and creeping things” – *herpetón* (ἑρπετόν) [pronounced *her-pet-OHN*], referring primarily to snakes, though crocodiles were also worshipped.

Romans 1:23 **And they exchanged the glory [essence] of the incorruptible God for an image in the form of corruptible mankind, and birds, and quadrupeds, and reptiles.**

This is the story of how far evil will go, and how evil becomes creative and makes its own gods. Isaiah made fun of idols which could not stand on their own, so chains would be added to hold the idol upright.

Verses 24-28, three deliveries of divine justice. There are three approaches of divine justice to people who become so involved.

1977 Romans

Lesson #29

29 02/13/1977 Romans 1:24–25a Divine delivery over to reversionism and degeneration

The background for the book of Romans is *justice, justification*. God is the evaluator of all His creatures and He is allowed to be this, as we are His creatures.

“A” is the point at which the message of the cross is given. “B” is the unbeliever hearing this message. The unbeliever is spiritually dead, so they must be given this information where it is made real. This is called common grace. If the person believes, they have made salvation adjustment to the justice of God.

That is the first adjustment to the justice of God; and there are two more for the believer. Rebound adjustment to the justice of God and maturity adjustment to the justice of God.

The book of Romans connects the new believer to the mature believer.

Bob gives the plotting of Planet of the Apes and the follow up movie.

Review of translation.

If the unbeliever does not adjust to the justice of God, the justice of God adjusts to him.

Vv. 24–25 is judgment in time.

The verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] means to deliver, and in this case it means to deliver over to justice and to deliver over to the justice of the supreme court of heaven.

Rome did not miss greatness as a nation; but the United States appears that we will miss greatness, as we are turning against Bible doctrine. The Roman Empire will become the greatest nation in all of human history.

A democracy is not true freedom and it will never be true freedom. Democracy is giving everyone a say, including the morons, and this is who will end up have the most say.

About 5 million Romans were destroyed in civil war, when the Roman republican became the Roman empire.

To be a great nation, there needs to be 300–500 years of history as a great nation.

In the context there are three deliveries to divine justice. The first is the delivery to reversionism, verses 24 & 25. The second is the delivery to perversion, verses 26 & 27. The third delivery is to the function of evil, verse 28. This will explain a lot of national disaster to us.

Romans 1:24 **Therefore God gave them up in the desires of their hearts to impurity to dishonor their bodies between themselves,**

Verse 24 – the first delivery: divine justice delivering a maladjusted people to reversionism. “Wherefore God also”— the inferential conjunction *dió* (διό) [pronounced *DEE-oh*] should be translated “Therefore,” in view of what has just been noted with regard to God-consciousness, gospel hearing, negative volition at these points, the accumulation of negative volition or maladjustment to the justice of God at salvation. As a result of that maladjustment God is fair and just, and if divine justice cannot bless it must curse; and that is what we are about to observe—the cursing which comes from the justice of God where the human race in any given nation or empire is maladjusted to the justice of God.

“God” – ho theos (θεός) [pronounced *theh-OSS*], “the God.” The definite article is not used to show the quality of God, though the quality of essence is there, it is to demonstrate the fact that this phrase, this person, is well known to those who are the hearers or the readers of this epistle. So the definite article with the proper noun indicates you know who is meant by “the God.” It refers specifically to the Lord Jesus Christ who is a presiding judge of the supreme court of heaven. There are three judges on the supreme court: God the Father, God the Son, and God the Holy Spirit. But all judgment is committed to the Lord Jesus Christ. So the inferential conjunction *dio* (διό) [pronounced *DEE-oh*] gives a reason for judgment from the justice of God, in this case against the unbeliever in reversionism. Negative volition at either God-consciousness or gospel hearing is the cause of the problem and results in heathenism. The justice of God must adjust to maladjustment, and it does so always with cursing. The nominative singular of *theos* (θεός) [pronounced *theh-OSS*] with the definite article emphasizes the justice of God from the essence of God.

“gave them up” – aorist active indicative of the verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] which means to hand over, to deliver, to entrust, to give over, to commend, or to commit. It also means to hand down, to pass on, to transmit, to reach, to allow, and to permit. Obviously all of these meanings go with various combinations of other Greek words. Here we have a combination of delivering over or handing over to judgment. The verb is used here for God’s judgment of unbeliever reversionism or the evil of heathenism. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. It takes the judgment of heathenism in any nation, at any time, and gathers it up into one entirety. The active voice: the justice of God produces the action of the verb: the judgment of unbeliever reversionism. The indicative mood is declarative representing the verbal action from the viewpoint of reality. We also have an accusative plural direct object of the verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*], and an intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*]. And so we translate literally, “Therefore [because of reversionism] the God delivered them over [to judgment].” This is the concept of these words. The indicative mood is historical reality. This has happened historically in the past.

“to uncleanness through the lusts of their own hearts” – the Greek word order is quite different from what it is in the English. The prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative plural of *epithumia* (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*], means lusts, is used for the lust pattern of the old sin nature—power lust, approbation lust, materialism lust, wander lust, any kind of lust—is literally “in the lusts.” Then the ablative of source from *kardia*, referring to the part of the mentality of the soul where thinking is done and anything else which is done by way of mental action. In the lusts of the right lobe, when there is no category of doctrine, eventually evil comes from the left lobe over to the right lobe. In the left lobe evil is called the blackout of the soul, and it moves over to the right lobe. As it comes into the right lobe it begins to take over various functions, and as evil takes over there is no vocabulary, no integrity, there are no principles. The standards are destroyed, there is no conscience. It is replaced by lusts from the old sin nature. So we have, “in lusts from their right lobes.”

The possessive genitive plural of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] is used as a possessive pronoun showing that this category of people possess a right lobe with a potential; the potential is destroyed by maladjustment. There is also the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of *akatharsia* (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*] which means impurity, refuse, immorality, viciousness, all kinds of things. The noun is used for ceremonial as well as moral impurity, it means moral uncleanness, it implies also sexual profligacy and uncleanness of the soul. There is also a connotation of impurity in the sense of content of graves, the decomposition of the corpse in the grave. Paul, however, uses the word in the broader sense of its use in Judaism—absolute alienation from God on the part of the unbeliever reversionist and/or the heathen. We translate this “to an unclean status” or “to an immoral status” if we understand immoral, not in the sense of violating some standard of law but total alienation from God, maladjustment to the justice of God.

“to dishonor” – the articular present passive infinitive from the verb *atimázō* (ἀτιμάζω) [pronounced *at-ihm-AHD-zoh*]. This infinitive introduces a result clause (there are 6 types of result clauses). We have *eis* (εἰς) [pronounced *ICE*] plus *to* plus the infinitive, a rare sort of result clause. When God starts to judge the reversionism of the unbeliever He judges them by permitting them to enter into a system of dishonor. There are causes and results in history, there are causes and results in scientific phenomena, there are causes and results in the function of divine justice. Here the cause is divine justice and the result is to “dishonor”, to insult, to treat shamefully. In the passive voice it means to be degraded: “that their bodies might be degraded” is a better translation than to dishonor their own bodies. In the infinitive we have the historical present tense. This occurs historically whenever the conditions are right. The passive voice: the bodies of those involved in the national entity receive the action of the verb. The infinitive is the infinitive of actual result.

“their own bodies” – accusative plural of reference, *sōma* (σῶμα) [pronounced *SOH-mah*]. One of the great protections of divine establishment is the protection of your body. Your body is the house for your soul. Any time you body is protected your soul is also protected, and it is for this purpose that we have the true concept of freedom. The true concept of freedom protects your body and soul from the encroachment from others. It also protects things related to your body—your property, your privacy. “That their bodies might be degraded” has to do with the destruction of freedom in a very special sense. The justice of God begins to degrade the human body.

Once the human body is degraded there are certain manifestations of this. When the human body is not degraded people in a nation always have excellent grooming. They are clean, well dressed, compatible, of course, with their own financial status in life and availability of clothing, and so on. The degradation of the body is a sign of a loss of freedom.

When a military begins to go down, they begin to allow many variations of sloppy grooming.

“between themselves” indicates the course that is going to be explained in this passage. This is en (ἐν) [pronounced *en*] plus the locative plural from the intensive pronoun αὐτοῖς [pronounced *ow-TOSS*], used here in the reflexive sense—“among themselves.” This is the predicate use of the intensive pronoun, translated by the word “self.” The Greek prepositional phrase en (ἐν) [pronounced *en*] αυτοῖς has a reciprocal significance, and this reciprocity is going to refer to perverted sex in verse 26. This is the degradation among themselves. This is not fornication, not legitimate sex, but perverted sex which is going to be the sign of degradation, or the illustration of it.

Romans 1:24 **Therefore the God [justice of God] delivered them over in the lusts of their right lobes to immoral status [= alienation from God through maladjustment], that their bodies might be degraded among themselves.**

This verse emphasizes divine justice handing over the reversionist to judgement, and the unbeliever reversionist is judged by the justice of God in time as well as in eternity. The verse indicates that reversionism is self-destructive. One indication of a degenerate society is wherever homosexuality thrives there is a degenerate society awaiting a very, very terrible and disastrous historical judgment. Reversionism is self-destructive and the cancer of society which grows and grows is homosexuality. This destroyed the famous 5th century BC society of Greece. Homosexuality was not just allowed, it was honored. This is typical of the degeneracy which comes from divine justice. When there is rejection of divine truth there is the inevitable vacuum, the infiltration of evil into the soul, and the degradation which comes as a part of divine justice. Therefore, perverted sex such as homosexuality and lesbianism is a reversionistic attack on human freedom. The security of human freedom is the divine institutions.

Homosexuality is a sin. It is curable. All sins can be stopped. This is a cancer which will destroy the United States America.

Principle of doctrine: The old sin nature has no capacity for thought, no power of thought. And since the old sin nature does not think it borrows the right lobe for its thinking. That is why the heart is often connect with the old sin nature. It is why Jesus said: “From the heart proceeds ...” and then He gave a list of sins. The source of homosexuality, bestiality, lesbianism and incest is said to be the heart. But it is simply that the old sin nature must use the heart to do its thinking. Neither the emotion nor the OSN has any ability for thought.

Romans 1:25 **who changed the truth of God into falsehood, and revered and served the created thing beyond the One having created it, who is blessed to the ages! Amen.**

Verse 25 – “Who changed” is the nominative masculine plural of the qualitative relative pronoun hostis (ὅστις) [pronounced *HOHS-tiss*], indicating persons who belong to a certain category. We are talking about category degeneracy, about the perverted abnormalities of sex which are a cancer, indicating that reversionism has reached a saturation point and must be judged by the justice of God. The relative pronoun hostis (ὅστις) [pronounced *HOHS-tiss*] introduces a sentence of general reference.

The aorist active indicative of *metallássō* (μεταλλάσσω) [pronounced *met-al-LASS-so*] is the verb, it means to exchange something for something. It is used in verse 26 for exchanging normal sex, natural sex relationships between a man and a woman for those which are contrary to nature and abnormal. When people reject doctrine, the gospel—in this case, people refers to the unbeliever—and there is the entrance into reversionism, eventually the thinking which accompanies reversionism leads to perversion. There is perversion in thinking and there is perversion in action. Perversion is that which is the antithesis of establishment principles. What happens is that the doctrine of God is exchanged for the lie of Satan, i.e. evil. The word “exchanged” here is a constative aorist, it gathers into one entirety the reversionistic process which leads into sexual perversion. First the no to the gospel, then the thinking which becomes perversion in the soul. The active voice: the unbeliever in this case produces the action of the verb. The indicative mood is declarative for the dogmatic statement of fact regarding trading doctrine for the lie and perverse sex and reversionism.

Whatever the unbeliever can do, so the believer can do. All that is required that they get into reversionism.

“the truth of God” is the good part of the exchange—the accusative singular direct object from the noun *alêtheia* (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*] which means truth in the sense of doctrine. In this context it connotes that portion of doctrine which the unbeliever can understand when he gets *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel; plus the possessive genitive from *theos* (θεός) [pronounced *theh-OSS*]—“the doctrine of the God.” Reversionism is always exposed to truth first. The unbeliever has heard the gospel, has understood the gospel through the ministry of the Holy Spirit.

“into a lie” – the preposition *en* (ἐν) [pronounced *en*] plus the definite article plus the locative singular of *pseûdos* (ψεῦδος) [pronounced *PSYOO-doss*] refers to Satanic doctrines which are false. *Pseûdos* (ψεῦδος) [pronounced *PSYOO-doss*] connotes error, false assertions, and therefore this refers to the whole propaganda of evil that changes a person from normal to abnormal. Evil becomes the thinking and perversion becomes the action from that thinking.

The result: “and worshipped” – aorist passive indicative of *sebázomai* (σεβάζομαι) [pronounced *seb-AD-zom-ahee*], a deponent verb—passive in form, active in meaning—and it means to show reverence, respect. It originally had the connotation of a scale of values, and what is high on your scale of values you respect or worship. The aorist tense is a constative aorist, it gathers up into one entirety the worship of Satan on the part of the reversionist. Whether he knows it or not he worships either Satan or something Satan provides, like perversion. The passive voice: in the deponent verb it is active in meaning and the reversionistic unbeliever produces the action. The indicative mood is declarative, the verbal idea is expressed in the viewpoint of actual historical reality.

“and served” – aorist active indicative from *latreuô* (λατρεύω) [pronounced *lat-RYOO-oh*] is an advance. *Latreuô* (λατρεύω) [pronounced *lat-RYOO-oh*] comes to be the ritual of worship. The idea is the highest attraction toward someone; and then that person serves

the one they respect. This can be used of a woman responding to a man. It includes everything from human sacrifice to the phallic cult where Satan is concerned. The original connotation of the word was to serve happily in response to respect in the soul, but it finally comes to mean Satanism, demonism, the whole works. The aorist tense is a constative aorist, it gathers into one entirety every act related to demonism, human sacrifice, the Satanic mass, any other ritual related to the cultic worship of Satan. In other words, *latreuō* (λατρεύω) [pronounced *lat-RYOO-oh*] is used here for the worship of Satan. Idolatry was one of the places where they always started homosexuality, bestiality, incest, child sacrifice. They are trading that which is good and is normal; and you trade it in for that which is abnormal. Abnormality becomes your normal life.

“the creature” – dative of indirect object, dative of disadvantage of *ktisis* (κτίσις) [pronounced *KTEES-iss*] and it refers to the worship of Satan. You may not know that you are worshiping Satan, but you are. He is the creature referred to here, the original creature from God. It is to the disadvantage of anyone to worship the creature.

1977 Romans

Lesson #30

30 02/13/1977 Romans 1:25b–27 Blessing God; sexual perversion

Romans 1:25 **who changed the truth of God into falsehood, and revered and served the created thing beyond the One having created it, who is blessed to the ages! Amen.**

“more than the creator” – the Lord Jesus Christ. This is not quite correctly translated, the reason being that *para* plus the accusative plus the definite article with the aorist active participle is not quite what it appears to be. *Para* plus the accusative has one meaning whereas *para* plus other cases has a different meaning. *Para* is denoting a comparison. It is used here as a preposition of comparison and it should be translated “rather than.” There is a mutually exclusive concept which is not brought out by the translation “more than.” The articular aorist active participle refers to the Lord Jesus Christ. The articular participle when not accompanied by a noun often functions as a substantive, and therefore instead of giving it a participial verbal concept we will give it the noun concept and simply call it “rather than the creator.”

One person of the Trinity is specifically said to be the creator of the universe. The Lord Jesus Christ is said to be the creator of all things in John 1:3; Colossians 1:16; Hebrews 1:10. Rather than use His title as Lord and saviour, Jesus Christ is given another title here. The articular participle used as the substantive includes a title which the unbeliever can understand. God-consciousness gives the unbeliever that much understanding. So the articular participle used as a substantive includes that category of unbeliever reversionist who is negative at God-consciousness and negative at gospel hearing. Rejection or negative volition at either God-consciousness or gospel hearing opens the vacuum of the soul, called : *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*], resulting in the entrance of the lie which is a synonym here for evil. **The lie, evil, and strong delusion (2Thess. 2) are synonymous terms.** We have the participle of *ktízō* (κτίζω) [pronounced *KTID-zoh*]. There is a cognate noun *ktisis* (κτίσις) [pronounced *KTEES-iss*].

This is what ktízō (κτίζω) [pronounced *KTID-zoh*] does, it produces creatures. We have our source from the Lord Jesus Christ who created each category. Jesus Christ is God and infinitely greater than the greatest of creatures. Christ created Satan; Satan revolted against his creator. The negative volition of Lucifer created a vacuum in his own arrogant being—we might call it a soul by way of anthropopathism—and therefore the delusion of evil entered and possessed Satan. Demon possession never occurs before delusion possession, the function of evil in the soul of the reversionist. So the delusion comes first, and as the ruler of this world Satan's policy of evil is strong delusion.

“who” – the relative pronoun hos has as its antecedent the Lord Jesus Christ; “is – present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a static present, it represents a condition assumed as permanently existing. The active voice: Jesus Christ produces the action of the verb. The indicative mood is declarative for a dogmatic and unqualified statement of fact.

“blessed” – a predicate nominative from eulogêtos (εὐλογητός) [pronounced *you-log-ay-TOSS*], an adjective which means praise, or blessed. The adjective is equivalent, however, to the Hebrew baruk, a qal passive participle from the verb barak, meaning to bless. The adjective is called doxological. In other words, God is not blessed by anyone else; God is blessed by His own being. The adjective, being doxological, is never used for men in the New Testament. This sometimes means the object of praise but it means that in His own being there is nothing but blessing. God is perfect happiness within His own being. So the adjective eulogêtos (εὐλογητός) [pronounced *you-log-ay-TOSS*] means much more than mere praise from mankind. The adjective takes on the special sense of connoting the attributes of God, and indicating that every attribute of God being immutable and unchangeable only produces and contributes happiness to the whole essence of God. God is perfect happiness and perfect blessing, and as perfect blessing He is the source of blessing—provided, of course, there is adjustment to His justice. So “blessed” means that the integrity of divine attributes of Christ are inviolable forever and ever.

“forever” is a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative plural of aiôn (αἰών) [pronounced *I-OHM*], “for the ages” or “forever.” It is a Greek idiom of duration of time.

“Amen” – amên (ἀμήν) [pronounced *am-ANE*]. The Hebrew equivalent, amen, means to believe, to be stabilized, to be sure. It is used to attest the praise of God in response to a doxology. It acknowledges the validity of doctrine as binding, therefore it connotes what is sure and valid. So the Greek amên (ἀμήν) [pronounced *am-ANE*] is used in liturgy of worship for acclamation in Christian worship. It is used to terminate both prayers and doxologies, meaning “I believe it,” or better, “I am sure of it.”

You do not shout out, *Amen* in the middle of a sermon. That is rude and crude and baptisty.

Romans 1:25 They [reversionists] who exchanged the doctrine of the God for a lie [gospel for false doctrine or evil], both worshipped and served the creature [Satan] rather than the Creator [the Jesus Christ], Who is blessed forever. Amen.

Justice of God Blessing and Salvation

1. Jesus Christ is not blessed forever by man. The final phrase means that the justice of God is inviolable.
2. The justice of God is neither corrupted nor compromised by blessing man who adjusts to His justice.
3. For the unbeliever who adjust to the justice of God at salvation by faith in Christ the justice of God is free to bless that person with eternal salvation.
4. Giving salvation to sinful man when he believes in Christ does not destroy or corrupt the justice of God.
5. The Creator, or Jesus Christ, retains His justice inviolable, immutable, unchangeable, even after saving the person who believes in Christ.
6. However, rejection of Christ as saviour in maladjustment to the justice of God, therefore the justice of God is not free to give salvation to the ones who do not adjust by believing in Christ. There is only the alternative.
7. Negative volition at either God-consciousness or gospel hearing is maladjustment to the justice of God.
8. Either you adjust to the justice of God or the justice of God will adjust to you.
9. Maladjustment means exchanging the truth or doctrine of God for the devil's lie, the false doctrine of evil.
10. While the unbeliever changes in reversionism the attributes of God remain immutable, incorruptible, inviolable.
11. Therefore God is blessed forever in the sense that His attributes remain uncompromised in either blessing or cursing you through His divine justice.
12. The justice of God can bless the person who believes in Christ with eternal salvation. That same justice of God can only judge and curse the person who is negative at God-consciousness or gospel hearing, or both.

The first delivery, then, is mental and it results in the second delivery to judgment.

Verses 26 & 27, the second delivery to sexual perversion. Note: a) Legitimate sex (marriage); b) Illegitimate but normal sex (fornication). In both of these types of sex anything goes to which both agree. There is no such thing as an abnormality between two normal people, male and female, in sex; c) Abnormal sex (everything from incest, homosexuality/lesbianism, bestiality, etc.) These need to be kept in mind. Points b & c are sins and subject to rebound; point a is not a sin.

The abnormal sexual types think that there is no change for them. That is a lot of birdseed. Any sin can be overcome and lived without.

“You can recover from that just like some women next to you can get over being gossipy and flaky. Well, gossip anyway.”

Romans 1:26 **Because of this, God gave up them to passions of dishonor. For even their females changed the natural use into that contrary to nature.**

Verse 26 – the principle involved. “For this cause” – the preposition *dia* plus the accusative neuter singular from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*]. Literally, “Because of this.” The demonstrative pronoun emphasizes the negative volition or maladjustment of the reversionist who in the previous paragraph has exchanged a certain portion of doctrine (the gospel) for evil. Rejection of Jesus Christ as saviour, negative volition at the point of gospel hearing, maladjustment to the justice of God at salvation, means you exchange the truth for the lie, the doctrine of the gospel for Satan’s policy of evil.

“God” – incorrect. The nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*], “the God.” This is a proper noun referring to God and the purpose of the definite article is to indicate someone with whom you are familiar. This is what the definite article means when used with the proper noun *theos* (θεός) [pronounced *theh-OSS*]. It identifies the identity of God as someone well known to you. Here is the justice of God emphasized.

“gave them up” – aorist active indicative of the verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*], which means to deliver over, or to hand over for judgment. The aorist tense is a constative aorist, it gathers into one entirety the judgment function of the justice of God toward the unbeliever reversionist. The active voice: the justice of God produces the action of the verb. The indicative mood is declarative representing the verbal action from the standpoint of reality. Then the accusative plural direct object from the intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*] which emphasizes the identity of a category—unbeliever reversionism or maladjustment to the justice of God at the point of salvation. The category therefore is heathenism. Heathenism can occur at two points: negative volition at God-consciousness, negative volition at gospel hearing.

“unto vile affections” – *eis* (εἰς) [pronounced *ICE*] plus the accusative plural of *pathos* (πάθος) [pronounced *PATH-oss*] which means passions: “to passions.” These passions are defined by a descriptive genitive singular from the adjective *atimia* (ἀτιμία) [pronounced *at-ee-MEE-ah*], which means “dishonorable, disgraceful,” even “perverted.” Literally, “to passions of dishonor.” This refers to sexual perversion.

The last half of this verse deals with lesbianism (ladies first). “For” – postpositive conjunctive particle *gar* used as an explanatory conjunction. The conjunction explains the passions of dishonor in terms of the females. Note: Sex was intended by God as an expression of love in category #2, between a man and a woman, never between a woman and a woman. Therefore God designed sex as an honorable passion between one man and one woman, a relationship in which both the body and the mind are coordinated honorably toward another. While sexual relationship between right man and right woman

is honorable, sex between two women is totally dishonorable, depraved, degenerate, abnormal. But curable. It is a sign of reversionism. Not only is it a sin but it manifests reversionism. It is an application of the Satanic doctrine of evil to life.

“even” – a connective enclitic particle *te*, used to connect lesbianism with homosexuality in males. The translation should be, “For not only.”

“their women” – the word “their” is the nominative feminine plural of the definite article *hai*. It is used as a possessive pronoun and therefore correctly translated. Then, we do not have the word for “women,” *gunê* (γυνή) [pronounced *goo-NAY*], which means “ladies,” we have the nominative feminine plural subject *thēlus* (θῆλυς) [pronounced *THAY-loos*], which means female. *Thēlus* (θῆλυς) [pronounced *THAY-loos*] is used for degenerate women in contrast to *gunê* (γυνή) [pronounced *goo-NAY*], ladies.

“did change” – aorist active indicative of the verb *metallássō* (μεταλλάσσω) [pronounced *met-al-LASS-so*] which means to exchange something natural for something abnormal—to exchange the natural use of sex with a man for abnormal sexual perversion, sex with a woman. The constative aorist gathers into one entirety the expression of evil in lesbianism. The active voice: reversionistic females (unbelievers in this context) under the influence of evil produce the action of the verb. The indicative mood is declarative, it views reversion from the standpoint of the degeneracy and abnormality of lesbianism. “For not only their females exchanged.”

“the natural use” – accusative singular direct object from the adjective *phusis* (φύσις) [pronounced *FOO-sihs*], which means natural or normal. With that is the accusative singular direct object from the noun *chrēsis* (χρῆσις) [pronounced *KHRAY-sis*], meaning use or employment, manner of using.

“into that which is against nature” – two prepositional phrases. The first: *eis* (εἰς) [pronounced *ICE*] plus the accusative feminine singular of the definite article used as a demonstrative pronoun, translated “into that” or “for that.” The second: *para* plus the accusative of *phusis* (φύσις) [pronounced *FOO-sihs*], “natural order” or “natural function.”

Romans 1:26 **Because of this [exchange of doctrine for evil] the God delivered them over to passions of dishonor [sexual perversions of degeneracy]: for not only their females exchanged the normal function [of sex] for that which is contrary to normal function.**

Romans 1:27 **And likewise also the males, having left the natural use of the female, were inflamed in their desire toward one another, males with males, working out shame and receiving in themselves the recompense which was fitting of their error.**

Verse 27 – “And likewise also the men.” The adverb of comparison *homoiōs* (ὁμοίως) [pronounced *hom-OY-occe*], “In the same way,” plus the second enclitic particle used to connect, *te*. *Te* is repeated, and the repetition means “but also.” There is also the ascensive use of the conjunction *kai*, and so instead of “And likewise also” it should be translated “But also in the same manner even.” The term “lesbian” is derived from the

island of Lesbos in the Aegean Sea. The home of the lyric poet Sappho. We use in contrast to that now, “homosexuality” for male sexual perversion. “

Since the Bible has separate terms for these sins, is it possible that they are seen as somewhat different sins? These would be, originally, societal terms.

Also in the same manner even the men” – the nominative masculine plural subject from arrhên/arsên (ἄρρην/αρσην) [pronounced *AR-hrane, AR-sane*] which means males and has a very strong emphasis on perversion. With this is the generic use of the definite article used to represent a class of males. The males here are homosexuals.

“leaving the natural use of the woman” – the aorist active participle of aphîemi (ἀφίημι) [pronounced *af-EE-ay-mee*] means to let go, to send away, to give up or to abandon. This is a temporal participle so we translate it in a temporal clause, “after they abandoned.” The ingressive aorist tense contemplates the action of the verb at its beginning. It uses this verb to signify the state or condition of homosexuality and denoting an entrance into that state. There is no such thing as being born with some handicap that makes a person a homosexual. The entry into that state is by the exercise of one’s own volition related to the old sin nature and evil in the soul. This is emphasized because it is curable, like any sin. (This is contrary to what psychology teaches) The active voice: homosexual males produce the action of the verb. The participle is temporal.

Note that the homosexual rejection of normal sex with a woman is an act of deliberate volition as a part of reversionism under the influence of evil. Evil distorts the thinking of the soul, otherwise no man could sexually arouse another man and no woman could ever sexually arouse another woman. The accusative singular direct object from the adjective phusis (φύσις) [pronounced *FOO-sihs*] indicating the normal order—“natural”; and chrēsis (χρήσις) [pronounced *KHRAY-sis*], “use” or “function [of sex]”; plus the genitive of relationship of thēlus (θῆλυς) [pronounced *THAY-loos*]--“of the female.”

“burn” – aorist passive indicative of ekkaíō (ἐκκαίω) [pronounced *ek-KAH-yo*]. It means to become inflamed with sexual desire. The aorist tense is a culminative aorist, it views homosexuality in its entirety but regards it from the viewpoint of its existing results, In other words, you enter into it at some point because of evil. Then evil controls the soul, and from that comes anti-woman and pro-male, and at this point is the culminative aorist, man arouses man. The passive voice means that the homosexual receives the action of the verb in the state of reversionism. The indicative mood is declarative, viewing the verbal action from the standpoint of reality.

“in their lust” – en (ἐν) [pronounced *en*] plus the locative of órexis (ὄρεξις) [pronounced *OHR-ex-iss*] which means sexual desire or sex lust; “one toward another” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative of allēlōn (ἀλλήλων) [pronounced *al-LAY-lohn*], referring to another of the same category.

“men with men working that which is unseemly” – the masculine plural subject arrhên/arsên (ἄρρην/αρσην) [pronounced *AR-hrane, AR-sane*], and en (ἐν) [pronounced *en*] plus the

locative of arrhên/arsên (ἄρρην/αρσην) [pronounced *AR-hrane, AR-sane*], “males with males”; plus the present active participle of the verb κατεργάζομαι (katergázomai) [pronounced *kat-er-GAHD-zom-ahée*], which means to work out what is on the inside: sexual lust, which is both abnormal and perverted. It means to accomplish something, therefore. The present tense is a progressive present denoting an action which began in the past and is going on at the present time. This can also be a perfective present denoting the continuation of existing results of homosexuality. The active voice: the homosexual produces the action of the verb by relating abnormal lust to sexual relationship. The participle is circumstantial for perverted fornication and homosexuality. We translate it “accomplishing.” With it is an accusative singular direct object from aschēmosunē (ἀσχημοσύνη) [pronounced *as-kay-mos-OO-nay*], a perverted act or a shameless deed.

“and receiving in themselves” – apolambanō (ἀπολαμβάνω) [pronounced *ap-ol-am-BAHN-oh*] means to receive back what is due or to duly receive. This is a perfective present tense denoting a continuation of the pay-off of homosexuality. The active voice: homosexuals receive back judgment from the justice of God. The participle is circumstantial for an abnormal, perverted homosexuality receiving just payment from the justice of God. Then en (ἐν) [pronounced *en*] plus the locative plural of the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*]. The reflexive pronoun refers the action of the verb back on the subject—“receiving back in themselves.”

“that recompense of their error” – the accusative singular of the definite article used as a demonstrative pronoun, plus the accusative singular direct object of antimisthía (ἀντιμισθία) [pronounced *an-tee-mis-THEE-ah*] [anti (ἀντί) [pronounced *an-TEE*] = against; misthos (μισθός) [pronounced *mihs-THOSS*] = reward], so against reward means penalty, retribution, or judgment.

“of their error” – genitive singular of possession from plánē (πλάνη) [pronounced *PLAHN-ay*], “of their perversion.”

“which was meet” – accusative feminine singular of the relative pronoun hos plus the imperfect active indicative of deí/deon (δεῖ/δεόν) [pronounced *digh/deh-OHN*], meaning here to be inevitable. This is the customary imperfect denoting what regularly occurs in past time when homosexuality is practiced.

Romans 1:27 But also in the same manner even the males [homosexuals], after they abandoned the normal sexual function of the female, became inflamed with sexual desire in their lust toward each other [of the same category]; accomplishing the perverted act, and receiving back payment in themselves that judgment of their perversion which was inevitable.

Principle

1. It is inevitable that the justice of God will judge all maladjustment, both homosexual and lesbian.

2. Those who do not adjust to the justice of God the justice of God will adjust to them in cursing and judgment.
3. Homosexuality is a sin, not a sickness; but in addition to that it is evil and reversionism.
4. Therefore the Bible is very definite in its prohibition against homosexuality. Leviticus 18:22.
5. The Romans had copied perversions of the Greeks.
6. The recovery of Roman art indicate homosexual activities became prominent among Romans.

Principle

1. The homosexual, then, is not only sinful but he is reversionistic, and he has a deviant attitude, which may be a neurosis or a psychosis.
2. Homosexuality receives payment from the justice of God through irrationality, neurosis, fear, abnormal or distorted affection or love, anti-establishment function, psychosis.
3. Psychologist Alfred Adler admits that "homosexuals have a deep-seated revolt against adjustment to the normal sex role", plus "a tendency to depreciate females, plus a display of increased over-sensitivity, ambition, defiance, distrust of others, and a desire to dominate."
4. The Freudian school of psychology talks about latent homosexuality in terms of those who consciously believe that they are heterosexual but who are unconsciously attracted to members of their own sex. This is one of the most confusing things in the world. There is no such thing as latent homosexuality.
5. The Freudian school, then, ignores both the function of volition and the classification of homosexuality as a sin.
6. It does, however, recognize the existence of the old sin nature with its lust pattern when it uses such words as concupiscence.
7. The Krafft-Ebing school of psychology concludes that homosexuality is constitutionally-rooted, i.e. that homosexuals are born and not conditioned, and that they have hormone or some kind of genetic imbalance causing sexual deviation.
8. While the Krafft-Ebing school ignores homosexuality as a personal sin, and a perverted one at that, it does emphasize the source of such sin and comes very close to describing the old sin nature.
9. Modern schools of psychology, most psychiatrists, social workers and sociologists, seem to agree that homosexuality is neither constitutional nor genetic. They contend that homosexuality is the result of environmental influences of a psychological nature. This ignores the concept of volition and the old sin nature as well as ignoring the whole doctrinal system of evil.

Homosexual Conclusions

1. Homosexuality results from the old sin nature activity in the field of abnormal or perverted concupiscence. It is a sin related to reversionism and evil.

2. Homosexuals do not have different kinds of hormones, enzymes, or a different kind of structure from the standpoint of anatomy.
3. Studies of human hermaphrodites [half-male and half-female] demonstrate that no matter how physically mixed up these individuals may be they are heterosexual in relationship to the sex role with which they are reared. If homosexuality were innate this would not be true.
4. Homosexuality, then, is not congenital and is not inherent.
5. Fixed homosexuals may become neurotic or psychotic, not because society harasses them but because they are maladjusted to the justice of God.
6. Therefore they receive in themselves payment, including neurosis and psychosis.
7. Therefore, not the attitude of society but the justice of God produces neurosis in fixed deviants.
8. Society may excoriate the behaviour of homosexuals but reversionism or maladjustment to the justice of God produces punitive action for abnormal sinfulness and evil.
9. There is form of homosexuality which comes from the edifice complex, i.e. boys become so guilty about lusting over their mothers that they become afraid of being castrated by their jealous fathers, so that thereafter they cannot face any other woman sexually, and consequently they turn to and become fixated on men. But not without the cooperation of their old sin nature nor without the cooperation of the function of evil.
10. Sexual abnormalities include:
 - a. Transvestism: cross-dressing. A male sexually stimulated by wearing the clothes of a female, and visa versa.
 - b. Sadism: Sexually aroused through brutality.
 - c. Masochism: Arousal through the infliction of pain.
 - d. Necrophilia: Sexual relationship with a corpse.
 - e. Necrosadism: Sexual arousal through mutilation of a corpse.
 - f. Sexual murder: Sexual arousal by killing another person of the opposite sex. This is not the same as rape.
 - g. Narcism: Sexual arousal from contemplating, admiring, or caressing one's own body.
 - h. Pedophilia: Called pederasty in which an adult, usually a male, is sexually attracted to younger boys.
 - i. Bestiality: Sex with animals.
 - j. All of these abnormalities have their ultimate origins in the sin nature.
11. Many have been historically associated with homosexuality: Alexander the Great, Socrates, Achilles, Frederick the Great.

Homosexuality it is an acquired sin; and it is therefore curable through Bible doctrine resident in the soul. It takes volition to engage in homosexual behaviors; and it takes volition to end it.

31 02/14/1977 Romans 1:28 Satan, the creature; "people smart"; delivery to the function of evil

Whenever homosexuality and lesbianism is permitted by society it acts as a cancer and becomes one of the first manifestations of national degeneracy and catastrophe, and the inevitable 5th cycle of discipline. There is an excellent reason for not tolerating these perversions: it is destructive to a nation. There is nothing more ghastly or horrible than homosexual activities (or any of the other perverted acts).

If you do not respect for the object of your love, then you do not really love him. No woman truly loves man until she is ready to worship and serve, then you definitely do not love. She is in awe of him; and she respects him.

The world today is worshipping and serving the creature. The United States of America makes heroes of the wrong people, which is indicative of the worship of Satan. The evils of the United States, like social security and knocking down our military. We have done our best to help the greatest slave master in the world. What should we do? March on some pizza parlor? Never have so many traitors run free and called heroes. **They worship and serve the creature rather than the Creator.**

Some of the notes below are coming from [Lesson #541](#). and [#542](#).

Satan

1. The creature Lucifer the son of the morning is the highest of all angelic creatures, the most beautiful creature that ever came from the hand of God, the smartest creature.
2. He is the ruler of all fallen angels—Matthew 8:28; 9:34; 12:26; Luke 11:18,19. Isaiah 14:12-17; Ezekiel 28:11-19 describes in detail the beauty of this creature. He is invisible. He is the most attractive of creatures and the smartest creature. Never has been a more attractive, a more persuasive, a more entertaining creature than himself.
3. He is a prehistoric creatures. Isaiah 14 Ezekiel 28.
4. Satan is so great in his intelligence that his objections to his judgment are being considered and man is brought in as the chief witness.
5. He is the super genius of all time. Never has such a creature existed in all of time.
6. He said, "I will be the most high God." Pride.
7. He had three falls: Isaiah 14 gives the first fall. Ezekiel 28 gives a description of three falls. Revelation 12 & 20 round it all out.
8. There are also two advents of the super creature related to human history: Satan coming to the garden, where he succeeded. Then his return at the end of the Millennium. He will lead a revolt against perfect environment. No problems to

complain about; no warfare. Satan is persuasive and he is able to distract. His advents come after perfect environment on the earth.

9. So the creature is the central antagonist of the angelic conflict. He is the leader of the opposition. Hebrews 1 & 2; Genesis 6; 1Peter 3:18-22.
10. He is the greatest administrator in all history. He has an organization and administrative genius—Ephesians 6. He is a murderer from the beginning—John 8:44; he is antagonist to doctrine throughout all history—Matthew 13:9, 39.
11. He is the enemy of the royal family of God—Revelation 2:9, 13, 24.
12. The creature is also the ruler of this world—Luke 4:5-7; John 12:31; 14:30; 16:11; 2Corinthians 4:4; Ephesians 2:2.
13. But being the ruler of this world does not mean that he controls history. He can only control those in history who are in a status of reversionism, and it is the reversionism in the nation which makes it possible for the policies of the super creature, the policies of evil, to be rampant.
14. Jesus Christ controls history and therefore the creature has to have a strategy in order to get into history at all, and he has a strategy regarding the nations of the world. His strategy is one of conceit, deceit, and conspiracy—Revelation 12:9; 20:3, 8. So the creature is the chief opponent to the laws of divine establishment. He is antagonistic toward human freedom and he is anti-doctrine to the core.
15. He has a strategy regarding the unbelievers of this world, it runs the gamut of blindness of the soul, scar tissue of the soul, reverse process reversionism. And all of this is possible because of negative volition at God-consciousness and negative volition at gospel hearing on the part of the unbeliever. The unbeliever who is maladjusted to the justice of God through the status of reversionism is completely under the control of Satan. In addition to that, every born again believer who is negative toward doctrine is in a state of reversionism and under the same control of Satan, the ruler of this world. The only difference is that the believer in reversionism cannot be demon possessed, he is only under demon influence. So the creature has strategy as far as the unbeliever is concerned—Luke 8:12; 2Corinthians 4:3,4; the strong delusion passage in 2Thessalonians 2:7-10.
16. Satan also has strategy regarding the royal family of God. His basic strategy: the doctrine of reversionism and the doctrine of evil. But he also has other factors in his antagonism. There are believers who are positive to doctrine and advancing in the spiritual life. What can they expect from the creature? Most of the world today is worshipping and serving the creature rather than worshipping and serving the Lord Jesus Christ. If the believer does not serve the creature then he can expect accusation, slander, maligning, judging. The more innocent the believer is the more it will be piled upon him—Zechariah 3:1,2; Revelation 12:9,10. He can also expect a lot of his distractions with regard to doctrine to come from Satan since he sponsors anyone going negative toward doctrine. He sponsors reversionism in the believer—1Corinthians 10:19-21; 2Corinthians 11:3, 13-15. He can expect distraction and frustration regarding the will of God: the mental will of God—Ephesians 4:14; the geographical will of God—1Thessalonians 2:18; the operational will of God—James 4:7,8.

There are people in Berachah who want to separate you from your money and they will talk to you about investing your money, because they are looking to separate you from your money.

You need to be wise as serpents and harmless as doves. Somewhere along the line, you have to get smart.

It is one thing to be people-smart; but never get your eyes on people. Once you get your eyes on people, then you get a case of self-pity. You see people getting away with stuff and you have not gotten away with anything for weeks.

Sometimes you accumulate a little and you want to hold onto it; and you get into some scheme to fix up the devil's world (this is why some successful people are socialists).

Idols are the way that you come into contact with demons.

2Timothy 2:25–26 In grace orientation, exercising disciplinary action toward those who are in opposition to doctrinal teaching [a responsibility of the pastor-teacher] so that perhaps the God may give them a change of mind for the purpose of achieving ἐπίγνωσις knowledge of the doctrine. And that they should come to their senses [reversionism recovery] and be delivered from the devil's trap, having been held captive by him with reference to his plan.

Romans 1:28 And as they did not see fit to have God in their knowledge, God gave them up to a depraved mind, to do things not being proper;

Verse 28 – the third delivery to the function of evil. “And even as” – the connective kai and the causal conjunction kathô̄s (καθώς) [pronounced *kath-OCE*] means “And since.”

“they did not like” – the negative ouk (οὐκ) [pronounced *ook*] plus the aorist active indicative from the verb dokimázō (δοκιμάζω) [pronounced *dohk-ihm-AHD-zoh*] which means to put something to the test, to examine, to test for the purpose of approving. With the negative it means to reject after testing. “And since they rejected after testing/examining.” This is a reference to the unbeliever reversionist who had epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. He looked it over, considered it, and said no. This is a constative aorist tense, it gathers into one entirety negative volition at God-consciousness and gospel hearing. The active voice: the self-righteous unbeliever in reversionism maladjusts to the justice of God and rejects after testing. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

“to retain God” – ton theon echein. The accusative singular of the definite article ton is used as a proper noun to indicate a person whose identity is well known to the readers. The accusative singular of qeon is used here as the object of the infinitive. Plus the present active infinitive of echô (ἔχω) [pronounced *EKKH-oh*] which means to possess—“having the God.” The present tense is a historic present viewing the past event with the vividness of a present occurrence. The unbeliever after hearing the gospel of Christ produces the

action. The infinitive is an actual result at gospel hearing. He actually had God right there by having epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel in his soul. All he had to do was exhale faith in Christ and he was saved, but instead he went negative.

“in their knowledge” – en (ἐν) [pronounced *en*] plus the locative of epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. This refers to the unbeliever’s full understanding of the gospel, examining it carefully, and saying no. Literally, “And since in full knowledge they rejected after examination having the God.” Or, better English: “And since in full knowledge they rejected having the God after careful examination.”

“God gave them over” – the nominative singular subject ho theos (θεός) [pronounced *theh-OSS*]. The definite article is used for someone well known to you—the Lord Jesus Christ. Then the verb to hand over to judgment, paradídōmai (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*]. The aorist tense is a constative aorist, it gathers the judgment function of the justice of God toward the unbeliever into one entirety. Handing over to judgment occurs in both time and eternity: in time, the 5th cycle of discipline; in eternity, the lake of fire. The active voice: the justice of God produces the action of the verb. The indicative mood is declarative representing the action of the verb as historical reality. Then an accusative plural direct object from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], emphasizing the identity of the category of reversionism or maladjustment to the justice of God.

“to a reprobate mind” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular of adokimos (ἀδόκιμος) [pronounced *ad-OHK-ee-moss*], an adjective used as a pun or a paronomasia. The noun with the adjective is nous (νοῦς) [pronounced *noose*] —“to a worthless mind.” The judgment is the worthless mind or the mind filled with the Satanic doctrine of evil.

“to do those things which are not convenient” – present active infinitive of poieō (ποιέω) [pronounced *poi-EH-oh*], and is translated “doing.” The present tense is a customary present, it denotes what habitually occurs when the unbeliever rejects Jesus Christ as the point of gospel hearing. The active voice: the unbeliever produces the action of the verb. The infinitive is actual result. Then literally, “those evil things which are improper” – the articular neuter plural present active participle of the verb kathêkō (καθήκω) [pronounced *kath-AY-ko*] with the negative mê (μή) [pronounced *may*]. The accusative neuter plural of the definite article is used as a demonstrative pronoun. The demonstrative pronoun calls attention to the function of evil—“those evil things.” The accusative plural direct object from the present participle kathêkō (καθήκω) [pronounced *kath-AY-ko*], it means to be fitting, to be proper, but with the negative it means what is improper. The present tense is the present of duration, it denotes what was begun in the past and continues into the present time, i.e. the pattern of degeneracy. The active voice: the worthless mind filled with evil keeps on doing evil things.

Romans 1:28 **And since in full knowledge [epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] at gospel hearing], they rejected having the God after careful examination, the God delivered them over to a worthless mind, doing those evil things which are improper.**

32 02/15/1977 Romans 1:29a Categories of demonism; doctrine of the worthless mind

Legislation is used to destroy freedom, in the guise of solving societal problems. An open letter to Jimmy Carter from an automotive industry magazine. We now have lawmakers designing cars and engineers writing laws. You think that people are smart enough to elect the president of the United States, but not smart enough to buckle up their seatbelts. Then someone got the idea that cars should clear up the atmosphere. If something breaks in the emission system (undefined) must be ready to repair these cars for free. If these laws are not changed, we will have a real crisis on our hands. When progress stops, the American stops. Over \$85 billion in the economy would be shut down. A demonstration that there is still common sense in the United States.

The translation from v. 15 on is given....

Demonism which is found in v. 23. The basis for demon function and demon possession are these idols.

Satan and Demonism

1. Demons are fallen angels.
2. Satan is called the ruler of all demons. Matthew 8:28; 9:34; 12:26; Luke 11:18,19.
3. Demons are called the administrators or the ambassadors of Satan. Luke 4:35 9:1, 42 John 10:21.
4. There is a specific demon organization. Satan is brilliant. He is a genius administratively and he has an excellent organization mentioned in Ephesians. 6:10–12, which says, *In the future, keep on becoming strong in the Lord even by means of His endowed power [Bible doctrine]. Wear for yourselves the full armor of God that you might be able to hold your grounds against the tactics of the devil because our combat is not against blood and flesh (human beings) but against rulers [these are demon rulers] against the authorities [demon-commissioned officers] against the world rulers of this darkness [ambassador demons to the world courts], against the spirit forces in the heavenlies [the rank and file of demons].*
5. Some of the Hebrew words are fascinating because they show a relationship between Greek culture and demonism.
 - a. Saiyr means *hairy, shaggy, ragged*. It is the he-goat and the demon both. He is a reminder of the Satyr, which is half-goat and half man. Leviticus 17:17 1Chronicles 11:15 Satyrs are demons according to Isaiah 13:21 34:14
 - b. Another noun used in the plural for idols and demons. Shev used for idols and demons in the plural form. The Bible regards idols as being representatives of demons. Idolatrous worship often included child sacrifice.
6. Demon possession is a fallen angel who has entered into the body of a believer. This can be accomplished in a number of ways, which can include the demon table,

religious reversionism, drug use, dabbling in the occult, Isaiah 8:19 why consult the dead on behalf of the living? Isaiah 2:6 Luke 8:2 demons can occupy in groups. Demon-influence is related to unbeliever reversionism. Demon-influence for the believer; and this is Satan's best way to attack a believer. It is Satan's doctrine of evil taking residence in the soul of the believer. Various stages of reversionism. Once the soul gets to a point of emotional revolt, the person is open for demon influence. Blackout of the soul puts the believer or unbeliever open to the influence of demonism, and it produces that vacuum which sucks in all this evil thinking. Worshiping and serving the creature rather than the Creator, the Lord Jesus Christ.

7. Reverse process reversionism has everything backwards and mixed up.
8. Two systems of demon possession.
 - a. Unlawful use of dormant facilities. Satanic mass often accomplishes this; and a person because a disembodies spirit. Mental telepathy or spiritism or extra-naturalism. Idolatry, seances, and any place where demon activity is involved. Some mind-readers are actually very clever and they can tell what others are thinking.
 - b. Passive submission to demons. Might be through drugs, some systems of dancing even. Unbelievers in the tongues movement. Also through the phallic cult. Related to idolatry and to human sacrifice. Leviticus. 17:7 this was prohibited. Deuteronomy 32:17 sacrificing to demons and not gods. Psalm 96:5 Psalm 106:37–39 demon-possessed mediums were to be put to death in Israel Jesus controls history so this puts a great deal of control over history which restricts demons. Numbers 33:4
 - c. Isaiah Demons cannot control history.
 - d. Demonism is always subject to the justice of God. Canaanites removed from the land for practicing demonism. Israel was warned not to give in to the abominable sacrifices of the Canaanites. When Saul went to a demon-possessed or influenced person for information, God removed him from history.
 - e. Satan wanted to send demons after Peter.
9. Satan give some powers over death.
 - a. Satan can even be used as a warning to believers.
 - b. Satan has some powers which includes death. He can blind through religion, he can shorten life, he can remove people from authority, he can kill, he can persecute children. From the beginning of time children are harmed by demonism.
 - c. Satan has the power of death; he killed Job's children. He motivated Cain to kill Abel. He is allowed to kill believers under the sin unto death.
10. Satan and diseases.
 - a. Some mental diseases are related to Satan's power; epilepsy; and ten types of abnormal behavior as found in Scripture.
 - b. Satan can withdraw his demons and heal. He has his own healers and evangelists. This is found in Acts 19. 2Thessalonians 2:9
 - c. Satan is related to the present tongues movement.

- d. Demon possession explains a lot of things in the world.

Back to v. 23 (this was a doctrine that Bob should have covered back when we looked at v. 23 originally. We find the worthless mind in v. 28.

Doctrine of the Worthless Mind

From Romans 2/15/77

1. Definition.
 - 1) The mind of the unbeliever who has rejected Jesus Christ as Savior, after having epignosis Gospel information has a worthless mind.
 - 2) This is tantamount to salvation maladjustment to the justice of God. Such maladjustment demands judgment from the justice of God, involving blackout of the soul, the function of evil, and scar tissue of the soul.
 - 3) A worthless mind is a mind thinking evil, a mind where there is evil or demon influence.
2. The worthless mind has rejected the Gospel, 2Peter 2:20. "For, if having escaped the defilement of the cosmos by means of epignosis of the Lord and Savior Jesus Christ, they are again entangled by them [false doctrines] and are overcome, the latter end [unbeliever reversionism] has become worse than the first [the unbeliever before reversionism]."
3. The worthless mind is the status of reversionism known as blackout of the soul, Rom 1:21; cf Eph 4:17-18. "As a result of their negative volition, they received worthless ideas in their evil cerebrations, and their ignorant right lobe receives darkness."
4. The worthless mind is judged by the control of evil, Rom 1:28. "**And since in full knowledge they rejected having the God, after careful examination of Him, God delivered them over to a worthless mind, doing those evil things which are improper.**"
5. The worthless mind is illustrated by the dog returning to his vomit, 2Peter 2:21-22. It is better for an unbeliever reversionist not to have understood the Gospel than to turn away from epignosis Gospel information. The dog vomiting is analogous to the unbeliever rejecting evil from his common sense standards. Yet after rejecting the Gospel, the dog now returns to the vomit and accepts what he formerly rejected. ἐπίγνωσις doctrine is the gospel, and the unbeliever hears it, understands it, and rejects it.
6. The believer who rejects doctrine has a worthless mind.
 - 1) Rev 3:14-20, he is lukewarm.
 - 2) Heb 5:11-14, he is unteachable.
 - 3) Gal 5:4, he is a casualty.
 - 4) Phil 3:18, he is the enemy of the cross.
 - 5) Rev 2:4, he has left his first love.
 - 6) 1 Tim 1:19, he is shipwrecked.
 - 7) Jer 9:25-26, he is uncircumcised of heart.

8) Heb 12:15, he is falling from grace.

7. This worthless mind belongs to believers and unbelievers alike; and is very prevalent in the United States.

Verses 29-32, the evil manifestations of heathenism, or what reversionism does to a nation. This is the final lap of this chapter.

Romans 1:29 ...being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, maliciousness; gossips,...

Verse 29 – “Being filled” is the perfect passive participle of plêroō (πληρώω) [pronounced *play-ROH-oh*] which means to load, to fill, to fully possess, to be filled with something, or to fully influence. The perfect tense is an intensive perfect emphasizing existing results. The perfect is the tense of completed action, and when special attention is directed to the results of the action stress on the existing fact is intensified. This is a strong way of saying a thing is, and it keeps on having repercussions. There is no exact equivalent, by the way, to this idiom in the English. Consequently there is no way to give it an exact translation. The closest to the English is actually the English present, and so we say “Being fully possessed” or “Being fully influenced.” The passive voice: the reversionist receives the action of the verb. The participle is circumstantial. This occurs historically and when it does there is historical catastrophe. It is occurring right now historically.

“with all unrighteousness” – the instrumental singular of means from the adjective pás (πάς) [pronounced *pahs*] and the instrumental of means from the noun adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*]. Adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*] means an unrighteous act, but it also means anti-justice. It is a technical use that we have here, it is actually referring not to unrighteous acts but to maladjustment to the justice of God. In this context the unbeliever in verse 18 is maladjusted to the justice of God at the point of salvation. So we use the translation, “anti-justice”—“with all anti-justice.” That is, salvation maladjustment to the justice of God. Note the influence that comes when a person says no to divine truth. Divine truth in context is the gospel. Many times divine truth is some form of Bible doctrine—“Being influenced by all anti-justice” is another way of describing evil infiltrating the soul.

Next there are some categories, but the word “fornication” is not found in the original. The next three words describe the categories of adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*]: wickedness, covetousness, maliciousness. All three words are meaningless to people at the present time. Wickedness is some sort of thing that is bad. The other two are understood by people who understand the KJV. So it is best to give them a little more modern translation and at the same time to note the categories being described. This is not one continuous list, it is broken down. First of all we get categories and then items after the categories.

Category #1 is evil. The word “wickedness” is the instrumental singular of association from ponêria (πονηρία) [pronounced *pohn-ay-REE-ah*]. This can mean wickedness if it is understood that wickedness is “evilness.” Ponêria (πονηρία) [pronounced *pohn-ay-REE-*

ah] is an abstract noun from *ponêros* (πονηρός) [pronounced *pon-ay-ROS*]. In the Attic Greek *ponêria* (πονηρία) [pronounced *pohn-ay-REE-ah*] meant defectiveness. To the Greeks to be defective was to be evil. If you were missing an arm you were evil. If you weren't bright you were evil. If you were defective in thought you were evil. The Greeks did not have any concept of morality that is related to the Word of God, and especially the Old Testament Mosaic law. Therefore, if you were defective in any way you were evil. That is the Attic Greek, and obviously not the Koine Greek. *Ponêria* (πονηρία) [pronounced *pohn-ay-REE-ah*] in the Koine Greek means the intentional practice of evil, and that comes from blackout of the soul. So we change "wickedness" to "a state of evil," and the instrumental of association means "by a state of evil." The instrumental of association is not always personal, it is often related to a principle, either good or bad. Here the unbeliever maladjusted to the justice of God at salvation becomes associated with evil as a part of his unbeliever reversionism. His association with evil is blackout of the soul and scar tissue of the soul.

Category #2 is inordinate desire—"covetousness," the instrumental singular of association from *pleonexía* (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*]. It means greediness, a desire to have more beyond what is advisable. It means insatiability, avariciousness. And this second category finds the justice of God abandoning the reversionistic unbeliever to his own devices. This is simply a case of the justice of God taking off any restraints when the person wants more and more and more. This noun denotes the inner impulse which leads to the evil deed. It is the transition between the evil of reversionism and the evil function of the reversionist. First of all he thinks it, and then he does it. *Pleonexía* (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*] is between the thought and the doing. Greed is the motivator in the frantic search for happiness; *pleonexía* (πλεονεξία) [pronounced *pleh-ohn-ex-EE-ah*] is often correctly translated "greed," the desire beyond reason, lust beyond legitimate boundaries. It was used for any form of inordinate desire. Inordinate desire for wealth or sex or material goods.

Category #3 is the function of evil—"maliciousness" is the instrumental of association from *kakía* (κακία) [pronounced *kahk-EE-ah*] (related to *kakós* (κακός) [pronounced *kak-OSS*]). It means depravity, malignity, the function of evil. *Kakía* (κακία) [pronounced *kahk-EE-ah*] is the quality of *kakós* (κακός) [pronounced *kak-OSS*] which means "evil." *Kakía* (κακία) [pronounced *kahk-EE-ah*] is the outworking or practice of evil. We translate it, "by the function of evil," i.e. depravity or degeneracy.

The next two and a half verses simply list the function of evil, so it is the 3rd category which is pulled out and extended.

1977 Romans

Lesson #33

33 02/16/1977 Romans 1:29b Three categories of anti-justice; doctrines of jealousy and murder

The 3 categories are reviewed—see them above. It looks like one long list in the English, but it is not. 3 categories: thought, transition to action, action. The next 2.5 verses list the function of evil. There is a thought and there is a motive.

Those are the three categories, not a part of the list, and they are related. There is thought, action, and a motivation between the thought and the action.

Romans 1:29 ...being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, maliciousness; gossips,...

Next is the word “full.” This is the function of reversionism under evil but is not one of the three categories. The next two and a half verses list the function of evil. This is where the list actually begins the function of evil. But it should be noted that first there is a thought in the soul—blackout of the soul and scar tissue of the soul. Then there is a motive. Starting with the word “full” we have a list which goes with the action or the function of evil. But there is no way this can be found from the King James version, it is a syntactical principle found with regard to the Greek and there is no way it can be separated in the English.

To reiterate, there are three categories here in the Greek: the first is a thought—evil; the second category is a motive—inordinate desire; the third category is the function, the operation, the action. The rest of the list is simply the function of reversionism under the influence of evil. We now change from three instrumental cases in the Greek to an accusative, which means we are now on a list. From there, we have a genitive. So, to the Greek speaker, all of this stands out. In the English, it does not.

“full” is the accusative plural from the adjective *mestós* (μεστός) [pronounced *mes-TOSS*]. It is used with the genitive to list the functions of evil. *Mestós* (μεστός) [pronounced *mes-TOSS*] is an accusative indicating that now category #3 is being listed, but the actual list is in the genitive. This is an accusative of general reference and it goes with the present active infinitive *poieō* (ποιέω) [pronounced *poi-EH-oh*]. The accusative of general reference is the subject of the infinitive. It is not the object of anything which has gone before. We have “full of.” We usually think of the accusative as being the object of a verb, but here, that is not the case.

God rejects both sin and human good, both being a part of evil. Satan wants to produce the Millennium from his genius. Good is as much belonging to the enemy as sin is.

The best thing to happen to Africa is under various empires. Now, they are the pawns of power politics. Primarily communist and socialist powers.

People who want to clean up the air who think that they are doing good. Human good is evil.

The first word we have is “envy”—a descriptive genitive singular of *phthonos* (φθόνος) [pronounced *FTHOHN-oss*], the beginning of the list of functions of evil. Many of these are sins, but they are emphasized here not in their category of hamartiology but in their

function of evil. This is a word used as a password, and non Greeks could not say it. “Fuh, fuh, fuh...” and their throat is cut. Phthonos (φθόνος) [pronounced *FTHOHN-oss*]—“jealousy,” which represents the mental attitude sin in the function of evil resulting eventually in depravity.^[19]

The Doctrine of Jealousy

1. Definition.
 - a. Jealousy is a mental attitude sin which demands exclusive devotion and is intolerant of rivalry.
 - b. Jealousy is chagrin or discontent at the blessings, successes, achievement or status symbols of other people. It is the opposite of rejoice with those who rejoice.
 - c. Jealousy is the resentment of the attractiveness or the approbation that someone else has received.
 - d. In the old English jealousy also had the connotation of ardent devotion. God would say, "I am jealous of my people." So it has to be remembered that the old English has to antithetical meanings for jealousy, one is a mental attitude sin and the other is a synonym for love.
 - e. This study will be confined to the mental sin of jealousy or envy.
2. The source of jealousy. There are two basic sources for all mental sins of jealousy.
 - a. The old sin nature's area of weakness. This produces the source of all categories of sin, including mental, verbal, and overt.
 - b. It also emanates from reversionism or being under the influence of evil, as in this passage, 1Tim. 6:3,4.
 - c. Many dramas have been written about the tragic flaw of jealousy, of the woman who destroys everything around her because of jealousy.
 - d. Pettiness is closely related to jealousy.
3. Therefore jealousy is a sin inevitably related to reversionism. Jealousy crops up in unbeliever reversionism, mentioned in Romans 1:28,29. Jealousy also crops up in any type of believer reversionism - James 3:14-16. All conspiracies begin with the arrogant and the inadequate; and jealousy is also involved when they go after someone else.
4. Jealousy rejects Bible doctrine, therefore jealousy characterizes reversionism - Acts 13:45; 17:5.
5. Jealousy motivates religion - Mark 15:10.
6. Jealousy of authority - e.g. the authority of Joseph motivated his brothers to sell him into slavery - Acts 7:9.
7. Jealousy can split all kinds of organizations and jealousy actually split the nation Israel. We have the northern and the southern kingdom because of jealousy - Isaiah 11:13.
8. So great was the sin of jealousy in Israel that a special offering was designed for it under the Levitical code - Leviticus 5:11-31 (Numbers?).

9. Jealousy was the basis for the destruction of category #2 love. Any true love can be in danger when jealousy attacks - Song of Solomon 8:6. Jealousy is as cruel as the grave.
10. Jealousy is a self-destructive sin - Jealousy kills Job 5:2; Proverbs 14:30.
11. Jealousy, therefore, is the strongest of the mental attitude sins - Proverbs 27:3,4. Pride is the worst sin; jealousy is the strongest. The man in a bar who says, "I just don't understand women." He has been buried in sand and did not realize it. The man was so taken by the beauty of this woman, but did not recognize her jealousy or pettiness.
12. Jealousy is related to the trigger of pride. Philippians 1:15 they think that they are doing something better than we are. Arrogance and jealousy develop hangups in the soul. Always petty, always jealous; and they are looking for your weakness. They watch you carefully so they can compare their strength with your weakness. They might have to gossip and slander to do this. If they cannot find any real weaknesses, then they will just make them up.

A man who came to Berachah Church for 5 years and finally found something wrong with Bob's use of German. He did chin ups against Bob; Bob outdid him and he left the church. He also met Bob on the track. It does not make any difference to Bob if he is better in this or that way. Such a person has a lot of hangups. We are not in competition. We live our own lives as unto the Lord.

"murder" – the descriptive genitive singular from *phónos* (φόνος) [pronounced *FOHN-oss*] which means homicide. Murder represents overt sin in relationship to evil. Murder is the unlawful killing of another human being, having motivation. Malice of forethought is expressed or implied.^[20] The doctrine below is going to certainly be longer than the doctrine given in this Roman series. However, this is the closest match. 1Jn 3:12

Doctrine of Murder

- A. Definition and Description.
 1. Murder is the unlawful killing of another human being with malice of forethought, expressed or implied by the motivation of arrogance inside the cosmic system. The motivation comes from mental attitude sins, such as self-righteous arrogance, conspiracy arrogance, criminal arrogance, crusader arrogance, political arrogance, the arrogance of ignorance, the arrogance of unhappiness, or iconoclastic arrogance.
 2. Hence, murder is both a sin and a crime related to cosmic involvement, and is often manifested in religion. All religions of the ancient world used human sacrifice.
 3. Murder is the major attack on freedom and self-determination as a human issue in the angelic conflict. Murder is the invention of Satan and he is the motivator of murder. Murder is Satan's genius to invent a system to attack freedom and self-determination, Mt 26:52.
 4. David's killing of Bathsheba's husband, Uriah the Hittite.

5. All killing is not murder.
 - a. Capital punishment is taught in Rom 13:4 and Gen 9:5-6.
 - (1) Animals that kill people as well as humans that kill people are to be executed. We are responsible for any decision we make to murder someone else. "Whoever sheds man's blood, by man [justice] his blood shall be shed [capital punishment]."
 - (2) Man has the right to slaughter animals for food, Gen 9:3-4. But this does not give man the right to slaughter people. Man learned to kill man by watching man kill animals.
 - (3) Capital punishment must be the result of due process of law, Num 35:30. There must be two witnesses. Homicide is first degree murder and must be punished by death, Num 35:16-18; Lev 24:17.
 - b. Another area of legitimate killing is in battle. The soldier represents his country while functioning impersonally and professionally. It makes no difference who the object is (Christian or otherwise), you do your job and kill impersonally, not emotionally. A soldier functions impersonally and professionally to preserve the freedom of his nation, Josh 6:21, 8:24.
 6. Israel, as the first client nation, was commanded to be prepared for war. Much of the establishment truth found in the Bible is first mentioned in relation to Israel. The bonafide modus operandi of warfare is declared in Eccl 3:8, "There is a time for war." If you don't make time for war by being prepared, then there will never be peace.
 7. Our Lord's rebuke to Peter in the garden was a warning against capital punishment because of criminal action (Peter's), not a warning about military killing. Mt 26:52, "Then Jesus said to him, `Return your sword to its scabbard, for all who draw the sword [in crime], shall die by the sword [in capital punishment].'"
 8. Killing in battle is not murder. Psalm 144:1, "Blessed be the Lord who trains my hands for war and my fingers for battle." 2 Sam 22:35, "He [God] trains my hands for battle."
 9. Jesus Christ Himself holds the record for killing in battle in Isa 37:36, when He killed 185,000 Assyrian soldiers. But our Lord will break His own record at the Second Advent when He returns to terminate the Armageddon campaign, Rev 14:20, 19:11, 15; Isa 63:1-6; Ezek 39:11-13; Joel 2:20.
 10. God is the source of some wars. 1 Chron 5:22, "Because the war was from the Lord."
- B. The Origin of Murder.
1. John 8:43-44, "Why do you not understand what I am teaching you? It is because you cannot hear My word. [They were in the cosmic system and refused to listen to what He said because it condemned them.] You are from your father the devil, and the policies of your father the devil you wish to accomplish. He was a murderer from the beginning; furthermore, he [Satan]

does not stand in the truth, because there is no doctrine in him. Whenever he communicates the lie, he speaks from his own person, for he is a liar and the father of it [the lie]." Those who reject truth are easily motivated to murder.

2. 1John 3:12, "Not as Cain who was motivated from that evil one and consequently he murdered his brother with a sacrificial knife. And why did he murder him? Because his deeds [moral self-righteousness seeking to impress God] were evil, but the deeds of his brother were honorable." Genesis 4:5-8 gives the historical account of the first murder.
- C. Murder, violence, and terror is always occur when man becomes involved in the cosmic system.
1. "The way of Cain" is the pattern for murder, violence and terrorism. Jude 11, "But these reversionists malign what they do not understand. Furthermore, what things they do understand by natural instinct [emotion] as unreasonable creatures, by these false doctrines, they receive corruption. Woe to them for they have gone the way of Cain. They have rushed for illegal profit into Balaam's error. They have been destroyed in Korah's revolution."
 2. The rise of crime and violence indicates national degeneration and the approach of historical catastrophe in the form of the fifth cycle of discipline, Jer 4:31.
 3. Murder is always preceded by the mental attitude sin of arrogance. Romans 1:29, "Having been filled with all unrighteousness [lack of integrity] evil, greed, malice, full of jealousy, murder, strife, conspiracy, deceit, slanderers..."
 4. This pattern of degeneration is developed into the destruction of the client nation. Hos 4:1-6, "My nation is destroyed from lack of knowledge of doctrine. Because you have rejected the principle of knowing doctrine, therefore I reject you from being a priest nation to Me."
- D. Murder is the only overt sin listed in the classification of the seven worst sins, Prov 6:16-19.
- E. Murder is therefore prohibited, Ex 20:13. "You will not murder" is the qal imperfect of RAZACH, not QATAL. Deut 5:17; Mt 5:21.
- F. Believers in the cosmic system are capable of murder.
1. David murdered in 2Samuel 12:9. Murder is a sin parlayed into evil through the interlock of the cosmic systems.
 2. 1Peter 4:15, "By no means let any of you suffer as a murderer, or a thief, or a doer of evil, or one who sticks his nose in the affairs of others."
 3. 1 Jn 3:15, "Everyone who hates his brother is a murderer. And you know that not every murderer has eternal life in him." Believers are murderers, but not all murderers are believers.
- G. Where guilt is established, the penalty for murder is death, Gen 9:6; Rom 13:3-4; Num 35:30-31; Mt 26:52.

7/7/81; Rev 11:7 3/15/83

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1977 Romans**Lesson #34**

34 02/17/1977 Romans 1:29c Arrogant and inadequate (Psalm 12:1–4); doctrine of the sins of the tongue

Romans 1:29 ...being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, maliciousness; gossips,...

Romans 1:29 Being fully influenced by all anti-justice, by a state of evil, by inordinate desire, by the function of evil, full of jealousy, (full of) murder,...

Debating is a gentleman's activity; but there is nothing gentlemanly about debate in this passage.

“debate” – the descriptive genitive singular from the éris (ἔρις) [pronounced *EHR-is*], and it means strife, discord, contentiousness, dissension. These are troublemakers. They seem to be very sweet and nice; and they drop a little word here, and a little word there. When Bob became a lieutenant he learned to find the troublemakers. There is always someone who is the source; if there is trouble, there is someone causing it. This was most of the practical principles that Bob learned. The answer is, get rid of the troublemaker. These people are maladjusted to the justice of God. These are often jealous people, petty people, and they suffer from pride. When translating, because of the genitive we are allowed to repeat the word “full”—“full of jealousy, full of murder, full of dissension, strife, discord.”

“deceit” – the descriptive genitive singular from dolos (δόλος) [pronounced *DOHL-oss*] meaning deceit, cunning, or treachery. This is that which accompanies a trouble-maker. A trouble-maker is always cunning, deceitful and treacherous. This word means a treacherous person. A cunning person is generally a stupid person who has the instincts of deceit. Cunning, deceitful and treacherous. He is constantly causing strife; he is the source of discord. A deceitful person is a smart person who deliberately has the ability for deceit.

“malignity” – the descriptive genitive singular from kakoêtheia (κακοήθεια) [pronounced *kak-o-AY-thi-ah*]. It means malice, malignity, and when you put them together it comes to mean evil craftiness. Evil for the motivation of craftiness is the most dangerous of all.

“whisperers” – a change to the accusative plural, and it indicates a new category or grouping which has to do with the fact that in everything up to this point you have a trouble-maker, described in terms of a trouble-maker—his characteristics, his essence, the things that cause him to be that. Now this is what a trouble-maker does, so we change to the accusative plural indicating the new category or the new grouping. It is the Greek noun psithuristês (ψιθυριστής) [pronounced *psith-oo-ris-TACE*]. This is the accusative of general reference with the present active infinitive of poieô (ποιέω) [pronounced *poi-EH-oh*] which

is found in verse 28. While this is not really the subject of the infinitive it indicates the one who is producing the action of the infinitive and therefore is tantamount of the subject of the infinitive. So we translate, “they have become slanderers,” for that is the meaning of the word—slanderers or gossips. Actually, this word “slanderer” belongs with verse 30.

Romans 1:29 **Being fully influenced by all categories of anti-justice, by a state of evil, by inordinate desire, by function of evil; full of jealousy, full of murder, full of dissention [strife or discord], full of treachery, full of evil craftiness; they have become gossips [slanderers],...**

Cf. sins of the tongue, Psalm 12:1-4.^[21]

Psalm superscription **To the choirmaster: according to The Sheminith. A Psalm of David.**

The authority of worship here. When dealing with many musicians, there should be one with authority who is in charge. For music to come, there must be the authority and the self-discipline of those involved.

The sheminith is an 8-string; or a very low something; and a third meaning.

Psalm 12:1 **Save, O LORD, for the godly one is gone; for the faithful have vanished from among the children of man.**

The historical disaster is about to take place. The Hiphil imperative of *yâsha'* (יָשַׁע) [pronounced *yaw-SHAHÇ*]. Until you have maximum doctrine in the soul, you are not in a position to demand anything like this. There is a lack of mature types.

Doctrinal types of vanished from among the sons of man. An historic disaster and only the pivot is delivered. The key is the pivot, and the writer is mature enough to interpret history. It is time to start praying for deliverance.

Psalm 12:2 **Everyone utters lies to his neighbor; with flattering lips and a double heart they speak.**

One of the signs of national disaster.

Evil as a thought; and same things as we had in the categories from Romans 1:29, all found in the one noun. Intensive stem brings together thought, motivation and action. The Piel imperfect of *dâbar* (דָּבַר) [pronounced *daw^b-VAHR*].

ʾîysh (אִישׁ) [pronounced *eesh*] is used here as an indefinite pronoun. Whenever there is a tremendous amount of arrogance, there is a rejection of authority in every category. Labor is completely out of line today, because they have rejected authority.

The arrogant speak evil. He speaks with his neighbor, which is *rêa'* (רֵעַ) [pronounced *RAY-ahg*], who is his friend, and he is inadequate. Evil as the motivation and the thought behind the motivation and evil as the function. Inadequacy is a form of pride.

The arrogant one speaks evil with the friend, the inadequate one. The person they are after someone in authority. The two of them look to go after the authority. The arrogant might take in the inadequate into his friend circle. The arrogant might be self righteous and hyper-sensitive. The inadequate one regards the authority as in competition with him. He is attracted to the arrogant person in order to oppose the authority of a third person. A mutual admiration society, with the intention of overthrowing the authority. They speak to one another is, they are both weak. This is how conspiracies begin. A mutual admiration society is formed, with one arrogant person and several inadequate ones.

Generally, opposites do not attract under normal conditions; but they do form under abnormal conditions. Under abnormal conditions.

Inadequate people are very susceptible to flattery; and so are arrogant types. Very different personalities. They are both prideful and both are vulnerable to flattery.

Flattering lips is the feminine singular of sâphâh (שִׁפְהָה) [pronounced *saw-FAWH*], and this means *a lip*. The flatter themselves while the slander or condemn someone else.

chel^oqâh (חֶלְקָה) [pronounced *chela-KAW*] is in the plural, which are *flatteries*. The arrogant and the inadequate ones agree about destroying the authority of the 3rd person. They flatter one another as to their perception.

God can only bless man on the basis of justice. Because of the cross, the justice of God is free to give anyone in the human race salvation.

Negative volition at the moment of gospel hearing results in the vacuuming sucking in false doctrine and human viewpoint thinking.

Whatever self-righteousness does is worthless. Paul's critics and persecutors traveled behind Paul to contradict him.

Psalm 12:2 *They (mutual admiration societies) speak evil to one another (the arrogant one with the inadequate one), vindicating themselves with a lip of flattery; they speak with a double-heart (or a double standard) [lit., they speak with a heart to a heart].*

The doctrine below barely parallels some of the points that Bob gave in this lesson. This doctrine is covered in [Lesson #423](#), and it appears to be a close match. Some of the points below are found word-for-word in that lesson.

The Doctrine of the Sins of the Tongue

1. Definition.
 - a. Sin is defined as transgression of the law of God.
 - b. A known sin is a transgression or violation of divine law. You know that you are doing something wrong.

- c. An unknown sin is likewise a transgression of divine law. The person wanted to commit a sin and you did; but you did not know it was a sin.
 - d. In both cases the violation is involved. Whether you know it or not you've done it and your volition is involved. Ignorance is not an excuse.
 - e. The difference between an known and unknown sin is cognizance of divine law [Bible doctrine], especially in the field of hamartiology. You are accountable for your actions.
 - f. You are still guilty, whether the sin is known or unknown.
 - g. Known and unknown sins were paid for on the cross.
 - h. Whether the divine law is known or not human volition is involved in transgression of the law.
 - i. All sin, therefore, combines the function of the old sin nature's area of weakness with human volition.
2. Classification of sin. Categorizing sin:
- a. Three categories of sin exist in the human race:
 - i. The imputation of Adam's sin to each member of the human race directly.
 - ii. The perpetuation of the old sin nature through physical birth, causing the individual to be physically alive at birth and simultaneously spiritually dead.
 - iii. Personal sin which occurs after birth and before physical death. Violations and transgressions which violate divine standards.
 - b. There are three categories of personal sin:
 - i. Mental sins such as envy, pride, arrogance, jealousy, bitterness, vindictiveness, guilt complex, hatred, etc.
 - ii. Verbal sins such as gossip, slander, maligning, judging, lying, perjury.
 - iii. Overt sins such as adultery, murder, stealing, drunkenness, and so on.
3. Human volition and sin:
- a. All personal sins originate from the old sin nature involving the human volition.
 - b. This means that verbal sins originate from the old sin nature and are activated by human volition.
 - c. Human volition is involved in all sins. Even if the person did not realize that he was sinning.
 - d. Verbal sins can be motivated by mental sins.
 - e. The instrument of verbal sins is that portion of the human anatomy called the tongue - James 3:6. The tongue is a fire, the cosmos of deceitfulness and it contaminates the entire body.
4. Evil is related to sins of the tongue. Self righteous people reject the standards of doctrine. They have a double-heart, which is found in Psalm 12. The arrogant and the inadequate. The Judaizers believed that it was their duty to destroy Paul; and the pharisees believed that it was their duty to destroy Jesus Christ. God does not

heed our help or our counsel to judge other believers. This is different than someone in authority evaluating those lower ranked. Hiring and firing and adjustments. But believers in a church are not to judge other believers. They look to replace Jesus Christ as the supreme court judge. It is neither the duty or the prerogative for the believer to judge others. They are to judge their own lives. God does not need our help or our counsel when it comes to dealing with other believers. Romans 11:33–34 it is blasphemous for the weak believer to judge others. It violates Scripture to imply that you can better judge people than God.

5. Out of the list of the seven worst sins three of the worst sins are sins of the tongue - Proverbs 6:16-19. Pride (arrogant eyes), a lying tongue, hands that shed innocent blood; a right lobe which devises evil plans (conspiracy and revolution); feet that run rapidly to evil; slander; spreading strife among the brothers.
6. Verbal sins and reversionism. Verbal sins are always motivated by mental sins. Sins of the mental attitude which motivate verbal sins are generally pride, jealousy, bitterness, vindictiveness, implacability, hatred, pettiness - Psalm 5:8,9; James 4:11.
7. The sins of the tongue produce triple compound discipline. First of all there is discipline for the mental attitude sins, there is discipline for the verbal sins which result, and whatever sins are mentioned with regard to the victim whatever the judgement is for that sin it is transferred to the one who judges.
8. God protects the supergrace believer from verbal sins - Job 5:19-21.
9. The congregation and the tongue.
 - a. Control of the tongue plus avoidance of verbal sins is a sign of spiritual maturity - James 3:2.
 - b. Verbal sins can destroy an entire congregation - James 3:5,6.
 - c. Since the sins of the tongue can destroy an entire congregation of believers it is the solemn duty of the pastor-teacher to warn against them - 2Timothy 2:14-17.
 - d. Trouble makers in the congregation are characterised by sins of the tongue - Psalm 52:1-4.
 - e. Separation from those guilty of the sins of the tongue is commanded - Romans 16:17,18.
10. Blessing from the avoidance of the sins of the tongue is mentioned in Psalm 34:12,13. The "lips from speaking deceit" refers to gossiping, maligning or judging.

At the end of [Lesson #423](#), Bob clearly moves into the other Doctrine of the sins of the tongue from NB2. Since that is not found here or in the next lesson to feature this doctrine, I will have to place those points actually with [Lesson #423](#).

Local churches are going to fail; so God raises up other local churches. Where the local church fails is the lack of teaching of Bible doctrine; and where it succeeds, it is because they teach Bible doctrine.

When Romanism became a denomination, they were outside the plan of God.

It is the epitome of arrogance to judge other believers. Exceptions to this is parents judging children and husband can judge his wife and those in authority can judge those under their authority.

We have no right to try to live a person's life as a believer. Life is too short to get involved. You could spend half of your life suing people involved.

Psalm 12:3 *May the LORD cut off all flattering lips, the tongue that makes great boasts,...*

Psalm 12:4 *...those who say, "With our tongue we will prevail, our lips are with us; who is master over us?"*

1977 Romans

Lesson #35

35 02/18/1977 Romans 1:30–32 Implacability and perfidiousness of the maladjusted

LA Times, a paper the Bob has read since his youth. Kissinger strong-armed Smith into doing things, under false pretenses.

Romans 1:30 *...slanderers, hateful to God, insolent, arrogant, boastful; inventors of evil things, disobedient to parents;...*

Verse 30 – the implacability of the maladjusted. Whenever you find reversionism, whether it is a believer or an unbeliever, you find an implacable person. Implacability is described first by the term “Backbiters”—the accusative plural of reference from the compound adjective *katálalos* (κατάλαλος) [pronounced *kat-AL-al-oss*] [kata = down or against; *laléō* (λαλέω) [pronounced *lah-LEH-oh*] = the speak] which means to speak against, and it comes to mean maligners, detractors, hostile speakers, spreaders of gossip and false reports. Obviously, then, it comes to mean slanderers.

You will run into weird pastors. Liberal weirdos. Do not slander or malign them; do not give them any of Bob's tapes. God can handle these people all by Himself. Open your mouth once...

“haters of God” is a compound adjective, *theostygês* (θεοστυγής) [pronounced *theh-os-too-GACE*] [*theos* (θεός) [pronounced *theh-OSS*] = God; *stugeō* (στυγέω) [pronounced *stoog-EH-oh*] = to hate], God-haters. In other words, once you start attacking authority, any authority constituted by God (in the spiritual realm, the pastor-teacher; outside the spiritual realm, establishment), you have become in effect a God-hater. Attacking the police is the same concept exactly, as is anything designed for your protection, your freedom, like military. Crime is an attack upon freedom and privacy. People demand their rights today yet, the biggest problem to our rights is crime. Divine authority rejected is hatred. You ladies do not love a man unless you have respect for his authority.

You cannot love God unless you are in awe of Him; unless you respect Him. Respect, fear or awe is necessary for true love.

“despiteful” – the accusative plural of hubristês (ὕβριστής) [pronounced *hoo-bris-TACE*]. It means a violent insolent person. In other words, rejection of authority leads to rejection of human authority, and insolence is the concept here under the connotation of rejection of human authority. Insolence connotes not only lack of respect for authority but the basis of it as well, which is haughtiness, arrogance, a contentious, overbearing, disrespectful attitude.

“proud” – huperêphanos (ὑπερήφανος) [pronounced *hoop-er-AY-fan-oss*], which means arrogant ones. All of these, it should be noted, reject authority. Basically, implacability means to reject all forms of authority. They are arrogant and they only accept their own authority, which is meaningless. They always express their arrogance.

“boasters” – alazôn (ἀλαζών) [pronounced *al-ad-ZONE*], which means boastful presumption, the one who makes more of himself than reality justifies. He ascribes to himself more and better things than he actually has. He is one who promises what he cannot perform. What he says arouses expectations which he never meets.

“inventors of evil things” – if you don’t have it, then you have to invent it. There are two words here, ephuretês (ἐφευρετής) [pronounced *ef-yoo-REHT-ace*] kakós (κακός) [pronounced *kak-OSS*]. Kakós (κακός) [pronounced *kak-OSS*] is a descriptive genitive plural meaning evil things; the accusative plural ephuretês (ἐφευρετής) [pronounced *ef-yoo-REHT-ace*] means contrivers or fabricators, so “fabricators of evil things.” The presence of evil in the soul of a reversionist means the implacability line, and such a soul with implacability always has to fabricate evil and perpetuate it into human life.

“disobedient to parents” – dative plural of reference goneus (γονεύς) [pronounced *gon-YOOCE*], “parents” and with it the accusative plural of apeithês (ἄπειθής) [pronounced *ap-i-THACE*], “disobedient ones”—“with reference to parents, disobedient ones.” This is the first authority to which we are all subjected to. Parents represent divine institution #3 which is the basic organization in life to learn discipline, respect for authority, as well as orientation to life in general. To reject the authority of parents results in disorientation to life in general. Those who rejected the authority of their parents always are handicapped in life.

The Jews had the best system in the world. If Jewish parents had an implacable children who completely rejected their authority, the child could be taken to court and executed.

Romans 1:30 ...slanderers, God-haters, insolent [haughty, overbearing, disrespectful], arrogant ones, boastful presumption, fabricators of evil things with reference to parents disobedient ones,...

Romans 1:31 ...foolish, untrustworthy, heartless, unmerciful;...

Verse 31 – the perfidiousness of heathenism. Perfidy means an act of violating faith, faithlessness, lack of integrity; and heathenism lacks integrity. “Without understanding” – accusative plural of the compound adjective asunetos (ἄσύνετος) [pronounced *as-OON-*

ay-toss] [a = negative; suniêmi (συνίημι) [pronounced soon-EE-ay-mee] = to know the underlying laws or meaning of an object], means to be stupid, non-sensitive, senseless or foolish. It means not to understand what is behind a command, not to understand the underlying laws of life, not to understand the meaning of any object in relationship to establishment or in relationship to its spiritual connotation. This explains the folly of rulers and those in authority where reversionism prevails in a national entity. “Ignorant one” refers to blackout of the soul. Perfidy in history is only exceeded by evil in history. The human race pays a high price for maladjustment to the justice of God.

“covenant breakers” – accusative plural from the adjective asunthetos (ἀσύνθετος) [pronounced as-OON-thet-oss], which means contract breakers, faithless, or perfidious. We have the alpha negative and the verb suntithemai (συντίθεμαι) [pronounced soon-TILTH-em-ahee], which means, *to agree, to come to a mutual understanding, to come to an agreement, to make a covenant*. Again, this is the lack of honor and integrity which is characteristic of the reversionist. It also mean undutiful, lack of sense of duty, or lack of a sense of responsibility which is necessary even for human maturity.

“without natural affection” – accusative plural from the compound adjective ástorgos (ἄστοργος) [pronounced AS-tor-goss] [a = negative; storgô (στοργω) [pronounced STOHR-go] = natural affection, like the love of parents for children] which comes to mean unloving or lack of capacity for love, devoid of the instincts of love.

Love Versus Justice

1. Man is at his noblest when he treats people with justice rather than love because the highest form of love that mankind can have includes a total sense of justice. In leadership it is better to treat people with justice than loving and sweet. Professional leaders must adhere to being just.
2. Human love is emotional; justice is rational.
3. Capacity for love is based upon honor and integrity. Man’s honor and integrity is related to his justice, not to his love. Love requires justice and ...
4. The command to obey the command “Love the brethren” does not require human sentimentality, but it does require justice. If you are just then you are fair.

“unmerciful” – aneleêmōn (ἀνελεήμων) [pronounced an-eleh-AY-mone] [a = negative; eleêmōn (ελεήμων) [pronounced el-eh-AY-mone] = to be merciful, sympathetic or compassionate]; put the alpha in there and it means implacable, non-merciful, not compassionate or sympathetic. It also means inexorable, i.e. one who is never pacified or appeased or reconciled to any form of authority.

The final word “unmerciful” is not in the original.

Romans 1:31 ...ignorant ones, contract-breakers, unloving, implacable,...

Romans 1:32 ...who having known the righteous judgment of God, that those doing such things are worthy of death, not only are practicing them, but are also approving of those practicing them.

Verse 32 – the maladjustment principle of heathenism. “Who” is a nominative masculine plural from the qualitative relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*]. It is a categorical reference to reversionists who have been described in the previous verses. It should be, “Such are those who.” We now see the first of several inconsistencies.

“knowing” – there is one thing the reversionist knows. This is the aorist active participle from *epiginôskô* (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*] which means a complete and full knowledge, it means definite, exact perception, to understand something completely. The aorist tense is a culminative aorist, it views perception of the unbeliever in his reversionism in its entirety but it emphasizes the existing results of that total cognizance in reversionism or heathenism. In other words, it gathers up the total perception but it emphasizes the results. Here is a full cognizance, then, of the justice of God and negative volition or total rejection of the work of Christ. They had *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel, that’s why *epiginôskô* (ἐπιγινώσκω) [pronounced *ehp-ihg-in-OÇ-koh*] is used. That means they understood the alternative of maladjustment to the justice of God. They understood that their sins or the sins of the entire world were poured out upon Jesus Christ on the cross and the justice of God judged those sins, so that divine justice is free to give salvation to anyone who is positive, i.e. anyone who believes in Jesus Christ. The active voice: the unbeliever reversionist, or heathen, produces the action of the verb resulting in maladjustment to the justice of God at salvation. This is a concessive participle and we often have the word “though” to translate it—not necessary but sometimes it helps. “Such are those who though they have total cognizance.”

God is eternal and infinite; He is love; and He does not need to have an object. His love does not require an object, and God does not have emotion. He loves the other Members of the Trinity; and He loves His Own holiness.

The justice of God protects all the attributes of God; and in order for us to be adjusted to the justice of God, we must grow.

As dumb as you are, you can have thousands of thoughts in your brain related to God’s Person.

“the judgment of God” – *dikaiôma* (δικαίωμα) [pronounced *dik-AH-yo-mah*] means the justice producing the judgment. First is the accusative neuter singular of the definite article, then the accusative neuter singular from *dikaiôma* (δικαίωμα) [pronounced *dik-AH-yo-mah*], and with it *tou theou*, the possessive genitive. The accusative of *dikaiôma* (δικαίωμα) [pronounced *dik-AH-yo-mah*] means an act of justice. It was even used in the Greek for a legal document, a legal act corresponding to the ordinance or requirement, and therefore the actualisation of justice. So while it is the justice of God it is the actualisation of justice and therefore the best way to translate this is, “the legal requirement of the justice of God.”

The legal requirement of the justice of God is to believe in Jesus Christ in order to make instant adjustment to the justice of God at salvation.

“that they which commit such things” – the conjunction introduces an objective clause after verbs of cognizance. The conjunction here is *hóti* (ὅτι) [pronounced *HOH-tee*]. With it is the accusative neuter plural and the direct object of the participle *toioutos* (τοιοῦτος) [pronounced *toy-OO-toss*], referring to the activities of heathenism listed in verses 29-31, plus a nominative masculine plural from the definite article used as a relative pronoun with the participle, forming a relative clause. Then the present active participle of *prassô* (πράσσω) [pronounced *PRAS-so*]. The word *prassô* (πράσσω) [pronounced *PRAS-so*] actually means to get beyond, to press on through, to execute. It is generally used for man’s negative actions, and that is the way it is used in Romans. So we translate this clause, “that those who practice such things.” It means to practice evil things, the practice of reversionism. This is a retroactive progressive present, it denotes what has begun in the past and continues into the present time. The active voice: the unbeliever maladjusted to the justice of God forming into a reversionistic person practices these things. This is a circumstantial participle.

The New Testament Greek is common; it has to be something that everyone can understand.

“are” – present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. The present tense is a static present representing a condition which perpetually exists, i.e. salvation maladjustment. The active voice: the unbeliever reversionist produces the action of the verb as an expression of heathenism and the influence of evil in his life. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

“worthy of” – predicate nominative masculine plural from the adjective *axios* (ἄξιος) [pronounced *AX-ee-oss*], meaning deserving of as well as worthy of; “death” – a descriptive genitive singular from *thanatos* (θάνατος) [pronounced *THAH-nah-toss*]. The person involved has cognizance of his own status quo, spiritual death, but this refers to physical death or the sin unto death which is maximum justice from the justice of God in time directed toward any category of reversionism, believer or unbeliever. Here the unbeliever’s sin unto death is in view. Translation: “are deserving of death.”

“not only do the same” – the strong negative *ouk* (οὐκ) [pronounced *ook*], plus an adjective in the neuter from *monon* (μόνον) [pronounced *MOHN-on*] used as an adverb limiting the action or state to that designated by the verb. Plus the present active indicative of *poieô* (ποιέω) [pronounced *poi-EH-oh*]. This is a customary present, it denotes what habitually occurs as a result of maladjustment to the justice of God. The active voice: those who have total cognizance of the gospel and reject the same produce the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of historical and doctrinal reality—“not only are doing.”

“the same” – accusative plural direct object from the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*]. It emphasizes the identity of the unbeliever reversionist who in

rejecting Christ as saviour has entered into heathenism or unbeliever reversionism. It means “the same things” here.

“but have pleasure in them that do them” – begins with an adversative conjunction of contrast, *allá* (ἀλλά) [pronounced *ahl-LAH*]. With the adjunctive use of *kai*—“but also.” Then the present active indicative from the compound verb *suneudokéō* (συνευδοκέω) [pronounced *soon-you-dohk-EH-oh*] [sun = together with; *eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*] = to think well, to approve] which connotes hearty approval, and hence to approve with another is to be in accord with a principle, to agree with. We translate it, “but also give their approval.” The present tense is a perfective present, it denotes the continuation of existing results. It refers to hearty approval given to those practicing the same things, hearty approval demonstrated in past history but emphasized as a present reality for this type of historical phenomena. The active voice: reversionistic unbelievers maladjusted to the justice of God add their opinion as an encouragement to others to do likewise. Principle: How closely are you influenced by public opinion? God’s opinion is Bible doctrine.

“do them” – articular present active participle of *prassō* (πράσσω) [pronounced *PRAS-so*] again. It means “to those who practice” the evil of heathenism, and we have the present tense as a retroactive progressive present. The active voice: people are approving what other reversionists are doing.

Romans 1:32 **Such are those who though they have total perception of the legal requirements of the justice of God, (that those who practice such things are deserving of death) not only are doing the same things, but also give their approval to those who practice the same evil of heathenism.**

There is no Excuse for Maladjustment to the justice of God

1. While religion is without doctrine, the unbeliever is without excuse.
2. There is no excuse for the heathen, the reversionistic unbeliever.
3. He has rejected that of which he has total cognizance—the justice of God at gospel hearing.
4. The reversionistic unbeliever is totally cognizant of the justice of God and the propitiatory work of Christ on the cross.
5. The justice of God has judged our sins on the cross—2Cor. 5:21; 1Pet. 2:24.
6. Instant adjustment to the justice of God at salvation is as simple as Ephesians 2:8,9; Acts 16:31.
7. Rejection of Christ as saviour is instant maladjustment to the justice of God.

You adjust to the justice of God or the justice of God will adjust to you. When a person says no, then all kinds of evil begin to be sucked in. This is why so many people approve of robbing the rich in order to assuage the poor.

You not only practice evil, you approve of evil. This must result in historical disaster. Then you get into the 3rd, 4th and 5th cycles of discipline.

Summary of the Justice of God in Romans 1

1. One of the blessings of instant adjustment to the justice of God at salvation is to have a permanent relationship with God.
2. On the other hand, to abandon the justice of God is the most awful thing which can happen in the human race to any human being.
3. The justice of God may bless or may curse the believer but the justice of God never abandons any believer.
4. Whereas with the unbeliever heathenism is a state where the justice of God has abandoned the unbeliever, leaving him without any ray of hope except repentance toward Christ.
5. Therefore, there is a sign at the entrance into heathenism for unbeliever reversionism: Abandon all hope, he who enters therein.
6. This sign is based on the principle of abandon the justice of God all who enter here, the one thing that no person in the human race can ever abandon—the only source of blessing, the only source of help, man's only ray of hope—the justice of God.

[1] See the Doctrine of Adjustment to the Justice of God

[2] See the Doctrine of Apostleship

[3] See the Doctrine of the Gospel.

[4] See the Doctrine of the Deity of the Lord Jesus Christ.

[5] See the Doctrine of the Virgin Birth.

[6] See the Doctrine of Divine Essence.

[7] See the Doctrine of Apostleship.

[8] See the Doctrine of Spiritual Gifts.

[9] See the Doctrine of GAP.

[10] See the Doctrine of Election.

[11] See the Doctrine of Sanctification.

[12] See the Doctrine of Prayer.

[13] See the Doctrine of Paul's Reversionism.

[14] See the Doctrine of Divine Guidance.

[15] See the Doctrine of Witnessing.

[16] See the Doctrine of the Adjustment to the Justice of God.

[17] See the Doctrine of Heathenism.

[18] See the Doctrine of Evil.

[19] See the Doctrine of Jealousy.

[20] See the Doctrine of Murder.

[21] See the Doctrine of the Sins of the Tongue.

1977 Romans

Lesson #36

36 02/20/1977 Romans 2:1a Love 1 & 2; justification by faith; anthropopathisms; self righteousness

Chapter 2

God's blessing comes from His justice; it does not come from His love. In the human race, love requires an object and emotion. But God's love does not have emotion nor does it require an object. When it says, *God is love*, then we are speaking of love¹. Love² is an anthropopathism is found in John 3:16 and Roman 5:8. Many human characteristics are ascribed to God, but they help to explain to us on our level God's motives and actions. Most fundies assume that God is a sentimental Person and that he will come to you in a pinch and help you out. But He does not do this for the reversionist is who under discipline.

The source of our blessing comes from God's holiness. A person with an inordinate love for himself, we think this is egocentricity or arrogance. God's holiness is made up of His justice and holiness. The purpose of justice is to guard all the attributes of God. It is His justice which gives God the green light to bless us. It is the justice of God to which we must adjust; it is the justice of God that we must deal with. In a 6 to 8 hour day, Bob can cover about a single verse done in Romans.

If we are cursed by God, this also comes from His justice.

Three Areas When Man must Man must Adjust to God's Justice

1. Because man is a sinner, he can adjust to God's justice by believing in Jesus Christ. That is salvation adjustment to the justice of God. When a person goes negative and says no, the second chapter of Romans is devoted to that category. Unbeliever reversionist. The worst type is the self righteous type. Self righteous is the most evil force in the world today. The convincing or convicting ministry of the Holy Spirit; He makes the gospel real and understandable to the unbeliever. He can be positive or negative. If positive, he believes, and he is saved. If he is negative, the unbeliever goes into reversionist. The self-righteousness of the believer from his time as an unbeliever, should be shed.
2. The believer temporally adjusts to the justice of God through rebound. The believer cites his sin, and it is forgiven by God, restoring the person back to fellowship. There is nothing that we can do for forgiveness; there is no merit in this process. It is God's justice which is free to forgive us, as the sin has already been judged by God.
3. Supergrace A & B; and ultra super grace are the maturity steps which are achieved by doctrine accumulated in the believer's soul. Maturity adjustment to the justice of God.

It is not what we do but what we think which is our relationship to God. Praying and hustling is not the key to the spiritual life. If we are positive toward doctrine we move into the blessing sphere; if we are negative toward doctrine, we move into the discipline sphere.

The second chapter of Romans is a dissertation on maladjustment to the justice of God, especially to those who are self-righteous. The worst type of unbeliever reversionist is the self-righteous type. The subject of the chapter is the judgment function of the justice of God.

Outline for Chapter 2: the Judgment Function of the Justice of God

1. The judgment function of the justice of God toward self-righteousness, verses 1-8.
2. judgment function of the justice of God toward evil, verse 9-16.
3. judgment function of the justice of God toward the Jews as a special case, verses 17-29.

There are four principles of divine judgment in this chapter. Some are negative because they are not used by God and some are positive principles because they are used by God.

It is our intent to understand God; and this comes through doctrine.

First, in Romans 2:2 there is the principle of doctrine: "according to doctrine." It is doctrine that is the basis for either blessing or cursing toward any person in the human race. The first blessing that comes to the human race is salvation, which is positive volition toward gospel type doctrine. Negative volition is the basis of cursing. Once a person is a believer his attitude toward doctrine then determines his maturity or reversionism. His positive or negative attitude toward doctrine is the basis, therefore, for blessing or cursing as long as he lives in this life.

Second, in Romans 2:6 there is the principle of production. God never judges us according to our works. In other words, doctrine and production are considered to be antithetical. We must adjust to the justice of God by our attitude toward doctrine, positive or negative. But we do not adjust to the justice of God through our works. Anything we can do is not a part of the grace plan of God. According to works is the standard for judging the self-righteous person, the person who always is clinging to some system of works or good deeds whereby he is going to impress God and receive blessing from God. Illustration of tithing. People give 10% of their income in order to get blessing from God. They hear a testimony of a guy who is down to his last dime, so he gives a penny; and he keeps tithing. And so God blesses him. These people are going to be cursed by God, rather than blessed. Tithing is an income tax for Israel. Tithing is never used for spiritual giving.

There is spiritual giving in the Old and New Testaments. To take a doctrine pertaining to establishment, this is relying upon works and deeds in order to be blessed by God.

Third, in Romans 2:11 there is the principle of personality. The justice of God is never impressed with a pleasing personality. Personality is meaningless when it comes to relationship. Human personality is not the means of adjustment to the justice of God. Romans 2 will straighten us out when it comes to personality.

Fourth, in Romans 2:16 there is the principle of adjustment for the unbeliever. This is our initial adjustment to the justice of God, and it is found in the phrase "according to my gospel." This adjustment is made through faith in Jesus Christ.

Two other principles should be anticipated in this chapter. First of all, this chapter deals with the judgment function of the justice of God against the unbeliever who is

self-righteous. All self-righteous types are evil. A second principle: divine justice must express itself in judgment against the unbeliever who is maladjusted to the justice of God. He is maladjusted generally through self-righteousness. This self-righteousness can also be religiosity. First half of the chapter is self-righteousness; and the second half is about the religiosity of the Jew.

Apart from Israel and certain client nations the ancients did not possess a clear-cut concept of morality. Remember that the only concept of true morality until the Church Age began (it began at the end of ancient history) was when God revealed morality before the Old Testament canon, and the other source is the Old Testament scriptures. So God's direct revelation to people like Noah and Abraham is the clear-cut concept of morality. The other clear-cut concept comes from the Old Testament scriptures, especially the Mosaic law which is very beneficial in this particular area. So remember that the Greeks, the Romans, the Assyrians before them, the Chaldeans, the Persians, did not have clear-cut concepts of morality except as they came into contact with Israel, or with divine revelation. Therefore justice was considered to be the highest form of morality by the Romans, Greeks, Chaldeans, the Medes and the Persians. The law of the Medes and the Persians was considered the highest concept of that culture. Justice means giving everyone a fair shake before the law, so there was a basic concept of morality related to justice but not through personal function in relationship to people. Relationship to persons and relationship to God is only defined by the Old Testament scriptures.

We are using the vocabulary of the Greeks; and they did not have a clearcut understanding of morality. Their morality is tied strictly to the law and justice. We, as believers, over-emphasize relationships. Example of Adam and the woman adjusting to one another and this being good enough for adjustment to God (it was not).

The Greek word *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is one of the most important words in Romans. The suffix *sunê* is an abstract concept and indicates a morality related to justice. *Dikaïos* (δίκαιος) [pronounced *DIH-kai-oss*] means justice and righteousness, *sunê* means the abstract thinking of justice and righteousness. It is the thinking of a judge. The judge must relate the law to the circumstances in his courtroom. *Dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is what God as judge thinks. This is one of the most important words in the New Testament. The great men like Solon or Hammurabi, they can relate justice to the law and to the cases before them.

The supreme court of heaven is made up of God the Father, God the Son, and God the Holy Spirit; and what they think is important. We must relate to what they think; doctrine is the means by which we relate to what they think. *Dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] therefore becomes the principle of objective thinking and judicial righteousness, or our relationship with God. When used with the possessive genitive, as it is many times in Romans (*dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] Theou) it means the justice of God, it means the thinking of the judge. The relationship with God in time for the believer is based on the concept of *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*].

God's Love Contrasted with Human Love

1. Like all divine attributes, love belongs to the being of God.
2. God is love regardless of having any object of love.
3. It is God's nature to bestow Himself whether there is an occasion or not; whether there is an object or not.
4. God is perfect and without emotion. Emotion has not thought content; emotion is not even relational. Jer 31:3 Romans 8:39
5. 1John 4:8 states God's attribute of love.
6. In 1John 4:9–10, we have the anthropopathism of love to express divine motivation. The great challenge to distinguish between the two in Luke 11:42 **Woe to you pharisees that you pay tithes of mint and rue and every type of garden herb, and yet you disregard the justice and the love of God. But these are things you should have done while neglecting the others.**
7. The love of God is a divine attribute which does not need an object, in contrast to human love which requires an object.
8. Human love is a transitive thing, where there is a subject and an object. The subject loves the object (a person or a thing).
9. Human love is based upon norms and standards of the conscience for its object; human love is supported by emotion; when we love, it is based upon our own norms and standards and our own emotional function.
10. God has maximum capacity for love without having an object; and without having emotion. Best you can do is understand His holiness, righteousness and justice
11. Less is known about God's attribute of love than any other characteristic, because most references to love are anthropopathisms.

The Doctrine of Anthropopathisms comes out of the 1991 Ephesians study, so it is probably overkill:

Doctrine of the Anthropopathism of Love

1. An anthropopathism ascribes to God a human characteristic which God does not actually possess, but is used to reveal and explain God's policy toward mankind and divine motivation in terms of human frame of reference by the use of language of accommodation.
2. Rom 9:13, "Just as it stands written, `I have loved Jacob but I hate Esau.'"
3. God neither loves nor hates in human terms. But in order to explain salvation adjustment to the justice of God and salvation maladjustment, antithetical anthropopathisms are use.
4. Motivation Anthropopathisms in Romans 5:8 John 3:16 2Corinthians 9:7
5. Love explains God's motivation but it is not the reason or direct source for blessing from God.
6. When a person says I love my country, we understand this from the laws of divine establishment.

7. When a person says I love you and will be there anytime you call, we understand that. We understand that about human love.
8. The anthropopathism expresses divine motivation.

The Justice of God

1. The direct source of blessing to mankind is the justice of God. God's justice is the key to everything. Our relationship depends upon God's justice. His justice is absolutely perfect, because it began by condemning us from birth.
2. The justice of God acts as a watch dog on the essence box.
3. Divine justice protects other divine attributes from compromise.
4. Therefore while all divine attributes are involved in man's blessing from God, only justice is the direct source of blessing (also the direct source of condemnation).
5. Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] Theou (the possessive genitive) is the key to the epistle to the Romans.
6. The love of God is the expression of divine motivation but the justice of God is the direct source of either blessing or cursing.
7. While we are accustomed to associating love with sentiment, do not associate the love of God with sentiment or emotion.
8. Do not count on God being emotional about you, count on something that has more security. God cannot afford to be emotional about you because God would not be God if He were emotional. Therefore it becomes necessary to understand that neither love nor sovereignty nor righteousness, nor other attributes, have any direct bearing on your blessing, except justice.
9. Dikaiosunê is properly translated *justice* rather than *righteousness*. If the justice of God approves, there is blessing; the justice of God disapproves, then there is cursing (discipline).
10. You adjust to the justice of God or the justice of God adjusts to you.

Since the Protestant revolution and Martin Luther nailed his 95 theses to the door, by lack of scholarship among fundamentalists on justification any more.

The justice of God is free to bless us without compromise of His character and without neutralizing any of His attributes.

We can bless others because we are sinful men blessing other sinful men. This does not compromise our character. One sinful person can bless another sinful person. The justice of God is key to the book of Romans.

People have concluded that they must be good and perfect to receive God's blessing. I must produce certain types of works; and this produces striving. Romans is where grace and justice meet.

The first category of adjustment to the justice of God is what is found in this chapter. Dikaiosunê is what a judge thinks. We do not think how God thinks. Only Bible doctrine

residing in the soul can rectify this situation. We are justified by faith; not by self-righteousness. We want to think the way that God thinks of righteousness, self-righteousness, the Jew, and about the Christian life.

Our relationship with God begins at the initial adjustment to the justice of God. After salvation, there is the challenge of reaching spiritual maturity. We had examined maladjustment to the justice of God at salvation in Romans 1.

The unbeliever of chapter 1 has no relationship with God. The greatest self-righteousness is not enough to gain entry to God's salvation. There is no such thing as sinlessness in this life. A self-righteous man might be better than other people, but he still has no right to judge others.

God's Righteous Judgment

Romans 2:1 **Therefore you are inexcusable, O man, each one who is judging. For in that which you judge the other, you are condemning yourself, for you, the one judging, do the same things.**

Verse 1 – the presumption of the self-righteous unbeliever, or the person who is maladjusted to the justice of God at salvation, who decides to build up a system of righteousness to reach God. “Therefore” is an inferential conjunction, *dió* (διό) [pronounced *DEE-oh*], denoting that the inference is self-evident. Translation: “Therefore” or “For this reason.” This is a conjunction and it refers to the justice of God which judges heathenism or unbeliever reversionism. However, the moral and self-righteous man often compares himself to the man in chapter one—the immoral, heathenistic type—and says to himself, “I don’t do those things.” Because he doesn’t do those things he rationalizes that he is righteous. He is self-righteous. He compares himself to the immoral person instead of to the perfect divine standard. Self-righteousness is blind. You cannot build your righteousness on someone else’s unrighteousness.

“thou art” is the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is a static present for a condition perpetually existing in history. There are always people who are judging other people. The active voice: the self-righteous unbeliever produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact.

How would you like to be saved on the basis of public opinion? How would it be to get 1000 signatures to call for your salvation? There is no salvation based upon public opinion. Public opinion is the agreement of idiocy.

All gossips, all maligners, all those who judge, are described by this next word: “inexcusable” – the predicate nominative singular from the compound noun *anapologêtos* (ἀναπολόγητος) [pronounced *an-ap-ol-OG-ay-tos*] [*a* = negative; *apologéomai* (ἀπολογέομαι) [pronounced *ap-ohl-ohg-EH-ohm-ahée*] = to defend one’s self against

charges in court] which says in effect, you have no defense, therefore without excuse—“Therefore you keep on being without excuse.”

“O man” is an interjection ο (ὦ) [pronounced *oh*], plus the vocative of anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*], refers to all people who gossip, malign and judge. Whenever you have an interjection with the vocative you express an emotion. It is addressed to the self-righteous person—any self-righteous person who assumes in arrogance to have arrived at the point of human righteousness where he has the right or prerogative to make pronouncements about others. Pride is the basic sin of the self-righteous person.

1977 Romans

Lesson #37

37 02/20/1977 Romans 2:1b Rationalization of the self-righteous; doctrine of pride; subjectivity

God's Righteous Judgment

Romans 2:1 **Therefore you are inexcusable, O man, each one who is judging. For in that which you judge the other, you are condemning yourself, for you, the one judging, do the same things.**

“whosoever” – the nominative singular from páς (πάς) [pronounced *pahs*] which is actually an adjective meaning “all.” However it can be used as a substantive and when it is it means “everyone” rather than “whosoever”; “thou art” is not found in the original, it is simply inserted by the translator to smooth out the English. It should be “everyone of you when you judge.”

“that judgest” is an articular present active participle from the verb krinō (κρίνω) [pronounced *KREE-no*], which means to judge. The definite article in the nominative singular is used for a personal pronoun referring to the self-righteous person who assumes the prerogative of judging others. The present tense is a customary present, it denotes what habitually occurs when arrogance combines with self-righteousness to judge others. The active voice: the self-righteous person produces the action of the verb. The participle is temporal and therefore we have a temporal clause: “everyone of you when you judge.” The antithesis of love is judging and maligning. The word to judge here means to malign, to slander, to use verbal sins in the direction of someone else.

“for” – the explanatory conjunction; “wherein” – en (ἐν) [pronounced *en*] plus the locative of the relative pronoun hos (ὅς) [pronounced *hohç*], the object of the preposition, should be translated “in which sphere.”

“thou judgest another” – present active indicative of krinō (κρίνω) [pronounced *KREE-no*], used to cover all of the mental attitude sins which lead to gossip, maligning, judging others. Hence, krinō (κρίνω) [pronounced *KREE-no*] while it is in the original Greek primarily a legal word, used for both official and personal judgment, when used with God as the

subject it is official judgment. When used with self-righteous persons as in this context it is personal judgment, tantamount to maligning, to slandering, to gossiping. So with this is an accusative singular definite article to denote a category, namely the judging of the immoral man. Then the accusative singular from the adjective *héteros* (ἕτερος) [pronounced *HEH-ter-os*], meaning other of two or setting up a contrast between two human categories. The two human categories are the self-righteous and the more obviously sinful. The present tense of *krinō* (κρίνω) [pronounced *KREE-no*] is a descriptive present, it describes what is now going on in the conflict between the self-righteous person—believer or unbeliever—and the person he chooses to judge. The active voice: the self-righteous category produces the action of the verb. The declarative indicative is for the historical reality in every generation.

Self Righteous Legalist

1. The self-righteous legalist, Jew or Gentile, is always judging those whose sins are more obvious.
2. However the moral or self-righteous type was born with the same imputation of Adam's sin, and possesses the same old sin nature, therefore the same spiritual death.
3. The moral man is not the obvious sinner like his counterpart, the immoral man, because he hides his sins behind a façade of legalism and covers them with self-righteousness.
4. However, the moral self-righteous man is just as guilty before God as the immoral man.
5. But the self-righteous moral man has great arrogance, great pride of achievement, which expresses itself in judging, maligning, slandering, gossiping about others.
6. The self-righteous man finds his security in constantly judging and slandering others. His rationalization in the soul, his hang-ups, leads him to start maligning and judging, and in this way he seems to build up a false sense of security with regard to his own life and, above all, his relationship to the Lord. You find others who you believe are below your level of righteousness; and you point out him. He has to judge, slander and malign this other person. This is his eternal security.
7. Judging others is not only a sin but it is a rationalization in which you build your righteousness on someone else's unrighteousness. Your morality is compared to sin, and the result is a house of cards.
8. The self-righteous man does not want to deal with the justice of God. He makes favourable comparisons with the immoral man, he rationalizes himself into a state of having security for his arrogance by saying he is better than he.
9. From making the favourable comparisons of rationalization in his morality against someone else's immorality he comes to the blasphemy of judgment.

Some of the worst sins in the world are sins of the tongue.

“thou condemnest thyself” – present active indicative from the compound verb *katakrinō* (κατακρίνω) [pronounced *kaht-ak-REE-noh*] [*kata* = down or against; *krinō* (κρίνω) [pronounced *KREE-no*] = to judge]. It means to judge down, to judge against, to judge in

such a way that you condemn. Both condemnation and execution are gathered up in this compound verb. The present tense is a perfective present, it denotes the continuation of existing results. Here is a fact which comes to be in the past but is emphasized as a present reality. The active voice: the self-righteous legalist produces the action of the verb by judging. The declarative indicative mood is for an unqualified statement of fact. Sooner or later your life is going to be cluttered up with gossip, slander, people who judge and malign. With this is an accusative singular direct object from the reflexive pronoun seautou (σεαυτοῦ, ἡς) [pronounced *seh-ow-TOO*] in the emphatic position. When an action expressed by the verb is referred back to its own subject the construction is called reflexive. So we translate this part of the passage “you condemn yourself.”

What apparently happened was this gal rejected this guy; and he is gossiping about her.

The Self Righteous Judge

1. The self-righteous judge is as sinful as the object of his condemnation.
2. The moral man is just as sinful as the immoral man.
3. It becomes, then, a matter of category. One house has sand for dirt, another has coal dust for dirt; both are dirty.
4. Only the justice of God can correctly evaluate the life of any creature. Only the justice of God has the right to judge His creatures.
5. Jesus Christ is the supreme court judge in heaven. He is perfect; only a perfect judge can produce perfect judgment. That eliminates the human race.
6. The self-righteous man assumes that he is perfect, but his judgment of others merely proves and demonstrates his imperfection, sinfulness, and hypocrisy.

“for thou that judgest” – postpositive conjunctive particle *gar*, used to give a reason why the self-righteous person condemns himself when he judges others. Again, the articular present active participle of *krinô* (κρίνω) [pronounced *KREE-no*]. The present tense is retroactive progressive present, it denotes what has begun in the past and continues into the present time. In other words, we are told that we will always have these people with us. The active voice: the self-righteous category produces the action of the verb—self-righteous hypocrisy. The participle is circumstantial. It should be translated, “for you who keeps judging.”

“doest the same things” – present active indicative from the verb *prassô* (πράσσω) [pronounced *PRAS-so*] which means to practice. The present tense is retroactive progressive present denoting what has begun in the past and continues into the present time. They have done this in the past and are still doing it. They are practising something. The active voice: the self-righteous type produces the action. The declarative indicative represents the verbal action from the standpoint of reality. Plus the accusative neuter plural from the direct object of the intensive pronoun *autós* (αὐτοῦς) [pronounced *ow-TOSS*]. The definite article is used to denote a previous reference—to the sins mentioned in Romans 1:29-31.

Romans 2:1 Therefore, you are without excuse, O man, everyone of you when you judge: for in which sphere you keep judging the other category, you condemn yourself; for you who keep judging practice the same things.

Principle

1. The same concept is amplified in John 8:3-11. It is interesting that self-righteous people often pick on helpless people.
2. The principle emerges: Imperfect people are not qualified to judge other imperfect people.
3. There are two exceptions to this: a pastor teacher communicating doctrine is the judge of the individual life of the royal priest in the sense that he communicates doctrine. When anyone gets out of line with regard to intruding into the privacy and the rights of other members of the congregation the pastor-teacher certainly has the right of judgment; anything in the laws of establishment where authority exists. Parents have a right to judge their children. Senior officers have a right to judge those under their command. Officers in a company or business organization have the right to judge those who work for them. The judge on the bench has the right to function in the sphere of criminal law and justice.
4. Because sinful people are not qualified to judge sinful people judging is a verbal sin.
5. Judging also reflects reversionism, especially self-righteous and legalistic type reversionism.
6. Whether moral or immoral, believer or unbeliever, every member of the human race possesses and old sin nature.
7. The self-righteous person is often confused by different manifestations of personal sins, giving greater condemnation to some over others. The self-righteous person generally does not know much about sin categorically. All he knows is that there are certain temptations to which he would never acquiesce, and there are certain things where he fails, but he always compares in his rationalization his strengths with someone else's weaknesses.
8. Where one's area of weakness is compatible with morality or human standards of righteousness there is a temptation to judge those who have different standards.
9. Therefore much of compatibility in life is a pseudo compatibility because it is compatibility of old sin natures.
10. All personal sin originates from the same source, the old sin nature. Environment and early influence develops a set of standards in the human conscience which are used to judge others who do not comply with those standards.

Self-righteousness Principles (review)

1. Self-righteousness is a rationalization constructed from comparing one's strength with the weaknesses of someone else. Or. It is developed in the environment of self-righteousness where false standards have been imposed.
2. Self-righteousness is constructed on the sins of others who have a different area of weakness.

3. The foundation for self-righteousness, then, is constructed from the sands of ignorance, rationalization, hypocrisy and fantasy.
4. No one can build his righteousness on another person's unrighteousness.
5. But self-righteousness is always constructed on someone else's righteousness.
6. Judging others is the mechanics of building one's righteousness at the expense of other categories of sin.
7. Divine justice is based on perfect standards of eternal, immutable, infinite divine righteousness.
8. God's judgment of our sins is a bonafide function which precludes of one person judging the sins of another.
9. Therefore the self-righteous presumption to judge others is blasphemy as well as evil. This is the evil presumption of self righteous legalism.

The Doctrine of pride, which comes out of NB1; it appears to be reasonably close.

The Doctrine of Pride

1. Pride is the basic mental attitude sin - because it always has a counterpart. Pride is the worst of the mental attitude sins - because it always has a counterpart. Long before Satan's pride showed his approbation lust showed. As he went around heaven everyone was impressed with his beauty. Satan was listening to this impressiveness long before his pride ever showed up. Pride was the original sin of Satan, pride is a part of a counterpart. Pride is lofty self-respect, high esteem for one's self, making an issue out of yourself. Vanity is empty pride in respect to one's person. vanity merely means pride without even having an excuse for being proud. When pride is show in the field of contempt it is called superciliousness.
2. Pride was both the original sin of Satan and the motivator for his fall - Isaiah 14:12-14. Ezekiel 28:14-17 tells us how he came to say this. Pride is an angelic sin and the greatest of all creatures, Satan himself, fell in this way.
3. Pride is also a human sin. Categorically pride is the basic mental attitude sin, yet it never stands alone, it is never an island, it becomes a part of a counterpart. It is always joined or connected with some other sin. The pride in sin manifests itself when there is no pressure, but as soon as there is pressure up comes the counterpart, whatever it may be - jealousy, cowardice, maligning, judging, vindictiveness, implacability, etc. All arrogant people are totally different under pressure. Pride is also said to be a human sin - 1Timothy 3:6; 6:3,4.
4. Pride is related to personal reversionism. Pride is not only a sin but it is also a spiritual condition - Psalm 10:2-4. Believers rejecting Bible doctrine are also in a state of arrogance. It is arrogance to think that you can get along without something that God has provided - your daily spiritual food. Describing the unbeliever type reversionism in Romans 1:30, he is said to be a slanderer. This is a verbal sin which is a counterpart to pride.
5. Pride is related to national reversionism. There are five cycles of discipline in national reversionism. The second discipline is divine judgement against the economy. At this stage of discipline pride is mentioned as the biggest characteristic.

In the second cycle of discipline when you have depression or recession and the economy falling apart the chief sin related to it is always the sin of pride - Leviticus 26:19. Often the reason why you have depression or a recession is because government officials interfere with the economy. They juggle the economy and interfere with business. There is a divine law that says that in the economy free enterprise must prevail, and wherever you have a recession under free enterprise it is to eliminate the unfit and to improve the quality of services rendered. 2Chronicles 32:26 - there is an answer to this. It comes from the field of humility in government. Cf Isaiah 9:9. National pride is also associated with the administration of the fifth cycle of discipline; the fall of Moab - Isaiah 28:1-3. Hosea 7:10-14. Ezekiel

6. Pride in relationship to God - 1Samuel 2:3. The Hebrew says, "Arrogance shall come out of your mouth, therefore do not boast [or multiply] conversations." In other words, if you have pride and you put pressure on it out comes conversation - verbal sins. Pride also rejects the principle that Jesus Christ controls history - Daniel 4:37, Nebuchadnezzar recognized that when he was in pride he had rejected this principle, and because of it he was humbled. The principle of pride related to Jesus Christ is given in the dissertation on blind arrogance - Matthew 19:27-20:34.
7. Pride and Psychology.
 - a. Flaws can be real as failures of character, or pseudo, in which a person's flair is mistaken for either arrogance or a flaw.
 - b. Hangups are an obstacle in the normal function of life related to arrogance. A hangup results in becoming snagged in some form of subjectivity or abnormal thinking. All hangups are related to or are manifestations of pride. Arrogance under pressure by thought or circumstance cause the hangups or real flaws to appear in the life.
 - c. Real flaws or hangups are the result of arrogance. Arrogance is a character weakness as well as a sin.
 - d. Two kinds of hangups exist as a manifestation of pride: Blind hangups; Known or perceptive arrogance.
 - e. The symptoms of these hangups are called syndromes. Syndromes are symptoms typical of a condition. Syndromes are manifestations of pressure on some particular arrogance.
 - f. Hangups are a hindrance to learning Bible doctrine. Arrogance rejects the authority of the pastor. Men with hangups feel belittled by authoritative doctrinal teaching. Pride refuses to remain under the ministry of one's right pastor. Arrogant people react to the message. Because they may have grown up in legalistic homes, they suffer from legalistic syndromes. They resent grace teaching.
 - g. The guilt syndrome is another symptom of the disease of pride. You react with guilt when something taught by doctrine applies especially to you. Your guilt complex surfaces because of your arrogance. All guilt is based on pride. No one has a guilt reaction without having arrogance somewhere in the soul.

- h. The emotional syndrome is manifest by holy-rollers. They are arrogant and hallucinate.
 - i. The inadequacy syndrome, the socialist syndrome, the liberal syndrome, the anti-semitic syndrome, and the anti-establishment syndrome are other symptoms of arrogance or pride.
8. Positive volition toward doctrine insulates the soul from pride. In his famous speech Elihu is Job 33:16,17 - the function of GAP and Bible doctrine in the right lobe is the way in which God stops His discipline and protects from the pride complex. Proverbs 8:13; 11:2 - the answer is wisdom, it removes pride.
 9. Those who are promoted past their subjectivity factor. This is why a woman cannot occupy certain positions in life. God designed a woman to be a responder. She is prone to yield to subjectivity. George Marshall was extremely subjective; and the result of his leadership was tyranny. Objectivity eliminate arrogance.

1977 Romans

Lesson #38

38 02/21/1977 Romans 2:2 Self-righteousness; holiness of God; judging is the divine prerogative

When Free Men Shall Stand from Jesse Helms, the first Republican Senator in North Carolina in 100 years. He is probably the most conservative man in the Senate. A sobering look at the super spending and super taxing in Washington.

The framers of the Constitution were to protect every citizen...a profound respect for the law, which they did not see as vehicle for social regeneration, for this is a work of God's grace; but as a restrain on the nature of man. The new religion is collectivism...antagonistic toward the family. They make a god of government. They continually speak of man in economic terms is a distortion...the true conservatism recognizes the economics, but also recognizes the spiritual condition.

Romans 2:2 **But we know that the judgment of God upon those practicing such things is according to truth.**

Verse 2 – the judgment standard of the justice of God. “But” is the conjunctive particle *de* functioning in a postpositive system, and it is an adversative conjunction used to emphasize the contrast between the presumptuous of the self-righteous in verse 1 and the perfect judgment of the justice of God in this verse. It sets up a system of connecting two contrasting clauses. The clause of the first verse describes clearly presumptive self-righteousness of man who has the audacity and the self-righteousness to put himself in place of God and start judging others. Whereas in this second clause we see the one who is qualified, the one who is perfect in His judgment.

“we are sure” – present active indicative of the verb *oida* (οἶδα) [pronounced *OY-da*]. It should be, “But we have come to know.” The present tense is a perfective present, it denotes the continuation of existing results. It emphasizes the fact which has come to be

in the past but is emphasized as a present reality—what we have come to know. The active voice: the mature believer produces the action of the verb. The mature believers are represented by the apostle Paul—editorial “we.” Paul is speaking of himself, he is a mature believer. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

“that the judgment of God” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] after verbs of perception denotes the content of perception. The nominative singular neuter from the definite article used with an abstract noun, the use of the article with the noun when it is desired to apply a sense of an abstract in something special or some unusual way. Abstract nouns are ordinarily general in their character and application, therefore they are indefinite. So to make an abstract noun definite you put a definite article in front of it. Then we have the nominative singular subject, also with the definite article, the noun *krima* (κρίμα) [pronounced *KREE-mah*] which means a decision, a decree, a judging, a judgment action, the function of a judge, or judicial verdict. Usually the decision is unfavourable and therefore *krima* (κρίμα) [pronounced *KREE-mah*] often means condemnation. But here the translation, in view of the fact that it has a definite article with it, taking it out of the abstract noun category and making it a little more definite, will be “that the judicial verdict.” Then an ablative of source of both the definite article and the proper noun *theos* (θεός) [pronounced *theh-OSS*]. This time the definite article has a different purpose. With *theos* (θεός) [pronounced *theh-OSS*] it simply indicates someone well-known to the reader—“the God.” The source of *krima* (κρίμα) [pronounced *KREE-mah*] or the judicial verdict is the justice of God. God is perfect, it is impossible for His judgments or judicial verdicts to ever be wrong or unfair. By the same token it is impossible for a self-righteous person to ever be fair or right in his judgment, and therefore a self-righteous gossip is erroneous as well as blasphemous.

“is” – present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. The present tense is a static present, it represents a condition which is assumed as perpetually existing. It is always true that the judgment of God is right. The active voice: the function of the justice of God produces the action of the verb. The indicative mood is declarative, a dogmatic, unqualified statement of fact. It is a fact: the justice of God is perfect.

“according to truth” – according to doctrine; “against them” – *epí* (ἐπί) [pronounced *eh-PEE*] is the preposition, plus the masculine accusative plural from the definite article, used as a demonstrative pronoun to emphasize the category of self-righteous types who judge others. This is correctly translated “against them.”

epi + the genitive emphasizes contact; touching; *epi* + locative is about location.

“which commit such things” – an articular present active participle from the verb *prassô* (πράσσω) [pronounced *PRAS-so*] which means to do, to accomplish, to practice. Here it is translated “who practice.” The definite article is used as a relative pronoun. The present tense is retroactive progressive present, denoting what has begun in the past and continues into the present time. Self-righteous people start in at a very early age practicing

things. The active voice: self-righteous types produce the action of the verb. The participle with the definite article becomes a relative clause.

Bob spent a great deal of time after school with various teachers; and none of them thought that he would become academically inclined. His real problem was all these people tattling on him.

“such things” – accusative neuter plural direct object from the correlative adjective *toioutos* (τοιούτος) [pronounced *toy-OO-toss*], and it means “similar things.” In other words, self-righteous people practices sin, you just don’t see them do it!

Romans 2:2 **For we have come to know that the judicial verdict from the God is according to the truth against them who practice similar things.**

Self-Righteousness Principles

1. The self-righteous type has the tendency to commend his own brand of sin while condemning the sins and weaknesses of others.
2. Self-righteousness and legalism rationalize sins by comparing hidden sins with the obvious gross sins of others. (Social ostracism is the basis for keeping a lot of people from advancing. The basis for all of our advance is doctrine. These are not criminals; but these a gross sinners. Up to a point, the gross sinners are having more fun.)
3. While the self-righteous type sees himself favourably compared with others the justice of God condemns him with the entire human race.
4. At the expense of the immoral man especially the self-righteous type builds a system of human righteousness with which he seeks to gain the approbation of God. Many people depend upon their own self-righteousness to get into heaven.
5. The self-righteous is maladjusted to the justice of God.
6. God’s standard of Bible doctrine condemns the self-righteous types, along with the immoral type and all other sinners. Sin is sin, and God condemns sin.
7. Therefore, no one is excluded from the condemnation of the justice of God.
8. Bible doctrine teaches total depravity and the universality of sin.
9. Man is born spiritually dead and functions in the realm of spiritual death by sinning.
10. All sin is condemned by God. The justice of God never compromises with sin.

The Knowledge of God (“According to the Truth”)

1. Doctrine or truth is the thinking of God.
2. His knowledge is eternal, infinite, absolute, and unimprovable.
3. Doctrine is a part of God’s knowledge. Man learns the truth and mans speaks the truth, but God is the truth.
4. God does not hold doctrine as something acquired or perceived, He is the truth, He is doctrine from all eternity past.
5. In God all truth in every form of knowledge dwells in absoluteness.

6. Since God is perfect His judgments are perfect. God's judgments are perfect, demanding perfection.
7. Righteousness is the divine love for holiness. Justice is divine hatred for sin.
8. Righteousness and justice combine to form God's perfect holiness.
9. Infinite holiness acting toward other beings results in the function of the justice of God.
10. Holiness demands holiness and righteousness demands righteousness, God cannot change.
11. So long as He is what He is, God must demand holiness and punish sin.
12. Because of the justice of God His judgments are vindicating but not vindictive (which is in contrast with the self righteous person). With unchangeable sin there is unchangeable judgment and condemnation.

God loves His Own justice and righteousness.

This is why the justice of God is so important.

Romans 2:2 **For we have come to know that the judicial verdict from the God is according to the truth against them who practice similar things.**

Why should God judge the sins that other do, but not judge you for your sins?

The Holiness of God — Summary

1. God has absolute holiness from all eternity—righteousness plus justice.
2. The moral excellence of God is not attained but infinite, absolute and eternal. God is perfect in His essence from eternity past.
3. God is mere absence of sin and evil. God is sum total of perfection in all of His attributes.
4. His holiness is not maintained by His will or His sovereignty, but it is His unchangeable, immutable self.
5. God is immutable because of His perfect character. He can never at any time be better or worse than He was the day before.
6. The being of God is unalterable, absolute and totally consistent.
7. When infinite holiness acts toward man the justice of God is involved.
8. His judgments are perfect and demand perfection. His righteousness is perfect and therefore not only rejects sin but condemns and rejects sin.
9. God's love for holiness is revealed by His righteousness. God's hatred of sin is revealed by His justice.
10. Holiness demands holiness; righteousness demands righteousness.
11. God's nature cannot change, He must demand holiness and He must punish sin.
12. Because the justice of God judged our sins at the cross divine justice has found a way to vindicate rather than condemn—not to condemn us but to bless us as believers.

13. Unchangeable sin means unchangeable condemnation from the justice of God.
14. Therefore, the only solution is the instant adjustment to the justice of God.

There is no such thing as a little sin to God.

The only solution is the instant adjustment to the justice of God.

Conclusion

1. Judgment is the prerogative of God.
2. Divine judgment is from the source of the justice of God.
3. God has both the character and the information on which to function as a judge.
4. The same source of judgment (the justice of God) is the source of blessing to the believer also because of the fact that the sins of the world were judged on the cross.
5. Christ was bearing our sins when the justice of God judged them—2Cor. 5:21; 1Peter 2:24.
6. Therefore the justice of God is free to give us salvation when we believe in Christ. Salvation instead of condemnation is the result of adjustment to the justice of God (not appealing to God's emotion, as He has no emotion).

God loves His righteousness so much that He can only bless true righteousness.

God has judged the entire angelic creation; and He has judged all mankind.

How does God get around this? He loves the world so much that He gives His only begotten Son. That is an anthropathism. He does not love unregenerate mankind. God is not sentimental about a thing. Justice can only condemn sin. His justice hates sin and He must judge it.

Our entire relationship with God is based upon justice. This is much more solid than a declaration of love.

Grace does not mean that God is just tossing good things around helter skelter without an regard for His Own essence.

We have eternal security because we are adjusted to the justice of God. God was never emotional about us; we might be emotional about Him, but that is a distortion.

We were born spiritually dead; and we were condemned then. Then we committed a sin in order to prove that we have a sin nature.

An article about Milton Freedman. He gave a press conference in LA; and he argued against minimum wage law, and many other topics. University of Chicago professor. The problems in the east have been accelerated by Washington D.C. People should wake up and say, "This is a stupid system;" but instead they want to give the government more power. When the government limits the price that someone can charge for tomatoes automatically produces a shortage of tomatoes.

Friedman says capitalism exists everywhere, but where it is competitive, that is where freedom is. The minimum wage harms the exact people it claims to help. Is it better to be unemployed at \$2.60/hour or employed at \$2 an hour? Nixon tried to get rid of the tea tasting group, and big tea rose up in protest.

The gentiles did not have the Mosaic Law; but they had a set of standards, and they developed self-righteousness as a result.

The rationalization of self-righteousness.

Romans 2:3 **Now do you suppose this, O man, the one judging those practicing such things and doing them yourself, that you will escape the judgment of God?**

Verse 3 – “And thinkest thou this” begins with the postpositive conjunctive particle *de* used as a transitional conjunction, plus the present middle indicative of the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*] which means to think, to consider, to ponder, to calculate, to evaluate, to estimate—all of those can relate to a thinking person, but this same verb is also used for non-thinking people trying to think, and so we call this “to presume, to infer, to conclude.” “And do you infer.” The descriptive present tense is for what is now going on in the minds of self-righteous types who have to judge others to stay alive. Remember that self-righteousness cannot stay alive without sinning, without judging, maligning, gossiping and slandering others. The middle voice of the deponent verb means that the subject produces the action of the verb, and the self-righteous type produces the action here. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. These people really exist and you might be sitting next to one.

With this is an accusative neuter singular direct object from the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], used for what is relatively near in their thinking. “Do you infer this” is the corrected translation.

“O man” – the same interjection used for that slanderous, self-righteous person of verse one. It is exactly the same form in the Greek. The interjectory particle *ô* (ὦ) [pronounced *oh*] is used with the vocative to express emotion—spiritual emotion, indignation against the evil of self-righteousness. The vocative of the noun *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] refers to the self-righteous man of verse one who presumes to assume the prerogative of God in judging others. The man here is the self righteous man.

God loves His integrity more than anything else. For God so loved the world... is an anthropopathism. How do you have a relationship with God if you lack His righteousness?

God condemns all sin. Is God going to love you and you have sinned? And do you think that you will produce enough good deeds to reach God?

The Houston area has a huge amount of prissy Christians; self righteous Christians. There is no place in God's plan for prissy Christians.

We can line up with the attribute of love if we possess the justice of Jesus Christ. We must adjust to His justice. Once we line up with love¹, when we stand in God's armor.

The anthropopathism explains the motivation of God. Esau I hated and Jacob I love. This human love is ascribed to God to explain His motivation and His policy to us.

The worse thing is to have God's imputed righteousness, and walk around with your self-righteousness.

“that judgest them” – articular present active participle from the verb *krinō* (κρίνω) [pronounced *KREE-no*]. The present tense is retroactive progressive present, it denotes what was begun in the past and continues into the present time. The self-righteous types, in order to maintain their self-righteousness, must find those they consider inferior to them and judge them. The active voice: the self-righteous individual produces the action of the verb—judging. The participle is temporal. There is also an accusative plural definite article, direct object of the participle, and it is used as a demonstrative pronoun for the victims of the self-righteous, slanderous judge—“who judge those.”

“which do such things” – present active participle from the verb *prassō* (πράσσω) [pronounced *PRAS-so*]. The present tense is a historical present, it views the past sins of heathenism with the vividness of a present occurrence. The active voice: the heathenism in Romans one produces the action of the verb. The participle with the definite article is used as a relative clause. The participle has a direct object, the accusative plural from the correlative adjective *toioutos* (τοιούτος) [pronounced *toy-OO-toss*], used as a substantive and meaning “similar things like that.” The practice of these sins refers to the self righteous man here who is judging others, but he is also practicing sin.

“and doest the same” – present active participle after the connective *kai* from the verb *poieō* (ποιέω) [pronounced *poi-EH-oh*] which is contrasted to *prassō* (πράσσω) [pronounced *PRAS-so*], and it means to do, to make, to manufacture, to produce, to perform; here it means to be guilty or to commit. The present tense is a customary present, it denotes what habitually occurs in the human race, namely the self-righteous person judging, maligning and slandering others is guilty of the same sins. The active voice: the self-righteous type commits the sin and is just as guilty before the justice of God. The participle is circumstantial. The object is the accusative neuter plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*]—“the same things.”

Romans 2:3a **And do you presume this, O Man, who judges those who practice similar things, and are guilty of the same things,...**

The Self Righteous Man of Romans 1–2

1. Rationalism leads to hypocrisy. The self righteous person must rationalize in order to remain self righteous. They make bad husbands, bad wives, bad bosses and bad employees.
2. The self-righteous person excuses or minimizes his own sins and failures by judging the more obvious sins of heathenism or the immoral man. This is why people love to run into a fornicator. They love the adultery of someone else, as long as these are overt and easily identifiable sins.
3. The overt sins of the immoral man are quite obvious while the mental attitude sins and the verbal sins of the self-righteous are hidden behind a façade of legalism and religionism and reversionism.
4. Note the contrast between the two verbs, *prassô* (πράσσω) [pronounced *PRAS-so*] and *poieô* (ποιέω) [pronounced *poi-EH-oh*]. *Prassô* (πράσσω) [pronounced *PRAS-so*] is for overt and obvious sins in contrast to *poieô* (ποιέω) [pronounced *poi-EH-oh*] for hidden sins—mental attitude sins, sneaky sins, sins of the tongue, judging, slandering, gossiping. An interesting twist: Self-righteous people, in building up their self-righteousness, always do it with mental sins and verbal sins. But sooner or later those sins make them vulnerable to the whole realm of sin.
5. Under the justice of God one type of sin is just as much condemned as another.
6. The sins of the self-righteous person are not as obvious but just as sinful.
7. Therefore the moral and self-righteous person is no more justified than the immoral and unrighteous person. In other words, man's respectability does not minimize man's sins. Being respectable does not fix you before God, nor does this make you more moral (in God's eyes) than others around you.
8. The verb *prassô* (πράσσω) [pronounced *PRAS-so*] is used for the immoral man whose sins are obvious (e.g Matthew 5:27 for committing adultery), whereas the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*] is used for self-righteous types whose sins are more hidden (Matthew 5:28 for the man who thinks adultery) and judges the adulterer on the other hand.
9. The self-righteous man judges the immoral man and in this way rationalizes away his own sins.
10. The verb *prassô* (πράσσω) [pronounced *PRAS-so*] was first used in Romans 1:32 for the obvious sins of the reversionistic unbeliever, heathen, or immoral man. Now *poieô* (ποιέω) [pronounced *poi-EH-oh*] is used for the self-righteous type who adds sin to sin by judging, gossiping, maligning, slandering, and when he gets a chance he sneaks out and sins overtly also. The self-righteous man is prone, then, to mental sinning which compounds and intensifies both sin and guilt before the justice of God.

The smartest thing to do is just keep your mouth shut.

Romans 2:3a **And do you presume this, O Man, who judges those who practice similar things, and are guilty of the same things,...**

“that thou shalt escape” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] introducing an objective clause after verbs of thinking, presuming, or erroneous presumption. This is the rationalization of the self righteous person, whether Jew or gentile.

This is his rationalization. Plus the future middle indicative of the verb *ekpheúgō* (ἐκφεύγω) [pronounced *ehk-FYOO-go*] [*ek* (ἐκ) [pronounced *ehk*] = out; *pheugō* (φεύγω) [pronounced *FYOO-go*] = escape out], it means to avoid or to escape. The future tense is a predicative future for an event expected to be avoided in future time. This is also punctiliar action in future time. The self-righteous person assumes that because he is self-righteous he is free to assume the prerogative of God and judge others. The more he judges others the more he is certain he will not be judged himself by God. The middle voice: the subject or the agent who is the self-righteous type acts with a view toward participating in the results of the action. This is a potential indicative.

“the judgement of God?” – the nominative singular subject from *krima* (κρίμα) [pronounced *KREE-mah*] with the definite article. The noun means decision, decree, judgment, judgment action, the function of a judge, or judicial verdict. Plus the ablative of source of the definite article and the proper noun *theos* (θεός) [pronounced *theh-OSS*]—“the judicial verdict from the God.”

Romans 2:3 **And do you presume this, O Man, who judges those who practice similar things, and are guilty of the same things, that you will escape the judicial verdict from the God?**

Summary of Romans 2:3

1. The holiness of God, divine righteousness and justice, is not a respecter of persons. There is no category of people on earth who will escape God's justice.
2. The imputation of Adam's sin plus physical birth with the old sin nature placed man at birth under the judicial condemnation of God called spiritual death. We start out spiritually, before we have committed our first sin.
3. Sin is the manifestation of the old sin nature and the status of spiritual death.
4. All have sinned, all are guilty before the justice of God. There is no way that a spiritually dead person can build up some system of righteousness which will gain God's favor. Only Adam and the woman died spiritually at the first sin. We do not die today when we first sin. We are born dead.
5. While manifestations of the old sin nature are different the source is always the same. The fact that we sin personally merely proves that we are spiritually dead and that we have an old sin nature which is the source of spiritual death, and that we've been spiritually dead since birth.
6. Both the moral and the immoral, the religious and the non-religious, are spiritually dead. Self-righteousness has no advantage over non-righteousness before the supreme court of heaven.
7. You cannot build your righteousness on someone else's unrighteousness. You can only build your righteousness on instant adjustment to the justice of God at salvation.

8. The judgment of self-righteous types is not valid and is thrown out of court by the justice of God, with attached penalties.
9. This verse anticipates v. 11, where God is no respecter of persons.

1977 Romans

Lesson #40

40 02/23/1977 Romans 2 Statistics on freedom loss in the world; review of lessons 36–39

A brief article in the Christian magazine.

New low for freedom 19.6% of the world population is free today. 86.4% in 7 countries suffered substantial loss of freedom in 1776. This 1 billion + people who are slaves in 68 nations. 1.5 billion partially free. When they have free nations, there is a chart. Freedom is seen in the United States and Canada. Everything else is under some form of communist slavery. We are, at this moment, a priest nation.

[An American in Gulag](#). That is where the Soviets have their special prisons and their prisoners work the mines. A 22 year old, son of an American engineer who was working in Russia and he was arrested by the police and kept a prison for the next 24 years. Alexander Dolgun's story.

Larry MacDonald in 1976 read into the Congressional record some interesting observations. This was about our weak military and the state department and the view of Kissinger's approach to go along with their idea of detente or face nuclear holocaust. They have many deficiencies. The idea that we simply make the best deal that we can, since the American people will not support what needs to be done. Several assumptions, like the American people have lost their will and that the Soviets are superior to us militarily. Meternick's world no longer exists (he developed a balance of power with many nations involved).

There is an overstatement as a trend toward the multipolar world. Our military has been subject to military budget cutters. The Chinese communist system is no more compatible with the United States as is Soviet communism.

Bob has been watching these people. Romans is one of the most difficult books in the Bible because it deals with God and God's attributes.

Bob's solution to the whooping crane situation. If it were up to him, they would be gone. Bob is discouraged to see people to fall down flat on their faces. He is moving one verse per day. Catering to this is something that Bob will do and he will go back to notes that we have already taken.

Sunday morning he introduced chapter 2, and people just studied their hands and the hymnals.

Love 1 Versus Love 2

1. Love belongs to the being of God.
2. God does not require an object in order to be love. God loves His righteousness. God has had His righteousness much longer than He has had us. Anthropopathisms were invented in time to help us understand God's attributes. **For God so loved the world...** is the first thing that we learned; but it is an anthropopathism.
3. God does not require an occasion to bestow Himself.
4. God's love is perfect and devoid of emotion.
5. 1John 4:8 is the actual attribute of love. **God is love.** This is not the same as *God so loved the world...* That is a subject and an object.
6. In 1John 4:9–10, we have the anthropopathism of love expressing divine motivation. **In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.** Luke 11:42 **“But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.** Justice is named first. God loves His righteousness; and that is as far as He can go. We are born spiritually dead; and we eventually sin to prove that we have a sin nature and that we are spiritually dead. God cannot have a relationship with God through His love. **Jacob I loved and Esau I hated.** We enter into a relationship with God through His justice, not through His love. He gives us His righteousness; and now He is able to love us.
7. God's love as a divine attribute does not require an object; whereas, human love requires an object.
8. In human love, the verb is transitive. This love requires a subject and an object.
9. Human love depends upon the norms and standards of the conscience in order to have the love. When emotion takes over the soul, they become irrational. We are approaching that. First we have Valentine's Day and then we have Spring. There is no human love apart from emotion.
10. God has perfect, unchangeable love. That is why He does not love us with His attribute of love.
11. Less is known about the attribute of love than almost any other subject in Scripture.
12. The reason for this is, almost every reference to God's love in the Scriptures is an Anthropopathism.

Grace is a term to cover our stupidity until we learn to understand God's attributes.

Justification is a misnomer and it does not explain anything (like the blood of Christ).

Bob give us the syntax first, and then the interpretation naturally follows.

Anthropopathisms

1. An anthropopathism is a characteristic or action of God which He does not actually possess. We can understand love and hate; but how can we understand God loving one twin and hating the other before they are born? How can God do this? We do not understand the workings of divine justice when we are first saved. We learn later about God's justice and this helps to explain why God loved Jacob and hated Esau.
2. The classical anthropopathism is from Romans which is quoting Malachi.
3. God neither loves nor hates in human terms, but explains it using two antithetical anthropopathisms.
4. Motivation anthropopathisms are found all over.
5. While love explains God's motivation, love is not God's actual attribute regarding us prior to salvation.
6. When you say you love your country, we can understand what that means.

The doctrine of the justice of God is covered [here](#).

Love the brethren is a mental attitude. Do not count upon God being sentimental about you. God cannot be God if He is emotional about us. God's attributes cannot be compromised. We either adjust to the justice of God or the justice of God adjusts to us.

The divine genius is God finding a way to bless sinful man apart from any damage to His character.

The self righteous gentile is righteous without the Law; and the self righteous Jew is righteous with the Law. This is a delusion.

Bob reviews the [Self Righteous Legalist](#).

For you who keeps on judging, you practice the same things.

Judgment, by One Man Over Other Men

1. There is the woman caught in adultery by the pharisees in John 8. This woman has been caught in adultery. Jesus says, "He who is without sin, let him be the first one to cast a stone."
2. Imperfect people are not qualified to judge other imperfect people. Sinful people are not qualified to judge sinful people.
3. There are two exceptions to this:
 - a. a pastor teacher communicating doctrine is the judge of the individual life of the royal priest in the sense that he communicates doctrine. When anyone gets out of line with regard to intruding into the privacy and the rights of other members of the congregation the pastor-teacher certainly has the right of judgment;
 - b. anything in the laws of establishment where authority exists. Parents have a right to judge their children. Husband over wife. Senior officers have a

right to judge those under their command. Officers in a company or business organization have the right to judge those who work for them. The judge on the bench has the right to function in the sphere of criminal law and justice.

4. Because sinful people are not qualified to judge sinful people judging is a verbal sin.
5. Judging also reflects reversionism, especially self-righteous and legalistic type reversionism.
6. Whether moral or immoral, believer or unbeliever, every member of the human race possesses and old sin nature.
7. The self-righteous person is often confused by different manifestations of personal sins, giving greater condemnation to some over others. The self-righteous person generally does not know much about sin categorically. All he knows is that there are certain temptations to which he would never acquiesce, and there are certain things where he fails, but he always compares in his rationalization his strengths with someone else's weaknesses.
8. Where one's area of weakness is compatible with morality or human standards of righteousness there is a temptation to judge those who have different standards.
9. There are those who harshly judge others because they have a different set of weaknesses.
10. Therefore much of compatibility in life is a pseudo compatibility because it is compatibility of old sin natures.
11. All personal sin originates from the same source, the old sin nature. Environment and early influence develops a set of standards in the human conscience which are used to judge others who do not comply with those standards.
12. Environment and early influences develops a set of standards, which may or may not be correct (that is, line up with divine establishment).
13. This can be especially true of those who grow up in a Christian home or come from the environment of a legalistic church.
14. Self-righteousness is a rationalization, comparing one's own strengths with another person's weaknesses.

Bob continues these points, but they are found here: [Self-righteousness Principles \(review\)](#)
This takes us to v. 2. Starting with the norm or standard of God.

Romans 2:2a **For we have come to know that the judicial verdict from the God is according to the truth (= doctrine)...**

God's Essence When Dealing with Man

1. Doctrine is the thinking of God. There was never a time when God did not know everything. The sooner we understand God, the better off we will be.
2. God's knowledge is perfect, complete and unimprovable. God's knowledge is perfect; and He has never learned anything.
3. Doctrine is part of God's knowledge. Man learns the truth, man speaks the truth; God is the truth.

4. God does not see truth as something to learn or perceive.
5. All truth dwells in God in absolute state.
6. God's judgments are therefore perfect. God loves His righteousness. He will not tolerate anyone else unless they line up with His righteousness. When we have God's righteousness, then we are in God's direct line of blessing or cursing. God will not change His justice for anyone. There are no privileged persons with God.
7. Righteousness is the divine love for holiness and justice is divine hatred for sin.
8. Righteousness and justice combine to form God's integrity.
9. Infinite holiness towards other beings results the justice of God.
10. Righteousness demands righteousness; justice demands justice. God cannot change.
11. God punishes sin.
12. God's judgments are not vindictive but vindicating.
13. With unchangeable sin, there is unchangeable judgment and condemnation.
14. This is why the justice of God is so important, the key to understanding God.
15. God in grace provides all that He demands. God did not fail us. Psalm 85:10
16. Grace is a blending of justice and doctrine and divine love.
17. Grace meets the terms of divine justice on the cross.

Romans 2:2 **For we have come to know that the judicial verdict from the God is according to the truth (= doctrine) against them who practice similar things.**

Then we went to [The Holiness of God — Summary](#)

Romans 2:3 **And do you presume this, O Man, who judges those who practice similar things, and are guilty of the same things, that you will escape the judicial verdict from the God?**

Bob reviews: [The Self Righteous Man of Romans 1–2](#)

Bob reviews: [Summary of Romans 2:3](#)

1977 Romans

Lesson #41

41 02/24/1977 Romans 2:4 The 36 things; 3 anthropopathisms re salvation

Love, the attribute of God is not the same as love, the anthropopathism.

Romans 2:4 **Or do you despise the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?**

Verse 4 – the negative volition of self-righteousness portrayed, or the principle of maladjustment to the justice of God. “Or despisest thou” begins with a disjunctive particle, ê (ñ) [pronounced ā]), which separates objects which are mutually exclusive. Here we have

a separation between the judgment of God in the previous verse and blessing from the justice of God mentioned in this verse. In this verse we have blessing from the justice of God. In verse 3 we have condemnation from the justice of God.

With this disjunctive particle is the present active indicative from the compound verb *kataphronéō* (καταφρονέω) [pronounced *kat-af-ron-EH-oh*] [*kata* = down; *phroneō* (φρονέω) [pronounced *fron-EH-oh*] = to think] which means to think down, to despise, to scorn, to treat with contempt, to care nothing for, to disregard, to think lightly, to have wrong ideas about someone or something. Several meanings are pertinent here. The verb actually connotes disparagement, and to disparage means to lower in rank or estimation by word or action. It means to speak slightly of; it means diminution of esteem, depreciation, detraction. “Or do you disparage?” – meaning to treat with contempt, to care nothing for. The present tense is retroactive progressive present, it denotes what has begun in the past at the point of God-consciousness and continues into the present, the point of gospel hearing. The active voice: the self-righteous person produces the action of the verb, namely disparagement, diminution, detraction, etc. The indicative mood is the interrogative indicative in which the viewpoint of reality is implied in a fact enquired about. The indicative is used in asking a question.

“the riches” is an objective genitive singular from *ploutos* (πλοῦτος) [pronounced *PLOO-toss*]. The root of this word in the Sanskrit, *pl*, means to flow, to fill, or to be full. From this comes *ploutos* (πλοῦτος) [pronounced *PLOO-toss*], used here and elsewhere for all the blessings (in at least five different categories) which come to us from the justice of God. The adjective *plousios* (πλούσιος) [pronounced *PLOO-see-oss*] means wealthy and rich. The verbs are *plouteō* (πλουτέω) [pronounced *ploo-TEH-o*], which means to become rich, and *ploutízō* (πλουτίζω) [pronounced *ploo-TIHD-zo*] which means to make rich.

This word goes back to Homer; and it means *to be wealthy, to be an aristocrat*. A little commerce in the Greek culture changed this to simply refer to those who were wealthy, but not necessarily an aristocrat (this could refer to a smart businessman). It almost came to mean in the Attic Greek a capacity for life. It eventually refers to a happy life living in a certain order. Receiving blessings from the gods. Paul uses this word to refer to blessings from the justice of God.

This refers here to all who call upon Him, with is salvation adjustment to the justice of God. We begin to receive riches at the point that we call upon Him. The justice of God is kept intact because we meet God’s requirements.

This is salvation maladjustment of the unbeliever reversionist described in principle. He disparages or treats with contempt the wonderful blessings which come to him at the point of salvation. The pertinent blessings include 36 different items.

When we adjust to God’s justice; we share in God’s plan. This means that God’s righteousness has approved our place in God’s plan. We are foreknown, we are chosen, we are elected and we are called. We are nailed down completely and totally with five nails, based upon His foreknowledge. In eternity past, God knew all about our depravity.

Do you think you surprised God? No doubt you have fooled one person in the past; but you cannot fool God.

People rock along and think that they have not sinned for a very long time, but often, you have just changed your brand of sinning. God retains His integrity through His justice.

God's knowledge is never increased; His justice is never improved. God is able to have all of us in His plan.

If you knew what a stinker Bob was; or he knew what a stinker we are, we'd never get back together again. God is able to put us in His plan despite our many imperfections.

We will probably commit sins in our future lives, and we may shock ourselves, but we will not shock God. We will never make God unhappy. He has never been unhappy.

The key to our relationship with God is His justice. I suddenly realized that Bob was giving the 36 things provided at salvation. I could not find that list, but I found the 40 things.

Forty Things God Provides Every Believer at the Moment of Salvation

Compiled by Lewis Sperry Chafer Revised by R. B. Thieme, Jr.

1. The believer resides in the eternal plan of God. (He shares the destiny of Christ) We are:
 - a. Foreknown: (Acts 2:23; Rom 8:29; 1Pe 1:2)
 - b. Elected: (Rom 8:33; Col 3:12; 1Th 1:4; Tit 1:1)
 - c. Predestined: (Rom 8:29-30; Eph 1:5; Eph 1:11; 1Pe 1:2)
 - d. Chosen: (Matt 22:14; 1Pe 2:4)
 - e. Called: (1Th 5:24)
2. The believer is reconciled (Removal of the barrier between man and God) We have to be reconciled to God; He does not have to reconcile Himself to us. We are an offense to God from birth forward.
 - a. By God: (2Co 5:18-19; Col 1:20)
 - b. To God: (Rom 5:10; 2Co 5:20; Eph 2:14-17)
3. The third thing that we receive is redemption. We are born inside of the slave market of sin. We have to be free in order to purchase freedom. Jesus is outside of the slave market of sin, so He is able to purchase our freedom. The believer is redeemed (Purchased from the slave market of sin): (Rom 3:24; Col 1:14; 1Pe 1:18)
4. The believer's condemnation, (Eternal judgment in the Lake of fire) is removed: (John 3:18; John 5:24; Rom 8:1)
5. All sins are judged by the substitutionary Spiritual death of Christ on the cross: (Rom 4:25; Eph 1:7; 1Pe 2:24) Laying your life down for another is human love; and this is followed by the anthropopathism of God's love.
6. Every believer receives propitiation for sins (God satisfied with the work of His Son): (Rom 3:25-26; 1Jn 2:2; 1Jn 4:10)

7. The believer is dead to the old life, (The old sin nature) but alive to God (Retroactive positional Truth)
 - a. He is Crucified with Christ: (Rom 6:6; Gal 2:20)
 - b. Dead with Christ: (Rom 6:8; Col 3:3; 1Pe 2:24)
 - c. Buried with Christ: (Rom 6:4; Col 2:12)
 - d. Raised with Christ: (Rom 6:4; Col 3:1)
8. The believer is free from the Mosaic Law. He is
 - a. Dead: (Rom 7:4)
 - b. Delivered: (Rom 6:14; Rom 7:6; 2Co 3:6-11; Gal 3:25)
9. The believer is regenerated: (John 13:10; 1Co 6:11; Tit 3:5) The justice of God demand this regeneration as a part of the relationship.
 - a. He is born again: (John 3:7; 1Pe 1:23)
 - b. A child of God: (Gal 3:26)
 - c. A son of God: (John 1:12; 2Co 6:18; 1Jn 3:2)
 - d. A new creation: (2Co 5:17; Gal 6:15; Eph 2:10)
10. The believer is adopted by God (Placed as adult sons because of positional Truth): (Rom 8:15; Rom 8:23; (Future) Eph 1:5)
11. The believer is made acceptable to God: (Eph 1:6; 1Pe 2:5)
 - a. He is made righteous: (Imputation) (Rom 3:22; 1Co 1:30; 2Co 5:21; Php 3:9)
 - b. Sanctified positionally: (1Co 1:30; 1Co 6:11)
 - c. Perfected forever: (Heb 10:14)
 - d. Qualified for inheritance: (Col 1:12)
12. The believer is justified (Declared righteous): (Rom 3:24; Rom 5:1; Rom 5:9; Rom 8:30; 1Co 6:11; Tit 3:7)
13. The believer receives the unique availability of Divine power: (2Pe 1:3)
14. The believer is guaranteed a heavenly citizenship based on reconciliation: (Luk 10:20; Eph 2:13; Eph 2:19; Php 3:20)
15. The believer is delivered from the kingdom of Satan: (Col 1:13; Col 2:15)
16. The believer is transferred into God's kingdom: (Col 1:13)
17. The believer is now on a secure foundation: (1Co 3:11; 1Co 10:4; Eph 2:20)
18. Every believer is a gift from God the Father to Christ: (John 10:29; John 17:2; John 17:6; John 17:9; John 17:11-12; John 17:24)
19. The believer is delivered from the power of the sin nature: (Rom 2:29; Php 3:3; Col 2:11)
20. Every believer is appointed a priest unto God. We are:
 - a. A holy priesthood: (1Pe 2:5)
 - b. A royal priesthood: (1Pe 2:9; Rev 1:6)
21. The believer receives eternal security: (Rom 8:32; Rom 8:38-39; Gal 3:26; 2Ti 2:13)
22. The believer is given access to God: (Rom 5:2; Eph 2:18; Heb 4:14; Heb 4:16; Heb 10:19-20)
23. Every believer is within the "much more" grace care of God: (Rom 5:9-10)

- a. We are: Objects of His love: Eph 2:4; Eph 5:2;
 - b. Objects of His grace (1) For salvation: Eph 2:8-9; (2) For keeping: (Rom 5:2; 1Pe 1:5) (3) For service: (John 17:18; Eph 4:7) (4) For instruction: (Tit 2:12)
 - c. Objects of His power: (Eph 1:19; Php 2:13)
 - d. Objects of His faithfulness: (Php 1:6; Heb 13:5)
 - e. Objects of His peace: (John 14:27)
 - f. Objects of His consolation: (2Th 2:16)
 - g. Objects of His intercession: (Rom 8:34; Heb 7:25; Heb 9:24)
24. The believer is beneficiary of an inheritance as heirs of God and joint-heirs with Christ: (Rom 8:17; Eph 1:14; Eph 1:18; Col 3:24; Heb 9:15; (1Pe 1:4)
 25. Every believer has a new position in Christ: (Eph 2:6)
 - a. We are partners with Christ in life: (Col 3:4)
 - b. Partners with Christ in service: (1Co 1:9) (1) Workers together with God: (1Co 3:9; 2Co 6:1) (2) Ministers of the New Covenant: (2Co 3:6) (3) Ambassadors: (2Co 5:20) (4) Living epistles: (2Co 3:3) (5) Ministers of God: (2Co 6:4)
 26. Believers are recipients of eternal life: (John 3:15; John 10:28; John 20:31; 1Jn 5:11-12)
 27. The believer is created a new Spiritual species: (2Co 5:17)
 28. The believer is a light in the Lord (Part of the angelic conflict): (Eph 5:8; 1Th 5:4)
 29. The believer is united with the Father, Son, and Holy Spirit. We are:
 - a. In God: (1Th 1:1; cf., "God in you," Eph 4:6)
 - b. In Christ: (John 14:20; cf., "Christ in you," Col 1:27) (1) A member in His Body: (1Co 12:13) (2) A branch in the Vine: (John 15:5) (3) A stone in the Building: (Eph 2:21-22; 1Pe 2:5) (4) A sheep in the Flock: (John 10:27-29) (5) A portion of His Bride: (Eph 5:25-27; Rev 19:6-8) (6) A priest of the kingdom of priests: (1Pe 2:9) (7) A saint of the "new species:" (2Co 5:17) In the Holy Spirit: (Rom 8:9) "the Spirit in you."
 30. Every believer is the recipient of the ministries of the Holy Spirit. He is
 - a. Born of the Spirit: (John 3:36)
 - b. Baptized with the Spirit: (Acts 1:5; 1Co 12:13)
 - c. Indwelt by the Spirit: (John 7:39; Rom 5:5; Rom 8:9; 1Co 3:16; (1Co 6:19; Gal 4:6; 1Jn 3:24)
 - d. Sealed by the Spirit: (2Co 1:22; Eph 4:30)
 - e. Given Spiritual gifts: (1Co 12:11; 1Co 12:27-31; 1Co 13:1-2)
 31. The believer is glorified: (Rom 8:30)
 32. The believer is complete in Christ: (Col 2:10)
 33. The believer is possessor of every Spiritual blessing granted in eternity past: (Ephesians 1:3)
 34. The believer receives a human spirit (The basis for Operation Z, along with the Holy Spirit): (Rom 8:16; 1Co 2:12; 2Co 7:13; 1Th 5:23)
 35. The believer has scar tissue removed from the soul: (Isa 43:25; Isa 44:22)

36. The believer is the recipient of efficacious grace: (Eph 1:13)
37. The believer is guaranteed a resurrection body forever: (John 11:25)
38. The believer is the beneficiary of unlimited atonement: (2Co 5:14-15; (2Co 5:19; 1Ti 2:6; 1Ti 4:10; Tit 2:11; Heb 2:9; 2Pe 2:1; 1Jn 2:2)
39. The believer has equal privilege and equal opportunity under election and predestination.
40. The ten problem-solving devices are available to every believer. They are
 - a. Rebound: (1Jn 1:9)
 - b. Filling of the Holy Spirit: (Eph 5:18)
 - c. Faith-rest drill: (Heb 4:1; Heb 4:10-11)
 - d. Grace orientation: (Jas 4:6)
 - e. Doctrinal orientation: (Rom 12:2)
 - f. Personal sense of destiny: (Php 1:21)
 - g. Personal love for God: (Deut 6:5; 1Pe 1:8)
 - h. Impersonal love for all mankind: (Jas 2:8)
 - i. Sharing the happiness of God, +H: (John 15:11)
 - j. Occupation with Christ: (Eph 3:19)

This was taken from [Faith Life Sermons](#) on July 20, 2022. I could not find the “36 things list”, but I was able to find the forty things. The doctrine above is more detailed than what Bob gave, but it is close.

Now we will deal with 3 anthropopathisms.

“of his goodness” – the descriptive genitive singular from the noun *chrēstótēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*] which connotes God’s gracious attitude and acts toward sinners. God’s gracious attitude is based on His justice. The same gracious attitude that God has toward one member of the human race He has toward all members of the human race. We have a good idea of that from the doctrine of unlimited atonement applied. *Chrēstótēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*] expresses comprehensive fullness of eternal salvation, so it is a common equivalent to *charis* (χάρις) [pronounced *KHAHR-ic*]; in other words, for grace. “Or do you disparage the riches of his kindness?” Kindness is a human characteristic ascribed to God so that we can understand the divine attitude at salvation. The word “kindness” can also mean generosity. It is manifest in the doctrine of propitiation whereby the justice of God is free to save anyone who believes in Jesus Christ. There is also a possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], employed as a possessive pronoun, so we translate “of his gracious generosity” or “of his kindness.”

You do not spoil your children with things as long as you do not withhold discipline from them. The key is justice, and justice produces kindness.

“and forbearance” – a descriptive genitive singular from *anochê* (ἀνοχή) [pronounced *an-okh-AY*]. While the anthropopathism “kindness” is easy to understand in human frame of

reference related to the essence of God, anochê (ἀνοχή) [pronounced *an-okh-AY*], meaning holding back, delay or forbearance is not as easy until we use something that represents an anthropopathism; and the word is “clemency.” Clemency means a disposition, to be merciful, an act of compassion or mercy. Clemency is related to divine justice and propitiation. It is seen in the restraint of divine judgment allowing everyone an opportunity of salvation adjustment to the justice of God. Clemency is directed toward the human race in the continuation of history. The fact that many people reject Christ as saviour does not diminish or destroy the opportunity of others. That is clemency, since Christ died for all. God does not destroy the entire human race because some members of the human race reject Christ, and therefore are maladjusted. The existence of the unbeliever reversionist or heathenism in history does not infer total destruction of the human race. That’s clemency. History moves on in spite of negative volition at God-conscious and at gospel hearing, and in spite of heathenistic degeneracy and maximum evil. That is clemency.

“and longsuffering” – a descriptive genitive singular from makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*] which means patience toward others. The key to makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*] is found in the works of Strabo. He wrote a book called “Geographica” where the word is used for a desperate patience in the extreme emergency of a siege. No stone was left unturned to avoid the inevitable end of the siege—violence, slavery and destruction. The tremendous way in which they staved off destruction and held off the enemy is called makrothumia (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*]. It means to use every possible bit of ingenuity, every scheme, plan, trap, tactic that will defeat the enemy. This helps us to understand the anthropopathism. It ascribes to God a desperate patience to stave off judging us. He uses every plan, apart from compromising His integrity, to stave off judgment. God cannot do this to compromise his justice.

Aritasius Medicus was a physician in the Roman empire in the 2nd century, close to the time of Paul writing. This is the endurance of the doctor trying something to preserve the life and produce a cure (to stave off death). That is the patience of the physician. God’s patience is not swayed by human emotion. Call it *desperate patience*, where the physician tries anything and everything to save the patient.

“not knowing that” – present active participle of agnoeô (ἀγνοέω) [pronounced *ag-noh-EH-oh*] [a = negative; noéô (νοέω) [pronounced *noh-EH-oh*] = not to know, to be ignorant], translated “being ignorant” or “not knowing.” The present tense is a customary present, it denotes what habitually occurs in unbeliever reversionism. The active voice: the self-righteous reversionist produces the action of the verb.

Plus the conjunction hóti (ὅτι) [pronounced *HOH-tee*], used after verbs of perception or non-perception, to show the non-perception in this case.

“the goodness of God” – nominative neuter singular from the definite article to denote a previous reference. It merely indicates that we have had chrēstótēs (χρηστότης) [pronounced *kh-ray-STOT-ace*] in this verse before. Then we have the nominative neuter

singular of chrēstótēs (χρηστότης) [pronounced *khray-STOT-ace*]. Here the adjective is used as a substantive and it refers again to the kindness of God, the gracious act of God in not destroying the sinner without using every possibility to bless the sinner through justice. Plus the possessive genitive of theos (θεός) [pronounced *theh-OSS*] because this kindness as an anthropopathism is ascribed to God. The definite article is used with the proper name of God to make it clear that God is well known to us as those studying the passage.

“leadeth thee” – present active indicative from the verb ágō (ἄγω) [pronounced *AHG-oh*], which means to lead, to bring, to take along. Here it means “brings you.” This is a tendencial present tense used as an action which is not taking place but represents the idea of that which is intended. God intends to save everyone, but it doesn’t always work that way because people have free will and they can say no to the justice of God, they can reject possessing God’s righteousness which God loves with a perfect love. So that which tends toward reality is the connotation of the tendencial present. Here the grace or kindness of God having the tendency or the intent to bring the unbeliever to instant salvation adjustment to the justice of God is the picture. This is what God intends, but this is not what is happening in context. The active voice: the kindness of God produces the action of the verb in principle but not in reality. The indicative mood is the potential indicative, depending on the volition of the individual at the point of gospel hearing or any time, as long as he is still alive. There is also the accusative singular direct object from the personal pronoun su. With this is a prepositional phrase.

“to repentance” – eis (εἰς) [pronounced *ICE*] plus the accusative singular from metánoia (μετάνοια) [pronounced *met-AHN-oy-ah*]. It means a complete change of mind, also conversion. It emphasizes salvation from the standpoint of volition.

Romans 2:4 **Or do you disparage the riches of his gracious generosity and clemency and patience; not knowing that the kindness of the God brings you to conversion.**

1977 Romans

Lesson #42

42 02/25/1977 Romans 2 Doctrine of repentance (revised, 6 pts.)

There is something wrong with American thinking; it is not American and it is not thinking. The scum of the earth has accumulated due to welfare. Bob thinks that we are going to war in a few months. Every young man ought to desire to serve his country in the military, in peace time, and, if necessary, willing to die in wartime.

The only way to stop the Soviet Union is to be prepared in every way. The Macnamara group did not build up our conventional military defenses. Everything is designed to get the infantry to the right spot at the right time.

We are a free people tonite because of our military. Only 19% of people today are free. The Soviet Union has develop everything necessary. They needed to know how trucks are made, and we provided them with that (GM? Ford?).

Because of detente and because of liberalism and because we misunderstand the love of God, we are in a jam today. Our survival depends on several factors, like the size of the pivot when the balloon goes up.

People took the word *love* from John 3:16 and they live in a fantasy world. But that is an anthropopathism. Human love is ascribed to God. God does not have love as a part of His essence. Human love is sentimental; but God's love is not. God has been love from the beginning; and He has always been perfect. God is not sentimental. When the balloon goes up, don't cry to God or say, "How can you do this to me?" Love1 is primarily an internal factor. God's integrity is made up of His justice and His righteousness.

Sin is an offense to the righteousness of God. And we have all sinned; and we were born with the imputation of God's righteousness. There is no way that the love of God can have any contact with man. We must be able to distinguish between love1 and love2. It is because of misunderstanding this, we have the Jesus freaks and weirdos. We have soft and idiotic people.

God loves His righteousness so much, so He can only look at our sins and say, "Condemned."

People do not know what integrity is because they do not understand holiness. The justice of God is free to give salvation to any person who makes instant adjustment to the justice of God. Once we make instant adjustment to the justice of God, we continue. Primary zone of blessing, we please God; secondary zone of blessing is glorification of God.

God's objective is to bless us. Since God loves His righteousness, He cannot have a relationship with sinful man.

Every time a person is negative toward God's Word, there is a reaction. He thinks his own righteousness will get him into heaven. The unbeliever will be judged on the basis of his works and be condemned. Always, the human race deals with the justice of God.

Self-righteousness is an affront to common sense.

Summary Points

1. Arrogance of self-righteousness blinds the unbeliever to the grace of God.
2. Self-righteousness is the superimposition of human standards over divine standards and human plans over the divine decrees.
3. Both God's essence and His plan.
4. Self-righteousness is a self-centered negative attitude excluding everyone who does not agree with your standards. Many justify themselves by public opinion.
5. Self-righteous rejection of Christ when hearing the gospel, results in punitive action from the justice of God.
6. Maladjustment adjustment to the justice of God produces heathenism.

7. This produces the next verse, the judgment of self-righteousness. God never bends in any way. God can never compromise His essence.

The Doctrine of Repentance

A. Definition.

1. The Greek transitive verb *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] means to change one's thinking, or to change the mind. This is a 180 degree change of thinking.
2. The cognate noun *metánoia* (μετάνοια) [pronounced *met-AHN-oy-ah*], Romans 2:4, means a change of mind, a conversion, a turning away. Doctrinal viewpoint changes every bit of human viewpoint you've learned. Common in Koine Greek; but not found much in Classical Greek.
3. All of us repented at the moment of salvation.
4. Repentance connotes a decision based on mentality, not emotion. It is rational.
5. The Hebrew verb *nâcham* (נָחַם) [pronounced *naw-KHAHM*] means to change the mind.
6. When witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the Gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ, you just get the correct information out to them.
7. Repentance is a theological concept we study to explain the mechanics which occur at salvation.

B. The Definitive use of Repentance.

1. Ex 13:17. The Jews were not mentally prepared to fight for their freedom. God knew they would change their minds, say that slavery is better, and attempt to go back to Egypt, if they saw war coming. So here repentance means to come up to a new set of facts, be influenced by these facts rationally, and then to retreat. The shortest shot for Israel to take would be to cross the negev and then head north. But they would have come across the Greeks. Philistia had universal military training. Most of what they learned took place in 10–15 years of service and then working their way out of it gradually. If these people saw warfare, they would have changed their minds and return to slavery. Had they gone this northerly route, they would have repented about being free and wanted to return to slavery.
2. Jer 8:3-6 (Death shall be preferred to life by all the remnant that remains of this evil family in all the places where I have driven them, declares the LORD of hosts. "You shall say to them, Thus says the LORD: When men fall, do they not rise again? If one turns away, does he not return? Why then has this people turned away in perpetual backsliding? They hold fast to deceit; they refuse to return. I have paid attention and listened, but they have not spoken rightly; no man relents of his evil, saying, 'What have I done?' Everyone turns to his own course, like a horse charging into battle.),

speaking of Judah. When you fail, you don't quit or give up. You get up and move on. When a person doesn't repent with regard to salvation (unbeliever), or Bible doctrine (believer), then your lifestyle is out of control due to evil in your life.

C. Salvation Repentance or Believing in Christ.

1. Salvation repentance is that change of mind which follows perception of epignosis Gospel.
2. The inhale is the principle of common grace, in which the Holy Spirit takes the message of the witness and makes it a reality in the mentality of the unbeliever.
3. The unbeliever cannot understand spiritual phenomena, 1 Cor 2:14.
4. Therefore the Holy Spirit acts as the human spirit in the epignosis perception of the Gospel, Jn 16:8-11; 2 Tim 2:25.
5. After epignosis perception, positive volition expresses itself in a change of mental attitude: faith in Christ. Faith in Christ and repentance are two sides of the same coin. A change in mental attitude about the person and work of Christ equals repentance.
6. Repentance results in the exhale of faith in Jesus Christ, salvation adjustment to the justice of God. Mt 1:14-15 teaches that first you change your mind about Christ and then you believe; Mt 12:41; Lk 13:2-3, 5, 15:7, 10; Acts 17:30, 20:21 (ascensive use of KAI means even), 26:20; Rom 2:4; Heb 12:17 (**For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.**). God was not impressed by tears because Esau would not go through God's justice.
7. Emotion never saves anyone. Feeling sorry for your sins does not save you, only faith in Christ saves you. Esau built up a system of self-righteousness and emotion which he thought would save him. Since Esau would not be saved God's way he was given no opportunity for blessing.
8. 2Peter 3:9, **God is "not willing for any to perish but for all to come to repentance.**

D. Acceleration of spiritual momentum demands repentance toward human good, Hebrews 6:1.

1. Human good is dead to the plan and policy of God, Gen 2:17. Dead works are those produced in the cosmic system.
2. Human good is linked with arrogance and produces boasting, Ephesians 2:9; Rom 4:2.
3. Human good is never acceptable to God, Isaiah 64:6.
4. Human good will not save man, Ephesians 2:8-9.
5. Unbeliever human good will be judged, Revelation 20:12-15.
6. The believer's human good will be judged at the Judgment Seat of Christ, 1Corinthians 3:11-16; Rom 5:10; 2Corinthians 5:10.
7. A change of attitude about sin is taught in Revelation 2:5, 16, 22.

- E. A change of attitude toward doctrine is the basis of reversion recovery, Rom 2:5; Rev 3:19.
- F. The Anthropopathism of Repentance.
1. An anthropopathism ascribes to God a human characteristic He does not possess, but explains divine policy in terms of human frame of reference. God never changes His mind, but is said to in such passages as Genesis 6:6; Exodus 32:11-14; 1Sam 15:35; Psalm 90:11-13; Jer 26:3, 13.
 2. God is immutable and doesn't change. Therefore these passages describe God's judgment in human frame of reference. Bob stopped here.
- G. Metamélomai.(μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*] versus metanoóō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*].
1. Metamélomai.(μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*] should be translated regret, never repent, because it has an emotional connotation. It means to feel sorry for something you've done.
 2. It is used for regretting a previous action, Mt 21:29.
 3. It is used for the attitude of Judas Iscariot, Mt 27:3. He regretted what he had done to our Lord, but he never repented, he never believed in our Lord for salvation.
 4. It is used for God having no regrets about saving people and giving spiritual gifts in the Church Age, Rom 11:29.
 5. The Father has no regrets regarding the appointment of Jesus Christ as our High Priest, Heb 7:21

2/25/77; Rev 2:5 2/19/82

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Many of you came to Berachah as peaceniks and hippies. But most of you have had your thinking turned completely around. That means, you have done some repenting. Doctrine tells you that it is right to go to war and you will be the best killer in your outfit. You will be able to fulfill your job in the correct way. This is a change of mind based on mentality and not on emotion.

You decide to marry someone and then you change your mind; and that is repentance. Emotion has nothing to do with this. Repentance is based upon a decision based upon rational thinking.

Our think as Americans has been toward security rather than toward freedom. That is the problem of where we are today. Russia hold over us an air force superior to ours and they have 200 divisions. They have come to an agreement with the Chicombs because the Chicombs have no respect for the United States today. They would love to see the United States and Russia in an all out war. This way, they can steal all of the resources of Africa. They recognize how important Africa is.

If you are knocked down, but still alive, then you repent. You get up and you go at it again, as God still has a plan for you.

1977 Romans

Lesson #43

43 02/27/1977 Romans 2:5a Love 1 & 2; doctrine of scar tissue of the soul (revised)

The least understood attribute of God is His love. The reason for this is, we find the anthropomorphism of love found throughout the Bible. We rarely find the attribute of love. Even those without a capacity for love have a good idea about what love is. People seem to all have some frame of reference for love.

This understanding of God's love is distorted by the person who considers God a genie, thinking that, if he asks for something enough, God will respond out of love.

God's love is internal; He loves Himself and His attributes. On a human level, that would be seen as absolute egotism and subjectivity. But this is not true of God and His love.

Righteousness is the watchdog for justice; and justice is the watchdog for all of God's essence.

Divine love is something which we never see. The only way that we can have any contact with God is, God judged all of our sins in His Son.

All blessing and cursing has one source, and that is God's justice. The justice of God provides for us salvation, but He does not force it upon us. God, at salvation, gives us 36 things; and they are irrevocable assets.

In Romans 1, we have the gentile who has developed his own system of justice; and we have the Jew who has the Law given to him for an understanding of righteousness.

There is the initial adjustment to the justice of God, which is salvation. There is the temporal adjustment to the justice of God, which is rebound.

The gospel includes many different doctrines: soteriology, Christology and hamartiology.

Romans 2:5 **But because of your hardness and unrepentant heart, you are treasuring up to yourself wrath in the day of wrath and revelation of the righteous judgement of God,...**

Have you noticed that there are people in your periphery who are always judging and maligning. This gives them some sort of security for their own system of self-righteousness. They judge, taking God's prerogative.

Verse 5 – "But after they hardness and impenitent heart." There are at least two major categories of doctrine here to consider.

The unbeliever lacks a human spirit; so they cannot understand spiritual phenomena. The Holy Spirit acts as the human spirit and allows them to understand the gospel message, for some period of time. If he is positive, he will exhale faith in Christ. If he is negative, the vacuum will open up in his soul. This is a suction pump which pulls in evil.

This begins with a postpositive conjunctive particle *de*, used to set up a contrast between the grace of God in the previous verse and the reversionistic status of the unbeliever in this verse. In the first 16 verses of this chapter it is a Gentile in this status and in the rest of the passage it is a Jew. The Jew and the Gentile must be covered separately because the Gentile does this minus the law; the Jew does this with the law. But here we have a person who has rejected *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel and is now asking God to accept his own righteousness.

“after thy hardness” – *kata* plus the accusative of *sklêrotês* (σκληρότης) [pronounced *sklay-ROHT-ace*] which actually means stubbornness or hardness and it connotes scar tissue. When you are stubborn for a long time you develop a callous, but this is not a callous on the epidermis, it is in a more critical place in the right lobe of the soul,^[1] and.^[2]

The Doctrine below is close to the doctrine given here by Bob, but not exactly the same. Most of the points are there, but in a different order.

Doctrine of Scar Tissue of the Soul

A. Definition and Description.

1. Scar tissue of the soul, also known as hardness of the heart, is the result of prolonged residence and function inside the cosmic system. It is one of the steps in prolonged negative volition. He is given truth and he can accept or reject it; but when you say no to the truth, the scar tissue is increasing. This is happening in the United States. There are unbelievers who keep rejecting the gospel; and there are believers who keep on reject the truth of Bible doctrine. The more that you say no, the greater scar tissue builds up on the soul.
2. There is generally a logical retrogression in which blackout of the soul precedes scar tissue of the soul, or is coterminous with it.
3. What blackout of the soul is to the left lobe of the soul, scar tissue of the soul is to the right lobe. Blackout of the soul is the believer saying no to doctrine, which opens a vacuum in the left lobe that draws in false concepts. There is a pseudo function of GAP in the cosmic system. Scar tissue of the soul is this false information being processed in the believer's frame of reference, his norms and standards, vocabulary center, memory center, and is the basis for application to life
4. Negative volition, expressed by gate two of cosmic one or gate one of cosmic two, creates the vacuum in the left lobe called *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*]. This is when the negative volition is an automatic rejection to the truth of God. Blackout of the soul + scar tissue = hardness of the heart.

5. The solution for the believer is rebound and to take in Bible doctrine.
 6. Blackout of the soul then spreads like a disease and results in the right lobe malady of scar tissue of the soul. Scar tissue of the soul has a detrimental effect on every part of the soul. The cosmic system always stimulates the emotion. This is how people become deluded. This is how people can be good conservatives when they come to Washington and they become as bad as any liberal.
 - a. Scar tissue of the soul results in loss of perceptive ability in the frame of reference. The believer with scar tissue of the soul can listen to doctrine every day and still react and remain in ignorance.
 - b. In his memory center he forgets what doctrine he learned and cannot apply doctrine. His momentum is stopped.
 - c. In his vocabulary storage all technical language related to perception and application is gradually destroyed.
 - d. In his categorical storage scar tissue of the soul destroys categorical doctrinal understanding, such as the rationales used in the second stage of the faith-rest drill.
 - e. Scar tissue of the soul destroys the norms and standards related to the three categories of truth, thus wiping out the conscience. Loss of norms and standards motivates the believer to function under the plan of Satan.
 - f. In the launching pad scar tissue of the soul destroys all application of doctrine and the modus operandi of impersonal love. Scar tissue of the soul is a guarantee of the destruction of true love. Personal love cannot survive without the integrity of impersonal love.
 7. Scar tissue of the soul is that spiritual malady of involvement in the cosmic system resulting in total loss of momentum, and eventuating in the most awful discipline from God.
 8. The Greek word for hardness of the heart is found in Mark 3:5 and Ephesians 4:18. The noun is *pôrôsis* (πώρωσις) [pronounced *POH-roh-sis*] and the verb is *pôroô* (πωρόω) [pronounced *pon-ROH-oh*], which means "to petrify" or "to harden."
 9. In the Romans series, there is a different series of steps given.
- B. Relation between blackout of the soul and scar tissue of the soul is found in Ephesians 4:17-18. **Therefore, I communicate this and because of the Lord I insist that you no longer walk as Gentiles walk, in the vacuum of their mind [the suction pump which sucks in false information], having become darkened in their way of thinking [blackout of the soul], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue of their right lobe.** This has everything in it, including reverse process reversionism.
- C. 2Thessalonians 2:10 **With all deception of maladjustment (salvation maladjustment) for those who perish, because they did not receive the love of doctrine so as to be saved.** They love their own righteousness more than God's righteousness. 2Thessalonians 2:11 **And for this reason, God sends to them a**

deluding influence, with the result that they might believe the lie. Believing the lie is accepting evil as truth. 2Thessalonians 2:12 In order that they might all be judged [historical disaster, personal disaster, great condemnation from the justice of God] who did not believe the doctrine but took pleasure in maladjustment. We are the dog returning to its vomit; we are like a nation living off vomit; that is our thinking today. We are a whole nation of dogs returning to vomit. Our forebearers came to the United States with the idea of freedom. They were breaking away from the tyranny of Europe. We are going right back to what they broke from. Until the war between the states, our federal government had very little power. But that attitude no longer exists. You cannot live too long on vomit.

1. Three ways to adjust to the justice of God: salvation adjustment to the justice of God; rebound adjustment; and doctrinal adjustment to the justice of God.
 2. The unbeliever can only adjust through salvation.
 3. The justice of God can only curse in rejection of God.
- D. The Divine Mandate Regarding Scar Tissue, 1John 2:15 Stop loving the cosmic system, or anything in the cosmic system. If anyone keeps loving the cosmic system, the love from the Father is not in him. We only obey this command by residence and function inside the divine dynasphere.
- E. Scar tissue of the soul is the enemy of evangelism, 2Peter 2:22.
1. The unbeliever functions inside the cosmic system and hears the Gospel. But eventually he rejects the Gospel like the dog returning to his vomit. This phenomena is the function of scar tissue of the soul.
 2. By the convicting ministry of the Holy Spirit, the unbeliever is pulled out of the cosmic system for the moment. They hear the Gospel outside of the cosmic system. If they say "no," they go back into the cosmic system and the latter stage is worse than the first.
 3. Scar tissue of the soul is what motivated Judas, Mt 27:3-10. After so many chances at salvation, he finally went to the ultimate in arrogance: suicide. The scar tissue of the soul built up in his soul until he expressed it in maximum arrogance.
 4. Blackout of the soul and scar tissue of the soul combine to reject all forms of truth. "Vomit" here includes: socialism, communism, the welfare state, redistribution of wealth, social equality, and being saved by anything except faith in Christ.
 5. John 12:40, "He has blinded their eyes [blackout of the soul], He has hardened their right lobe [scar tissue of the soul], lest they should see with their eyes, and perceive by means of their right lobe, and receive conversion, and I restore them [Israel as a client nation]."
 6. 2Thessalonians 2:10-12, ...and with all deception of maladjustment [rejection of Jesus Christ] for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence [blackout of the soul, scar tissue of the soul], so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness.

7. The message of doctrine and the confirmation of the miracles were obvious, except for those who simply chose to reject Jesus.

F. Scar tissue of the soul does not hinder salvation.

1. This is illustrated by Nebuchadnezzar. He was an unbeliever in the cosmic system and a genius. He became psychotic in the cosmic system. Revolution was the shock which removed him from the cosmic system. It took him seven years to recover the ability to think, Dan 5:20.
2. Scar tissue of the soul and arrogance caused him to be deposed of his throne. He became a believer and was restored to his throne.
3. Rom 2:5, "But because of your scar tissue of the soul and unrepentant right lobe, you store up and accumulate wrath for yourself against the day of wrath, even the manifestation of the just judgment of God."
4. Nebuchadnezzar was positive at God consciousness which was the key to overcoming scar tissue of the soul for salvation.

G. A synonym for scar tissue of the soul in the Old Testament is "hardness of neck." It emphasizes lack of enforced and genuine humility. It emphasizes rejection of authority, it emphasizes on the outside, the negative volition on the inside. 2Corinthians 17:14; Neh 9:16; Jer 17:26, 19:15.

H. Scar tissue of the soul means discipline, loss of blessing and for some believers, the sin unto death.

1. The Exodus generation.
 - a. Ps 95:8, "Do not harden your right lobes as at Meribah." Miracles are unimpressive to the person with scar tissue of the soul.
 - b. Ex 17:3, the people complained against Moses because of lack of water. They ignored all the logistical grace provided for them. Those with scar tissue of the soul always distort any manifestation of or blessing from God into some form of the Lie.
 - c. Scar tissue of the soul doesn't respond to grace, only to discipline.
 - d. Num 13-14, their scar tissue of the soul caused them to weep all night. They only stopped when they heard their discipline: that they would not go into the Land.
 - e. Num 16 is another revolution by this generation.
 - f. 1 Cor 10:5, most of that generation died the sin unto death.
2. Failure of the last king of Israel, Zedekiah, 2 Chr 36:12-13, "And he did evil in the sight of the Lord; he did not humble himself before the authority of Jeremiah the prophet, who spoke for the Lord. He also revolted against king Nebuchadnezzar, who made him promise in the name of God to be loyal. But he stiffened his neck and hardened his heart against the Lord God of Israel." The result was the administration of the fifth cycle of discipline to the Jews in 586 BC. Zedekiah was blinded, put in chains and marched to Babylon. Ezek 12:13 was thus fulfilled.
3. Pharaoh Thutmose III, Rom 9; Ex 9.; Bob says Amenhotep II in the Romans series.

- a. Rom 9:17, "I have caused you to continue in history in order that I might demonstrate My power by means of you, and in order that My person might be proclaimed throughout the entire earth." Pharaoh had exactly the same chance to be saved as Moses. Hapshepsit adopted Moses. The one to become Thutmose III, who would be the Pharaoh of the Exodus. Moses had many fields of genius. Only comparable man among unbelievers is Gaius Julius Cæsar. Hapshepsit had 2 sons: one adopted, and Moses was the uncle of the Pharaoh of the Exodus.
- b. Pharaoh represented all the power of human rulership, but God demonstrated this did not even compare to His own power. This evangelized the entire world. Josh 2:10-11 tells us that Rahab the prostitute was converted through the hardness of Pharaoh's heart. Pharaoh set the world record for scar tissue of the soul. Human resistance to the divine will always reveals the power of God, Rom 1:20.
- c. In the first five plagues Pharaoh hardened his own heart, Ex 7:13. After these, God permitted him to live for the next five plagues. Pharaoh had many opportunities to change his mind, Ex 7:22, 8:15, 32, 9:34-35.
- d. He said "no" to God five times, a world's record for scar tissue of the soul. He should have died earlier, after the first five plagues on Egypt, but God extended his life for five more plagues.
- e. When Scripture says that "God hardened his heart," it means that God let him live to express his scar tissue of the soul far beyond anyone else had ever done in the past. Ex 9:12-16 says that the last five plagues would include intense anguish to the soul. God gave Pharaoh more opportunities to say no to God. He said no to begin with; and God gave him more opportunities to say yes. Every time his volition was negative, he developed more scar tissue. He developed more scar tissue on his soul than any other person in history.
- f. A person can hear and see the truth through miracles, but because of scar tissue of the soul, it makes no impression. The believer in the cosmic system is not impressed with miracles. He is only impressed with the Lie.
- g. God didn't coerce Pharaoh's volition, he was a free agent. His life was extended by divine decree. God uses the wrath of man to praise Him. Pharaoh even acknowledged that he had sinned. He faced the reality because of the pressure, but this did not save him.
- h. The allegation of supralapsarianism must be rejected. God did not create evil in Pharaoh, but he made his own evil through his volition. God used Pharaoh's evil to evangelize the world.
- i. The divine plan in hardening Pharaoh's heart was threefold.
(1) Liberation of the Jews from slavery, in order to form a client nation to God.

- (2) Evangelization of Egypt, Ex 7:3-5.
- (3) Evangelization of the world, Ex 9:16.
- (4) Even a prostitute all the way over in Jericho believed in the God of Israel as a result of Pharaoh's negative volition.

j. Paul compares the Jews of the First Advent and Church Age with Pharaoh, to demonstrate that their negative volition and hardness of heart at the time of our Lord broke Pharaoh's record, Rom 9-11.

- (1) Religious reversionism is locked-in religious degeneracy. This occurs through rejection of Christ as savior resulting in implosion, explosion and reversion.
- (2) Blackout of the soul plus scar tissue of the soul is reverse process reversionism, which equals religious degeneracy. Religious degeneracy is always persecuted by political (historical) degeneracy.
- (3) Whenever the Jews break Pharaoh's record for scar tissue of the soul (through rejection of Christ as savior), a holocaust results.
- (4) Rom 11:7-12. The Jews were seeking the fulfillment of the unconditional covenant, political deliverance from Rome, but were not seeking salvation. They wanted the crown without the cross, the kingdom of God without faith in Christ. Compassion is the only Christian attitude toward Jewish scar tissue of the soul. The unbelieving Jews have their final holocaust at the Second Advent, the baptism of fire. The Jewish unbeliever has ritual without reality, therefore he cannot see the importance of the cross before the crown.

k. The world's record for scar tissue of the soul is held by the Jews who reject Jesus Christ as savior, Isa 29:9-14, "Be shocked. Be amazed. Blind yourselves [blackout of the soul] and be blind. They are drunk but not with wine [holocaust judgments against Israel]. They stagger but not from strong drink. For the Lord has poured over you a life of deep sleep [scar tissue of the soul]. Regarding the prophets, He has shut your eyes. Regarding the seers, He has covered your head [scar tissue of the soul]. Therefore the entire vision [first advent] shall be to you like words of a closed book [sealed scroll], which when they give it to someone who can read, saying, 'Please read this,' he will say, 'I cannot, for it is closed.' [I see the words but I don't understand.] Then the book will be given to the one who is illiterate, saying, 'Please read this.' But he will reply, 'I cannot read it.' [The prophet is literate and perhaps a believer. The seer is illiterate and perhaps an unbeliever.] Then the Lord said, 'Because this people draw near with their mouth and honor Me with their lips [ritual, the SHEMA], but they remove their hearts far from Me, furthermore their [reverence for Me consists of traditions learned by memorizing them] their worship of Me is made up of rules taught only by men. Therefore behold, I will once again

deal graciously with this people, wondrously marvelous [second advent]; But in the meantime the wisdom of their wise men shall perish, and the intelligence of their intellectuals shall vanish."

- (1) "Shutting the eyes" is a synonym for negative volition to doctrine and a willingness to listen to false doctrine.
 - (2) "Covering the head" is a reference to scar tissue of the soul.
 - (3) The Jews drew near to God with their mouths by saying the SHEMA, but the words are meaningless to them. Ritual has no meaning apart from understanding of doctrine.
 - (4) "Removing their heart far from Me" is scar tissue of the soul.
 - (5) Scar tissue of the soul worships God by traditions and rules learned from men and passed on to each generation.
 - (6) Scar tissue of the soul never has a historical future.
 - (7) Blackout of the soul is the beginning of religious degeneracy. Scar tissue of the soul is the perpetuation of religious degeneracy.
4. The scar tissue of Judas Iscariot (not found in the doctrine which I lifted, but taught by Bob in Romans). He said no to the justice of God. He set up his system of self-righteousness. He judged the woman who spent her life savings for the perfumed oil for the Lord's feet. He did not repent, but he felt badly for what he had done. He became very emotional. He never adjusted to the justice of God. The scar tissue was so heavy, he rejected the Lord for 3 years, so he accumulated great scar tissue on the soul. Either believe in Christ or commit suicide. Matthew 27:3–10. All scar tissue of the unbeliever is instantly removed at salvation. Isaiah 43:25 44:22 John 12:40 He has blinded their eyes and hardened their heart lest they see with their eyes and receive...
5. The meribah revolution; those who rejected God of the Exodus generation, and built up scar tissue on their souls. This is a case of believers. These are Jews who have been liberated from Egypt. They had said no many times to doctrine. They had hardened their hearts. They came out to a test where there was no water. **Do not harden your hearts as the people of the meribah did.** No water was a test for them. If God could take them out of Egypt, He could provide them with water in the desert-wilderness. Doctrine should have been their very life. God had given them an authority, Moses. They had the right authority that they needed in Moses, but they rejected him. But they thirsted there and they grumbled against Moses, to say, "Why did you bring us up from Egypt to kill us with thirst?" Hardness of the heart loses common sense. The provision of water should have brought them out of their negative volition, but it did not. Public opinion won out later at Kadesh Barnea where they refused to go into the land of promise. 1Corinthians 10:5 is another statement on this, that: Nevertheless with them God was not well-pleased, for their corpses were strewn out in the desert.

6. Nebuchadnezzar Daniel 5:20 *but when his heart was lifted up with pride, and his mind became hardened so that he behaved arrogantly, he was removed from his throne.* Nebuchadnezzar was an unbeliever in reversionism and for some years he was deposed. The shock of divine judgment caused him to reverse his previous negative response to Daniel. The revolution overthrew him and this shocked him, and he turned to the Lord.
7. Zedekiah as the last king of Judah. 2Chronicle 36:12–13 he did evil before the Lord. Jeremiah was his right prophet. He rejected King Nebuchadnezzar. He stiffened his neck and hardened his heart. Bad foreign policy and they were not prepared for a war against Chaldea. All of his sons were brought before him and executed before his eyes, and then they put out his eyes and he was blind for the rest of his life after this. Ezekiel spoke of this. He will not see it (Babylon).

Spiritual Dynamics 748, 12/14/95; Eph 957; 1 Jn 2:15; 10/11/79 Rom
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The greatest evils in the world are supported by public opinion. Whether we are talking about the destruction of big business or our stupid foreign policy. We are trying to destroy Rhodesia and South Africa. We practice the worst foreign policy in world history, detente. Better to die fighting for freedom than to ever be enslaved. Whether Russians or Chinese, their system of government is horrid; and we should not be propping them up. Public opinion is the sum total of idiocy; the sum total of maladjustment to the justice of God. Most of our government officials are in power due to public opinion.

God's attitude is, He is not willing that any should perish, but that all should come to a change of mind.

This should be translated so far, **"But according to your hardness, stubbornness, hardness of heart, scar tissue of the soul."** (Romans 2:5a)

1977 Romans

Lesson #44

44 02/27/1977 Romans 2:5b Doctrine of the heart (revised: physiological and soul; points. 1–4)

"and impenitent heart" – the connective kai continues the prepositional phrase. It is not a conjunction connecting clauses here, it merely it's merely a connection for continuation of a prepositional phrase. In other words, "impenitent heart" also goes with kata. The accusative singular from the adjective ametanóētos (ἀμετανόητος) [pronounced *am-et-an-OH-ay-toss*] [metánoia (μετάνοια) [pronounced *met-AHN-oy-ah*] = repentance or change of mind; a = negative], unrepentance or non-repentance. With it is the accusative singular from the noun kardia, translated "heart." So, "according to your hardness and unrepentant heart." The words for "hardness and unrepentant heart" means that scar tissue of the soul

plus non-repentance is maximum maladjustment to the justice of God. The unrepentant status of scar tissue accumulates self-righteousness as a part of the function of evil. The accumulation of self-righteousness is a deposit for future judgment and punitive action from the justice of God.^[3]

The word "heart" in the Bible always refers to the anatomy of the soul, not the body.

The doctrine below comes from 1984 and newer; so there will be more material there than Bob gives in the study of Romans. This is a 25 page doctrine, suggesting about a 5-day study. So it is way overkill for this session. However, it matches almost word for word for the first 4 points.

Doctrine of the Heart

A. Definition and Description.

1. The physiological heart is rarely used rarely in the Bible.
 - a. The physiological heart is an intricately woven muscle which by rhythmic contraction circulates the blood.
 - b. It is estimated that the heart pumps five quarts of blood every minute, seventy five gallons an hour, and seventy barrels a day, and about eighteen million barrels in seventy years.
 - c. The heart's anatomy and relation to the circulatory system includes a double pump: two atriums and two ventricles. The ventricles have a four ounce volume and the atria a five ounce volume.
 - d. The thick muscular walls of the ventricles are primarily responsible to pump the blood. Used blood is low in oxygen and high in CO₂. To be cleansed, the used blood enters the right atrium through the superior and inferior vena cava. Used blood is like false ideas we pick up in life.
 - e. The right ventricle pumps blood through the pulmonary artery to the lungs where it discharges CO₂ and picks up oxygen from the alveoli. Then the blood travels through the pulmonary veins to the left atrium which in turns pumps the oxygen-refreshed blood out through the aorta to the entire body.
 - (1) So with metabolized doctrine: it is pumped through various valves and circulates through the brain, giving you a dynamic mental attitude.
 - (2) Likewise, the CO₂ of the soul, i.e., all the false and erroneous ideas we've learned, must be replaced by the oxygen of Bible doctrine. All that is accomplished in the heart or right lobe.
 - f. The function of the blood is to bath tissues with fluid, preserving their slight alkaline condition, supplying tissues with food and oxygen, to provide building material for their growth and repair, distribute heat generated by cells and equalizes body temperature, carry hormones which coordinate and stimulate the activities of various organs, and

convey antibodies and white blood cells which fight infection. Blood cannot support life unless it keeps circulating. Bible doctrine circulating in the soul as a result of the function of GAP provides these same functions.

- g. If blood flow is cut off to the brain, the person loses consciousness in three to five seconds; after fifteen to twenty seconds the body twitches convulsively; if more than nine minutes, the mental powers of the brain are irrevocably destroyed. The muscles of the heart can only survive loss of blood flow for thirty minutes. These facts emphasize the vital importance of the heart to our life. The energy used by the heart is fantastic.
- h. Many tissues of the body use as little as one-fourth of the oxygen brought to them by the blood. The heart uses eighty percent of the oxygen brought to it by the blood. Therefore, the amount of blood supplied to the heart is extremely important, especially when its activity raises its demand for oxygen. That is analogous to positive volition.
- i. Blood is piped into the heart muscle through two large coronary arteries which curl around the surface of the heart. The heart transforms chemical energy into the mechanical energy of contraction very similar to the conversion of energy in the automobile engine.
 - (1) In both cases, the human heart and the combustion engine, the fuel is suddenly exploded in exactly the same way, by electrical spark.
 - (2) In both the human heart and the combustion engine, fuel is complex, and the explosions involve a series of chemical reactions.
 - (3) In fact, in the human heart and the combustion engine, the explosion occurs in the cylinders. The cylinders of the human heart are muscle cells which not only contain fuel, but are able to replenish it themselves. The replenishment comes from products supplied by the blood.
 - (4) Likewise, our spiritual heart transfers academic thought into spiritual energy.
- j. The mechanical efficiency of the cells, i.e., the fraction of the total energy that can be converted into mechanical energy, has not been equaled by anything made by man up to the pre-atomic age. Seventy-two times a minute your heart's pacemaker, the S-A node, generates electricity.
- k. All of these statements provide fantastic analogies to the heart or right lobe of the soul as the circulator of Bible doctrine into the thinking part of the soul. When Bible doctrine reaches the heart, Bible doctrine is converted into spiritual energy, i.e., the ten problem solving devices, divine viewpoint, and the momentum of the spiritual life. No one can grow spiritually except through perception of Bible doctrine.

I. Ps 139:13-14, "You have formed my inner parts; I will give thanks to you, for I am fearfully and wonderfully made. Wonderful are your works, and my soul knows it very well."

(1) This passage recognizes what God has done in grace in providing the human body. The human body is a grace asset; we don't earn or deserve it. No matter what kind of person we are, we all can metabolize food and breathe air. Health is not determined by merit.

(2) The psalmist recognizes the wonder of the human body, which he understands from the right lobe of his soul.

2. The Biblical nouns for heart always refer to the right lobe of the soul.

a. The Hebrew *lêb* (לֵב) [pronounced *lay^bv*] and the Greek *kardia* (καρδία) [pronounced *kahr-DEE-uh*] are both translated "heart." Both are used outside the Bible for the literal heart, but never anatomically in the Bible.

b. The usage of the words for heart is based on analogy. Just as the physical heart is the pump that circulates blood throughout the body and thereby supports physical life, so the right lobe of the soul circulates doctrine supporting the spiritual life of the believer. The doctrine is actually understood in the left lobe, but it is in the right lobe where it is actually circulated and utilized.

c. The word "heart" connotes many things in English.

(1) The core of something.

(2) In cards, it is a suit; also the game "hearts."

(3) It is used for emotion, "He is all heart."

d. The Bible never uses the heart for emotion. Faith comes from the heart because faith is thinking, not emotion.

e. The mentality of the soul is divided into two lobes: the left lobe, called the *noûs* (νοῦς) [pronounced *noose*], meaning mind, thought; and the right lobe, called *kardia* (καρδία) [pronounced *kahr-DEE-uh*], meaning heart.

f. The right lobe is the dominant lobe designed by God to dominate the entire soul. Whenever you are logical, analytical, or categorical in your thinking, you are using your heart, 1 Sam 16:7.

3. The Analogy to the Heart's Function in the Soul.

a. Since the heart is designed to dominate the soul, all other parts must be subordinated to it, especially the emotions.

b. Category two love makes an excellent analogy to the relationship between the heart and emotions. The heart is like the right man, and the emotions are like the right woman. Jer 11:20, "[Jehovah . who tests the emotions in relation to the heart.](#)" God tests to see if the emotions are subordinate or dominating the soul.

c. The justice of God always bases any function of justice on His knowledge of the situation.

- (1) Jer 17:10, "I, Jehovah, search the heart [for doctrine] and test the emotions [to see if they are subordinate to doctrine]."
- (2) Jer 20:12, "Yet O Lord of armies, You who have tested the righteous, who sees the emotions and the heart." Psalm 26:1-2, "Judge me, O Lord, for I have walked in my integrity, because I have trusted in the Lord and I do not slide into reversionism. Examine me, O Lord, and test my emotions and my heart."
- (3) One of the major considerations in the function of the justice of God is the relationship between the heart and the emotions.

4. In Scripture, the heart is used for the right lobe of the soul.
 - a. The heart is used in the Bible for the place of thinking, the location of your vocabulary and categories of thought. Therefore, the heart is the thinking function of the soul. The Lord's evaluation of you is what you think. 1Sam 16:7, "The Lord said to Samuel, 'Do not look on his outward appearance or how tall he is, because I have rejected him. God sees not as man sees, for man looks on the outward appearance, but the Lord looks on the heart.'" Cf. Prov 23:7, "**As a man thinks in his right lobe [heart], so he is.**"
 - b. The Lord looks in your heart and sees how much doctrine is circulating through the eight sections of your right lobe.
 - c. Prov 17:22, "A joyful heart is good medicine, but a broken spirit dries up the bones." Having a joyful heart means you share God's happiness (+H) in your right lobe, which is problem device #8.
 - d. Prov 15:13-15, "A happy heart makes the face cheerful, but when the heart is sad, the spirit is broken. The heart of the intelligent seeks knowledge, but the mouth of a fool feeds on folly. All the days of the oppressed are wretched, but the cheerful heart has a continual feast."
 - (1) God's +H in the right lobe makes for a cheerful face, a marvelous life, and animation. But the spirit is broken when the heart is sad, down, or complaining.
 - (2) Eventually your motivation for learning more doctrine comes from the doctrine you already have in your right lobe.
 - (3) The continual feast is one of Bible doctrine in the heart.
 - e. Prov 18:12, "Before his downfall, a person's heart is arrogant; but humility comes before honor [virtue]." In other words, if arrogance controls the right lobe of your soul, you're a total loser. Humility is teachability and authority orientation. There can never be honor until you learn and metabolize doctrine.
 - f. Prov 18:15, "The heart of the discerning [wise] acquires knowledge; because the ears of the wise seek it out." Here is motivation to learn Bible doctrine. When you listen and concentrate, then you will acquire the discernment of the right lobe that provides your momentum.

- g. Prov 22:15, "Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him."
- h. Prov 27:19, "As water reflects a face, so a person's heart reflects that person." What you really are is not what you appear on the surface; it is what you are in your heart or right lobe. The Bible is like a mirror, for you can look into the Word of God and know what you are really like.
- i. Job 38:36, "Who endowed the heart with wisdom, or who gave understanding to the mind?" Both lobes are cited here. The mind is the left lobe; the heart is the right lobe of the soul.
- j. 2 Cor 6:11-12, "O you Corinthians, our mouth has been opened face to face with you [in teaching], because our hearts [right lobes] have been enlarged [by maximum doctrine in the right lobe of the soul]. Therefore, you have not been hindered by us [in your spiritual life]; you have been hindered by your own emotions."
 - (1) The Corinthians had receptive comprehension but no retention.
 - (2) Notice that emotions and heart are in contrast in this passage. Therefore, emotions are not a part of the function of the right lobe of the soul.
- k. Eph 1:18, "[I also pray] that the eyes of your hearts [right lobes] be enlightened, that you may know what is the hope of His calling, what are the riches of the glory of His inheritance for the saints."
- l. In Rev 2:23, John adds that if emotional control continues you die. Just as when blood does not circulate through the heart there is death, so this is true in the spiritual realm. "Furthermore, I will execute her followers with death, and so all the churches will know that I am He who investigates the emotions and the hearts, and I will administer punishment to each one of you [cosmic believers] according to your activities."
- m. Heb 4:12, "The word of God...is a judge of both thoughts and ideas of the heart." Heb 3:12, "Beware, brethren, lest there should be in any one of you an evil heart of unbelief, in falling away from the living God." An evil heart of unbelief is failure to metabolize doctrine.
- n. 1Peter 3:15, "But sanctify the Lord Christ in your hearts, always {being} ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence."
- o. Jam 3:14, "But if you have bitter jealousy and strife in your heart, do not be arrogant and do not lie against the truth." Arrogance and lying against the truth blocks the metabolization of doctrine. Gnosis doctrine minus epignosis is a lie against the truth. Compare Eph 4:18, "They have darkened their way of thinking [they always distort what is taught], they have been alienated from the life of God [they only

have gnosis and lack metabolized doctrine], because of the ignorance which is in them, because of scar tissue of their heart."

B. The Heart is a Part of the Essence of the Soul.

1. The soul is composed of at least four invisible but real parts: self-consciousness, Acts 20:10; mentality, Prov 19:2, volition, Acts 3:23; and emotion, Lk 12:19. Old sin nature Ecclesiastes 18:4
2. The mentality of the soul is divided into two parts: the left and right lobes. The right lobe is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense (the right lobe is equivalent to our use of the word *heart*). The left lobe is your place of assimilating information and the area where your talent functions.
3. Brain scientists indicate that two persons inhabit our heads, each residing in the two separate hemispheres of our brain.
4. According to scientists, one is verbal, analytical, and dominant, while the other is mute and mysterious.
5. Scientists classify the non-speaking side as the right hemisphere (we call it the left lobe).
6. In the Bible we classify the mute side as the left lobe and the verbal hemisphere as the right lobe.
7. The two half brains are linked together by millions of nerves forming a thick cable called the corpus callosum.
8. In cases of severe epilepsy, this cable sometimes has to be cut. This results in some strange occurrences. The left side of the brain no longer knows what the right side is doing, yet the speaking half of the patient is controlled by left lobe. The person still insists on finding excuses for whatever the left side has done. His thinking part is severed from his non-thinking part and still operates under the illusion that he is one person, and that his lobes are combined. The two halves of the brain are integrated into a single mentality with the speaking half called the "heart" by the Bible.
9. From Dr. Roger Sperry is a leading man in Cal Tech of brain research. Scientists say that the left hemisphere has a language ability and is analytical; and the right hemisphere is artistic and talented. Talented people tend to live using mostly the non-thinking part of their brain. They use the thinking part of their brain to memorize lines.
10. About 200 million fibers in the link between the half brains. A child is about two years old before the link between his two hemispheres is completed. And it doesn't become completely functional until he is about ten years old. After age ten, one side of the brain is used for synthesis, spacial perception and music, while the other side performs sequential, verbal, analytical, and computer-like activities. This is brain science in 1977. This is why most talented people are not smart about life.
11. Scientists contend that excellence in one hemisphere tends to interfere with top level performance in the other. The conclusion is that most talented people aren't smart or analytical.

12. What does the Bible say? The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching, 1 Kg 3:9,12; Psalm 119:11, 19:14. To reach the target, Bible doctrine must pass through two staging areas: the left lobe and the human spirit. (See the Doctrine of Operation Z.)

C. The Essence of the Biblical Heart. The heart is invisible and it pumps thoughts rather than blood. It has valves and conductors and links. The heart is the source of concentration.

1. Frame of Reference.

a. The frame of reference is the conceptual structure to which doctrines, principles, and categories of Scripture are related. It is the entrance or antechamber of the heart as the first place where doctrine goes. This is because knowledge is built upon knowledge; truth is built on truth. In the frame of reference, information can come in and be processed out to the other parts of the soul by means of intake and output valves.

(1) The frame of reference retains metabolized doctrine under the principle that doctrine is built upon doctrine. You must learn from the simple to the complex.

(2) The simple things will be the foundation in the frame of reference for building systematic theology. In essence, spiritual growth is systematic theology in your soul.

(3) The frame of reference retains previously learned metabolized doctrines and becomes the entrance for new ones.

b. The frame of reference is the location or area of retention of epignosis or metabolized doctrine.

(1) The frame of reference is the location of all concepts related to the mystery doctrine of the Church Age, which explains the protocol plan of God, i.e., God's will, plan, and purpose for your life.

(2) The frame of reference is the location of the ten problem solving devices for the Church Age.

(3) The frame of reference is the seat of the inventory of metabolized doctrine, from which application of doctrine or wisdom is performed.

(4) Metabolized doctrine in the frame of reference is the basis for the construction of the edification complex. (See the Doctrine of the Edification Complex of the Soul.)

(5) Metabolized doctrine in the frame of reference is the basis for the execution of the protocol plan of God; therefore, it is the basis for the glorification of God and for the manufacturing of invisible heroes.

(6) Metabolized doctrine in the frame of reference increases your spiritual I.Q. and provides the basis for learning more

advanced doctrines. The amount of doctrine you have in your frame of reference is what really determines your spiritual I.Q.

- (7) Metabolized Bible doctrine in your frame of reference provides your first divine viewpoint, and it begins to shape your mental attitude for the conflict between divine and human viewpoint, which is a constant struggle until you reach spiritual adulthood.
 - (8) Metabolized Bible doctrine in your frame of reference provides the right motivation for the protocol plan of God. It creates motivation for learning more doctrine and so results in increased momentum. Metabolized doctrine is the momentum factor that keeps you moving in the spiritual life and eventually leads to execution of the protocol plan.
- c. Prov 4:4, "Then He taught me and said to me, 'Let your heart [right lobe] hold fast My doctrines, keep My mandates, and live.'" Your heart is the source of concentration. Your ability and motivation for concentration starts with your frame of reference.
 - d. 1 Cor 2:9, "Things which the eye has not seen and the ear has not heard, and have not entered into the heart of mankind all that God has prepared for those who love Him."
 - (1) There is no way you can understand all that God has prepared for you apart from your frame of reference being saturated with the mystery doctrine of the Church Age. You can only understand all that God has done for you until Bible doctrine enters the right lobe of the soul.
 - (2) To come to love God indicates spiritual progress. Personal love for God the Father is one of the problem solving devices and is the motivation for the Christian way of life. Occupation with the person of Christ is the priority solution to problem solving devices in life.
 - e. We do not have a human frame of reference for perception of doctrine, but a spiritual frame of reference for spiritual phenomena to go to a spiritual apparatus.
 - f. The frame of reference constructs an instant reaction force or a red-alert system from metabolized doctrine, so that you can tell what is true and what is false in the communication of the Word. Certain doctrines form your instant reaction force to solve the problem solving devices of life and cosmic involvement.
 - (1) Actually, this how the construction of the problem solving devices for the Christian way of life is started. Metabolized doctrine in the frame of reference is the basis for the manufacture and the function of all the ten problem solving devices.
 - (2) Many baby believers have been delivered from many false doctrinal areas because, from their frame of reference, they

had certain instincts and knew something was wrong with false ideas, emotional activity, ritual, and the like. So the frame of reference is where you get your first protection in life.

- (3) The frame of reference's alert system is so necessary in the Christian life because you must learn to avoid error, con artists in the spiritual realm, false teachers, and phony Christian service which is used to con believers.
 - g. Metabolized Bible doctrine in your frame of reference produces recall in various stages and circumstances of life. Lam 3:20-25, "Surely my soul remembers and is humbled within me. This doctrine I recall to mind; therefore I have hope [Hope 2 and 3 as a problem solving device]. The Lord's grace support [logistical grace] never ceases; His grace expressions never fail. They are new every morning; great is Your faithfulness. `The Lord is my portion,' says my soul; `therefore I have confidence in Him.'"
 - h. The frame of reference provides the basis for effective communication of ideas in conversation, in professional functions, in witnessing, in social interaction, and in the exchange of ideas.
 - i. The frame of reference provides capacity for life, happiness, blessing, success, prosperity, and promotion.
 - j. Ps 119:6, "I delight in doctrine; I shall not forget Your Word." That means that right next to the frame of reference is your memory center.
2. Memory Center. We store away information and we forget it. And there are various methods of retrieval. [A mention of Bobby's daughter???] We remember many things by association. Lamentations 3:20
- a. While the frame of reference is the location for the classification of doctrine, the memory center is the sphere for recall of Bible doctrine from all areas of the stream of consciousness. Recall is necessary for the application of doctrine to experience, for worship, for training the Christian reflexes, and the function of the problem solving devices.
 - b. The memory center circulates Bible doctrine into the various parts of the right lobe producing recall. It recalls information like a computer. You associate things in your frame of reference and then remember them from the function of the memory center. After a lot of repetition, the memory center stores doctrine.
 - c. Recall is synonymous with the application of Bible doctrine to experience and therefore a part of wisdom (sophia (σοφία) [pronounced *sohf-EE-ah*]).
 - d. Recall is the basis for the function of all ten of the problem solving devices: rebound, the filling of the Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God the Father, impersonal love for all mankind, +H or sharing the happiness of God, a personal sense of destiny, and occupation with Christ.

(1) Recall becomes a basis for structuring problem solving devices.

(a) It may take only one verse, such as 1John 1:9, to structure rebound. Rebound should be kept simple; we sin so much that we need a very simple solution. Rebound as the solution relates to the judgment of our sins on the cross.

(b) More complex recall occurs after we learn the protocol plan of God, the portfolio of invisible assets, the unique life, suffering for blessing, and the lifestyle of wisdom.

(2) Recall is the basis for the function of all three stages of the faith-rest drill.

(3) Recall is the application of the doctrinal rationales to the circumstances of life; e.g., the essence of God rationale, the plan of God rationale, the politeuma rationale, the grace of God rationale, the logistical grace rationale.

e. Recall has nothing to do with whether or not you have a good memory as a human being. It has everything to do with the inculcation of doctrine. You must hear a doctrine hundreds of times. The more you hear a doctrine, the sooner you will apply it.

f. You haven't learned a doctrine until you can't forget it! You cannot use what you cannot recall. You can't look up the pertinent doctrine in your notebook when you're being tested. It must already be in you. You can only apply what you have learned.

g. Therefore, recall is the application of epignosis doctrine in the right lobe to the circumstances of life. When epignosis doctrine is applied, it is called wisdom (sophia (σοφία) [pronounced *sohf-EE-ah*]).

h. Lam 3:20-24, "Surely my soul remembers and is humbled within me. This doctrine I recall to my mind, therefore I have confidence [Hope 2,3]. The Lord's grace support never ceases; His grace expressions never fail. They are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul [frame of reference and memory center]; 'therefore I have confidence in Him.'"

(1) What memory brings about humility as the basis of function in the spiritual life? Verse 21 answers-memory of doctrine.

(2) Jeremiah had both doctrinal orientation and grace orientation.

i. Psalm 119:6, "I delight in doctrine; I shall not forget Your word." Psalm 119 was the thinking of those young people on that long march from Jerusalem to Babylon as they were terribly treated and abused. They had learned the doctrine and recalled it under the most awful circumstances.

j. Psalm 119:109, "My life is in constant danger, but I do not forget Your doctrines." The frame of reference plus the memory center equals the recall of doctrine.

- k. 2Corinthians 10:4-6. The context of this passage is the angelic conflict, and the issue is your weaponry. You must have the right weapons. You come to Bible class to arm yourself spiritually. God provides the weaponry which is all in one arsenal: the divine dynasphere. The phrase in verse six "holding in readiness" refers to epignosis doctrine in the frame of reference and in the memory center.

3. Vocabulary Storage.

- a. This is the place where thinking develops and where technical words are stored which develop new ideas. You cannot think beyond your vocabulary. You cannot express anything apart from a vocabulary. The dictionary is the best book next to the Bible.
- b. Vocabulary is developed in the left lobe and only transferred to the right lobe when accepted. Often our capacity for life is related to our vocabulary. Concepts are first learned in the left lobe where they are meaningless until we accept them; then they are transferred to the right lobe.
- c. After salvation, the believer must learn an entirely new vocabulary, including technical words for theology, which is tantamount to learning a new language for thinking, for application, and for expression.
- d. Just as at physical birth a baby must learn a language and the meaning of words, so after regeneration the believer must learn an entire new language.
- e. Cognizance of technical language is necessary to understand and apply Bible doctrine. The plan of God, of necessity, is couched in technical, theological terms.
- f. Jer 15:16, "Your words were discovered and I ate [metabolized] them, and Your words became for me joy [happiness]."
- g. Deut 8:3, "And He humbled you [the Exodus generation] and He let you be hungry and He fed you with manna which you did not know, nor did your ancestors know that He might cause you to understand that mankind does not live by bread alone, but man lives by every word that proceeds from the month of God." Quoted in Mt 4:4 by our Lord.

4. Categorical Doctrinal Storage.

- a. Categorical storage coordinated with the frame of reference classifies Bible doctrine. This is the storage area of any technical concepts or categorical information in any area of life. It is related to recall from both the memory center and vocabulary. You remember principles and technical words, and you finally put them all together.
- b. By comparing Scripture with Scripture, certain subjects are brought together in the divisions of doctrine for the purpose of classification. In the various parts of Scripture, many ideas are covered from different viewpoints but are still part of the same subject.

- c. Therefore, categorical storage fulfills the principle of cognitive independence.
- d. Categories are fundamental concepts of doctrine to which all knowledge of doctrine can be reduced.
- e. Categories are the divisions of doctrine formed for the purpose of classification of subjects and subject matter in the Word of God.
- f. Categorical storage is the basis for conceptualism in post- salvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine; i.e., operation Z.
- g. Both vocabulary and categorical storage are essential to spiritual growth and the execution of God's plan.
 - (1) Prov 2:2, "Make your ear to concentrate on wisdom; apply your right lobe to understanding."
 - (a) Only you can make your ear concentrate; no one can do it for you.
 - (b) You are to concentrate on wisdom, which is Châk^emâh (כֹּחַמָּה) [pronounced *khawk^e-MAW*] in the Hebrew. Châk^emâh (כֹּחַמָּה) [pronounced *khawk^e-MAW*] is a combination of the Greek EPIGNOSIS plus (sophia (σοφία) [pronounced *sohf-EE-ah*]). Wisdom is the basis of spiritual growth. Wisdom is the combination of EPIGNOSIS coming into your right lobe as well as being applied from your right lobe.
 - (c) By applying your right lobe to understanding, you develop categorical storage.
 - (d) The heart pumps epignosis doctrine through the frame of reference, memory center, vocabulary and categorical storage areas. Without concentration and positive volition to what is taught, you will not develop vocabulary or categorical storage of doctrinal information.
 - (2) Prov 2:10, "Wisdom will enter your heart, and the knowledge of doctrine will be pleasant to your soul." Prov 3:3.
 - (a) There is no wisdom until it enters the right lobe.
 - (b) "Pleasant" indicates the presence of problem solving devices in your soul as you become spiritually self-sustaining.
 - (3) Prov 15:14-15, "The mind of the intelligent seeks knowledge;...a good heart has a continual feast."
 - (4) Prov 18:15, "The heart of the wise acquires knowledge of doctrine; the ear of the wise seeks knowledge of doctrine."
 - (a) The "ear of the wise" is positive volition. With positive volition everything falls into place. Positive volition continually seeks doctrine.

(b) The "heart of the wise" is spiritual growth. It acquires knowledge through operation Z.

- h. Categorical storage is the putting together of words into sentences, sentences into paragraphs, paragraphs into chapters, chapters into books, etc. It is cognizance of the various doctrinal categories used to communicate information to the believer.
 - i. Knowledge is built on knowledge. Simple categories of doctrine lead to the more complex categories of knowledge in the classification of Biblical categories.
 - j. The study of doctrines categorically becomes the basis for greater and greater application. It is very easy to mix the promises with faith in the simple form of the faith-rest drill. But to take a complicated problem solving device in your life and apply various concepts and rationales of Bible doctrine to it requires a greater use of your right lobe.
 - k. Eventually, the greatest problem solving devices in spiritual adulthood are resolved by categorical application. In the faith-rest drill, instead of claiming a promise, you begin to claim doctrinal rationales. It is from categories that you get stronger application of doctrine to your experience.
 - l. Both vocabulary and categorical storage are essential for epistemological rehabilitation. Cognition of a technical vocabulary of Biblical theology is necessary for the fulfillment of the protocol plan of God. It can only be explained in terms of mechanics. Therefore, certain technical mechanical terms are necessary.
 - m. Every term, including rebound, faith-rest drill, hope 2, hope 3, spiritual self-esteem, virtue-love as a problem solving device, the protocol plan of God, the operational-type divine dynasphere, the portfolio of invisible assets, escrow blessings, logistical grace blessings, election, predestination, computer assets, etc., all have extensive doctrinal explanations. They must be stored in both the vocabulary and categorical compartments of the soul's right lobe.
5. Conscience.
- a. The Greek word SUNEIDESIS means "to know with." The equivalent Latin CONSCIENTIA means joint knowledge, i.e., to know with a standard.
 - b. Your conscience is divided into two parts:
 - (1) The place for the norms and standards that are developed from Bible doctrine.
 - (2) The carnal norms and standards developed from your old sin nature.
 - c. The decisions you make are generally based on your conscience.
 - (1) If your decisions are based on your doctrinal norms and standards, then your decisions are good decisions from a

position of strength. The conscience extrapolates from doctrine the norms and standards for life. You have to know something to have a conscience. When you know something you develop standards. Whatever you learn in the right lobe becomes a part of your norms and standards.

- (2) If your decisions are based on your carnal norms and standards, then your decisions are bad decisions from a position of weakness.
- d. You must have vocabulary and thought to establish norms and standards. The conscience must be built on a vocabulary that begins with one word: no, or don't. All consciences are built with negative words which forbid doing something. So the conscience of man is first established by negatives, although eventually there are explanations in both positive and negative terms.
 - e. Therefore, the conscience becomes the residency of the priorities of your soul, Dan 1:8.
 - f. Rom 2:14-15, "The law printed [written] in your hearts [right lobes], their conscience confirming the testimony and their thoughts alternately accusing or else defending themselves." Once you have norms and standards, you orient to whether you are doing something right or wrong.
 - g. The conscience is the right lobe's storage compartment for your norms and standards and priorities in life, Rom 9:1, 13:5; 1 Cor 8:7; 2 Cor 4:2, 5:11; Tit 1:15; Heb 9:14.
 - h. All normal persons have norms and standards which are located in the right lobe or heart of the mentality of the soul. From these norms and standards come individual priorities in life. Your priorities form your scale of values.
 - i. False standards in the conscience can cause spiritual weaknesses. 1 Cor 8:7, "Not all men have this knowledge [about food offered to idols], but some being accustomed to idol worship until now [when saved] eat the food as if it were sacrificed to idols, and their conscience, being weak, is defiled."
 - (1) Some of the best food in Corinth had been offered to idols and then sold as the choicest meat in the temple market. Food is food and meat is meat. So it was alright to eat that food, once you sanctified it.
 - (2) But for those with an idolatrous background and a weak conscience, eating food offered to idols was very offensive. The one with the weak conscience has legalistic norms and standards in his conscience from his religious background.
 - (3) So there is a conflict between those with a strong conscience and those with a weak conscience. A strong conscience has Biblical standards from EPIGNOSIS and (sophia (σοφία))

[pronounced *sohf-EE-ah*]. A weak conscience lives by standards acquired from its background, which may or may not be good, or which may be distorted in the spiritual life. Eating is a physical issue, and has nothing to do with the spiritual life.

- (4) The weak conscience assumes he's strong, because legalism always assumes it is strong. Yet legalism is really weak.
 - (5) So the conscience is a very sensitive thing. It can be erroneous in its concepts apart from doctrine. If doctrine does not feed the conscience, instinct will. And instinct develops legalism in a hurry.
- j. The norms and standards located in the conscience are directed toward both God and man, but primarily toward mankind until you become aware of the existence of God and what He has done for you.
- (1) Acts 24:16, "In view of this, even I myself keep practicing to maintain even a blameless conscience, both before God and before men."
 - (2) True strength is to develop your standards toward both God and man from the Biblical standards of doctrine.
- k. The conscience of the believer is formed from cognition of Bible doctrine. 2 Cor 4:2, "But we have renounced the things hidden because of shame [false doctrine and apostasy], not walking in craftiness, not adulterating the Word of God, but by the unveiling of doctrine [post-salvation epistemological rehabilitation], commending ourselves to every man's conscience in the sight of God." Paul is here saying that there is a legitimate *modus operandi* that goes with the spiritual life. You will build up norms and standards related to it from Bible doctrine, and at the same time set aside false norms and standards related to legalism.
- l. The believer's conscience demands that he submit to establishment authority. Rom 13:5, "Therefore, it is necessary to be in subordination, not only because of wrath [law enforcement], but also for conscience sake."
- (1) In other words, the Christian doesn't refrain from criminal activity because he's afraid of going to jail, but because, with a strong conscience, his norms and standards refuse to let him even consider any criminal activity.
 - (2) The conscience in the soul is far stronger than any fear of punishment from law enforcement.
- m. Conscience as a motivator is mentioned in 2 Tim 1:3, "I thank God whom I serve with a clear conscience, the way my ancestors did, as I constantly remember you in my prayers, day and night."
- (1) So your conscience has something to do with your effectiveness in prayer. Paul's conscience demanded that he pray for certain people, and he did so. Paul didn't pray for

people because he liked them, but for conscience sake, which is the strongest possible motivation.

- (2) Since the conscience is located in the right lobe of the soul, the norms and standards of the conscience are built on EPIGNOSIS doctrine, not on GNOSIS doctrine.
- n. The conscience is related to unjust and unfair treatment, 1Peter 2:18-19, "Servants, be submissive to your masters with all respect, not only to the good and gentle masters, but also to the perverse and unreasonable ones; for this is grace, if for the sake of conscience toward God, anyone bears up under sorrows when suffering unjustly."
- (1) Though originally addressed to slaves, this verse came to refer to anyone who is under the authority of someone else. Some people in authority are perverse, but you are just as responsible to submit to their authority. You serve them and do your best job as unto the Lord.
 - (2) Such a believer has a strong conscience. The weak believer complains and rejects authority, and so becomes a loser.
 - (3) So it is very important to have a conscience based on EPIGNOSIS doctrine so that you can handle unjust treatment in the same manner that you handle fair treatment.
 - (4) Military training can be counted on to provide unjust and unfair treatment from authority. To learn to submit to unfair authority is necessary for proper function under the abnormal circumstances of combat.
- o. The conscience is important in suffering for blessing according to 1Peter 3:14-16, "But even if you should suffer for righteousness' sake, you are blessed [suffering for blessing in three categories]. Furthermore, do not fear their intimidation tactics and do not be troubled, but set apart the Lord Christ in your right lobes, and always be ready to make a defense to anyone who asks you to give an account for the confidence that is in you with grace orientation and respect [occupation with Christ]. Be having a good of intrinsic value conscience, so that in the things in which you are slandered, those who malign your intrinsic good in Christ may be put to shame."
- (1) The three categories of suffering for blessing are providential preventative suffering, momentum testing, and evidence testing.
 - (2) Note the source of occupation with Christ is epignosis doctrine in the right lobe. You handle slander through epignosis in the right lobe.
 - (3) If you have a strong conscience, you will leave it in the Lord's hands. Then it will go to the supreme court of heaven. They will be put to shame without you ever trying to defend yourself or answer back.

p. Apostasy in believers is related to a conscience that has been destroyed. 1 Tim 4:1-2, "But the Spirit explicitly states that in latter periods of time [between First and Second Advents], some believers will become apostate from doctrine, paying attention to deceitful spirits and concentrating on doctrines from demons [cosmic involvement] by means of hypocrisy of liars [false teachers], seared in their own conscience as with a branding iron."

(1) False teaching sears the conscience like a branding iron. It destroys the conscience. This searing refers to scar tissue of the soul and cosmic involvement.

(2) A great deal of your strength comes from having the proper norms and standards in the conscience of your right lobe.

(3) Therefore, it is important to understand how apostasy can destroy the conscience.

q. The conscience is purified from dead works through the substitutionary spiritual death of Christ on the cross according to Heb 9:14, "How much more will the blood of Christ who, through the eternal Spirit [omnipotence of the Holy Spirit], offered Himself without blemish to God, purify your conscience from dead works to serve the living God?"

(1) There is no work we can perform for salvation; salvation is by grace. Therefore, our conscience must be purified from dead works. Dead works are human works, like faith plus anything for salvation. All dead works will be burned at the Judgment Seat of Christ.

(2) In other words, anything performed outside of the divine dynasphere is dead works. Christian service that involves dead works is not Christian service at all.

(3) The great power experiment of the Church Age and the execution of the protocol plan of God demands the use of the omnipotence of the Holy Spirit inside the divine dynasphere.

(4) Divine omnipotence and human power are mutually exclusive. Serving God and fulfilling His plan cannot be accomplished by human power. Human power destroys the conscience and results in dead works.

(5) Legalism cannot execute the plan, purpose, or will of God in the Church Age.

(6) Serving God means the utilization of divine power and the cognition of Bible doctrine, which establishes the norms and standards for the right lobe.

6. The Momentum Department or the Department of Spiritual Growth.

a. This is the sphere of spiritual growth which is momentum inside the divine dynasphere under the enabling power of the Holy Spirit and momentum from metabolized doctrine. As a result of having doctrine

in the frame of reference, moving it into memory center, vocabulary and categorical storage, developing norms and standards; we then have a growth factor from metabolized doctrine which moves us to spiritual maturity.

- b. There are two categories of spiritual growth.
 - (1) Normal spiritual growth comes from post-salvation epistemological rehabilitation. This is tantamount to operation Z or the three R's.
 - (a) Receptive comprehension, the first three stages of Operation Z.
 - (b) Retention, the metabolization of Bible doctrine, converting gnosis into epignosis doctrine.
 - (c) Recall, the application of that doctrine.
 - (2) Accelerated spiritual growth comes from the application of metabolized doctrine and the function of the problem solving devices of spiritual adulthood under suffering, pressure, and adversity for blessing. There are three categories of suffering for blessing in spiritual adulthood.
 - (a) Spiritual self-esteem plus providential preventative suffering equals spiritual autonomy.
 - (b) Spiritual autonomy plus momentum testing (gate #7 of the divine dynasphere) equals spiritual maturity.
 - (c) Spiritual maturity plus evidence testing equals maximum glorification of God.
 - c. It is true that you can learn from punitive suffering, from divine discipline, from the law of volitional responsibility, and from self-induced misery. But that is a slow process and does not necessarily advance you to spiritual self-esteem, the first stage of spiritual adulthood.
7. The Wisdom Department or the Launching Pad.
- a. Wisdom is the application of metabolized doctrine and problem solving devices to the various experiences of life.
 - b. Wisdom must accompany the learning of Bible doctrine. Otherwise, arrogance sets in. Without wisdom, there is arrogance.
 - c. The Greek word for wisdom, (sophia (σοφία) [pronounced *sohf-EE-ah*], (and the Hebrew equivalent, châk^emâh (חָכְמָה) [pronounced *khawk^e-MAW*]) means the ability to relate metabolized doctrine in the right lobe to life. Therefore, it is the ability to deal sagaciously with life from the accumulated facts of the mystery doctrine of the Church Age.
 - d. Wisdom is the application of metabolized doctrine and the utilization of problem solving devices for both normal and accelerated growth.
 - e. The launching pad is an entrance hall connected with your memory center. This is the application area. The launching pad takes recall of

doctrine and applies it to experience under the function of your very own royal priesthood.

- f. The launching pad is used for the application of metabolized doctrine in both normal and accelerated growth, as well as in problem solving. One of the greatest areas of accelerated growth is the utilization and application of metabolized doctrine in both suffering for blessing.
- g. You cannot apply what you do not know. You can only apply doctrine for yourself; the pastor cannot apply Bible doctrine for you.
- h. The launching pad is where thought is converted into action. Your standards are applied to life. All other parts of the right lobe come together to make an application. As you apply more doctrine you develop wisdom.
- i. In the launching pad all the doctrine in the right lobe comes together for its application. This is where virtue love, hope 2 and 3, and the other problem solving devices have a phenomenal impact.
- j. This means always the application of doctrine to your experiences in the privacy of your priesthood, not trying to apply your norms and standards to others (unless you are a parent).
- k. Scripture.
 - (1) 1 Cor 1:30, "But you are from Him in Christ Jesus who became to us wisdom from God, both righteousness and sanctification and redemption."
 - (2) 1 Cor 2:7-8, "For we communicate God's wisdom in a mystery which has been hidden, which God predestined before the ages for the purpose of your glory, [divine wisdom] which none of the rulers of this age have understood; for if they had understood it, they would not have crucified the Lord of glory."
 - (3) Jam 3:17, "But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and divine good production, impartial, without hypocrisy."
 - (4) Phil 4:8, "Finally, brethren, whatever is true, whatever is honorable, whatever is integrity, whatever is pure, whatever is lovely, whatever is admirable, if there is any virtue, if there is anything worthy of praise, concentrate on these things."
- 8. The Subconscious Mind.
 - a. The subconscious is attached to the right lobe because the right lobe feeds it. The subconscious is the place for storage of impressions, thoughts, and emotions which do not exist in the conscious mind or in the emotions. Hence, totally apart from the vocabulary and categorical storage, conscience, frame of reference, or any form of metabolized doctrine, certain impressions are made which enter into the subconscious mind.
 - b. The subconscious includes aspects of the mental life which are not immediately a part of the individual's conscious mind, since certain

emotional factors will not ordinarily permit its contents to come to the surface. However, with relatively little aid, the obstructing repressions can be lifted and the contents emerge into awareness. People who use their emotions too much usually block these things.

- c. While the subconscious is totally divorced from metabolized doctrine in the right lobe, it is also distinguished from the unconscious; it is between the conscious and the unconscious.
- d. The subconscious is a mental apparatus. It overlaps from the conscious mind, but is not immediately available to the conscious mind. The subconscious affects thoughts, feelings, behavior without entering into one's awareness. Hence, the subconscious is where there are impressions and mental activity just below the threshold of consciousness. These can be released. Often the teaching of Bible doctrine will release these things and clean out the subconscious of things that are false.
- e. The subconscious is merely the slough-off for things in the conscious mind that are rejected, no longer believed, or priorities and standards which you have now changed. When you change a standard and don't believe it anymore, and it conflicts with your conscience, that causes a leak into the subconscious. So the subconscious collects all the poison of your right lobe.
- f. The subconscious includes aspects of mental life which are not immediately part of the believer's conscious mind, since certain emotional factors will not ordinarily permit its contents to come to surface into the conscious mind; thus they remain repressed.
- g. However, metabolized doctrine in the right lobe of the soul plus the development of wisdom in the application of doctrine can remove obstructing repressions, and the contents of the subconscious can emerge into awareness where they can be dealt with and handled in the proper manner. This is one of doctrine's problem solving functions dealing with the subconscious. In the subconscious there is no problem solving device.
- h. Psychiatry regards the subconscious as the superficial aspect of the unconscious (which is probably incorrect), and certainly the subconscious functions apart from self as known, or self as the knower, or one's sense of self in personal identity and as a personality.
- i. Disorders of the conscious mind relate to the subconscious.
 - (1) The clouding of the conscious mind occurs when the individual is only partially aware of what is really going on. He is therefore divorced, in part or in toto, from reality. Certain mental diseases produce confusion, disorientation, and hazy awareness. These same things can also be produced in the believer through negative volition toward the mystery doctrine of the Church Age and subsequent cosmic involvement.

- (2) Normal clouding of the consciousness occurs when the individual is between sleep and waking, called the hypnagogic state.
- (3) A total loss of consciousness can occur through trauma, shock, or shutting off the blood supply to some part of the brain, as in a stroke. So the subconsciousness must be considered in light of the disorders of the consciousness.
- (4) Apparently in its function, the subconscious becomes a storage area for shock from sin, failure, adversity, frustration, or disappointment. When the conscious mind cannot or does not handle certain things, they apparently slip into the subconscious mind.
- (5) These shocks can be recalled in dreams. Dream activity is a part of subconscious function. Psychoanalysts give dreams a very high degree of importance, contending that they interpret to the conscious mind the strivings and desires of the unconscious.
- (6) Dr. Wallace Emerson, a Christian psychologist, noted six classifications of dreams that might do this.
 - (a) The dream of premonition is forebodings of some event to come, usually of an unhappy nature. Two Biblical dreams come under this category: the dream of the chief baker (Prince of the Cupbearers) in Gen 40:16-19, and the dream of Nebuchadnezzar in Dan 4:4-18. Nebuchadnezzar had a premonition of a palace revolution, and that for awhile he would be eating grass in the field.
 - (b) Prophetic dreams. This category also includes two Biblical dreams: Pharaoh's dream of Gen 41:1-8, and Nebuchadnezzar's dream of empires in Dan 2:1-10. Daniel's interpretation is given in Dan 2:27-45.
 - (c) Prodromatic dreams are related to disease or different body conditions. This is a dream which persists about some part of the body not yet resulting in pain, but due to some inflammatory or disease condition, it might have prognostic significance. This is a strange phenomenon related to the subconscious.
 - (d) Kinesthetic dreams are dreams of flying, soaring, or falling through space; perhaps a reflection of subconscious disappointment with one's circumstances.
 - (e) In paralytic dreams, the individual feels as though he cannot move his hands or feet; he cannot speak or cry for help. This is usually associated with some form of horror or unpleasant situation, a reflection of subconscious shock.

(f) In collective dreams, two or more people have the same dream.

(7) However, it is not the objective of this study to provide a dissertation on dreams, but simply to note the fact that dreams, which are products of thinking, lacking the awareness and direction supplied by the conscious mind, involve various processes and represent such products of repression as unacknowledged motives and desires.

(8) Frequently, dreams are symbolic expressions of inner tension.

(9) Every time you knock doctrine down from number one priority in your life, you will have problem solving devices in your life that cannot be dealt with directly until awareness exists. To bring these problem solving devices out of the subconscious requires going back to doctrine.

j. With the completion of the canon of Scripture, God no longer revealed Himself or His policy through dreams, visions, or direct conversation. So the use of that part of the right lobe of the soul for that purpose is definitely shut down.

D. Negative Functions of the Heart or Right Lobe.

1. The heart can reject Bible teaching, Prov 5:12-14. The heart negative to Bible doctrine refuses to concentrate. When you don't like what you hear, then you're unteachable and a candidate for reversionism. "How I have hated instruction of doctrine, and my heart has spurned reproof, and I have not listened to the voice of my teacher nor inclined my ear to the instructor. I almost came to ruin in the middle of the assembly of the congregation." You're negative toward doctrine; so you become unteachable.
2. The heart is the source of discord and troublemaking, which leads to strife and conspiracy, Prov 6:14, 18. The one who by distortion or perversity in his heart devises evil continually, he is the one who is the spreader of strife. A heart that devises wicked conspiracy, feet run rapidly to evil.
3. The woman uses heart thinking to entice the male for personal gain without love.
 - a. The heart of the prostitute is subtle. Prov 7:10 And behold a woman comes to meet him dressed magnificently like a prostitute and very cunning of heart.
 - b. Eccl 7:26 I have discovered more bitter than death the woman whose heart is snares and nets, and in her hands she has chains. However, the person who is pleasing God [doctrine in the right lobe] will escape from her. But the sinning one [arrogant male] will be captured by her. Bob wishes that he has found these passages on Valentine's Day.
 - c. A woman can often do a lot of thinking, but it's not objective, doctrinal, professional or academic thinking; it is thinking used to bring attention to herself in whatever way she wants attention. This is thinking in terms of "snares and nets", and in her hands she has chains. She will

be very flattering and conniving, and once she catches you by your arrogance, your arrogance will chain you to her.

- d. One thing that will destroy wisdom, I.Q., and ability to look at life from the divine viewpoint is the dumb arrogant male succumbing to the flattery of a woman, using him for her own advancement or pleasure.
4. The heart suffers disappointment from broken promises, Prov 13:12. The heart is the source of frustrations. Frustration is a thought. "Hope deferred makes the heart sick, but desire fulfilled is a tree of life."
5. The heart is the environment for mental attitude sins.
 - a. 2Samuel 6:16 *Now when it came to pass that the ark of the Lord came into the city of David, then Michal, the daughter of Saul, looked out the window and she saw David dancing before the Lord; consequently she despised him in her heart.* You hate and love in your right lobe. Both love and hate are a system and function of thinking. Bob went to dancing school in Beverly Hills around age 10. This woman may have loved David, but she hated him here. A woman cannot stand for a man she loves to be having a great time and she is not. David was not drunk, but he was exuberant.
 - b. Prov 14:10 The heart knows its own bitterness. Bitterness is one of the greatest of all sins of arrogance. It infiltrates the right lobe and neutralizes whatever doctrine is there. And a stranger does not share its joy. It is rude to show these things when you are having a party.
 - c. Arrogance is found in Prov 21:4, "Haughty eyes and an arrogant heart, the lamp of the wicked is sin." In other words, once you have arrogance in your right lobe, whatever its manifestation, this becomes your lamp for life and it sets aside all doctrine.
 - d. In Obadiah 3, arrogance deceives you and causes you to make a fool of yourself. "The arrogance of your heart has deceived you."
 - e. Worry is found in Eccl 2:23.
 - f. Deceitfulness is found in Jer 17:9. "The heart is more deceitful than anything else and becomes a source of desperate wickedness."
6. The frantic search for happiness is related to the heart in Eccl 1:13.
7. Revolution and insubordination are described as being a part of the thinking of the heart. 2Samuel 15:6, "So Absalom stole away the hearts of the men of Israel." Jer 5:23, "But this people have a stubborn and a rebellious heart. They have turned aside and departed from Me." Ezek 6:9.
8. Hypocrisy is related to thinking in the heart, for you can think one thing and express another thing overtly. Psalm 55:21 *His speech was smoother than butter, but his heart was at war with me. His words were softer than oil, yet they were drawn swords, ready to stab me.* Bob has known many people like this, who are sweet and kind, and inside, hate you and want you destroyed.
9. Superficial gaiety doesn't indicate the true state of the individual's heart or right lobe. Prov 14:13 *Even in times of laughter, the heart may be in pain,*

and the end of the party may be grief. So many of these illustrations involve a party.

10. Reversionism is described in terms of the heart, Jeremiah 17:5 *So says the Lord, 'Cursed is the man who depends on mankind and makes flesh his strength. His heart has turned away from the Lord [negative volition to Bible doctrine].'* Jeremiah 17:9 *The heart is more deceitful than anything else and becomes a source of desperate wickedness.*
11. So the heart is related to any kind of failure in life. In other words, the real you is what you think. Your life is not what others see overtly, though it may reflect good or bad thoughts, right or wrong priorities.

E. The heart is related to perception and thinking.

1. The heart is related to perception of Bible doctrine. Deut 29:4, *"Yet to this day the Lord has not given you a heart to know."* The heart is the organ of knowledge in the soul.
2. The heart is related to thinking in terms of reversionism in Psalm 10:6, 11, 13. Psalm 10:6, 11, 13 reveals the human viewpoint thinking of the reversionist related to the heart. *"He says in his heart, 'I shall not be moved to all generations, I shall not be in adversity.'* He says in his heart, *'God has forgotten me, He has hidden His face from me. He will never see it. Why has the wicked [believer] spurned God?' He has said in his heart, 'You will not hold me responsible.'"*
3. The thinking of the atheist is related to the heart. Psalm 14:1, *"The fool has thought in his heart, 'There is no God.'"*
4. The heart is related to rationalizing mental attitudes. The rationalizing maladjustment to the justice of God is found in Isa 47:10, *"And you felt secure in your evil, and you said to yourself, 'No one sees me.' Your evil wisdom and your human viewpoint knowledge has deluded you, for you have thought in your heart, 'I am, and there is no one as good as I am.'"*
5. False teachers communicate false doctrine from the deceit of their heart, Jer 14:14.
6. The heart is the place where people think they are superior to others. Luke 9:46-47, *"Now a controversy entered among them as to which of the disciples was the greatest. But Jesus, knowing the thinking in their hearts..."*
7. The heart is used for meditation on Bible doctrine. Lk 2:19 *But Mary treasured up all these things and pondered them in her heart.*

F. The thinking of the heart is related to both positive and negative attitudes.

1. Love and the capacity for love is in the right lobe, Deut 6:5, 11:13; Josh 22:5.
2. On the other hand, sorrow also emanates from the right lobe, Lev 26:16; Neh 2:2.
3. Happiness is related to doctrine in the right lobe, Psalm 19:8, 28:7.
4. Pressure is also related to the right lobe, Psalm 34:18.
5. The dynamics of wisdom are related to the right lobe, Job 9:4.
6. Cowardice is related to the right lobe, Josh 14:8; 1 Sam 17:32.

7. Discouragement is related to the right lobe, Num 32:7,9. 8. So we see the importance of Bible doctrine. For Bible doctrine will eliminate sorrow, pressure, cowardice, and discouragement. On the other hand, it will handle happiness and the dynamics of wisdom in a magnificent way.

G. The heart is the location of true happiness.

1. "Gladness of heart," Jud 18:20; 1 Sam 1:13, 2:1, 10:9, 16:7, 17:32; 1 Kg 8:66; 2 Chron 7:10; Est 5:9.
2. "A merry heart," 1 Sam 25:36; 2 Sam 13:28, 6:16; Prov 15:13,15, 17:22; 1 Chron 15:29; 2 Chron 6:7. (Many more for both; see concordance.)
3. The heart is related to capacity for life. All capacity for life is related to Bible doctrine residing in the heart's frame of reference, memory center, vocabulary and categorical storage, norms and standards and launching pad. The heart is related to both positive and negative aspects of capacity for life.

H. The heart is an area of disaster.

1. The breakdown of proper thinking is the greatest disaster in life.
2. Reversionism in the heart results in national disaster according to Deuteronomy 28:47-48 **Because you [a priest nation or a client nation] did not serve the Lord your God with joy and a glad heart for the abundance of all things [which comes from maximum doctrine in the soul]; therefore, you will serve your enemies whom the Lord will send against you, in hunger, in thirst, in nakedness, He will put an iron yoke on your neck until He has destroyed you.** The cycles of discipline are related to reversionism in the right lobe. Since the Jews refused to serve God, they will serve their enemies.
3. Revenge as the motivation of the heart is disastrous to the individual who has it, Prov 24:1-2; Ezek 25:15-17. Revenge and retaliation is a malfunction of the heart.
4. The heart is related to psychosis or mental illness in Isaiah 13:7-8. Cowardice results from maladjustment to the justice of God. Isaiah 13:7-8 **All hands will fall limp. Every man's heart will melt [no thought]. They will be terrified.** Fear is when you stop thinking under pressure. It is not your nervous system being active. Courage is being able to think under pressure. Under awareness of the pressure and danger, you are aware of it and your body reacts. That is not fear; that is total awareness. Fear is when you stop thinking under pressure.
5. Mental attitude sins relate the heart to the function of the old sin nature, as in Psalm 66:18, 101:5; Prov 6:18; Mt 12:35; Lk 6:45, and many other passages.
 - a. Mental attitude sins, while originating from your own volition, by their very nature operate from the heart or thinking of the soul. Thinking type sins are a combination of the old sin nature and the heart, the link being the permissiveness of volition.

b. Mental attitude sins originate from lack of doctrine and result in malfunction of the spiritual life. Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." Volition + mental attitude sins relate the sin nature to the heart. Psalm 101:5 **Whoever secretly slanders his neighbor, I will destroy him. No one who has a manifestation of pride and an arrogant heart will I endure.** Volition brings iniquity from the old sin nature into the heart and arrogance is formed.

c. In Matt 12:34-35 **Jesus called these people with wrong thinking "a brood of vipers, a nest of snakes. How can you, being evil, speak what is good. For the mouth speaks out what fills the heart. The good man out of his good treasure [= words] brings forth what is good. On the other hand, the evil man out of his evil treasure brings forth what is evil.** The heart is key to everything.

d. The Pharisees were critical of those who did not wash before meals. They emphasized the overt and superficial to the exclusion of the important things of life, Mt 15:17-20. Don't mix cleanliness with spirituality. Doctrine in the right lobe is your security and your comfort and your confidence.

6. Emotional revolt of the soul and mental attitude sins are related to the heart in Lk 6:45, 24:25.

7. Since maladjustment to the justice of God comes from negative volition to Bible doctrine, it is described as hardness of heart, Lam 3:65.

I. The heart is related to momentum in the spiritual life.

1. The heart is related to grace function in Prov 24:17.

2. The heart is related to grace orientation in Ex 23:9.

3. The heart is related to +H in 1 Sam 2:1.

4. The heart is the basis for stability in crisis, Psalm 112:7-8.

5. The heart is the source of motivation in the temporal life, Ex 35:25-26,35, 36:8; and in the spiritual life, 2 Cor 9:7.

J. The heart is used as an anthropopathism.

1. An anthropopathism ascribes to God characteristics He does not have. 1 Sam 2:35, "But I will raise up for Myself a faithful priest who will do according to what is in My heart." Of course, God does not have a right lobe, so that is an anthropopathism.

2. Ps 78:72, "So He [Jesus Christ] shepherded them according to the integrity of His heart and guided them with skillful hands." This verse contains both an anthropopathism, "integrity of His heart," and an anthropomorphism, "skillful hands."

3. Jer 23:20, "The anger of the Lord will not turn back until He has performed and carried out the purpose of His heart." Cf. Jer 30:24.

4. So the heart is used as an anthropopathism for God's thinking and God's planning.

- K. The heart is related to adjustment to the justice of God at salvation. Rom 10:9-10. Believing is in the heart. Only the means (believing) saves a person, not the result (confessing Jesus Christ as Lord).
- L. The heart is the location of true happiness. 2Chron. 7:10 Esther 5:9
- M. The heart is related to the justice of God. Romans 10:9–10 If you acknowledge that Jesus is Lord [the result of salvation], you have believed in the heart. With the heart, man believes, resulting in righteousness.
- N. The heart is related to motivation in life.
- O. The heart is also used as an anthropathism. 1Samuel 2:25 Jeremiah 23:20

PPG 48 8/9/84; Eph 1:18; Eph 342, 736, 863ff, 1246; Isr 152 12/26/91

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Romans 2:5 **But because of your hardness and unrepentant heart, you are treasuring up to yourself wrath in the day of wrath and revelation of the righteous judgement of God,...**

Sounds like Bob is going back to complete this doctrine.

1977 Romans

Lesson #45

45 02/28/1977 Romans 2:5b Doctrine of the heart (pts. 5–12); draft dodgers

Barron's magazine and the problems with their railroads, shortages, and gathering men together to confess their wrongdoing, so that there is someone to blame. It is all the more reason to take seriously Peking's winks and nods to the United States.

Fred Young in Houston, about the blanket pardon of the draft dodgers. He talks about FDR's sellout at Potsdam. "I've heard all of the rhetoric of why we shouldn't go there; we still did. The pardon is a slap in the face for sunny boy." "It was all for nothing, boys, you did not ever need to do this. Any future need, and no one needs to go." He considers the pardon of the draft dodgers a personal insult. Plain old common sense Americanism.

Africans think that they can abuse our missionaries. You do not hear any more, "You touch one American and we will wipe you off the map."

Rather than place the previous doctrine (Doctrine of the Heart) in two places, I will simply pick up with point 5 and leave it where it is. Basic review. Doctrine is continued above; but fewer sections match up.

This doctrine of the heart was completed in this lesson. I missed a few of the points.

1977 Romans

Lesson #46

Romans 2:5 **But because of your hardness and unrepentant heart, you are treasuring up to yourself wrath in the day of wrath and revelation of the righteous judgement of God,...**

“treasurest up” – present active indicative from the verb thêsaurizô (θησαυρίζω) [pronounced *thay-sow-RIHD-zo*] which means to collect and store wealth, to save up, to reserve, to accumulate into hords. Here it means to store up and accumulate. The present tense is a retroactive progressive present denoting something begun in the past and continuing into the present time. This began at the time that they became maladjusted to the justice of God at the point of salvation, and the hardness of heart and resultant scar tissue accumulated in unbeliever reversionism. The active voice: the self-righteous Gentile unbeliever produces the action of the verb. The indicative mood is declarative, it views the action of the verb from the standpoint of reality.

“for yourself” – a reflexive pronoun in the dative masculine singular, it is the indirect object from seautou (σεαυτοῦ, ἡς) [pronounced *seh-ow-TOO*]; “wrath” – the accusative singular direct object from orgê (ὀργή) [pronounced *ohr-GAY*], wrath or anger. This is an anthropopathism for divine judgment against reversionism. The absence of the definite article calls attention to the high quality of this judgment. The one who is judging is perfect; the condemnation is perfect.

“against the day of wrath” – the preposition en (ἐν) [pronounced *en*] plus the locative of hêmera (ἡμέρα) [pronounced *hay-MEH-raw*], “on the day,” plus the descriptive genitive of orgê (ὀργή) [pronounced *ohr-GAY*]: “on the day of wrath.” The day of wrath is the last judgment, the great white throne which is the final judgment from the justice of God to those maladjusted at the point of salvation.

“and revelation” – the ascensive kai with the appositional genitive of a noun which also means disclosure, apokalupsis (ἀποκάλυψις) [pronounced *ap-ok-AL-oop-sis*], referring to the disclosure, the shock, the trauma that comes to the unbeliever when he stands before the Lord Jesus Christ at the great white throne and endures the shock of seeing his own self-righteousness totally set aside. He discovers that the divine attitude toward his accumulation of righteousness to his own attitude are as far apart as any two attitudes could be. So even the disclosure of ...

“the righteous judgment of God” – descriptive genitive of dikaiokrisia [krisis (κρίσις) [pronounced *KREE-sihs*] = judgment’ dikaios (δίκαιος) [pronounced *DIH-kai-oss*] = righteous or just], translated “just judgment.” The absence of the definite article emphasizes the qualitative aspect of this noun. There is also an ablative of source from Theos (θεός) [pronounced *theh-OSS*], meaning “from God.” The definite article with the noun indicates that God is well known to the readers.

1. It is impossible for the judicial verdict from the justice of God to be unfair. The judicial verdict here is eternity in the lake of fire without recourse—alive, conscious, in pain forever and ever. This judicial verdict is not unfair.
2. Unfairness is incompatible with perfect divine essence.
3. Since the self-righteous type prefers to stand on the accumulation of his human good deeds, these deeds will be used to indict him at the last judgment.
4. No sins can be mentioned at the last judgment since Christ has already been judged for those sins at the time of the cross.
5. Only human good will be the basis for divine judgment of the unbeliever—Revelation 20:12-15.[4]
6. Human good was not judged at the cross.
7. The self-righteous unbeliever stores up human good, hoarding it for his defense at the last judgment. But no matter how much human good he has by way of accumulation or hoarding it is never enough.

Romans 2:5 **Because of your hardness and unrepentant heart, you store up and accumulate for yourself wrath against the day of wrath, even disclosure of just judgment from the God.**

The unrepentant heart means that the unbeliever continues to hoard human good as a part of their self-righteousness.

The most difficult people in the world to get along with and to work with are self righteous people. They are rarely aware of it. They have no clue as to what pains they are to be around. When you have that good of an opinion of yourself, it is rarely kept a secret.

Doctrine of the Last Judgment

- A. Definition.
 1. The Last Judgment is the alternative to salvation. In effect, it is facing God's judgment in eternity because you would not face God's judgment in time.
 2. The Last Judgment is the expression of the integrity of God toward those who reject Christ as Savior.
 3. It is the culminating judgment of human history in which every unbeliever of the human race is judged and sentenced to the lake of fire. They will stand before Jesus Christ who is the supreme court judge of heaven, Jn 5:22.
 4. This is also called the second death or the Great White Throne Judgment, Revelation 20:12.
 5. The people who are there are maladjusted to the justice of God.
- B. There are two basic categories in the human race based on God's justice.
 1. The believer has accepted and adjusted to divine justice in time, John 3:18, 36; Acts 4:12. There is only one way to be saved, and that is through Christ. This divides the human race into two distinct groups.

2. The unbeliever must face divine judgment in eternity, since he was negative to divine justice in time. The unbeliever's indictment is based upon his rejection of Jesus Christ. The trial will examine his human good.
 3. Attitude toward Christ determines classification in the human race. Idiots, morons, babies, and those who never reach the age of accountability are automatically saved by the justice of God.
- C. In the Last Judgment, only the unbeliever is under the indictment of rejection of Christ as Savior, Jn 3:18, 16:9; Revelation 20:15. The Book of Life is the roster of believers only. The unbeliever is not found in the Book of Life because he has not been given eternal life for faith in Christ. He has committed the "willful sin" or "unpardonable sin" of unbelief in the person and work of the Lord Jesus Christ, Hebrews 10:26.
- D. No believer is involved in the Last Judgment, Rom 8:1. **There is, therefore, no judgment to those who are in Christ Jesus.**
- E. The unbeliever has two appointments with God.
1. Hebrews 9:27-28, physical death.
 2. The second death or the Last Judgment. This is spiritual death or separation from God forever. Heb 9:27 **For just as it is destined for man to die once, but after that the act of judgment.**
- F. The second appointment of judgment is preceded by the second resurrection, John 5:24-29; Dan 12:2.
1. All unbelievers are resurrected at the end of the Millennium in order that they may be judged by Christ and cast into the lake of fire. They are resurrected from the fire of Hades to go into the eternal lake of fire. So the Last Judgment follows the second resurrection.
 2. Daniel 12:3 **And many of those who sleep in the dust of the ground will awake to eternal life [first resurrection for believers only], but others to disgrace and eternal rejection.**
- G. The Basis of Indictment of the Unbeliever.
1. No sin is mentioned as the basis of judgment, but rather the unbeliever's human good and his righteousness based on his good works, which God rejects as not good enough to match the perfect righteousness of God required for eternal life with God.
 2. At the Last Judgment, two books are opened.
 - a. The Book of Life lists the names of believers only. Therefore, this book is closed because all the names of unbelievers have been blotted out, and so it is not an issue at the Last Judgment.
 - b. The Book of Works lists the name of every person who has rejected Christ as Savior. All his works are listed there. They are all added up, and they total relative righteousness. God is perfect righteousness and cannot have fellowship with anything less. This is the basis of judgment.
 3. So the unbeliever is judged on the basis of his works, not his sins, Romans 2:5-6; Revelation 20:12-13.

4. Jesus Christ was judged for the sins of believers and unbelievers; this is the doctrine of unlimited atonement, taught in 2 Cor 5:14,15,19; 1 Tim 2:6, 4:10; Tit 2:11; Heb 2:9; 2Peter 2:1; 1 Jn 2:2
 5. The unbeliever is judged because he has rejected Jesus Christ as Savior. John 3:18 **He who believes in Him is not judged, but he who does not believe is judged already because he has not believed in the name of the uniquely born Son of God.**
 6. John 16:9 says that the convicting ministry of the Holy Spirit does not address your personal sins, but only the one sin which could not be judged on the cross. "Concerning sin, because they do not believe in Me."
 7. The sea giving up the dead are those who died in the great flood; they will be resurrected for judgment.
- H. The Eternal Status of the Unbeliever.
1. The unbeliever faces **"the second death,"** Rev 20:14, also called **"dying in your sins,"** Jn 8:21,24.
 2. The unbeliever will live forever in the lake of fire, Rev 20:14-15; Matt 25:41.
 3. The unbeliever does not have his name in the Book of Life, Rev 20:15; only in the Book of Works, Rev 20:12-13.
 - a. Man's works are not adequate to live with God forever. Only the righteousness of God is adequate. The righteousness of God is imputed to all believers at the moment of faith in Jesus Christ.
 - b. Rom 2:22, "Even the righteousness of God through faith in Jesus Christ for all those who believe."
 - c. The cross separates the entire human race into believers and unbelievers.
 4. To live with God forever, you must be as good as God is (have perfect righteousness), and live as long as God does (have eternal life). The unbeliever has neither. Therefore, he lives forever with human life in his soul in the lake of fire in a resurrection body designed especially to suffer maximum pain.
 5. God gives the unbeliever an indestructible body and soul to suffer with forever, Rev 14:11.
- Revelation 674; 8/18/76; 3/1/77; 10/20/77; 11/28/77; Ephesians 778 3/3/88

Within this doctrine, point 1, Bob reviews love1 and love2. Justice is the only thing that man sees in his relationship with God.

The Lake of Fire warms up our thinking on this subject.

Romans 2:6 **...who "will give to each according to his works,"...**

Verse 6 – "Who" is the relative pronoun referring to the presiding judge of the supreme court of heaven, the Lord Jesus Christ, who will judge the unbeliever at the last judgment,

John 5:22 cf. Revelation 20:12. This verse is a quotation from Psalm 62:12; Proverbs 24:12.

“will render” – future active indicative from the verb *apodidōmi* (ἀποδίδωμι) [pronounced *ap-od-EED-o-mee*]. It means to pay back, to return, to recompense, hence to repay in the form of reward or punishment in this passage. The verb connotes divine judgment on the unbeliever at the great white throne. The future tense is a predictive future denoting something which will occur at a future time. The active voice: Jesus Christ is the subject producing the action of the verb—judging the unbeliever. The indicative mood is declarative for historical reality of the last judgment.

“to every man” – dative singular indirect object as well as dative of advantage from the adjective *hekastos* (ἕκαστος) [pronounced *HEHK-as-toss*], used here as a substantive and it means “to each one.” It is used to indicate a specific category: unbeliever type. This is dative of disadvantage, it is a great disadvantage to be an unbeliever. The adjective used as the substantive refers in this context to a specific type of unbeliever—self-righteous types who accumulate from motivation of arrogance a tremendous number of good deeds and are very confident of their self-righteousness.

“according to his deeds” – the preposition *kata* plus the accusative plural of *ergon* (ἔργον) [pronounced *EHR-gon*] meaning works or deeds, plus the possessive genitive singular from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] referring to each individual. All of his deeds are remembered by God. All of them are recorded in the book of good deeds, all of them are mentioned at the last judgment, examined thoroughly, and they will still add up to minus righteousness. Therefore righteousness tells justice what to do—condemn to the lake of fire forever all of the accumulated human good.

Romans 2:6 [Jesus Christ] who will render judgment to each one according to his works.

Note that sins are not mentioned in any of the passages, including this one, regarding the last judgment. All sins (for believers and unbelievers) were judged at the cross—doctrine of unlimited atonement. Jesus did not die for only the elect; He died for all.

One of the worst aspects of Calvinism is the idea the Jesus died only for the elect. This is described by TULIP. Limited atonement is anti-Biblical; it is anti-grace. Most theologians come down either as Calvinists or Arminians; but we are not. We are Biblical. Unfortunately, Calvin was much smarter than most of his disciples. He wrote a lot of excellent exegesis. This system should not be called Calvinism; it should be called TULIP-ism.

The sin nature with its area of weakness and its area of strength. Both part produce evil. The area of weakness produces sin; and the area of strength produces human good. Just as all sin has been judged, all human good will be judged.

The doctrine of human good did not match up very well to the doctrine given here. I tried to fill in some of the additional/different material. The order will not be the same. This doctrine was covered again in Lessons [#191](#) and [#192](#).

Human Good

1. Human good is a reference to anything produced by man apart from grace provision.
2. The tree of the knowledge of good and evil; Adam and the woman did not need to know about good and evil in order to understand God. As a believer, we do not need to perform human good and evil.
3. Human good is dead to the plan of God. It is works - Hebrews 6:1. In order to advance spiritually, you must change your mind about human good and evil
4. The production of human good allows for boasting on the part of the doer. Human good + arrogance = boasting. Ephesians 2:8–9 Romans 4:2
5. Human good will not save mankind - Titus 3:5; Ephesians 2:8,9.
6. Human good is not acceptable to God ever - Isaiah 64:6; Romans 8:8.
7. There is Satanic human good and morality based human good. There is the good of the observation of the laws of divine establishment. This is necessary for the advancement of the human race. Romans 13:1–7 this is morality as related to establishment, and this is necessary for a nation to advance. Bearing the sword in vain, means that capital punishment is used on those who have violated the laws of the land.
8. The believer and unbeliever both have their human good judged.
9. Human good is condemned by God - 1Corinthians 3:11-16; Ecclesiastes 12:14.
10. Human good is the basis of judgement:
 - a. In the unbeliever at the last judgement (Great White Throne) - Revelation 20:11-15.
 - b. In the believer at the Judgement Seat of Christ - 1 Corinthians 3:11-16; 2 Corinthians 5:10; Romans 14:10.
11. Human good is a product of the old sin nature (carnal) - Isaiah 64:6a.
12. Human good was rejected at the cross (human works are never accepted for redemption) and accumulated human good - will be burned at the Judgement Seat of Christ - 1 Corinthians 3:11-16.
 - a. Divine good: Gold, silver and precious stones. In fellowship rewarded.
 - b. Human good: Wood, hay, and stubble - carnality: burned.
13. Psalm 18:2 - David says human good is not included in the plan of God. God is so great that He does not rely on our human good or anything we can do.
14. Grace depends on who and what God is and there is no room for human good in His plan.
15. Human good is not categorized as sin, although it is just as unacceptable to God. Human good is different from sin in that human good does not involve a moral issue. Giving money, for example, to a local church would not be classed as sin, but

if the person were unsaved it would be human good. If it were a believer out of fellowship it would be human good.

16. Human good is actually religion - a person either working his way into heaven (an impossibility) or a believer thinking human good is acceptable.
17. Human good is not confessed as sin. It is taken care of by staying in fellowship. When in fellowship divine good is produced.
18. Human good is actually a Satanic concept: One of the greatest exhibits of the cunning nature of Satan is the promotion of his doctrine through the social gospel, concepts of world peace, internationalism, economic ventures, "do-gooder", doing good in the name of good, and religious endeavours - 2 Thessalonians 2:9; 1 Timothy 4:1ff. Satan would love to abolish war - and get the credit for it.
19. A distinction must be made between human good and morality. Morality does not save, however morality is a by-product of Christianity. Morality is for the orderly function of the human race under the four divine institutions (volition, marriage, family, nationalism).
20. Thus morality is designed by God for the continuance of the human race in the Angelic Conflict - and protects human freedom as a basis for response to evangelism. Whereas morality is not condemned in this capacity - human good is always condemned.
21. Morality minus spirituality causes legalism, religionism, self-righteousness and hypocrisy in the believer.
22. The answer to human good is divine good. Divine good is produced in the believer in three ways: (Through Bible doctrine)
 - a. The filling of the Spirit - Galatians 5:22-23.
 - b. From the exhale of Bible doctrine from the human spirit - Ephesians 4:23ff; Luke 2:40-52.
 - c. From the erection of the edification complex of the soul - John 1:14.
23. One of the great themes of the Bible is good versus good. Human good versus divine good. Satan produces human good, God produces divine good.

1977 Romans

Lesson #47

47 03/02/1977 Romans 2:7a; Acts 17:22–31 Mechanics of, cf. principle of, salvation; abstract Gospel of Paul to Athens

Bob reviews human love versus divine love. God's love is internal rather than external. He loves His righteousness, which is perfect righteousness. He cannot tolerate anything less than perfect righteousness. We must deal with God's righteousness. His righteousness cannot tolerate human sinfulness or our personal righteousness.

God's righteousness acts as the watchdog for the rest of His integrity.

God's sovereignty, omnipotence and love cannot save us. The only thing that we have a relationship with is divine justice.

Good and evil describes the plan of Satan. Adam and the woman had no need to understand good and evil while under perfect environment. They were incapable of doing either. Therefore, they did not need to eat from the tree of good and evil.

The alternative to judgment, is the adjustment to the justice of God.

Bob wants us to hear the KJV, simply so that we can disdain it. The authorized version—we did not authorize, King James did.

Bob uses the KJV because we use it; and this is so people can follow him. It is the most problematic translation that Bob knows, so that he can have more fun correcting it.

Romans 2:7 **...to those who indeed with endurance in good work are seeking glory and honor and immortality, eternal life;...**

Verse 7 – the alternative to judgment. “To them” – tois (τοῖς) [pronounced *toiç*] men. Tois (τοῖς) [pronounced *toiç*] is a dative plural indirect object from the definite article used as a demonstrative pronoun to emphasize those who adjust to the justice of God at salvation through faith in Jesus Christ, but to emphasize them through principle, not mechanics. The dative of indirect object indicates the one in whose interest salvation is provided, i.e. the entire world. So this is tantamount, then, to a dative of advantage since it is to the advantage of every person in the human race to have their sins judged by the justice of God at the cross, and also to be positive at the point of God-consciousness and again at gospel hearing. From the standpoint of principle, then (not mechanics), we have adjustment to the justice of God in this passage. Such persons have previously been positive at the point of God-consciousness and therefore this opportunity has been afforded. The second word, mén (μέν) [pronounced *men*], is the affirmative particle which introduces a concessive clause to be followed by another concessive clause. This is the correlative use of this particle (mén (μέν) [pronounced *men*]) in contrast to its use in an anacoluthon where a contrast can be supplied from the context, and therefore it can be omitted as obvious. We translate tois (τοῖς) [pronounced *toiç*] men, “To those on the one hand.” “Those” simply refers to those who made the positive adjustment to the justice of God instantly at salvation.

The convicting ministry of the Holy Spirit is making the gospel understandable to the unbeliever; which is also known as common grace.

From this point on there is a change in the word order in the Greek. The words have been juggled in the KJV. The change in the word order is due to the fact that the dative plural definite article goes with the participle, and therefore we have an articular participle, the word “seek.” It is the articular present active participle from the verb zêteô (ζητέω) [pronounced *zay-THE-oh*]. Zêteô (ζητέω) [pronounced *zay-TEH-oh*] means to seek, to look for, to search for, as in Acts 17:27, and therefore the word is used for positive volition at God-consciousness. Actually, when you discover there is a God through the function of the soul (primarily the right lobe of the soul) then, if you are positive at God-consciousness,

there is a seeking for God, a thinking about God, a looking into the sky and wondering about God, etc. It is positive volition at God-consciousness.

The verb *zêteô* (ζητέω) [pronounced *zay-TEH-oh*] connotes what one desires somehow to bring into relationship with himself—you think about God, you want to know about God, you want to have a relationship with God. The word also means to obtain without knowing where something could be found. God-consciousness, then, is the subject of Paul's message to the Athenians on Mars Hill (Areopagas). Paul's message was given to those who had reached God-consciousness, but they needed gospel hearing.

There were people who gathered there at Mars Hill, and we know from v. 34 that many responded positively.

Acts 17:22–27 So Paul, standing in the midst of the Areopagus, said: “Men of Athens, I perceive that in every way you are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription: ‘To the unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is He served by human hands, as though He needed anything, since He Himself gives to all mankind life and breath and everything. And He made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward Him and find Him. Yet He is actually not far from each one of us,... (text from the ESV; capitalized)

Bob goes back to v. 22. Areopagas is the hill of Mars, the god of war. Paul had to stand up on a higher piece of ground, since there was a large crowd there.

Aristotle was being executed for being anti-religious; he appeared to be antagonistic toward the gods of the Greeks. So this was a great remark by Paul, “I perceive that you are very religious in all respects.”

Athens was filled with many temples and idols. Many of these were great works of art. Greatest artwork in the world. Paul came across an altar. Someone putting up the idols and altars, “In case I missed you, I put up the unknown god altar for you.”

Paul did not complete the inscription, as they all knew it. “You’re right; there is an unknown god, and now I am going to enlighten you about Him.”

The Creator of all the earth does not dwell in temples. This was a revolutionary and courageous statement. He gives to all, life and breath. This is a reference to the breath of God or to the spark of life.

Adam was created; and the woman was taken from the man, so that she is the glory of man.

Boundaries means that the world needs to be broken up into national entities.

Acts 17:27 – “That they should seek the God.” The purpose of establishment (verse 26) is to give people the opportunity of seeking God. Here we have the present active infinitive of *zêteô* (ζητέω) [pronounced *zay-TEH-oh*]. The present tense is an iterative present describing what recurs at successive intervals, namely positive volition at the point of God-consciousness. The active voice: the unbeliever of the human race at God-consciousness produces the action of the verb. Positive volition is expressed in terms of seeking. The infinitive is the infinitive of conceived result, assumed as a consequence of positive volition at God-consciousness.

“if perhaps they might grope for him, and find him” – seek and find is the issue. Seek = +V at God-consciousness; find = +V at gospel hearing. The word for “find” is the aorist active optative of *heuriskô* (εὕρισκω) [pronounced *hyoo-RIHS-koh*] which means to discover or to recognize. The aorist tense is a constative aorist, it gathers into one entirety the function of common grace, the ministry of God the Holy Spirit in perception of the gospel. The active voice: positive volition at God-consciousness produces the action of the verb—gospel hearing. The optative mood is a mood of strong contingency, strong possibility. It contains no definite anticipation of realization but merely presents the action as conceivable, which it is, therefore some are positive and some are not. It should read, therefore, “That they should seek the God, if perhaps they might grope for him, and find him, though he is not far from each one of us.”

Acts 17:28–31 ...for “‘In him we live and move and have our being’; as even some of your own poets have said, “‘For we are indeed his offspring.’ Being then God’s offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead.” (ESV; capitalized)

There are two Greek poets and they both said the same thing. One likely copied it from the other. The crowd must be impressed by this.

“If we are the offspring of God, we should not think of His essence as being gold or silver or stone.”

Bob discusses abstract art. He went to the Seattle something, and saw a painting that was all black with a pink spot being placed there a little off-center. Sold for \$20,000 and is worth \$100,000 today. People are crazy.

Ancient art shows a great deal of thought. The sculptures are not always to scale, but they show great perspective. Reuben’s flesh tones show great thought. Bob doubts that anyone came close to his development of flesh tones.

Acts 17:30 – “Therefore having overlooked the times of ignorance [between God-consciousness and gospel hearing]”—there is a period after a person becomes God-conscious where they are ignorant of God—“the God is now communicating to men that all everywhere should change their mind.” Paul didn’t say “believe,” he said change their mind or repent, and the reason he said repent is because he was dealing with intellectual people at the point of God-consciousness and he knew that they had to change their minds about the concepts of God. Their concepts of God were taken from their art forms, their statuary; so they had to change. Later on they did believe.

“all everywhere should repent” – present active infinitive of *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] [meta = to change; *noéō* (νοέω) [pronounced *noh-EH-oh*] = to think]. The present tense is an aoristic present for punctiliar action in present time. He is challenging them now while he is standing on Mars Hill and looking at this great crowd. It takes just a second to be saved. The active voice: the human being at God-consciousness and gospel hearing produces the action of the verb. The infinitive is intended result, when the result is indicated as fulfilling a deliberate aim or purpose. It is a blending of purpose and result. Paul uses the aoristic present, as he is looking at this to take place presently; and it is instantaneous.

Acts 17:31 – “Because he has set a day in which he will judge the inhabitants of the world in *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] through a noble man [Jesus Christ] whom he [God the Father] has appointed; having offered faith to all when he raised him from the dead.” Paul mentioned something that was totally foreign to their thinking. Everything he has said up to *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] they understand, and they can understand faith; but what they could never understand was a literal, physical, bodily resurrection. In Greek thought there was no such thing. The true issue is the justice of God; and the Greeks understood this issue. This word was used back in the 5th century B.C.

If Paul used this approach today, it is possible that no one would be saved. But his approach was ideal for the Greeks in Athens. Someone today could say, “God has a valentine for you, and that is eternal life.”

If Bob was speaking to Descartes, he would show him that rationalism is a dead end. At times, the gospel is presented in a very simplistic way; and sometimes, in a complex way, depending upon the audience.

In any case, you give them information, not emotion; and you allow the Holy Spirit to do the work. If Rice stadium was filled up today and Paul gave this message to them, they would not understand a word that he is saying. Bob is not knocking a simple approach to the gospel. If a simple-minded person has the gift of evangelism, then he simply needs to stay within his own abilities. Some evangelists, if they get into theology, they make a mess of things.

Bob has learned a lot of things, and he wants to go back to various books, like the gospels and Acts and cinch them up.

48 03/03/1977 Romans 2:7b Seeking God after positive volition at God consciousness; "glory" cf. "glorify"

A review of love1 and love2. The basis of our relationship to God is His justice. We are not connected to God by His love. For our love, we need a reason and an object. God is love without having those things.

People who have honor and justice and integrity, they can be depended upon. A lovey dovey type cannot be depended upon, because one day there are here and the next day they are somewhere else.

If our salvation depended upon God's love, we would be in and out of salvation over and over.

Justice is free to condemn or bless.

Romans 2:7 ...to those who indeed with endurance in good work are seeking glory and honor and immortality, eternal life;...

Romans 2:7 – “To those on the one hand who search for.” This is a customary present tense of zêteô (ζητέω) [pronounced *zay-TEH-oh*], it denotes what habitually occurs with those who are positive at the point of God-consciousness. If you are positive at the point of God-consciousness you are going to be searching until you find. The active voice: homo sapien who is positive at God-consciousness produces the action of the verb. This is a telic participle denoting the purpose of those who are positive at God-consciousness.

“eternal life” – accusative singular direct object zôên aiônion, and it is literally “life age-abiding,” but it is a Greek idiom for eternal life.

At this point we have to insert an entire phrase because after tois (τοῖς) [pronounced *toiç*] men, which is the beginning of this sentence, there is the phrase kaç' hupomên ergou agathou. This is mistranslated “by patient continuance in well doing” in the AV. It actually begins with the prepositional phrase kata plus the accusative of hupomonê (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] which means patience, endurance, fortitude, perseverance, patient expectation. But it also means expectation, and that is the way it is translated here. Kata plus the accusative can also be translated “on the basis of.” So literally, “on the basis of expectation.” Next is a descriptive genitive singular from the adjective agathos (ἀγαθός) [pronounced *ag-ath-OSS*] which means good of intrinsic value. Then the noun which goes with the descriptive genitive is ergon (ἔργον) [pronounced *EHR-gon*] in the singular.

Gold is valuable wherever it is found. When Jews were taken by the Germans, first thing, their teeth were examined and if they had any gold, they were pulled out. When our

soldiers were fighting the Japs (on Okinawa?), they would smash the mouth of a dead Jap and put his teeth into a tote bag. The gold has value, no matter where it is found.

The person on positive volition accepts the good work of Jesus Christ and the person with negative volition accepts his own good works of personal righteousness as being good enough to impress God.

Romans 2:7 **To those on the one hand who** [when you take an articular participle and translate it into a relative clause the definite article acts also as a relative pronoun] **on the basis of expectation** [on the way from God-consciousness to gospel hearing they are expecting something] **of a good work are seeking eternal life.**

Why have “on the one hand”? Because coming up is another group who are negative. What is “a good work”? It is descriptive genitive singular in contrast to the good works that are going to be judged at the last judgment. At the last judgment the unbeliever is going to be judged for his works. But here is a work [singular] in contrast to works [plural]. The good work: the sins of the world were poured out upon Jesus Christ on the cross and judged. That is “a good work,” that is intrinsic value. What Christ did on the cross is of intrinsic value because the justice of God judged our sins when Christ was bearing them.

God Consciousness and Gospel Hearing

1. In this phase of the angelic conflict human volition is tested at two points: God-consciousness and gospel hearing.
2. At God-consciousness man becomes aware of the existence and the power of God through the function of his own mentality and human perspicacity.
3. At gospel hearing man understands epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel through the convicting work of the Holy Spirit.
4. According to Romans 1:20,21 man has the ability to reach God-consciousness through his own mentality.
5. There are two exceptions: morons and those who die before reaching accountability. The exceptions are always automatically saved. 2Samuel 12:23.
6. When a member of the human race arrives at God-consciousness he is accountable to the justice of God.
7. The age of accountability varies with culture, language, historical circumstance, environment, and civilization or lack of it.
8. If any member of the human race, regardless of geographical isolation or linguistic barrier, desires relationship with God after reaching God-consciousness then God will provide necessary gospel information by which that person can make instant adjustment to the justice of God through faith in Jesus Christ—Jeremiah 23:13; John 7:17; Acts 17:27.
9. So the expectation of a good work is the anticipation of gospel information or communication of the work of Christ on the cross by which a further decision is made—faith in Christ.

The rest of this verse deals with the results of positive volition. There are three: 1) Relationship with God—“glory,” the accusative singular of doxa (δόξα) [pronounced *DOHX-ah*].

Adverbial Accusative of Measure

1. “Glory”: This is an adverbial accusative of measure.
2. The adverbial accusative qualifies the verb in a direct way.
3. In the Greek the adverbial accusative of measure qualifies the verb indirectly. The direct object qualifies the verb directly.
4. Sometimes the accusative is used to indicate a point of time similar to the locative, but with a sense of duration or extension. We need a point of time because we are talking about gospel hearing, and before that God-consciousness.
5. When the accusative is used to indicate a point of time it is a part of the continuous period implied in the context. Hence, the accusative of the extent of time is also involved with the adverbial accusative of measure.
6. “Glory” [doxa (δόξα) [pronounced *DOHX-ah*]], which is now established as an adverbial accusative of measure plus the accusative of the extent of time, refers to the essence of God, the sum total of divine attributes.
7. Positive volition at gospel hearing results in an eternal relationship with the essence of God.
8. Therefore, adjustment to the justice of God at salvation results in eternal relationship with God, the essence or glory of God.
9. One of the attributes of God’s essence is justice, to which the believer must adjust after salvation through the rebound technique and the daily function of GAP.
10. Maturity adjustment to the justice of God means glorifying God or sharing blessing from the glory of God, but we receive at the moment of salvation glory, i.e. a relationship with God. But glorifying God is the difference between salvation adjustment to the justice of God and maturity adjustment to the justice of God.

Romans 2:7 **To those on the one hand who** [when you take an articular participle and translate it into a relative clause the definite article acts also as a relative pronoun] **on the basis of expectation** [on the way from God-consciousness to gospel hearing they are expecting something] **of a good work are seeking eternal life, there is glory...**

2) Something of value—“honor” or “value,” timê (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*]. It is in the accusative of measure or extent of time. In the 9th century BC timê (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*] meant wealth; Homer refers to it as material wealth (he had wealth, things). But over the period of 400 years, down to Classical Greek, timê (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*] detached itself from possession and became an abstract noun with the concept of honor. There is something much more valuable than possessions and that is to have honor, integrity. The word connotes both honor and price and therefore comes to mean something of value. Salvation is not only glory but it is something of value, something which is precious beyond description.

The previous night, Bob was talking about Socrates and not Aristotle. The wife of Socrates is known as being the greatest nag in history (Zantippe).

3) Guarantee of ultimate sanctification—adverbial accusative of measure or the accusative of the extent of time from *aphtharsía* (ἀφθαρσία) [pronounced *af-thar-SEE-ah*] which means “incorruptibility” or “immortality,” a technical word for the future resurrection body of the believer, minus the old sin nature, minus human good; the same concept as 1Corinthians 15:53-56.

Romans 2:7 **To those on the one hand who on the basis of expectation of a good work are seeking eternal life, there is glory, honor [something of value], immortality [resurrection body].**

What the Verse Is Teaching

1. This verse describes salvation adjustment to the justice of God in terms of attractiveness to the self-righteous type, the things that appeal to the self-righteous—glory and honor.
2. Instant adjustment through faith in Christ is the only alternative to the last judgment.
3. The last judgment, however, is only for those who are maladjusted to the justice of God at salvation.
4. Therefore salvation is the only way to avoid the last judgment.

This is a person who expects to have glory, honor, eternal life and immortality based upon his own righteousness. Paul is dealing with self righteous people and he is anxious for them to change their minds about their own self-righteousness. But God’s perfect righteousness excludes any righteousness which we want to offer up to God.

God shares with us His righteousness, which is perfect righteousness. Every blessing that God has to give us is based upon His righteousness and we cannot gain that from our own righteousness. When we have something which is perfect, why do we want something else?

Once we have been saved, our own righteousness is still equally repulsive to God. How on earth, when you have the best, would you settle for something which is far, far worse (your own righteousness)?

1977 Romans

Lesson #49

49 03/04/1977 Romans 2:8–9a Certainty of judgment of self-righteous unbeliever; anger; integrity

Lawrence of Arabia for Saturday Night at the Movies.

Romans 2:8 **...but to those of self-interest and disobeying the truth, but being persuaded about unrighteousness, wrath and anger;...**

Verse 8 – the certainty of judgment of self-righteous unbelievers. “But unto them” – τοῖς [pronounced *toiç*] de. This includes the dative plural indirect object from the definite article used as a demonstrative pronoun to emphasize those unbelievers who are maladjusted to the justice of God through negative volition at the point of gospel hearing. This is also, then, a dative of disadvantage. It is to the disadvantage of any member of the human race to be negative toward the gospel. There is also the correlative particle de used to complete the second concessive clause and to show a contrast between them. The particle de is used also as an adversative conjunction setting up a contrast between those who are positive at gospel hearing and God-consciousness and those who are not. “But to those on the other hand” is the way this is translated. Men...de... is *on the one hand; on the other hand*.

“that are contentious” – the preposition ek (ἐκ) [pronounced *ehk*] plus the adjective in the ablative singular, eritheía (ἐριθεία) [pronounced *er-ith-Ī-ah*]. Eritheía (ἐριθεία) [pronounced *er-ith-Ī-ah*] is derived from the verb erithuô meaning *to work as a day labourer*. It also connotes *a self-seeking pursuit of political office by unfair means*. And there is another meaning: *to have the mental attitude of a prostitute trying to entice a customer*. It all adds up to *the attitude of self-seeking, an arrogant attitude preying on the weaknesses of someone else*. It is used for those who are active in their own interest through arrogance, seeking their own gain and advantage. Finally, this word came to mean an aristocratic scorn for those who make an honest living, and therefore an arrogant, distorted mental attitude. We could translate this, “from arrogant scorn.” It could also be translated, “from selfish ambition.”

The preposition ek (ἐκ) [pronounced *ehk*] plus the ablative denotes origin, cause, or reason. The adjective is actually an adjective for inordinate ambition. Translation: “For those on the other hand who for inordinate ambition.” Self-righteous reversionism is motivated and stimulated by inordinate ambition.

“and” is not quite correct here. This is the adjunctive use of kai and should be translated “also”; “do not obey” – the present active indicative of apeithéō (ἀπειθέω) [pronounced *ap-i-THEH-oh*] means to disbelieve or disobey. This is a perfective present tense, it denotes the continuation of existing results but emphasizes the present status quo of those existing results. It refers to a fact which has come to be in the past but is emphasized as a present reality. The fact which has come to be in the past is negative volition at God-consciousness, but later on negative volition at gospel hearing. Those involved in this verse—“on the other hand”—are those who have epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel and have said no. The active voice: the unbeliever reversionist produces the action of the verb at the point of gospel hearing. This is a declarative indicative mood which views the verbal action from the viewpoint of its reality.

“the truth” – the dative singular indirect object from alêtheia (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*], which means truth in many forms; here it is referring to the truth which is in epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. This is also a dative of reference—“they also disobeyed with reference to the truth,” or “they refused to believe/obey the truth.”

“but” – the adversative conjunction *de*, emphasizing the contrast between negative volition toward the gospel and positive volition toward evil. Once you go negative toward *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel that opens up : *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*], and now it is as positive toward evil as it was negative toward the gospel.

“obeyed” – dative plural present middle participle of *peithô* (πείθω) [pronounced *PIE-thoh*]. The retroactive progressive present denotes what has begun in the past and continues into the present time. In other words, they disobey the gospel but they continue to obey something, and when you are negative toward the absolute truth you are positive toward the Satanic policy, false doctrine, simply called evil. The middle voice is an indirect middle emphasizing the agent, the reversionistic unbeliever, producing the action of the verb rather than participating in the action.

“but obey unrighteousness” – dative of disadvantage from *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*], a legal term which is the antithesis of *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. For example in Romans 3:5 *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] is an antonym to *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]; in Romans 9:14 *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] is *legal injustice or partiality in judgment*. As seen from this passage *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] is the antithesis of *alêtheia* (ἀλήθεια, ας, ή) [pronounced *ahl-Ā-thi-ah*]. So we know that there are two ways in which *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] is used in Romans. It is used as an antonym to the truth of the gospel, it is what people believe and accept as a result of rejecting the gospel. This is why people change in their thinking after they have a thorough cognizance of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. They have accepted a new system of doctrine as their frame of reference, and the system of doctrine is evil—Satanic policy. So *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] merely summarizes a new system instead of an integrity system. *Adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] is maladjustment to the justice of God; *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is adjustment to the justice of God.

“indignation and wrath” – the predicate nominative *orgê* (ὀργή) [pronounced *ohr-GAY*], a post-Homeric noun. It is used in the Attic Greek to connote thrusting and upsurging in nature, for the impulsive state of human disposition. It was used of the sea which is quiet one moment and very stormy the next moment. In the Attic Greek is used by Esculus and Sophocles *orgê* (ὀργή) [pronounced *ohr-GAY*] was used as a tragic flaw. And this tragic flaw was not blind anger but described as “demonic excess of will in the nature of the tragic person.” It finally came to mean a reaction in the soul, anger as a striking manifestation of a powerful inner reaction. So the noun *orgê* (ὀργή) [pronounced *ohr-GAY*] is in contrast to *thumos* (θυμός) [pronounced *thoo-MOSS*] because *orgê* (ὀργή) [pronounced *ohr-GAY*] is essentially an intentional type thing, intentionally oriented to its content. In other words, it is a reaction that leads to revenge, to any kind of impulsive retaliation, the punishment of someone else, acting as judge, jury and executioner; acting from passion; being irritated by them.

But the next word used here, “indignation”—thumos (θυμός) [pronounced *thoo-MOSS*] , has a slightly different connotation. So orgê (ὀργή) [pronounced *ohr-GAY*] means not only to become very angry in a reaction but to act as a judge and jury, not from the facts but from the passion of one’s anger. It denotes irritation toward someone and from that irritation negative judgment. In other words, you are judging someone on the basis of being irritated with them rather than the facts of the case.

When ascribed to God as an anthropathism it refers to divine judgment on the unbeliever, especially the reversionistic kind. So this comes to mean the concept of God’s anger protecting from evil. God is righteously indignant, He judges from His justice, and He executes. The second word, thumos (θυμός) [pronounced *thoo-MOSS*], derives from the verb thuô (θύω) [pronounced *THOO-oh*] which is translated “indignation.” thuô (θύω) [pronounced *THOO-oh*] means to boil up, to cause to go up in smoke. Hence, thumos (θυμός) [pronounced *thoo-MOSS*] is an anthropathism referring to the eternal judgment of the unbeliever. So one of these words has to do with God’s judgment in time and one with eternity.

Romans 2:8 **But to those on the other hand who from inordinate ambition, also disobey the gospel [truth], but continue obeying injustice [wickedness or evil resulting from salvation maladjustment to the justice of God], anger [judgment in time] and wrath [judgment in eternity].**

Disobedience to the Gospel

1. Here, then, is negative volition at the point of gospel hearing with motivation included. The motivation is self-seeking, eritheía (ἐριθεία) [pronounced *er-ith-Ī-ah*], the self-seeking promotion of the self-righteous unbeliever.
2. The self-righteous type has inordinate ambition which demands the use of his own arrogance related to his self-righteousness or legalistic modus vivendi.
3. Therefore, he continues in obedience to maladjustment to the justice of God which becomes a system of injustice in his life, a system of injustice, wickedness, evil, etc.
4. Disobedience to the gospel, negative volition at salvation, means obedience to evil and the perpetuation of that maladjustment.
5. Such continuance of perpetuation of unbeliever reversionism causes the justice of God to adjust to the status quo of the maladjusted, and that means orgê (ὀργή) [pronounced *ohr-GAY*].
6. The justice of God is expressed, then, in two anthropathisms: orgê (ὀργή) [pronounced *ohr-GAY*] = judgment from the justice of God in time on both a personal and national basis; thumos (θυμός) [pronounced *thoo-MOSS*] = judgment from the justice of God for eternity, the lake of fire. Either the unbeliever will adjust to the justice of God or the justice of God will adjust to him.

Romans 2:1–8 corrected translation read. This is the first paragraph of chapter 2. “Cheer up, things are going to get worse.”

In the next paragraph, verses 9-16, we see the judgment function toward this evil. We are talking about a self-righteous evil, the worst kind of evil, a person who is evil but thinks he is good.

In verses 9 & 10 we see the alternatives from the justice of God.

Alternatives to the Justice of God

1. This context is describing unbeliever reversionism or maladjustment to the justice of God at salvation.
2. The previous paragraph, verses 7 & 8, described the eternal alternatives.
3. Adjustment to the justice of God at salvation by faith in Christ produces blessing. Salvation blessing comes in at least 36 categories—blessing from divine justice. Justice is why these blessings are so solid and why we will always have them.
4. Maladjustment to the justice of God at salvation by rejecting Christ produces the cursing of divine judgment—the great white throne.
5. From the eternal alternative of the previous paragraph we move now to temporal alternatives.
6. First, the temporal pay-off to the unbeliever or maladjustment in time. Then, the temporal pay-off to the believer or the adjusted person in time.
7. Both Jew and Gentile are included in each category. Therefore neither race nor culture is the issue in the justice of God.
8. The issue, therefore, is the justice of God.

The Japanese base their marriages on integrity; so that preserving a marriage is a matter of personal honor and integrity. They would fully understand the justice of God.

Love is an automatic thing when integrity is involved. The opposite is not true.

David did not worry about the loss of his blessings because he was related to God's integrity. We need this perfect security in days to come. "In days to come, disaster after disaster is going to hit this country. How far it goes that's up to the justice of God. Jesus Christ controls history."

The justice of God can only curse or bless. Think of all those who love for love's sake. There is no stability in love.

If Bob heard God out of heaven say, "I love you," he would get worried. I would start searching the Scriptures.

When God forgives us in rebound, it says, *God is just*, not *God is love*.

Romans 2:9 ...tribulation and distress upon every soul of man working evil, both of Jewish first, and also of Greek;...

Verse 9 – a temporal cursing. “Tribulation and anguish” – we have a predicate nominative from *thlipsis* (θλίψις) [pronounced *THLIP-siss*], it means pressure, distress brought about by outward circumstances, affliction, oppression, hence suffering. It is used here for personal suffering in contrast to historical disaster. Since the verb is not stated but implied by the predicate nominative we translate “There is pressure [personal suffering].” We can add *there is* because the Greek begins the sentence with a predicate nominative, which demands the existence of the verb *to be*, which is not found here. Since it is not found here, we may add it.

The second predicate nominative, “and anguish,” *stenochōria* (στενοχωρία) [pronounced *sten-okh-oh-REE-ah*], means distress, trouble. It is used here for historical or national disaster. It is derived from the Attic Greek adjective *stenós* (στενός) [pronounced *stehn-OSS*] which means “narrow, too tight, too tight a squeeze.” So there is pressure (personal suffering) and distress (historical disaster).

The justice of God uses both historical environment and personal periphery for the administration of punitive action to the unbeliever reversionist. He has rejected *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel so he has both personal and national disaster in his own periphery.

1977 Romans

Lesson #50

50 03/06/1977 Romans 2:9 Energy crisis; love 1 & 2; Missions; culture

The United States has come to a saturation of human arrogance. Never has there been so many people arrogant about nothing. Crusades of evil, the welfare state, the failure to understand the principle of human freedom, which is far more important than security. The American people will be taught a terrible lesson based upon their own arrogance. This manifest in our social problems and in our foreign policy, where we try to tell other governments what kind of government they must have.

The Soviet Union has long regretted not taking Alaska when we were a younger and weaker country. Their army only needed food and wheat; and we gave them food and wheat. We have done one of the most evil things on behalf of an evil country. We are going to find that we have a food shortage in our own country.

Edith Efron who writes for the TV Guide and she portrays the national arrogance. The media today is a great source of propaganda. Network coverage of the energy crisis is sadly out of date. They were unable to figure out the reasons or behind the times when it comes to the lower production of energy.

Freezing to death in the dark; and she gives several reasons for this. Government paralyzed coal production. It now takes 12 years to build a nuclear plant. This catastrophe has been building for years. This was news to our media; and they should have known this long ago. They could have at least covered the views of those who do understand the problems.

The media is ignoring good, well-researched conservative information.

Opponents say nuclear energy will blow up the world and give us cancer. Government, US, state and local, strangled energy production. Since when has common sense arisen so majestically, and, of all places, the TV Guide.

We piously tell other countries that a majority race must rule.

All of our freedom has come through military victory.

When we think of rightly dividing the Word of Truth, we think of dispensations; but another division needed is between love¹ and love². God's attribute of love as over-against His anthropopathism. Anthropopathism takes some human characteristic, including sinful acts, and ascribing them to God so that we might better understand God's policies for the human race.

The justice of God pronounces a penalty upon sins, and on the cross, every sin that has been committed was poured out on the cross. Our self-righteousness and our human good are both a part of the evil cosmic system.

The police officer is one of the most important things in our country today; and there may come a day where we do not have the police to depend upon.

The arrogance of the liberal is seen in many court cases. Businesses have been put out of business with the claim that they are destroying the environment.

Arrogance in government means that all of these modifications are placed upon our automobile engines.

A review of the translation.

V. 9 a discussion of what sort of justice can these people expect?

The justice of God can only curse or bless. Blessing is given totally apart from human good, human works and self-righteousness.

Romans 2:9 ...tribulation and distress upon every soul of man working evil, both of Jewish first, and also of Greek;...

Bob reviews some words from v. 9a. There are certain principles involved with the destruction of a client nation or the preservation of same. A client nation must be sending out missionaries.

When we send out missionaries, they should be training locals in order to evangelize the people and to teach the people. The whole realm of doctrine means, *to live and let live*.

So many missionaries have their fingers in too many pies where they go. It is not our job to make any people look or act like Americans.

Our government is trying to break up the oil companies today. They have bullies the car companies today. We could have automobiles today which could work beautifully. When all the regulations things are added, it destroys the engine. We are clearly an arrogant nation. Everyone has their own brand of holiness; and everyone is trying to get others to follow their taboos.

The pettiness against George Washington was striking. Petty people are always trying to make others to live “better.” We are petty and self righteous.

“upon every soul” – the preposition ἐπί (ἐπί) [pronounced *eh-PEE*] plus the accusative of psuchê (ψυχή) [pronounced *psoo-KHAY*]. There is a problem here because the preposition ἐπί (ἐπί) [pronounced *eh-PEE*] does not always mean the same thing. **Επί (ἐπί) [pronounced *eh-PEE*] plus the genitive always emphasizes contact; ἐπί (ἐπί) [pronounced *eh-PEE*] plus the locative emphasizes position; but ἐπί (ἐπί) [pronounced *eh-PEE*] plus the accusative emphasizes motion or direction.** In this case ἐπί (ἐπί) [pronounced *eh-PEE*] plus πᾶς (πᾶς) [pronounced *pahs*] plus psuchê (ψυχή) [pronounced *psoo-KHAY*] is “for every soul.”

“of man” is the possessive genitive from anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“of mankind.” This refers to the human soul and it indicates self-consciousness, emotion, volition, and all of the essence of the soul. When there are the wrong things in the soul it means disaster and pressure from the justice of God. The wrong type of thinking in the soul comes from arrogance. The human soul is the issue, then, in adjustment or maladjustment to the justice of God and all reversionism is found in the soul. Lack of the gospel for the unbeliever and lack of doctrine for the believer is the source of the problem. So always attitude toward doctrine determines adjustment and maladjustment to the justice of God.

“that doeth evil” – the articular present middle participle of the verb κατεργάζομαι (katergázomai) [pronounced *kat-er-GAHD-zom-ahee*] which means to achieve, to accomplish, to bring about, to create, to produce. The verb connotes something on the inside working to the outside. Evil always exists in the soul. The present tense is retroactive progressive present, it denotes what was begun in the past and continues into the present time. Here is unbeliever reversionism producing evil, but remember believer reversionism produces the same thing. This is the middle voice of a deponent verb in which the form is middle but the meaning is active. Here the unbeliever reversionist produces the action of the verb. The participle is circumstantial for the unbeliever reversionist producing the evil. With this is the accusative singular direct object from the adjective kakós (κακός) [pronounced *kak-OSS*], the word for “evil.” It has the definite article with it because it is assumed that all believers understand evil as a policy, and the use of the definite article is to deal with something abstract and to make it contrary in the sense that you already understand evil; therefore no additional explanation is evil. The Greek just put a definite article in to demonstrate that principle. The definite article is used with abstract nouns to

indicate that this is an abstract concept you have or must master before you can understand the general concepts. In other words, the definite article in the Greek is totally different from its use in English.

Evil is in the soul. And this is how so many believers voted for Carter. Once the Indians cluttered up some land, they would move on. No system of trash.

The beauty of our country is freedom and the marvelous ideas for improving the engine.

“of the Jew first” – racial or cultural things are never issues; evil is the real issue. This is the genitive of reference *loudaios* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*]. It means, *especially, above all*. The Jews are mentioned because this is the fourth and most important of the post-diluvian races. While the Jews are first and foremost in privilege they are not exempt from the principle of adjustment or maladjustment to the justice of God. No race is excluded, therefore race is not an issue. All races are included, even the privileged race of the Jews. The adverb *prōton* (πρῶτον) [pronounced *PRO-ton*] is the adverb of degree and it means “especially” or “above all.” The Jews as custodians of the written revelation, plus being a priest nation, had the additional responsibility in this matter—“especially with reference to the Jew.”

“and also of the Gentile [Greek]” – *Héllēn* (Ἕλλην) [pronounced *HEHL-lane*], the name of the Greeks. This is a reference to the Greek rather than to the Gentile generally because there is a cultural issue here. *Héllēn* (Ἕλλην) [pronounced *HEHL-lane*] means a cultured person, a person who has great systems of culture and language, and the expression of that in thought. So the word is used in the broader sense of all who were under Greek influence and who accepted the Greek culture. So rather than Jew and Gentile we have racial and cultural issues. Cultured people are not excluded from the issue of the justice of God. A great culture does not exempt a nation from national discipline.

No matter how great your culture is, you still must be adjusted to the justice of God.

Romans 2:9 **There is pressure [personal suffering] and distress [historical disaster] for every soul of man who produces the evil, especially with reference to the Jew, but also to the Greek.**

Interpreting Romans 2:9

1. The interpretation of this passage applies to the unbeliever reversionist directly.
2. Unbeliever reversionism or salvation maladjustment to the justice of God produces punitive action from God, both in time and in eternity.
3. This verse deals with cursing from the justice of God against a nation depending upon superiority of race, against a nation depending upon superiority of culture.
4. Evil is the policy of Satan to which the unbeliever becomes vulnerable after rejecting *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel.
5. Both the immoral and self-righteous unbeliever practices evil.
6. Neither morality nor immorality is excluded from the function of evil.

Recovery from sin is instantaneous; recovery from evil takes time and doctrine.

The self righteous type is noted for his human good. The vacuum sucks in evil into your soul. The application of this evil will be human good.

Application of Romans 2:9

1. While the interpretation of this passage is to the unbeliever in reversionism the application of the principle constitutes a warning to all believers.
2. Merely change the object of negative volition and the issue is for the believer. (For the unbeliever it is the cross and the gospel; for the believer it is doctrine)
3. Two issues for the believer in time. Am I filled with the Spirit and am I taking in Bible doctrine or not? Both are an adjustment to the justice of God.
4. These are related to gap and the function of gap.
5. Negative volition to Bible teaching leads a person into evil.
6. Negative volition sucks evil into the soul.
7. The believer can be under demon influence.
8. The believer cannot be demon-possessed, but he can be demon influenced.

Adjustment or Maladjustment

1. What is the issue? It is not the confusion of the cosmic system. A raise in wages starts up an inflationary trend and companies go all over the place outside of the country for cheap labor.
2. The issue is adjustment to the justice of God.
3. Either you adjust to the justice of God or the justice of God will adjust to you.
4. For the believer, the issue is Bible doctrine.

A quarter of all of the food comes from California, the greatest agricultural state of the United States. This state is in the throes of a great drought. When people are maladjusted to the justice of God, the justice of God acts. We have given away our food to terrible nations (Russia, African nations). No one has been victimized in the United States as much as the farmer. As we destroy the farmer, we destroy ourselves.

1977 Romans

Lesson #51

51 03/06/1977 Romans 2:10–11 Paragraph S–G2 blessing; OUK; impartiality of God

Romans 2:10 ...but glory and honor and peace to everyone doing good, both to Jewish first, and to Greek.

Verse 10 – “But glory,” doxa (δόξα) [pronounced *DOHX-ah*] de. The postpositive conjunctive particle de emphasizes a contrast between unbeliever maladjustment to the justice of God and believer adjustment to the justice of God. For the maladjusted there is

temporal cursing but for the adjusted there is temporal blessing described by three nouns. The first, *doxa* (δόξα) [pronounced *DOHX-ah*], is a predicated nominative which means that we go back to the verb inserted at the beginning, “there is.” But this time instead of temporal and eternal pressure, suffering, disaster, we find a contrast. “Glory” is used here to describe the secondary zone of blessing for the believer. When a believer first cracks the maturity barrier he enters the secondary zone which has two categories: super-grace A and super-grace B. So starting at the maturity barrier we have the principle of maximum adjustment to the justice of God.

“honor” – the second predicate nominative singular, *timê* (τιμῆ, ῆς, ῆ) [pronounced *tih-MAY* or *tee-MAY*]. It means honor but it is used here to describe the primary zone of blessing, ultra-super-grace status where God is glorified and pleased, and the believer is honored as the friend of God.

“and peace” – the predicate nominative singular of *eirênê* (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], which means peace but it generally has any connotation of peace that we think of in the present world. But in the Greek language it has the connotation of prosperity. So we translate it, “even prosperity.” In other words, there is prosperity for the primary and secondary stages. In all of these there is special temporal blessing.

“to every man” – this is not correct. This is the dative singular indirect object from the adjective *pás* (πάς) [pronounced *pahs*], and it should be translated “to each one” or “to everyone,” bringing out the singular. The dative of indirect object indicates the believer making the maturity adjustment to the justice of God through maximum doctrine resident in the soul. It is also a dative of advantage to each one involved. It is in contrast to the accusative of *pás* (πάς) [pronounced *pahs*] in the previous phrase where *pás* (πάς) [pronounced *pahs*] is used as an adjective, the object of the preposition *epí* (ἐπί) [pronounced *eh-PEE*], and it becomes, therefore, the basis by which people are judged. But this time *pás* (πάς) [pronounced *pahs*] is used for adjustment to the justice of God, whereas in the previous verse it was maladjustment. “To each one” refers to the believer in the Lord Jesus Christ who has cracked the maturity barrier or made maximum adjustment to the justice of God through the daily function of GAP.

“that worketh good” – the articular present middle participle from the verb *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahēe*] which means to produce, to work, to be active, to accomplish; a dative singular of advantage in the definite article, used here as a relative pronoun, and we translate, then, “who accomplish.” The present tense is a retroactive progressive present denoting something that occurs in the past and continues into the present time. In other words, believers have cracked the maturity barrier and are now in a state of maturity. The middle voice: this is a deponent verb which has a middle form but is active in meaning, and here the active meaning simply says that the positive believer toward doctrine adjusts to the justice of God and therefore receives great blessing from God. The participle is circumstantial in keeping with this concept. There is also an accusative singular of the definite article with the accusative singular direct object from the adjective *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], meaning good of intrinsic value. The adjective is used here as a substantive for what is intrinsically valuable or the

possession of a higher order. So “the good” refers to the attainment of spiritual maturity through the daily function of GAP, maximum adjustment to the justice of God.

“to the Jew first, and also to the Gentile” – in contrast to the genitive of reference in the previous verse where we had Jew and Greek, referring to the maladjusted unbeliever, here we have the dative singular used for Jew and Greek. Believers who have attained maturity adjustment to the justice of God through the daily function of GAP have maximum doctrine in the soul, and the first one is “the Jew.” So we have the dative singular indirect object and dative of advantage from *loudaíos* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*]. Again, notice that the Jew is the privileged race, and in a previous dispensation a priest nation and custodian of the written Word from God.

Plus the adverb *proton* (πρῶτον) [pronounced *PRO-ton*] which this time means “especially,” taking cognizance of their privilege. This is the dative of advantage because it is to the advantage of any Jewish believer to crack the maturity barrier and receive this special blessing.

We also have a dative singular indirect object and dative of advantage from *Héllēn* (Ἕλληνας) [pronounced *HEHL-lane*], referring again to those who came under Greek influence, hence in a broad sense a cultural concept. There is no partiality in the justice of God, both Jew and Gentile believers have the same privileges and blessings in maturity adjustment to the justice of God. This is the dispensation when there is no priest nation of Israel, when a Jew joins with a Gentile when they believe in Jesus Christ and become a member of the royal family of God forever. This is the dispensation when the distinction which existed in the Age of Israel no longer exists, and where Jew and Gentile have equal privilege when they crack the maturity barrier.

Romans 2:10 **But glory and honor, even prosperity, to each one who attains the good** [maturity adjustment to the justice of God], **especially to the Jew, but also to the Gentile.**

We have the cup of David running over. The believer is pursued by grace. Several ways of describing this prosperity.

Our attitude toward God determines whether or not we adjust to the justice of God

Spiritual blessings, we fulfill we love Him because He first loved us. We also share the blessings of God; His Own +H. We are able to interpret history. The idea that the believer should be suffering for most of his life is a morbid understanding of Christianity. We may have wealth which suddenly comes to us; and some of the wealth may come to us through hard work.

In peacetime, everything is done to cut back on the military and to cut back on benefits for veterans. Adding insult to injury is the pardon of those who fled our country. Bob wants a bounty put on the head of those who fled.

There is nothing wrong with the profit made by business. They are courageous people. They kicked around in peacetime for what they do.

It is also interesting how these extra-Biblical organizations think you should use your money, taking some of it in themselves. Believers can be blessed in many ways, advance, prosperity of different types, cultural prosperity (maximum enjoyment of the arts); maximum privacy prosperity.

Our nation will be bless by having a maximum number of believers cracking the maturity barrier. His blessings overflow to others, through any sort of relationship that they might have.

The mature believer can be a spiritual Atlas who carries his nation in time of national disaster. Mature believers are on the right side of history. They ride above the historical disaster, riding it like the crest of a wave. 5th category of blessing is dying grace.

Categories of Blessings for the Supergrace Believer

1. Spiritual blessings. These include sharing the perfect happiness of God and occupation with Christ as maximum category one love (toward God), which is greatly intensified in supergrace and ultra-supergrace. Many blessings accompany the believer's maximum love for the Lord Jesus Christ. The supergrace believer has great capacity for life, love, happiness, and blessing, and total appreciation for grace. He also receives the tremendous ability to face undeserved suffering in life with no complaining. For the supergrace believer, the intensification of spiritual blessings comes when he wears the shroud of maximum, unremitting, undeserved suffering to glorify God in the angelic conflict, and this suffering will not terminate until he departs this life. In the midst of it all, he still has perfect happiness, the "peace which surpasses all comprehension," PHI 4:7. The supergrace believer also has the ability to correctly interpret contemporary history, to evaluate current events in the light of the Word of God. He is free from slavery to the circumstances of life, and he adaptable to changing circumstances. The mature believer shines in time of historical disaster. He has grace orientation, freedom orientation, authority orientation, common sense, and a total sense of security, whether in prosperity or disaster.
2. Temporal blessings. These include material wealth, either received or acquired, as well as physical health. The supergrace believer can have professional prosperity, including a great influence on others, leadership dynamics, success, promotion, and recognition in one's sphere of life. Abraham had the privilege of receiving one of the greatest titles in the Bible, "friend of God." Moses was a successful ruler. Paul was the greatest communicator of all time. Jeremiah was the greatest prophet of all time. In supergrace, the believer will have the ability to assume responsibility and authority without emotional inspiration or false motivation. The supergrace believer can also have great social prosperity and great friends, as well as sexual prosperity with one's right man or right woman. In mental prosperity, the ability to think and concentrate increases. This gives the believer a greater capacity for life and a great deal of interest toward what is happening in everyday life. Every day will be

meaningful. God will also grant cultural prosperity, which is maximum enjoyment of drama, art, literature, music, history, etc. Establishment prosperity includes enjoyment of freedom, privacy, and protection of life and property from criminals and reprisal.

3. Blessings by association. Those around a mature believer are blessed by their association or relationship with that person. There are two categories of blessings here. They are blessed either directly by God or indirectly from the supergrace believer as a result of the overflow of his supergrace blessings. These peripheral areas of blessing by association include loved ones, business life, social life, and the local church. There are also geographical blessings to the supergrace believer's city, state, and nation.
4. Historical blessings. The mature believer carries his generation, 2Ti 1:5. He stabilizes his generation and even future historical generations. The ebb and flow of history does not disturb the tranquility or impact of the mature believer. He is the MAT 5:13-14 believer, "the salt of the earth" and "the light of the world." The supergrace believer is on the winning side of history, whereas the reversionist is caught up in the disasters of history and swept along with them, EPH 4:14, "As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming." The supergrace believer rides the crest of the wave of blessing. He rises above historical disaster.
5. Undeserved suffering. Only in time do we have the opportunity to glorify God under pressure, disaster, and undeserved suffering to prove to Satan and the fallen angels that Bible doctrine can handle any situation. God gives us the ability to handle suffering and turn suffering into blessing, ROM 8:28, Deu 23:5. A mature believer knows when he is under divine discipline or undeserved suffering. The former is unbearable; the latter is bearable. The supergrace believer's ability to handle undeserved suffering glorifies God and becomes evidence against Satan in his appeal trial. Undeserved suffering is also used by God to keep our eyes on Him and our focus on eternity, Revelation 2:10, 2Corinthians 12:9-10. Undeserved suffering also teaches us the value of Bible doctrine, Psalm 119:67-71. We read in Psalm 119:67, "Before I was afflicted I went astray, but now I keep Thy word." Here, the psalmist is living in disastrous conditions and still says, "I keep Your word." God in wisdom deals with us as perfectly as only He can. He allows suffering, heartache, and disaster in our lives to draw us closer to Him.
6. Dying blessings (dying grace). Every believer has a choice in time between staying positive to Bible doctrine and receiving dying grace, or turning negative to doctrine and dying the sin unto death. For the supergrace believer, the curse of death with its pain and fear is removed, Hebrews 2:15. It is the greatest experience in life. The perfect happiness of the supergrace believer in time is exceeded only by his happiness in dying grace, 2Timothy 4:6-8. The mature believer has the best of life, greater blessing in dying, and better than the best for all eternity. As Psalm 116:15 declares, "Precious in the sight of the Lord is the death of His godly ones." He will not need his house, his vehicle, his firearms, or his friends. The Viking funerals and the sending off of the dead Viking put into a ship and launched burning into the sea

(or burning on a funeral pyre). For one, in this cold climate, this is the first time this warrior is warm. This belongs to the mature believer only. Might be a sudden death or a lingering one. Paul was decapitated. Instantaneous.

7. Surpassing grace blessings at the Judgment Seat of Christ. Surpassing grace is the optimum in spiritual achievement. It is the point of maximum blessing and reward, and the ultimate in glorifying Jesus Christ. "Surpassing" connotes something beyond supergrace and beyond time. Surpassing grace is the status of special blessings and rewards in eternity for the believer who has broken the maturity barrier in time.

Taken from:

<https://gbible.org/tree-of-life-post/many-categories-blessings-believer-reaches-supergrace/>
(From Robert R. McLaughlin Bible Ministries) This tracks pretty close to what Bob is teaching.

We have studied self-righteousness and all of its arrogance. Arrogant and self righteous people will never admit that they are wrong about anything. They always find excuses; they never say, "I made an error in judgment." They are always cya-ing throughout their lives. A fascinating sideline. We all know people exactly like this.

Principle

1. Here is the antithesis of unbeliever maladjustment to the justice of God. The believer is adjusted to the justice of God but the unbeliever maladjusted having rejected that portion of doctrine called the gospel. The fully adjusted believer has accepted the whole realm of doctrine into his soul through grace perception.
2. There is a contrast in time between the maladjusted unbeliever and the fully adjusted believer. It is the difference between cursing and blessing whether it is time of historical prosperity or historical disaster.
3. So a principle of doctrine holds: either you adjust to the justice of God or the justice of God will adjust to you.

Romans 2:11 **For there is no partiality with God.**

Verse 11 – the impartiality of divine justice. "For" is the illative use of the postpositive conjunction gar. It expresses a ground or a reason for something. How is it that God can bless the believer, and how is it that God can curse the unbeliever in time as well as eternity?

"there is no" – present active indicative from eimi (εἶμι) [pronounced eye-ME] plus the negative ouk (οὐκ) [pronounced ook], literally "for there is not." The negative ouk (οὐκ) [pronounced ook] is the strongest of the Greek negatives, it denies the reality of an alleged fact. The present tense is a static present, it represents a condition as perpetually existing. The active voice: the justice of God produces the action of the verb. The indicative is declarative representing the verbal idea from the viewpoint of unqualified, dogmatic concepts of fact. This can be translated, "for there is never."

“respect of persons” – predicate nominative from the compound *prosōpolēpsía* (προσωποληψία) [pronounced *pros-o-pol-ape-SEE-ah*] [*prósōpon* (πρόσωπον, ου, τό) [pronounced *PROS-oh-pon*] = face; *lêasia* = from *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] meaning to receive]. It means to receive a face, and that means partiality or respect for persons. But with the negative *ouk* (οὐκ) [pronounced *ook*] it means there is never partiality. Partiality connotes bias, the inclination to favour one party more than another, one face more than another. Divine justice is totally free from partiality.

You look at a face, and your reaction was going to be X; but after seeing the face, your reaction is Y. This is not being objective regarding this person.

“with God” – the preposition *para* plus the locative denoting a person and indicating that something precedes from this person, so we have the locative of *theos* (θεός) [pronounced *theh-OSS*], plus the definite article. *Para* plus the locative denotes presence. In other words, we are in God’s presence and we are judged.

Romans 2:11 **For there is never partiality before the God.**

Partiality is bias or favor of one face over another face. Self righteous people just hate this because they think that they deserve some compensation for how hard they try and how much they do.

The Jews thought that God would never judge them. People in the United States think that God will not judge our country. Infinite holiness can only be impartial.

Impartiality with God

1. Because of past relationship with God the Jew often assumes a partiality with God toward the Jew.
2. Because of past relationship with God the citizens of the US often erroneously assume that God would never judge their country.
3. Infinite holiness acting toward other beings could only be impartial.
4. God is infinite and eternal perfect. Therefore His justice is perfect.
5. Partiality implies imperfection in the function of justice. Divine justice administers whatever penalty divine righteousness demands. Furthermore, divine justice provides whatever blessing divine righteousness approves.
6. God’s perfect righteousness reveals the divine love for His holiness.
7. While love is the motivation for blessing, divine love as an attribute of God must be expressed through righteousness resulting in divine justice being the source of blessing and cursing.
8. Love as an anthropathism expresses God’s motivation in a way that we can understand. Language of accommodation.
9. But we must distinguish between love as a divine attribute and love as an anthropathism.
10. Love belongs to the Being of God.

11. God is love apart from any object and totally apart from any emotion.
12. The love of God never interferes with the function of his justice and righteousness. A person who places integrity above love, that is the closest man can come to being impartial.

God gives us His righteousness at the point of salvation. Let's say, God taps you on the shoulder and asks, "Do you want My perfect righteousness or My love?" You want God's righteousness. That is solid and without partiality.

Some people should never have authority, because their personal likes and dislikes influence their authority. They have no integrity; they are partial.

This is very important in the military. No matter how much you like or dislike a person, integrity must come first. So no man should have his own relatives under his command; a father with his son under his command. When a person is doing their job right, then your personal feelings are not important. This is why an SOB can be in charge and things can run smoothly and efficiency. Authority work with integrity; not with love.

1977 Romans

Lesson #52

52 03/07/1977 Romans 2:11 Principles; love of God; integrity; doctrine of love and partiality

This is not a church where you hustle investments. Just because someone has the same vocabulary as you, does not mean that you can trust them with your money. Do not trust anyone who hustles you for your investment inside this church.

People in Berachah are apparently involved with a chain letter. It is dishonest, stealing, but that is not the worst of it...it is stupid. Bob hears of a chain letter and if he finds it, he will rip you to shreds. You are too dumb to live.

If you want to walk along the sidewalk and get cheated, that is your prerogative; but not in Berachah Church. Sweet people speaking sweet things are not to be trusted. How can people be that dumb if they have had doctrine for 3 weeks? Certainly you have learned enough doctrine to say, "Take your chain letter and..." or "Take your investment and..."

Romans 2:11 **For there is no partiality with God.**

Preacher on the outskirts and many seminary students checked him out. He would read this passage and say, "God is not a respectable Person."

The Impartiality of God, Part II

1. God the Father loves God the Son with a perfect amount of love. Never a time when they did not exist nor a time when this love exists. They have had love as an attribute and it is internal. Each one loves His Own integrity, which is holiness,

composed of righteousness and justice. This is internal and subjective. God's integrity is more important than His integrity.

2. Each Member of the Godhead loves the other, and that love is external and objective. No such thing as the attribute of divine love of God expressed toward us. God's righteousness cannot stand sin or sinners. He cannot stand human good. Self-righteousness is incompatible with God's righteousness. Anthropopathisms are for those who are new and ignorant and babies.
3. Our relationship with God is based upon justification, which is based upon God's perfect justice.
4. The integrity of God is made up of his righteousness and justice. It supercedes His love when judging Christ on the cross.
5. Infinite holiness acting toward other beings can only be impartial. When integrity is right, there is impartiality.
6. We have to go back to Who and What God is. His justice is perfect.
7. Partiality implies imperfection in the function of justice. But God is impartial. Divine justice administers whatever divine righteousness demands.
8. God's perfect righteousness reveals His divine love for holiness.
9. God's love can only be expressed through His justice. Perfection cannot love imperfection. God loves His Own righteousness. He love His holiness. Divine love as an attribute must be expressed through righteousness. Every blessing that we will every have will come from the justice of God.
10. Love as an Anthropopathism explains divine motivation so that man can understand God's grace policy.
11. We must distinguish between love as a divine attribute and love as an Anthropopathism.
12. Like attributes of God, love belongs to the being of God. God's love is eternal. His love does not grow or diminish. Love is never static in a human being.
13. God is love regardless of having any object of love. God does not fall in love, His love does not grow or diminish.
14. Therefore, the love of God never interferes with the righteousness and justice of God.
15. The justice of God is not hampered by love, partiality or predilection.

Bob was watching some different tv and turned to the religious stations. This guy had no idea about God. He held a Bible in his hand and Bob thought that was blasphemous. He was talking about have a relationship with God based upon God's love.

There is no place for being nice in business. They advance by being good, not by being lovely dovey with everyone. You cannot be a leader or handle authority without integrity.

Some of you want to be great loves, but you are nothing and puny. Arrogance will destroy anything in your life in a hurry. You cannot be arrogant and be good at anything.

A woman must respect a man in order to love Him.

MacArthur cannot be understood by liberals.

When man sinned and failed, divine integrity was greater than God's love.

Romans 2:11 **For there is no partiality with God.**

Divine Love and Partiality

1. The love of God as a divine attribute is perfect for all eternity.
2. This means that God does not fall in love; God is not attracted to you or to me. God is not attracted to attractive personalities. God does not maintain His love. It is not the personality, it is the message.
3. The attribute of love in contrast to the anthropopathism of love makes it impossible for any member of the Godhead to compromise His integrity.
4. The divine attribute of love is always linked to divine holiness and never functions apart from divine holiness.
5. Divine integrity = God righteousness + God's justice.
6. Divine love cannot be divorced from divine love.
7. Because of this all divine government is related to His justice.
8. The justice of God provided everything that is necessary for the creation of Adam and Eve. The tree of knowledge of good and evil describes the policy of Satan. Bob is looking for something better than the period of innocence, which is a misnomer (a theological abortion). Bob is looking for a better word to describe it. Man's rulership of the earth?
9. All blessing and all cursing comes from the justice of God. If we are adjusted, then we are blessed; if we are maladjusted, we are cursed. 2Chronicles 19:7 **Now then, let the fear of the LORD be upon you. Be careful what you do, for there is no injustice with the LORD our God, or partiality or taking bribes.** You cannot bribe God with self-righteousness. Romans 2:11 **For there is not partiality for the God.**
10. God the Father used His justice to judge God the Son on the cross. If He did not deal with His Son in partiality, He will not deal with us in partiality. Job 4:17–21 **'Can mortal man be in the right before God? Can a man be pure before his Maker? Even in his servants he puts no trust, and his angels he charges with error; how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth. Between morning and evening they are beaten to pieces; they perish forever without anyone regarding it. Is not their tent-cord plucked up within them, do they not die, and that without wisdom?'**
11. Imputation of anything is the result of the justice of God, not of the love.

The never was a liberal who likes MacArthur because he has poise, and the liberal thinks that is arrogance. Truman and Eisenhower both mistreated their generals.

We will find your nerve and work on it.

Teddy Roosevelt was the last decent president. The issue in politics should be the policies of the president, not whether or not he is born again. Women should not vote; they are always suckers for sweet personalities. Grace and doctrine should precede your face (no reference to love). Anyone can say, "I love you, including the one who says, 'Hey, man I love you,'" (goofy voice). The key to love is the integrity of the person who says, "I love you."

1977 Romans

Lesson #53

53 03/08/1977 Romans 2:12 Greek middle voice; integrity and impartiality of God re self-righteous Jews

Application

1. No matter how great human self-righteousness is, no matter how much accumulation of human good there is, no matter how sweet or how pleasing the individual personality, the justice of God is never influenced by these or any other factor. The justice of God, then, is impartial, without bias, without prejudice, without predilection.
2. The righteous standard for the function of the justice of God is the courtroom scene of the crucifixion of our Lord Jesus Christ. From the divine viewpoint this righteous standard demonstrates the fact that even though the love which existed between the Father and the Son was eternal, this did not hinder the justice of the Father from judging the Son, putting justice before love, so that salvation might be available to all. Therefore impartiality is demonstrated by the cross from the divine side.
 - a. God allows us to understand Him through the anthropopathism of love, because we understand human love.
 - b. When we read, "Jacob I loved and Esau I hated," we have an understanding of this. But both are anthropopathisms.
 - c. Salvation is not attained by by tears.
3. The love between the Father and the Son is indescribable, beyond human understanding and perception. So great, so eternal; but something is stronger, which is the integrity of God.
4. The cross is the place of either adjustment or maladjustment to the justice of God—John 3:16, 18, 36. If you adjust to the justice of God, you have an eternal relationship with Him.
 - a. We are not loveable to God. God sees nothing in us to love.
 - b. Love is one of the most vacillating things in this world.
5. Self-righteousness is a part of spiritual death and it makes no impression on the supreme court of heaven. God is not slightly impressed with those filled with self-righteousness.
6. Anything man can do from his own ability will neither save nor provide any blessing from the justice of God—Ephesians 2:9; Titus 3:5.
7. Only what God does impresses God. God is never impressed with what anyone else can do. This fact alone eliminates partiality from the justice of God.

8. What man can do never impresses God. God is impressed with God's attributes, not with man's.
9. Therefore God is impressed with God's righteousness, justice, and with what His integrity can produce—grace.
10. Grace excludes pleasing personalities, human good, self-righteousness, wimpy love-everybodies.
11. This anticipates verse 12. The principle: You cannot build your righteousness on the principle of snobbery. Snobbery is arrogance plus self-righteousness.
12. Having the Mosaic law made snobs out of the Jews. Illustration: the rich young ruler, Matthew 19:15ff. Snobs emphasize their own righteousness and good deeds.
13. Distorting the law into a system of legalism and self-righteousness led the Jews to substitute snobbery for integrity. The Ark of the Covenant is the integrity of God.
14. You cannot build your righteousness on someone else's unrighteousness; neither can you build your righteousness on snobbery. A snob is a person who loves himself so much that he assumes everyone else shares his view.

Holiness is a meaningless word today; we should translate it as integrity.

God's Judgment and the Law

Romans 2:12 **For as many as have sinned without the Law also will perish without the Law; and as many as have sinned in the Law will be judged by the Law,...**

Verse 12 – the illustration. The self-righteous type represents the Jew under the law. He is just as guilty before the justice of God with the law as the Gentile is without the law.

The Jews who are maladjusted to God; and they lose out before God. Some of them wondered, *what is our advantage in being Jews?* With or without privilege.

“For as many as” – the postpositive conjunctive particle *gar*, used as an explanatory conjunction to illustrate the principle of the previous verse. With it is the nominative masculine plural from the correlative adjective *hosos* (ὅσος) [pronounced *HOS-os*], used to indicate the Gentile type reversionistic unbeliever described in Romans 1:18-32, and again by the noun *Héllēn* (Ἕλλην) [pronounced *HEHL-lane*] in 2:9,10. Two kinds of gentiles described: the immoral ones and the moral ones.

“have sinned” – aorist active indicative from *hamartanō* (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*] which means to miss the mark or to sin. The constative aorist contemplates the action of the verb in its entirety, it takes the sinning of the Gentile type and gathers it into a single whole. The active voice: the Gentile reversionistic unbeliever produces the action of the verb, as noted in the principle and the function of Romans 1:18-32. The indicative mood is declarative for unqualified assertion and simple statement of fact.

“without the law” – this is the shock to the Jew. It is the adverb *anómōs* (ἀνόμως) [pronounced *an-OM-ocē*]. It connotes living in ignorance of the Mosaic law. It can also be translated “having no law.”

“shall also perish” – the adjunctive use of *kai* plus the future middle indicative of *apollumi* (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*], which means to ruin, to be ruined, to destroy, to be destroyed. The future tense is a gnomic future for a statement of fact which may be rightfully expected under conditions of unbeliever reversionism. The middle voice is the indirect middle emphasizing the agent as producing the action of the verb. The agent is the unbeliever reversionist, Gentile type, not having the law. The indicative is declarative representing the verbal idea from the viewpoint of absolute reality, the reality of the integrity of God—the justice of God judging unbeliever type reversionists, both Jew and Gentile, and assigning them to the lake of fire.

The Significance of the Middle Voice for Apollumi

The significance of the middle voice is very important in *apollumi* (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*].

1. The subject, the reversionistic unbeliever, participates in the results of the action.
2. The subject or agent acts with a view toward participating in the outcome.
3. The middle voice relates the action more intimately to the subject than the active voice does.
4. The middle voice is never used without some reference to the subject in the context.
5. The indirect middle signifies that the action is extremely closely related to the verb.

“and” – the continuative use of the conjunction *kai* to complete the conclusion; “as many as” – the nominative plural from the correlative adjective *hosos* (ὅσος) [pronounced *HOS-os*], used to indicate the self-righteous type of unbeliever reversionist, illustrated by the Jew under the Mosaic law. The Jew that is represented here is one who was very strong in the law, was taught the law from childhood in great detail, went through all of the ritual of the law. The principle is building righteousness on someone else’s righteousness and maintaining righteousness from arrogance rather than from establishment integrity. So distortion of the law to a system of legalism causes self-righteous snobbery to be a substitute for character, and self-righteous types are just as much sinners as any other category. This would have been a shock to the self righteous Jew.

“have sinned” – aorist active indicative of *hamartanō* (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*]. The aorist is constative, gathering into one entirety the act of sin or transgression under the Mosaic law. The active voice: it categorically refers to the sins of self-righteous types but it specifically refers to Jewish unbelievers failing to keep the law but using the law as a way of salvation. The indicative mood is declarative representing the reality of sin, even with perfect standards. Despite the distortions, the Mosaic Law is perfect.

“in the law” – *en* (ἐν) [pronounced *eh*] plus the locative of *nomos* (νόμος) [pronounced *NOHM-oss*], “under the law”; “shall be judged” – future passive indicative of *krinō* (κρίνω)

[pronounced *KREE-no*]. The justice of God judges self-righteousness. This is a gnomic future tense for a statement of fact which may be expected under conditions of unbeliever reversionism in Israel with the Mosaic law. The passive voice: the unbeliever reversionist in Israel receives the action of the verb, both judgment in time and eternity. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

“by the law” – dia plus the genitive of nomos (νόμος) [pronounced *NOHM-oss*] should be translated “through law.” We have an anarthrous construction here. The absence of the definite article calls attention to the perfect quality of the law. Just because the law has been distorted into a system of self-righteousness it does not detract from its perfection. The law is perfect. Self righteous types cannot admit to a mistake; but we all sin and we all make mistakes and errors in judgment. We may think that we are people smart, but we are not.

Romans 1:12 **For as many as have sinned without the law also shall perish: and as many as under the law have sinned, through the law will be judged.**

The Jew and the gentile are caught either way, one with the law and one without.

The Mosaic Law, the Jew and the Gentile

1. Regardless of environment the entire human race is both sinful and spiritually dead. Some have the environment of heathenism and some have the environment of the perfect Mosaic law, but all are spiritually dead. The Jew with the Mosaic Law who rejects Jesus Christ has no advantage.
2. Nevertheless with or without the Mosaic law all people have an old sin nature and still sin, and this principle is true after salvation as before—1John 1:8.
3. With the law, then, there is a tendency toward self-righteousness and a maximum accumulation of human good.
4. Not only does the Mosaic law set up a standard to determine sinfulness and define hamartiology but the Mosaic law also reflects the absolute standard of God’s eternal, infinite, perfect righteousness. In other words, the Mosaic law reveals the integrity of God.
5. The sins of the Jewish unbeliever were judged by the justice of God on the cross. Therefore the sins of the Jewish unbeliever will not be mentioned at the last judgment.
6. The law inspires the Jewish unbeliever to accumulate human good and build his case for self-righteousness.
7. But the human good of self-righteousness was rejected at the cross and reserved for judgment at the great white throne.
8. On the other hand, the righteousness of God is immutable, perfect and infinite, and can never change to accommodate any self-righteous types.
9. To adjust to the justice of God at salvation man therefore must discard illusions about self. He must discard self-righteousness in favour of receiving divine righteousness.

10. This can only be accomplished by personal faith in Jesus Christ, which is known as instant adjustment to the justice of God.
11. The accumulation of self-righteousness and human good will only condemn the unbeliever, it will not save him.
12. The more intensified the effort to be saved by keeping the law, the more human good and self-righteousness is accumulated. Therefore the more guilt and the greater condemnation from the justice of God—Romans 4:4.
13. Therefore, the self-righteous unbeliever is just as much under condemnation as the immoral or heathenistic unbeliever without the law.
14. The justice of God is impartial. It condemns the self-righteous type just as quickly as the immoral type without the law.
15. Jew and Gentile unbeliever are equally maladjusted to the justice of God and equally guilty before the judgment throne of God.
16. Morality or human righteousness is never the basis of salvation. To imply this is to malign the character of God. Due to the impartiality of the justice of God the unbeliever, regardless of environment or circumstances, is condemned and judged in time as well as in eternity.

1977 Romans

Lesson #54

54 03/09/1977 Romans 2:13 Intro. NATO weaknesses; Jew + the Law; arrogant America

This is a very short lesson; not sure why. This is a Wednesday night and Bob sounds like he could teach for a few hours.

A reading of the corrected translation so far.

God is not partial to the Jews when it comes to His justice. We have no relationship with the love of God apart from His justice.

Turning around and telling the person behind you that you love them, that is idiocy and blasphemy. You do that in church and Bob will throw you out.

We bring nothing to the equation. Only faith. The justice of God judged our sins on the cross.

Bob thinks that justification is the most misunderstood word in the Bible. Romans 9–11 is even more difficult. You never get away from justice in the book of Romans; and never far away from the Jew.

Bob stands in awe of Paul's genius throughout the book of Romans.

Verses 13-15, the parenthetical amplification. This is a parenthesis, and on the other side of verse 15 in verse 16 we have the rest of verse 12. Even in the KJV, they caught this.

The Law, the Jew and the Gentile (Part II)

1. The principle stated in verses 11 & 12 is quite a shock to self-righteous types, Jew or Gentile, but especially a great shock to the Jew under the law who always considered it was an advantage to have the law. (He is right until he distorts the law) Every concept of life is found in the Law.
 - a. The Jews + the Law is superior to every other group of people.
 - b. The problem is the Jews distort the Law, and this neutralizes that combination.
 - c. It is all how you use the Law.
2. To discover that he is as guilty as the immoral Gentile unbeliever before the justice of God is unpalatable, totally foreign to his thinking. He thinks of the Goy as something inferior, uncouth and uncultured. It is a shock to him to realize that the justice of God regards him with his self-righteousness in the same way.
3. To the Jew under the law the standards of the law are distorted into a check list by which he can keep track of his self-righteousness and count up his human good.
4. Such self-righteousness feeds pride, inflates the ego and gives momentum to arrogance. Inevitably it leads to evil.
5. It is very difficult for the person who has been building up his self-righteousness on the immorality and unrighteousness of the Gentile, and distorting the law by making favourable comparisons to himself, to be told that while by comparison he is better than the immoral man of Romans chapter one and even though he is impressed with his own righteousness, God is not impressed at all.
6. Strict observation of the law neither saves nor justifies before the integrity of God—James 2:10; Roman 3:20, 28; Galatians 3:10-12.

We have become a petty and arrogant people in the United States. We no longer have the ability to laugh at ourselves; and we lack that. We are a self righteous people. How dare we try to blackmail the Rhodesian people? We have no right to tell them or the South Africans how to run their business. We are a socialist welfare state; we are a tyranny of the mob. We have become an evil, religious, self righteous people. We need a big case of humility. Humility is the only way to go.

You become less critical and less gossipy when you develop some humility; and you develop the principles of live and let live.

Many of you are very attractive people and you capitalize on that. Some of you don't think you have committed an mistake since you were saved.

The pattern is very simple. In the parenthesis, verses 13-15, there are two assumptions. These are two delusions which belong to the self righteous Jew. The Jew can teach us and be a blessing to us. V. 14 is the first refutation, which answers the second assumption from v. 13.

In verse 13 which actually belong to the self-righteous Jew. In verse 14 is the first reputation which answers the second assumption of verse 13. Then in verse 15 we have the second reputation answering the first assumption.

Somehow, this is a 33 minute class and Bob did cut it short, but saying there was only 6 minutes remaining. Perhaps this lesson was edited?

1977 Romans

Lesson #55

55 03/10/1977 Romans 2:13–14 Condemnation of self-righteous doers of the Law; doctrine of the Mosaic Law

Bob is asked from time to time about military obligation.

A reading of the passage.

Two assumptions in v. 13. V. 14 refutes the second assumption; v. 15 refutes the first assumption.

What is assumed in v. 13 is incorrect; out of harmony with the Word of God.

Romans 2:13 ...for not the hearers of the Law are righteous with God; but the doers of the Law will be justified.

Verse 13 – “For not the hearers of the law” begins with the postpositive conjunctive particle *gar*, used often to express the cause or reason, but here it becomes the explanatory conjunction and translated “For you see.” Plus the strong negative *ouk* (οὐκ) [pronounced *ook*] which refutes the delusion of the self-righteous man, and the nominative plural subject from *akroatês* (ἀκροατής) [pronounced *ak-ro-at-ACE*], which means those who sit in the congregation and listen to teaching, a student in that sense. It refers here to the Jew being taught the Mosaic law. The inculcation of the Mosaic law and the observation of it does not impress the integrity of God. God is not impressed just because people listen to the teaching, it is the acceptance of that teaching the inculcation of that teaching, the transfer from one lobe to the right lobe, that really counts. In itself it is not meritorious merely to be a student of the law, nor is it meritorious in the second assumption to be a doer of the law.

“are just” – changing the translation into better English: “For you see the hearers [students of the law] are not just.” The verb *eimi* (εἶμι) [pronounced *eye-ME*] is understood, if not found in the context. “Just” is in the predicate nominative, it is an adjective, *dikaios* (δίκαιος) [pronounced *DIH-kai-oss*]. It means adjusted to the justice of God or related to the integrity of God. *Dikaios* (δίκαιος) [pronounced *DIH-kai-oss*] connotes connection with tradition or custom. While it is translated “righteous” it is a Greek word for virtue. In this context it means adjusted to the justice of God, the greatest virtue of all.

Liberalism emphasize love; conservatives emphasize justice.

“before God” is the preposition *para* plus the dative of *theos* (θεός) [pronounced *theh-OSS*]. *Theos* (θεός) [pronounced *theh-OSS*] is always used of a person. The preposition *para* plus the dative indicates the judgment of someone, i.e. God, so we translate “before the God.” There is a definite article to indicate someone with whom the readers are familiar.

“but” – ordinarily this is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*], but it has a different meaning here. It is used ordinarily to set up a contrast or to link contrasting statements, but not here. This is the intensive or emphatic or confirmatory use of *allá* (ἀλλά) [pronounced *ahl-LAH*], therefore it will be translated a little differently. The reason that this use is possible here is because of the negative on the previous clause. The way it should be translated: “in fact, not.”

“the doers of the law” – the nominative plural subject of *poiētês* (ποιητής) [pronounced *poi-ay-TACE*] and is correctly translated “doers.” Plus a descriptive genitive singular of *nomos* (νόμος) [pronounced *NOHM-oss*]—“doers of the law.” The words, “in fact the doers of the law” is the beginning of the second assumption. It is a reference to the hard-core self-righteous types who are not students but are real hustlers, workers. They try to be justified before God by a long system of good deeds which they have developed from the law. This is what is called the functional religious snob. Like the rich young ruler they are proud of their self-righteousness and human good. So great is the arrogance of such a person that he assumes that the justice of God will give him salvation on the basis of doing the law.

“shall be justified” – we have the negative brought over by the confirmatory/emphatic use of *allá* (ἀλλά) [pronounced *ahl-LAH*], plus the future passive indicative of *dikaioō* (δικαιώω) [pronounced *dik-ah-YOH-oh*]: “in fact the doers of the law shall not be justified.” This is a predictive future. The passive voice: the doers of the law will not receive justification, they have no relationship with the integrity of God. The indicative mood is declarative for a dogmatic statement of fact.

Romans 2:13 (For you see the hearers of the law are not just before the God, in fact the doers of the law shall not be justified.

So we have the student and the doers. Both are using the law and distorting the law, and both groups are rejected.

Students and Doers of the Law

1. The hard-core self-righteous types content that being taught the Mosaic law, being a student of the law, does not provide overt manifestation for evaluation of one's righteousness.
2. When produces human good by doing the law he always compares his self-righteous deeds with the sins and failures of others—those who do not have the

3. He establishes a system of comparative righteousness and takes this comparative righteousness and says God must accept it. That is an assumption, and the integrity of God rejects every form of self-righteousness.
4. Complete delusion by doing the law and the resultant self-righteousness, this self-righteousness is used a standard to compare one's self favourably, not only with immoral man, like a Gentile without the law, but with God's righteousness.
5. Rationalized self-justification is erroneously assumed to be adjustment to the justice of God, or acceptable to the integrity of God.
6. In this verse there are two basis for self-justification or self-righteousness—being a student of the law and being a doer of the law. Both groups are doing the same thing, assuming that their approach to the Law is good enough for salvation.
7. In reputation the next two verses, 14 & 15, demonstrate that Gentiles who are neither students of the law nor doers of the law can produce an equivalent righteousness to the Jews since the Jews have developed their self-righteousness by comparing themselves with the Gentiles.
8. If apart from the law the Gentile can produce an equivalent self-righteousness then obviously the self-righteousness of the Jew under the law is neutralized as far as adjustment to the justice of God.
9. So the Gentile production of human good neutralizes the Jewish production of human good because the Gentile produces it apart from the law. So this removes the law as an instrument of justification. To use the law as an instrument of salvation or an instrument of justification converts the law into an instrument of condemnation.^[5]

The Mosaic Law doctrine was not covered in its entirety; but a couple of pages of it were covered and the text was almost the same throughout.

This doctrine was covered again in [Lesson #176](#) and in [Lesson #245](#) (notes placed here).

Doctrine of the Mosaic Law

- A. The Mosaic Law is divided into three parts. In the English translation they are called the Decalogue, the Ordinances, and the Judgments. This division happens by study and exegesis.
 1. Codex one is the Ten Commandments, the Commandments, the Freedom Code, or the Decalogue. This is the Ten Commandments and other commandments.
 - a. This is the freedom code. These commandments form the basis for the heritage of Israel's freedom. The Ten Commandments define freedom in terms of human activity. They are addressed to believers and unbelievers with the exception of worship of God. These laws are related to freedom and to crime. Sinning does not make us a criminal.
 - b. Human freedom is described in terms of the laws of divine establishment. There can be no freedom without morality which can be fulfilled by both believers and unbelievers.

- c. All of the rights of individuals is described in terms of authorities and the transgressions found in here. You will not steal recognizes the right to private property; you will not murder recognizes the right to one's own life.
- d. The Ten Commandments define human freedom in terms of morality, privacy, property, life, and authority in general. The Ten Commandments also define human freedom under two categories: relationship with God and relationship and interaction with people.
- e. While some sins are mentioned in the Ten Commandments, its purpose is not to define sin. The sins mentioned are intrusions upon privacy, property, and freedom.
- f. Therefore, human freedom has something which is the guardian of freedom - authority. Human freedom must have authority, and this authority is defined in two areas: volition as the basic authority in life, and establishment authority summarized by the Ten Commandments, Exodus 20:1-17.
- g. All of the rights of a group of people must be defined in terms of personal authority. Everyone is responsible in the framework of freedom to follow establishment rules. When these rules are violated, we call it crime. Punishment is described in the Law. Criminals have the right to use their own free will to recognize these rights and principles. Other factors include good manners, thoughtfulness of others, and regard for women.
- h. On the other side of volition, establishment authorities are set up to guarantee freedom. For example, the authority of the husband over the wife, parents over children, and government.
- i. "Thou shall not" defines in a negative way what morality is. Morality is the system whereby freedom permeates the human race. Morality is a requirement for the entire human race, not just believers. Something much higher than morality is required for believers: virtue. The highest form of virtue is spiritual maturity.
- j. Codex one also points out to the unbeliever that he is married to the old sin nature and has a bad marriage.
- k. Mt 22:36-40 sums up the entire Law.
- l. Divine institutions covered: volition, marriage, family and government.
- m. The tenth commandment is the prohibition of unbridled lust.
- n. Punishment needs to be impartial, so it is defined in the laws.
- o. Morality is the system whereby freedom permeates the human race. It is not a requirement of believers; it is a requirement for the entire human race. The believer lives on a higher plane than simple morality. We are required to be thoughtful of other people; to think of other people rather than ourselves under certain conditions. We are not antinomian or legalistic. Many times, either extreme is not correct; like Calvinism and Arminianism; communism and fascism.

p. Codex #1 points out to the unbeliever that he is married to the old sin nature.

2. Codex two is the Ordinances, Exodus 25:1 - 31:18, or the spiritual code; the theology code. This is about soteriology and Christology.
 - a. If you have freedom from the ten commandments, you are free to hear the gospel and to accept it or reject it. This emphasizes the fact that believers are designed to function under both the laws of divine establishment as well as Bible doctrine in the soul. As the marriage counselor, codex two points out the solution to the first marriage to the old sin nature as salvation.
 - b. The ordinances are the spiritual heritage of Israel. They are the theological code designed to present Jesus Christ as the only Savior. The spiritual heritage of Israel includes a complete but shadow soteriology and christology, the essence of God, and the explanation of justification in terms of divine integrity, and all the adjustments to the justice of God. These doctrines were communicated both through ritual and through oral teachings. Oral communication came through Moses, and Aaron followed with the ritual teachings. Ritual without reality is meaningless.
 - c. The ritual communication included the structure of the Tabernacle and its furniture (Ex 25-27), the delineation of the Holy Days (Lev 23:10ff), the modus operandi of the Levitical priesthood (Ex 28-29), and the significance of the Levitical offerings (Lev 1-3). All of these things spoke of the person and work of our Lord Jesus Christ.
 - d. The Ordinances are a means of communicating the gospel. They are also a means of appreciating the so(c)great salvation the Lord has given to all of us.
3. Codex three is the Judgments, the establishment code or the national heritage of Israel. Quarantine, trial, evidence, criminal law, relationship in social life, relationship in national life, dietary laws. This is the like the Constitution to the United States or the Magna Carta to British Law. This also includes a spiritual component, not found in the other laws. This law was not given to the gentiles; only to the Jews. You cannot compare the Mosaic Law to the Hammurabi code. It is like comparing the most beautiful dress with soiled diapers.
 - a. This includes all of the political and functional heritage of the nation Israel.
 - b. Every principle and function related to the life of a client nation was reduced to writing, oral communication, and government modus operandi. This includes an elaboration of freedom and authority, privacy, rights, property, privileges, marriage and divorce, military policy, taxation, diet, health, sanitation, quarantine, criminal law, trial, punishment, laws of evidence, and capital punishment, Ex 21:1-23:9.
 - (1) The responsibility of government is to ensure freedom. The Mosaic Law has everything necessary for ensuring the

freedom of its citizens. The amplification of the freedom principles related to government and private citizens.

- (2) The principle of privacy in freedom.
- (3) The concept of juris prudence which distinguishes between criminal and civil law, and developed the laws of evidence which exclude hearsay and assign just punishment for criminal acts and tort for civil law. No one could be convicted unless there were two or three witnesses who independently before the court presented the same facts. Criminals were punished immediately. There is no such thing as rehabilitation of a criminal. Punishment must be so severe, it restrains the criminal. Part of the establishment code is capital punishment, which was first enucleated in the Scripture in Gen 9:5-6 and incorporated into the Mosaic Law in Ex 21:12; Num 35:30; and transferred to the Church Age in Rom 13:3-4.
- (4) A just system of taxation. Tithing was the system of taxation and was levied on both believers and unbelievers. There was a separate system of offerings for believers only, Deut 18:1(c)5; Neh 13:10. The offerings of believers were not assigned any percentage. There were three income tax systems in Israel.
 - (a) There was a ten percent income tax for the maintenance of the Levites, Num 18:21, 24; Lev 27:30-33.
 - (b) There was a ten percent income tax for feasts and sacrifices, Deut 12:18; 14:22-24.
 - (c) There was a ten percent income tax gathered every third year for the poor of the Land, Deut 14:28-29.
 - (d) Mal 3:8-11 describes income tax evasion. "Will a man defraud God? Yet you are defrauding Me. But you say, 'How have we defrauded You?' In tithes [taxation] and offerings [spiritual giving by believers only]. [Unbelievers did not want to pay income tax or the tax related to support of the Levitical offerings.] You are cursed with a curse; for you, the entire nation, are defrauding Me. 'Bring your entire tithe [income tax] to the treasury, so that there may be food in My house [client nation], and test Me now in this,' declares the Lord of the armies, 'if I will not open for you the windows of heaven, and pour you out so much blessing that you will not have room enough for it. Then I will rebuke the devourer [anything that would destroy the economy, like insects/pests or invading armies] for you, so that it may not destroy the production of the ground.'" Great blessing occurs to a

client nation when its citizens faithfully pay legitimate income taxes.

(e) Spiritual giving does not have a percentage sign. Never give so that it deprives your family. While spiritual giving is mentioned, it is not an issue in the establishment code of the Mosaic Law. In the spiritual code, the offerings of a believer is a private matter between a believer and God. No percentage is involved.

c. Codex three included the function of free enterprise and profit motivation but rejected all forms of socialism and the welfare state, but mandates charity. When you destroy wealth in a nation, you destroy jobs in a nation. Charity is always a valid part of the spiritual life, both in the Old Testament and the New. Three things were rejected as evil: civil disobedience, violence, and revolution.

d. The laws of divine establishment are for believer and unbeliever alike. Morality mandated by the Mosaic Law was for both believers and unbelievers; it was not the means of spirituality.

e. Morality is not spirituality. Spirituality is infinitely greater than morality. Morality is produced by human self(c)determination and is good but spirituality is produced by God the Holy Spirit and is infinitely greater than human good.

B. The Recipients of the Mosaic Law.

1. The Mosaic Law was given to the nation of Israel as the first client nation to God in B.C. 1440, Exodus 19:3; Leviticus 26:46; Romans 3:19, 9:4.

2. The Mosaic Law was never given to Gentiles, Deut 4:8; Rom 2:12-14, because Israel was the client nation. Codex three is the exception, since it belongs to the entire world, and principles of Codex three are reiterated in such passages as Rom 13:1-10.

3. The Mosaic Law was never given to the Church, Acts 15:5, 24; Rom 6:14; Gal 2:19. This is the fallacy of covenant theology. We have a higher code in the royal family honor code. The Church has no animal sacrifices, Saturday worship, specialized priesthood, etc.

4. All of these passages make the point that morality must be distinguished from spirituality. Morality is for the entire human race. The more morality you have in a country the better off you are, because the purpose of true morality is to provide true freedom. Morality is not to be rejected by the believer. We have something greater than morality - the unique spiritual life of the Church Age.

5. Nations have adopted some portions of the Mosaic Law, like those which have adopted concepts like free enterprise to their nation, and have prospered as a result. People of one race want to associate other races with everything bad, but that is just not the case. No such thing as ethnic arrogance.

6. Trash does accumulate in a nation, and God allows economic disaster and the purpose of this is to cleanse the nation of its weak or evil members.
7. When you have an economic crash, the federal government sometimes prints money, and this is fine, as long as there is confidence in the money that is out there. But if the money is considered worthless, the economic system crashes.
8. Because we have rejected the true function of the law, we are sitting on a volcano in the United States.

C. Limitations of the Mosaic Law (called "weakness and uselessness of the Law" in Hebrews 7:18).

1. The Mosaic Law cannot justify anyone before God as a system of works, Acts 13:39; Phil 3:9. The Law was given as a system for understanding sin, not as a system of salvation. The Law points to the fact that we need salvation but it cannot save. The Mosaic Law reveals Jesus Christ as the only savior. It presents a complete christology and soteriology. The Jews executed the ritual without ever relating it to the reality of Christ as savior.
 - a. Rom 3:20-22, "Because by the works of the Law no flesh shall be justified in His sight, for by the Law is the knowledge of sin. But now apart from the Law, the righteousness of God is manifested...even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.
 - b. Rom 3:28, "Therefore, we contend that a person is justified by faith apart from the works of the Law."
 - c. Gal 2:16, "Knowing that a man is not justified by the works of the Law, but by faith in Jesus Christ, even we have believed in Christ that we might be justified by faith and not by the works of the Law. For by the works of the Law no man will be justified."
 - d. Everyone in both the Old Testament and the New Testament are saved by faith in Christ. Abraham believed in the Lord and it was credited to his account as righteousness.
2. The Mosaic Law cannot provide eternal salvation, Gal 3:21-26.
3. The Mosaic Law cannot provide the filling of the Holy Spirit, necessary for the execution of the spiritual life, Gal 3:2ff.
4. The Mosaic Law cannot solve the problems of the old sin nature and spiritual death at birth, Rom 8:2-3. It cannot provide a righteousness acceptable to God. It must remain in its proper setting as the basis for the function of a nation. In other words, the Mosaic Law defines the problem and points to the solution, but doesn't provide the solution.
5. The equality factor of the Church Age did not exist under the Mosaic Law. To be a priest you had to be born into the tribe of Levi under the Law. Under the protocol plan we are not only priests but royal priests.
6. The Law never provided for the indwelling of the Trinity in the body of all believers.
7. The Law never provided for the baptism of the Holy Spirit.

8. The Law never provided for the one hundred percent availability of divine power.

9. The Law never provided for a dispensation of only historical trends and no prophecy, so that every believer can have great historical impact.

10. These limitations are related to the spiritual life.

D. The humanity of Jesus Christ is related to the Mosaic Law, since our Lord was born a Jew by race from the royal line of David.

1. The humanity of Jesus in hypostatic union kept the Law perfectly during the First Advent and incarnation as noted in the biblical doctrine of impeccability.

2. Christ condemned the legalistic distortions of the Law and the Pharisees who sponsored such practices, Matt 23.

3. Christ perfectly fulfilled the Law, Matt 5:17.

4. Christ is the termination of the Law for the purpose of righteousness to all who believe, Rom 10:4. There finally came into history one human being who obeyed the Law perfectly. The righteousness we have is higher than the righteousness of the Mosaic Law. The Church Age believer has a higher echelon of morality than ever existed in the Mosaic Law.

E. The Present Purpose of the Mosaic Law in the Church Age.

1. The Mosaic Law belongs to the word of God and still has value for the Church Age believer. It defines human freedom in a client nation to God in the Church Age in terms of establishment freedom and spiritual freedom.

2. The Mosaic Law defines the modus operandi for divine establishment in terms of morality and human virtue. The morality of the Mosaic Law does have virtue as long as you do not get into arrogance.

3. The Mosaic Law reveals the solution to the fallen; but it in itself is not the solution.

4. It verifies certain principles of Codex three related to:

a. The principle of freedom through military victory.

b. The control of crime through capital punishment and proper jurisprudence.

c. The importance of the sacredness of privacy, property, and life.

d. The common sense functions of life such as quarantine, proper diet, maintenance of good hygiene, etc.

5. Codex two of the Law emphasizes the importance of our historical christology and soteriology; for the historical christology of the New Testament fulfills the shadow christology of the Mosaic Law, emphasizing the work of Christ in salvation, emphasizing the spiritual death and sinfulness of mankind, and emphasizing faith in Jesus Christ for eternal salvation.

6. The perpetual application of the Mosaic Law is found in 1 Tim 1:8–11, "We know that the Law is good, if one uses it lawfully. Know this fact that the Law was not made for the righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who murder their fathers and mothers, for murderers in general, for

fornicators and homosexuals, for kidnappers and liars, perjurers, and whatever else is contrary to sound doctrine according to the glorious gospel of the blessed God with which gospel I have been entrusted." The perpetual application of the Mosaic Law is to bring people to the place where they recognize the need for a savior.

- a. Using the Mosaic Law lawfully means no distortions, no distractions, and above all no Christian activism.
 - b. All of these categories refer to both believers and unbelievers.
7. The Mosaic Law contains truth that applies to every generation of history, that is, the principles of freedom, authority, property, and jurisprudence. All systems of freedom are based on absolute truth, Jn 8:32.
8. The freedom of the royal family completely excludes the Mosaic Law. Gal 5:1, "It is for freedom that Christ has set us free. Keep standing fast in it [our freedom] and do not become entangled again in the yoke of slavery [the legalistic believer living under the Mosaic Law]."
9. Temporal freedom is the heritage of physical birth. Spiritual freedom is the heritage of the new birth, 2 Cor 3:17, "Now the Lord [God the Holy Spirit] is the Spirit. And where the Spirit of the Lord is, there is freedom."
10. The Mosaic Law is completely excluded from the believer's spiritual freedom, but still has value in defining human freedom in the human race.
- a. The characteristics of temporal freedom include
 - (1) Recognition of the sacredness of privacy, property, and life.
 - (2) Emphasis on and recognition of the sacredness of self-determination.
 - (3) A personal sense of responsibility for one's own decisions.
 - (4) Subordination to the authority of establishment.
 - b. The characteristics of spiritual freedom include:
 - (1) It is not based on the Mosaic Law, Gal 5:1.
 - (2) It is based on the absolutes of Bible doctrine, Jn 8:32.
 - (3) It is based on the filling of Spirit, 2 Cor 3:17.
 - c. Temporal freedom is the heritage of physical birth. Spiritual freedom is the heritage of regeneration, the second birth. Spiritual freedom is only located inside the spiritual life and can function with or without the support of temporal freedom. For example, some the greatest believers in the Roman Empire were slaves. And Paul said, "Remain in slavery." You can grow spiritually in slavery just as easily as you can in temporal freedom.
 - d. Temporal freedom is based on human merit. Spiritual freedom is based on divine merit. 2 Cor 3:13-18, "And they are not as Moses, who put a veil over his face so that the sons of Israel might not see it [his face] while the glory was fading away. But their minds were hardened; for until this very day at the reading of the Old Testament, the same veil remains unlifted, because it is removed in Christ. But to

this day whenever Moses is read, a veil lies over their heart, 'But when anyone turns to the Lord, the veil is removed.' Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all, with an unveiled face looking into a mirror [Word of God] to produce a reflection [spiritual self-esteem, autonomy, and maturity], the glory of the Lord, are being transformed into that same image [of Jesus Christ in the spiritual life of the hypostatic union] from glory [the glory of the humanity of Christ] to glory [the glory of the believer who executes the protocol plan], as it were, from the Spirit of the Lord."

- (1) When Moses went up on the mountain and got parts of the Mosaic Law, there was a glory related to it, and it was shone in the animation of his face. But when he came down, the glory faded. So that the Jews could not see the fading glory of the Mosaic Law, Moses put a veil over his face as commanded. The Jews were not to see that the glory of the Law would fade.
 - (2) How does the glory fade in the Mosaic Law? Verse 14 says through scar tissue of the soul. Throughout the Church Age, scar tissue of the soul will keep the veil unlifted unless the Jew has faith in Christ.
 - (3) If you look into the Word of God with scar tissue of the soul, you get nothing. The mirror is the Word of God. When you see and execute, the glory is there.
11. The Mosaic Law was abrogated as a total code. Therefore, only what is reiterated in the New Testament is pertinent to "the law of the Spirit in Christ Jesus." Rom 8:2-8, "For the law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. For what the Mosaic Law was powerless to do, in that it was weakened by the sin nature, God did by sending His own Son in the likeness of the flesh of sin, and for a sin offering judged sin in the flesh, in order that the legal requirements of the Law might be fulfilled in us, who do not walk according to the flesh [old sin nature], but according to the Spirit. For those [believers] who are according to the flesh keep thinking about the things of the flesh, but those [believers] who live according to the Spirit [filling of the Spirit] keep thinking about the things of the Spirit. Consequently, the thought pattern of the flesh is death, but the thought pattern of the Spirit is life and prosperity, because the thought pattern of the flesh is hostile toward God; for it is not subordinate to the law of God, because it is not able to do so; furthermore those who are controlled by the flesh [sin nature] cannot please God."While the Jews of the Old Testament lived by the Mosaic Law, Church Age believers live by the protocol plan of God. The dispensation of the Hypostatic Union stands as a permanent line of demarcation between Israel and the Church. Therefore, during the dispensation of the Hypostatic Union, Jesus Christ fulfilled the Mosaic Law on the one hand, and established the precedence for the Church Age on the other hand.
12. The Mosaic Law does not define the Christian way of life.

- a. Mt 5:17, "Do not think that I came to abolish the Law or the prophets. I did not come to abolish, but to fulfill."
 - b. Rom 10:4, "For Christ is the end of the Law for the purpose of righteousness to every one who believes."
13. The Mosaic Law is a particular expression of God's eternal and holy character, Ex 19. The Mosaic Law is designed for several explicit purposes.
- a. While the Law regulated the life of the Jews in the dispensation of Israel, its primary purpose was to anticipate the first advent of Christ.
 - b. After the Law was fulfilled by Christ, this code no longer governs any people or any nation. However, the abrogation of the Law does not leave either unbelievers or believers in a state of lawlessness, Rom 6:15ff.
14. Dr. Charles E. Feinberg's seventeen points on why the believer is not under the Law.
- a. A believer under the Law makes Christ a minister of sin, Gal 2:17.
 - b. The believer has died to the Law, Gal 2:19.
 - c. A believer has received all the benefits of the Spirit through faith, Gal 3:1-5.
 - d. The Law brings nothing but condemnation, Gal 3:10-14.
 - e. God's promised blessings to Abraham, of which Abrahamic route all believers partake (Rom 11), antedate the giving of the Law. Therefore, the Law cannot be a prior claim, Gal 3:15-17.
 - f. The Law has no power to give life or to sustain life, Gal 3:21.
 - g. The Law is intended only for the immature, while positionally, believers are full-grown sons, Gal 3:23-4:7.
 - h. The Law is a bondage to the believer, Gal 4:9.
 - i. Law and grace are mutually exclusive principles; therefore, choose one or the other, Gal 4:21(c)31.
 - j. The believer has an abiding freedom in Christ, Gal 5:1.
 - k. The believer must keep all the Law, if he would attempt to keep even part of it, Gal 5:2-4.
 - l. The persuasion to put the believer under the Law is not from God, Gal 5:8.
 - m. Legalism of the believer does away with the offense of the cross, Gal 5:11.
 - n. All the Law is fulfilled by the Holy Spirit, Gal 5:16-24.
 - o. The life of the believer must be sustained on the same principle as his new birth or regeneration, Gal 5:25.
 - p. The believer's proneness to sin calls for his dealing with grace, not dealing according to the Law, Gal 6:1-5.
 - q. All who advocate the Law for the believer cannot keep it themselves, and their intention is ultimate glory in the flesh, Gal 6:13.

15. The termination of the Mosaic Law does not leave the believer or unbeliever in a lawless status quo, Rom 6:15ff. God's perfect character remains immutable through all dispensations in history. God expressed His perfect virtue to mankind long before the Mosaic Law existed, and He continues to provide ethical norms, morality, virtue and spiritual instruction after the Law has ceased to govern.
16. Before, during, and after the time the Mosaic Law was in effect in Israel, divine law functioned among the Gentiles, to whom the Mosaic Law never applied, Gen 26:5; Ex 19:5; Rom 2:14(c)16; 1 Cor 7:19, 9:20f.
17. In the Church Age, the operational divine law is not the Mosaic Law, but the law of Christ, 1 Cor 9:20-21; Gal 6:2.
 - a. The humanity of Christ in Hypostatic Union fulfilled the Mosaic Law in the power of the Spirit.
 - b. The Church Age believer fulfills the law of Christ by following His precedent, which means the execution of the protocol plan of God under the filling of the Holy Spirit and perception of Bible doctrine.
18. Because the first advent of Christ included both the fulfillment and the culmination of the Mosaic Law (Mt 5:17-19; Rom 10:4; Gal 3:22-25, 5:3-4), many practices mandated for the nation Israel are not included in God's plan for the church.
19. While the Mosaic Law as a total code became obsolete, not only was the spiritual code fulfilled and replaced, but the temporal portions of the Law ceased to be literally in effect.
 - a. The temporal aspects of the Law, like codex one and three, define freedom within the national entity. Codex three institutes the laws of divine establishment for Israel specifically.
 - b. During the dispensation of the Hypostatic Union, our Lord inaugurated new policies for both the Church and the Millennium. In doing so, our Lord restated many individual commands found in the Mosaic Law. But if a command was not restated for the Church or the Millennium, then it is not pertinent.
 - c. This continuity existed because the source of all divine law has always been the same immutable essence of God, Heb 13:8. Although continuity with the Law exists in both the Church Age and Millennium, the new policy for both dispensations is not the Mosaic Law itself.
 - (1) The Church Age derives its doctrine from the New Testament epistles under the classification of mystery doctrine, Rom 16:25f; Eph 3:2-6; Col 1:25-27.
 - (2) The Mosaic Law was revealed to Old Testament writers; therefore, it cannot be part of the mystery doctrine.
20. Three great discourses in the New Testament Gospels prophesy divine policies mandated for the Church Age, the Second Advent, and the millennial reign of Christ.

- a. The Upper Room Discourse anticipates prophetically divine policies for the Church Age, Jn 12-17.
 - b. The Olivet Discourse, Mt 24(c)25, describes policies for how Jews will survive the last half of the Tribulation in order to remain until the Second Advent.
 - c. The Sermon on the Mount is for the millennial reign of Christ. The Sermon on the Mount can only be enforced when Jesus Christ rules on the earth personally.
21. The New Testament epistles provide the divine mandates for the protocol plan of God. If Old Testament precepts apply, they do so, not because they belong to the Mosaic Law, but because they are repeated to the church as a part of the royal family of God modus operandi.
- a. Some of the precepts of codex three are given to the Church in its relationship to the laws of divine establishment, Rom 13:1-10.
 - b. Some of the principles of divine establishment found in codex one and three are restated as the law of Christ or law of God.
 - c. The excluded principles are still divine truth, but they do not bear the force of law for any nation except the five Jewish client nations of the past.
 - d. In the future, there is the possibility that much of the Law will apply to client nation Israel during the Millennium, but not during the Church Age.
 - e. Wise political leaders in the Church Age, who desire prosperity for their nation, will extrapolate and use principles found in the Mosaic Law, and integrate them into their culture and heritage.
 - f. During the Church Age the principle of separation of church and state leaves many establishment issues simply to the judgment of civil government.
 - g. For example, capital punishment is restated for the Church Age in Rom 13:4, but not some of the specific applications in the Mosaic Law, such as adultery, homosexuality, and juvenile delinquency.
22. However, the Mosaic Law continues to fulfill certain pertinent functions.
- a. It defines freedom in any client nation to God, both establishment freedom and spiritual freedom.
 - b. It defines the modus operandi of the laws of divine establishment in terms of both morality and virtue.
 - c. It verifies certain principles, such as freedom through military victory.
 - d. It defines common law in terms of both trial and punishment.
 - e. It demonstrates that man is a sinner under real spiritual death and points the way of salvation through personal faith in Christ.
 - f. It illustrates the saving work of Christ on the cross through ritual illustrations.

23. The Mosaic Law was written for our instruction, in order that we might learn establishment principles, Rom 15:4.

- a. The Mosaic Law was written for our example. 1Cor 10:11-12 **Now these things happened to them as an example, furthermore, they were written for our instruction, upon whom the accomplishments of the ages [the execution of the plan of God under the power of the Holy Spirit] have come. Therefore, let him who thinks he stands take heed lest he fall.**
- b. The Mosaic Law was written to convince the unbeliever that by divine standards he is a sinner and needs a Savior, Rom 3:20, 28; Gal 2:16, and can never be justified by works.
- c. The Mosaic Law and its principles form the pattern and policy for good government. It demonstrates the proper place of authority and its proper use. It teaches the importance of fair taxation, universal military training, proper juris prudence, and the importance of freedom, privacy, property, and life. There is a proper percentage and this needs to be straight across the board. All citizens are taxed and no one is excluded.
- d. The present purpose of Codex one is to define human freedom, of codex two to teach that we are not under the Law but under grace, and of codex three to provide the perfect standard for the function of a client nation.

F. Grace application to life is related to Jesus Christ who fulfilled the Law. Jn 1:17, "The Law was given through Moses, but grace and truth came through Jesus Christ." The Law and grace through Jesus Christ are both considered together because the Law can also be a means of evangelism in codex two.

G. Principles of Freedom.

1. Freedom without authority is anarchy.
2. Authority without freedom is tyranny.
3. Christian activism results in either anarchy or tyranny.
4. Christian activism which produces anarchy destroys establishment freedom.
5. Christian activism which produces tyranny destroys Christian freedom; for example, the Spanish Inquisition. No believer can enter Christian activism and possibly live the spiritual life of the Church Age.
6. Concepts.
 - a. The Christian activist is a sleepwalker through life.
 - b. Christian activism is a theory that the essence of reality is the activity of an emotionally dominated soul for a perceived just cause, which is human works substituted for the divine imperative of being filled with the Spirit. Therefore, Christian activism is grieving the Holy Spirit, quenching the Holy Spirit, and lying to the Holy Spirit.
 - c. Christian activism is a dominating function of the word wrongdoing.

- (1) As a system of wrongdoing, Christian activism becomes a system of evil, in which the dark side of morality assumes that the end justifies the means.
- (2) The will of God expressed in the word of God must always operate under principles related to our Mentor, God the Holy Spirit. You cannot be filled with the Spirit and at the same time be involved in Christian activism.
- (3) The principle of specific modus operandi: a wrong thing done in a wrong way is wrong; a wrong thing done in a right way is wrong; a right thing done in a wrong way is wrong.
- (4) The unique spiritual life of the Church Age is always a right thing done in a right way. The result is a winner believer and invisible hero.
- (5) A wrongdoing includes dead works and evil, ignorance or rejection of doctrine including rejection of 1 Jn 1:9, rebound and keep moving. When we reject 1 Jn 1:9, we are in wrongdoing. Sooner or later we will die the sin face(c)to(c)face with death.

H. The Principle of Precedence Related to the Mosaic Law.

1. The modus operandi of the protocol plan of God takes its precedence from the dispensation of the Hypostatic Union rather than from the Mosaic Law in the dispensation of Israel.
2. This means that precedence for the protocol plan of God is not taken from any of the commandments of the Mosaic Law, whether tithing, Sabbath observance, or keeping the ten commandments for salvation.
 - a. Faith in Jesus Christ is not only eternal life but it is the end of self-righteousness, works righteousness, and the distortion of the Mosaic Law.
 - b. Neither self-righteousness nor works righteousness can ever improve the imputation of divine righteousness which was given to us at the moment we believed in Jesus Christ. Imputed divine righteousness is not only the basis of justification, but at the same time, it provides for logistical grace support and blessing. Imputed divine righteousness also provides the basis for God's personal love for every believer after salvation.
3. The protocol plan of God is classified as mystery doctrine, defined as never being revealed to Old Testament writers. Not one word regarding the uniqueness of the Church Age is found in the Old Testament, Romans 16:25–26; Eph 3:1-6; Col 1:25-26.
4. The Law has been completely fulfilled by our Lord and has been abrogated. Therefore the modus operandi of the protocol plan of God for the Church Age can never take its precedence from something that has been totally abrogated.

5. No precedence for the Church Age is taken from Israel. This means that the Mosaic Law has nothing to do with the Christian way of life.
 - a. God provided establishment principles for Gentiles long before He provided the Mosaic Law.
 - b. God provided establishment principles for the Church after He abrogated the Mosaic Law.
 6. The protocol plan of God for the Church Age supercedes the ritual plan of God for Israel. Precedence for the protocol plan is derived from the dispensation of the Hypostatic Union only.
 7. Most reformed denominations include the Mosaic Law as a major part of the Christian way of life. They construct human good and dead works only. Romans and Galatians repudiate the Law as part of the Christian way of life.
 - a. Legalism, such as tithing, sabbath observance, the substitution of morality for spirituality, originate from the erroneous premise that the Mosaic Law is a part of the Christian way of life.
 - b. However, neither salvation or spirituality are related to keeping the Law.
 - c. The substitutionary spiritual death of Christ on the cross fulfilled in detail codex two of the Mosaic Law.
 8. The resurrection of Jesus Christ from the dead is the basis for a new spiritual species, a royal family of God, and the protocol plan of God. The protocol plan of God and the Mosaic Law are mutually exclusive.
 9. All precedence for the protocol plan of God is based on the power or the omnipotence that raised Christ from the dead. This excludes entirely the Mosaic Law. The Law cannot provide spirituality, and neither can it provide resurrection.
 10. The Mosaic Law provides neither precedence nor authorization for the protocol plan of God for the Church Age. All doctrine related to the modus operandi of the Church Age is classified as mystery doctrine which was hidden from the Old Testament writers, Rom 16:25-26; Eph 3:2-6; Col 1:25-27.
- I. Legalism and the Mosaic Law.
1. Heb 7:19, "For the Law accomplished nothing, but on the other hand the bringing in of a better hope did, through which [hope] we draw near to God."
 - a. The aorist active indicative of the verb TELEIOO, "to accomplish," plus the negative adverb OUDEN, "nothing," indicates that in the past the Law accomplished nothing because of Israel's negative volition.
 - b. The Jews took the Law and tried to use it as a system of salvation. Therefore, nothing was accomplished. The exceptions are those like Abraham who were saved by faith and faith alone. This is illustrated by the rich young ruler who could not be saved by his works.
 - c. "The bringing in (EPEISAGOGE)," began on the first Christmas day with the virgin birth. Faith in Christ was a better hope than keeping the Mosaic Law for salvation.

- d. "Drawing near" is a synonym for having faith in Jesus Christ.
- 2. The legalism of salvation by keeping the Law represents all systems of salvation by works. There are three categories of salvation by works.
 - a. Salvation by works alone. Trying to be saved by some system of works.
 - (1) Tit 3:5, "He saved us, not on the basis of works which we have done in righteousness, but on the basis of His mercy, by the washing of regeneration and the renewing of the Holy Spirit."
 - (2) Eph 2:8-9, "For by grace you have been saved through faith. And this [salvation] is not of yourselves, it is the gift of God, lest any man should boast." b. Salvation by faith plus works includes such things as faith plus commitment, or lordship, or repentance, or baptism, or emotion, or psychological activity. A spiritually dead person cannot make a commitment to God, cannot recognize lordship. The feelings, emotions and psychological activity of a spiritually dead person has no meaning to God.
 - b. Salvation by works without faith.
 - (1) Inviting Christ into your heart. Jer 17:9, "The heart is deceitful above all things and desperately wicked; who can know it." We don't invite Christ anywhere as spiritually dead creatures. The faith of a spiritually dead person is the only thing the Holy Spirit can take and make effective for salvation. God invites us to believe in Christ; we don't invite Christ anywhere.
 - (2) Inviting Christ into your life. You are spiritually dead; that is inviting Christ into a tomb. Jn 16:8, "He will convict the world concerning sin because they do not believe in Me." The convicting ministry of the Holy Spirit has nothing to do with inviting Christ anywhere, or with how you feel about anything.
- 3. Gal 1:1(c)6, "Paul, an apostle (not sent from men, not through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead), and all the brethren who are with me, to the churches of Galatia: Grace to you and prosperity from God our Father, and from the Lord Jesus Christ, who gave Himself a substitute for our sins, in order that He might deliver us from this present evil age, on the basis of the will of God, even the Father, to whom be glory forever and ever. Amen. I am amazed that you have so quickly deserted Him who called you by means of the grace of Christ to another Gospel [the Mosaic Law]."
 - a. Galatians is the book that deals with legalism at salvation and legalism in the Christian way of life.
 - b. The Galatians had become legalistic, self(c)righteous, very pious, and very inflexible in their moral degeneracy.
- J. The spiritual freedom of the Church exceeds any freedom defined by the Mosaic Law.

1. The best the Mosaic Law could do was to define human freedom in terms of morality.
2. Never before in history has so much freedom, privilege, opportunity and equality been given to believers as in the dispensation of the royal family of God.
3. Never have such objectives been given to each believer as in the Church Age; objectives that exceed any objective ever stated in the Mosaic Law.
4. Jn 1:17, "The Law was given by Moses, but grace and truth came through Jesus Christ."
5. The Mosaic Law has been abrogated as a total code.
6. Only what has been restated in the New Testament is pertinent to the Christian way of life, as the law of Christ, as the law of the Spirit in Christ Jesus.
7. Though abrogated as a code and not part of the protocol plan, the Mosaic Law has a definite purpose for the unbeliever.
8. Though abrogated as a code and not part of the protocol plan, the Mosaic Law is still part of the canon of Scripture.
9. Abrogation of the Mosaic Law does not mean cancellation from Scripture. For the Law is a teacher of sin and a reflector of God's perfect standards. It is a tutor to lead us to Christ.

K. The Pre(c)salvation Function of the Mosaic Law.

1. Rom 3:19-20, "Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may be accountable to God; because by the works of the Law no flesh shall be justified in His sight; for by the Law is the knowledge of sin."
2. 1 Tim 1:9-10, "Realizing this fact that the Law was not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who murder their fathers and mothers, for murderers in general, for fornicators and homosexuals, for kidnappers and liars and perjurers, and whatever else is contrary to sound doctrine."
3. The Mosaic Law defines sin primarily for the unbeliever, but also for the believer as well. Gal 3:24-26, "Therefore what is the purpose of the Law? It has become our tutor to lead us to Christ, that we might be justified by faith. But now that faith has come, we are no longer under the tutor. For you are all the sons of God by faith in Christ Jesus."
4. The purpose of the Law to the unbeliever is:
 - a. To reveal sin, but not to remove it.
 - b. To reveal sin, but not to prevent it.
 - c. To prove all human beings as sinners, but it was not a standard by which one might prove himself holy.
5. The Law was added because of transgressions, Gal 3:19.

6. Though the Law was ordained to life, it is a sentence to death, Rom 7:10. Therefore, the Law is a minister of condemnation, and not of spirituality, 2 Cor 3:9.
 7. The Law is a minister of spiritual death, 2 Cor 3:7.
 8. The Law was not made for a righteous man, 1 Tim 1:9.
 9. The believer is not under the Law; it is not a part of the Christian way of life, Jn 1:16-17; Rom 7:4-6; Eph 2:15; Gal 3:19-25; 2 Cor 3:7-13; Col 2:14; Rom 6:14; Gal 5:18.
 10. No flesh can be justified by the works which the Law demands, Acts 13:39; Rom 3:20-23; Gal 2:16, 3:10.
- L. The Mosaic Law defines the enmity between God and man.
1. The enmity between God and man is based on that part of the Mosaic Law which defines and describes man's sinfulness.
 2. This is illustrated in 1 Tim 1:8-11. "But we know that the Law is good if one uses it lawfully. Knowing this fact, that the Law was not made for a righteous person, but for those who are lawless and rebellious [rejecters of authority], for ungodly persons and sinners [unbelievers], for the unholy and profane, for murderers of fathers and murderers of mothers, for murderers [in general] and fornicators, for homosexuals and kidnappers, for liars and perjurers, and whatever else is contrary to sound doctrine, according to the glorious Gospel of the blessed God, with which I have been entrusted."
 3. The Mosaic Law is still the best description of every form of authority.
- M. Salvation is not by keeping the Law, Gal 2:16. The Mosaic Law reveals the way of salvation, Jesus Christ. The Mosaic Law is the way of human freedom and integrity by adjustment to the justice of God, and the way of prosperity under establishment, Rom 3:20, 28. The Law reveals the problem of spiritual death and the solution.
- N. Keeping the Law is not spirituality, 1 Cor 13; Rom 8:2-4; Gal 5:18, 22-23. There is a contrast between God the Holy Spirit and the Mosaic Law. The filling of the Spirit supercedes the Mosaic Law. The Royal Family is never under the Law.
- O. Nomenclature for the Mosaic Law.
1. It is called "the book of the covenant," Exodus 24:7-8 34:27-28; Deuteronomy 4:13-16, 23, 31, 8:18, 9:9, 11, 15.
 2. The addendum to the Mosaic Law is found in Deut 29-32 and uses a number of words.
 3. It is called "the book of the Law," Josh 1:8.
 4. Prophecies of breaking "the covenant" are found in Deut 31:16, 20; Jer 22:9.
 5. "The book of the Covenant" is the subject of Jer 11, which is not to be confused with the New Covenant, Jer 31:31-33.
- P. The Past Purpose of the Mosaic Law in the Jewish Age.
1. It was the authorizing agent for the Levitical priesthood, Hebrews 7:11-12.
 2. It authorized the Tabernacle as a sacred building and a means of communicating the problem of sin and the solution in Christ, Hebrews 9:1-6.

3. It authorized the Levitical sacrifices as training aids to teach salvation, Hebrews 9:12-13.
4. It authorized the animal sacrifices as a dedication of the shadows, Hebrews 9:18-22 cf Hebrews 10:1.
5. It established a pattern of blessing and prosperity under the laws of divine establishment within the framework of any nation which adopts these laws, Deuteronomy 6:5.

Q. The Mosaic Law and the Dispensation of the Hypostatic Union.

1. The doctrine of the impeccability of Jesus Christ includes the fact that our Lord was born under the Law, and the fact that He kept the Law perfectly and was the end of the Law. He had perfect integrity and perfect righteousness without sin. Therefore, He fulfilled the Law in every point.
2. Jesus Christ condemned the legalistic distortions of the Law and the Pharisees who sponsored them, Mt 23.
3. Jesus Christ fulfilled the Law, Mt 5:17. He fulfilled the spiritual part of the Law by being sinless. He also observed every ceremony. Codex one was fulfilled by His impeccability, codex two by the cross, and codex three by His patriotism, Mt 22:21.
4. Jesus Christ is the end of the Law for all who believe, Rom 10:4, because of His sacrifice on the cross.
5. The problem of the interpretation of the Gospels.
 - a. In the Gospels, Jesus Christ presents Himself to Israel as their Messiah, the son of David, the legitimate king of Israel. Rom 1:2(c)4, "Which He promised beforehand through His prophets in the holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God in an act of power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord."
 - b. The first advent of Christ was designed to fulfill the unconditional covenants to Israel. They were not fulfilled because Christ was rejected as Messiah.
 - c. The policy of our Lord's kingdom was stated as an amplification of the Mosaic Law. He said his policies would be better than the Mosaic Law, the Sermon on the Mount.
 - d. But when the Messiah is rejected, the Sermon on the Mount is postponed until the Millennium. Something far greater than the Mosaic Law will be operational in the Millennium.
 - e. Certain things stated in the Mosaic Law are restated in the epistles, and are therefore a part of the protocol plan. Unless a principle of the Sermon on the Mount is specifically restated in the epistles, it is not a part of the Christian way of life.

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Romans 2:14 For when Gentiles, not having the Law, do by nature the things of the Law, these not having the Law are a law to themselves,...

Verse 14 – the first reputation is directed toward the second assumption. The second assumption of verse 13 deals with the doers of the law; this is to refute their assumption. The doers of the law are never justified, cannot be adjusted to the justice of God. The next reputation, verse 15, deals with the students of the law.

“For when the Gentiles” – the postpositive conjunctive particle *gar* plus the temporal particle *hótan* (ὅταν) [pronounced *HOH-tan*] used with the present subjunctive when the action of the subordinate clause is contemporaneous with the main clause, and that is its use here. So the translation should never be “when” but “every time that”—“For every time that.”

“the Gentiles” – *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], the subject in the nominative singular referring to the Gentiles. This is an anarthrous construction emphasizing the quality of these Gentiles. Why do they have quality? Because they didn’t have the law but they were just as good as the Jews with the law.

“which have not” – the articular present active participle of *echō* (ἔχω) [pronounced *EHKH-oh*] plus the negative *mê* (μή) [pronounced *may*]. The definite article is used as a relative pronoun to amplify the status of these Gentiles and therefore we use the relative pronoun for the translation—“who.” Then we have the present tense of the participle, a historical present event. The active voice: Gentiles without the law produce the action, an equivalent righteousness. The participle is circumstantial.

“the law” – the accusative singular direct object from *nomos* (νόμος) [pronounced *NOHM-oss*]; “do” – the present active subjunctive of *poieō* (ποιέω) [pronounced *poi-EH-oh*]. The present tense is retroactive progressive denoting something which has happened in the past and continues into the present time. The active voice: Gentiles without the law produce the action. They have never heard or seen the Mosaic law but they have an equivalent righteousness. The subjunctive mood is a potential subjunctive qualified by the element of contingency.

“by nature” – the instrumental singular of manner from *phusis* (φύσις) [pronounced *FOO-sihs*]. This is an incorrect translation. The instrumental is often used in translation like an adverb, and *phusis* (φύσις) [pronounced *FOO-sihs*] means natural endowment or condition, natural characteristic, and it also means instinct and here it should be translated not “by instinct” but “instinctively.”

“the things” – the accusative neuter plural of the definite article used as a demonstrative pronoun referring to the functions of the law, and should be translated “those things.”

“contained in the law” – incorrect. This is the ablative of source singular from *nomos* (νόμος) [pronounced *NOHM-oss*] and should be translated “from the law.” They didn’t do anything contained in the law because they didn’t have the law, but they did something equivalent to it so we have the ablative of source of *nomos* (νόμος) [pronounced *NOHM-oss*] plus the definite article. The ablative of source implies the original situation which contributed to the source. In other words, to translate this “contained in the law” would imply that they have the law. But they didn’t have the law so you can’t say “contained in the law.”

“these not having the law” – the nominative masculine plural subject from the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], again emphasizing the greatness of many Gentiles. Plus the present active participle *echô* (ἔχω) [pronounced *EHKH-oh*] plus the negative *mê* (μή) [pronounced *may*]. This is a historical present. The active voice: the moral Gentile minus the law produces the action, he instinctively does those things that are right. The participle is circumstantial. The accusative singular direct object of *nomos* (νόμος) [pronounced *NOHM-oss*] minus the definite article emphasizes that the law is perfect. Just because people distort it, it doesn’t detract from its perfection. “Those ones not having the law” is the phrase, literally. The emphasis is on the fact that the Gentiles minus the Mosaic law can accomplish the same righteousness as the Jews with the law. So the law, then, is not an issue. It is only an issue to arrogant self-righteousness.

“are” – present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. Them present tense is a perfective present, it is used to denote the continuation of existing results. It is a reference to the fact that that which has come to be in the past has to be emphasized as a present reality. This has been true in the past, therefore it must be a reality right now, says Paul. There have always been Gentiles who did not have the law and yet who had an equivalent righteousness. The active voice: the Gentiles minus the law produce the action.

“a law” – predicate nominative from *nomos* (νόμος) [pronounced *NOHM-oss*], this is an anarthrous construction. In other words, without the law they were a law “unto themselves” – dative plural indirect object of the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*]. The dative of indirect object from the reflexive pronoun indicates that the action expressed by the verb is referred back to its own subject, but it is referred back as a blessing, they are a law to themselves.

Romans 2:14 For every time that Gentiles, who do not have the law, do instinctively those things from the law, these, not having the law, are a law unto themselves.

Summary of Romans 2:14

1. This refutes the false notion that doing the law justifies or adjusts to the justice of God. You cannot be adjusted to the justice of God by keeping the Law.
2. Totally apart from the law the Gentiles produce an equivalent self-righteousness.

3. The number of Gentiles in each generation achieve the same standards of morality and righteousness as do the Jews with the law.
4. The difference: Gentiles apart from the law achieve what the Jews achieve with the law.
5. Both Jew and Gentile are equally guilty before the supreme court judge. God is impartial.
6. There is neither partiality nor discrimination in any of the judgments from the integrity of God.
7. The works of the Gentiles produced apart from the law and the works of the Jews produced by the law cannot attain salvation adjustment to the justice of God.
8. The production of the law is not necessary for justification, nor an equivalent righteousness in a Gentile group. No one can achieve justification by doing or keeping the law.

1977 Romans

Lesson #56

56 03/11/1977 Romans 2:15a Self-righteous religious terrorism; doctrine of the conscience

Generally when people think of someone who is self righteous, they think of someone who is somewhat prissy. Beautiful illustration in the function of Islam. Recently, one of these military organizations broke out in Washington D.C. There is a strong relationship between religion and terrorism. The so-called innocence of Rousseau...some of these religious types believe that they are right, and therefore, unscrupulous when it comes tactics. If you have to use terrorism to gain your ends, you are working for the wrong organization.

The news media said that there were 100 hostages, but there were no more than 30 and maybe as few as 11. The media apparently has the gift of evangelism.

We do not evangelize by force. Tyranny and religion always go together.

The 1977 Hanafi Siege occurred on March 9-11, 1977 when three buildings in Washington, D.C. were seized by 12 Hanafi Movement gunmen. The gunmen were led by Hamaas Abdul Khaalis, who wanted to bring attention to the murder of his family in 1973. They took 149 hostages:

https://en.wikipedia.org/wiki/1977_Washington,_D.C._attack_and_hostage_taking

African nations show a total lack of ability to govern themselves. The British Empire brought peace and stability into the bush, bringing them law and order.

Bob talks about *Dirty Harry*, which movies he appears to like a lot.

A reading of Romans 2:1–11. You can open a newspaper and find an application for every verse that we have studied. Bob covers the next verses up to v. 16, but vv. 13–15 is a parenthesis. Somehow I jumped ahead to lesson #56.

Romans 2:15 ...who show the work of the Law, written in their hearts, their conscience bearing witness, and the thoughts between one another accusing or also defending them...

Verse 15 – the second reputation is designed to answer the first assumption of verse 13. “Which” is the nominative masculine plural qualitative relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*]. A qualitative relative pronoun indicates persons belonging to a certain category. It should be translated something like “The very ones who.” Then the word “shew” is the present middle indicative from the verb *endeiknumi* (ἐνδείκνυμι) [pronounced *en-DIKE-noo-mee*]. It means to demonstrate something to someone, to manifest, to display, to give an outward proof of something. We translate it “demonstrate.” The present tense is an iterative present, it describes what recurs at successive intervals of history. The middle voice is the indirect middle, it emphasizes the agent as producing the action rather than participating in its results. The indicative mood is declarative for historical reality.

“the work of the law” – accusative singular direct object of *ergon* (ἔργον) [pronounced *EHR-gon*], meaning deed or accomplishment. It refers to the deeds of the Gentiles, minus the law but exhibiting a consistent moral character just as if he has a law. Plus the descriptive genitive referring to the Mosaic law, *nomos* (νόμος) [pronounced *NOHM-oss*].

“written in their hearts” – these Gentiles do not have the Mosaic law but they instinctively have it in their soul. This is the accusative singular direct object from a verbal adjective, *graptós* (γραπτός) [pronounced *grap-TOSS*]. With it is a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative of *kardia*, plus a possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*]. It should be translated “written in their right lobes.” They demonstrate that they have establishment principles written on their hearts.

Now follows two genitive absolutes. A genitive absolute is composed of a noun and a participle, both in the genitive case but not dramatically connected with the rest of the sentence. In other words, a genitive absolute is a noun or a pronoun to which the participle refers and the genitive becomes the subject of the participle, and as a subject it completely divorces itself from the concept of the sentence dramatically but adds to it grammatically. Now we have a participle and the subject is in the genitive, and it does basically the same thing.

The first genitive absolute says “their conscience also bearing witness.” There is no Greek word for “also.” The word “conscience” is the subject, and it really can’t be a subject because it is in the genitive case; it is the genitive singular of *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*], which means to know with or the conscience. There is also a possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*], referring to a category—category Gentile without the law, the Gentile without the law compared to the Jew with the law. The genitive of *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*] is used as the subject of the participle. It is in the genitive case and as soon as you take a genitive case and make it a subject you divorce it from the rest of the

passage, and you add something dramatic. Then the participle, “bearing witness” – present active participle, also in the genitive case, and the verb is *summarturēō* (συνμαρτυρέω) [pronounced *soom-mar-too-REH-oh*]. It means to testify, to bear witness with, to testify in support of something or someone, it also means to confirm—“their conscience confirming the testimony.” The participle is in a present tense, retroactive progressive present, denoting something begun in the past and continuing into the present time. The active voice: the conscience of the Gentile produces the action of the participle in the genitive acting as a subject of the participle. The participle is used as a part of the genitive absolute, and the first genitive absolute, then, adds something so dramatic that it knocks the Jew right off of his self-righteous perch.^[6]

The Jew has a conscience, with all of his norms and standards in that right lobe. He develops these very strong norms and standards. He assumes that, because he has them, because he possesses them, that he will be welcomed into heaven. Two types of people; the Jews produce the deeds with the Law; and some gentiles can produce similar acts without the Law. Having similar norms and standards with or without the Law, knocks that out as a means of salvation.

Our point of contact is the integrity of God; we are not saved by the love of God. Love and hate in Romans 9:13 are anthropathisms.

The full doctrine below will be much less than Bob covers in this class (less than 15 minutes remaining). The doctrine below is from NB2 and NB1 is more similar (and much shorter). Neither doctrine really matches up very well.

Doctrine of the Conscience

A. Definition and Description.

1. The Greek word for conscience is *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*], which means to know with a norm or standard. To have a norm or standard and be conscious of that norm or standard in thinking, motivation, decision making and action.
2. The English word conscience comes from the Latin word *CONSCIENTIA*, meaning joint knowledge; hence, to know with preconceived standards. There is no reference to the conscience, as such, in the Old Testament.
3. Definitions from other theologians.
 - a. *Suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*] is defined by Kittel's *Theological Dictionary* as, "percipient and active self-awareness, which is threatened at its heart by the disjunction of acknowledgment and perception, willing and knowing, judgment and action."
 - b. Conscience is that mental faculty by which one distinguishes between right and wrong, and urges the individual to do what he recognizes to be right and to restrain him from doing that which he recognizes to be wrong.

4. The conscience is a sense or consciousness in the right lobe related to either moral or spiritual goodness of one's thoughts, motives, decisions, and actions. Therefore, conscience is a faculty, a power, or a principle conceived in the right lobe to determine the quality of one's thoughts, intentions, decisions, and actions.
5. In the conscience of the believer, the norms, standards, and priorities must originate from Bible doctrine. The conscience stores norms, standards, priorities, and values in life.
 - a. The conscience is the place for the norms and standards that are developed from Bible doctrine. The only thing that makes a Christian conscience work is Bible doctrine.
 - b. The conscience extrapolates from doctrine the norms and standards for life. You have to know something to have a conscience. When you know something you develop standards. Whatever you learn in the right lobe becomes a part of your norms and standards.
 - c. You must have vocabulary and thought to establish norms and standards. The conscience must be built on a vocabulary that begins with one word: no, or don't. All consciences are built with negative words which forbid doing something. So the conscience of man is first established by negatives, although eventually there are explanations in both positive and negative terms.
 - d. The preconceived norms, standards, and priorities of the believer must originate from Bible doctrine. This is the only possible way for the believer to have a conscience that honors God.
6. Scripture: Rom 9:1, 13:5; 1 Cor 8:7; 2 Cor 4:2, 5:11; Tit 1:15; Heb 9:14.
7. While the Old Testament does not have a word for conscience, it does tell how conscience worked in the Old Testament. Rom 2:14-15, "The law printed [written] in your hearts [right lobes], their conscience confirming the testimony and their thoughts alternately accusing or else defending themselves."
 - a. All normal persons develop some form of norms, standards, priorities, and concepts of life in the right lobe of the soul.
 - b. Believers develop divine norms, standards, and priorities in the right lobe through perception, metabolization, and application of Bible doctrine.
 - c. Example: Dan 1:8.
8. Conscience is a part of the soul.
 - a. It is the most basic attribute of the soul related to self-consciousness, and is located in the right lobe of the soul.
 - b. It is your norms and standards related to everything.
 - (1) It is the standards which you have learned.
 - (2) These standards set up your own personal honor code. They must recognize authority to have freedom, privacy and property.

- c. Everyone has a system of norms, their conscience; e.g., giving your word, not welshing on an obligation, the fact that all women are ladies.
- d. Honor is more important than anything else. A society without standards is no society at all. The Roman Empire destroyed itself because it rejected its own standards and the better standards of Christianity.
- e. You were born into an aristocracy of honor as a believer. You have to develop new standards now. Your first standard should be recognition of authority, so that all of us may have freedom.
- f. Your standards don't make you spiritual or advance you to maturity; God's standards do.
- g. People have the right to learn their own standards and make their own decisions. No one has the right to superimpose their standards on anyone else. Privacy means you are allowed to hold any opinion until you grow up spiritually. You have the privacy to take in doctrine without anyone setting standards for you.
- h. As you learn doctrine your norms and standards will change. At every stage of spiritual growth you have a consolidated conscience so that you regulate your own life on the basis of your own standards.

B. False standards of legalism produce a weak conscience. 1 Cor 8:7, "Not all men have this knowledge [about food offered to idols], but some being accustomed to idol worship until now [when saved] eat the food as if it were sacrificed to idols, and their conscience, being weak, is defiled."

1. Some of the best food in Corinth had been offered to idols and then sold as the choicest meat in the temple market. Food is food and meat is meat. So it was alright to eat that food, once you sanctified it.
2. But for those with an idolatrous background and a weak conscience, eating food offered to idols was very offensive. The one with the weak conscience has legalistic norms and standards in his conscience from his religious background.
3. So there is a conflict between those with a strong conscience and those with a weak conscience. A strong conscience has Biblical standards from metabolized doctrine. A weak conscience lives by standards acquired from its background, which may or may not be good, or which may be distorted in the spiritual life. Eating is a physical issue, and has nothing to do with the spiritual life.
4. The weak conscience assumes he's strong, because legalism always assumes it is strong. Yet legalism is really weak. The invasion of guilt into the conscience is one of the biggest problems in legalism, and becomes motivation for legalistic believers.
5. So the conscience is a very sensitive thing. It can be erroneous in its concepts apart from doctrine. If doctrine does not feed the conscience, instinct will. And instinct develops legalism in a hurry.

6. Guilt is a sign of a weak conscience.

C. The Balanced Conscience of the Apostle Paul.

1. Paul had a balanced conscience regarding establishment and the principles of Bible doctrine, or theology. The norms and standards located in the conscience are directed toward both God and man, but primarily toward mankind until you become aware of the existence of God and what He has done for you.
 - a. Acts 23:1, "Then Paul, looking intently at the Sanhedrin, said, `Brethren, I have conducted myself as a citizen with a good conscience before God up to this day.'"`
 - b. Acts 24:16, "In view of this, even I myself keep on practicing to maintain even a blameless conscience, both before God and before men."
2. You must have a balanced conscience in order to have a blameless conscience. Paul had two sets of norms and standards from Bible doctrine. He had one set related to God and one set related to man. True strength is to develop your standards toward both God and man from the Biblical standards of doctrine.
3. Paul's conscience before God originated from the mystery doctrine of the Church Age. His conscience before people originated from Codex Three of the Mosaic Law plus everything he had learned related to Bible doctrine of the Church Age.

D. Carnality and the Conscience.

1. Believers in two categories of extended carnality have destroyed their conscience: extended carnality, resulting in life in Satan's cosmic system; extended carnality, resulting in the believer's involvement in the three stages of Christian degeneracy.
 - a. 1 Tim 1:19-20, "keeping doctrine [faith] and a good of intrinsic value conscience, which some have rejected and suffered shipwreck regarding their doctrine [faith]. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme."
 - b. Tit 1:15, "To the pure, all things are pure; but to those who are defiled and unbelieving [those who reject doctrine], nothing is pure, but both their mind and their conscience are defiled."
 - c. 1 Tim 4:1-2, "But the Spirit explicitly states that in latter periods of time [the dispensations of the Hypostatic Union, the Church Age, and the Tribulation], some believers will become apostate from doctrine, paying attention to deceitful spirits and concentrating on doctrines from demons [cosmic involvement] by means of hypocrisy of liars [false teachers], seared in their own conscience as with a branding iron."

2. False teaching sears the conscience like a branding iron. It destroys the conscience. This searing refers to scar tissue of the soul and cosmic involvement.
3. A great deal of your strength comes from having the proper norms and standards in the conscience of your right lobe. Therefore, it is important to understand how apostasy can destroy the conscience.

E. The Conscience and Dead Works.

1. The Bible has something to say about the conscience and dead works. The conscience is purified from dead works to serve God as a result of believing in Jesus Christ according to Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit [omnipotence of the Holy Spirit] offered Himself without blemish to God, purify your conscience from dead works to serve the living God?"
2. There is no work we can perform for salvation; salvation is by grace. Therefore, our conscience must be purified from dead works. Dead works are human works, like faith plus anything for salvation. At the moment of salvation, the new believer has the potential for the purification of his conscience; the conscience can be purified from dead works by avoiding dead works through the filling of the Holy Spirit. All dead works will be burned at the Judgment Seat of Christ.
3. In other words, anything performed outside of the divine dynasphere is dead works. Dead works are from a bad conscience seared with legalism. Christian service that involves dead works is not Christian service at all. The great power experiment of the Church Age and the execution of the protocol plan of God demands the use of the omnipotence of the Holy Spirit inside the divine dynasphere.
4. Divine omnipotence and human power are mutually exclusive. Serving God and fulfilling His plan cannot be accomplished by human power. Human power destroys the conscience and results in dead works. Legalism cannot execute the plan, purpose, or will of God in the Church Age.
5. Serving God means the utilization of divine power and the cognition of Bible doctrine, which establishes the norms and standards for the right lobe.
6. Under the Levitical offering, the animal sacrifices were involuntary offerings. But the impeccable humanity of Jesus Christ was a voluntary sacrifice for the sins of the world.

F. The Conscience and the Problem Solving Devices.

1. The conscience is a vehicle for the problem solving devices of the protocol plan of God.
2. If the norms and standards respond to guilt, then you have a weak conscience. For example, if you rebound and still feel guilty, you have a weak conscience.
3. When the norms and standards of the conscience are formed from Christian moral degeneracy, then the conscience is weak and can only identify with dead works.

4. However, the application of Bible doctrine to life is made through the mechanics of the problem solving devices; they also enter the conscience.

a. The norms and standards of the conscience make the proper application of rebound. The believer simply names his sins to God, and because he has a strong conscience, he knows they are forgiven immediately. Therefore, there is no battle with guilt, no penitence, no self-flagellation, no trying to make it up to God. Rebound applied to the conscience removes guilt.

b. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving device related to grace orientation, 2 Cor 1:12. "Now this is our boast [esprit de corp], the testimony of our conscience, that we have conducted ourselves in the world and especially in relationship to God, both in holiness [filling of the Holy Spirit] and godly sincerity [motivation from Bible doctrine], not in fleshly wisdom, but in the grace of God."

(1) There a conflict in the conscience of the believer in adolescence between the motivation of Bible doctrine and the problem of fleshly wisdom. Believers hallucinate spiritually. They assume they have reached spiritual adulthood when they are really in adolescence. These believers can never handle the lust problems of the sin nature.

(2) The conscience is related to the grace of God in Paul's conduct toward the Corinthian believers.

(3) Grace orientation as a problem solving device expresses itself through the norms and standards of the conscience constructed from Bible doctrine. There is no grace orientation apart from the norms and standards of Bible doctrine established in the soul.

(4) Grace orientation in the soul includes conscience. Conscience is the basis for grace function in the Christian life.

(5) Grace orientation related to the conscience is also taught in 1Peter 2:18-19, "Servants, be submissive to your masters with all respect, not only for the good and gentle masters, but also for the unreasonable ones; for this is grace, if for the sake of conscience toward God, anyone bears up under sorrows when suffering unjustly."

(a) Though originally addressed to slaves, this verse came to refer to anyone who is under the authority of someone else. Some people in authority are perverse, but you are just as responsible to submit to their authority. You serve them and do your best job as unto the Lord.

(b) A conscience loaded with doctrine bears up magnificently under unfair treatment. Such a believer has a strong conscience. Instead of guilt entering the

conscience to destroy it, you have grace orientation and keep on making the right application. The weak believer complains and rejects authority, and so becomes a loser.

- (c) So it is very important to have a conscience based on EPIGNOSIS doctrine so that you can handle unjust treatment in the same manner that you handle fair treatment.
 - (d) Military training can be counted on to provide unjust and unfair treatment from authority. To learn to submit to unfair authority is necessary for proper function under the abnormal circumstances of combat.
- c. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving device related to doctrinal orientation, 2 Cor 4:2, "But we have renounced the things hidden because of shame [false norms and standards], not walking in craftiness or watering down the Word of God, but by the unveiling of doctrine [cognition and inculcation of Bible doctrine], commending ourselves to every person's conscience in the sight of God."
- (1) The "things hidden because of shame" are the previous false norms and standards in the conscience related to guilt or some other form of arrogance. This is how people justify wrong doing.
 - (2) The weak conscience is crafty. The weak conscience waters down the Word of God.
 - (3) The more doctrine you learn, the more doctrinal standards you have in your conscience.
 - (a) You cannot have a good conscience, if you do not know Bible doctrine. Bible doctrine is the center of all spiritual skills.
 - (b) Paul is here saying that there is a legitimate modus operandi that goes with the spiritual life. You will build up norms and standards related to it from Bible doctrine, and at the same time set aside false norms and standards related to legalism.
 - (c) By learning and using doctrine without trying to run other people's lives, you commend yourself to other people's consciences in the sight of God.
 - (d) The conscience of the believer must be formed from the norms, standards, and priorities obtained through cognition of Bible doctrine. No one has a strong conscience until they reach spiritual self-esteem.

(4) 1 Tim 3:9, "Holding the mystery of the doctrine with a clear conscience." You acquire a clear conscience by having doctrinal norms and standards.

(5) The conscience of the believer must be formed from norms and standards obtained through cognition and inculcation of Bible doctrine.

d. When the norms and standards of the conscience are formed from Bible doctrine, the believer has problem solving devices related to virtue-love, 1 Tim 1:5, "But the objective of our instruction is virtue-love from a pure right lobe and a good conscience and a sincere faith."

e. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to perfect happiness. This happiness and tranquility is applied through the conscience.

f. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to a personal sense of destiny.

g. When the norms and standards of the conscience are formed from Bible doctrine, the believer has a problem solving devices relate to occupation with Christ. 1Peter 3:15-16, "but sanctify the Lord Jesus Christ in your right lobes [occupation with Christ], and always be ready to make a defense to anyone who asks you to give an account for the confidence that is in you with grace orientation and respect [occupation with Christ]. Be having a good conscience, so that in the things in which you are slandered, those who malign your intrinsic good in Christ may be put to shame."

(1) Note the source of occupation with Christ is epignosis doctrine in the right lobe. You handle slander through epignosis in the right lobe.

(2) If you have a strong conscience, you will leave it in the Lord's hands. Then it will go to the supreme court of heaven. They will be put to shame without you ever trying to defend yourself or answer back.

(3) Occupation with Christ extends into the conscience and becomes the ultimate in problem solving devices. Any of the various problem solving devices can enter the conscience and solve the problem. You will never be occupied with Christ until you have a strong, doctrinally oriented conscience.

h. The problem solving devices only work through a strong conscience. Through a weak conscience, the believer distorts the problem solving devices.

G. The believer's conscience demands that he submit to establishment authority. Rom 13:5, "Therefore, it is necessary to be in subordination, not only because of wrath [law enforcement], but also for conscience sake."

1. In other words, the Christian doesn't refrain from criminal activity because he's afraid of going to jail, but because, with a strong conscience, his norms and standards refuse to let him even consider any criminal activity.
2. The conscience in the soul is far stronger than any fear of punishment from law enforcement.

H. Conscience as a motivator. 2 Tim 1:3, "I thank God whom I serve with a clear conscience, the way my ancestors did, as I constantly remember you in my prayers, day and night."

1. So your conscience has something to do with your effectiveness in prayer. Paul's conscience demanded that he pray for certain people, and he did so. Paul didn't pray for people because he liked them, but for conscience sake, which is the strongest possible motivation.
2. Since the conscience is located in the right lobe of the soul, the norms and standards of the conscience are built on EPIGNOSIS doctrine, not on GNOSIS doctrine.

I. Conscience and the function of GAP. 1Timothy 1:5,19; 3:9.

1. You've learned from your entire background and, therefore you have certain norms and standards. These are non-essential applications.
2. From a standard you make application. You have a right to those standards and applications as long as it does not contradict essential doctrine.
3. An essential doctrine will come along and knock out one of your past norms and standards.
4. You have to allow for the privacy of individual standards which are non-essential. And you don't correct people. You simply tolerate others. You don't try to get others to agree to your non-essential standards. If you don't get doctrine in your human spirit, you'll not get it in your soul.
5. Once you believe a doctrine, it goes:
 - a. To the human spirit as building material for your edification complex of the soul,
 - b. To your frame of reference, where it becomes a reality,
 - c. To the memory center, categorical center, launching pad.
 - d. To your conscience to set up new norms and standards.
6. There is a relationship between your conscience and your perception of doctrine, between your intake of doctrine and your spiritual growth.
 - a. The mature believer has an edification complex of the soul growing out of the human spirit and a doctrinal conscience growing out of his soul.
 - b. Maximum doctrine feeds into the human spirit and builds your edification complex of the soul. It also feeds into the soul from which you build your conscience.

c.

Every application you make in life you have to make from your own conscience. The source of all application of doctrine is your conscience. You don't operate on someone else's norms and standards.

Jam 48-50, 3/4/90; Eph 863ff; 5/3/78

1977 Romans

Lesson #57

57 03/13/1977 Romans 2:15b–16 Rafferty on Education; Gospel reveals the integrity of God

Beverly High School was the greatest school in the United States for 6 years on both sides of Bob being there. Bob quotes Rafferty from the second chapter of one of his books, who was there a couple years before Bob. The children of Carthage. They went to embrace the embrace of Molech. One by one, they were prodded to the end of the runway. The next day the Romans sacked the city. The parents were destroyed; and Carthage was destroyed as no other city was destroyed. Never did a city so richly deserve its fate.

From [Suffer Little Children](#), by Max Rafferty. The analogy is modern liberalism feeding their children to the liberal god of liberal education.

Never has such a large nation had so many people living in a fantasy world. The idea that we can make treaties with the communists and they will never bother us. OSHA, the rise of the labor unions (which play footsie with the mafia).

Reality is the integrity of God. Love between the Father, Son and Holy Spirit. Internally, the Godhead has love for their own integrity, which is made up of their righteous and justice. We have no relationship to this love.

There is another love, which we call love₂, which is an anthropopathism. So that we can better understand God, these anthropopathisms are used. Human love often explains human motivation and we understand God through that.

God's righteousness is the watchdog for His justice. God's righteousness looks upon man's sins and it is rejected. This is described by all of have sinned and come short of the glory of God. There is also good and evil.

The love and hate expressed by God for Jacob and Esau, simply refers to their response to the gospel.

Romans 2:15 ...who show the work of the Law, written in their hearts, their conscience bearing witness, and the thoughts between one another accusing or also defending them...

The second genitive absolute begins with the word “and.” This is the emphatic use of the conjunction *kai*—“in fact”; “their thoughts” – genitive plural from masculine: *logismos* (λογισμός) [pronounced *lohg-is-MOSS*] with the definite article. The word “their” in the KJV is incorrect, being in italics. The definite article in the genitive case is actually used as a possessive pronoun. The word “their,” therefore, is a part of the text. Again, the genitive is going to be used as the subject of the participle. It is correctly translated “thoughts”—“in fact, their thoughts.” This is separate from everything else in the sentence, and it is designed to reach out and grab you.

“the mean while accusing or else excusing one another” – the adverb *metaxu* (μεταξύ) [pronounced *meht-ax-OO*] is used as an improper preposition here, used with the genitive *allêlôn* (ἀλλήλων) [pronounced *al-LAY-Iohn*] which means “other [of the same kind].” While this means literally “between one another” or “among themselves” it is an idiom in the Greek. It is translated simply “alternately.” Then the present active participle of in the genitive case of *katêgoreô* (κατηγορέω) [pronounced *kat-ay-gor-EH-oh*], which means to accuse. This is a retroactive progressive present which indicates something begun in the past and continuing into the present time. This is the way self-righteousness builds itself up in thinking—by first of all accusing others. The active voice: Gentiles without the Mosaic law do this. They have a system of norms that are so great and so superior to those who are students of the law that in their arrogance they can get together and be cynical of others. We have a disjunctive particle to indicate the alternative, *ê* (ἢ) [pronounced *ā*], and it separates opposites which are mutually exclusive. There is a lot of difference between maligning someone else and then excusing or defending yourself. So we have a second present active participle in the genitive case, *apologéomai* (ἀπολογέομαι) [pronounced *ap-ohl-ohg-EH-ohm-ah-ee*], which means to defend yourself. When you start to accuse someone else, to malign and slander others, then alternately with that you are always defending your own self-righteousness.

Romans 2:15 **The very ones who demonstrate the accomplishment of the law written in their right lobes, their conscience confirming the testimony, in fact their thoughts alternately accusing or else defending themselves;)**

The two words, “accusing” and “defending” indicates, first of all, that the self-righteous Gentile without the Mosaic law slander and malign and condemn others. They also get together with like kind and defend themselves—their standards and their norms—before the integrity of God by saying that their –R, their self-righteous standards, mean that they should be accepted in heaven.

The defend themselves, often when they are with others of the same kind; and they accuse others who do not meet their standards. There has never been a liberal who is not self righteous and filled with arrogance. They have arrogant standards and they constantly condemn and suppress those that they look down upon.

Gentiles have these equivalent standards to the Jew, but they do not have the Law. The Jew has either superior norms and standards which they believe is their salvation; or they do the Law, which they count that as their salvation.

A little girl, with a little education, shut down a large enterprise because she was arrogant. By arrogance, these people run around playing God, accusing others and defending themselves.

In our country, we have had great men who have developed great countries; and all of our prosperity has come from free enterprise and capitalism. Our government steals; they are criminal.

Today, the United States government is the greatest sponsor of criminals. Labor organizations are involved with criminals; the communists are criminals; and we support revolutionaries in South Africa and Rhodesia.

We have closed the parentheses. V. 16 picks up where v. 12 left off.

Romans 2:16 ...on that day when God will judge the secrets of men according to my gospel, by Christ Jesus.

Verse 16 – “In the day” is en (ἐν) [pronounced *en*] plus the locative of hêmera (ἡμέρα) [pronounced *hay-MEH-raw*], “day.” Sometimes the word “day” refers to 24 hours, sometimes to a thousand years (the day of the Lord), sometimes to an instant of time (the day of Christ, the Rapture). Here the word “day” refers to a judgment. The period of time over which it takes to accomplish it is unknown, but this is a point of time, the great white throne judgment, the last judgment. This last judgment is going to find millions and millions of people who are maladjusted to the justice of God, who have rejected the integrity of God by rejecting the gospel. The gospel reveals the integrity of God to the sinful and spiritually dead human race. The gospel, then, becomes the issue with regard to a decision—the use of human freedom.

“when God shall judge” – present active indicative of krinô (κρίνω) [pronounced *KREE-no*]. The present tense is a futuristic present, it denotes an event which has not yet occurred but because it is so certain to come it is put in the present tense instead of the future. It means that this judgment will come at a time when the integrity of God will judge everyone who has rejected Christ.

“the secrets of men” – Note that sins are not mentioned. Sins are already judged at the cross. Human good is judged here. The accusative neuter plural direct object from kruptos (κρυπτός) [pronounced *kroop-TOSS*], and adjective used as a substantive. It means “hidden things.” You see the results of hidden things but you do not see the hidden things—the norms and standards. In other words, not only does Revelation 20:12-15 say that good deeds will be the basis of indictment at the last judgment for the unbeliever, but this passage says so will their norms and standards be indicted, their “secrets.” We all have norms and standards and they may not be revealed, but the result of them is revealed.

There are all kinds of evil norms and standards held by liberals. These are all kinds of warped thoughts, like the idea that taking guns out of the hands of law-abiding people will reduce killing.

The possessive genitive of anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*] for “men”—“in the day God will judge the secrets of those men.” This is a reference not only to the book of works in Revelation 20:12,13, but to the norms and standards of human good, the norms and standards of self-righteousness.

“by Jesus Christ” – dia plus the genitive and it should be “through Jesus Christ.” He is the judge; “according to my gospel” – kata plus the accusative of euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*] [eû (εὐ) [pronounced *yoo*] = good; aggelos (ἄγγελος) [pronounced *AHN-geh-loss*] = communication or news] means good communication of good news, and it is now a technical word—“according to the norm or standard of my gospel.”

We start with the bad news, which is, God does not love us. God’s integrity must take precedence over His love. God the Father set aside His eternal love for His Son and poured out our sins upon Him, thus satisfying God’s perfect justice.

Romans 2:16 **In the day God will judge the secrets of those men through Jesus Christ according to the standard of my gospel.**

The Gospel Reveals the Integrity of God

1. The fact that God judges the secrets of men means human integrity is lacking.
2. Divine integrity is called holiness in the Bible. *Saint* and *holy* are from the same root.
3. God’s integrity is His righteousness and His justice.
4. All of man’s relationships with God are based on His righteousness and His justice.
5. This is based upon justification.
6. The attribute of divine love is never directed toward man.
7. It is the anthropathism of divine love which is said to be directed toward man.
8. This describes God’s policy to the ignorant or immature.
9. Man has no relationship with the divine attribute of love until after God is saved.
10. God loves His perfect righteousness which is imputed to us at the moment of faith in Christ.
11. Since we have divine righteousness in justification by faith, we also have divine love directed toward His righteousness.
12. Attitude toward the gospel determines God’s attitude toward man.

Some of you live in a fantasy world and you will be the first person to scream, why does a loving God allow this to happen to me?

Someone’s word is no better than his integrity.

58 03/13/1977 Romans 2:17 Communion service; misconception of legalism "If" clauses; finesse and flexibility

This begins with the Eucharist.

People write Bob saying that we have no authorization for Fx groups. There is also no authorization for church buildings or church membership. These are simply functions which are convenient. 16 minutes for the Eucharist.

Until you know the first 8 chapters of Romans, you will just be marking time in the Christian life.

Verses 17-29, the judgment function of the integrity of God toward the Jew, which is the 3rd (and last) paragraph of this chapter. Verses 17-20 are simply the protasis of a conditional sentence. Then the next two verses are the apodosis.

The next 6 verses are a single sentence. It will take a few weeks to get through this.

Romans 2:17 **But if you are called a Jew and rely on the Law and boast in God,...**

Verse 17 – the misconception of legalism. (There are four misconceptions in the protasis of verses 17-20.) It begins with three Greek words, *Ei de su*, translated by two words in the English of the KJV, and a poor translation. "Behold, thou" is meaningless, obscure.

The Conditional Particle

1. The first word is the conditional particle *ei* (εἰ) [pronounced /], "if," which used with any tense of the indicative mood introduces the protasis of a conditional clause.
2. In a conditional sentence there are two clauses: protasis and apodosis.
3. The clause containing the supposition is called the protasis.
4. The protasis of a first class condition is a supposition from the viewpoint of reality—if and it is true, or if and we assume it is true. The second class condition is supposition from the viewpoint unreality. The third class condition is supposition from the standpoint of possibility. The fourth class condition is supposition from the standpoint of probability. The protasis is verses 17-20 (the conditional sentence).
5. The clause containing the statement based on the protasis or the conclusion to the protasis is called apodosis. The apodosis is verses 21-23.

Next is *de*, the second word in the Greek sentence which is why it is called postpositive, enclitic. If it were the first word, which it never is, it would be called prepositive. This is the postpositive conjunctive particle used as an adversative conjunction to set up a contrast between the self-righteous Gentile—verses 1-16—and the self-righteous Jew—verses 17-29. Paul has already demonstrated that the self-righteous Gentile has an equivalent righteousness with the self-righteous Jew. So *de* is the dividing line between the two. In the

English we do not have post and prepositive or enclitic particles, so we always start out “But if” rather than the Greek form which is “If but.”

The third word is *su*, second person singular personal pronoun. It is a reference to the self-righteous Jew. Now because we are going to have a very strong contrast, instead of “but if” we can keep the word order by saying “If on the other hand you” or “But if on the other hand.”

“thou art called” – the word “thou” is taken from *su* and we translated it “you.” Then the present passive indicative from *eponomázō* (ἐπινομάζω) [pronounced *ep-on-om-AHD-zo*], taken from two words: *epí* (ἐπί) [pronounced *eh-PEE*] = to or upon; *onomázō* (ὀνομάζω) [pronounced *on-om-AD-zoh*] = to name. Hence, to attach a name, to name after, to nickname, to give a second name, to surname. This is the only occurrence of this verb in the New Testament. By compounding *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*] *zw* Paul takes racial and national pride away from the Jews. If he had wanted the Jews to retain their racial and national pride he would have *onomázō* (ὀνομάζω) [pronounced *on-om-AD-zoh*], and that would have been correctly translated “Thou art called.” But there is no such *onomázō* (ὀνομάζω) [pronounced *on-om-AD-zoh*] here, it is *eponomázō* (ἐπινομάζω) [pronounced *ep-on-om-AHD-zo*] and it is an entirely different word. It means *to be classified*. It is impersonal. So Paul takes all of the pride out of the Jew because they are leaning on it in their self-righteousness. There is nothing wrong with the Jewish race but if it is a source of self-righteousness then the race is distorted into something it is not. Corrected translation: “**If on the other hand you are classified as a Jew.**” The present tense is a retroactive progressive present, it denotes what was begun in the past and continues into the present time. The Jews who are self-righteous will always have a problem in this area. The passive voice: the Jew receives the action of the verb, his arrogance is removed by the simple adding of a preposition compounding the verb. The indicative mood is declarative for historical reality.

“a Jew” – proper noun *Ioudaíos* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*], a non-declinable word. It is the direct object but it always occurs in the nominative case because in spite of the fact that Paul is taking the wind out of their sails they are the greatest people who ever lived. It indicates that Paul is going to be totally objective even though he himself is the greatest Jew who ever lived, apart possibly from Moses. Furthermore this is an anarthrous construction, there is no definite article in front of it. The absence of the definite article emphasizes the qualitative aspect of the proper noun rather than its mere identity.

The Aggies were playing against UCLA, and Bob knew believers on both teams. UCLA was rated right on the top (1st, 2nd or 3rd). The Aggies never hit harder in their lives. Every time they had a chance, they would rock and sock someone. Then they would pick them up and say, “Nice going,” shake his hand. The Aggies clobbered them. This is what Paul did. Bob talks about finesse, which is playing your cards well, no matter what your cards are. But what finesse is, Paul knocks them down by saying, “You are classified Jews.” When he takes out the definite article, he demonstrates spiritual finesse. Spiritual finesse is flexibility.

Paul has all these self righteous Jews, and they are paying attention. He has knocked them down, but he picks them up again.

“and retest in the law” – the connective *kai*, plus the present middle indicative of *epanapauomai* (ἐπαναπαύομαι) [pronounced *ehp-ahn-ah-POW-ohm-ahee*] which means to rest upon. In other words, Paul knocks them down to pick them up and show them that they were resting on the wrong thing.

Bob names off those who are both students and doers; like Douglas MacArthur, Julius Cæsar, and Lawrence of Arabia.

They were resting on the law for adjustment to the justice of God. The present tense is a static present for a perpetual condition among Jewish legalists. The middle voice is a dynamic middle which emphasizes the part taken by the subject in the action of the verb, i.e. reliance on the Mosaic law for salvation. The indicative mood is declarative for the historical reality of Jewish legalism depending on the law for the approbation of God. Then the locative of sphere in the singular of *nomos* (νόμος) [pronounced *NOHM-oss*]—“law,” minus the definite article to show that Paul has the greatest respect for the law. The Jews were disrespectful of the law by trying to use it as an instrument of salvation. There is nothing wrong with the law, it is perfect; there is something wrong with those who distort it into a system of salvation and spirituality by works. We have a combination of two conjunctions here—*kai, kai* for “not only but also.” So, “and not only rely upon the law” for salvation adjustment to the justice of God. We put in the definite article in the English because that is comparable to the lack of the article in the Greek. “If on the one hand you are classified as a Jew [and you are], and not only rely on the law [for salvation]. Then *kai* the second time means “but.”

“makest thy boast of God” – present middle indicative from *kaucháomai* (καυχάομαι) [pronounced *kow-KHAH-om-ahee*] for “boast.” This is a retroactive progressive present tense denoting what has happened in the past and continues into the present wherever there are Jewish legalists. Legalism among the Jews is always related to the law. The middle voice: this is a deponent verb, middle in form but active in meaning. The Jewish legalists produce the action of the verb, they boast about relationship with God related to the law. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. Not only do they use the law as an instrument of salvation, but they boast about the fact that they have a relationship with God on the basis of the law.

Plus the preposition *en*, plus the instrumental of *theos* (θεός) [pronounced *theh-OSS*]. Again, the absence of the definite article before *theos* (θεός) [pronounced *theh-OSS*] emphasizing the perfection and superiority of God rather than His identity.

Romans 2:17 **If on the one hand you are classified as a Jew [and you are], and not only rely on the law [for salvation], but also you boast about relationship with God [and you do].**

1. There are three assumptions or delusions of the self-righteous Jew portrayed in three verbs in the present tense:
 - a. The present passive indicative of *eponomázō* (ἐπινομάζω) [pronounced *ep-on-om-AHD-zo*] indicates racial pride of the self-righteous Jew;
 - b. *epanapauomai* (ἐπαναπαύομαι) [pronounced *ehp-ahn-ah-POW-ohm-ahee*] in the present middle indicative indicates the standard of works on which the self-righteous Jew relies for salvation;
 - c. The present active indicative of *kaucháomai* (καυχάομαι) [pronounced *kow-KHAH-om-ahee*] indicating the arrogance of the self-righteous Jew in assuming a relationship with God on the basis of his own works rather than divine integrity.
2. The three verbs combine racial, functional, and mental arrogance. They combine to produce self-righteousness and religiousness. Both religiousness and self-righteousness, either separately or combined, are resisted by the integrity of God.
3. However the religious, self-righteous Jews boast a relationship with God which they do not actually possess.
4. The three verbs combine to form an illusion of superiority which does not exist. (The Jews do have superiority but it takes doctrine to know it)
5. As this protasis of a first class condition continues into the next three verses other delusions are specified. In verse 18, distortion of the law; in verse 19, misplaced confidence in self; in verse 20, an arrogant emphasis on superficiality.

The doctrine below is reviewed in the next lesson, and, therefore, appended.

Summary from Romans 2:17

1. God loves His own righteousness and He can't stand self-righteousness. God's love for His righteousness makes it impossible for His righteousness to be compromised.
2. God's righteousness demands equivalent righteousness. Man cannot produce God's righteousness, only sinfulness. When he tries to reproduce an equivalent righteousness it comes out sinfulness plus evil.
3. God's justice judges and condemns sinfulness.
4. Before God can give His perfect righteousness to a sinner the sins of the sinner must be dealt with by the justice of God. God put aside His love for His Son and judged our sins in His Son. Integrity takes precedence over love. It could not happen in any other way. Don't every put your arrogance ahead of God. You cannot set aside justice and think that God's love is going to fix everything. In the day of his father, integrity was everything.
5. The sins of the world are poured out on Christ and judged by the justice of God. The Bible does not tell us that we must love Jesus Christ in order to be saved. Our capacities are built up later in the Christian life.

6. Therefore instant adjustment to the justice of God at salvation and resultant imputation of God's righteousness can only be attained by believing in Jesus Christ, because believing is totally non-meritorious.
7. Self-righteous types judge others by the use of slander, gossip, maligning, evil criticism. Self-righteousness is a lack of integrity. There is no integrity in self-righteousness. This is why the pharisees had no integrity. Instead of integrity, they have arrogance.
8. The self-righteous type regards himself as the favourite of a partial God because of his conformity to the legal forms of the Mosaic law (or, *of religion*).
9. But inwardly the self-righteous type is sinful, evil, vicious, despising the real manifestations of God in Bible doctrine (which means despising grace).
10. All relationship between God and man is based on the justice of God where the polar antagonism in the administration of divine justice produces either blessing or cursing.
11. The day of the rejection of the gospel is the day of inward reversionism and the beginning of temporal divine judgment on evil in the self-righteous unbeliever.
12. These judgments from the justice of God are a prelude to the awful eternal judgment of the self-righteous believer at the great white throne. That judgment results in the eternal lake of fire.

1977 Romans

Lesson #59

59 03/18/1977 Romans 2:18 Integrity; distortion of the law; self-righteous delusion of superiority

Blackmail in our government. The federal government will withhold funds from Texas unless our speed limit is lowered to 55 mph. A judge in SF shut down some construction requiring all working to be a quarter minority.

The federal government was designed to be the servant of the people; not the tyrant of the people. They use federal funds to blackmail various states; and this is our money. All kinds of people are learning and practicing blackmail from the United States.

Every liberal thinks that he has the absolute panacea for the United States. The federal government blackmails the states, using self-righteousness. The states blackmail other groups out of self-righteousness.

Every bureaucrat seems to think that they are god. The press ignores news, does not print the truth, but they print their own distortions. These things all happen because of self-righteousness. The average man on the street thinks of himself as Don Juan and Lothario all rolled up into one. Similar arrogance among women. There is an arrogance in the land and we are on the verge of judgment because of your arrogance.

Most people do not think, *what does God think of our arrogance?* We deal with God's justice and we must know the principles related to his righteousness and His grace.

Translation read.

Bob reviews the summary of Romans 2:17 (above) (and he spends a considerable amount of time on it).

Additional comments from that review:

“Sometime this year, all hell is going to break loose.”

We learn to lean in one direction or another due to our upbringing. But the key is God’s integrity, not His love.

Integrity must meet integrity for blessing.

“There’s honor among thieves.” The hell there is. Thieves do not have integrity.

Romans 2:18 ...and you know His will and approve the things being superior, being instructed out of the Law,...

Verse 18 – the distortion of the law. Arrogance assumes to the point of presumption. It is presumption on the part of arrogance to assume that they know the will of God, that they have the will of God. In fact, they claim that they have a monopoly on the will of God. But they don’t know it at all. You cannot know the will of God apart from the will of God. “And knowest his will” – the continuative use of the conjunction kai, plus the present active indicative of ginôskô (γινώσκω) [pronounced *gih-NOH-skoh*], meaning to understand, to know. This is a tendential present tense, used for an action which is attempted though it does not actually occur. They don’t really know the will of God, they think they know it. The active voice: the legalistic Jew produces the action of the verb—any self-righteous person by application. The indicative mood is the interrogative indicative, the viewpoint of reality is implied in the illusion enquired into when the indicative is used in the asking of a simple question. Also, the accusative neuter singular direct object from the definite article, used here as a possessive pronoun, plus the accusative neuter singular direct object from the noun thelêma (θέλημα) [pronounced *THEHL-ay-mah*] which goes with the possessive pronoun. This is translated, “And he knows his will.” This is presumption, he doesn’t really know it. The Jewish unbeliever in his legalistic reversionism is under the illusion that by learning and keeping the Mosaic law he has come to understand the will of God. Self-righteousness assumes to be doing the will of God. Legalism assumes that human righteousness is equivalent to divine righteousness.

“and approvest the things that are more excellent” – this is not quite correct. The problem is the present active indicative of the verb dokimázō (δοκιμάζω) [pronounced *dohk-ihm-AHD-zoh*]. The present tense is a progressive present, it depicts the action of the verb in progress or in a state of persistence. The active voice: the legalistic self-righteous Jews produce the action of the verb. The indicative mood represents the verbal action from the viewpoint of reality, therefore it is declarative. This should be translated, “and accept as

approved.” Then the accusative neuter plural of the definite article used as a demonstrative pronoun for the category of self-righteous deeds and thoughts—“those things.” Plus the present active participle from diaphérō (διαφέρω) [pronounced *dee-ahf-EHR-oh*]. The word means to differ, to be different, to be worth more than or to be superior to. This is an adjectival participle to qualify the definite article used as a demonstrative pronoun. Therefore it should be translated not as a participle but simply as an adjective—“and approve those superior things.”

God’s righteousness versus Self-righteousness

1. This is the delusion of self-righteousness in Israel, that whatever the legalist approves is superior to all else.
2. The legalistic Jew or Judaizer has approved as superior standards that which is in opposition to the holiness or integrity of God.
3. They have approved a righteousness from keeping the law as equivalent or superior to God’s righteousness. Therefore they have rejected Christ as the source of God’s righteousness, the source of imputed righteousness.
4. Here is the direct conflict with legalism and self-righteousness.
5. God loves and approves His own righteousness.
6. God’s righteousness is eternal, infinite, perfect, incorruptible, and one half of His integrity (the other half being His justice).
7. God’s justice condemns what falls short of God’s righteousness.
8. So God judges from perfect righteousness, always.
9. On the one hand the self-righteous type loves his own righteousness which provides the deluded and false confidence to judge others.
10. On the other hand God rejects the self-righteousness of the legalist, and in this passage the Jewish legalist. The statement of His rejection is found in Isaiah 64:6.
11. God rejects both the righteousness of the self-righteous and the maligning judgments of the self-righteous.
12. The self-righteous is guilty of both blasphemy and presumption.
13. God can only judge the self-righteous, He cannot bless the self-righteous from His justice. That is why the believer who is self-righteous is always under discipline.
14. The ascriptive present participle diaphérō (διαφέρω) [pronounced *dee-ahf-EHR-oh*] is translated “superior” – “superior things.” This is sarcasm about the self-confidence of the self-righteous.

No withering leaves on Bob’s lawn. Balderdash and Melarky eat them.

“being instructed out of the law” – this includes a present passive participle from katêcheô (κατηχέω) [pronounced *kat-ay-KHEH-oh*], which means to sound in the ears, to make the ears ring, to instruct orally, to teach and to instruct. This is a retroactive progressive present denoting what is begun in the past and continuing into the present time. Translation: “since he is instructed.” The passive voice: the self-righteous Jew receives the action of the verb, the instruction of the law. The participle is a causal participle denoting the ground of action

for the main verb. Plus the preposition ek (ἐκ) [pronounced *ehk*] with the ablative of both the definite article and the noun nomos (νόμος) [pronounced *NOHM-oss*]—“law.”

Romans 2:18 **And knows his will, and approves those superior things, since he is instructed from the law.**

Remember that this is not a fact of truth but a sanctified sarcasm reflecting the delusion of the self-righteous Jew under the Mosaic law. He doesn't really know the will of God and he doesn't really approve superior things, this is a piece of sarcasm taken from the delusion of self-righteousness.

Final Points

1. Self-righteous types have distorted the law and its content from condemnation of their status to commendation of their self-righteousness.
2. They have learned the law as a catechism and they seek to keep the law for production of their own righteousness.
3. Then they take this righteousness to God and they demand that it be accepted for salvation.
4. The justice of God does not bend to human whims. Human love bends and adjusts to the other person; but this is not what God's righteousness does.
5. The justice of God does not accommodate itself to human righteousness or human fantasies of self-centeredness.

1977 Romans

Lesson #60

60 03/20/1977 Romans 2:19 Doctrine of the Priest (Client) Nation (pts. 1–5)

Bob quickly reviews the essence of the human soul. Love is one of God's many divine attributes. His love does not require an object; it is not sustained by emotion. Bob reviews the anthropopathism of love.

Corrected translation given.

We come to a misplaced confidence in oneself.

Romans 2:19 **...and you are persuaded that you yourself are a guide of the blind, a light to those in darkness,...**

Verse 19 – “And art confident,” an enclitic particle *de*, used to indicate the close relationship between the two clauses. So we have a transition indicating that we are moving on to similar and very close concepts. It should be translated “Moreover.” Plus the perfect active indicative of *peithô* (πείθω) [pronounced *PIE-thoh*] which is translated in terms of confidence. This is a perfect which has a present meaning. The perfective present denotes the continuation of existing results. The active voice: the self-righteous legalistic Jew produces the action of the verb.

At the time in which Paul wrote they were trying to keep the law for salvation, but their self-righteousness only produced condemnation rather than justification. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality of reversionism among Jewish unbelievers. They were maladjusted to the justice of God, they had no relationship with divine integrity, but they had a false confidence.

At this time, Israel is a client nation to God; but that is going to end not too far in the future. The United States is a client nation to God. We may not last much longer.

Legislation cannot solve the problems of life. Laws ought to protect our freedom and privacy; but legislation is being used to destroy free enterprise and to destroy our businesses. Liberals are extremely confident that they are doing the right thing. And they extend this to other nations. But, when Hungry called for our help to preserve their freedom, we did not answer their call.

We are blackmailing Rhodesia and South Africa as an extension of our own liberal self-righteousness; but this plays right into the hands of the communists, who want to have control of all the chrome in the world.

We are an arrogant people; we are a self-righteous people; but we have no basis for arrogance today. We persist in arrogance today.

“that thou thyself art” – an accusative of general reference, which means we have a reflexive pronoun for a subject, *seautou* (σεαυτοῦ, ἡς) [pronounced *seh-ow-TOO*], used as the subject of the infinitive. Plus the present active infinitive of *eimi* (εἶμι) [pronounced *eye-ME*]. Literal translation: “Moreover, you are confident that you yourself are.” The progressive present tense of *eimi* (εἶμι) [pronounced *eye-ME*] denotes the action of the verb in progress, or in a state of persistence. The infinitive is part of the accusative of general reference.

You believe that you are “a guide of the blind” – the accusative singular of the noun *hodēgós* (ὁδηγός) [pronounced *hod-ayg-OSS*]. It acts as a predicate nominative but in the accusative case to match the accusative case of the subject, the accusative of general reference. It is correctly translated “a guide.” Plus the descriptive genitive plural from the adjective *tuphlos* (τυφλός) [pronounced *toof-LOSS*], “blind” or “blind ones.” The adjective acts as a noun, it’s in the plural, and this is what happens when people become arrogant—they become blind.

“a light of them which are in darkness” – literally, “a light with reference to those in darkness,” *en* (ἐν) [pronounced *en*] plus the locative of *skotos* (σκότος) [pronounced *SKOH-toss*].

Romans 2:19 **Moreover, you are confident that you yourselves are a guide of blind ones, a light with reference to those in darkness.**

This distortion takes the maladjusted Jew and his self righteous arrogance; and he is destroying his own nation.

Bob presents this as the priest nation; but, soon thereafter will go to the nomenclature of the client nation.

There is a tendency to glorify the Roman republic; but they made almost zero contribution to western civilization. It was the empire which was great. Gaius Julius Cæsar, in 5 short years, began to change over the Roman republic into the Roman empire. When the Jews fell, not long after, God's client nation was Rome.

Scotland, during the middle ages, was a client nation in the 4th, 5th and 6th centuries. Patrick was a Scotsman. He had no connection to the Roman church; and he was one of the greatest evangelists in the world. He evangelized Ireland and this was one of the few times that Ireland was united. Because of Patrick, Ireland became a great client nation. They sent out Columbo; and Scotland was evangelized by Ireland.

Israel had a specialized priesthood; and was therefore called a priest nation. A client nation under Rome was dependent upon Rome, under their protection. A client nation is under the protection of God because of the believers in Rome.

Bob goes over the adjustments to the justice of God. This is reviews in [lesson #65](#).

Doctrine of the Client Nation

A. Definition.

1. A client nation is a national entity under the patronage of God, assigned the responsibility for the formation, preservation, communication, and fulfillment of the canon of Scripture.
 - a. Before Israel became a nation, custodianship of the word of God involved divine revelation apart from Scripture. But since Israel has become a nation, it is involved in the authorship, custodianship and dissemination of the written Word.
 - b. Additional custodianship was assigned to Israel in the formation of the New Testament, since all except two writers were Jews. Luke and ??; on his review, Bob mentions only Luke.
 - c. During the time of the formation of the New Testament, the client nation changed from Judea to the Roman Empire, in 70 A.D.
2. In Exodus 19:4-6, we have a reference to the client nation concept, "You yourselves have seen what I did to the Egyptians, and how I carried you on eagles' wings, and brought you to Myself. Now therefore, if hearing, you will obey My voice and keep My covenant, then you shall be My own possession among all peoples, for all the earth is Mine; then you shall be a kingdom of priests and a holy nation to Me. These are the words that you shall speak to the sons of Israel."

- a. Deut 7:6, "For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth."
 - b. Deut 26:18-19, "And the Lord has today declared you to be His people, a people for His own [a treasured] possession, as He promised you; therefore, you are to keep all His commandments; and that He will set you high above all nations which He made, for praise, fame, and honor; and that you shall be a holy people to the Lord your God, as He has spoken."
 - c. There is evangelization, Bible teaching and missionary activity which occurs within the priest nation. There is also custodianship of the Word of God.
3. There are two categories of client nations to God in human history: the five Jewish client nations of the Old Testament with a specialized priesthood and the Gentile client nations during the dispensation of the Church with a universal priesthood. No Gentile nation of the Old Testament was a client nation to God. The Gentile client nation category follows exactly the same pattern as Israel with some dramatic differences related to the uniqueness of the Church Age, both in grace provision and in spiritual life.
4. A client nation is a synonym for a priest nation. The name "priest nation" is used for Israel because it had a specialized priesthood. The term "client nation" is used for any Gentile nation that performs the same functions during the Church Age. In Roman history, a client was someone dependent on another family. Instead of calling a Gentile nation a priest nation as such, the believers in the Church Age are a holy priesthood and a royal family of God, 1Peter 2:4-5, "And coming to Him as to a living stone, rejected by men, but elect and precious in the sight of God, you also, as living stones, are being built up into a spiritual house [compare Heb 3:6] as a result of a holy priesthood, to offer up spiritual sacrifices acceptable to God through the agency of Jesus Christ."
- a. Israel was always called a holy nation. The Church is called a holy priesthood. Why? Because in the Church Age, every believer is a priest.
 - b. Jesus Christ tested and proved the prototype spiritual life. We offer up spiritual sacrifice by the fulfillment of the three stages of the adult spiritual life. God does not want sacrifices and offerings; He wants the sacrifice of the spiritual life. The spiritual sacrifices acceptable to God are the four spiritual mechanics of the spiritual life.
 - c. 1Peter 2:9, "But you are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out from darkness into His marvelous light." The idea of an elect race comes from the Greek phrase in 2 Cor 5:17 KAINÉ KTISIS, which means, "a new spiritual species." "Therefore, if anyone is in union with Christ, he is a new spiritual species; old things have lost their power, behold, new things

have come to pass." The new things that have come to pass are the four spiritual mechanics, the four spiritual objectives. In the privacy of your priesthood, you have the option or the option to fail as far as the spiritual life is concerned.

- d. The royal priesthood is related to positional sanctification; for our Lord is a king-priest from the line of David. Believers in Christ are royal family of God, and this is the key to Gentile client nations in the Church Age.
 5. A client nation to God is a nation under divine protection, because it has a large pivot of mature believers. These mature believers have blessing by association to those around them and historical blessing to their nation. A client nation is destroyed by the reversionistic believers who "spin-off" from the pivot of mature believers by their rejection of Bible doctrine. As the pivot shrinks, the nation loses its client nation status with God and undergoes the five cycles of discipline. Only a remnant of positive believers had impact through the spiritual life of Israel in the Old Testament.
 6. The divine meanings of history has always been client nations.
- B. The most important client nation and the key to all client nations is found in the history of Israel as a priest nation.
1. God directs and controls historical activity on the basis of client nations. A client nation is responsible to do five things.
 - a. It must evangelize its own population at home.
 - b. It must communicate Bible doctrine to the believers in the nation.
 - c. It is responsible for the custodianship of Bible doctrine.
 - d. It provides a haven for the Jews.
 - e. It is responsible to send out missionaries to evangelize other nations.
 2. There were five Jewish client nations in the Old Testament.
 - a. The theocratic kingdom, B.C. 1441-1020, from the Exodus until the prophet Samuel. The theocratic kingdom ended when the Jews said, "We want to be like other nations."
 - b. The United Kingdom from Saul to Rehoboam, B.C. 1020-926.
 - c. The Northern Kingdom from Jeroboam to Hoshea, B.C. 926-721. In 721 B.C. the fifth cycle of discipline was administered by the Assyrians under Sargon II.
 - d. The Southern Kingdom from Rehoboam to Zedekiah, B.C. 926-586. The fifth cycle of discipline was administered by the Chaldeans under Nebuchadnezzar.
 - e. After the Northern and Southern Kingdoms were destroyed, while no Jewish client nation was operational as such, Jews outside of the client nation filled in the gap to Gentile nations as they had been responsible before to do so. No Gentile client nation exists in the Old Testament, only Jewish client nations. Then Judah became a client nation again from B.C. 516 until 70 A.D. Chaldea and the Persian Empire were not client nations between B.C. 586-516.

(1) In 458 B.C., after the fifth Jewish client nation was operational, we have the return of Ezra. The entire Old Testament canon was discovered and Ezra led a great revival back to Bible doctrine

(2) In 445 B.C., Nehemiah returned with a group of people to rebuild the walls and to organize the military to defend this client nation.

C. Negative Volition to Bible doctrine destroys a client nation.

1. There were periods of apostasy in Israel in the Old Testament. Apostasy in a client nation is always a cancer. If it grows long enough, that client nation dies under the fifth cycle of discipline. In every case of Jewish apostasy in a Jewish client nation status both the clergy and the politicians of Israel are indicted along with the negative volition of the people.

a. Jer 6:13-14, "For from the least of them even to the greatest of them, everyone is greedy for profit, furthermore from the prophet even to the priest everyone manufactures lies. In fact they allege to solve problems of My people, saying, 'Peace, peace,' when there is no peace."

b. Ezek 13:10-16, "It is definitely because they have misled My people by saying, 'Peace!' when there is no peace. Now when anyone builds a wall [the political lies of politicians], behold, they cover it with whitewash [the false solution to the problems of the client nation]; so tell those who plaster it over with whitewash, that it will fall. A flooding rain will come, and you, O hailstones, will fall; and a violent wind [fifth cycle of discipline] will break out. Behold, when the wall has fallen, will you not be asked, 'Where is the plaster with which you have plastered it?' Therefore, thus says the Lord God, 'I will cause a violent wind to break out in My wrath. There will also be in My anger a flooding rain and hailstones to consume it in wrath. So I shall tear down the wall [the political lies] which you plastered over with whitewash and bring it down to the ground, so that its foundation is laid bare; furthermore when it falls, you will be destroyed with it. Then you will know that I am the Lord. Therefore I will spend My wrath against the wall and against those who have plastered it with whitewash; then I will say to you, 'The wall is gone along with its plasterers, along with the prophets of Israel who prophesy to Jerusalem, and saw visions of peace for her where there is no peace,' declares the Lord God."

c. Principles.

(1) Good decisions of national leadership result in greater options for greater decisions. Bad decisions destroy freedom options and enslave the nation, so that the client nation status is destroyed from within in the first three cycles of discipline. A nation that is not prepared for war is not prepared for peace.

(2) Mankind always has been and always will be the product of their own volition, not their environment. We blame environment, which is part of the arrogance skills.

(3) The doctrine of man's sin nature and total depravity plus the function of Satan's cosmic system requires that people in a client nation periodically will have to make great sacrifices for freedom.

(4) Political solutions are useless without spiritual solutions. What makes political solutions great is the invisible heroship of a pivot of mature believers. Political solutions are temporal; spiritual solutions are eternal. Political solutions relate to the power of man; spiritual solutions relate to the power of God. Political solutions are often erroneous and destructive to a nation, while spiritual solutions offer hope to a nation and eternal life to individuals in that nation. Political solutions are mortal and subject to corruption; spiritual solutions are eternal and compatible with the immortality of the soul. Political solutions grope in darkness of spiritual death, but spiritual solutions live in the light of eternity and the fantastic divine revelation in time. Political solutions are related to the first birth of mankind and his spiritual death; spiritual solutions are related to regeneration through faith in Christ-the second birth of mankind and his eternal relationship with God. Spiritual solutions never include violence or coercion, but a change in the soul through Bible doctrine.

2. People become self-righteous, arrogant legalistic, and reversionistic, Hosea 4:1-7; 8:7, and are destroyed for lack of Bible doctrine. Rejection of Bible doctrine leads to destruction of the client nation. Everything depends on your attitude toward Bible doctrine. Hosea 4:6 *My people (or, nation) are destroyed for lack of knowledge (doctrine); because you have rejected knowledge, I reject you from being a priest [nation] to me. And since you have forgotten (neglect) the law of your God, I also will forget (neglect) your children.*

3. The failure of the Jewish nation resulted in the times of the gentiles. The fifth cycle of discipline was administered to various Jewish nations, which discontinued their function as a priest nation. The Northern Kingdom fell to Assyria in 721 B.C. The Southern Kingdom fell to the Chaldean Empire in 586 B.C. Judea was conquered by Rome in 70 A.D. Israel will not be a priest nation again until the Second Advent.

4. When Israel was being disciplined as a client nation from 586-516 B.C., there was no Gentile client nation. The remnant according to the election of grace went to Gentile client nations as representatives of a non-operational client nation. The same thing happens during the Tribulation-there is no client nation. Individual Jews are used by God to evangelize the Gentiles

from 586-516 B.C. and during the Tribulation. The Persian and Chaldean empires were not client nations to God.

5. When the Roman Empire fell in 476 A.D., God had already used the Goths as His client nation during the fourth century. Scotland and Ireland were client nations during the fifth and sixth centuries. The Franks were a client nation during the eighth and ninth centuries; the Vikings were during the tenth century. Germany under Luther, and Switzerland under Zwingli and Calvin were client nations during the sixteenth century. Germany during the time of Luther. Sweden under Gustavus Adolphus, and France under the Huguenots during the seventeenth century were client nations. Brandenburg-Prussia became the home of the Huguenots under the Hohenzollerns were a client nation during the eighteenth century through Frederick the Great and following. England was the same during the reign of Victoria in the nineteenth century. And the United States of America has been a client nation from 1776 until the present. These are just a few examples. (See the Doctrine of the Pivot for the geopolitical advance of the pivot in the Church Age.)
 6. England was responsible for evangelism all over the world. But, when they began to lose nations in their empire, that was a sign that they were going down as a client nation. Mary Slasher walked thousands of miles in Africa and she was never accosted by any native. It is estimated that she won over a million black people to the Lord; but she was untouched in Africa. Wherever the empire existed there was law and order and great evangelism.
 7. Jesus Christ, who controls history, knows where positive volition will be in each generation. And He makes sure that the current client nation goes to that area of the world with missionary activity. This insures that Gentile nations will continue as client nations until the Rapture.
 8. Ignorance of Bible doctrine destroyed the Jewish client nations, and the same ignorance of doctrine destroys the Gentile client nations, Eph 4:18-19. Scar tissue of soul has had the same effect, 2 Cor 13:5.
- D. [This is presented as point 5 in the Romans study; and the review of this study.] The restoration of Israel as a priest nation will occur at the second Advent and continue throughout the millennium, Isaiah 49:5-8 (And now the LORD says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him— for I [Jesus Christ] am glorified in the eyes of the LORD, and my God has become my strength— he says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.” Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: “Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you.” Thus says the LORD: “In a time of favor I have answered you; in a day of salvation I have helped you; I will keep you and give you as a covenant to the people, to establish the land, to apportion the desolate heritages,..). Israel today and in the tribulation

is not a client nation. There is a testimony from 144,000 Jews during the tribulation exactly like the seventy years of the Babylonian captivity, but there is no client nation during these two periods. A perfect environment.

E. The Pivot and the Client Nation.

1. The pivot is the remnant of mature believers who have reached maximum adjustment to the justice of God by their positive attitude toward Bible doctrine. If there is a large pivot, the nation is delivered from historical disaster. If there is a small pivot, then only the pivot is delivered, while the nation is destroyed. Supergrace A and supergrace B, along with those in ultra super grace make up the pivot. This is the only way to have 9 lives and always land on your feet; be in the pivot. These believers are known as the salt or the preservative of the nation.
2. The size of the pivot in historical disaster determines the outcome of that disaster.
3. The larger the pivot, the greater chance the nation will be preserved. The spinoff is the reversionistic believers. The larger the spinoff, the greater the disaster and destruction of the nation.
4. When judgment falls on a nation, the pivot is still secure because of their adjustment to the justice of God. If a mature believer dies during historical disaster, it was just his time to go home, not a matter of discipline.
5. The outcome of historical disaster depends upon the size of the pivot and the size of the spinoff.
6. The principle of deliverance depending upon the size of the pivot is derived from the fact that mature believers are a blessing by association and have historical impact.
7. While the pivot is secure, the spinoff is destroyed in the disaster.
8. Therefore historical disaster separates those adjusted to the justice of God from those who are maladjusted. Since the spinoff is always composed of those who are maladjusted, they are disciplined and destroyed by the historical disaster. God often uses this time to remove the kooky believers. They go out blaspheming God by saying, *how can a loving God do this to me?*
9. No client nation during the Tribulation, as all believers will be removed from every nation.

F. The principle of the client nation solves certain problem passages in Scripture.

1. 2Samuel 8:18, "And David's sons were priests." David was from the tribe of Judah, therefore not qualified to be a priest. But because Israel was a priest nation the verse is telling us that all David's sons were believers, and therefore, priests, as in the sense of Exodus 19:6. Believers are priests in a priest nation.
2. In Exodus 19:5-6, the phrase "My special possession" is a synonym for client nation. *Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all*

the earth is mine; and you shall be to me a kingdom of priests and a holy nation.' These are the words that you shall speak to the people of Israel."

G. The Millennial Reference to Israel as a Priest Nation.

1. Isa 61:5-8a, "You will be called priests of Jehovah." Strangers shall stand and tend your flocks; foreigners shall be your plowmen and vinedressers; but you shall be called the priests of the LORD; they shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their glory [in their riches] you shall boast. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy. For I the LORD love justice; I hate robbery and wrong; I will faithfully give them their recompense, and I will make an everlasting covenant with them.
2. Israel will be restored as the client nation to God at the Second Advent. Then it will function as His representative nation on the earth for the entire Millennium.
3. There is never a permanent Jewish client nation to God until Jesus Christ provides such a thing at the second Advent. Client nations are definitely an issue in the spiritual life.

H. The Present Role of the USA as a Client Nation in the Church Age.

1. In every generation of U.S. history, there has been the ingredients of the client nation: evangelism, Bible teaching, missionaries, and pro-semitism. In addition to this, the United States has been an establishment nation. Bob was looking through some ads and writing in older magazines, I think from the early 1900s, as he mentions Teddy Roosevelt. Yale, Harvard, and Dartmouth were all founded to prepare and send out missionaries into the land. Also Princeton.
2. The USA as a client nation is reflected in our Constitution's purpose, which limits the federal government's authority. This was the objective of our founding fathers.
3. Since FDR, our taxes are used to blackmail us. The federal government has begun to control the people using our taxes.
4. Great evangelism during the War Between the States on both sides, but especially in the south.
5. We still have all the ingredients, but things are getting worse. We have a pivot of mature believers, but the spinoff is large and getting larger. Evangelism is a lot of lip service. Bible doctrine is rarely taught properly or accurately. Reversionism has destroyed most missionaries and missionary groups.
6. After the Rapture, there will be no client nation; therefore, there will be no nation for refuge for the Jews. The only thing we are doing right at the present is providing a haven for the Jews. There will be 144,000 evangelistic Jews.

7. All hell will break loose during the Tribulation, because there is no pivot, no client nations; no place where people can go and get Bible doctrine on a consistent basis. This is why Moses and Elijah are brought back for a special ministry, because there is no client nation on the earth.

8. Great period of contrasts in the Millennium.

9. When the Church is taken out of the world at the Rapture, so is the ministry of the Holy Spirit in providing blessing by association and historical impact by restraining evil, 2 Thes 2.

I. The "Times of the Gentiles" and Client Nations, Luke 21:20-24. "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those [the pivot; the mature believers in Judæa] who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance [the 5th cycle of discipline from the justice of God], to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword [1,100,000 Jews will die] and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled."

1. Jesus Christ is warning the Jews of the removal of Judea as a client nation. Mature believers are to know from the intake of Bible doctrine that Judea will be destroyed. By practical application of this passage the pivot was delivered. Someone always gets hurt in historical disaster: 1,100,000 were killed (killed by the Romans or died of starvation or of disease), 97,000 taken captive and sold into slavery.

2. Vespacion encamps with his armies around Jerusalem; and this is later taken over by Titus his son, as Vespacion rules in Rome.

3. Those believers in Jerusalem need to get out; and those in the country are not to go into Jerusalem. It will be destroyed.

4. Fulfilling all those things which are written refers back to Leviticus 26 and Deuteronomy 28 (passages on the fifth cycle of discipline).

5. The "times of the Gentiles" refers to the fact that from 70 A.D. until the Rapture, Tribulation and Second Advent, only Gentile nations will be client nations to God. In the Tribulation only individual Jews will be evangelists, there will be no Jewish client nation.

6. When the fifth cycle of discipline came in 70 A.D., it ended the function of any Jewish nation as a priest nation until the Second Advent of Christ. There will be no Gentile client nation during the Tribulation since all believers are taken to heaven before this period of great historical disaster.

7. Gentile client nations should have a maximum number of mature believers for a pivot, maximum evangelism within their own nation, maximum missionary activity to other nations, and they are to provide a haven for the Jews.

8. The client nation is characterized by being pro-semitic. No Gentile nation can be a client nation to God without providing a haven for the Jews during the "times of the Gentiles." Anti-semitism automatically eliminates any nation from being a client nation to God.
9. During the tribulation, there will be a Jewish nation, but it will not be a client nation. There will be a great evangelistic thrust by 144,000 Jews and the return of Moses and Elijah. But Israel is not restored as a client nation until the Second Advent.
10. When the Rapture occurs, there is no pivot, no believers, and no client nation. There will be no priest nation of any kind. That is why angels, Moses, and Elijah, in addition to the 144,000 Jews are used during the tribulation for the evangelization of the world. The reason that this period of time will be so horrible is, there are no believers remaining on the earth and no client nation to God remains.
11. In the meantime, we have the "times of the Gentiles," which began in 70 A.D. and continues until the Second Advent. Israel will not be a client nation during the Church Age.

J. The "Fullness of the Gentiles", Rom 11:25.

1. Rom 11:25, "For, brethren, I do not wish you to be ignorant of this mystery [Church Age doctrine], lest you become presumptuous [wise in your own estimation], that a partial hardening has occurred to Israel until the full measure of Gentile nations has come in."
2. The word translated "Gentile nations" is the Greek word ETHNOS. This word means Gentiles and Gentile nations. The full measure of the Gentile nations is all the Gentile client nations from the fall of Israel in 70 A.D. until the end of the Church Age.
3. The full measure of Gentile nations refers to the times of the Gentiles with one slight difference. The times of the Gentiles goes from 70 A.D. until the second Advent. The full measure of the Gentiles has to do with the fact that there will always be Gentile client nations until the resurrection of the Church. The difference is the tribulation, during which there is no Gentile client nation and Israel is not yet restored as a client nation.
4. Israel ceased to be a priest nation in A.D. 70.
5. Gentiles nations, at the point, have become client nations to God.
6. Israel will not be a priest nation to God during the Church Age.
7. No client nations during the Tribulation.
8. These client nations of the gentiles will have a maximum number of believers for a pivot, maximum evangelism, and they will be a haven for the Jews.
9. Antisemitism eliminates any nation from being a client nation to God.
10. During the Tribulation, there will be the Jewish nation of Israel, but it is not a client nation. There will be an evangelistic thrust, with 144,000 Jews teaching throughout the world.
11. Israel is not restored as a priest nation until after the 2nd advent. Only individuals stand in the gap during the Tribulation. Nations do not.

K. The rapture occurs and all client nations of the earth are no longer client nations because the believers have been removed. There will be no client nations during the Tribulation. The royal family will be with the King during the Tribulation, being prepared as a bride is prepared. All believers removed means no pivot remaining. There will be evangelization. No client nation is built up in seven years. Angels are also used to evangelize in the Tribulation.

L. The Fading Glory of the Mosaic Law, Ex 34.

1. Moses made a prophet gesture in relationship to Israel as God's covenant people. This gesture may be classified as the doctrine of the fading glory in contrast to the spiritual life of the Church Age which may be classified as the doctrine of the unfading glory.
2. Ex 34:29-35, "Now it came to pass when Moses was coming down from Mount Sinai with the two tablets of testimony in his hands that Moses did not know that the skin of his face was shining because he had been talking with Him. So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face was radiant, and they were afraid to come near him. So Moses called to them. Then Aaron and all the rulers of the congregation returned to him; then Moses spoke to them. And afterward all the sons of Israel came near, and he commanded them everything that the Lord had spoken to him on Mount Sinai. When Moses had finished speaking to them, he put a veil over his face. Now whenever Moses went in face-to-face with the Lord to speak with Him, he took off the veil until he came out, and whenever he came out and spoke to the sons of Israel what had been commanded, the sons of Israel would see the face of Moses, that the skin of Moses' face was shining. So Moses would replace the veil over his face until he went in to speak with Him."
 - a. Moses put on the veil after speaking God's word to the people so that Israel could not see the fading glory of the Mosaic Law. Moses understood that Israel must hear the message and not associate the message with the fact that the Mosaic Law is a system of fading glory. Israel was not to understand at that time that all five of the Jewish client nations to God would sooner or later fail because of rejection of Bible doctrine. As soon as Moses entered the tabernacle he removed the veil and kept it off until he was finished listening to the Lord and speaking to the people of Israel.
 - b. The prophetic gesture of Moses provides the historical background and interpretation for the unfading glory of the unique spiritual life of the Church Age. The unique spiritual life of the Church Age believer is an unfading glory. There is no fading glory in the spiritual life of the Church Age. If the spiritual life is rejected, there is a veil over the soul called scar tissue of the soul. People do not do what the word of God says because there is a veil over their soul.
3. 2 Cor 3:13-18, "And not as Moses, who kept on putting a veil over his face to prevent the sons of Israel from gazing at his face while the radiance was fading away, but their thinking was hardened; for until this very day at the

reading of the old covenant the same veil remains unlifted, because it is only removed by Christ. For until this very day whenever Moses is read, a veil covers their heart; but whenever it [the Jewish heart] has turned face-to-face with the Lord, the veil is removed. Now the Spirit is the Lord [deity of the Holy Spirit]; and where the Spirit of the Lord is, there is freedom [spiritual freedom]. But we all, with an unveiled face looking into a mirror to produce a reflection-the glory of the Lord, are being transformed into the same image from glory [the prototype spiritual life] to glory [the operational spiritual life], as it were from the Spirit of the Lord."

- a. When Moses pulled down the veil over his face, the Jews pulled a veil down over their hearts. The phrase "their thinking was hardened" means they rejected his teaching and had scar tissue of the soul. They were free to succeed or fail. They chose to fail. Is there a veil over your heart when you hear doctrine taught? To the extent that you neglect doctrine you are presumptuous. If you think that the learning of the world is more important than doctrine, you are presumptuous. The same thing that happened to the Jews in their client nation is happening to believers in client nation USA-their thinking is hardened.
- b. There could be no Gentile client nations until the baptism of the Holy Spirit, so that any born again Jew could be part of a client nation that is not Israel. The full measure of the Gentiles does not exclude the Jew at all.
- c. They had fading glory. You have unfading glory. You have greater responsibility than anyone in the five Jewish client nations to God. You have a spiritual life that has an unfading glory. If God severely disciplined the Jews who had a spiritual life with fading glory, what will he do to us if we reject a spiritual life with unfading glory?
- d. We are face-to-face with the Lord when we hear the teaching of the word of God contained in the New Testament canon. The unveiled face belongs to the positive believer who is consistent in the function of the four spiritual mechanics.
- e. Metabolized doctrine in your soul creates a mirror into which you can look and see what you are really like, Jam 1:23-25. This allows you to evaluate yourself without any help from anyone else. There is another reflection which is seen in the mirror of Bible doctrine-the reflection of the humanity of Christ in hypostatic union, the glory of the Lord. You have the opportunity of having the unveiled soul with all of its glory, becoming of member of the pivot of mature believers in the client nation, and so preserving the client nation.

M. Concluding Principles.

1. Mankind does not possess the power to perpetuate or guarantee peace on the earth. There will always be wars and rumors of wars until Jesus Christ returns, Mt 24:6-7. Therefore, beware of politicians who reject and diminish the military, Ezek 13:10-16. Beware of the liberal clergy, who manufacture lies about world peace, Jer 6:13-14.

2. The supreme court of heaven can punish Israel without any help. Anti-semitism is a guarantee for destroying a national entity. God does not need any help in His discipline of Israel. Anti-semitism is Satanic, Rev 12. Anti-semitism results in liability to personal and national discipline from the supreme court of heaven, Gen 12:3.
3. All failure of client nations to God includes both the spiritual and establishment principles, Hos 4:1-6. The failure of believers to execute God's plan and purpose results in a shrinking pivot of mature believers and the rejection of establishment principles.
4. The Fantasy Notion. Politicians seeking power with utopian plans destroy a national entity. The utopian concept came into history in 1516, when Sir Thomas Moore wrote a book called Utopia, a state of political and social perfection. Utopianism involves the dreams and schemes of an imaginary, divorced from reality status of political and social perfection. Hence, utopianism is the Satanic concept of the millennium brought on by the work of mankind rather than by the work of God. This is the warning of Ezek 13:10-16. Utopianism not only rejects the biblical eschatology of the millennium but ignores the total depravity of mankind and the need for regeneration and establishment principles delineated in the Scripture.
5. God has ordained nationalism in the human race to protect it from self-destruction, Acts 17:24-27.
6. Utopian socialism is an economic system based on the premise that if capital voluntarily surrendered its ownership of means of production to the state and the workers, unemployment and poverty would be abolished. This is tantamount to redistribution of wealth and is totally disastrous. The Bible does not teach any such things. The word of God teaches that you must always have capitalism and free enterprize. Capitalism is the only economic system that creates prosperity.
7. Jesus Christ controls history.
 - a. He controls history through the function of His divine essence.
 - b. He controls history as a judge of the supreme court of heaven.
 - c. He controls history through the pivot of mature believers in the client nation.
 - d. He controls history through the utilization of the wrath of man to praise Him, Psalm 76:10.
 - e. He controls history through the preservation of Israel against all anti-semitism functions both Satanic and sin nature conspiracy.
 - f. He controls history through the preservation of planet earth during the course of human history. He not only created the universe, Heb 1:10, but He holds the universe together by the word of His power, Heb 1:3. By the control of history, Jesus Christ provides freedom for the function of human volition.
 - g. He controls history through the second Advent, which terminates the last and greatest world war of history.

N. The Principles of Hope for a Client Nation.

1. You cannot buy hope. Hope is not for sale.
2. You cannot legislate hope; for hope is the monopoly of God and demands relationship with God.
3. Therefore, government cannot give you hope; for hope is a confident relationship with God.
4. Hence, hope is for Gentile client nations to God of the Church Age and that hope always depends on believers executing the unique spiritual life which has impact on the nation through blessing by association.
5. As goes the spiritual life of the believer so goes the blessing of God for the client nation.
6. In recognition of the doctrine, "as goes the believer, so goes the client nation," hope becomes a technical monopoly of the royal priesthood.
7. Only those believers who execute the unique spiritual life of the dispensation of the Church constitute both blessing and deliverance to the client nation to God in any given generation.
8. Therefore, hope in the client nation is related to the pivot of mature believers who execute the spiritual life of the Church to become a vehicle of blessing by association.
9. Heb 13:20-21; 2 Cor 13:14; Eph 3:20-21.

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In the set of points above, Bob went to point D and pretty much completed it. The doctrine above does not match exactly what is found in Romans, but the points are reasonably similar.

Some of the points above were appended; some of the information given by Bob in lesson #61 is also found under the Doctrine of Heathenism.

With *misconceptions* we return to the notes below:

1977 Romans

Lesson #61

61 03/20/1977 Romans 2:19 (Summary) Doctrine of the Priest (Client) Nation (pts. 6–11)

It is sometimes nice to get the big picture in a detail oriented book like Romans. One problem is vv. 17–23 is a single sentence. Vv. 17–19 (misconception of the law, ...law, misplaced confidence in self). Then five questions in vv. 21–23.

The misconceptions of the Jews include legalism, distortion of the Mosaic Law, misplaced confidence in oneself.

The review and continuation of the priest nation will be covered above.

Concluding Points:

1. The reversionistic Jews has misplaced confidence in himself. He is arrogant, maladjusted to the justice of God.
2. The reversionistic Jew, blinded by evil, assumed correctly that he belonged to a client nation to God. This assumption is correct. In A.D. 58, this assumption was correct. But, being blinded by self-righteousness, they assumed that they were a priest nation but they presumed erroneously that Jewish responsibility was to make gentile nations self righteous. They were taking their self-righteousness from the norms of the Mosaic Law and from the Talmud and the opinions of maxims of previous rabbis.
3. Because such a person misinterprets doctrine, they also misinterpret history.
4. The role of the priest nation against other nations is that of evangelism. The indigenous policy of spiritual maturity missionaries and a haven for the Jews.
5. The mature believers adjustment to the justice of God fulfills the principle of the priest nation.
6. The maladjustments of the reversionist distorts the truth. This is how believers become the enemies of the cross.
7. Self righteous reversionism distorts and distracts from the God-given mission of the client nation.
8. Self-righteousness has no light for darkness, for the self righteous reversionist adds darkness to darkness.
9. Self-righteousness is not a guide for the blind; self-righteousness is the blind leading the blind. Both fall into the ditch.
10. Reversionism in the believer or the unbeliever is the same. You cannot tell the difference between the two. They look and acts like unbelievers all the way.
11. Therefore when believers enter reversionism into large numbers, this is technically what apostasy is. A large collection of reversionistic believers. As a result, arrogance self-righteousness prevails as a part of that evil and the nation is ruined as a client nation.

Romans 2:19 ...and you are persuaded that you yourself are a guide of the blind, a light to those in darkness,...

Romans 2:19 Moreover, you yourself are confident that you are a guide to the blind ones, a light with reference to those in darkness.

This is the presumption of the reversionistic believer in a client nation.

This is a distortion of the true doctrine of Israel as a priest nation. This distortion takes the maladjusted Jew and gives him a role totally incompatible with his reversionism and legalism. The evil Jew in his arrogant self-righteous reversionism is not a part of that priest nation. In fact, he is destroying his own nation. This arrogance and self-righteousness of the scribes and the Pharisees, the legalists, finally destroyed it twelve years after Paul wrote this verse to the Romans.

The notes below are preexisting, but are not really complete notes for this lesson.

Priest Nation

A priest nation is a national entity under the principle of divine institution #4 responsible for the custodianship of Bible doctrine. Before Israel such custodianship involved divine revelation apart from scripture. Since Israel has become a nation it is involved in authorship, custodianship, and dissemination of the written Word. Additional custodianship was assigned to Israel in the formation of the New Testament, since all except two of the writers of the New Testament were Jews. During the time of the formation of the New Testament the priest nation changed from Judah to the Roman empire. A client nation is a synonym for a priest nation, but there is one slight difference. In the beginning the priest nation of Israel had a specialized priesthood functioning in the nation—the Levitical priesthood. But many of the nations thereafter did not have a specialized priesthood and consequently the client nation is used as a synonym. However, God had always had and always will have in history a priest or a client nation. So client nation is a synonym for priest nation emphasizing logistical grace through Gentile nations. A client nation to God is a nation under divine protection because it has a large pivot of mature believers.^[7]

1977 Romans

Lesson #62

62 03/21/1977 Romans 2:20–21a Rafferty on children's literature; debater's technique; self-righteous teachers' delusion

When Bob lived in Beverly Hills and he enjoyed walking to the library to read and study. Books seemed to be very important to life. Also the Marion Hunter library which was a private library. Books were always a part of Bob's life. Bob noticed Max Rafferty also traveling to the library and Bob considers him the greatest educationalist today. Suffer the Little Children. The great wheel of history has turned ponderously a full circle since... He talks about the many great children's books, including Huck Finn, Robin Hood, etc. It remained for our own generation to turn our backs on these great heroes. Even the nursery rhymes have been denounced as reactionary and sordid. These have been replaced with Dick and Jane or Tom and Susan's trip to the library. Modern education has deliberately debunked the hero for the jerk. Today, after 2000 years, we worship Molech. Molech is fashioned in the image of ourselves. Vapid dithering of a life not interesting to anyone. The golden words are gone and in their place are brain-numbing stories of the post office. We have no more need of Websters and Nathan Hales. We are teaching trivia. They dream, they live, they glow; this is teaching. Shall we continue to shovel our children into the maw of Molech.

The misconceptions in vv. 17–19. Misconception of legalism, distortion of the Law, misplaced confidence in self. The fourth misconception, the arrogant emphasis on superficialities.

Romans 2:20 ...an instructor of the foolish, a teacher of infants, having in the Law the embodiment of knowledge and of the truth—...

Verse 20 – the arrogant emphasis on superficiality, or a teacher’s delusion. “An instructor of the foolish” – an accusative singular from *paideutês* (παιδευτής) [pronounced *pahee-dyoo-TAYCE*]. This is a part of the accusative of general reference and therefore *paideutês* (παιδευτής) [pronounced *pahee-dyoo-TAYCE*] is the subject of an infinitive. *Paideutês* (παιδευτής) [pronounced *pahee-dyoo-TAYCE*] means training, instruction through discipline, hence a disciplinarian or a drill master. So we can call this an instructor, with overtones of discipline. Plus the present active infinitive of *eimi* (εἶμι) [pronounced *eye-ME*], used as a part of the accusative of general reference.

Then the objective genitive of *áphrôn* (ἄφρων) [pronounced *AF-rohn*]—“foolish.” Translation: “An instructor of the foolish [or, ignorant] you are.”

Gentiles without the Mosaic law were regarded by the self-righteous Jew as ignorant and foolish. The self-righteous unbelieving Jew was arrogant. He had a knowledge of the law which he distorted. And not only did he distort it in relationship to his own life but he turned right around and tried to teach these distortions to the Gentiles. The Jew looked down on the gentiles that they were teaching. They were filled with self-righteousness.

“a teacher of babes” – the accusative of general reference, *didaskalos* (διδάσκαλος) [pronounced *did-AS-kal-oss*] is the word for “teacher.” Self-righteousness can only make converts for self-righteousness. A self-righteous person always superimposes on everyone around him his self-righteousness. When Bob was in seminary, 95% of the people there were self righteous, arrogant, and they could not understand the Scriptures because they were subjective in their approach to the Scriptures. They would ignore and not teach or distort things in the Bible that they do not like. None of us are perfect, and we must be flexible when it comes to learning the Word of God. Even when a pastor discovers that he is wrong about something, he will not go back and teach the correct approach. He must be totally relaxed and free from self-righteousness. Fundamentalist circles are filled with self righteous people. Some have crusades. When Bob started out, there was a lot of lambasting against the Catholics and what is wrong with the Mormons or the Christian Science types. But the best approach is to teach the truth, and the congregation will be able to figure it out from there.

Plus the objective genitive plural from *nêpios* (νήπιος) [pronounced *NAY-pee-os*], meaning a minor, immature one.

“which hast” – present active participle from *echô* (ἔχω) [pronounced *EHKH-oh*], translated simply “having.” This is a descriptive present for the status of the Judaizers who followed Paul. The active voice: arrogant self-righteous Jews produce the action of the verb. The participle is circumstantial.

“the form of knowledge” – accusative singular direct object from *mórphōsis* (μόρφωσις) [pronounced *MOR-fo-sis*] which means an outward form or appearance, an embodiment, formulation, or any connotation of forming or shaping. Obviously it deals with the superficial and that is what it connotes here. This is a verbal noun which denotes the activity of shaping, or the result of this activity. In other words, what is fashioned, what is formed. It

always has an external connotation and therefore is translated “perceptible form” [outline without substance], or “superficial.”

“of knowledge” – descriptive genitive singular from gnōsis (γνώσις) [pronounced *GNOH-sis*], meaning knowledge. The self-righteous legalist is using the Mosaic law, or distorting the Mosaic law, to promote and sponsor his legalism. Therefore he has gnōsis (γνώσις) [pronounced *GNOH-sis*] of the law but he does not have epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the law. If he was a believer he would be utilizing the law correctly and establishing a relationship with the integrity of God. But instead, as an unbeliever learning the law by rote he is using it as a system of self-righteous works, the very antithesis of grace and the very antithesis for the existence of the law. In other words, he understands the law only in a human frame of reference, he does not understand the doctrinal implications of the law in its relationship to the Lord Jesus Christ and adjustment to the justice of God at salvation.

“and of the truth in the law” – a connective kai, plus the descriptive genitive singular from alētheia (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*] which means truth or doctrine. There is also the definite article in the genitive singular case indicating something which is well known to the reader, namely doctrine, and the prepositional phrase en (ἐν) [pronounced *en*] plus the locative of nomos (νόμος) [pronounced *NOHM-oss*] – “and the doctrine in the law.”

Romans 2:20 **An instructor of the ignorant, a teacher of immature ones, having a superficial form of knowledge and the doctrine in the law.** [This is what the arrogant Jewish teacher believes.]

Summary

1. This is the arrogant self-righteous teacher’s delusion, the arrogant emphasis on superficialities.
2. The primary purpose of the Mosaic law is condemnation, but the legalistic Jewish teacher in his arrogance turns it around into commendation.
3. The Mosaic law reveals how to adjust to the justice of God, but the legalistic self-righteous Jew rejects epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel, distorting its contents into a system of arrogance and self-righteousness—therefore distorting something wonderful into a system of evil. It is possible to have something which is good and accurate and distort it.
4. The Judaizers and the Pharisees, the unbeliever scribes of Israel, used didactic impressions rather than doctrinal interpretation which would relate to the grace of God and the integrity of God.
5. Didactic impression in the sense, then, of fitting into a teaching system of legalism, grace principles but converting them into anti-grace principles.
6. From Jewish legalism, superficial form of knowledge of the law, came the rabbinical traditions—the Talmud, etc.—where superficialities have varied the true doctrinal content of the law.
7. Here, then, is the arrogance, the corruption, the distortion, the evil of the Judaizers.

The Judaizers went into many places like Galatia and taught false doctrine and distortions.

Verses 21-23, the five questions of the apodosis.

Principles to Connect the Protasis and the Apodosis

1. The conditional sentence begun in verse 17 with an extensive protasis (vv. 17–20) now concludes with the apodosis.
2. The protasis (vv. 21–23) of the first class condition (in the Greek) presents supposition from the viewpoint of reality.
3. The reality is the arrogance, self-righteousness and legalism which Judaism has extracted from the Mosaic law.
4. Certain questions based on the protasis are now presented in the apodosis where we have interrogation based on the reality supposition of the protasis.
5. The self-righteous Jew is religious. He is guilty of teaching the law as a system of salvation by works.
6. But the self-righteous Jew is inconsistent with his own system. He himself cannot keep the law.
7. Like all arrogant and self-righteous people the Jew emphasizes what he can do while minimizing what he fails to do.

This apodosis is the most difficult in the Word of God because it has 5 questions and it is an anacoluthon, which interrupts the conditional sentence. We should be drawing conclusions, but we have questions instead.

Romans 2:21 ...then you teaching another, do you do not teach yourself? You preaching not to steal, do you steal?

Verse 21—“Thou therefore which teachest another.” The nominative masculine singular prepositive definite article, *ho*. All of this begins an anacoluthon. It is very rare to begin a sentence with a prepositive definite article. Paul suddenly breaks of the long sentence he began in verse 17 and starts over with these five questions, so we have the anacoluthon in a conditional sentence, a dramatic and unusual formation. The inferential particle *οὐν* [pronounced *oon*] introduces an inference from the protasis. Always, when you have a protasis in a conditional clause in the Greek the apodosis draws inference from the protasis. But you can't draw inference from the protasis if you have an anacoluthon, the anacoluthon makes a syntactical break. So to show that there is still an inference being drawn by these questions, rather than by indicative sentences, there is the insertion of an inferential particle. We get our inference anyway. Paul was great at debating. He learned to debate at the Rabbinical schools.

“My, my, what have we here? Notice that hand connected to your wrist. Squeeze some of those cookies, knowing that what you take your hand out of the cookie jar, you are going to get clobbered.

Paul walks in, uh huh, what are you doing? Teaching the law. You teach this, so do you teach that?

The word “teachest” is the present active participle of didaskô (διδάσκω) [pronounced *did-AS-koh*], it means to teach or instruct. This is a historical present, it views a past event with the vividness of a present occurrence. It is also a progressive present denoting a state of persistence. They persisted in teaching the law in a form of distortion. The active voice: the self-righteous and legalistic Jew produced the action of the verb. This is a temporal participle, translated “when you teach.” Then the accusative singular direct object from héteros (ἕτερος) [pronounced *HEH-ter-os*], meaning another of a different category, referring generally to Gentiles. “You, therefore, when you teach another, do you teach yourself?” This is a format question.

You teach the Mosaic Law as if it is a way to commend your self-righteousness; but the Mosaic Law is designed to condemn you.

How can you teach what you don't know? This is how Paul approaches them. We have here the accusative singular direct object from the reflexive pronoun seautou (σεαυτοῦ, ἑς) [pronounced *seh-ow-TOO*], “yourself.”

This is the present active indicative of didaskô (διδάσκω) [pronounced *did-AS-koh*]. The present tense is a customary present for what may be reasonably expected to occur. The active voice: the self-righteous person or legalistic Jew is not interpreting the law correctly himself. The indicative mood is the interrogative indicative used for reality in a question. Plus the negative, and it should be translated, “do you not teach yourself?”

If you do not understand what you are teaching, how can you teach it accurately to someone else?

Principles

1. This is the format question for the next three.
2. The self-righteous Jew emphasizing stealing, fornication and idolatry almost to the exclusion of the other commandments dealing with hamartiology.
3. Therefore a format question creates a mold for the three things emphasized by Judaism.
4. The emphasis in this context will be on the inconsistency of self-righteousness. The Judaizer is teaching the Law as a system of salvation; but he himself is not keeping the Law.

Bob reads an article from the Army Times and it is about how the Soviet Union was ahead of us in missile defense and civil defense. Soviets placed their weapons deep underground, so that they would be protected if we countered attacked them. Their country is placed underground in preparation for an attack. There are underground installations in the thousands. Every soviet worker has underground bunkers a few feet from his work. Keegan says we are 20 years behind the Russians. They now has the most effective air force; and they have shown that they can jam our satellites so that we cannot keep up with them.

At every turn we have done what is stupid. Our survival depends upon our attitude toward Bible doctrine. It is our adjustment to the justice of God which will make the difference. The justice of God rejects the sin nature which produces good and evil.

Holiness is an obsolete word; and replaced with the word integrity. Love without integrity in human beings is worthless; therefore, God's integrity must be key. The arrogance of people today is full blown. People walk into Bob's office to tell him how they don't agree with him or not; or they come into his office and ask to be taught the whole realm of doctrine in a few hours.

What the man on the street thinks is of no consequence. Public opinion is imbecility. What does the born again believer think.

When Bob thinks of the rah-rah organizations he used to hook up with, he is embarrassed. The taught staff for Campus Crusade; he has taught Christian Varsity Fellowship.

Refraining from stealing, idolatry and fornicating were the three things that those in Judaism believed. They are teaching salvation by not doing these things; but, point in fact, they actually do steal; they do commit idolatry; and they fornicate.

Who among us has never been self righteous? None of us can be excluded from this.

Romans 2:21 ...then you teaching another, do you do not teach yourself? You preaching not to steal, do you steal?

Now the second question: "thou that preaches a man should not steal" – you can't teach the Mosaic law without cracking down on stealing. First we have the articular present active infinitive from the verb kêrussô (κηρύσσω) [pronounced *kay-ROOS-so*]. It doesn't mean to preach in the sense of just shouting or a public proclamation, it means a proclamation that communicates a message. The word "preach" simply means that you are speaking to more than one person, and therefore you have to raise your voice in order to be heard by more than one person. In other words, you are not having a conversation, a dialogue, you are speaking to a group of people. Kêrussô (κηρύσσω) [pronounced *kay-ROOS-so*] means one person speaking and everyone else listening.

In ancient Greece this was used of a person called a kêrux (κῆρυξ) [pronounced *KAY-roox*] who was the herald of the king.

There is a definite article here which is used as a personal pronoun following an anacoluthon. It has to be used with the present active infinitive to indicate that it hooks up to the anacoluthon, the very dramatic change in syntax—not a change in thought but a grammatical structural change to show the drama of the occasion. The present tense is a retroactive progressive present, denoting what began in the past with Judaism and continues as legalism into the present. The active voice: the Judaizers as the legalists produce the action of the verb. There is nothing wrong with teaching against stealing but they have taken a self-righteous attitude about not stealing and distorted it into a way of salvation.

The welfare state steals from those who work and gives to those who do not.

The infinitive with the negative *mê* (μή) [pronounced *may*] is the imperative infinitive, and therefore it is translated “you who proclaim in a loud voice, Thou shalt not steal.” The self-righteous Judaizer quotes the eighth commandment which deals with something which is a violation of human freedom as well as a sin, but he is teaching it wrong. He not only quotes it but he adds his own interpretation. He says that if you steal you are going to hell. You don’t go to hell because you steal and you don’t go to heaven because you don’t steal.

We do not go to hell for stealing; and heaven because you do not steal. The issue is John 3:36. Cf. Matthew 15. The religious types stole from their parents.

Matthew 15:1 **Then Pharisees and scribes came to Jesus from Jerusalem and said,...**

Matthew 15:2 **...“Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat.”**

Verse 2, “the tradition” is the oral law handed down in ex-cathedra fashion and later codified in the Mishna. While the Old Testament did not command the washing of hand before meals it was a good idea because it was sanitary. But the rabbis took something which was good and sanitary—washing hands before meals—and made it a sign of spirituality. Therefore they distorted it. Good sanitation does not mean salvation.

Matthew 15:3 **He answered them, “And why do you break the commandment of God for the sake of your tradition?”**

Verse 3 – “ ... Why do you also transgress the commandment of God for the sake of your tradition?” Religion substitutes religion/tradition for doctrine. It distorts doctrine into a false system of legalism, self-righteousness and hypocrisy.

Matthew 15:4 **For God commanded, ‘Honor your father and your mother,’ and, ‘Whoever reviles father or mother must surely die.’**

Verse 4 – “For God commanded [Ex. 20:12; Deuteronomy 5:16], saying, Honor your father and mother: furthermore, he who speaks evil of his father or mother, let him be put to

death.” (Rejection of one of the most basic authorities in life) Honor your Father and Mother is a part of the Ten Commandments.

Matthew 15:5 But you say, ‘If anyone tells his father or his mother, “What you would have gained from me is given to God,”...

Verse 5 – “But you say, Whoever shall say to his father or to his mother, Corban, [a gift or sacrifice brought to the altar and dedicated to God].” The Levitical sacrifices were called in Lev.1-6, Corban. In the days of the Pharisees when Jesus was speaking to them, they changed it up a little. The religious self-righteous Jew distorted the word by lifting it from its biblical context and expanding it to include, gifts, offerings, money into the temple. He would bring it to the priest—money instead of an animal sacrifice—and he would say, “Corban,” i.e. a gift dedicated to God. But some of the Jews had a different system, and by our Lord’s day this had been accepted and was operational for 100 years. What could be done was to dedicate (in order to avoid taxes and other things) your entire estate. You could go to the priest with a piece of paper which said, “I dedicate my estate to God.” Corban! You could keep on using your money as before but if your parents came to you and said they were broke, starving, and could you help us, he could say no because my estate is Corban. This happened quite frequently, and so there was a hypocrisy. While the fifth commandment required children to help their destitute parents, reversionistic children refused. The Corban justified the non-support of destitute parents. This is stealing. The 5th commandment indicates that the child should help his parents, they put their money under corban, and could be justified in not giving them money. The Corban gimmick illustrates how religious self-righteousness places tradition above doctrine.

Matthew 15:6 ...he need not honor his father.’ So for the sake of your tradition you have made void the word of God.

Verse 6 – Jesus comments that this is not honoring his father or his mother, and so you [the Pharisees] invalidate the law for the sake of your tradition.

Matthew 15:7 You hypocrites! Well did Isaiah prophesy of you, when he said:...

Verse 7 – Then Jesus adds: “You hypocrites” ... etc., verses 8, 9. So this explains the impact of the second question in Romans 2.

Matthew 15:8 “This people honors me with their lips, but their heart is far from me;...

Matthew 15:9 ...in vain do they worship me, teaching as doctrines the commandments of men.”

Romans 2:21—the Corban gimmick was stealing. It was used to avoid financial obligations of all kinds.

Romans 2:21 You therefore, when you teach another, do you teach yourself? you who proclaim in a loud voice, Thou should not steal, do you steal?

64 03/23/1977 Romans 2:22–24; John 8:3–11 Idol temple banks; guilt of self-righteous Judaizers; negative reaction of Gentiles

Romans 2:22 **You saying not to commit adultery, do you commit adultery? You abhorring idols, do you rob temples?**

Verse 22 – the third question. “Thou that sayest” is the articular present active participle from the verb *légō* (λέγω) [pronounced *LEH-goh*], a very common verb for communication of thought meaning to say, to speak, etc. This is a nominative masculine singular prepositive definite article which goes with the participle, and it is still a part and a continuation of the anacoluthon. The present tense is retroactive progressive present denoting something which has happened in the past and continues into the present time. They keep on communicating this in order to build up their own self-righteousness. The active voice: the self-righteous legalistic Jew produces the action of the verb, i.e. he constantly builds up his own self-righteousness through teaching, yet he is guilty of the same things. The participle is circumstantial. They have to be blind in order to do this, and this is exactly what they do.

“a man should not commit adultery” – the negative *mê* (μή) [pronounced *may*] plus the present active infinitive of *moicheuō* (μοιχεύω) [pronounced *moy-KHYOO-oh*], which means to fornicate. The present tense is an aoristic present for punctiliar action in present time. The active voice: students of Judaism are prohibited from producing the action of the verb, and they so teach it but they do it, and therefore they fail to see the real purpose of the law. The purpose of the law is not to commend someone’s self-righteousness because they teach some portion of it, but to condemn everyone’s unrighteousness and/or sinfulness. The purpose of the law is to demonstrate that all of us are sinners, not to prove that anyone is self-righteous or has any right to any category of righteousness, except that which is given by God from His integrity—His absolute in righteousness. This is an imperative infinitive with the negative, and it should be translated “**thou shalt not fornicate,**” a reference to the seventh commandment found in the Decalogue—Ex. 20:14.

“dost thou commit adultery” – present active indicative of the same verb, *moicheuō* (μοιχεύω) [pronounced *moy-KHYOO-oh*], this time again the aoristic present tense for punctiliar action in present time. The active voice: the self-righteous instructor in Judaism is now charged with the fact that the Mosaic law, the part in question, is not to build up self-righteousness but to condemn everyone in the human race. The indicative mood is the interrogative indicative used to ask a question related to reality.

The answer to this question is that, yes, everyone is guilty before the law. The very ones who are very pious about their lack of fornication nevertheless have fornicated, says the Word of God. Jesus Himself is quoted dealing with this subject. The Judaizers were all guilty of mental adultery. Cf. Matthew 5:27–28 (“**You have heard that it was said, ‘You shall not commit adultery.’ But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**”).

To illustrate their condemnation: John 8:3-11.

John 8:3 The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst...

John 8:4 ...they said to him, "Teacher, this woman has been caught in the very act of adultery.

They used this part of the Law to commend themselves; where it condemns them.

All self righteous people are very vindictive; and they will go out of their way to harm you.

John 8:5 Now in the Law, Moses commanded us to stone such women. So what do You say?"

Jesus is the God of Israel.

John 8:6 This they said to test Him, that they might have some charge to bring against Him. Jesus bent down and wrote with His finger on the ground.

Bob suggests that Jesus wrote the Ten Commandments on the ground. The same finger which engraved the Ten Commandments originally in Exodus 31:18 and he does so again.

Sin is always sin; and there is no denial that this woman is sinful.

John 8:7 And as they continued to ask Him, He stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."

The only person who could stone this woman is Jesus. He is the only sinless person there. Everyone else there was guilty of violating the law there as well.

Note: "He that is without sin among you, let him first cast a stone at her." This drew attention to the fact that all are guilty under the law.

John 8:8 And once more he bent down and wrote on the ground.

When a document was agreed to, the parties to the contract ate salt. So, Bob has decided that Jesus wrote down, *grace and salt*.

John 8:9 But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before Him.

Now they are listening to Jesus. As unbelievers, they did not understand the purpose of the Law. The Law was the instrument of defining their sins.

The men left one after another, beginning with the elders.

John 8:10 Jesus stood up and said to her, “Woman, where are they? Has no one condemned you?”

John 8:11 She said, “No one, Lord.” And Jesus said, “Neither do I condemn you; go, and from now on sin no more.”]]

Also: “Neither do I condemn you.” She was a believer; she called Him Lord [Kurios (κύριος) [pronounced *KOO-ree-oss*]]. While they were walking the aisles, she was believing in Jesus.

When she believed in the Lord all of her sins as an unbeliever were blotted out—Isaiah 43:25; 44:22 (I, even I, am the One Who blots out your sins and I will not remember them). The woman had just believed in Christ, her sins were blotted out. Then Jesus adds one more thing. Literally from the Greek: “Depart and no longer sin.” This is the problem part of the passage, it does not imply, as appears on the surface, sinless perfection.

Principle

1. “Depart and no longer sin” does not imply sinless perfection or even that she would never again sin. It does imply that she is motivated by grace rather than by lust.
2. Here is where we get a great issue. Grace is the greatest restrainer of sin. Furthermore, from now on when she does sin, as inevitably she will, she has available the rebound technique.
3. This also means that the restraint of condemnation on this occasion does not imply the restraint of divine justice toward sin. Divine justice judged this sin on the cross, several years later, as with all sin.
4. This is also a warning from Jesus not to repeat this sin of adultery which under the Jewish law is a criminal action. It is a warning that next time she will die for it. In other words, He is telling her not to become involved in criminal action. The repetition of criminal action would result in punitive action from the state, which would be legitimate in this case, and state action is capital punishment.

The fourth question: “thou that abhorrest idols” – articular present middle participle from *bdelussō* (βδελύσσω) [pronounced *bdel-OOS-so*] which means to excite disgust, to be disgusted by a loathsome odour. It finally came to mean to detest or to abhor anything, not just a loathsome odour. The present tense is a progressive present for a state of persistence. Onomatopoeic word to indicate closing off one’s nose to the odor. The indirect middle emphasizes the agent as producing the action. The agent is, again, the self-righteous Jew. The participle is circumstantial. With it is the accusative plural direct object from *eídōlon* (εἰδῶλον) [pronounced *ī-doe-lon*], from which we get our English word “idol.” Translation: “you who persistently despise idols.”

“dost thou commit sacrilege?” – present active indicative from *hierosuléō* (ἱεροσυλέω) [pronounced *hee-er-os-ool-EH-oh*] which means to rob an idol temple. The present tense is an aoristic present for punctiliar action. The active voice: self-righteous Jews use as an

excuse to steal from heathen banks the fact that they were guarded by an idol. Heathen temples were also banks. These Jews were not above walking into an idol temple in order to steal. They were distorting the second commandment and using it as an excuse for stealing. Cf. Acts 19:37.

Romans 2:22 **You who say, Thou shalt not fornicate, do you fornicate? You who despise idols, do you rob idol temples?**

They were not above walking into an idol temple in order to steal from that Temple. This was the excuse. Acts 19:37 documents the distortion of the 2nd commandment. They used their supposed adherence to the 2nd commandment to justify breaking the 8th commandment.

Here is the inconsistency of self-righteousness. In keeping the second commandment they were violating the eighth commandment, “Thou shalt not steal.” Each of these questions is designed in such a way as to bring out something very special. Note that they wouldn’t think of stealing but they used religion to steal—the Corban gimmick. Then they went to the problem of fornication. It was used for the simple reason that they did not overtly commit fornication, but they all did it mentally. This emphasized that their mind is where they are distorting these things. It then goes right back to stealing again by picking up idolatry, which they avoided in their self-righteousness, except that they would steal from an idol temple. This is rationalization all the way.

Principle: Self-righteous people fantasize or rationalize, depending on how smart they are. They always come up with an image of their own perfection, their own sinlessness, their own greatness. They assume that they are great in the eyes of God. The rationalization of legalism is incompatible with divine integrity, especially divine justice; inconsistent with the fulfilment of righteousness. Note: The worst believers in the world are always self-righteous, and self-righteous believers leads to apostasy and apostasy leads to the destruction of the nation.

This anticipates the 5th question dealing with the fact that legalism is dishonoring to God and totally incompatible with God’s grace.

Romans 2:23 **You who boast in Law, do you dishonor God through the transgression of the Law?**

Verse 23, question #5. Obviously they had been boasting in the law. “Thou that makest thy boast of the law”— following the anacoluthon the second person singular pronoun is inserted here as “you.” This pronoun is derived from the person and the number of the verb plus the nominative singular of the relative pronoun hos (ὃς) [pronounced *hohç*], translated “who”—“You who.” Then the present active indicative of kauchaomai (καυχᾶμαι) [pronounced *kow-KHAH-om-ahee*] which means to boast. It is a deponent verb. The present tense is a customary present for what habitually occurs with arrogant, self-righteous, legalistic people—believer or unbeliever. Here we are dealing specifically with the Judaizers who have misinterpreted the law and, as a matter of fact, he is using the

law to promote himself. What is the purpose of the law? First of all to demote the entire human race, not to promote. But they are using it to promote themselves when it's purpose is to demote everyone. We are all demoted; we have all sinned and come short of the glory of God. The indicative mood represents the verbal action from the viewpoint of reality, hence it is a declarative indicative. They are boasting in the law. With this is the prepositional phrase *en* (ἐν) [pronounced *en*] plus the locative of *nomos* (νόμος) [pronounced *NOHM-oss*]—"in the law." "You who keep boasting in the law." By interpretation this is the legalistic Jew who uses the law as the means of salvation, as per the book of Galatians. They contend that they are adjusted to the justice of God because they have kept the law perfectly. They produce at the same time a human good which they assume that will compare favourably with divine righteousness. Their presumption is blasphemous, an attack upon the integrity of God.

"through breaking the law dishonorest thou God? – the preposition *dia* plus the genitive of *parabasis* (παράβασις) [pronounced *par-AB-as-is*] which means "transgression" or "violation." Then the objective genitive of *nomos* (νόμος) [pronounced *NOHM-oss*]—"through violation of the law do you dishonor the God." We have the present active indicative of *atimázō* (ἀτιμάζω) [pronounced *at-ihm-AHD-zoh*], meaning to dishonor. The present tense is a customary present for what habitually occurs when the Jews try to be saved by keeping the law. The active voice: the legalistic, self-righteous Jewish unbeliever produces the action of the verb. This is an interrogative indicative for the question. Also, the accusative singular direct object of the proper noun *theos* (θεός) [pronounced *theh-OSS*] for "God", with the definite article because this is someone familiar to them.

Romans 2:23 **You who keep boasting in the law, through violation of the law do you dishonor the God?**

Principles from Romans 2:23

1. The legalistic Jewish unbeliever has not only dishonored the integrity of God by his maladjustment to the justice of God at salvation but at the same time he has added insult to his maladjustment by blaspheming, by violating or transgressing the very law he uses as an instrument of salvation.
2. Legalistic reversionism rejects salvation by faith in Christ and substitutes salvation by keeping the law—salvation by works.
3. But the self-righteous Jewish unbeliever fails through his human good as well as through his sins to measure up to the very standard he has selected for his salvation. He selects a standard he can't keep, a standard designed to kill him, to condemn him. He is trying to have life through an instrument of death.
4. The pro-nomian perverter of the Mosaic law becomes the antinomian blasphemer of the law. In other words, hypocritical, self-righteous legalism contradicts good doctrine.
5. Pride in the letter of the law is not conformity to the spirit of the law.
6. Legalism, then, is a contradiction between principle and function.

Romans 2:24 As it has been written: “For the name of God is blasphemed among the Gentiles through you.”

Verse 24— the reversionistic failure of a priest nation. “For the name of God” – the postpositive conjunctive particle *gar*, used to express a self-evident conclusion, should be translated in an inferential manner, “Consequently.” Plus the nominative singular subject from *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*], which means name, title, category, person, reputation, fame. Here it means “reputation.” Then a possessive genitive singular from *theos* (θεός) [pronounced *theh-OSS*]—“Consequently the reputation of God.” There is also a genitive singular definite article modifying the word “God” and used to indicate someone well known to the readers. This is a reference to the holiness of God, His integrity.

“is blasphemed among the Gentiles through you” –this actually begins with the words “through you,” *di’ humas* (ὕμας) [pronounced *hoo-MOSS*] *blasfemeitai en* (ἐν) [pronounced *en*] *tois* (τοῖς) [pronounced *toiς*] *e*qnesin. So it starts out literally, “because of you”—because of the priest nation of Judea. In this clause the prepositional phrase is first for emphasize, *dia* plus the accusative plural from the personal pronoun *su*, “all of you.” The pronoun refers to the Jews, self-righteous, arrogant, legalistic, maladjusted to the justice of God at salvation.

“Consequently the reputation of the God because of you is blasphemed,” present passive indicative of *blasphêmeō* (βλασφημέω) [pronounced *blahs-fay-MEH-oh*], which means to slander when used of people, to blaspheme when used of God. That is the way it is translated, it can also mean “maligned.” This is a progressive present tense, it denotes the action of the verb in a state of persistence—linear *aktionsart*. The passive voice: the integrity or reputation of God receives the action of the verb—slander, maligning, blasphemy from Gentiles. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality. Gentiles were blaspheming the name of God because of the obvious self-righteous hypocrisy and legalism of the Jews at that time.

Then the preposition phrase, *en* (ἐν) [pronounced *en*] plus the locative plural of *ethnos* (ἔθνος, ους, τό) [pronounced *EHTH-noss*], used for the Gentiles; it also means “nations” – “among the Gentiles.” As individuals, as nations, the Jew as a member of a priest nation was responsible for presenting the gospel to the Gentiles. He was responsible for communicating doctrine and the preservation of the Word. Instead of fulfilling these things as a part of the priest nation he was simply using the Word of God, twisting it and distorting it into a system of salvation by works.

There is an additional phrase which belongs to this verse and indicates that this verse is quoting Isaiah 52:5—“as it stands written.”

Romans 2:24 Consequently the reputation of the God is slandered among the Gentiles because of you, just as it stands written:...

Principle

1. As a priest nation Judea in the time of Paul was responsible for the custodianship of the written Word of God, both its composition and its preservation, as well as its communication.
2. In addition the priest nation of Judea was responsible for evangelization, the inculcation of Bible doctrine, and providing a haven for the Jew during periods of anti-Semitism.
3. Self-righteous reversionism and legalism of the Judaizers resulted in the distortion of doctrine, therefore the distortion of the integrity of God. Note: If you distort the Word of God you automatically distort the integrity of God.
4. This distortion was detected by the common sense and discernment of the Gentiles who could penetrate the self-righteous facade of Judaism and consequently blame God for it.
5. The blasphemy of the Gentiles resulted from self-righteous legalism from among religious Jews.
6. Instead of attributing such hypocrisy to the failure of the Jews who were maladjusted to the justice of God at salvation the Gentiles maligned and slandered God by ascribing to Him the legalistic evil of the Jews. God did not sponsor this legalism; but He was blamed for it because the Jews practices this legalism.
7. The failure of the Jews resulted in the administration of the 5th cycle of discipline to Judea, twelve years after Paul wrote this epistle. The function of the priest nation of Judea passed to her conquerors, the Romans. Imperial Rome became God's client nation.

“as it stands written” is really a part of the next verse. It includes the adverb *kathôs* (καθώς) [pronounced *kahth-OCE*], indicating a quotation. Then the perfect passive indicative from the verb *graphô* (γράφω) [pronounced *GRAWF-oh*]. The perfect tense is a dramatic perfect, the rhetorical use of the intensive perfect indicating something completed, and the results continue. The passive voice: the passage quoted from the Old Testament scripture receives the action of the verb, it is permanently a part of the Word of God and therefore an expression of the integrity of God. The indicative mood is declarative for the reality of the canon of the Old Testament scripture.

Romans 2:24 **Consequently the reputation of the God is slandered among the Gentiles because of you, just as it stands written:...**

In verses 25-27 we have the fallacy of ritual without reality. The function of Judea as the priest nation plus the previous function of the united Israel [Ephraim and Judah] raises a series of questions regarding circumcision and true Israel. Therefore two major questions are raised for the rest of this chapter. First question: What is the significance of ritual circumcision? This is answered in vv. 25–27. Ritual without reality is non-relationship with God; it is not related to God. There must be doctrine which is integral to the practice. Second question: What is a true Jew and what is a false Jew? This is a question answered in verses 28 and 29. The answer compares the outward circumcision of the flesh and the inward circumcision of the heart.

There are two kinds of Jews to consider. The Jew with the genes of Abraham, Isaac and Jacob; and the Jew who depends upon the Law for his righteousness. To be a true Jew, the person must have the genes of Abraham, Isaac and Jacob; and have accurate doctrine in their souls.

1977 Romans

Lesson #65

65 03/24/1977 Romans 2:25a Doctrine of the Priest Nation (review); Jewish race

Review of love1 and love2; and the adjustments to the justice of God.

An Apprenticeship Deed from 1942

1. The apprentice of his own free will...puts and binds himself to the master to learn the art, trade or business...to serve for a term of five years. This agreement states:
 - a. During the said term, the apprentice shall faithfully serve the master, his secrets kept and lawful demands obeyed.
 - b. The apprentice shall do no damage to the master's goods.
 - c. The apprentice shall not waste the goods of the master or lend them out unlawfully, nor do any act by which the master may sustain any loss.
 - d. The apprentice, without the consent of the master, may not buy nor sell on his behalf; nor absent himself from his master's service without leave.
 - e. The apprentice shall behave as a faithful apprentice in all things.
2. Requirements of the master:
 - a. The master will receive the apprentice during the said term and he will teach and instruct (or cause to be taught) the apprentice in all the branches of his trade, art or business.
 - b. There was a specific amount to be paid to the apprentice, which increased each year.

The apprentice learned something here; and he did not get married nor did he run around; because this was an intensive training period. Integrity was obvious then; but not so today.

We are studying the concept of the priest nation.

From New Zealand: tapes are called for on the Assyrian Crisis, because Russian ships are all over that place. They are looking to establish a base right there on one of the islands. After 4 years of a labor government, the defense forces are in a sorry state. The Russian threat is off into the future; but the Indonesian threat is closer. They are expanding. Most of the major denominations there have become charismatic or conciliatory towards it.

Bob reviews the [Doctrine of the Priest Nation](#). Any additional notes from this study are placed there.

Romans 2:25 **For circumcision profits if you do the Law; but if you are a transgressor of Law, your circumcision has become uncircumcision.**

Verse 25 – the concept of a race is introduced. The beginning of the Jewish race deals with the subject of circumcision. **“For circumcision verily profiteth”** –

Abraham was circumcised, and he became the first member of the 4th race on the earth, the Jewish race.

The first word in the Greek text is the word *peritomê* (περιτομή) [pronounced *per-it-om-AY*], the word for circumcision, nominative singular subject. The absence of the definite article emphasizes the qualitative aspect of the noun. It is very important to realize that in the beginning circumcision was very meaningful. The first man circumcised was Abraham who had maximum doctrine resident in his soul. It was not so much the outward circumcision that was significant, it was the doctrine related to it. When you knock out the doctrine and still have the ritual then you lose the meaning. It is the doctrine that counts, not the ritual by itself. Abraham had a son, Ishmael, who was also circumcised, but Ishmael was minus doctrine and circumcision had no meaning except that it had obedience. God commanded that Ishmael be circumcised also. Obedience was involved here but there is no ritual meaning, except blessing by association. He was a trouble-maker all of his life but he had moments of great blessing, all of which were associated with his father. This is an example where members of a family are blessed because one member of that family breaks the maturity barrier.

Also with this word is the postpositive particle *mén* (μέν) [pronounced *men*]. It is an affirmative particle used correlatively here with the particle *de*, meaning on the one hand and on the other.

Plus the postpositive conjunctive particle *gar*, an inferential particle for a self-evident conclusion. The verb is the present active indicative of *ôphelêô* (ὠφελέω) [pronounced *oh-feh-LEH-oh*] which means to help, to aid, to benefit, or to be beneficial. **“So on the one hand circumcision is beneficial.”** The present tense is a customary present, it denotes what habitually occurs when there is maximum doctrine resident in the soul or where maturity adjustment to the justice of God exists. Obviously circumcision was beneficial to any Jew who had the same amount of doctrine in his soul that Abraham had when he was circumcised. The problem with the Jew is that God’s command was to be circumcised on the eighth day, when a child obviously has no doctrine, so his circumcision was a reminder to him where he was going with regard to the integrity of God. The integrity of God was the principle and that he must adjust to the integrity of God—salvation adjustment and maturity adjustment. Even though the Jew has the genes of Abraham, Isaac and Jacob in his body, he must have the doctrine of Abraham in his soul. The customary present denotes what habitually occurs when there is maximum doctrine in the soul. The active voice: circumcision produces the action of the verb, it’s a ritual. The ritual after Abraham was to challenge to maturity, challenge to adjustment to the integrity of God. The declarative indicative mood represents the verbal action from the standpoint of its reality. The reality of circumcision is found in the fact of maturity adjustment to the justice of God.^[8]

Abraham lived 100 years as a gentile; and at circumcision, this marked the change of race, where he became a Jew.

1977 Romans

Lesson #66

66 03/25/1977 Romans 2:25a (Review); Protasis of apodosis; purpose of the law; doctrine of circumcision (pt.1–3)

When Abraham was 99 and nearly 100 and God told him to remove some of the flesh from his foreskin. He had crossed no-man's land to supergrace B and he was in ultra supergrace. For 13 years Abraham had not had sex, so there was no way for God's promise for a son to be born to him. Everything depended upon God's integrity. None of what happened depended upon Abraham. It is impossible for God not to keep His Word. The one part of Abraham which was dead was his phallus. He was sexually dead. After being circumcised, he was sexually regenerated. On this day, he became a new race, the Jewish race. Maximum doctrine resident in the soul made it possible for circumcision to be meaningful. Ritual without reality is meaningless. The meaningful thing was there was maximum doctrine in the soul; maximum adjustment to the justice of God.

On the same day, Ishmael was also circumcised. All his life he was a wild ass of a man. But he was blessed indirectly. He is the father of most of the Arab groups. Many people were blessed by association to Abraham. He later had a concubine Keturah and five sons by her. Everyone related to Abraham enjoyed blessing by association.

Romans 2:25 **For circumcision profits if you do the Law; but if you are a transgressor of Law, your circumcision has become uncircumcision.** (BLB)

The apodosis draws its conclusion from the protasis. It is unusual for the apodosis to come first. We just had it. **So on the one hand, circumcision is beneficial...**

Circumcision and law are both without definite articles.

What caused Paul to put the apodosis first? The Holy Spirit. Bob sees this in real life. A woman will sometimes draw a conclusion without having a basis for the assumption. It is a very strange way of thinking, but it is not strange at all. The explanation is one of chronology. Peritomê and nomos; and they came in this order historically. Therefore, the apodosis comes first. Very rare. The historical order is considered here. First came circumcision then came the Law. The nation began with Moses. We identify the beginning of each facet of Jewish history with circumcision for the first and the law for the second.

The proper translation is, **If you accomplish/practice the law...**

Romans 2:25a **So, on the one hand, circumcision is beneficial, if you accomplish the Law...**

Circumcision is not beneficial to the self righteous Jew or to the ritual Jew.

The Purpose of the Law

1. What does it mean to accomplish the law?
2. The purpose of the Law as we have studied is not to develop self-righteousness. The Law condemns mankind; not give him false confidence of being moral. The purpose of the Law is to condemn. When you realize that the justice of God condemns you, that you are totally helpless, then you are a candidate for the grace of God. So this brings a person close to Christ.
3. Consequently, the purpose of the law is salvation adjusted to the justice of God.
4. Understanding the content of the Law if the means of evangelization.
5. Many Jews in the past were saved by understanding the true meaning of the Law. It proved to them that man was a sinner; another section showed them how Jesus Christ is their Savior; and the third part provided an environment where they could make a decision for their God.
 - a. The Ten Commandments.
 - b. The ritual portion of the Law.
 - c. Establishment principles of the Law.
6. Condemnation must precede salvation.

When you are arrogant and self righteous, the tendency is to skim off the top and pick the commandments that you think you are keeping. I am very good, God; and I expect you to save me due to my personal righteousness. But we are all spiritually dead. A dead man has no works or honor; his soul has left his body. There is no way that we can have any conversation with God about anything. There is nothing that we can do to impress God well enough to be saved. We are alive to the world and we are alive to the devil and demons; but we are dead to God. You give your testimony how God was lucky to save you. If you think you are the worst person in town before being saved. Bob quizzed such people and he finds that they are nowhere close to the worst person in town. But they are so self righteous; they are so arrogant.

Romans tells us about all the adjustments made to the justice of God.

Romans 2:25a **So, on the one hand, circumcision is beneficial, if you accomplish the purpose of the Law...**

The purpose of the Law is salvation adjustment to the justice of God. People that Paul is speaking of are trying to be saved by their own works and not based upon what God has done for us.

“but if thou be a breaker of the law” – begins with the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*], which with the subjunctive introduces the protasis of a first class condition. With this is the affirmative particle *de*, meaning “on the other hand.” This is the second conditional sentence in this verse, the first one, it will be recalled, reversed the protasis and the apodosis. We have *de* used correlatively with the affirmative particle *men*, and it is all translated “but if on the other hand.” Then the present active subjunctive of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is a retroactive progressive

present denoting what has begun in the past and continues into the present time. The action, as will be seen, is the self-righteous unbeliever, especially the Jewish type, who is producing the action. The subjunctive mood is the potential subjunctive, part of the protasis of the third class condition. This subjunctive also implies a future reference being qualified by the element of contingency—"if on the other hand you are." Then we have the problem, "a breaker of the law" – the predicate nominative of *parabátēs* (παράβατης) [pronounced *par-ab-AT-ace*] which means a transgressor or a violater. The objective genitive from the noun *nomos* (νόμος) [pronounced *NOHM-oss*] refers to the Mosaic law being abused, distorted and misused by arrogant, self-righteous Jews trying to use it as a vehicle of salvation rather than a vehicle of condemnation.

Principles of Romans 2:25

1. While this is the protasis of a third class condition it tends toward reality for the real status of these Jewish unbelievers, as actually stated here.
2. There are two third class conditional clauses used because the possibilities are explored as principles rather than stating the actual historical reality. Another principle: When you have the word "if" introducing a third class condition, followed by another "if" introducing another third class condition, the second class condition gives the reality. Since this is, then, the actual situation—violation or transgression of the law—this status quo of the unbeliever is maladjustment to the justice of God.
3. Circumcision is related to the believer who is adjusted to the justice of God. It is a ritual without reality for unbelievers.
4. Esau and Jacob were twins. One was a Semitic Gentile; the other was a Jew. Esau was negative toward the gospel, maladjusted to the justice of God. Jacob was positive toward the gospel and therefore he believed in the Lord, and so adjusted to the justice of God. So one was adjusted and one was maladjusted, and that divided them for time as well as for eternity. Jacob is the perpetuation of the Jewish race; Esau is the perpetuation of the Semitic race of the Edomites. The difference, then, was adjustment to the justice of God at the point of salvation.
5. The only true Jews are those who match their adjustment to the justice of God with their circumcision.

Romans 2:25 For circumcision profits if you do the Law; but if you are a transgressor of Law, your circumcision has become uncircumcision.

A college professor said that Paul was the last great thinker.

The Doctrine of Circumcision below did not come from the list of doctrines given by Bob, but from the Answerbag, which had one particular guy who would answer a question by giving the complete doctrine from his copious notes. These are not the same notes, but they are very close (much closer than those found in NB1).

Doctrine of Circumcision

- A. Definition. Some do not know what it is and we are not going to cater to the naive.

1. Circumcision consists in cutting away the foreskin of the male phallus.
2. A sharp knife is used; a flint stone was used for the operation, Ex 4:25; Josh 5:2.
3. The ritual was related to Abraham's ultra supergrace sexual prosperity and represented his adjustment to the justice of God. He received this upon reaching maturity.
4. He was 99 years old and sexually dead. Heb 11:11-12; Rom 4:17-19. It signified his advance to spiritual maturity.
5. Circumcision not only revived his sexual ability, but was the moment when God established the new race of the Jew. Circumcision was to be the ritual to commemorate the establishment of the new racial species. When the dead skin was removed, Abraham became a new race.
6. Before circumcision, Abraham was racially Semitic, and nationally an Akkadian. Abraham's nephew founded the Chaldeans (Abraham was not a Chaldean).
7. Circumcision therefore represents the ultimate expression of spiritual self-esteem from metabolized doctrine in the advance to spiritual maturity. Hence, it memorialized greater blessings in escrow conveyed at spiritual maturity and the subsequent glorification of God in their distribution.
8. Therefore, every time a circumcised Jew would urinate, it was a reminder of the importance of salvation by grace, of spirituality by grace, and of the dynamics of Bible doctrine in every dispensation and generation of history.
9. Circumcision memorializes the new race on earth, the perfect plan, and the glory of God. It was the ritual sign that Abraham had passed momentum testing and had now become a winner. As a result he was given a physical election.
10. There is no spiritual merit in circumcision. It was the expression of Abraham's metabolized doctrine at the point of maturity. But it is related to the genetic creation of the new racial species. As a ritual, circumcision has no meaning to the Jew who rejects Christ as Savior, for ritual without reality is meaningless. The Jewish race was initially perpetuated down to the fourth generation through regeneration.

B. The Origin and Significance of Circumcision. Gen 17:1-14.

1. In Gen 17, Abraham has recovered from the evil of Gen 16, and has reached the highest point of maturity under the faith-rest plan of God.
2. In Gen 17:5-6, he has been promised sexual prosperity as a part of his escrow blessings. This promise came from God, and that means the promise emanated from God's integrity.
3. But the problem is that he has qualified for blessing, but is sexually dead, Rom 4:17-21; Heb 11:11-12.
4. Moreover, he has adjusted to the justice of God in time completely, therefore, divine justice is free to call on any other characteristic of God's essence and provide what is needed to revive his sexual capabilities. A miracle is no problem when justice is free to operate.

5. Justice fulfills justice and at the point of his circumcision Abraham became a new race with the power of procreation for the perpetuation of that new race. He has a new set of genes for Isaac.
6. Ishmael's circumcision had no significance in relation to the covenant, Genesis 17:25. This was a case of ritual without reality. This fulfills blessing by association.
7. The reality of the ritual of circumcision is a picture of Abraham's dynamic faith function, the doctrinal rationale of the mature believer, Rom 4:16-21. He demonstrated the dynamics of maturity under the faith-rest plan of God and spiritual self-esteem.
8. Our blessings come from His justice and not His love. Bob is 59 and he can hardly wait to be 60. This business of, "Ahhh, I'm 30!" Nothing that we can do from our own humanness does not cut anything with God. Personality change is not the issue.
9. This adjustment to the justice of God fulfilled the principle that justice demands justice. Therefore, justice fulfills justice as impotence becomes sexual power and a member of the Semitic race becomes a Jew.
10. Abraham is the father of the Jewish race, while Moses is the father of the Jewish nation. Circumcision does not pertain to the Jews' national origin but to their racial origin. Circumcision became the ritual sign not of a spiritual thing, but of a physical thing: the new racial species. The Mosaic Law became the sign of the first client nation in history.
11. Circumcision represents salvation.
12. Therefore, there is a relationship between the ritual of circumcision and the Mosaic Law. Circumcision is racial origin and the Mosaic Law is national origin. Circumcision is the ultimate expression of positive volition to Bible doctrine producing spiritual momentum leading to maturity and blessing from the justice of God. Grace blessing is always related to Bible doctrine in the soul.
13. So to mature Abraham, the Word of God provided a far greater reality than the discouraging status quo of being sexually dead.
14. The conclusion from the origin of circumcision is found in Gen 17:9-11 (**And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.**). Circumcision is the memorial sign between God and Jews. Only with Bible doctrine in the soul is circumcision meaningful.

C. Historical Circumcision.

1. Circumcision was practiced among many ancient peoples, such as the Egyptians, Africans, natives of the South Seas, North Americans, and Arabians. It was used to fulfill one or more of the following purposes:
 - a. As a sanitary function for the Egyptians.

- b. As a tribal mark for the Africans.
 - c. As a rite to celebrate the "coming of age."
 - d. As a substitute for human sacrifice by removing a portion of the anatomy as a vicarious sacrifice.
 - e. As a sacramental offering to idols to gain the help of the gods in the perpetuation of a tribe, family, or race.
2. These were used to obscure the true meaning of circumcision.
- D. Circumcision and the Law, Rom 2:25. "So on the one hand, circumcision is beneficial if you accomplish the purpose of the Law, but if, on the other hand, you are a rejecter [transgressor] of the Law, your circumcision has become uncircumcision."
- 1. Circumcision is related to the Mosaic Law in two ways:
 - a. In an establishment sense, it is a dedication of the male's phallus to his right woman. It emphasizes the fact that national stability is founded on the principle of the right man/right woman relationship.
 - b. As a spiritual principle, circumcision portrays the function of adjustment to the justice of God, so that the justice of God is free to bless.
 - 2. The ritual of circumcision connotes man's relationship with God as well as with his right woman. The ritual indicated that Abraham had maximum Bible doctrine in the soul, and was therefore qualified for blessing. Circumcision is the sign of Bible doctrine in the soul. The Law provided happiness for people who live by establishment principles, but the meaning of circumcision is significant only to the believer.
 - 3. The Jew who failed to fulfill the client nation principle, beginning with faith in Christ, spirituality, missionary activity; this Jew's circumcision was really uncircumcision. The Jewish unbeliever was a new racial species without regeneration. Therefore, he distorted circumcision into a system of arrogance, from which came racial prejudice.
 - 4. Rom 2:28-29, "For he is not a Jew who is one outwardly [circumcision], neither is circumcision that which is outward in the flesh [the ritual]; but he is a Jew who is one inwardly [ritual with reality] and circumcision is that which is of the heart by means of the Spirit [Holy Spirit] not the Law, and his praise is not from men but from God [reality of escrow blessings]."
- E. Messages Regarding Lack of True Circumcision and Uncircumcision.
- 1. The meaning of circumcision is maximum Bible doctrine in the soul. The fifth cycle of discipline means no Bible doctrine in the soul, therefore lack of circumcision of the soul. This becomes ritual without reality. This is the tragedy of being the physical seed of Abraham without being the spiritual seed of Abraham.
 - 2. Jer 6:10, "To whom shall I communicate doctrine? To whom shall I give a warning that they will listen? Behold, their ears are uncircumcised. They will not listen. Behold, the word of the Lord has become a reproach to them. They have no delight in it." Bob has warned people about communism for

years. Westmoreland has done the same. Their conspiracies are well-known and they are working in the United States.

3. Jeremiah warned the people of the coming of the fifth cycle of discipline from the Chaldeans. But the people's ears were "uncircumcised"; that is, they would not listen to Bible teaching. Doctrine in the soul makes you alert to coming national disaster. The people had no delight in Bible doctrine. They had the ritual but no Bible doctrine to provide the reality. Reality is more important than ritual.
4. Jer 9:25, "Behold, the days are coming," decrees the Lord, "that I will punish all who are circumcised and yet uncircumcised." The believers were circumcised but also Uncircumcised.
5. The Jews failed to recognize the two seeds of Abraham.
 - a. With his physical seed and the new racial species came the fantastic opportunity of client nation Israel under four Jewish nations. But being a new racial species, with circumcision as the sign, is absolutely meaningless without regeneration.
 - b. They were not following the pattern of the spiritual seed of Abraham: "Abraham believed in the Lord, and it was credited to his account for righteousness."
 - c. Abraham is the pattern for Old Testament salvation, Gen 15:6; Rom 4:3; Gal 3:6.
 - d. Throughout their history, the Jews failed, because while they were given physical superiority in the Old Testament through the new racial species, they had no advantages from it because they rejected Jesus Christ as the God of Israel: ADONAI ELOHENU, ADONAI ECHAD.
6. Deut 10:16, "Moses said, `Therefore circumcise your right lobe and resist no more.'" You circumcise your right lobe by the daily perception and metabolization of Bible doctrine.
7. Moses was the greatest public speaker who ever lived (just as Paul was the greatest Bible teacher who ever lived). Moses was an eloquent, public speaking genius. In spite of all his areas of genius, beauty, strength, and all his doctrine, the Jews in his generation were bored by doctrine! So Moses cries out, "Resist no more!" Negative volition toward doctrine is ritual without reality.
8. Paul as Saul of Tarsus was watching Stephen being stoned to death. As the rocks began to crush him, Stephen shouted in Acts 7:51, "You men! You are stiff-necked and uncircumcised of heart and ears! And you are always resisting the Holy Spirit. You are doing just as your fathers [ancestors] did."
 - a. So in every generation there was someone who caught on to the idea that being a new racial species was meaningless. It only fed arrogance unless there was the countermeasure in the soul, that of Bible doctrine to produce enforced and genuine humility leading to virtue-love.

- b. So what does it mean to "resist the Holy Spirit?" Under the law of volitional responsibility, whatever you sow to the flesh you're going to reap from the flesh (Gal 6:7). Whenever you make bad decisions from a position of weakness; when your priorities are wrong; when your lusts supersede your love for the Lord, you will suffer.
 - c. So the Jews resisted the ministry of the Holy Spirit; first, at the point of common and efficacious grace, and secondly, at the point of the communication of doctrine; both the demonstration of God's fantastic grace. All you can do is listen and believe; God the Holy Spirit must do all the rest.
 - d. Stephen looked back on the entire history of Israel's failure when he said "just as your fathers did." For 2000 years, the Jews had the greatest opportunities in the Old Testament and they blew it!
9. Jeremiah 4:4 *Circumcise yourselves to the Lord, and remove the foreskins of your heart [right lobe], you men of Judah and inhabitants of Jerusalem, lest My wrath go forth like a fire and burn with none to quench it, because of the evil of your deeds.* When there is uncircumcision of heart, the end result is deeds which are evil.
- a. In other words, Jeremiah said, "Don't go negative toward doctrine, because if you do, you will have a soul full of foreskins!" Although the earth will never be destroyed by nuclear weapons, parts of it can be through the fault of negative believers.
10. Deut 30:6, "Moses said, `Moreover, the Lord your God will circumcise your heart and the heart of your seed, to love the Lord your God with all your heart, with all your soul, in order that you may live [survive as a client nation to God].'"
- a. Moses guaranteed, as a part of the Word of God, that there would be doctrine for every Jewish generation.
 - b. "Your seed" referred to the new racial species; yet always there was the need to become regenerate. To survive as a client nation requires a pivot, which in the Old Testament required both the ritual and the reality of circumcision through the advance to spiritual maturity.
11. To avoid racial prejudice and the arrogance it feeds, the Jew of the Old Testament had to be circumcised in his heart, which included salvation through faith in Christ and spiritual growth through metabolized doctrine, resulting in both the giant step to spiritual self-esteem and the victory step to spiritual maturity under the ritual plan of God.
12. This is why it says in Rom 9:6, "All Israel is not Israel." "All Israel" is the Jew who is a part of the new racial species. But all Israel is "not Israel," because you're not true Israel until your heart is circumcised, i.e., regenerated.
13. There's no advantage to being the new racial species apart from regeneration. Therefore, in Old Testament times, a regenerate Gentile was far better off than a Jewish unbeliever as new racial species. Therefore, the importance of the circumcision of the heart.

F.

Circumcision and the Near Death of Moses, Ex 4:24-26. (At a lodging place on the way the LORD met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and touched Moses' feet with it and said, "Surely you are a bridegroom of blood to me!" So he let him alone. It was then that she said, "A bridegroom of blood," because of the circumcision.) Moses was on his way to Egypt and Jehovah (Jesus Christ appearing as a man) attacked Moses to attempt to kill him. Moses told his wife to circumcise his youngest son and God didn't want him to be sloppy with regard to the ritual. His wife circumcised his son before the Theophany could kill Moses, and this saved his life.

1. Moses is about to enter Egypt without the circumcision of his youngest son. This meant a failure to fulfill Gen 17:11. You can't serve the Lord without obedience, this had put him under the sin unto death.
2. In the case of Moses it was a failure to perpetuate the true concept of circumcision; to perpetuate the relationship between the new race of the Jews and the new nation about to be born. A new nation couldn't be born where there is rejection of the rite of circumcision. This was important because there had to be circumcision to observe the Passover which was coming.
3. Moses had failed to adjust to the justice of God, which would free the Jews from slavery and form a nation from a race.
4. Failure to adjust to the justice of God in the matter of circumcision caused the supreme court judge, Jesus Christ, to bring justice to Moses in the form of the sin unto death.
5. Moses was delivered from death by his wife's circumcision of his youngest son.
6. However, to save the life of her husband, she circumcised the youngest son and threw the bloody foreskin at the feet of the dying Moses with comment that he was a bloody groom, that is, she had redeemed the life of her husband as a new groom through blood.
7. She had to purchase the life of her husband by the shedding of the blood of her son in the rite of circumcision. Therefore, as far as she was concerned, he was a new groom. She rejected him as being her husband any longer. She despised circumcision.
8. Just as Sarah received a new groom by the circumcision of Abraham, so Moses' wife received Moses. [And promptly rejected him.]
9. Moses' wife understood the meaning of circumcision, but rejected the doctrine. She resisted the doctrine and this resulted in Moses being put under the sin unto death. Moses was responsible, because he did what his wife wanted instead of what God wanted. Moses lost his wife (she left him), but she wasn't his right woman. His wife is an illustration of Acts 7:51 "uncircumcised in heart and ears" means reversionism. Moses was saved by her instant action, but lost her and later God provided his right woman.

10. Moses' wife apparently leaves him here with his sons, deserting him. The mission would have been aborted had not Moses adjusted to the justice of God.

11. Acts 7:51 is a reference to Zipporah and others for resisting God in that generation.

G. The National Concept of Circumcision.

1. Circumcision was a memorial token to the adjustment to the justice of God in the nation of Israel, just as in the race of the Jews.

2. This is why no Jew could partake of the Passover without first being circumcised. Ex 12:48.

3. The nation of Israel was placed under the fifth cycle of discipline for lack of circumcision of soul, but not the ritual, the reality. Jer 6:10, 9:25-26.

4. Circumcision was used to designate both racial and national Jews. Gal 2:8; Colossians 4:11; Ephesians 2:11; Tit 1:10.

H. The Doctrinal Principles of Circumcision.

1. Circumcision is the ritual for the adjustment to the justice of God through maximum Bible doctrine resident in the soul.

2. Abraham's circumcision was the maturity adjustment to the justice of God, freeing God's justice to bless him.

3. There are three adjustments to the justice of God involved in the reality of circumcision; this is true of both Jews and Gentiles (which is why Paul told the Galatians to remain uncircumcised).

a. Salvation through faith in Christ.

b. Rebound to stay in fellowship.

c. Maturity adjustment to the Justice of God through the victory step.

4. The ritual of circumcision then portrays the reality of the Jew's relationship with God. Therefore, circumcision might be compared to a dollar sign ("\$\$") - which is not real money, but stands for real money.

5. Moses' deliverance from death by the circumcision of his youngest son was a rebound adjustment to the justice of God.

6. No Jew was permitted to partake of the Passover without being circumcised, Exodus 12:48. This portrays the salvation adjustment to the justice of God. So circumcision is used for all three adjustments to the justice of God.

7. The Passover was a memorial of salvation and the beginning of the new nation for the believer's only.

8. Therefore, the requirement of the ritual of salvation adjustment to the justice of God is circumcision (which is required for the Passover). Race begins with circumcision. Nation begins with the Passover. Both are rituals and are combined when you get to the nation.

9. Jews are under three different plans of God in human history:

a. In the age of the Patriarchs, from Abraham to Moses, they were under the faith-rest plan of God.

b. In the dispensation of Israel, Moses to Christ, they were under the ritual plan of God.

c. In the Church Age, Pentecost to Rapture, we are under the protocol plan of God. In all these three eras, circumcision means nothing without salvation, without fulfilling the pertinent plan of God.

10. Therefore, the lack of circumcision was failure to adjust to the justice of God.

11. This is why we have "the uncircumcised Philistine." 1 Samuel 14:6, 17:26, 36, 31:4. They illustrate failure of the Jews to adjustment to the justice of God at salvation.

12. Jews are referred to as being uncircumcised of ears or of heart.

13. As goes the pivot, so goes the nation. A large pivot means the nation is preserved; a small pivot is preserved but the nation is destroyed. Never in our history have we had such a large spinoff.

I. Circumcision during the Church Age.

1. Circumcision without hands in Colossians 4:2 union of Christ gives us a position of renunciation of sin by the Holy Spirit.

2. Circumcision as a ritual is no longer an issue in the Church Age, because client nation Israel no longer exists.

3. Because the protocol plan of God has replaced the ritual plan of God, to which circumcision belongs, circumcision is not even a spiritual issue of any kind. It is simply a physiological option.

4. Because circumcision is now practiced throughout the world, basically as a sanitary function, or as a tribal mark, or as a substitute for human sacrifice by removing a portion of the human anatomy as a vicarious sacrifice, or as a religious requirement of Jews, Arabs, and others - this is all circumcision means today.

5. The only issue today in this dispensation: Will the believer fulfill the protocol plan of God? 1 Cor 7:19, "Circumcision is nothing and uncircumcision is nothing, but the keeping of the mandates of God [is everything]."

6. Circumcision is not only non-beneficial spiritually, but is a source of legalism and a means of distracting the believer from the execution of the protocol plan of God; this is the subject of the entire book of Galatians. The Judaizers followed after Paul and persuaded his converts that you can't be saved by faith in Christ alone, but you must add circumcision. This is analogous to those who today believe in baptismal regeneration - there is no such thing. Gal 5:2-4, "Behold, I Paul say to you, that if you receive circumcision, Christ will be of no benefit to you [you have lost out in the protocol plan of God]. And I testify again to every man who receives circumcision that he is under obligation to keep the entire Law [in the wrong dispensation]. You have been severed from Christ [not in the protocol plan of God], you, who would be justified by the Law, you have drifted off course from grace."

7. So during the Church Age, circumcision has been distorted into a system of legalism and apostasy.

- a. Some Jews taught salvation by circumcision, as in Acts 15:1, "And some men came down from Judea and began teaching the believers, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'"
 - b. Gal 6:12-15, "Those who desire to make a good showing in the flesh [exhibitionists with circumcised phalluses] try to compel you to be circumcised, simply that they may avoid persecution because of the cross of Christ. For those who have been circumcised do not even keep the Law themselves. But they desire to have you circumcised that they may boast in your flesh. But may it never be that I should boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new species."
 - c. When believers get so involved in ritual for salvation or for spirituality, both being false, they are inevitably inconsistent ("do not even keep the Law themselves"), and their lives are a mess!
8. The protocol plan of God replaced all ritual of the dispensation of Israel, including circumcision. Gal 5:6-9, "For in Christ Jesus neither circumcision nor uncircumcision means anything, but doctrine working through virtue-love. You were running well; who cut in on you so that you did not obey the doctrine? This persuasion [false persuasion regarding circumcision], did it come from Him [God the Father] who elected you? A little leaven [circumcision distorted into a system of legalism] leavens the whole lump." Paul was nasty here, calling them "just one big circumcised Gaul! You didn't just circumcise your phallus; you're circumcised all over, dummy!"
 9. The baptism of the Spirit at salvation and the resultant positional sanctification is the only circumcision of the Church Age. Col 2:11-14, "And in Him [positional sanctification] you were circumcised with a circumcision made without hands, by the renunciation of the essence of the body [old sin nature] by the circumcision of Christ [retroactive positional truth], having been buried with Him by means of the baptism [of the Spirit], by which also you were raised up with Christ [current positional truth] through faith in the operational power of God who raised Him from the dead. And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him [positional sanctification], having forgiven you all of your transgressions, having cancelled out the I.O.U. [note of indebtedness] consisting of decrees against us which was hostile to us. He has removed it permanently; He nailed it to His cross." In other words, circumcision was the sign of the new racial species. But now, being entered into union with Christ, is the sign of the new spiritual species, "circumcision made without hands."
 10. Therefore, circumcision has to be redefined for the Church Age, as it is in Phil 3:3, "For we are the true circumcision, who worship in the Spirit of God and glory in Jesus Christ, and put no confidence in the flesh."

11.

Circumcision as a ritual in the ritual plan of God for the dispensation of Israel no longer exists. But for the sake of the Jews who understood, circumcision is now redefined in terms of the protocol plan of God: "who worship in the Spirit of God and glory in Jesus Christ, and put no confidence in the flesh." This is a beautiful way of describing spiritual self-esteem.

Read more: I am having a very serious "thought" question...Why do you suppose God made man with "foreskin" and when HE chose Israelites, HE made it LAW they had to be circumcised? All Knowing? only serious thoughts or answers please. | Answerbag http://www.answerbag.com/q_view/822105#ixzz18fDWWFwm

1977 Romans

Lesson #67

67 03/27/1977 Romans 2:25a via Doctrine of circumcision (points. 4–13)

Romans 2:25a **So, on the one hand, circumcision is beneficial, if you accomplish the purpose of the Law...** (R. B. Thieme, Jr.'s Corrected Translation so far)

The apodosis is presented here before the protasis.

Review of the justice of God. The initial adjustment to the justice of God is salvation; after that, naming one's sins come next to restore temporal fellowship. Supergrace A across no-man's land to supergrace B; then to ultra supergrace. All ritual like circumcision must be related to the Bible doctrine which is in our soul. When Abraham was far enough along in life, circumcision would be to a point where he would have had some understanding of it. Abraham received all of the blessings he could receive, apart from having a son.

Since circumcision preceded the Mosaic Law, we begin with the apodosis, which deals with circumcision. Romans 5:8 will also have the anthropathism of love.

We must be able to think doctrine; doctrine must be in our frame of reference and in our memory center. Our norms and standards must be based upon Bible doctrine.

Whatever the majority thinks is almost always wrong.

The points of Circumcision are placed above with the doctrine. ↗ [They are not always found in the same order.]

We have had presidents like Nixon and Carter who have claimed to be born again believers. Some tapers have been tapped for their money; and people in Berachah have faced this as well.

We are in the status of evil deeds in this county; and the next state will be the wrath of the justice of God.

Romans 2:25a **So, on the one hand, circumcision is beneficial, if you accomplish the purpose of the Law** [= salvation adjustment to the justice of God]... (R. B. Thieme, Jr.'s Corrected Translation so far)

1977 Romans

Lesson #68

68 03/27/1977 Romans 2:25b–27 True circumcision of the soul cf. ritual without reality

Romans 2:25 **For circumcision profits if you do the Law; but if you are a transgressor of Law, your circumcision has become uncircumcision.** (BLB)

The second clause begins with *ean dé men* (I don't have *men* in my Greek text), which means, *but if on the other hand...* + *parabátēs* (παραβάτης) [pronounced *par-ab-AT-ace*], which means, *violator*; + the law

It appears that we are reviewing some [notes](#) already given from #66: [Principles of Romans 2:25](#)

“thy circumcision is made uncircumcision” – the nominative singular subject from the noun *peritomê* (περιτομή) [pronounced *per-it-om-AY*], and with it the genitive singular personal pronoun *su*, “your circumcision.” All Jews were circumcised on the eighth day, but this was only the ritual; it anticipated reality. The anticipation was not always fulfilled in every case. Some Jews believed in the Lord and some did not. In 586 BC we have the Jews suffering through the historical disaster of the 5th cycle of discipline because they were uncircumcised of heart—Jeremiah 6:10; 9:25, 26. Distortion of the law into a system of legalism and self-righteousness destroys the significance of the ritual, it portrays the maladjustment of those involved.

Then the perfect active indicative of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to become—“has become.” The intensive perfect tense emphasizes a completed action and the existing result. When special attention is directed to the results of the action stress upon the existing fact is intensified, and this is the Greek emphatic method for presenting a fact in a very strong way and saying that a thing not only is but will continue to be so. The active voice: circumcision as a ritual produces the action of the verb. The indicative mood is declarative for the reality.

Then comes the predicate nominative “uncircumcised,” the nominative of *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*]. So the final phrase is, “if on the one hand you are a transgressor of the law your circumcision has become uncircumcision.”

Romans 2:25 **So on the one hand circumcision is beneficial if you accomplish the purpose of the law** [salvation adjustment to the justice of God through faith in Christ]: **but if on the other hand you are a transgressor of the law, your circumcision has become uncircumcision.**

What Does Romans 2:25 Mean?

1. Ritual without reality is meaningless.
2. The whole purpose of the Jewish race is related to the adjustment to the justice of God.
3. The new race ritual was circumcision, a sign of Abraham's maximum adjustment to the justice of God.
4. This blessing which came from his maturity adjustment to the justice of God, or maximum doctrine resident in the soul, was a part of the promise that Abraham would have a son from his own loins, and from this son would come a new race which would be the means of bringing the Messiah into the world.
5. Where maladjustment to the justice of God is concerned the spiritual connotation of ritual circumcision is erased and the status of the Jew involved is "uncircumcised of heart" and/or maladjusted to the justice of God.
6. Therefore there is no reality in ritual, the reality always lies in the doctrine that makes the ritual meaningful. The doctrine must be in the soul for the ritual to become meaningful.
7. Neither the ritual of circumcision nor the function of keeping the law can provide salvation.

Man in spiritual death feels the justice of God in two ways; and when adjusted to the justice of God. Man has taken the Law and circumcision and has distorted them both into a system of works.

Arrogance loses anything which is grace; and distorts God's plan into a system of self-righteousness.

Romans 2:26 **Therefore if the uncircumcision keeps the requirements of the Law, will not his uncircumcision be reckoned for circumcision?**

Verse 26 – "Therefore if the uncircumcision." We have our third conditional clause—*eán* (ἐάν) [pronounced *eh-AHN*] *oun* (οὐν) [pronounced *oon*] is the way the verse begins: *eán* (ἐάν) [pronounced *eh-AHN*] is a conditional conjunction introducing a 3rd class condition, *eán* (ἐάν) [pronounced *eh-AHN*] plus the subjunctive; *oun* (οὐν) [pronounced *oon*] is an inferential particle, used to denote that whatever is introduced has its inference from the previous sentence—"If therefore."

"the uncircumcision" – the nominative singular subject from *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-ooos-TEE-ah*], referring here to the Gentiles, the person who has not had the ritual of circumcision, the person who has not had the benefit of the Mosaic law to evangelize him and to teach him these wonderful things—"If therefore the uncircumcised."

In vv. 14–15, the moral gentile was compared favorably to the Jews.

"keep the righteousness of the law" – present active subjunctive from the verb *phulassô* (φυλάσσω) [pronounced *foo-LAHS-soh*], which means to defend, to guard, to protect, and used with *nomos* (νόμος) [pronounced *NOHM-oss*] it means to observe or even to keep

the law. The present tense is a retroactive progressive present denoting what was begun in the past and continuing into the present time. Always in every generation there are certain people who have never heard of circumcision, who have never heard of or seen the Mosaic law, and yet these people have already produced the righteousness of the law; and they are constantly used by Paul to make this particular point. The active voice: the Gentile minus the ritual of circumcision, minus the spiritual heritage of the Mosaic law, produces the action.

The subjunctive mood goes with the 3rd class condition, it implies future reference as a rule, but here the principle of contingency. Plus the accusative plural direct object from *dikaiōma* (δικαίωμα) [pronounced *dik-AH-yo-mah*], which means the requirements or regulations pertaining to the law. Originally it meant a legal claim but here it means a righteous requirement. With the ablative of source of *nomos* (νόμος) [pronounced *NOHM-oss*] it means “righteous requirement from the law.” So the protasis: “If therefore the uncircumcised Gentile observes the righteous requirements from the law.”

Next we have a question used as an apodasis. It begins with the strong negative *ouk* (οὐκ) [pronounced *ook*] in a question, implying that the answer to the question is yes. Plus the nominative singular subject *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*] for the uncircumcised Gentile, this time with a possessive genitive singular from the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*] used for a possessive pronoun—“will not his uncircumcision.”

The verb is the future active indicative of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*], which means to reckon, to calculate, to credit, to be considered, to be regarded, to be thought. Here it is translated to “be regarded” or to “be evaluated.” The future tense is a deliberative future for a question of uncertainty expressed in the future active. Here it is a rhetorical question taking the place of a direct assertion, it is used actually as a nuance of debater’s technique. The passive voice: the subject, the uncircumcised Gentile, receives the action of the verb. The indicative mood is interrogative for a rhetorical question.

Then the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of *peritomê* (περιτομή) [pronounced *per-it-om-AY*]—“as circumcision.” It is translated, “will not his uncircumcision be evaluated as circumcision?” And then, because of *ouk* (οὐκ) [pronounced *ook*], the answer is, “Yes, it will.”

Romans 2:26 **If therefore the uncircumcised Gentile observes the righteous requirements from the law, will not his uncircumcision be evaluated as circumcision? Yes, it will.**

Principle: While ritual cannot be counted for reality, reality can be counted for ritual. (Ritual is for ‘weak sisters’ to bring them up to the strong ones. The strong ones never need ritual to lean on because they have the reality in doctrine)

Romans 2:27 **And the uncircumcision by nature, fulfilling the Law, will judge you who with the letter and circumcision are a transgressor of Law.**

Verse 27 – “And shall not uncircumcision which is by nature.” The intensive use of kai, as here, is never translated “and.” The connective use of kai means “and,” the adjunctive use of kai means “also,” the ascensive use of kai means “even,” the intensive use of kai means “in fact.” The subject akrobustía (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*] in the nominative singular refers, again, to uncircumcision. There is a definite article to denote its previous reference in the context. Then the preposition ek (ἐκ) [pronounced *ehk*] with the ablative of phusis (φύσις) [pronounced *FOO-sihs*] which means nature or natural endowment. The ablative of means is used here, it is not the regular case for means but when the source is implied then the ablative is used for means. “In fact, the uncircumcised Gentile by nature.” But that is literal and does not bring out the idiom which is brought out by a better translation: “In fact, the physically uncircumcised Gentile.” This is a reference to the Gentile who was outside of the priest nation Israel, without the ritual of circumcision, without the doctrine of the Mosaic law.

“if it fulfil the law” – the present active participle from teleô (τελέω) [pronounced *tel-EH-oh*]. “It” is going to be “he.” The masculine is always used to refer to both masculine and feminine gender in a principle, and so we say, “If he accomplishes the purpose.” The present tense is a futuristic present, it denotes an event which has not yet occurred but is regarded as so certain in thought that the tense regards it as already coming to pass. The active voice: a Gentile minus circumcision fulfils the action of the verb by accomplishing the purpose of the law in adjusting to the justice of God. This is a conditional participle and it is used as the protasis of a conditional sentence. Also, the accusative singular from nomos (νόμος) [pronounced *NOHM-oss*] is used as the object of the participle. “In fact, if he accomplishes the purpose of the law.”

“judge thee” – future active indicative of the verb krinô (κρίνω) [pronounced *KREE-no*], meaning to judge. The future tense is a gnomic future for a statement of fact or performance which may be rightfully expected under normal conditions. The active voice: Gentiles who have believed in Christ, who after salvation have used the rebound technique, who have GAPed it all the way to maturity, produce the action of the verb. They do so without benefit of the ritual and the perfect spiritual heritage of the law. The indicative mood is an interrogative indicative indicating a rhetorical question, which becomes a nuance for a dogmatic statement of fact disguised as a rhetorical question. Plus the accusative singular direct object of su. The accusative as a direct object means “you”—the Jew who has rejected Christ, you as a Jew who is depending upon the ritual of circumcision and keeping the law for salvation. God has rejected both as far as adjustment to his justice.

“who by letter and circumcision” – the accusative singular definite article used as a relative pronoun whose antecedent is the Jew, maladjusted to the justice of God. We have a preposition dia plus the genitive singular of gramma, used for a letter in the alphabet. The Mosaic law is a lot of letters in the Hebrew alphabet put together to have meaning, but the person who rejects Christ as saviour—the Jew who has the law—the law to him is nothing more than a lot of letters in the alphabet put together in words he doesn’t understand. In other words, you can never understand God until you make that first adjustment, until you

have the righteousness of God. Plus the genitive singular of peritomê (περιτομή) [pronounced *per-it-om-AY*] which completes the prepositional phrase.

“dost transgress the law?” – includes the adverbial accusative of measure or the accusative of the extent of time from parabátēs (παραβάτης) [pronounced *par-ab-AT-ace*] which means to violate or transgress.

Romans 2:27 *In fact, if he accomplishes the purpose of the law, will not the physically uncircumcised Gentile judge you Jews, who through the letter [written page] and circumcision are a transgressor of the law?*

Principle

1. Instead of the legalistic Jew who spends all of his time judging the Gentile, the grace-oriented Gentile will judge the legalistic Jew. The integrity of God reverses the procedure. The Jews keeping the law are looking down their nose at the Gentiles, but in reality the Gentiles will judge those Jews. (So with us in the matter of gossiping). When you mention the sin of someone else, the penalty for that sin is laid upon you.
2. Because of self-righteousness the legalistic Jew who has no right to judge, judges the Gentile for not being circumcised and not keeping the law. The Judaizers were able to persuade the gentiles in Galatia to be circumcised and to obey the Law.
3. But the Gentile who is not circumcised, who does not keep the law, but who has adjusted to the justice of God--at salvation, through rebound, by maturity—will in turn do the judging.
4. Therefore it is the mature Gentile believer who has the right to judge the arrogant, self-righteous, maladjusted Jew.
5. The mature Gentile believer has made all three adjustments to the justice of God, therefore he will have the right of judging.

We will answer the question, who is a true Jew?

1977 Romans

Lesson #69

69 04/01/1977 Romans 2:28 Intro. Doctrine of the integrity of God (+R, justice, love 1 & 2)

Bob can think of no greater subject to discuss on this day than the integrity of God. Bob discusses his incredible flight to Chicago. There was a very large group in Peoria.

The study of the integrity of God below goes back to this lesson, but includes information for 3 or 4 more times when it was presented all the way to 1998. There are quite a few points in this Romans study which are not found below. Particularly love 1 versus love 2.

Doctrine of the Integrity of God

- A. The Divine Personality.

1. Anything that contradicts the righteousness of God is not the divine personality. Anything that conflicts with the righteousness of God is sin.
2. God is one in essence but three separate and distinct persons: Father, Son, and Holy Spirit.
3. God is a person. Personality comes from a person. His personality connotes both self-consciousness and self-determination. We cannot superimpose our personality on God, because uses language of accommodation to explain Himself to mankind.
4. God recognizes Himself as a person, and as such acts rationally in compatibility with His divine integrity-righteousness, justice, and love.
5. God's point of reference with mankind prior to the original sin of man in the garden of Eden was the love of God. God's point of reference with mankind after the fall of mankind is the righteousness and justice of God. The point of contact in harmonious rapport with God is to satisfy the righteousness of God, so that the justice of God does not have to spend our whole life on earth judging us by divine discipline.
6. All divine grace is based on the righteousness of God. God does not relate to us on the basis of His personality, but on the basis of His righteousness, justice, and love-His integrity.
7. God is to an absolute degree all that constitutes personality. He is Himself and He knows Himself to be beyond comparison with any other being, because the other beings are creatures.
8. God is infinite.
 - a. Infinite is defined as the doctrine of the omnipresence of God.
 - (1) Omnipresence includes both immanence and transcendence. The Trinity indwells the entire universe; this is called immanence. Transcendence means that God is above and independent of the universe and time. God is both immanent and transcendent, Psalm 139:7-8, 17-18; Jer 23:23- 4; Act 17:17. Omnipresence is found in Deut 4:39; Isa 66:1.
 - (2) Omnipresence means that God's life is from within Himself, having neither beginning or end. God created space with its billions of light years. Therefore, divine omnipresence is both in space and in time and totally outside of space and time. If space and time were defined in terms of boundaries, God would exceed them to the point of infinity. God is free to be on Mount Sinai with Moses and at the same time to be present at all times in all places, creating and sustaining both time and space and at the same time being outside of space.
 - (a) Omnipresence means the total of each divine person is everywhere present in the totality of their divine essence.
 - (b) Immanence means that all three members of the Trinity indwell and fill all of space with all of its galaxies.

(c) Transcendence means God occupies all of infinity. God is above and beyond all space and fills everything beyond space.

(d) Locality means that God can occupy one place as the human nature of Christ did during the incarnation while still being immanent and transcendent.

(3) God is total in His essence without diffusion, expansion, multiplication or division, penetrating and filling the entire universe with His person and beyond it. God is free at the same time to become local, Isa 7:14, 9:6; Lk 1:35; Jn 1:14; 1 Tim 6:16.

(4) The uniqueness of the Church Age is that the total of each divine person indwells each believer in Jesus Christ.

(5) God lives. God does not possess life; God is life. There never has been a time when God has not existed. God is eternal, infinite, unchangeable, unending life both inside and outside of space and time. God's life includes holiness. God's love is a part of His integrity.

b. God unites in Himself those perfections which belong to His person and to His being. God is infinite personality, without boundary or limitation, uniting those perfections which belong to Him. For example, God cannot sin. God cannot be complicated with ignorance or absurdities.

(1) Because God is infinite, eternal, immutable, perfect justice and righteousness, perfect love and grace, He cannot be complicated by ignorance, absurdities, silliness, or even emotion in relation to His person.

(2) Because God is holy, His love can only function in perfect virtue, totally compatible with His righteousness, His justice, His love, and His grace. Even divine discipline is given in love, Heb 12:6.

(3) Because God is immutable, His love cannot vacillate or change. God's love does not increase or decrease, improve or decline. God's love is never frustrated, disappointed, disillusioned, or distracted.

(4) Because God foreknew human sin and failure, He did not cancel His love for mankind. That is far greater than human compassion. You cannot assign human compassion to God; you must assign God's integrity to us.

(5) God is truth and veracity. Therefore, divine love is rooted in every Bible doctrine of the infallible word of God and every form of knowledge which belongs to the person and essence of God.

(6) God is not emotional. God does not have to respond to emotion because all three members of the Trinity in eternity past had an object for their love—the essence of the other persons of the Trinity.

(7) God's love is not sustained by any form of rapport or attraction or any category of human works or merit. God's love is not bought with good behavior or deeds of worthiness. Legalism tries to bribe God's blessing with what it considers to be good morality. The only thing that impresses God in the human race is the reflection of divine integrity in the spiritual life as provided for us by the two power options, three spiritual skills, ten problem solving devices, and three stages of the spiritual life. Human good cannot attract the love of God to the believer. God loves because it is a part of His internal integrity. He doesn't love us in response to our behavior.

9. Infinity characterizes all that God does. Infinity is a part of His personality. The infinity of God involves His eternal self-existence, His immutability, His perfection, His absolute truth, His eternal love and integrity. God knew infinitely about you in infinite, eternal past and provided everything for you. You can have rapport with infinite God.

10. Since the finite mind cannot understand the infinite, often anthropopathisms are used to reveal divine policies, judgments, blessings, etc. An anthropopathism ascribes to God human compassions, feelings, attitudes, which God does not actually possess, but they are used to indicate divine policy in terms of language of accommodation. Anthropopathisms are God's use of man's frame of reference and human attitudes to explain divine policy in terms of human frame of reference. In anthropopathisms, God borrows from humanity compassion, longsuffering, benevolence, happiness, and even by way of illustration human love. All of the personality traits and manifestations of human characteristics which describe God must be related to anthropopathic expression to avoid blasphemy and to understand the divine policy in terms of human modus operandi. Therefore the borrowing of human personality expressions in good and bad emotions must not be construed as conflict or incompatibility with divine absolute perfection.

a. For example anger, wrath, hatred, repentance are ascribed to God as human characteristics, which God does not possess. God does not possess these things, but we can understand these things from our human frame of reference. For example, Rom 9:13, "Jacob I loved, but Esau I hated" are both anthropopathisms. God expressed His divine policy of acceptance or rejection of each brother based on regeneration.

b. Infinite God is beyond the limits of human language, but God has revealed Himself to us in very clear concepts in terms of our own language.

c. Emotion is not part of the integrity and the person of God. Emotion is not a motivator in the spiritual life. In the person of Christ in hypostatic union, the two natures, divine and human, were united inseparably but there was no mixture or loss of separate identity or transfer of attributes. The humanity of our Lord had true human emotion, such as compassion, but human emotion was not transferred to the deity of Christ. The eternal essence of God did not change to accommodate or to relate to any creature of the universe, angelic or human.

d. The anthropopathism does not literally denote so-called repentance, but the human expression applied to God indicates change in policy.

11. The Postsalvation Summary of the Spiritual Life.

a. What the righteousness of God demands, the justice of God executes.

b. When the righteousness of God condemns, the justice of God judges. The righteousness of God condemned every sin in human history and imputed them to Jesus Christ for judgment by the justice of God.

c. When the righteousness of God approves, the justice of God blesses. The righteousness of God has given total approval to the postsalvation spiritual life.

d. The righteousness of God is the base and foundation for the function of the grace of God. The justice of God is the provider.

e. The justice of God is the point of reference for every believer in Jesus Christ; therefore, the justice of God is the activator of the grace of God, the catalyst for both blessing and discipline from God. You cannot contradict the justice of God without destroying the grace of God and turning grace into legalism and evil.

f. The righteousness of God approves the believer's execution of the spiritual life, because the spiritual life was designed to be compatible with His righteousness, justice, grace, and His love.

g. The righteousness of God condemns perpetual carnality; therefore, we receive discipline.

h. 2 Cor 13:14 explains to us the principle of harmonious rapport with God as the overall definition of our spiritual life. "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all of you."

(1) The postsalvation spiritual life is harmonious rapport with God. Harmonious rapport with God is the believer's response to this divine love as an integral part of the postsalvation spiritual life. That is why the winner believer has virtue love based on the integrity of God.

(2) That is why 1 Jn 4:19 says, "We love because He first loved us."

(3) Gal 5:22, "The production [profit, gain, advantage] of the Spirit is love [impersonal love based on integrity], joy [sharing the happiness of God], harmonious rapport with God."

i. Jn 14:26 says, "The Mentor, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you." The all things which He teaches are provided in the word of God and must be communicated in our language by the spiritual gift of pastor-teacher.

12. All divine attributes contribute to the person and integrity of God. While we separate these attributes for analysis and understanding, our harmonious rapport with God is the issue. Note the unity of the integrity of God-the divine essence of love is a part of that divine integrity. In the Godhead from eternity past, divine love is always related to an object through the holiness of God. Each person of the Trinity has divine righteousness both as the subject and the object in the interaction of the Father, Son, and Holy Spirit. Each person of the Trinity has divine love and righteousness related to self, the basis for spiritual self-esteem. This is the basis for the tremendous spiritual life we have now.

B. What is the integrity of God?

1. The integrity of God is the sum total of divine attributes in operation, but three are functional in relationship to the believer and his spiritual life: righteousness, justice, and love. The grace of God is an extension of divine love.

a. As an extension of divine love, grace is both a characteristic and a policy of divine love. Therefore, grace is an integral part of divine love.

b. In 2 Cor 13:14, "The grace of our Lord Jesus Christ...", grace is a part of the nomenclature of harmonious rapport with God as the spiritual life principle for the Church Age. Grace belongs to both the deity of Christ as a divine attribute and to the humanity of Christ as the quintessence of the spiritual life.

c. Grace is identified with God as a part of the integrity of God, Rom 5:15; 1 Cor 1:4, 15:10; 2 Cor 6:1, 8:1; Eph 3:2,7. Grace has existed from eternity past.

2. The integrity of God is part of the divine essence known as "holiness," being composed of perfect righteousness and justice, and His love. Perfect righteousness is the principle of integrity and justice is the function.

3. All of God's grace is based on the integrity of God. God's perfect righteousness is the foundation, the support for the function of the grace of God. There is no function of grace that violates the integrity of God and contradicts the righteousness of God.

a. Salvation by grace alone is based on the function of the righteousness and justice of God in judging our sins in Christ on the Cross.

- b. Ps 111:1-4,7-8,10 describe the integrity of God. Psalm 111:1-4, "Praise the Lord! I will give thanks to the Lord with all my heart, In the company of the upright and in the assembly. Great the works of the Lord; Studied by all who have pleasure in them. Majesty and honor His work, And His righteousness endures forever. A memorial He has made to His wonderful works; The Lord is gracious and compassionate." Psalm 111:7-8, "The works of His hands are truth and justice; All His precepts are sure. They are consecrated forever and ever; They are performed in truth and integrity." Psalm 111:10, "The fear of the Lord is the beginning of wisdom; A good understanding have all those who do His commandments; His praise endures forever."

4. The righteousness and justice of God cannot be compromised. To avoid compromise of the integrity of the holiness of God there is a judicial procedure which was established in the divine decrees of eternity past and fulfilled in time-what the righteousness of God condemns, the justice of God judges.
- a. Righteousness demands righteousness and justice demands justice under the integrity of God. This is the foundation for the production of believer righteousness in the unique spiritual life of all human history.
- b. The holiness or integrity or divine virtue of God is mentioned in Ex 15:11, 19:10-16; Isa 6:3, "Holy, Holy, Holy, the Lord of the armies. The whole earth is full of His glory."
5. God's integrity is not maintained by His sovereign will. Therefore, it is a part of His unchangeable self.
6. The justice of God is man's point of reference with God. God can do nothing for mankind that would conflict with His divine justice. Prior to the fall of man in the Garden, the love of God was man's point of reference with God. But the love of God has not been man's point of reference since the fall of man. The justice of God warned man in Gen 2:17 not to eat from the tree of the knowledge of good and evil.
7. Divine justice administers a system of divine laws which are compatible with God's perfect integrity. Divine justice is the function of eternal God as the judge, the evaluator of mankind, and renders daily decisions in the court of heaven with regard to mankind. The decisions of the court of heaven are always compatible with God's perfect righteousness. Everything God does must be compatible with God's righteousness. This includes our condemnation, salvation, spiritual life, death.
- a. In the integrity of God, perfect righteousness demands perfect righteousness and justice demands justice. Since man is a sinner, he can have no integrity before God unless he shares divine integrity.
- b. In perfect righteousness the divine love for integrity is revealed. In justice the divine hatred for sin, human good, and evil is revealed. Each member of the Trinity loves their integrity more than anything else. They always have and always will.

- c. What perfect righteousness demands, justice executes. Perfect righteousness rejects man's sinfulness, while justice condemns his sinfulness.
 - d. At the cross, the personal sins of mankind were imputed to the humanity of Christ and judged by the justice of God the Father.
 - e. Therefore the integrity of God supercedes the love of God. God the Father set aside His eternal love for His Son and judged Him in our place.
 - f. The imputation of perfect righteousness at salvation is the basis for all blessings to man from the integrity of God. But justice can only bless where perfect righteousness exists. Justice only blesses under two categories: logistical grace for all believers, and escrow blessings in time. The love of God is free in eternity to provide our eternal escrow blessings.
8. The documentation of divine righteousness is found in Lev 19:2; 1 Sam 2:2; Psalm 22:3, 47:8, 119:9, and many others. God is absolute good, Psalm 25:8, 34:3, 86:5, 119:68, and many others. God is perfect in person and character. God is totally free from any form of sin. God is perfect in all of His attitudes and actions. God is perfect in rejecting all human standards of righteousness, none of which are compatible with His perfect righteousness.
9. The moment you believe in Christ, God the Father imputes to you His very own righteousness with three results.
- a. The imputation of God's righteousness is the means of justification, Rom 5:1, "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ."
 - b. The imputation of God's righteousness is a guarantee that God the Father now has personal love for us.
 - c. The imputation of God's righteousness is the basis for divine justice blessing you with logistical grace blessings which sustain your life.
10. The principle of divine integrity is divine righteousness and the function of divine integrity is divine justice. God cannot accept anything less than perfect righteousness and God cannot bless anything less than perfect righteousness. Consequently, the justice of God is the source of all direct blessing from God to the believer.
11. The righteousness of God rejects what the justice of God condemns. This means for us that the righteousness of God demands discipline of the believer who fails to execute the spiritual life of the Church Age. The justice of God administers what the righteousness of God demands.
12. Perfect divine righteousness resides in the believer from the very moment of salvation. Therefore the believer is qualified to receive life support and blessing from God under the principle of logistical grace. Mt 6:33 says, "But first seek the kingdom of God and His righteousness and all these things [justification at salvation, logistical grace, personal love from God] shall be provided for you."

13. Divine integrity is not cancelled because some member of the human race rejects Jesus Christ as savior. God's integrity is not cancelled because some believers fail to execute the spiritual life after salvation. Lack of integrity or virtue in mankind does not cancel the integrity or virtue of God.

14. There are three functions of the integrity of God.

a. The righteousness of God is the point of responsibility toward all the sins of the human race.

(1) Responsibility denotes something within one's own power to control. In this case, responsibility denotes the power of God related to the integrity of God.

(2) The integrity of God has eternal capacity expressed in the righteousness of God in eternity past to know the knowable simultaneously, including all human sin, and to program all of that human sin into one PROM chip in the computer of divine decrees.

(3) With all human sins in the computer of divine decrees along with the act of volition in every case, that produces a sin of cognizance or ignorance. Jesus Christ took the responsibility or burden of obligation to do something about those sins.

(4) The point of responsibility toward sin was made in eternity past by four decisions of Jesus Christ as eternal God-unlimited substitutionary atonement, propitiation (the responsibility to satisfy the justice of God), reconciliation (to fulfill the responsibility to provide salvation by grace through faith alone in Christ alone), and redemption (to fulfill the responsibility of paying for our freedom). Each one of these is related to responsibility.

(5) Responsibility is the reliability and dependability of the human nature of Jesus Christ to go to the Cross in a state of impeccability and be judged for the sins of the human race.

(6) The righteousness of God is the point of responsibility toward all the sins of the human race.

b. The justice of God is the point of contact of mankind with God since the fall of mankind for the unbeliever, spiritual blessing for the spiritual believer, and divine discipline for the carnal believer.

(1) Contact is a state of touching or meeting of two things. The two things are the justice of God making contact or meeting the unbeliever and believer of the human race.

(2) Contact with the unbeliever is our Lord's substitutionary atonement by which spiritually dead human beings enter into association with God through faith alone in Christ alone.

(3) Spiritual death is the state of total depravity-total separation from God and total helplessness to do anything about it.

(4) But the justice of God did something about it by judging our sins on the Cross, so that the point of contact for the unbeliever is faith alone in Christ alone. What the righteousness of God condemns, the justice of God judged on the Cross, so that the love of God provides a solution as expressed by the grace of God.

(5) In the point of contact, God gave the believer at the moment of salvation thirty-nine irrevocable absolutes plus one revocable absolute (the filling of the Spirit which is revoked when we sin). What the righteousness of God approves, the justice of God blesses through the love of God at the moment of salvation.

(6) The justice of God administers to the carnal believer family punishment. Since the discipline of the carnal believer is a family association (or contact), the point of reference for the contact is divine love, which is also the point of reference for the unique spiritual life of the dispensation of the Church. The reason for divine discipline is divine love. Divine discipline clears us for the point of reference-divine love.

c. The love of God is the point of reference toward the spiritual life of the believer only.

(1) Reference means to direct attention to something important, something of personal interest.

(2) Reference means recourse for the purpose of information.

(3) Reference means to endorse a person or a course of action.

(4) The point of reference from the love of God includes all of these.

(a) The point of reference from the love of God directs attention to something important-the postsalvation spiritual life of the Church Age-something of personal interest.

(b) The point of reference from the love of God provides something of personal interest-New Testament Bible doctrine.

(c) The point of reference from the love of God means recourse (access) to the infallible word of God and accurate Bible teaching for the purpose of information about the unique spiritual life.

(d) The point of reference endorses a course of action related to virtue-love and metabolization of doctrine.

(e) The point of reference is the love of God, the sponsorer of the greatest life that ever existed.

C. How the integrity of God is formed.

1. Integrity is defined in Webster's Collegiate Dictionary, 5th Ed., 1940, p. 524, "as a state or quality of being complete, undivided, unbroken, entirety, unimpaired state, soundness, uprightness."
 - a. Upright means in modern English to be righteous, to be in accord with what is right before God; therefore, to be in harmonious rapport with God, resulting in compatibility with the postsalvation spiritual life provided by God and becomes honorable relationship with the integrity of God.
 - b. The integrity of God is made up of God's righteousness, justice, and love. Jeshurun is the word Moses invented to describe the concept of the integrity of God because of how God dwelt with Moses when he committed his terrible sin. The purpose of Moses in inventing this word was to focus attention on the integrity of God and the believer's relationship to divine integrity.
 - c. Since divine integrity is the basis of our so-great salvation, it is the significance of our spiritual life; it is relationship to rebound, relationship to momentum in the spiritual life after rebound; it is the unique impact of the Jeshurun believer in all human history.
2. When you see a sentence in the Bible where any person of the Trinity is the subject, that subject represents either the essence of God or an anthropathism or an anthropomorphism, and you must recognize that subject as having perfect divine integrity.
3. God as the subject has perfect holiness with this integrity, which includes divine righteousness, justice, and love.
4. There is always a point of reference in our relationship with God. Before the fall of man the point of reference was the love of God. After the fall of man in the Garden, the point of reference was the integrity of God with emphasis on the justice of God. Out of this comes the principles of function related to the justice of God.
 - a. The principle of function in divine integrity is: What the righteousness of God demands, the justice of God executes. It is the righteousness of God that always activates grace. The righteousness of God indwelling you demands logistical grace blessing to keep you alive long enough to execute the spiritual life.
 - b. What the righteousness of God condemns, the justice of God judges. The justice of God judges the believer in love and always provides a grace recovery procedure in rebound and keep moving. Righteousness condemned sin and justice judged sin at the Cross.
 - c. What the righteousness of God approves, the justice of God blesses through the "grace of God," Jam 4:6, namely, "the fulness of blessing from God" as a love gift to the Jeshurun, Eph 3:19ff; Jam 4:10. Without divine righteousness you cannot share the happiness of God or enter into occupation with Christ, where the fulness of blessing exists.

- d. God is cognitive in this blessing and not emotional. When any form of emotion is ascribed to God, it is anthropopathic and not a true description of the essence of God.

5. Principles.

- a. The grace of God is compatible with the righteousness of God because the righteousness of God is compatible with the justice of God. They are always in sync with each other. All divine solutions to problems in life go through the grace of God. Even divine discipline comes from the grace of God.
 - (1) There is a sense of responsibility that comes with integrity. True integrity is your sensitivity to others that do not understand your integrity.
 - (2) Love and grace are just as much a part of spiritual integrity in the believer as the righteousness and justice of the believer.
 - (3) With integrity your life has great meaning, purpose, and definition as a witness for God against Satan in the prehistoric angelic conflict.
- b. The love of God for the believer is not compromised because at salvation every believer receives the imputed righteousness of God. God can now love us with a personal love.
- c. The grace and love of God are part of the spiritual life principle of harmonious rapport with God. But they are more than that; they are a part of the Jeshurun concept in the spiritual life. They are a part of the integrity of God. This principle is stated in 2 Cor 13:14, "The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit be with all of you."
- d. The righteousness of God cannot be compromised or contradicted by any decision of the sovereignty of God. It can be compromised by any decision of the volition of mankind. When this happens, the punishment is great. Nevertheless love and grace are still present.
- e. This is why the righteousness of God condemned all of the sins of human history, so that the justice of God could judge each and every one of them at the Cross. It was the love of God, extending through the grace of God, that provided the solution to the personal sins of mankind. The integrity of God not only condemned and judged man's sinfulness but also found a solution to the problem of man's sinfulness. Love functions through grace, righteousness functions through justice, and all these characteristics are a part of the integrity of God.

6. 1 Jn 4:16-19.

- a. 1 Jn 4:16, "And so we have come to know and have believed the love which God has for us. God is love, and the one who remains in that love remains in association with God, and God remains in association with him."

(1) God relates to us through His integrity with emphasis on His love. The integrity of God establishes a permanent relationship with the believer classified as eternal security, and the integrity of God establishes a temporal relationship with the believer through the postsalvation spiritual life. Through the function of Bible doctrine circulating in the stream of consciousness the believer relates to God on a daily basis all the way to spiritual maturity. But even for the carnal believer, God's love remains because of the imputation of divine righteousness at salvation.

(2) We start out relating to God through our total depravity. We have nothing to recommend ourselves to God. We do not relate to God, He relates to us. When God relates to us, He relates to us through the revelation of Himself. The revelation of Himself is found in the vocabulary, thoughts, and concepts of Bible doctrine contained in the word of God. Unfortunately, we have a lot of believers trying to relate to God based on their emotions. There is no spiritual life in relating to God based on your emotions.

(3) You cannot relate anything to God until you understand how God relates to you. God related to you in eternity past before you ever existed. God dwelt with us in eternity past with the same integrity with which He deals with us now.

(4) This verse indicates that we now have a personal sense of destiny from the process of listening to the teaching of a pastor, and we have an understanding of the integrity of God through an understanding of God's love. The love of God is just as much a part of the integrity of God as the justice of God. The grace of God is just as much a part of divine integrity as the righteousness of God. They all function together. God never disciplines you apart from divine love. God loves you with a far greater love than any human being is capable of giving you.

(5) "God is love" means that love was an eternal part of His integrity and always a divine attribute of the essence of God.

(a) God does not relate to us through emotion, but through His integrity. We try to instruct God when we try to assign to God a characteristic which we think He ought to have which He does not have (such as emotion).

(b) Do not superimpose on God anthropathic or anthropomorphic statements as being the essence of God. The fact that God deals with us in compassion is wonderful as language of accommodation, but compassion is not a characteristic of God. Integrity is infinitely greater than compassion. We profit from understanding anthropathic and anthropomorphic

statements, but do not use these statements to instruct God in what His characteristics should be.

- (i) God in essence is love as a part of His divine integrity.
 - (ii) God has personal love for His own perfect righteousness. This is divine self-esteem.
 - (iii) God has personal love for the other members of the Trinity. God has personal love for all members of the human race who believe in Christ and share the righteousness of God.
 - (iv) God has impersonal love for all members of spiritually dead mankind from His integrity.
- (6) 1 Jn 5:11-13, "And the witness is this that God has given to us eternal life and this life is in His Son. He who has the Son has the life, and he who does not have the Son does not have this life. These things I have written to you who believe in the person of the Son of God in order that you may know that you have eternal life."
- b. 1 Jn 4:17, "Because of this, virtue-love has been brought to completion with us, that we may have confidence in the day of evaluation [the judgment seat of Christ]; because just as He is [humanity of Christ executing the prototype spiritual life], so also are we in this world [advancing to maturity in the operational spiritual life]."
- (1) The phrase "with us" means in the company of other positive believers who persist in the execution of the unique spiritual life. It denotes the company with whom you advance. You have the opportunity of maximum glorification of God as no one else ever had it. You have the opportunity to execute the greatest spiritual life which has ever existed.
 - (2) The phrase "bringing to completion" includes salvation, execution of the postsalvation spiritual life, and resurrection.
 - (3) For those who advance to maturity and take the objective of maximum glorification of God, they can have confidence in what is going to take place at the judgment seat of Christ after the Rapture of the Church.
 - (4) 1 Jn 2:8, "And now my children, stay in fellowship with Him that if He should appear [the Rapture], we may have confidence and not shrink away from Him in shame at His presence." This requires rebound to stay promotable in the spiritual life. None of us advance in the spiritual life or execute the spiritual life without rebound. Rebound is not a license to sin, but divine permission to continue your spiritual life.
 - (5) 1 Cor 15:34, "Come to your senses in a righteous manner [rebound]; for some believers have no knowledge of God. I

speaking this to your shame." Rebound is compatibility with the integrity of God. Believers who are ignorant of the plan of God and the use of rebound will have shame at the evaluation of the Church.

- (6) Phil 3:18c-19, "that you are enemies of the Cross, whose destiny is loss [of escrow blessings], whose god is their emotion, and their glory came to be associated with their shame." Emotion is not a part of the spiritual life. We have appreciation as the proper function of emotion in our souls, but this is not the means of our spiritual advance. Your glory is the fact that you are living as a member of the royal family of God in the Church Age. But for the loser believer, their glory will be associated with their shame.
 - (7) 2 Cor 5:10, "For we must all appear before the judgment seat of Christ, that each one may receive a reward for the things accomplished in the body according to what he has done whether good of intrinsic value [the execution of the spiritual life] or worthless [everything related to carnality, failure to rebound, and failure to execute the spiritual life]."
 - (8) Rev 3:11, "And I will be coming suddenly. Keep on holding fast to what you have, so that no one takes away your crown."
- c. 1 Jn 4:18, "There is no fear in virtue-love; but perfect love casts out fear, because fear has punishment, and the one who fears has not been brought to completion by virtue-love."
- (1) Fear represents the emotional complex of sins, which includes: worry, anxiety, panic. Fear focuses on the problem rather than the solution. The other categories of the emotional complex of sins includes: hatred, self-pity, reaction, and guilt.
 - (2) Fear and the function of your spiritual life are mutually exclusive. 2 Tim 1:7, "For God has not given us a lifestyle of fear, but of power and of virtue-love and of sound judgment."
 - (3) The alternative to fear is the faith-rest drill. Psalm 56:2-3, "My enemies have trampled on me all day long; for many fight against me with arrogance. What time I am afraid, I will trust in You." Fear emphasizes the problem; faith emphasizes the solution.
 - (4) Virtue-love is compatible with divine integrity and it reflects divine love as a part of the integrity of God.
 - (5) The more things you surrender to fear, the more things you fear. The extent to which you surrender to fear, the greater your capacity for fear. The greater your capacity for fear, the more you increase the power of fear in your life. The more you increase the power of fear in your life, the greater your failure to execute the four mechanics of the spiritual life (the utilization of the two power options, the function of the three spiritual

skills, the deployment of the ten problem solving devices on the defense line of the soul, and the execute of the three stages of the adult spiritual life).

- (6) Fear is both irrational and irresponsible. It results in garbage in the subconscious and distraction from the unique spiritual life of the Church Age. Therefore, fear functions in the emotional complex of sins; it utilizes the arrogance complex of sins, and it destroys the problem solving devices.
 - (7) Fear replaces Bible doctrine with the attack of the four horsemen of apostasy: emotional revolt of the soul, locked-in negative volition, blackout of the soul, and scar tissue of the soul. Fear panics when the four horsemen of apostasy attack and the believer loses the battle of stress in the soul. The hysteria and panic which overcomes the carnal believer immobilizes the problem solving devices. Fear creates stress. Stress in the soul contradicts the unique spiritual life of the Church Age. The only solution to stress in the soul is rebound and counterattack by the use of 2Peter 3:18, "grow in grace and the knowledge of our Lord and Savior Jesus Christ."
 - (8) When you allow stress to invade your soul, you have defeated your own spiritual life.
 - (9) Mt 10:28-31, "Do not fear those who kill the body but are unable to kill the soul; but rather fear Him [Jesus Christ] who is able to destroy both soul and body in hell. Are not two sparrows sold for a penny? And yet not one of them will fall to the ground apart from your Father. Now the very hairs of your head are all numbered. Therefore, stop being afraid; you are more valuable than many sparrows."
 - (a) The power of Satan and the power of evil have no power over the believer beyond the grave. The ultimate in victory over fear is the believer's ability to face death without fear.
 - (b) If the integrity of God cares for the sparrow, how much more will the integrity of God care for the believer. God knows every detail about your life, therefore, you are commanded to stop being afraid.
- d. 1 Jn 4:19, "We love, because He first loved us."
- (1) "We" refers to the believers who have reached the adult stage of the spiritual life. This is when we have confidence in God as a part of our personal sense of destiny.
 - (2) Since love is a part of the integrity of God, it must also be a part of the spiritual life. We must have virtue-love as a part of our spiritual life. Integrity-love belongs to God; virtue-love belongs to the believer who has entered the adult spiritual life. "We love" must be directed toward God the Father. If you do

not have personal love for God the Father, you will have nothing but cheap substitutes. Unless you have a love for God, you have no spiritual life. We love in time because God loved in eternity past.

- (3) The integrity of God set the pattern for virtue-love in eternity past. The virtue of that divine love is righteousness and justice. The righteousness and justice of God made the love of God honorable. The love of God motivated the grace of God, so that this virtue is shared with you as a believer. The expression of that love is antecedent grace in eternity past, manifest to us in time through the word of God. Righteousness and justice is the internal action of integrity; love and grace is the overt function of integrity.
- (4) To honor Christ, we must be honorable. To be promotable, we must be compatible with the integrity of God, which means we must have virtue-love. All promotions in the postsalvation spiritual life are the function of the integrity of God with emphasis on more or greater grace of Jam 4:6.
- (5) Love is not a matter of attraction, but capacity. God's love has eternal capacity from His perfect essence. The believer's virtue-love has capacity from the execution of the spiritual life. Virtue-love is honorable when the believer executes the unique spiritual life of the Church Age.
- (6) The pattern for love is integrity or virtue. Perfect and eternal God has perfect and eternal love. This love belongs co-equally to each member of the Trinity. Because God is sovereign, His love is self-motivated. God's love exists eternally, unsustained by Himself or any other source. God's love will never be tarnished by reaction to our failures. Because God is immutable, His love cannot be changed by any form of creature failure. Because God is omniscient, God's love functions in a rational manner, devoid of any emotional content or irrational reaction. God is perfect wisdom, which does not have emotion. Therefore, the love of God is neither irrational or emotional. God's love is not based on human attraction. Because God is holy, His love is incorruptible and can only function in perfect integrity, perfect honor, and perfect virtue. The virtue-love of the spiritual life can only function in human honor, integrity, and virtue as provided by the four mechanics of the spiritual life.
- (7) Therefore, it is more important to have God's love than to be loved by people. God's love cannot be bribed with good deeds. God's love cannot be patronized by legalism or Christian activism. God's love cannot be disappointed, frustrated, or distracted. God's love is not sustained by any form of human

attraction. God's love is not emotional. God's love cannot be bought by good behavior. Discipline from God does not imply or suggest any change in God's love for us.

- (8) It is impossible for God to compromise either His righteousness or justice in the expression of divine love. Neither divine love or righteousness is ever compromised.
- (9) The spiritual dynamics of virtue-love are found in 2 Cor 13:14, "The grace of our Lord Jesus Christ and the love of God [F], and the fellowship of the Holy Spirit be with all of you." Gal 5:22, "The profit [gain] from the Spirit is virtue-love." Rom 5:5, "and absolute confidence does not disappoint, because the love for God has been poured out within our hearts through the Holy Spirit who has been given to us." Virtue and values of the spiritual life include not only honor and integrity but a system of thinking from Bible doctrine in the stream of consciousness.

D. Integrity of God Related to the Mosaic Law.

1. Self-righteousness is excluded from any phase of the plan of God. Self-righteousness is the overt manifestation of arrogance. Keeping the outward form of the Mosaic Law only produced arrogance in the Jew.
2. Imputed perfect righteousness and self-righteousness are mutually exclusive.
3. Self-righteousness brings cursing from the justice of God, while the imputation of perfect righteousness sets up the basis for blessing from the justice of God.
4. Distortion of the Mosaic Law produces a self-righteousness which is hostile to the imputation of perfect righteousness. This is why the Jews, during the First Advent of Christ, rejected His offer of a salvation, which provided the imputation of God's righteousness.
5. The true purpose of the Mosaic Law is not to produce self-righteousness, but to condemn man and his resources, as well as self-righteousness as the means of blessing from God.
6. The only benefit which comes from God, comes through adjustment to the justice of God at salvation, rebound, and maturity.
7. The failure of certain members of the human race has never abrogated the integrity of God. The integrity of God is not cancelled because the believer fails to utilize logistical grace. Lack of integrity in man has never cancelled the integrity of God toward us.
8. The justice of God is the source of both blessing or cursing, but is never neutral doing nothing. The very function of the justice of God maintains the integrity of God.
9. Since God is infinite, eternal, invisible and incomprehensible, it is necessary for God to reveal Himself to mankind, and He does so through Bible doctrine. The content of the Bible reveals and vindicates the integrity of God. Through

comprehension of doctrine we learn of the integrity of God and adjust to His justice. If we learn doctrine, we come to share the thinking of divine integrity.

10. Man by man's efforts seeks to acquire human integrity. Such activity maligns God and ignores His grace. For man to be justified before God, he must possess the righteousness of God.

E. The Integrity of God and Human Self-Righteousness.

1. The integrity of God is infinite, absolute, and eternal.
2. It is not the mere absence of sin, but the sum total of His divine attributes, their perfection, and their infinity.
3. The integrity of God is not maintained by the will or sovereignty of God. It is His immutable Self. Nor is it maintained by the self-righteousness of man.
4. Divine perfect righteousness totally rejects man's self-righteousness. God in grace provides all that His integrity demands of the human race. Therefore there is nothing man can do to destroy or compromise the integrity of God.
5. God does not need our help or our relative righteousness. We need His help, His perfect righteousness.
6. Imputed perfect righteousness is where God begins to share His integrity with us. God didn't do this from human sentimentality or emotional attraction to our pleasing personality.
7. All of our righteousnesses are as menstrual rags in His sight, Isa 64:6.
8. Neither man's sinfulness or self-righteousness advances the glory of God. Only God can glorify God. Divine integrity advances the glory of God. Only what God has provided for man in grace can glorify God.
9. Any member of the human race who ignores his personal sins as a manifestation of spiritual death, and at the same time presents his self-righteousness to God for salvation, has neither respect nor awe for the integrity of God.
10. Maladjustment to the justice of God at salvation means no relationship with the integrity of God, no eternal life, and no imputed perfect righteousness. Therefore the justice of God can only condemn the unbeliever. The unbeliever can only be blessed through association with the mature believer.

F. Summary.

1. No nation can possess freedom, prosperity, or blessing apart from the integrity of God.
2. Social, political, and economic reform, apart from the integrity of God, is useless. To try such reform only intensifies the problem. Believers who ignore this principle become self-righteous do-gooders, who intensify the problem, thus creating chaos, national degeneration, revolution, and historical catastrophe.
3. Political and theological liberalism seeks social and political reform apart from the integrity of God.
4. The integrity of God is never arbitrary. As long as God is God, He must punish sin, human good, evil, self-righteousness, and reversionism. This

explains the Mosaic Law as an instrument of condemnation rather than for salvation or justification.

5. Law is incapable of making man righteous before the integrity of God. The Law cannot justify, only the justice of God can do that.
6. Justification is a judicial act from the justice of God recognizing the imputation of perfect righteousness at the moment of faith in Christ.
7. Justification is not forgiveness. Forgiveness is subtraction, justification is addition: the addition of perfect righteousness.
8. Justification is the basis for the first a fortiori of blessing in time: If God can provide the greater in the imputation of perfect righteousness, then it follows with stronger reason (a fortiori), that He will not withhold the less in the imputation of blessings in time.
9. There is nothing mankind can do to destroy or compromise the integrity of God. The integrity of God stands eternally without any help from mankind. That is why everything is grace. Legalism does not promote the integrity of God.
10. God has found a way to bless mankind without compromising His divine integrity through the imputation of divine righteousness at the point of salvation. Only divine integrity or holiness advances the integrity of God. Only God can glorify God. Therefore, what God provides in grace glorifies God. Man glorifies God through cognition and utilization of grace provision—living grace followed by dying grace.

Spiritual Dynamics 1240 2/19/98; 1070-86, 6/15/97, 1046, 1051-52; Romans 3/20/79; 6/16/77; 4/1/77

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God is love; and He loves His integrity and He loves the other Members of the Trinity. There is also the anthropopathism of love. We have a generation of people who lack integrity so they cannot understand integrity.

Bob covers love 1 versus love 2 in greater detail, not included above.

1977 Romans

Lesson #70

70 04/03/1977 Romans 2:28; Psalm 118:1–4, 8–9 True cf. false Jew; meaning of Palm Sunday

A religious or political liberal cannot have integrity. They can have sincerity as a cover for integrity. Wherever you find religion and liberalism, you find hypocrisy. This overflows into fundamentalist Christianity to which we are a part. God cannot love us or love the world

without compromising His integrity. But this makes it easy for ignorant ones to understand the policies of God.

Romans 2:28 **For the one on the outside a Jew is not, neither that on the outside in flesh is circumcision.**

Verse 28 – “For he is not a Jew.” The word “for” is the postpositive conjunctive particle *gar*, and since it is postpositive it is the second word. The first word in the sentence is *ouk* (οὐκ) [pronounced *ook*], which is the negative, and we translate this “Consequently, not.” The *gar* is used in an inferential sense for a self-evident conclusion. Also in the first part of the verse, the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. The descriptive present tense plus the negative indicates what is not now going on. The categories described here are Jew by race and Jew by nationality, but not Jew in the true sense of the word. The active voice: the racial Jew produces the action of the verb by not being a true Jew. The indicative mood is declarative, and plus the negative it represents the verbal idea from the viewpoint of negative reality.

“which is one outwardly” – the nominative masculine singular definite article used for a relative pronoun. Then the preposition *en* (ἐν) [pronounced *en*] plus the instrumental of *phanerós* (φανερός) [pronounced *fahn-er-OSS*], an adjective meaning visible, clear, evident, overt manifestation. The prepositional phrase is translated as an adverb—“outwardly.” Many of the Jews of Paul’s time had assumed that they had a relationship with God on the basis of their own spiritual heritage distorted. The false Jew is keeping the law for salvation, he is observing the ritual of circumcision for salvation. Keeping the law, the overt manifestation, is the issue with the false Jew.

The Jews distorted the meaning of the Law and of circumcision. They understood that these things gave them commendation. The problem is, they believe that some development of an exterior righteousness will be enough to get them past God.

We have to fill in with some English words here to make a good English sentence. There is no exact Greek equivalent, except the syntax. **“Consequently, he is not a Jew by overt manifestation.”** But overt manifestation we include the ritual of circumcision as well as keeping the Mosaic law.

“neither” – the negative conjunction *oude* (οὐδέ) [pronounced *oo-DEH*] which joins two negative clauses; “is circumcision” – we have to translate this “that category which is by overt manifestation” – *en* (ἐν) [pronounced *en*] plus *sarx* (σάρξ) [pronounced *sarx*], “in flesh” or “by overt manifestation.”

Romans 2:28 **Consequently, he is not a Jew who is one by overt manifestation; neither is circumcision that category which is external by overt manifestation.**

The Distortion of the Law and Circumcision

1. Keeping the law in terms of legalism for adjustment to the justice of God—which is the practice of Judaism—is not the true reason or purpose for the Jewish race.

2. By placing a distorted emphasis on circumcision as a ritual, and keeping the law for salvation, the racial Jew lost the true meaning and purpose for Israel as custodians of doctrine, as a priest nation designed to make three adjustments to the justice of God in time.
3. Therefore there emerges historically a false Jew. Physically he has the genes of Abraham, Isaac and Jacob, but spiritually he does not follow the adjustments to the justice of God made by Abraham, Isaac and Jacob.
4. The false Jew is both racially and nationally a Jew, but spiritually he is maladjusted to the justice of God through the externals and superficialities of Judaism.
5. Ritual does not save, does not provide salvation adjustment to the justice of God. Ritual always portrays some aspect of the integrity of God, but no one has ever been saved by any ritual.
6. Therefore circumcision was a ritual but doctrine resident in Abraham's soul was the reality. The issue is doctrine in the soul, not the ritual of circumcision; the issue is doctrine in the soul, not the ritual of baptism.
7. No one can be a true Jew in the spiritual connotation without the reality of all three adjustments to the justice of God.
8. Legalism skims off the top, taking only that which arrogance will accept. I just accept what appeals to me. Arrogance accepts the ritual, but not what the ritual stands for.
9. The false Jew does not adjust to the justice of God, even though he has the accutraments of the law.
10. Through arrogance, the Jews applies his own ability to the Law.
11. This is why the Levitical offerings acts as a Sentry to legalism. The false Jew is not related to the integrity of God.

The commandments of the Mosaic Law are not designed to commend us to God. Codex #2 presents Jesus Christ as the only Savior.

The false Jew had no relation to the integrity of God, and no greater demonstration of this than that which we have on Palm Sunday. Palm Sunday occurred exactly one week before the resurrection of the Lord Jesus Christ, and the first Palm Sunday was the greatest tragedy in history; it led to the downfall of the nation. The Jews on that Palm Sunday took the attitude that the whole purpose of everything was to get political reform. They wanted political reform and they knew that Jesus could provide it. He could provide the reform necessary to break the yoke of Rome—which was really protecting them—and to make it possible for them to use their authority for tyranny. In the name of political reform the politicians, who were the members of the Sanhedrin, and the people of the land were now turning to Jesus because they wanted Him to reform the nation. Their attitude was the same as believers' attitude today. But what they failed to realize was that political reform minus the integrity of God is useless, meaningless, and merely accelerates disaster. That was the great issue in the first Palm Sunday. When the integrity of God is not involved there is no such thing as permanent political reform. People wanted Jesus to seize the reins of government and reform it. You cannot have the kingdom without the cross.

100 year of civil war in war by the Gricus brothers, two ancient liberals. Liberals sees that something needs to be done and they always seek political reform without involving the integrity of God.

A study of Palm Sunday, to see about the Jews in that era; and now, those who are in Rome.

We first must understand the purpose of the two advents.

Jesus was born in the era of Tiberius, about 3 years before the change over from B.C. to A.D. Jesus came into the world as the God-man. He will, in 5 days, hang on the cross and pay the penalty for our sins.

Jesus came at a time when the Jews wanted political reform, but without adjusting to the integrity of God. The second advent of Christ is to fulfill the promises of God.

The dispensation of Israel. The period of the patriarchs, from Abraham to Moses. That was the period of the race; the formation of the Jewish race.

Jesus, when He ascended, became a new king of royalty, the King of Kings and the Lord of Lords. The Age of Israel came to a sudden halt. In A.D. 70, we also begin the times of the gentiles. The Jews failed to relate their nation to the integrity of God; so this begins the times of the gentiles.

In the Millennium, the Jews would begin as a client nation again.

The feasts of Israel are also related to the future history of Israel.

Pentecost is the 4th feast, and this is the setting aside of the firstfruits in June.

Long period of time, then a feast. Then the feast of Trumpets which is the regathering of Israel. The feast of the tabernacles, we have the new nation of Israel.

Palm Sunday Distortions

1. The purpose of studying Palm Sunday is understanding the integrity of God and our relationship to it. The true and the false Jews. The false Jew has the false standards.
2. Either we adjustment to the justice of God or justice of God adjust to us.
3. The Roman province of Judæa was a priest nation.
4. They wanted political independence and prosperity without the integrity of God.
5. They wanted freedom and prosperity based upon their self-righteousness and keeping the Law. The United States wants political reform without relating it to the integrity of God. We want it based upon the self-righteousness of liberalism.
6. Political reform is meaningless without the integrity of God. It does not matter who got elected as president. Nations rise and fall based upon their relationship to the

integrity of God. Every generation of America had a large pivot; and this is why we were so blessed. We miss the boat if we run around trying to solve the political problems with politics. You cannot change the American government, which is evil and immoral. History has nations rising and falling all of the time. Our republic only worked because it was related to the integrity of God.

7. Political reform apart from the integrity of God is built upon sand.
8. No nation can enjoy true freedom apart from the integrity of God. Welfare statist is an illusion; as is socialism and communism. The Jews at this time wanted Jesus to leave the plan of God.

Today, the federal government takes the taxpayers' money and calls it federal funds. It all started with Abraham Lincoln. The federal government had not right to step into the southern states to stop slavery. Violence is only allowed for a policeman involved with stopping crime. The courts can prescribe violence against individuals for their crimes. When the federal government uses violence, that government is tyrannical. We have lost the ability to see that the power and dynamics of this nation are spiritual. The voice of the people at that time were wrong. They wanted political reform; they did not want the plan of God.

Self-righteousness and arrogance are always characteristics of liberals and liberal-run governments.

We will start with the Jewish national anthem found in Psalm 118; then we will examine Mark 11 and 12.

Liberalism is the enemy of freedom. The only hope for our country is the adjustment to the justice of God. A slave could have true freedom on a plantation because his master led him to Jesus Christ. Many slaves were saved and born again and had better environment than their grandchildren and great grandchildren had.

Today the blacks are being used by politicians to bring about political reform without the integrity of God.

Psalm 118:1 *Oh give thanks to the LORD, for he is good; for His grace endures forever [or, His grace is eternal]!*

Psalm 118:2 *Let Israel say, "His grace endures forever [or, His grace is eternal]."*

Psalm 118:3 *Let the house of Aaron say, "His grace endures forever."*

Psalm 118:4 *Let those who are in awe of the LORD say, "His grace endures forever."*

Psalm 118:8 *It is better to take refuge in the LORD than to trust in man.*

Psalm 118:9 *It is better to take refuge in the LORD than to trust in princes [= politicians].*

1977 Romans

Lesson #71

71 04/03/1977 Romans 2:28 via Psalm 118:1–4, 8–9 (Review) true issues of Palm Sunday; national anthem of Israel

Psalm 118 was sung on many occasions. It is the closest thing to a national anthem which Israel had.

Psalm 118:1 *Oh give thanks to the LORD, for he is good; for His grace endures forever [or, His grace is eternal]!*

Psalm 118:2 *Let Israel say, "His grace endures forever [or, His grace is eternal]."*

Psalm 118:3 *Let the house of Aaron say, "His grace endures forever."*

Psalm 118:4 *Let those who are in awe of the LORD say, "His grace endures forever."*

Psalm 118:8 *It is better to take refuge in the LORD than to trust in man.*

Man is not helpful when it comes to trusting in.

Psalm 118:9 *It is better to take refuge in the LORD than to trust in princes [= politicians].*

Israel's future as a priest nation. Those who have believed in Jesus Christ can share in the future blessings promised to nation Israel. We live in a time of gentile priest nations.

The 4th race began based upon the total adjustment to the justice of God.

Psalm 118:14 *The LORD is my strength and my song; he has become my salvation.*

Only the true Jew can sing this verse. The true Jew is the regenerate Jew.

Psalm 118:15 *Glad songs of salvation are in the tents of the righteous: "The right hand of the LORD has accomplished integrity,...*

The Jews being scattered all over the world, and the Lord will restore them.

God has accomplished integrity.

Psalm 118:16 *...the right hand of the LORD exalts [= resurrection, ascension and session], the right hand of the LORD does valiantly!"*

Jesus Christ was raised from the dead; a royalty, which calls for the Church Age and the halting of the Jewish age.

Psalm 118:17 I shall not die, but I shall live, and recount [or, *narrate*] the deeds of the LORD.

V. 17 is the resurrection of the Lord. David writing this is about his recovery from reversionism; and the Jews speak of this prophetically.

All blessings emanate from the justice of God.

Psalm 118:18 The LORD has disciplined me severely, but he has not given me over to death.

This is David.

Psalm 118:19 Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD.

This was sung any time that they marched to the Temple. Sung at the Passover; at the final Passover; and in the Upper room (part of it or all of it).

Psalm 118:20 This is the gate of the LORD; the righteous shall enter through it.

Everything in the Temple was related to the integrity of God. The gate of God is the entrance into the gates of the Temple courtyard. Entering in there without being adjusted to the justice of God would be blasphemy.

The people wanted Jesus as a political leader to handle political reform and to overthrow the Romans.

You must know God's integrity. No believer can understand the righteousness of God apart from Bible doctrine.

People think that a personality overhaul is the solution.

Asceticism is just another form of self-righteousness; and this does not make points with God.

Yah means that the Jewish believers are giving thanks to a very specific God. You cannot be thankful for the justice of God if you harbor any self-righteousness. Our relationship to the justice of God is much preferred over the love of God. This understanding must be verbalized.

The book of Romans is designed to take gentile believers to maturity (which Hebrews is designed to do for Jewish believers).

A lot of people think that God is impressed because you cry, or you do something for humanity, or that your personality has been changed enough to impress God. We are

creatures who learn; and God knows everything. God knows all what happened and all that could happen. "God can get along without me, and I know this; and He can get along without you...do you know it?"

When you enter into the gates, you had better know what you are doing.

God loves His righteousness, not yours and not mine. "Just because you are very dull and people admire the fact that you don't have fun..."

Hosanna means *deliver us now*; and that is what the people on Palm Sunday wanted before the crucifixion. They wanted prosperity without divine integrity. They wanted social and political reform without divine integrity. Communism wants to reform the world without the integrity of God; the UN wants to reform the world without the integrity of God; some for the world council of churches.

Psalm 118:20 [This is the gate of the LORD; the righteous shall enter through it.](#)

This righteousness is the imputed righteousness from salvation adjustment to the justice of God.

Psalm 118:21 [I thank you that you have answered me and have become my salvation.](#)

Psalm 118:22 [The stone that the builders rejected has become the cornerstone.](#)

They rejected the stone, which is Jesus Christ. This is maladjustment to the justice of God. Jesus is the chief cornerstone, the ruler of Israel and the head of the church. This is His place as the chief cornerstone. This is quoted 3x in Acts, 1Peter and Mark.

Psalm 118:23 [This is the LORD's doing; it is marvelous in our eyes.](#)

What is marvelous in our eyes is the integrity of God; and then that the justice of God judged our sins; and the third thing is the justice of God can provide us with salvation.

The integrity of God blessed the Lord Jesus Christ with a Divine title. It is marvelous in our eyes because we understand the love of God.

The second advent is vv. 24–26. The second advent is prophesied in

Psalm 118:24 [This is the day that the LORD has made; let us rejoice and be glad in it.](#)

This is the fulfillment of the integrity of God. Prophesied in Isaiah 2:12 13:6, 9 34: 8 Jeremiah 46:10 Joel 1:5 2:1, 11 Zeph. 1:7

Psalm 118:25 [Save us, we pray, O LORD! O LORD, we pray, send us prosperity now!](#)

This is “Hosanna.” Forget about the integrity of God; just give us better circumstances. Better money for salaries; some kind of a deal; and they all think they can find it apart from the integrity of God. This is why people listen to the promises of politicians.

“Send us prosperity now!” They did not quote this second half of the verse; but this is what they wanted. They did not want the Romans to hear.

Psalm 118:26 Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD.

They quoted the first line, but not the second half. They were trying to hide what they were doing. But God is not in favor of the revolution now or ever.

Some person Bob knows took a course called the *Civil War* and not a single battle was discussed. Grades were based upon a project. These two wars were not revolutions but wars for independence.

They were casting their votes for Jesus, but they refused to admit it.

People are fickle and this same group ridiculed Him when He was on the cross. Political reform is evil without divine integrity involved.

Psalm 118:27 The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar!

Psalm 118:28 You are my God, and I will give thanks to you; you are my God; I will extol you.

Psalm 118:29 Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!

They wanted to skip the Passover and go to the feast of the tabernacles. When the integrity of God is not involved, you lose your freedom. God does not sponsor anything that means you lose your freedom. The Russian revolution enslaved more people than any place in history (including the slaves in China and Cuba).

1977 Romans

Lesson #72

72 04/04/1977 Romans 2 via Mark 11:1–10 Israel's maladjustment to the justice of God, wanted the crown before the cross

Senator Culver says that our military is in a shocking state of readiness. This is a democrat who visited 12 bases and he reviewed many documents received since then.

Bob was a major at age 23.

The only thing that really counts in life is the integrity of God and whether or not we adjust to it. A liberal wants to solve the problems of life apart from the integrity of God. The

people voted unanimously to elect Jesus as their king/leader. Liberals want to regulate life and to regulate people. There is no social reform, political reform, etc. apart from the integrity of God.

We will study the first Palm Sunday, their attempt to solve man's problems. The spiritual factor involves a relationship with the integrity of God. Bob keeps talking about Matthew 11, but it is Mark 11.

Mark 11:1 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples

Jerusalem is built on a series of hills. There was a hill to the east of Jerusalem, and there were several beautiful residential areas over there. Jesus spends a quiet Sabbath at Bethany, and he attends a dinner party at Simon the leper. The guests include Lazarus and Mary and Martha and the 12 disciples. Mary anoints the feet of the Lord in preparation for His burial. Many people were seeking out the Lord Jesus Christ. They had heard of the resurrection of Lazarus. They realized that there was someone there who could solve their problems.

Jesus was sending two disciples into a village to fetch a colt.

Mark 11:2 and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it.

Apparently there was provision made for this.

Mark 11:3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"

Mark 11:4 And they went away and found a colt tied at a door outside in the street, and they untied it.

Mark 11:5 And some of those standing there said to them, "What are you doing, untying the colt?"

Mark 11:6 And they told them what Jesus had said, and they let them go.

Mark 11:7 And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.

One man gave a huge amount to Jerusalem. Liberals are divorced from the integrity of God and from establish. They want to abolish the death sentence for criminals. They want to take away our freedoms so to have greater control and to "fix" more problems.

FDR turned over a third of the people of the world to slavery. Pettiness and jealousy have always been a part of our culture. In a nation, it is the attitude of every person in that

nation which counts. We want freedom, we want blessing for all. Everyone has their hand out and Uncle Sam has become Uncle Sugar. SS will go down in history as the greatest theft and misappropriation of funds in the world.

People are unstable, particularly in groups.

Mark 11:8 **And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields.**

These people are taking off their cloaks and letting the colt walk over them; and they want Jesus to make it stop hurting, failing to recognize that He was God as well as man. The people were looking for someone who could perform a miracle.

The White House reflects the disease of reversionism. People want the Millennium and perfect environment apart from the integrity of God. The only solution is a spiritual solution. Bob pauses long enough to sneer.

These cloaks thrown down because this was the behavior which was right for a king.

They will say, 4 or 5 days later, "Save Yourself and save us." No nation saves anything unless believers have a relationship to the integrity of God.

The problems that we see are symptoms of what is underneath.

People thought that education is the answer and it is not.

They are calling Jesus King, but 4 days hence, they will cry out, Crucify Him!

Messiah would be the branch in several passages. So these people cut down branches from trees nearby and spread them in the street.

Mark 11:9 **And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord!"**

There are two crowds here. Crowd B are those who came after. They are shouting out, "Hosanna." This is a quotation from Psalm 118:25 the first line; not the second; then they quote the first line of v. 26, but not the second. This was their conspiracy.

These people want the crown apart from the cross. They want to leave out the integrity of God.

Then they add to Scripture:

Mark 11:10 **Blessed is the coming kingdom of our father David! Hosanna in the highest!"**

They are twisting things around so that the Romans won't get it. They believed that Jesus would take care of things right then and there.

Jesus will return at the 2nd advent as the King of Kings and Lord of Lords, with a double coronation. He wears crowns, in the plural. One crown for the Jews and the other as ruler of the world. He will provide everything that they want. He will provide perfect environment. 1000 years of perfect environment, exactly what the liberals desire. Perfect weather. There will be millions of people who will not believe in Jesus during this time. When Satan is loosed from prison, he will lead the greatest environment anyone could have. Perfect environment, no war, paid vacations; work for all. Guaranteed income. Magnificent income.

Time after time, people get what they want; and when they get it, they don't want it. Life is meaningless without capacity for life. You could have everything that you have ever dreamed of, and you have nothing unless you have a relationship with the integrity of God.

They people want to bypass the cross because the cross is tied directly to God's integrity. Every person who says no to the cross means that he is automatically a liberal. Liberals think in terms of solving problems apart from the integrity of God.

These are sweet people, but on Wednesday, they will cry out crucify Him!

Summary

1. The crowd distorted the Scripture by eliminating two lines of the anthem.
2. O Lord, send us prosperity now, which is what they wanted, but were afraid to say it because the Romans were there. Liberals are always involved in conspiracies. They always want to overthrow the establishment. They do not say what they want, but they conspire to get it. People have not changed.
3. They wanted historical prosperity including freedom from Rome (which protected them). They wanted the eagles out of Jerusalem. Across the Euphrates river was the great Parthian empire, and Rome kept them out.
4. They wanted political and government reform apart from adjustment to the justice of God.
5. Without the justice of God, political reform is meaningless.
6. Political reform must come from the justice of God brought about by a pivot. Great period of Roman empire with great blessing and prosperity.
7. The second thing they omitted. V. 26b we have blessed you from the house of the Lord. This requires adjustment to the justice of God in order to quote it.
8. The crowd was maladjusted to the justice of God.
9. Maladjusted Jews automatically reject the 1st advent of Christ, true today.
10. Prosperity personal and national is the result of adjustment to the justice of God.
11. Political reform is meaningless apart from adjustment to the justice of God
12. Satan tries to put the crown before the cross in Matthew 4. This crowd on the first Palm Sunday are desiring the same thing.

13. They wanted prosperity without adjusting to the justice of God. They put down their cloaks, they put down palm branches and they shout out Scripture.
14. Our Lord had perfect integrity; and they had no arrogance; no pride, no vanity. A person without arrogance can survive praise and recognition. Some people live for that.
15. The cross must come before the crown.

Mark 11:11 **And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.**

1977 Romans

Lesson #73

73 04/05/1977 Romans 2:29; Mark 12:1–11 True Jew (regenerate) cf. false Jew (distorts use of the Mosaic Law)

[The true advantage in circumcision is the circumcision of the heart.]

A review of love¹ and love². There is nothing that we can do to lose the salvation given us by God.

Social reform apart from relationship to the integrity of God is the big problem of our nation today. These things occurring in our country are equivalent to the Palm Sunday when Jesus came into Jerusalem. No nation can enjoy freedom and have prosperity apart from the integrity of God.

People are fickle, they change their minds. On Palm Sunday they gave Jesus a unanimous vote. They cut off the limbs of trees as their vote for Jesus. They spoke specific portions of verses from Psalm 118. They wanted the crown without the cross. The cross is the only way to have a permanent relationship with God. They wanted the crown, but not the cross.

Mark 12:1 **And he began to speak to them in parables. "A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went to another country.**

Jesus spoke in parables so that every person in the crowd could understand something. Then he related the parable to doctrine.

The man is God and the vineyard is Israel

The more that people curse you, the more you are blessed.

The tower is about military victory.

Mark 12:2 When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard.

The tenant farmer would split their proceeds with the owner.

Mark 12:3 And they took him and beat him and sent him away empty-handed.

Israel rejects doctrine, and they get away from the plan of God. They beat the one who comes to them.

Mark 12:4 Again he sent to them another servant, and they struck him on the head and treated him shamefully.

Mark 12:5 And he sent another, and him they killed. And so with many others: some they beat, and some they killed.

This represents the spinoff from the pivot.

Mark 12:6 He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'

This represents Israel's rejection of God's Son.

Mark 12:7 But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

Mark 12:8 And they took him and killed him and threw him out of the vineyard.

Mark 12:9 What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

The judgment will come, where God will destroy Israel, A.D. 70.

Mark 12:10 Have you not read this Scripture: "The stone that the builders rejected has become the cornerstone;...

Jesus is the chief cornerstone.

Mark 12:11 this was the Lord's doing, and it is marvelous in our eyes'?"

They quote the millennial section, but they ignored the judgment of the cross.

People want authority and power; but they do not have any integrity to go with it. There is a great power struggle today.

Romans 2:29 **But he who is a Jew is one on the inside; and circumcision is of heart, in spirit, not in letter, of whom the praise is not of men, but of God.**

The Jews had the Law and they had circumcision; and this distinguished them from all other peoples.

Verse 29 – the true Jew. “But” is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] which sets up a contrast between the true and the false Jew. Both are Jews racially and both are Jews nationally, but the spiritual factor divides the true from the false Jew.

The false Jew has rejected Jesus Christ. He has skimmed off the ritual of circumcision and the rules of the Law; and he uses these things to define himself as a Jew. He is religious; he uses religion to justify himself before God.

“he is a Jew” – the repetition of *Ioudaíos* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*] *estin* (ἐστίν) [pronounced *ehs-TIN*] plus the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. This is elliptical in its construction and the subject and the predicate must be repeated. The present tense of *eimi* (εἰμί) [pronounced *eye-ME*] is retroactive progressive present, something that happens in the past and goes on into present time. It has strong linear aktionsart and therefore could be translated “he keeps on being a Jew.”

“which is one inwardly” – nominative masculine singular from the definite article, used as a relative pronoun, who antecedent is *Ioudaíos* (Ἰουδαίος) [pronounced *ee-ou-DYE-os*]. There is a prepositional phrase *en* (ἐν) [pronounced *en*] plus the instrumental of *krupτός* (κρυπτός) [pronounced *kroop-TOSS*], and it means literally, “by a hidden.” It is referring to birth, a hidden birth. Literally then, “But he is a Jew who is one by a hidden birth [regeneration].”

Principle

1. Regeneration or the hidden birth is the point of salvation adjustment to the justice of God. Regeneration converts a false Jew into a true Jew.
2. Salvation adjustment to the justice of God demands non-meritorious faith in Jesus Christ, not keeping the law and producing self-righteousness.
3. Self-righteousness is no substitute for God’s righteousness.
4. God’s righteousness is only imputed through faith in Christ and not by keeping the law.
5. To understand this statement you have to comprehend divine integrity or holiness composed of His righteousness and justice.
6. One must further understand that man’s relationship with God is based on justice, not on His love.
7. Adjustment to the justice of God is the hidden birth which occurs at the point of faith in Christ.
8. It was this hidden birth or regeneration which caused the distinction between the twins, Esau and Jacob. These are twins, one is a Jew and the other was a gentile. One was adjusted to the justice of God and the other was not.

9. Two anthropopathisms are applied to Jacob and Esau—Romans 9:13. The difference between the true and the false Jew.

“and circumcision is that of the heart” – the continuative use of the conjunction kai, plus the nominative singular from the noun peritomê (περιτομή) [pronounced *per-it-om-AY*]. “Circumcision of heart” means maximum doctrine resident in the soul. The only way the believer can have blessing and total relationship in glorifying God is by maximum doctrine in the soul. Circumcision of the heart is simply maximum adjustment to the justice of God. Circumcision is a ritual and all ritual is comparable to doctrine—it always represents some doctrine. If the ritual is the Lord’s table it represents adjustment to the justice of God, the work of Christ on the cross, the first advent. If the ritual is circumcision it represents maximum adjustment to the justice of God or cracking the maturity barrier. By the way, circumcision always removes unnecessary skin, and that skin is the removal of evil. Evil, remember, is not the same as sin, evil is the Satanic policy of thought—bleeding heart do-goodism, liberalism, etc.

Evil is trying to make a true American nice to a hippie bohemian. Evil is cutting down on the military.

“in the spirit” – en (ἐν) [pronounced *en*] plus the instrumental of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] should be translated “by the Spirit.” The absence of the definite article gives great quality to the noun. This is a reference to the Holy Spirit who regenerates those who make instant adjustment to the justice of God, those who believe in Christ. So this refers to the first adjustment to the justice of God.

“not in the letter” – ou, the strong negative, plus the instrumental of gramma (γράμμα) [pronounced *GRAHM-mah*] which refers to the letter on the written page, i.e. the Mosaic law, “not by the letter.”

Principle

1. God the Holy Spirit is the agent of regeneration, not the letter, not the law. The Mosaic law is not an instrument of salvation; the Holy Spirit is the instrument of salvation.
2. The Holy Spirit regenerates those who make instant adjustment to the justice of God by faith in Jesus Christ, not those who try to manufacture a system of doing good.
3. Regeneration is the difference between the true and the false Jew.

“whose praise is not of men, but of God” – the possessive genitive singular from the relative pronoun hos. The antecedent is being a true Jew who has adjusted to the justice of God by faith in the Lord Jesus Christ. Then the nominative singular subject épainos (ἔπαινος) [pronounced *EHP-ah-ee-noss*], translated “praise.” It means praise, approval, or recognition, but it is a lot stronger than that. The word began to have a connotation in the Greek language and by the time of Stoicism it had the connotation of man being free from a judgment. In other words, judgment could not judge him, he was in the right, not in the

wrong. In Romans 2:29 and 1Corinthians 4:5 there is this connotation. Praise or *épainos* (ἔπαινος) [pronounced *EHP-ah-ee-noss*] is a technical word for adjustment to the justice of God. Therefore we translate, not “whose praise” but “whose approval from the justice of God is not from mankind, but from God”—*ek* (ἐκ) [pronounced *ehk*] plus the ablative of source *theos* (θεός) [pronounced *th-eh-OSS*].

Romans 2:29 **For he is a Jew who is one by hidden birth [regeneration]; and circumcision is that category of heart, by the Spirit [HS, the teacher of doctrine], not by the letter [Mosaic law]; whose approval from the justice of God is not from man, but is from God.**

[¹] See the Doctrine of the Scar Tissue of the Soul.

[²] See the Doctrine of the Hardening process.

[³] See the Doctrine of the Heart.

[⁴] See the Doctrine of the Last Judgment.

[⁵] See the Doctrine of the Mosaic law.

[⁶] See the Doctrine of the Conscience.

[⁷] See the Doctrine of the Client nation.

[⁸] See the Doctrine of Circumcision.

1977 Romans

Lesson #74

74 04/06/1977 Romans 3:1a Review of doctrine of the integrity of God; no advantage without relationship with the integrity of God

Maybe you are trying to impress some woman by going to church here; but it makes me bilious to look at you too.

Austin has joined the group by microwave.

Chapter 3 asks this question, “What advantage then hath the Jew? This puts some people off, often because they do not have the understanding that they think they do.

Dr. Sun Yat Sen had one revolution; but there were actually 3–5 revolutions occurring at the same time. Chiang Kai Shek took over next, but he was an eclectic. A variety of groups in China. Chaing had 3 armies, and the third was kept in reserve to fight the communists. There were only a few who understood what was happening. Truman, FDR, and George Marshall did not understand it; and we fought some of this war for them.

The Manchurian army built up and they drove Chaing Kai Shek out.

One could ask the question, *what advantage did the French have?* The Communists decided to take over France after WWII. Charles DeGaulle understood what was going on. When he died, then France could not handle it?

Four main groups in Indo-China. Large communist group in the north. The French tried to take it over, but they were very cruel and brutal. There was the development of a Chinese communist party even before the Russians got involved there (?). The communists already had a plan to take over the world before the end of WWII.

We could have stopped it, but we did not. George Marshall blackmailed Chaing Kai Shek to accept the communists as a part of their cabinet.

Today the communist party has taken over France, Holland, England, etc. No one has any true advantage unless it is related to the integrity of God.

Outline of the Integrity of God in Romans 3

The stability of the integrity of God, Romans 3:1-8.

The integrity of God rejects sinful mankind, 3:9-20.

The dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] of divine integrity, 3:21-26.

The results of divine integrity, 3:27-31.

Bob is constantly amazed as to what people do not know about history. People do not understand their own history. People do not know that MacArthur saved Australia; MacArthur and Patton both recognized the danger of communism. They were the only two people who had influence and power who understood the problem.

This is the most critical chapter for us to study. Bob's work previously on Romans 3, is terrible. He just could not believe that he was that dumb.

How Mao Zedong got started in China; and the failure of the missionaries there are important factors. Bob's going to talk about the integrity of God again. Check your notes.

Bob refers back to a previous doctrine of [the integrity of God](#). This is [lesson #69](#). However, the points given by Bob below do not match of that doctrine at all.

The Integrity of God and Love of God (A Brief Review)

1. The integrity of God is an updated replacement for *holiness*.
2. God's holiness is made up of His righteousness and justice.
3. Mankind must deal with the integrity of God rather than any other attribute.
4. The most common misconception is the love of God.
5. The attribute of divine love as over against the anthropathism of love. This explains to those who are ignorant of God's policies in terms of language of accommodation.
6. The divine attribute of love is complete and total.
7. God does not maintain love, He does not fall in love.
8. God is love apart from any object.

9. God loves His Own righteousness and the other members of the Trinity.
10. All creatures are excluded from this love.
11. God's love is perfect and does not require an object. Romans 8:39 Jeremiah
12. The problem with understanding God's love is that most references pertain to the anthropopathism and not to His trait of love.
13. An anthropopathism ascribes to God a quality which He does not possess.
14. The classical approach is "Jacob I loved and Esau I hated."
15. Two postulates: Love explains divine motivation to us; but love is not the source of blessing from God. God's integrity is our point of contact.

Another set of points on the integrity of God. I thought that it was a review. Integrity of God and the gospel.

Our system of righteousness does not impress God; that our personality does not impress God. Our sweetness and our giving up this or that, and God is not impressed by that.

Romans will make you realize that God integrity is the most important thing for us to know in life. Our life all depends upon whether we are adjusted and maladjusted to the justice of God. All of our human improvements have never impressed God.

We have all swept some dirt under the rug; we may have done things which impress us or impress our friends; but it does not impress God. If God is impressed we me, then God is not God; He is merely mixed up. Bob is there only due to the integrity of God. Grace covers us until we better understand God. Grace is the function of the integrity of God in our direction.

All the countries that Bob mentioned, there were some great plans and some great men, but they were divorced from the integrity of God. We should have destroyed the communist party of that region had we used nuclear weapons, but we did not.

People make all kinds of plans. But if the integrity of God is not a part of the plan, then the plan is worthless. Will Rhodesia survive? Or South Africa? Only if they are related to the integrity of God and they have a large enough pivot. The communist got into Israel at a very early stage. They infiltrated Zionism early on. The integrity of God guarantees our salvation; not whether we are a good Christian or not. One thing that used to both Bob in history is, there were great plans, but they fell apart for some reason. The reason that these plans did not work out is, they were not related to the integrity of God.

You cannot have a state religion because that violates the integrity of God. We must have freedom.

Two questions for the 4th race in this chapter:

Question #1, “What advantage then hath the Jew?” Bob is going to give us the spiritual heritage of Israel. Bob never sees a Jew without thinking about the integrity of God. The source of their preservation and their discipline is the integrity of God.

Were these points given in this study?

The Seven Postulates of Divine Integrity (Three Personal; Four National)

1. There are no advantages to the advantages without the advantage. Advantages plural: blessings from the justice of God; advantage singular: the integrity of God, His righteousness and His justice.
2. If you have the advantage (the integrity of God) you have the advantages – blessings from the integrity of God.
3. Without the advantage there are no advantages.
4. No nation can have the advantages (divine blessings) without the advantage (divine integrity)
5. A nation without the advantage loses the advantages.
6. No nation can recover its advantages without the advantage.
7. Loss of both advantage and advantages removes that nation from history – 5th cycle of discipline.

Question #1, “What advantage then hath the Jew?” It begins with the interrogative pronoun nominative neuter singular *tis* (τις) [pronounced *tihç*], used to introduce a historical question regarding the Jews. Does the Jew have any advantage? Yes, he does have some advantages; No he has no advantage at all. Yes, as long as he is related to the integrity of God—God’s righteousness and justice. But no when he divorces himself from the integrity of God and is, in other words, maladjusted to the justice of God. The spiritual heritage of Israel was always related to the integrity of God, and when the Jews broke with the integrity of God at any point by the abuse of the ritual of circumcision or by the false implications of the Mosaic law—keeping it for salvation, a superficial approach in developing self-righteousness—they divorced themselves from the integrity of God. So they had not advantage, and yet they have every advantage in the world because were it not for the Jew none of us would be able to understand the integrity of God today. The impartiality of divine justice does not give the Jew with the law any advantage over the Gentile without the law. Since the justice of God is impartial in dealing with Jew and Gentile the question arises: What advantage does the Jew have over the Gentile, if any?

Next is an inferential particle *oun* (οὖν) [pronounced *oon*], it denotes an inference from the preceding paragraph. The inference is that while the Jews have the greatest spiritual

Heritage in history, racially and nationally, at the same time, because God has integrity it doesn’t give them an advantage over any Gentile—without the law, without that spiritual heritage. Why? Because the Jews were used by God to point to the integrity of God, but because they are human like the rest of us they can make the same mistake of maladjustment to the justice of God and lose out, or they can have the same blessings by adjustment to the justice of God. Everything brings us back to the same point, and the

same point is this: the only thing that counts is the integrity of God and the only way of blessing is the verbalization of the integrity of God, which is Bible doctrine resident in the soul. So we have “What therefore.”

Next is a predicate adjective nominative singular neuter from perissos (περισσός, ἡ, ὄν) [pronounced *pair-ihs-SOSS*]. It means extraordinary, more than usual, more than sufficient. “Advantage” is not a bad translation. The adjective, however, is used as a substantive and that is why it is translated “advantage.” But a better modern translation would be “pre-eminence.” Then comes a descriptive genitive of Ioudaίos (Ἰουδαίος) [pronounced *ee-ou-DYE-os*], referring to the racial Jew and the national Jew of Israel. “What therefore is the pre-eminence of the Jew?”

Maladjustment to the Mosaic Law

1. The exclusion of man’s self-righteousness through the function of divine integrity has caused some Jews to be deflated. (There were Jews who had now read the first two chapters of Romans and had been deflated by them). They used the Mosaic Law for commendation, but it is designed to condemn us.
2. Because Paul has done such a great job in the second chapter they can see no advantage in possessing the Mosaic law. Why have it?
3. The maladjusted Jews in reversionism were blinded to the spiritual role of the racial Jew and the nation Israel in history. Their maladjustment blinded them, and it does today.
4. Paul has demonstrated that the Jews are just as spiritually dead as the Gentiles.
5. The justice of God has condemned the Jew with the law just as He has condemned the Gentile without the law.
6. Prior to hearing Paul’s answer to this question we have to examine certain pertinent doctrines which give us a background for answering the question.

God's Righteousness Upheld

1977 Romans

Lesson #75

75 04/07/1977 Romans 3:1b Doctrines of Israel's preeminence and advantages of being a Jew

Romans 3:1 **What then is the superiority of the Jew? Or what is the benefit of the circumcision?** (BLB)

This next doctrine is covered in [Lesson #555](#); any additional notes will be placed here. Spelled with and without a hyphen.

The Doctrine of Israel’s Pre-eminence

The pre-eminence of the Jew is related to certain principles that are developed in the Word of God.

1.

The first has to do with the racial uniqueness of the Jew. There were initially three post-diluvian races in our history. The Semitic race was eventually split and became two races, so that a fourth was developed which was the Jewish race. So we could say that all four post-diluvian races began with those persons who had adjusted to the justice of God at salvation. Shem, Ham, and Japheth were believers, that's why they went aboard the Ark. Later on, Abraham was not only a believer but mature adjustment as well. All four post-diluvian races, then, began with born-again believers—Shem, Ham, Japheth, Abraham. However the Jews started as a race, not just from salvation adjustment to the justice of God but maximum adjustment to the justice of God. This gives the racial heritage of the Jew pre-eminence over all the other races. Shem, Ham and Japheth were all born again, but outside of Shem they didn't appear to advance too much in the spiritual life. However the fourth race started with someone who made all three temporal adjustments to the justice of God and will, of course, enjoy for all eternity the fourth adjustment as well. The Jewish race began with maximum adjustment to the justice of God and therefore it has a unique spiritual heritage. The means by which the race came into existence is totally unique. So the advantage of the Jew is first of all a racial pre-eminence.

- a. Shem, Ham and Japheth come the gentile races. They are brothers.
- b. From Abraham comes gentile and Jewish races.
- c. Abraham became a Jew when he was circumcised. In total, Abraham had seven sons. The line of the Jews goes down through Isaac. Ishmael are Semitic but they are not Jewish. They are Arabs.
- d. Motherhood and being a bastard has nothing to do with it.
- e. There are the twins Esau and Jacob. The line goes through Jacob. The Jews are unique as a race. Bob is not a Jew and he has no Jewish blood. What he says comes from the study of the Word of God. He admires the Jewish people. The Apostle Paul was the smartest person who ever lived. Jews were unique in the way that they came about; they were unique for 2000 years; and they are unique today.
- f. The United States has been a haven for the Jews and they are treated like all Americans are treated. Jews financed the first war for independence; the weaponry and uniforms all paid for by Jews. Bob invites any person to leave if they are antisemitic. "You are too dumb to be in Berachah Church." The Kazer's and the Jewish conspiracy is a lot of hot air and nonsense.
- g. One of the great functions of a client nation is providing a haven for the Jews. We are still a protected nation and we are violating every law of divine establishment; so what preserves us? Our relationship to the Jew.

2.

Secondly, there is the unique nation of Israel. The unique origin and purpose of national Israel gives re-eminence to the Jew. It is interesting to see how many great nations in history have arisen out of slavery. Slavery is always a test for the people involved to see if they have anything or not. Those who come out of slavery, as inevitably all people do, when they are free do they simply hold their hand out and say they want you to be nice to them now and be sorry for us and help us out? Or do they form a nation? The Jews formed a nation. Israel was designed to be a priest nation. The custodianship of written doctrine and revelation was to belong to it. The

authorship of the various books of the Old Testament, and later the New Testament, would be in their hand. They were responsible for evangelism at home and missionary activity abroad. They had all of the responsibilities that belong to anyone under the concept of the priest nation. They were the original post-diluvian priest nation. All the human authors of scripture, with two exceptions in the New Testament, were Jews. So not only did they have a unique foundation as a race, or origin as a race, and a unique foundation as a nation, but at the same time their spiritual heritage was perpetuated at both points through the great ultra-super-grace leadership of Abraham and Moses. So we see again pre-eminence related to Israel. The humanity of the Lord Jesus Christ was Jewish—not simply Jewish but royal family of Israel. Jesus Christ is the Son of David and is the means of perpetuating the Davidic covenant.

- a. Unique beginning, where God made Abraham into a new race.
 - b. Israel is the first priest nation in history; the first client nation in history. They have freedom, property, and authority. This is used to direct certain spiritual functions. They fulfill a missionary function.
 - c. All client nations today are gentile nations. Since the fifth cycle of discipline has been administered to the Jews, we need to provide them with a haven because they have been scattered.
 - d. Exodus 19:6 “You will be to Me a kingdom of priests; a holy nation.” Every Jew was considered a priest under the concept of client nation. This is beyond have a specialized priesthood.
 - e. There were four Jewish nations. Isaiah 49:6 I will make you the light of the nations. That describes them as a priest nation in the Millennium.
 - f. The whole concept is Exodus 19:5–6.
 - g. Israel is unique as a nation and as a race.
3. A third factor in what is the pre-eminence of Israel is the unique covenants. The integrity of God has made promises to the Jews that have never been made to anyone else—the unconditional covenants.
- a. The doctrine of the pre-eminence of Israel is proclaimed in various parts of the Abrahamic covenant—Genesis 12:1-3; 13:15,16; 22:15-18; 26:3,4; Exodus 6:2-8. The Abrahamic covenant declares the uniqueness of Israel. Never in all of history, apart from those unconditional promises to Abraham, did God ever promise to a race, and then to a nation, a piece of real estate on this earth both now, in the Millennium, and for all eternity. That means they are pre-eminent, unique.
 - b. The real estate promised to Israel extends from the Nile River to the Euphrates River.
 - c. If Israel is going to exist as a nation forever the question arises as to what type of government they should have. The answer to that is very simple. From the divine viewpoint there is only one efficient government, and whether we call it an absolute monarchy or a dictatorship it makes no difference, because the best form of government has one genius, one person with great integrity at the top. All of the authority is vested in one

person. That is the form of government that Israel will have throughout the Millennium and forever—an absolute monarchy with the Lord Jesus Christ as the ruler. Then we will have the fulfilment of 2Samuel 7:8-16; Psalm 89:20-37. The pre-eminence of Israel is based upon having four unconditional covenants, and all of these form a tremendous principle: No nation under heaven in all of human history has ever had God's integrity involved totally in the nation as has Israel. All of the greatness of the nation and its government depend upon one man. One person is either a great leader or a bad one. The more people that you pour into government, the more who are involved, the odds of having a good and efficient government are destroyed by the number of sin natures in charge. Since 1861, we have had a fight for power. One good king and no power struggle.

4. The fourth point of pre-eminence is the unique discipline and restoration of Israel. The pre-eminence of Israel is related to the fact that even though severely punished four times under the 5th cycle of discipline they will be regathered and restored at the second advent. No nation has ever had the 5th cycle of discipline and still come back to be a nation again—only Israel. That is unique. Three times they have been a nation—the united kingdom, the divided kingdom [Ephraim in the north and Judah in the south], then Judea. The present Jewish nation is not a client nation.
5. The fifth point of pre-eminence is the survival of the Jew under constant conditions of anti-Semitism. They have survived, and will survive, under the most concentrated of all Satanic attacks. Cf. Revelation 13. There is no reason for antisemitism except that it is a product of Satan. The satanic attacks of antisemitism is unique. They are persecuted as few groups are persecuted and they are still here. Every time you see a Jew, you are seeing God's faithfulness.
6. The sixth point of uniqueness is the Millennial Israel. The pre-eminence of Israel is related to the glorified status in the Millennium. Israel will be unique among nations—Zechariah 14:16-21. God will regather the Jews under perfect environment.
7. The seventh principle is the principle of the priest nation. Four times throughout history Israel will be a priest nation.^[1]

Almost anything that the UN supports or attempts to do is wrong, right off the bat.

Slavery was not the issue in the Civil War, but power was. If slavery was the big issue, then why was the south still persecuted after the slaves were manumitted? It was a power grab, a power fight all the way. It has never been settled.

Could not find this doctrine; my notes will not be very good at this point.

The Doctrine of the Priest Nation

1. Definition
 - a. A priest nation is a divinely ordained nation under divine institution #4, nationalism, responsible for custodianship of divine revelation. Before the

revelation came in many forms, spoken revelation; divine decrees revealed; but afterward, it became and still is written revelation.

- b. Old Testament then New Testament Scripture.
 - c. The formation of the canon; Judah and SPQR were both client nations.
 - d. In Roman history, we get the word *client* from the Roman government. A dependent or under the protection of Rome. Technically, Israel is the only priest nation; but we use client nation and priest nation as synonymous terms.
2. Responsibilities of the sin nature.
 - a. Custodianship of the word.
 - b. Evangelism in the nation
 - c. Evangelism outside of the nation
 - d. Provides a haven for the Jews.
 3. Israel is the most important priest nation.
 4. Negative volition toward doctrine destroys any priest nation. Hosea 4:6
 5. In the meantime, we have the times of the gentiles, once God set Israel aside for a period of time. Bob gives several examples of client nations.
 6. Differences between the priest nation and the client nation.
 7. The restoration of Israel as a priest nation. Isaiah 45
 8. The pivot and the priest nation. The pivot refers to the mature believers in a priest nation. As goes the pivot, so goes the priest nation or the client nation. A large pivot of mature believers can result in the deliverance of a priest nation. The greater the spinoff, the greater the chance for national destruction.
 9. Historical disaster separates the adjusted from the maladjusted.
 10. The principle of the priest nation solves 2Samuel 8:18 because they are priest believers.
 11. Isaiah 61
 12. The United States as a client nation.
 13. Luke 24 the times of the gentiles.
- All of this comes under point 7 of the preeminence of Israel.

There is no advantage to anyone apart from the spiritual aspect of life.

One man offered to rob a bank and give it to Berachah. What is wrong with that? Everything. First of all, it is not related to the justice of God.

There is no advantage to having advantages without the advantage. Because we have this advantage, we have 36 advantages. We believed in Jesus Christ, having received one-half of the integrity of God.

Rebound does not work for the unbeliever.

All the advantages come from the advantage. The advantages are meaningless without the advantage. If you have the advantage, you have the advantages. I took the postulates below from [Clanking Chains](#).

Personal Postulates of Divine Integrity:

1. There are no advantages to the advantages without the advantage.
2. If you have the advantage, you have the advantages.
3. Without the advantage, there are no advantages.

National Postulates of Divine Integrity:

1. No nation can have the advantages without the advantage.
2. A nation without the advantage loses the advantages.
3. No nation can recover its advantages without the advantage.
4. Loss of both the advantage and the advantages eventuates in the removal of that nation from history under the fifth cycle of discipline

The Doctrine of the Advantages of Being a Jew

1. There is a salvation advantage. There is no advantage in being an outward Jew—Romans 2:28—unless one is an onward Jew of Romans 2:29. The advantage comes in adjusting to the justice of God at salvation. There is no advantage in being a Jew by race or a Jew nationally. It is the spiritual heritage of Israel that gives the advantage. There are no advantages in life for anyone unless they are related to the integrity of God.
2. The doctrinal advantage. The Jews have been recipients of both written and oral revelation from God—Romans 3:2. The Jews as a priest nation were the custodians of the canon of scripture. Hence, there was opportunity for all adjustments. All doctrine resided in Israel.
3. The dispensational advantage. In the dispensation of Israel the Jew had the whole realm of doctrine—except mystery doctrine of the Church Age. He had the unconditional covenants and the establishment principles delineated by the Mosaic law. In the dispensation of the Church the Jew becomes royal family of God through salvation adjustment to the justice of God, just as the Gentile does. In the dispensation of the Millennium the Jew has maximum benefit from the fulfilment of the unconditional covenants, and the Jew and Israel will be the priest nation throughout the Millennium and forever. They will have the advantage of the greatest government administration in all of history, Jesus Christ will rule as absolute dictator for one thousand years and then forever.
4. The establishment advantage. Every nation has the advantage when it has establishment. The Mosaic law not only defined freedom but it set up a constitution for national government which included principles of establishment. The Jews always benefitted from the observation of establishment doctrines under the Mosaic law.

5. The cultural advantage. The cultural concepts related to doctrine in the Mosaic law preserved the nation from evil when observed.
6. The priest nation advantage.

God's Righteousness Upheld

Romans 3:1 **What then is the superiority of the Jew? Or what is the benefit of the circumcision?**

“or what profit is there in circumcision?” We now have a disjunctive particle ê (ἤ) [pronounced ā] which

separates from the first and the second question. The masculine nominative singular from the interrogative pronoun τίς (τις) [pronounced *tihç*] introduces the second question. The predicate nominative singular from the noun ὀφέλεια (ὠφέλεια) [pronounced *o-FEHL-i-ah*] which means advantage or profit or benefit. Bob will have to tell his maid that this is what her name means. Plus the ablative singular of source περιτομή (περιτομή) [pronounced *per-it-om-AY*]—“or what is the benefit from circumcision?” We have the verb to be because of the presence of the predicate nominative. It isn’t stated but Paul can be elliptical and leave out words. In the syntax of the Greek these words are actually included through syntax. The fact that we have a nominative subject and a predicate nominative demands that we put the verb to be in.

The Benefit of Circumcision

1. The ritual of circumcision is related to maximum adjustment to the justice of God.
2. To understand the doctrinal significance of the ritual was beneficial as a challenge to advance to spiritual maturity through the daily function of GAP. So to have a ritual which teaches the advantage is an advantage.
3. Such advance to maturity is maximum adjustment to the justice of God and the sharing of the integrity of God.
4. Such adjustment to the justice of God means blessing from divine justice in time, as well as in eternity.
5. By blessing in eternity is meant blessing over and above ultimate sanctification, which is for every believer.

Romans 3:1 **What therefore is the advantage of the Jew? or what is the benefit from circumcision?**

The answer to this question is found in the next verse. It is in maximum adjustment to the justice of God. Since we always deal with the justice of God we must understand both His essence and His integrity. Doctrine is the key to this understanding.

76 04/08/1977 Romans 3 via Job 5:1–3 Seven postulates of integrity; the advantage: divine essence

The advantage in the singular refers to the integrity of God. The integrity of God is made up of His righteousness and justice. We hear the gospel, we believe in Jesus Christ. In the singular is the integrity of God. The plural includes the 36 things that we receive at salvation. The second adjustment to the justice of God is rebound. First advantage, our sin is forgiven and all unrighteous is dealt with.

The third is maturity adjustment to the justice of God. Advantages in the plural are blessings from the integrity of God. These postulates are given here for the 3rd time in this study.

Personal Postulates of Divine Integrity:

1. There are no advantages to the advantages without the advantage.
2. If you have the advantage, you have the advantages.
3. Without the advantage, there are no advantages.

National Postulates of Divine Integrity:

1. No nation can have the advantages without the advantage.
2. A nation without the advantage loses the advantages. This is what happened to the Jew.
3. No nation can recover its advantages without the advantage. No recovery for a nation apart from the integrity of God.
4. Loss of both the advantage and the advantages eventuates in the removal of that nation from history under the fifth cycle of discipline

The source of the advantages is the Essence of God. Oucia is the word referring back to the essence. The Bible talks about the oneness of God and the plurality of God. One in essence and three in Person. All the attributes of divine essence are resident in each member of the Godhead. When man is made in the image of God, man's essence is invisible. The real you is hidden; you may show the real you and express the real you, but the real you is invisible. We can tell that you are there when your mouth is open and closed. Our personality is the sum total of our self-consciousness and the rest of our essence. We are all different in our personality, but we all have self-consciousness.

People do not know the difference between humility and being humiliated. All men have identical essence. Man is one in terms of his invisible essence.

We all begin to understand God by knowing the anthropopathisms related to God. That is all that we can relate to. This is the concept of God loving man. Too often, feelings get mixed up with all of this. So some people don't think they are saved because they do not feel saved.

The Essence of God (not given as a series of points)

Personality is a human word, and we apply this to God.

An attribute is a quality and God's essence is made up characteristics or attributes. These are eternal with God. These characteristics are never diminished in God. The difficulty here is, the finite mind is dealing with infinity.

Two categories of divine attributes. Absolute (intransitive, primary and incommunicable) and relative (transitive, secondary and communicable). God's being is immaterial by contrast. Man is material and immaterial. God does not possess life as we do. God has always possessed life; He always lives; and all life is from Him. Our lives have a beginning and they are continued when we believe in Jesus Christ. God's life does not improve or diminish. Everything that we are studying must start with the fact that God has always lived; He never had to learn anything, He never had to develop anything. He is always infinity, eternity and perfection.

Wednesday was the death of Christ. But Bob is not going over it again. No one seemed to grow from it; but one or two people got hostile over it.

We grow from zero. We start at zero and grow from there. It is very difficult to take creatures and try to take them and introduce them to God, who has never changed, grown, developed. God recognizes Himself to be a Person; but as such, He acts in a rational manner. Therefore, when you are arrogant and weird and half-crazy and you divorce yourself from reality, you have not caught on to God yet.

Dogs are conscious but not self-conscious. Have you ever seen a dog blush? They should with some of the things that they do. Animals have determination. Not a dog in the world that can whip a pit bull terrier. No self-determination.

Man possesses self-consciousness and self-determination. God is absolute will and absolute perfection. God is infinite; He has no boundaries and no imperfections. God is not the man upstairs (this is blasphemy, but not necessarily intentional).

God cannot be complicated with weirdness or inconsistencies or imperfections, ignorance or absurdities. God does not like ignorance or absurdities.

The divine motive is always for His Own glory. God cannot tempt; God cannot sin; and God is not arrogant. Man is always trying to intrude with his self-righteousness, his brand of holiness, his system of self-praise. We think in terms of ambition and competition. God recognizes His glory and claims it in the name of absolute truth.

We are answering, what is the advantage of the Jew; what is the benefit of circum vision. We might as well get acquainted with the source.

God has always existed; He does not have to sustain His existence. His existence is unalterable. He has always existed and He is immutable. He cannot be better and He cannot be worse.

Perfection is a part of the absolute character of God. His divine truth, love and integrity. There was never a time when God did not have integrity. This integrity makes demands upon man. His integrity is maintained by His will; it is unchangeable. His integrity is made up of His righteousness and justice.

God is absolute truth. This is the expression of divine integrity. Truth dwells in an absolute state.

Love belongs to the being of God. God has always been love; He does not fall in love with us; and He is love without requiring an object. The Members of the Trinity all have perfect love for one another.

God is eternal and He is immense.

Related to creation, He is omniscience, omnipresence and omnipotence. God knows all the knowable actual and all the knowable possible. His knowledge is eternal, absolute and total. Every detail of creation and history is known to God. God has never had a single regret; not even us.

God's judgment is not vindictive but vindicating. In relation to men, God's integrity is supreme.

The illustration of advantages, which will be explained in the Job 5. Every principle in the 7 postulates will be found in Job 5. The [Advantages](#) are repeated. They are illustrated in Job 5.

Job 5:1 ["Call now; is there anyone who will answer you? To which of the holy ones will you turn?"](#)

No relationship with the integrity of God means no answer from God. It takes salvation adjustment to the justice of God. Your answer depends upon the integrity of God.

Human integrity is a relative thing. One can have integrity in business, but not in social life. But God's integrity is never relative. God, sooner or later, puts all of us in a place where we cannot depend upon anyone else. In a position of total helplessness, and God can show us His integrity.

People might not think about God for years, and when in a jam, call out to God.

Our nation has no friends. We will stand or fall on the integrity of God. There are nations with integrity, like South Africa and Rhodesia. But we are a nation without integrity.

When you are in the hospital dying, you can depend upon your integrity and the integrity of God; and you will live or not.

If God won't help you, who will help you?

Job 5:2 Surely vexation kills the fool, and jealousy slays the simple [or, *the maladjusted is killed by jealousy*].

Many people are maladjusted to their circumstances because they are maladjusted to the justice of God. A fool can only be destroyed if he has no relationship to the integrity of God.

Job 5:3 I have seen the fool taking root, but suddenly I cursed his dwelling.

The home seems perfect, but his home is decays in a moment. Without the advantage, there are no advantages. This does not mean that the home collapses; but it means that there is no happiness within that home.

Bob is going to continue with this topic on Easter Sunday. *So if you are not doing anything Sunday morning, come back for v. 4...*

1977 Romans

Lesson #77

77 04/10/1977 Romans 3 via Job 5:1–12 Illustration of advantages; U.S. reforms minus integrity of God. Easter Sunday.

Romans 3:1 **What, therefore, is the advantage of the Jew? What is the advantage of circumcision?**

There are 3 Persons in the Godhead which possess the eternal characteristics. God is love, but the attribute is directed only toward other members of the Trinity and toward His own integrity. We only need believe in the Lord Jesus Christ and we have adjusted to the justice of God.

At salvation, we receive 36 things. Either we adjust to the justice of God or the justice of God will adjust to us. Rebound adjustment and maturity adjustment. Great blessings result from making the maturity adjustment. The 7 postulates on advantage/advantages repeated.

A liberal tries to solve social problems apart from the integrity of God.

Rome having won the Punic wars lost more than they won; and suffered 100 years of civil war which followed. This civil war all but destroyed Rome.

The only answer to our national problems are these postulates.

Job 5:1 “Call now; is there anyone who will answer you? To which of the holy ones will you turn?”

There is no person you can call to, apart from God. And if you lack standing, you cannot call to Him.

Job 5:2 Surely vexation kills the fool, and jealousy slays the simple [or, *the maladjusted is killed by jealousy*].

Job 5:3 I have seen the fool taking root, but suddenly I cursed his dwelling.

He had everything that he wanted; but his house was not really home to him. No advantage to the advantages without the advantage.

Job 5:4 His children are far from safety; they are crushed in the gate, and there is no one to deliver them.

When a person is maladjusted to the justice of God, he is in danger. For the maladjusted, there is no blessing by association; so no safety. The person provides everything in life that he can, and yet, they are crushed at the gate. This means to die for your country in a losing battle. The enemy has successfully attacked your land and he is about to enter into your town.

The nation is about to be destroyed, because they tried to solve their problems apart from the integrity of God. We have the EPA and OSHA, and one lousy policy after another. We have the smallest and least prepared military since the War of 1812. The Russian Navy is larger today than all of the other countries in the world. They have a great strategic air force as well. The Russian army has the best armor today; they have had the best artillery. 200 Russian divisions.

We have failed to relate our nation to the integrity of God. The new deal was one of the most destructive things to happen to our nation.

Lincoln called up 50,000 soldiers to commit aggressions against the south, which was unconstitutional. From that time forward, we have the rise of the liberal. The liberal creates panaceas; and they seek reform apart from the integrity of God.

Our children will be crushed at the gate unless we recognize that the only thing of life that is real is the integrity of God.

Bob's father went to Dartmouth; and it, with Harvard and Yale were designed to prepare men to go out with the gospel, to teach in the ministry or to become missionaries.

Historical disaster comes from a small pivot.

Bob describes his perfect house. He was raised in Beverly Hills. Everyone has something that they associate with happiness. We would not be happy unless it was related to the integrity of God.

Bob was on a yacht as a kid, 280 ft; and there were a bunch of people there on board, but they were unhappy; they lacked capacity for life, capacity for blessing.

Job 5:5 *The hungry eat his harvest, and he takes it even out of thorns, and the thirsty pant after his wealth.*

Wealthy people are just poor people with money. If you give everyone in the world \$10,000, in a short time, some would be broke and some would be rich. Poor people are just bad sports about it.

You see all these family people running around going to dinners, and you think that is great, but it is not. Married people who are not related to the integrity of God are miserable and unhappy. Don't they have all the sex that they want? So what. I know what you are thinking. You shouldn't think things like that on Easter Sunday. You might crack an egg.

There is no advantage to the advantages without the advantage.

Job 5:5 *The hungry eat his harvest, and he takes it even out of thorns, and the thirsty pant after his wealth [or, and the conspirator pursues your wealth].*

The have-nots want the stuff that the haves have; and the haves are less in number, and they have to hire others to protect what they have.

Revolutionists steal; they are thieves. That is what they do. These have-nots take all that this person has.

Whatever you consider to be wealth is no advantage to you.

The man has his wife, and she is a part of his wealth. Others want her.

After the Watts fiasco, property does not mean a thing.

There is always someone who wants what you have, and that is why we have locks and burglar alarms and wild vicious dogs wandering around the house.

Our government has no business ability, so they want to take away from those who do have business acumen. When you blackmail businesses and make them hire so many of this or so many of that. It is not how many of a group you hire, but the people that you hire. The labor unions of more and more power. They are on their way to stealing all the power.

No one is thinking in terms of the integrity of God.

The authority of the police officer is denigrated; and the authority of the chairman of the board or the president of the company is also denigrated.

Job 5:5 *The hungry eat his harvest, and he takes it even out of thorns, and the thirsty pant after his wealth [or, and the conspirator pursues your wealth; or, they are eager for your power].*

Whatever you have, that is what they want.

4 or 5 major conspiracies in Berachah Church over the past 25 years. They wanted to take Bob's power for themselves. They wanted to institute a few of their pet beliefs.

Job 5:6 *For affliction does not come from the dust, nor does trouble sprout from the ground,...*

The dust or ground. They plant, they water, they are constantly hiring people to take care of things. There are different sets of authorities involved, people who are in charge of planting, marketing, etc. From this comes profit. Free enterprise. This is legitimate function in life. But if labor unions step in and negotiate beyond what they ought to. Evil does not come out of the ground or out of the dust; evil is the thinking of the souls of reversionists. They seek to gain apart from the integrity of God.

In the next war, we cannot build tanks because we don't have forges; they are all in Japan and in a war, we would not be able to build what we need.

Legitimate business is not the source of evil; big farming is not the source of evil. It is Uncle Sugar and the labor unions.

No nation was the advantages without the advantage.

Trouble comes from evil through government trying to steal and regulate. Our federal government steals from big business.

If you are a liberal and you came today, just think how much you are gaining in this Bible class. We go right on the teaching. It is Easter Sunday.

Carter has stopped the production of Plutonium. What a stupid thing to do. This is to bring in world peace.

The evil is failing to adjust to the justice of God.

Job 5:7 *...but man is born to trouble as the sparks fly upward.*

Sparks come from the crashing of two metals together. This is what happens when you have people crashing into one another. The sparks are from the crashing together of people.

You cannot be in the military without seeing the writing on the wall. You can't hear the president speaking of foreign affairs without recognizing the writing on the wall.

Job 5:8 "As for me, I would seek God, and to God would I commit my cause,...

This is Job speaking? When we believe in Jesus Christ, and that frees the justice of God to give us the advantages. The righteousness of God; eternal life.

Somewhere, your right pastor exists and when you grow spiritually, you can get the blessings and have the capacity for them.

I would place my cause before the Godhead.

The national postulates are repeated.

Job 5:9 ...who does great things and unsearchable, marvelous things without number:..

God does great things and marvelous things.

Job 5:10 ...he gives rain on the earth and sends waters on the fields;...

God sends water to the fields as blessing.

Job 5:11 ...he sets on high those who are lowly, and those who mourn are lifted to safety.

These blessings are secure, because they are related to the justice of God.

Job 5:12 He frustrates the devices of the crafty, so that their hands achieve no success.

Not covered.

1977 Romans

Lesson #78

78 04/10/1977 Romans 3 via Job 5:13–23 Four reasons for maximum adjustment to the justice of God; deliverance and dying grace

We are still finishing up the first verse of the third chapter of Romans.

Bob has been thinking about Beverly Hills when he lived there. Very successful and wealthy people from all over the world lived there. Large fields, green fields. Will Rogers was the mayor. Long string of beautiful automobiles. Beautifully groomed and beautifully clothed people.

There is the tragedy of having so much, and yet having nothing. Those people had the advantages, but they did not have the advantage. So many parties to try to entertain

themselves. Having everything is having nothing in life, if you do not have the advantage of God.

Advantage is the advantage of adjustment to the justice of God; advantages are the blessings from the integrity of God. The advantage postulates are repeated.

When believers are negative toward doctrine, they can receive blessing by association. However, direct blessings dry up.

Bob reviews the first 12 verses, but very briefly.

Liberals try to make changes in society, but it never works out because it is not related to the integrity of God.

Because of the first 6 verses, man has a lot of trouble. Job finally sees the picture. You can have everything in life, but if it is not related to the integrity of God, there is no happiness in it.

God can bestow unsearchable things (v. 9), which are listens in vv. 10–12.

Job 5:13 [He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end.](#)

When a believers cracks the maturity barrier, he adds a new dimension to his life.

The wise are the smart people used by Satan. No matter how smart they are, the believer with maximum adjustment to the justice of God cannot be swept up by their conspiracies.

Job 5:14 [They meet with darkness in the daytime and grope at noonday as in the night.](#)

No matter how good things are, they cannot figure out how to move about. God has mixed everything up on them.

Job 5:15 [But he saves the needy from the sword of their mouth and from the hand of the mighty.](#)

Any category of authority; and if there is an attempt to destroy it with gossip and maligning, any of the sins of the tongue. Gossip takes sins which have been imagined.

So, you take sins; they have to be imagined, as you have not seen them. When you mention sins, because there is discipline that goes with the sins goes to the person that you are maligning.

Anytime, someone has the advantage; and then he also has the advantages. You cannot malign anyone connected to the justice of God without getting triple compound discipline.

Job 5:16 **So the poor have hope, and injustice shuts her mouth.**

The helpless are those who are being maligned and slandered; and are in the middle of historical disaster. Sooner or later, God shuts the mouth of the slanderer, acting out of arrogant self-righteousness. That is divine discipline to the reversionist.

Job 5:17 **“Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty.**

What about the person who is simply out of fellowship? There is the knocking on the door; warning discipline. Do not despise the discipline of the Almighty.

Job 5:18 **For he wounds, but he binds up; he shatters, but his hands heal.**

This is rebound adjustment to the justice of God where restoration is in view.

Capacity for life must be related to the integrity of God.

Job 5:19 **He will deliver you from six troubles; in seven no evil shall touch you.**

This is the person who has made maximum adjustment to the justice of God.

It is to our advantage to be delivered from their troubles.

Job 5:20 **In famine he will redeem you from death, and in war from the power of the sword.**

When the government restricts the freedom, there will be divine disaster. In the ancient world, a famine is the economic disaster.

The professional soldier is the one who protects us from military disaster.

Everyone will be the victim of a vicious verbal attack. The blessing here is to be related to the justice of God. Bob hopes that all of us die physically. Bob talks about the many ways that we can enjoy dying. Dying in a plane means that we get one more ride before the end.

We are all going to die. Once we are on the other side, there is no more death, no more pain, all the old things have passed away.

Some people walk around with a frown all of the time; and they disapprove of Bob's teaching; especially on Easter Sunday.

Job 5:21 **You shall be hidden from the lash of the tongue, and shall not fear destruction when it comes.**

Job 5:22 At destruction and famine you shall laugh, and shall not fear the beasts of the earth.

The wild animals were responsible for many deaths in that era. In general, this is a cause of death by violence.

Job 5:23 For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you.

Being in league with the stones of the field is analogous to any weaponry.

Summary Points for these verses from Job 5

1. No instrument of death can remove any believer from this life.
2. Once calls a believer home, there is nothing of medicine which can keep him here.
3. The believer cannot die until the Lord is ready to take him home.
4. Instruments of death and a dangerous environment cannot end the life of a believer before it is his time.

1977 Romans

Lesson #79

79 04/11/1977 Romans 3:2; Job 5:22–27 Advantage(s); timing; death; Priest Nation Israel

Bryan, TX will be a new Fx hookup.

Job 5:22 At destruction and famine you shall laugh, and shall not fear the beasts of the earth.

This is a relaxed laugh from the inner resources of Bible doctrine.

Wild animals were the instrument of death in that era; today, these are mechanical things like cars.

Job 5:23 For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you.

Stones were the weapons of the ancient world. Today, we have every type of anti-personnel weaponry.

Romans 3:1 What therefore is the advantage of the Jew or the benefits of circumcision?

Advantage if the integrity of God; and advantages are blessings from the justice of God. Bob reviews the advantage postulates.

There is prosperity for the believer who is mature and dies any of these deaths.

Job 5:24 You shall know that your tent is at peace, and you shall inspect your fold and miss nothing.

You will visit your home in heaven and you will experience no loss, as a mature believer. The rewards and blessings are above and beyond ultimate sanctification.

The mature believer leaves behind blessings for those who survive him. There is an after death blessing by association.

Job 5:25 You shall know also that your offspring shall be many, and your descendants as the grass of the earth.

As a result, your seed will be many. To those who are bereaved, there is prosperity and blessing by association.

Job 5:26 You shall come to your grave in ripe old age, like a sheaf gathered up in its season.

One of the blessings of death is dying at the right time. V. 26 is all about timing; and timing is everything in life. They were at the right place at the right time. And sometimes, from human viewpoint, it seemed like the wrong time and the wrong place.

God knows the right place and the right time. Timing is everything in life.

Bob saw a couple of terrible fights. Featherweights and middleweights. They were both Thai fights and they were both draws. The tie was because their timing was off. Bob demonstrates these two men.

You don't hurt a boxer with the first jab or two; but it is the 2nd or 3rd. Joe Louis used to land his knockout punch.

There is a right time to give a woman the first kiss and a wrong time.

There is a right time to die and a wrong time to die. If you commit suicide, that is the wrong time to die. That is bad timing. Dying becomes a great blessing when we depend upon God for that. We can only do this is maximum adjustment to the justice of God.

If you are a reversionist, then the schedule is changed; maybe sooner, maybe later; but painful. The only way to keep the timing right is maximum doctrine in the soul.

Timing is so important, that you cannot afford to be out of time with God's plan and God's will.

Arriving at death at a full age means the perfect time to die. Timing in life is a part of blessing and prosperity always. The full age is the right time; not necessarily a late death.

The Right Time to Die (Dying Grace)

1. There is a right time and a wrong time to pick corn. Bob appreciates the farm very much. It has been the right place to raise young men. Bob checked with an expert. Bob's associates up in Iowa tell him that all the corn in a field is not matured at the same time, even if it was all planted at the same time. Making this call requires an expert.
2. God is the expert. He knows the right time.
3. All corn does not ripen at the same time. When corn is ripe, it is picked and separated from its sheaf. This is called shucking.
4. When the right time comes, the integrity of God removes us from this life by taking the soul out of the body.
5. God knows best. No one should ever question God's judgment. Bob remembers Fred Mackintosh, who died in his mid-20s, Bob was included to ask why. You do not question the judgment and timing of God. God knew exactly when to shuck his soul. None of us have the right to question God's judgment.
6. It is blasphemous to be bitter about someone dying. We all grieve for someone. Grief is normal; and the fragrance of memories is normal and precious as well.
7. Some cling to life tenaciously and hang on. We think in terms of a long life; God thinks in terms of integrity.
8. We have no right to bitterness at a young death.
9. Some corn ripens sooner than the rest. God's timing and integrity are always right. "Have a good death."

Job 5:27 Behold, this we have searched out; it is true. Hear, and know it for your good."

Hear it and know it for yourself. Total relationship with divine integrity. Bob repeats the postulates.

The advantage is the integrity of God. The advantage is your capacity for it. No sense in having any of these things without your capacity. The blessings, the capacity for those blessings and the third is the source.

None of the reforms happening in our country are even close to the integrity of God.

Romans 3:2 Much in every way. For chiefly indeed, that they were entrusted with the oracles of God.

Verse 2 – the answer emphasizes the importance of Bible doctrine. "Much every way" – the nominative neuter singular from the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*]. It is correctly translated "much." Next is the prepositional phrase *kata* plus the accusative singular of the adjective *pás* (πάς) [pronounced *pahs*] and the noun *tropos* (τρόπος) [pronounced *TROP-oss*]. *Kata* = according to, against, but it comes "in" because it is a preposition of dispersion. If many things are coming from the same source, then you can use "in" instead of "according to." In other words, the source is the

integrity of God and all of these are different blessings, the advantages that come from the integrity of God. So kata plus the accusative is correctly translated here “in every way.”

“chiefly because that unto them” – the adverb proton (πρῶτον) [pronounced *PRO-ton*] is translated “chiefly” in the KJV, but it doesn’t mean that at all. It means “in the first place” when you put it with the affirmative particle men. The affirmative particle changes the meaning from chiefly to in the first place. Then an explanatory use of the postpositive conjunctive particle gar—“for in the first place.”

Next is a causal conjunction hóti (ὅτι) [pronounced *HOH-tee*]. Sometimes this is used for quotation marks and isn’t translated at all. Sometimes it is used to indicate the content of thinking or concluding. But here it has a causal connotation and translated “since.” The words “unto them” are not found in the original.

“were committed” – the aorist passive indicative of the verb pisteúō (πιστεύω) [pronounced *pis-TOO-oh*], which ordinarily means to believe, but basically behind it, it means to be convinced of something, to trust. Here it means to entrust something to someone. God has entrusted to Israel, not the Jew. The Jew is a race, and the race became a nation before there was a trust committed to them—not in Abraham’s day but in Moses’ day. In Moses’ day there was given to them doctrine. The first writer of doctrine was Moses. The written canon of scripture, doctrine in writing so that from this writing men could study and communicate doctrine to others. The aorist tense is a gnomic aorist for an axiomatic truth. The passive voice: the nation Israel received the action of the verb. The indicative mood is declarative for a historical fact: Israel became the first priest nation in history.

“the oracles of God” – accusative plural direct object from legion (λόγιον) [pronounced *LOHG-ee-on*] which means divine communication or revelation, and here it refers to Bible doctrine. The definite article is used to indicate something with which the readers are familiar. Plus the ablative singular of source from theos (θεός) [pronounced *theh-OSS*]. Remember that the ablative is not the ordinary source of source, but it is the source of source when the source is absolute. Right.

Romans 3:2 **Much in every way: for in the first place since they [Israel] were entrusted with the doctrines from God.**

This is nation Israel. The doctrines were not given to Abraham, Isaac or Jacob.

The Jews formed a nation; and they preserved and wrote the canon. The Jews were recipients to four covenants.

The dispensation of Israel came to a sudden halt when Jesus sat at the right hand of God. His royalty was in place, but without a royal family. So a royal family must be called out, which is the church.

There will be no priest nations in the Tribulation. The Church Age is the time of the gentiles. A custodian nation has responsibility for the protection of the Word of God, the

teaching of it, evangelism, and missionary activity. Also, the client nation must provide a heaven for the Jews. No nation can be a priest nation or a client nation and practice antisemitism.

1977 Romans

Lesson #80

80 04/12/1977 Romans 3:2–3a Doctrine of the importance of Bible doctrine; love; idiom re alternatives

Israel has a future. Jews during the times of the gentiles who have made these additional adjustments have the promise of eternal life. The function of the integrity of God is called grace.

Someday, you would realize that, apart from doctrine, you would be in a state of insanity, in a state of depression, in some manner in which you cannot handle life. To review a doctrine like this is advisable and necessary. I had to supplement these notes with much of what Bob had to say in this lesson. Bob barely covers any of this doctrine in this lesson.. I did it again in [Lesson #298](#).

Doctrine of the Importance of Doctrine

- A. Definition. Bible doctrine is the expression of God's integrity. This is God's permanent expression of His integrity. It is for us. Nothing is more important than knowing how God thinks and how God operates. Grace is the genius of God, integrity is the character of God; doctrine is the manifestation of that genius to man.
1. Doctrine is important because it is related to the attributes of God.
 2. Doctrine is the basis for all true worship. Psalm 138:2, "I myself will worship toward Your holy Temple, and praise Your person [name] for Your grace and doctrine. For You have magnified Your doctrine above Your person." Praising the Lord is not saying an empty hollow phrase, but thinking doctrine. The only way you can apply doctrine is to put doctrine first in your life.
 3. By comparing Lk 23:46, "Into Your hands I deposit My spirit," with Psalm 31:5, we learn what was not recorded in Luke, "for You have delivered Me, O Lord, God of doctrine."
 4. Rom 3:3-4, "Shall their unbelief cancel the faithfulness of God? Definitely not! Moreover, let God continue faithful, even though every man is a liar. Even as it stands written [Ps 51:4], `That You might be vindicated by Your doctrine, and that You might prevail when You are maligned.'"
 - a. God only deals with us in truth. All faithfulness is based on truth. God always levels with us and tells us the truth.
 - b. You can malign the truth (Bible doctrine), but you can't destroy it. Bible doctrine is maligned in two ways.
 - (1) Distortion, which is false teaching.
 - (2) Ignorance.

5. Bible doctrine is the content of the Bible communicated by teaching and instruction. It is the communication of Bible subjects based on the exegetical analysis from the original languages, including the context, analysis, classification of subjects and teaching.
6. While grace is the genius plan of God to bless us and integrity is the character of God, doctrine is the manifestation and explanation of that genius.
7. Bible doctrine is the written permanent expression of God's integrity to the human race. It is the verbalization of divine justice. Doctrine is the study of the attributes of God. Psalm 33:4, "For the Word of the Lord is integrity, and all His provision is in faithfulness."
8. Bible doctrine is the thinking of God in terms of relationship to the human race. Nothing is more important than knowing what God thinks, understanding how God operates, and understanding the basis for all of these things through His integrity.

B. Nomenclature for Bible Doctrine.

1. Hebrew.
 - a. EMETH means true versus false doctrine, Prov 22:21; Psalm 31:5, 25:5, 26:3, 86:11, 119:142.
 - b. CHAKMAH means doctrine in the right lobe of the soul, Psalm 8:1.
 - c. SHEMUAH means what is heard or concentrated on, Isa 28:9.
 - d. LEQACH refers to the self-discipline necessary to learn doctrine, Deut 32:2; Prov 4:2; Job 11:4; Isa 29:24.
 - e. MUSAR means what is learned by discipline or instruction, Job 10:8; Prov 1:2, 4:13, 23:23. It refers to learning Bible doctrine as the principle by which you live your life.
2. Greek.
 - a. GINOSKO means to learn, to know; GNOSIS means objective understanding in the left lobe of the soul.
 - b. EPIGNOSIS means doctrine in the right lobe.
 - c. PROGNOISIS, PROGINOSKO means doctrine in the mind of God; doctrine which existed in eternity past, the "foreknowledge" of 1Peter 1:2 which refers to God's omniscience.
 - d. LOGOS means speech, word, thinking, doctrine, Heb 6:1; 1 Cor 1:18.
 - e. DIDACHE means what is taught, Mt 7:28, 22:33; Mk 1:22, 27; 4:2; 1 Cor 14:6; 2 Tim 4:2; Heb 6:2; Rev 2:14; Rom 6:17, 16:17.
 - f. GNOSTOS means capable of being known, doctrine as a potential, intelligible, Rom 1:19.
 - g. didaskalia (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah/did-as-kal-EE-ah*] means the teaching of doctrine or what is taught, Mt 15:9; Eph 4:14; Col 2:22; 1 Tim 1:10, 4:1, 6, 13, 16; Tit 1:9, 2:1, 7, 10; 2 Tim 3:10, 16, 4:3.
 - h. SUNEISIS, SUNEIDESIS means doctrine in the conscience.

i. GNOTES refers to an expert in doctrine, Acts 26:3.

C. The believer's legacy in Old Testament times was Bible doctrine.

1. Ps 138:2, "I myself will worship toward the temple of Your Holiness [= integrity] [heaven], and I will be motivated to celebrate Your person because of Your grace and Your doctrine, because You have magnified Your doctrinal teaching [Word] over Your reputation." Worship is like holiness is antiquated and few understand it. This is a person with doctrine in his soul. Worship should appreciate the integrity of God. Praise is flattery without motivation. Anyone can see hallelujah or praise the Lord within anything in their brains. About 90% of worship today is blasphemy. Most people in church have their hand out to get, to get their business back, their gf back, etc. These people are phonies. We may be confused, but God knows Himself. God loves His righteousness; and He loves His righteousness with His attribute of love. God had love a long time before we were around. God did not fall in love with us; He is not impressed with our personality, our kindness. Someone told you that you were great and you believed that; and then assume that God has the same opinion of you. Do not confuse the opinions of others with God's thinking. God has objective love toward the other Members of the Godhead; and He subjectively loves His Own righteousness. God does not love us; He loves his righteousness which is in us. Being in love has no security. When you are in love, you live a minute at a time. Most people who have a painful expression often are just in love (love has much more pain than happiness in it). There is no security in love or in marriage. Some of the least secure people in life are married. The declaration of friendship or love is not enough. Love is not a problem solving device; and love is for mature people. Worst thing in the world is for an immature person to fall in love. Love is not a solver of problems; it is for people who have solved their problems. When God judged Jesus Christ, He set His love aside. Justice takes precedence over love. There is no integrity in government; no integrity in bureaucracy. No integrity in organized crime. No integrity in the labor unions. The only integrity which remains is in large corporations, free enterprise, and a few churches that teach Bible doctrine. We are called saints because God give us His righteousness. God is impressed with what He has done for us; He is not impressed with what we have done for Him. *Dear, Jesus* —when did you get on a first name basis with the Lord of the Universe? Psalm 138:2 I myself will worship toward the Temple of Your integrity. God is glorified when, from His justice, He can give us maturity. **They were entrusted with the oracles of God.**
2. Worship is the intake of Bible doctrine. God's reputation with you is based on your understanding of doctrine.
3. Doctrinal teaching is your highest priority in life. We must be motivated by Bible doctrine to praise God. Once you understand the integrity of God, you have enough doctrine to praise Him.
4. Doctrinal teaching is the only way anyone can understand the integrity of God. This is why doctrinal teaching is magnified above all else by God.

5. God is glorified when he can give us our escrow blessings. He cannot do so unless we have maximum Bible doctrine in the soul for the capacity to appreciate the Source of those blessings.

D. In His dying words Christ made Bible doctrine the legacy of the royal family. In His dying breath, Jesus Christ made Bible doctrine the spiritual legacy of the royal family. Lk 23:46 cf Psalm 31|:5, "Into Your hands I deposit My spirit, for You have delivered Me, O Jehovah, God of doctrine."

E. Bible doctrine preexisted the human race, Prov 8:33-36.

1. "Heed Bible teaching, become wise, do not neglect it. Happiness to the man who listens to me, watching daily at my gates, waiting at my doors. He who finds me [Bible doctrine] finds capacity for life and obtains grace blessing from the Lord. But he who sins against me injures himself. All those who hate me love death [the sin unto death]."

2. Both Bible doctrine and evil were here before you came and will be here after you have gone. You cannot change either, but they can change you.

3. Attitude toward doctrine determines whether the believer is blessed or disciplined in time, Prov 8:33-36; Heb 11, 12. The issue in life is not sin, but whether evil or Bible doctrine controls the soul.

F. Doctrine is the basis for the distribution of escrow blessings in time, Isa 53:12. "Therefore, I [God the Father] will distribute the plunder of victory to Him [Jesus Christ] because of the many [royal family]; then He will distribute the plunder of victory to the great ones [mature believers] because He poured out His soul to death..."

G. Doctrine is the basis for the distribution of escrow blessings for eternity, Heb 11:9-10 cf 11:13; Jas 1:25 cf 2:12-13.

H. Bible doctrine must be more real than empirical knowledge, 2Peter 1:12-21. If there is a conflict between what you see in life and Bible doctrine, Bible doctrine is always right. Bible doctrine is more real than anything else in life to the mature believer.

I. Lack of Bible doctrine destroys a nation, Hos 4:1-6.

J. Bible doctrine is part of the principle of logistical grace, Col 1:25-29; Heb 13:7, 17; Eph 4:11-13. God keeps us alive to take in doctrine. Logistical grace includes time, food, shelter, clothing, money, transportation, protection, the Bible, a pastor, a local church, friends, and loved ones. Bible doctrine is an essential part of our logistical grace provision for our advance to maturity.

K. The plan of God is both the advance and vindication of Bible doctrine, Isa 53:10 cf Rom 3:4; Psalm 51:4. You are vindicated through the application of doctrine when you are maligned or rejected.

L. The pastor establishes the balance of residency between the filling of the Holy Spirit and Bible doctrine in the soul of the believer, making possible the advance to maturity. 1 Cor 6:19, 3:16; Eph 5:18.

1. Bible doctrine is transferred from the written page to the believer's soul by Bible teaching from one's right pastor-teacher. This is called the function of GAP (grace apparatus for perception).

2. The purpose of this transfer of doctrine is to establish a balance of residency with the filling of the Holy Spirit, whereby God can be glorified in your life by blessing you.
 3. Since the Holy Spirit works through the Word in the Church Age, the vacancy of doctrine in the soul creates a demand for the grace apparatus for perception.
 4. Daily function of GAP creates a balance of residency.
- M. The importance of the consistency of GAP, Heb 10:25, 35-36, 39; Col 2:6-7. You only have supergrace capacity through persistent positive volition and the daily function of GAP. Heb 10:35-36, "Don't throw away as worthless your confidence in doctrine." Consistency is the secret to reaching maturity. The biggest problems to being consistent are distractions, mental attitude sins, inordinate desire rather than contentment, and entertainment.
- N. The Results of Bible Doctrine in the Soul.
1. It produces confidence in time, Job 5:24-27; 2 Cor 5:6-8; Heb 10:35.
 2. It produces divine viewpoint of life and establishes right priorities in the soul, Isa 55:7-9; 2 Cor 10:5.
 3. It orients the believer to the plan of God, Isa 26:3-4; Rom 8:28.
 4. It produces stability of mind, James 1:8.
 5. It is the basis for divine guidance and the execution of the will of God, Rom 12:2-3.
 6. It leads to occupation with Christ, your social life with Christ, and the capacity and ability to love God and appreciate Him as the Source of blessing when it comes, Phil 3:10; Eph 3:19; Heb 12:1-2.
 7. It attains and holds maturity, Phil 3:12-14.
 8. It attains eternal grace blessing, Heb 11:9, 10, 13; James 1:25 cf 2:12-13.
- O. Synonyms for Maximum Bible Doctrine in the Soul.
1. Language: CHAKMAH, ἐπίγνωσις.
 2. Theological: James 4:6, "MEIZONA CHARIS" means super grace.
 3. Priestly: Heb 13:10, "Altar of the soul."
 4. Building: Eph 4:12, 16, "edification complex of the soul."
 5. Time: Toward God, Eph 5:15-18, "redeeming the time." Toward the unbeliever, Col 4:5.
 6. Central control: Eph 6:10, "Dictator of the soul."
 7. Military:
 - a. Eph 6:11-18, "Putting on the full armor from God."
 - b. Heb 12:1-2 cf 11:1-3 "follow the colors to the high ground." Cf. Col 2:5-8, "establishing a command post of the soul."
 8. Crucifixion: Mk 8:34; Mt 10:38; Lk 9:23, 14:27, "Taking up your cross" and "follow Me" emphasize the impersonal love of the mature believer.
 9. Chemical: Mt 5:13; Mk 9:50; Col 4:6; Lk 14:34, "Salt of the Land."
 10. Sanctification: 1 Tim 6:3-4; 2 Peter 1:3, "Godliness."

- P. Bible doctrine in the soul is the means of promotion, 1 Chr 11:1-2.
- Q. Bible doctrine in the soul is the true source of happiness, Lk 11:27-28. "Happiness is hearing and retaining the Word of God." Life without learning is death.
- R. The important Bible passages on the importance of doctrine are Heb 11, Prov 8, 2Peter 1:12-21, and Isa 53:12.
- S. Thinking is the application of Bible doctrine to experience. (Eph 998.)
1. Learning is understanding. Understanding is thinking. Therefore, thinking is the application of understanding. Thinking doctrine is the application of doctrine
 2. Learning Bible doctrine is tantamount to understanding Bible doctrine. Therefore, thinking Bible doctrine is synonymous with application of Bible doctrine. First we must learn doctrine, then we must think doctrine.
 3. You have to learn Bible doctrine before you can think Bible doctrine or apply Bible doctrine.
 4. No believer can apply doctrine to his experience until he has metabolized that doctrine in the right lobe of the mentality of the soul. Application of doctrine depends on metabolization of doctrine.
 5. You have to think metabolized doctrine before you can apply it.
 6. There are three concepts for the environment of application: learning, thinking, and solving.
 - a. Learning is tantamount to perception and application of Bible doctrine.
 - b. Thinking is the application of metabolized doctrine to experience.
 - c. Solving is understanding and using the problem-solving devices of the protocol plan of God.
 7. The direction of application.
 - a. Toward God includes worship, personal love for God, and occupation with Christ.
 - b. Toward people means impersonal love for all mankind.
 - c. Toward self refers to spiritual self-esteem.
 - d. Toward dying means the application of the doctrine of dying grace.

Eph 996 2/9/89; 5/3/81; 7/4/78; 4/12/77; 10/11/76; 8/6/76; 12/24/74

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People on religious television substitute their personalities for any spiritually or they throw their works around; or they try to impress God with their goodness. You are not alive unless you are thinking. Once the 4th estate went over to communism and liberalism, people just stopped thinking. **He who finds me (doctrine) finds life. All those who hate me (doctrine) love death.** Doctrine is more real than anything in life to the person making the maturity adjustment to the justice of God.

Does the maladjustment of some people cancel out God's grace?

This is a reference to the Old Testament canon. Bible doctrine is the basis of adjustment to the justice of God in relationship with then integrity of God. Doctrine, therefore, is the basis for both personal and national prosperity. The recipients of written doctrine gave Israel the privilege of being the first priest nation. A smoother translation: "Much in every way: for since in the first place they [Israel] were entrusted with the doctrines from God." Since the benefit is Bible doctrine this answer focuses attention on Israel's past, present and future. In the past, as a result of Abraham's maximum adjustment to the justice of God he became the father of the fourth race. In the past the Jews had the glory of being a uniquely developed race. It started with the spiritual maturity of Abraham at age 99. At the Exodus Moses became the father of the Jewish nation, just as previously Abraham had become the father of the Jewish race. The Jews then formed a priest nation which became the custodian of written revelation from God, the Old Testament scriptures.^[2] I don't know where this paragraph of notes came from. I did not hear this teaching in lesson #80.

Romans 3:3 **What if indeed some disbelieved? Will their unbelief nullify the faithfulness of God?**

Verse 3 – maladjustment. "For what" – the explanatory use of the postpositive conjunctive particle *gar*, plus the interrogative pronoun nominative neuter singular from *tís* (τὶς) [pronounced *tihç*]. The first two words, *ti gar*, are literally "For what," but this is an idiom. In the Koine Greek this idiom means, "Well then, how stands the case with regard to the alternatives?" In the Attic Greek the idiom adds a classical disjunctive interrogative particle, *pôteros* (πῶτερος). The Classical Greek uses this with the interrogative pronoun *tís* (τὶς) [pronounced *tihç*] means "which of two." And *pôteros* (πῶτερος) is added here, just like in Classical Greek. *Pôteros* (πῶτερος) disappeared in the Koine Greek because of the decadence of the duel which led to the substitution of the postpositive particle *gar*. The Classical Greek had *Ti pôteros* (πῶτερος), but the Koine Greek was a common language and merely used *Ti gar*. But it means exactly the same as *Ti pôteros* (πῶτερος). So *Ti gar* introduces alternative possibilities regarding the integrity of God, or simply alternatives here regarding the justice of God. "How stands the case with regard to the alternatives re. the justice of God." Using debater's technique, you can take either side of an argument and take that down to the same conclusion.

Politician's do a form of this, where they talk from both sides of their mouths.

Paul was a Jew and a genius; and he is able to argue this. There is no advantage to being a Jew unless you have believed in Jesus Christ. All of the benefits which accrue to the Jew come from the integrity of God.

Being born again is what is important. If you are just born once or you are born a Jew, there is no advantage in that unless you are born again.

Romans 3:3a **Well then, how stands the case, with regards to the two alternatives?**

Explaining ti gar

1. Only through adjustment to the justice of God can the Jew be benefitted. The idiom, ti gar, introduces the problem of maladjustment to the justice of God in the form of a conditional sentence.
2. The conditional sentence is composed of a protasis and an apodosis.
3. The protasis is the suppositional clause ["if"] while the statement based on the supposition is called apodosis.
4. In this verse we have a first class condition, or a supposition from the viewpoint of reality.
5. This condition is used when one wishes to assume the reality of his premise.
6. The protasis is introduced by the conditional conjunction ei (εἰ) [pronounced /], plus any mood or tense.

1977 Romans

Lesson #81

81 04/13/1977 Romans 3:3b Disadvantages can't cancel integrity of God

Romans 3:3 **What if indeed some disbelieved? Will their unbelief nullify the faithfulness of God?**

We have the protasis of a first class condition, "if some did not believe," starting with the conditional particle ei (εἰ) [pronounced /] used to introduce a first class condition. With it is the nominative masculine plural of the indefinite enclitic pronoun tís (τις) [pronounced *tihç*] (no accent), used to define a category, namely Jews who are maladjusted to the justice of God by rejection of the gospel—"if certain ones." (An indefinite pronoun in the Greek always refers to something definite)

Plus the aorist active indicative of the verb apistéō (ἀπιστέω) [pronounced *ap-is-TEH-oh*] [a = negative; pisteúō (πιστεύω) [pronounced *pis-TOO-oh*] = to believe] which means not to believe. It really means to refuse to believe and it refers to someone who understands the issue and says no, to disbelieve or to refuse to believe. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. It gathers into a single entirety every Jewish maladjustment to the justice of God from the beginning of the race, down through the nation, including all of the people who have rejected Christ right down to the time Paul wrote. The active voice: the Jewish unbeliever produces the action of the verb by rejecting Christ as saviour. As we have seen, this destroys the advantage of being a Jew. All the advantages of being a Jew are related to the integrity of God and therefore the justice of God. The indicative mood is declarative viewing the action of the verb from the viewpoint of historical reality.

Speaking of roots, one officer came and spoke to Bob and said he was going to write a book about a homosexual who traces his roots back to Sodom and Gomorrah; he would call it *Fruits*.

You could be scrubbing floors one day; in a communist prison camp the next, or walk into the entry of a great mansion; but if you are related to the integrity of God, then it is all the same. God is running the show and it is His plan. So we simply adapt to that plan.

Since Moses gave the Law, the Jews had the greatest system ever known. But, it was also a great system for producing self-righteousness. That is maladjustment to the justice of God.

Now the apodosis: “shall their unbelief” – the particle of unqualified negation *mê* (μή) [pronounced *may*] is at the beginning of the question. The apodosis is a question. In questions where you have the negative *mê* (μή) [pronounced *may*] it implies the answer of no. If the question begins with the negative *ouk* (οὐκ) [pronounced *ook*] the answer is yes. The nominative singular subject *apistia* (ἄπιστία) [pronounced *ap-is-TEE-ah*] means “unbelief,” maladjustment to the justice of God at salvation, rejection of Christ at the point of gospel hearing. Plus the possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] used as a possessive pronoun to indicate that each Jew was responsible for his own rejection of Christ, so that the magnificent spiritual heritage of his past was no help to him. The Greeks could ask a questions with the answer already in the question.

“make the faith of God without effect?” – future active indicative of the verb *katargeô* (καταργέω) [pronounced *kaht-ahrg-EH-oh*] which means to abrogate, to render null and void, cancel. It has to be translated “shall cancel.” This is a deliberative future tense, it deals with questions of uncertainty, however such questions are merely rhetorical to communicate doctrine in place of a direct assertion. Since the question begins with the negative *mê* (μή) [pronounced *may*] it is a rhetorical question with a preconceived answer, but it is put in the form of a question again to replace direct assertion. The active voice: the unbelieving Jew produces the action of the verb through maladjustment to the justice of God at the point of gospel hearing. This is an interrogative indicative in which the viewpoint reality is implied in the fact of the question. The cancellation is a reality in the mind of the hearer and not in the mind of the communicator. That is what the interrogative indicative means.

There is also an accusative singular direct object from *pistis* (πίστις) [pronounced *PIHS-tihs*]. While *pistis* (πίστις) [pronounced *PIHS-tihs*] means “faith” we are going to see *pistis* (πίστις) [pronounced *PIHS-tihs*] has other meanings. To anticipate, there are three basic meanings to this noun. The active voice meaning is trust, confidence, faith. There is a passive sense in which *pistis* (πίστις) [pronounced *PIHS-tihs*] means doctrine or what is believed, the body of faith. There is a third connotation of the noun: that which causes faith, and it is translated under this condition, “reliability” or “faithfulness.” Here *pistis* (πίστις) [pronounced *PIHS-tihs*] has a definite article to indicate that the word and its meaning in context is familiar to those who hear, those who read. The word means here, “integrity” or “faithfulness.” It is worded, “shall their lack of faith [rejection of Christ] cancel the integrity of God? No.”

Romans 3:2 Well then how stands the case with regard to the alternatives? If certain ones [the Jews] refuse to believe [and they do], shall their lack of faith cancel the integrity of God? No.

Principle

1. The failure of certain ones in the human race to respond to the gospel and to believe in Jesus Christ never abrogates or cancels the integrity of God. God's integrity cannot be cancelled by man's unfaithfulness. And that means not only unfaithfulness at salvation, that means unfaithfulness in the function of GAP.
2. This is why it is so important to distinguish between the integrity of God, to which we must relate, and that anthropopathism called the love of God to which we must not relate.
3. The entire question is based on the fact that many were confusing the anthropopathism of love with the integrity of God, as well as the true love of God as a divine attribute.
4. Human love, when rejected, cancels or abrogates the rejecter; but do not superimpose human love, frustrated love, or rejected love on God. God never changes. Hell has no fury like a woman scorned.
5. Because human beings cancel their faithfulness when rejected in love does not imply that God cancels out his faithfulness or His integrity. **If we are faithless, He abides faithfully; He cannot deny Himself.**
6. We do not deal with or relate to God on the basis of anthropopathisms. There are many anthropopathisms in scripture and they teach principles, they are important at a certain stage of our spiritual growth, but you can't overwork an anthropopathism.
7. Classical illustration is John 3:16; love is an anthropopathism. Romans 5:8 Integrity makes it impossible for God to love the sinner. Romans 9:13 God says, "I hate Esau." Or, we love Him because He first loved us. God's #1 priority with regards to His creatures is His integrity.
8. We related to God on the basis of divine integrity, called holiness. Righteousness and justice make up God's holiness.
9. God's integrity is not cancelled or abrogated because many people reject Christ as Savior.
10. The integrity of God cannot be cancelled when some reject Him or because some sin.
11. It is impossible to cancel the integrity of God.

Romans 3:2 Well then how stands the case with regard to the alternatives? If certain ones [the Jews] refuse to believe [and they do], shall their lack of faith cancel the integrity of God? No.

The Integrity of God Cannot be Cancelled

1. The principle of interpretation. Since the preeminence of Israel is always related to Bible doctrine. It is not the smartness of a Jew. Many Jews are very talented and

smart. That is not what makes them preeminent. The Jewish nation today has gallantly fought against the Arabs and communism; but the relationship with Bible doctrine is what gives them the advantage.

2. Doctrine and its source cannot be neutralized by negative volition. Jews have and negative volition at many times in the past, and the integrity of God still stands.
3. Every generation of history has its unbelievers; those who reject Christ as Savior.
4. The existence of unbelievers does not cancel or abrogate the integrity of God.
5. Grace is never canceled by the failure of those who reject grace. The Jew, with the greatest roots in the world, can spend eternity in hell, because he has no relationship with the integrity of God. Race is not an issue; nationality is not an issue. There would be no salvation apart from the integrity of God. There is no hope for our nation apart from the integrity of God. Carter can do nothing for us; Congress can do nothing for us; the bureaucracies can do nothing for us.
6. Grace is never neutralized by whatever others do or fail to do.
7. The integrity of God is represented to the human race through grace. From God's standpoint and heavenward, it is integrity. From the human standpoint, it is grace.
8. The revelation of the integrity of God is the meaning, purpose and content of Bible doctrine.
9. Bible doctrine reveals the Person of God, the attributes of God, the integrity of God, and the plan of God, grace.
10. The very doctrine that reveals the Person and plan of God depends upon and comes from divine integrity.

Bob repeats the personal postulates. Disadvantages do not cancel the integrity of God. What man fails to do; or what man does that is wrong cannot cancel God's integrity.

1977 Romans

Lesson #82

82 04/14/1977 Romans 3:4a Dishonesty and ignorance of man cf. integrity of God

Romans 3:4 **Never may it be! But let God be true, and every man a liar, as it has been written: "That You may be justified in Your words, and will prevail in Your being judged."**

Verse 4 – "God forbid," *mê* (μή) [pronounced *may*] *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*]. The negative *mê* (μή) [pronounced *may*] simply matches up the negative *mê* (μή) [pronounced *may*] used in the question of the previous verse. When the negative *mê* (μή) [pronounced *may*] is used with a question the answer to the question is no. Here in this verse we have the qualified negative *mê* (μή) [pronounced *may*] and the aorist active optative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*]. Translating literally is all right when the language is literal, but the Greeks learned abstract thought very early in their function and from the 5th century on abstract thought was quite common. The greater the mass of abstract thought the greater becomes the idiom, and therefore to correctly translate is the objective. To literally translate "Let it not be so" is not effective. This means that we are dealing with another idiom. To understand the idiom we have to go to the negative *mê* (μή)

[pronounced *may*] with the optative mood. The aorist tense of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] is a gnomic aorist for the certainty of a strong negation. The active voice: a rhetorical question produces the action of the verb. This particular Greek idiom, by the way, is a very strong negative and only Paul uses it. He uses it as a debater's idiom, gathering force for the next principle. The optative mood is called the deliberative optative for an indirect rhetorical question. It is used here for a doubtful attitude of mind on the part of the hearers. Paul knows it to be absolute truth; they do not. The idiom can be used in several ways. "God forbid" is the archaic idiom. "By no means" has been used but that is a little on the weak side too. The best idiom is "Hell no!" We compromise a little with "Emphatically not." The strong negative indicates that God's integrity and faithfulness does not depend on the righteousness of man or the goodness of man, or anything else that man can produce. God's faithfulness depends on God's character and specifically His righteousness and justice—His integrity. The faithfulness of God is always based upon the principle of grace, and under grace everything depends on who and what God is. Therefore this strong negative emphasizes the integrity of God to which all believers are related in part, if not *en toto*—in part at salvation; *en toto* at maturity.

One guy used to tell Bob in seminary that he was thinking bad thoughts about Bob. Arrogance is always highly inconsistent. You overemphasize your importance to God and do not recognize His importance to you.

"yea, let God be true, but every man a liar" – the important thing is to emphasize who and what God is, not who and what we are. This begins with the postpositive conjunctive particle *de*, emphasizing a contrast after a strong negative. It is translated "rather." Then the present middle imperative of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], which means to come to be, to become. It is used here as a substitute for *eimi* (εἰμί) [pronounced *eye-ME*] when *theos* (θεός) [pronounced *theh-OSS*] is the subject. God never becomes anything; God always is. But He becomes something to us and so *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] is a compromise with *eimi* (εἰμί) [pronounced *eye-ME*] because we have to change our thinking about God as we learn doctrine. As we change our thinking about God we then enter into the perspective of grace. Until we change our thinking about God from cognizance of doctrine we never are oriented to grace. This is how legalism comes in. If we emphasize self legalism enters. If we emphasize the integrity of God we are grace oriented. The present tense here is a static present representing a condition taken for granted as a fact. The middle voice: because it relates the action of the verb more intimately to the subject, stressing the subject as an agent, this is the indirect middle emphasizing God as producing the action of the verb as a part of His perfect integrity. The imperative mood is often the mood of command, however it is also the mood of entreaty or volition. We have here the imperative mood of entreaty which does not convey the finality of a command but gives the urgency of a request, recognizing that you do have free will. Then comes the predicate nominative singular from *alēthês* (ἀληθής) [pronounced *al-ay-THACE*], the real connotation of which is "constant" or "valid." It is used of an attribute of God and refers here to two attributes, the integrity of God, His righteousness and justice. It is used to describe here the judicial righteousness of God. So here in this context *alēthês* (ἀληθής) [pronounced *al-ay-THACE*] means "trustworthy" or "reliable," and is a reference to divine integrity.

Emphatically not! Let the God be proven true...

“but every man a liar” is not correct. The adversative use of the conjunctive particle *de* is translated “though.” There is no “but” about it, it is a fact in contrast. It is a foregone fact that God has all the monopoly on integrity, and we have none under the principle of total depravity. “Every” is the nominative *pás* (πάς) [pronounced *pahs*], the nominative singular. We have a subject singular noun, *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] for man generically and refers to all mankind. Therefore with *pás* (πάς) [pronounced *pahs*], “every man” makes it personal. The word for “liar” is *pseustês* (ψεύστης, ου, ό) [pronounced *psyooç-TACE*]. This doesn’t mean someone running around always telling lies, it means that all of us are basically dishonest. This means that man is ignorant and in this case ignorance becomes stupidity. God has total cognizance. Man’s understanding of God starts out as total ignorance—because we are spiritually dead. This phrase does not refer to telling lies, it is living in ignorance and therefore living in falsehood. Ignorance becomes falsehood.

There is a relationship between ignorance and dishonesty. Ignorance is never a virtue; and ignorance of doctrine is automatic dishonesty. The legalist is dishonest. Hypocrisy is dishonest. If you want to observe dishonesty, go to a Bible school.

Romans 3:4a **Emphatically not: rather, let the God be proved reliable (truthful,honest), though every man a liar.**

Explanation of Romans 3:4a

1. Rejection of Jesus Christ as saviour is tantamount to blasphemy and is the antithesis of integrity, therefore some synonym of being a liar—deceit, hypocrisy, etc.
2. But more than that, when they reject Christ as saviour they reject *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel they definitely know what they have rejected because they have understood a little bit of doctrine, enough to be saved. Rejection of the gospel is declaring God to be a liar.
3. When an unbeliever understands the gospel, if he exhales yes—faith in Christ, then he recognizes the integrity of God, but if he exhales no he says God is a liar. Every person who rejects Christ as saviour in effect says God is a liar. So the issue: either God’s integrity is the source of salvation or God is a liar.
4. The latter—God is a liar—is unthinkable and blasphemous, totally incorrect.

Romans 3:4a **Emphatically not: rather, let the God be proved reliable (truthful,honest), though every man a liar.**

God’s Integrity and Man’s Lack of Integrity

1. Lack of integrity in mankind does not cancel the integrity of God. Man superimposes his lack of integrity on God but the character or essence of God rejects it. The integrity of God is inviolable.

2. Even though every rejection of Christ declares God to be a liar the integrity of God continues, regardless of the blasphemy. An aside: God is never impressed with public opinion; only people are impressed with public opinion, and Satan who solicits public opinion.
3. Salvation adjustment to the justice of God results in receiving the righteousness of God. One half of His integrity is the guarantee of eternal salvation. The great issue in salvation is the righteousness of God imputed, and/or justification. Logically, justification results from the imputation of the righteousness of God.
4. Salvation maladjustment to the justice of God results in receiving judgment from the justice of God. Lack of having one half of divine integrity is a guarantee of eternal as well as temporal condemnation.
5. The justice of God which gives us His righteousness at salvation, and later on blessing if we mature, is the source of blessing or cursing.
6. The justice of God provides the righteousness of God to anyone who will believe in Christ.
7. But the justice of God provides judgment for anyone who rejects Christ as saviour.
8. Therefore, the integrity of God is involved with both adjustment or maladjustment to the justice of God.
9. Adjustment to the justice of God resulting in the imputation of divine righteousness is called justification.
10. Justification is the first blessing from the integrity of God logically, says Romans. Chronologically these things are simultaneous.
11. Maladjustment to the justice of God at salvation is called condemnation. In other words, condemnation is cursing from the justice of God.
12. Whether justification or condemnation the integrity of God is maintained—by both blessing and cursing from His justice.
13. God's integrity continues reliable, and God's faithfulness is consistent, whether he is using justification or condemnation.
14. Whether blessing or cursing the justice of God maintains the integrity of God.

1977 Romans

Lesson #83

83 04/15/1977 Romans 3:4b Vindication of and maligning of the integrity of God

Translation to this point; repetition of the points above. The righteousness of God rejects sins, any system of legalism, any system of self-righteousness. Our only hope to have a relationship with the integrity of God. God's direct blessing comes from His justice; not from His love.

Romans 3:4 **Never may it be! But let God be true, and every man a liar, as it has been written: "That You may be justified in Your words, and will prevail in Your being judged."**

"as it is written" begins with an adverb, *kathôs* (καθώς) [pronounced *kath-OCE*], which introduces a quotation from the Old Testament scriptures—Psalm 54:1; 116:11. Plus the

perfect passive indicative from the verb graphô (γράφω) [pronounced *GRAWF-oh*], meaning to write. The perfect tense is the grammatic perfect or the rhetorical use of the intensive perfect. The action is completed and the existing results are before us in the fact that there is a completed Old Testament canon from which the apostle Paul is quoting. The passive voice: the pertinent Old Testament passages receive the action of the verb, i.e. quotation. The indicative mood is declarative used for a dogmatic assertion of fact, i.e. a quotation from the OT scriptures.

There is also a Greek conjunction at this point, hōti (ὅτι) [pronounced *HOH-tee*], used pleonastically for redundancy and to quote someone else's words. So in effect hōti (ὅτι) [pronounced *HOH-tee*] becomes a quotation mark but not translated.

“that thou mightest be justified” – the adverb hopōs (ὅπως) [pronounced *HOP-ocē*] used as a conjunction, and with it a conjunctive particle that is very unusual, án (ὅν) [pronounced *ahn*]. It comes from the Attic Greek, is always used with the aorist subjunctive to form a purpose clause. Generally it is translated “in order that” or “for the purpose that.” The particle án (ὅν) [pronounced *ahn*] is actually incapable of translation by a single English word. Its meaning depends upon the meaning and tense of the verb with which it is used. Here it is used to indicate a perfect clause. And this is not Koine Greek.

Then the aorist passive subjunctive of the verb dikaiōō (δικαιόω) [pronounced *dik-ah-YOH-oh*] [díkē (δίκη) [pronounced *DEE-kay*] = righteousness, and the adjective from which it is derived here is dikaios (δίκαιος) [pronounced *DIH-kai-oss*]]. The verbal form, dikaiōō (δικαιόω) [pronounced *dik-ah-YOH-oh*], means to make righteous, to establish as right, to validate. In the Koine Greek it means to justify, to declare righteous, to vindicate, to show justice, to do justice. Here it is used for vindication of divine integrity, especially divine justice but not to exclude divine righteousness. This amounts to an anthropopathism because God needs no vindication at any time. This is a gnomic aorist, used for a fact that divine integrity is axiomatic in quality and in character. So it is described in the aorist as though it always existed and always will exist. The idiom is translated by the English present tense. It is also a dramatic aorist. The dramatic aorist states the reality of divine integrity with the certitude of a past event, i.e. God has always been righteous and just, He always will be, He cannot change. The passive voice: the essence of God with emphasis on divine integrity receives the action of the verb. The subjunctive mood is used not so much as the potential subjunctive but to introduce a purpose clause.

“in they sayings” – the preposition en (ἐν) [pronounced *en*] plus the instrumental plural of cause or means, logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. Logos (λόγος, ου, ό) [pronounced *LOHG-oss*] in the plural means doctrines, and we have the instrumental of means, so it is “by means of doctrines.” But it is specifically someone's doctrines—the possessive genitive singular from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], used to emphasize the owner. The owner is God.

Points

1. Since God is infinite, eternal, invisible, and incomprehensible it is necessary for God to reveal Himself to mankind through Bible doctrine.

2. The doctrines of the scripture vindicate the integrity of God.
3. The integrity of God is demonstrated through the perception of Bible doctrine. Hence, the importance of the daily function of GAP.
4. Therefore it is through doctrine that we adjust to the justice of God—only through doctrine.
5. First, doctrine pertinent to salvation—the gospel. Then the whole realm of doctrine for the believer in Christ.
6. This is why maximum doctrine resident in the soul is maturity adjustment to the justice of God.

“and mightest overcome” – the continuative use of the conjunctive particle *kai* which extends the divine purpose through Bible doctrine to another point. There is a textual problem here. Textus Receptus, which is unreliable in these things, has *nikeseis*. However, we have a slightly different form in Vaticanus or Codex B which has *nikêseis*—two different letters even though they are transliterated the same. In other words, which is it? Is it the aorist active subjunctive from *nikáō* (νικάω) [pronounced *nihk-AH-oh*] or is it the future active indicative of *nikáō* (νικάω) [pronounced *nihk-AH-oh*]? Here we have the aorist active subjunctive and this is where Vaticanus gives us the light on the textual problem of Textus Receptus, the source of the translation of the King James version. Not only was Textus Receptus a series of inferior texts but, worse than that, it is now suffering from the problem of anachronism. *Nikáō* (νικάω) [pronounced *nihk-AH-oh*] means to prevail, to conquer, to overcome. In more modern English it is translated “that you might prevail” or “be the victor.” The aorist tense is a culminative aorist, it views the action in its entirety but regards it from the viewpoint of its results. The active voice: the person and integrity of God produces the action. The subjunctive mood is used to indicate the continuation of the purpose clause. “That you might prevail” means that every time that the justice of God must judge the justice of God is right.

“when thou art judged” – the prepositional phrase is *en* (ἐν) [pronounced *en*] plus the locative of the definite article, with the infinitive to denote contemporaneous time. The infinitive of time is equivalent to a temporal clause. This is a case where you take the preposition “in” and make it when. The present passive infinitive of *krinō* (κρίνω) [pronounced *KREE-no*] is the object of the infinitive. The passive of *krinō* (κρίνω) [pronounced *KREE-no*] is often used of judgment which people customarily pass upon the lives and actions of others, so *krinō* (κρίνω) [pronounced *KREE-no*] has the connotation, then, of slander or maligning. There is also the accusative singular of general reference from the pronoun *su*, and from this we derive the fact—“when you are slandered,” *su* becomes the subject of the infinitive. The personal pronoun refers to God—“when you are being slandered,” literally. The present tense is a historical present in which a past event is viewed with the vividness of a present occurrence. The passive voice: God, the perfect judge, is criticized.

Romans 3:4 **Emphatically not: rather, let the God be proved reliable, though every man a liar; as it stands written, In order that you might be demonstrated just by means of your doctrines, and that you might prevail when you are being slandered.**

People complain—why does God take loved ones; or, why does God leave some loved ones here? But how do you criticize perfection?

The Vindication of God

1. God is vindicated when any member of the human race believes in Christ. This is salvation adjusted to the justice of God. Someone who does not believe in Jesus Christ does not take from God's integrity.
2. God is vindicated when anyone names their sins to God.
3. God is vindicated when any believers gaps it to maturity.

The Maligning of God

1. God is maligned when a person rejects Jesus Christ as savior.
2. God is maligned when a carnal believer does not name his sins to God.
3. God is maligned when any believer refuses to advance to maturity.

The Interpretive Principle of this Passage

1. Man's integrity is not good enough for God.
2. For man to be justified before God, he must share the integrity of God.
3. By comparison with the holiness of God, every man is a liar.
4. Therefore, man must adjust to the integrity of God, for the integrity of God of God will not adjust to man.
5. The integrity of God must be vindicated by His justice.
6. Grace is a Nonmeritorious means by which man makes an adjusted to the justice of God.

Truth and Integrity

1. Doctrine or truth is the thinking of God.
2. It portrays the reliability and the integrity of God.
3. Doctrine is part of God's eternal, absolute and infinite knowledge.
4. Since man is a sinner, he can have no integrity before God unless He shares the Divine integrity.
5. This is only possible through Bible doctrine resident in the soul.
6. There are two things which God transmits to us for adjusted to the justice of God. At salve, he transmits His perfect righteousness.
7. God loves His righteousness, which is half of His integrity.
8. When His righteousness is imputed to us at salvation, then He loves us with the divine attribute of love.
9. During the course of the Christian life, we come to share the thinking of divine integrity through doctrine resident in the soul. The integrity of God vindicates man in the various adjustments to the justice of God by salvation, rebound and maturity.

The Integrity of God (Basic Points)

1. God is holy. An old English word meaning God has integrity.
2. Holiness is the integrity of God; and God's integrity is composed of absolute righteousness and perfect justice.
3. The integrity belonging to God is not attained; He has always had it.
4. The integrity of God is infinite, absolute and eternal; a part of His perfect essence.
5. It is not the mere absence of evil but the total sum of His essence.
6. The integrity of God is not maintained by His will or sovereignty. This is what is wrong with hyper-Calvinism. It tries to relate to God through His sovereignty. At best they sit on their hands; at worst, they are blasphemous. It is His immutable unchangeable self. We do; we're human.
7. God is immutable. Because of His perfect character, He cannot be better or worse than the day before.
8. The being of God is unalterable, absolute and totally consistent.
9. When infinite integrity acts toward man, both the righteousness and justice of God is involved.
10. God's judgments are perfect and they demand from us perfection, which we cannot produce. So God must produce it for us. By this, He remains immutable with integrity. He does not become mutable.
11. God's love for His integrity is revealed at the cross. He set aside at the cross His love for the Son and judged our sins while the Son bore them.
12. God's love for His integrity is revealed in His righteousness; His hatred for sin if revealed in His justice.
13. Integrity demands integrity; righteousness demands righteousness; God's nature cannot change. This is why our self-righteousness is no good. We can be a holy roller and yap all day, but it is not going to save us. We have nothing that we can bring to God. God rejects all forms of human righteousness. Many people even after being saved, try to work up their self-righteousness after their salvation. We stand justified before God because His righteousness has been credited to our account.
14. Because the justice of God must punish sin and the righteousness of God demands integrity, there is a grace way of justification.
15. This occurs in three ways. Salvation adjustment to the justice of God, rebound adjustment to the justice of God, maturity adjustment to the Justice of God.

We are mutable, but we can have some form of integrity. Integrity demands that Bob tell you so that you can make an intelligent choice.

From this, we anticipate the attack upon God's integrity.

84 04/17/1977 Romans 3:5a Attack on divine integrity; self-righteous Jew claims his unrighteousness promotes the +R of God

Bob broke some ribs on Friday. Not being able to shoot a shotgun is one of the tragedies of life.

The only thing which counts in life is a relationship with the integrity of God. Those Jews who have rejected Jesus Christ have rejected the integrity of God. They have, then, no advantage. Apart from the integrity of God, there is no sort of reform apart from a relationship to the integrity of God.

God's integrity is composed of His righteousness and His justice. God has always had perfect love, with internal and external objects which are eternal. The internal object of God's love is His righteousness and justice. The limitation on God loving creatures is, God has integrity. Because He has integrity, He cannot love our self-righteousness. Man adjusts to the justice of God or the justice of God adjusts to him. We deal with the justice of God in our lives. God's justice has announced a penalty. Jesus Christ, during those few hours of spiritual death has been judging from His justice. God's love is set aside at the cross, and our sins were poured out on the Son of God.

The justice of God is the guardian of divine essence. Any blessing which we have in this life comes from the justice of God. His justice is the source of blessing and cursing. The justice of God is free to give us the 36 items based upon the fact that we have made instant adjustment to the justice of God. Under grace, everything depends upon Who God is. Divine integrity is divided into two categories of attributes; justice and righteousness. Justice is the functioning part of God's integrity. When we possess God's righteousness, then God is free to love us.

Roman's examines the logical result when it comes to justification; John in his letters concentrates on the love of God.

We start out after salvation with the Holy Spirit. We will sin; but we recover this fellowship by naming our sins. Our attitude towards doctrine determines whether God blesses us from His integrity or not.

Even when the reversionist dies the sin unto death, he cannot lose his salvation, as that is given to him from God's integrity. With blessings comes also the capacity for these blessings. There is blessing by association and historical impact. No blessing in life unless it comes from the justice of God.

Verse 5 is an attack on God's integrity. This is the area of the greatest misunderstanding of believers today.

Romans 3:5 **But if our unrighteousness shows God's righteousness, what shall we say? God, inflicting the wrath, is unrighteous? I speak according to man.**

Verse 5 – “But if our unrighteousness.” It begins with the postpositive conjunctive particle *de* used as a transitional particle. It is designed to make a transition into one of the most common attacks on the integrity of God. Plus the conditional particle *ei* (εἰ) [pronounced /] introducing the protasis of a conditional clause in a conditional sentence, the first class condition which is a supposition from the viewpoint of reality or, as in this case, assumed reality. This is a debater’s first class condition.

The nominative singular subject *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*], translated correctly “unrighteousness.” It means also wrongdoing, wickedness or injustice. It means human injustice in contrast to God’s *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], a word used for the integrity of God. In the New Testament *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] means legal injustice, partiality in judgment, man’s unrighteousness in contrast to the righteousness of God. Here it means dishonesty, lack of integrity.

We are related to God through His integrity. We possess two contradictory things. We have believed in the Lord Jesus Christ and received Him as Savior. We receive at the moment the righteousness of God. But we still possess our own self-righteousness; and we still possess our sin nature. The sin nature produces sins and self-righteousness (human good). With human good is the function of evil. God’s integrity cannot accept our sinfulness or our self-righteousness.

How could David be saved and hook up with Bathsheba? He has a sin nature and he has good taste, and that how it takes place.

How can a born again person get drunk? By drinking too much or taking too much medicine.

The passage deals with a self righteous person; and self righteous people are never honest with themselves. “I would never do a thing like that; you can’t be saved and do that.” All have sinned and come short of the glory of God. Your sins may be socially acceptable, but that does not mean that God accepts them.

Next is the possessive genitive plural from the pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], indicating that in this context we are dealing with the Jewish unbeliever. But remember that by application it could be any born-again believer maladjusted to the justice of God at rebound, maladjusted with regard to GAP, with regard to doctrine. So the Jewish unbeliever possesses an unrighteousness or lack of integrity and therefore is maladjusted to the integrity of God.

“commend” – present active indicative of the verb *sunistaô/sunistanô/sunistêmi* (συνιστάω/συνιστάνω/συνίστημι) [pronounced *soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee*], which means to bring together, to unite, to demonstrate, to show, to recommend. Here it means to demonstrate or promote. Paul uses the genitive plural to identify himself with the Jewish unbeliever. Paul is not a Jewish unbeliever, this is a little debater’s technique on his side. He simply assumes the position of the

self-righteous Jewish unbeliever in order to destroy that position. He sets up a straw man and then knocks him over. The present tense is a perfective present, it denotes the continuation of assumed existing results. It refers to the assumption of the past but emphasizes a present reality. The active voice: the unbeliever Jew, who is very smart, assumes the action of the verb. This assumption comes from his arrogant self-righteousness. The declarative indicative mood is used to indicate this is a real but incorrect assumption. It is a debater's first class condition. The unbeliever Jew in his arrogant self-righteousness is going to say that his unrighteousness or sinfulness actually promotes or demonstrates the integrity of God. **"But if our unrighteousness demonstrates/promotes."**

"the righteousness of God" – dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] Theou. The genitive singular of theos (θεός) [pronounced *theh-OSS*] and the nominative singular of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] in the accusative. The accusative is used as the direct object. Here it means one of three things: either God's righteousness, God's justice, the combination of the two, or justification (blessing from the justice of God). This word has some connection to the divine integrity.

Our foreign policy is immoral and evil. We are cowardly and yellow regarding the Soviet Union; we fed them. We have given them trucks. So they solved their logistical problems. They have the largest air force in the world. Naval bases all throughout the oceans. They have every possible superiority. They were held up because they could not move their logistics which we solved for them.

Our immoral government is taxing us in order to use our taxes against us. They threaten us with our taxes, not to drive over 55 mph. Abraham Lincoln was the first person to use tax dollars to blackmail certain states.

OSHA and the EPA have acted in immoral and illegal ways; and they talk about all the good that they are doing. No political, social or economic reform apart from the integrity of God. A liberal has rejected the integrity of God (including liberal Christians).

Our education is teaching students how to solve the problems of life apart from the integrity of God. It teaches people that it is wrong to own guns. No politician has given us any freedom; only the military has done this. What is honor today? Liberal politicians giving away our money in bribes. We are headed from the most horrendous historical disaster. "If we get so-and-so in the White House, we will be delivered." That is ludicrous. The Supreme Court is not administering justice; it has gone crazy. Every bureaucracy cannot be touched with the vote.

"We have 200 years of natural gas and oil in our ground." In the meantime, let's use it like mad. We should encourage every scientific development of nuclear power and weaponry. Plutonium is used in nuclear medicine. We have gone insane. The president has stopped plutonium production. We have become a totally immoral people. Our only hope is doctrine, to tap the infinite resources of divine integrity.

But if our unrighteousness promotes or demonstrates the integrity of God (and we assume that they do... The anarthous construction of God here, which emphasizes the essence of God.

Self-righteousness Promoting God/s Integrity

1. Self righteous assumption is what Paul is assuming here, of the Jewish unbeliever.
2. Self-righteousness is arrogant rationalism and fantasy of comparing one person's strengths with another's weaknesses.
3. You cannot build your righteousness on someone else's unrighteousness.
4. The self righteous type unable to compete with God, seeks to promote his own self-righteousness by saying this promotes God's righteousness. The integrity of God is self-sustaining; it does not require our help. The person claims that he is promoting God's righteousness.

Bob would rather be 59 with broken ribs and 21 and stupid.

Human Self-righteousness and God's Integrity

1. It is blasphemous to assume that human righteousness promotes divine integrity.
2. Divine integrity has always existed in eternity past, long before there was any unrighteousness in the human race. How can something which is relatively new promote that which is eternal. You can think that you do, if you are arrogant; proud; fat-headed. Man is so arrogant that he forgets to take God's eternity into consideration.
3. Neither man's self-righteousness nor unrighteousness can add anything to the integrity of God.
4. In fact, God's righteousness totally rejects man's self-righteousness as well as man's sinfulness.
5. The self-righteous Jew uses debater's technique by implying that God would be wrong and unjust to judge or punish anyone who was promoting His glory or integrity. "I am using my self-righteousness to promote God; why would He punish me?"
6. The self-righteous Jewish unbeliever erroneously contends that his unrighteousness promotes the righteousness and integrity of God.
7. Therefore the self-righteous Jew concludes that God could not condemn him for his unrighteousness.
8. The righteousness of God is His divine love for holiness or integrity.
9. Since holiness demands holiness, integrity demands integrity, righteousness demands equivalent righteousness, justice demands justice, God must condemn all members of the human race from His perfect integrity. The human race comes up short when it comes to righteousness, justice or integrity.
10. God demands integrity, i.e. imputed righteousness, plus maximum blessing from maximum doctrine in the soul, and condemns maladjustment to His justice.

11. This is why adjustment to the justice of God is so important and the key to understanding our grace relationship with God.
12. God in grace provides all that His integrity demands from the human race.
13. He provides imputed righteousness at salvation. Then He provides doctrine after salvation. People substitute their good works for the doctrine of God.
14. At the cross God judged our sins when Christ was bearing them – 1Peter 2:24.
15. At the cross He condemned our sins in Christ; after salvation He condemns lack of doctrine in the soul. Psalm 85:10. [Grace and doctrine have met together.](#)
[Righteousness and reconciliation have kissed each other.](#)

1977 Romans

Lesson #85

85 04/17/1977 Romans 3:5b–6 Justification; unrighteousness, self-righteousness and divine integrity

Romans 3:5 **But if our unrighteousness shows God's righteousness, what shall we say? God, inflicting the wrath, is unrighteous? I speak according to man.**

“what shall we say?” – a debater’s rhetorical question. It includes the nominative neuter singular from the interrogative pronoun τίς (τις) [pronounced *tihç*], plus the future active indicative from the verb λέγō (λέγω) [pronounced *LEH-goh*]. The future tense is a deliberative future used for rhetorical questions taking the place of a deliberate assertion. The future active indicative of this rhetorical question is actually used seven times in the book of Romans, and in each case Paul is using logic in connection with debater’s technique in order to refute a false position—Romans 3:5; 4:1; 6:1; 7:7; 8:31; 9:14, 30. The active voice of the verb: Paul assumes the distortion of the self-righteous Jew as a part of debater’s technique producing the action of the verb. This is the setting up of a straw man through this idiom. The indicative mood is used here for a debater’s rhetorical question. The phrase means literally, “what shall we say?” But it is a Greek idiom in debater’s technique and it should be translated, “to what conclusion are we forced?” Hence, we have the debater’s rhetorical question designed to express a false conclusion and then destroy that false conclusion. “What shall we say then?” is an incorrect translation of the idiom.

Now the false conclusion is stated, and then refuted. “Is God unrighteous who taketh vengeance?” This begins with the negative particle which is used when the question demands a negative answer—mh. Then a predicate nominative from the adjective άδικος (άδικος) [pronounced *AHD-ee-koss*] which means “unrighteousness.” This is the basic key to the false conclusion. The subject in the nominative is ho theos (θεός) [pronounced *theh-OSS*]. Then an articular present active participle from the verb epiphérō (ἐπιφέρω) [pronounced *ep-ee-FEHR-oh*], which means to bring accusation, to inflict, and with the accusative singular direct object of orgê (ὀργή) [pronounced *ohr-GAY*] it means to inflict wrathful punishment. There is also a definite article with the participle acting as a relative pronoun. It should be translated, “**to what conclusion are we forced? Is the God who inflicts wrathful punishment unrighteous? No.**” The historical present tense of the participle indicates a past event viewed with the vividness of a present occurrence. In other words,

Paul is extrapolating debater's technique used in the past against him and now brings it up to the present by inserting it at this point to teach the concept of doctrine. The last judgment is in view also here, so we have a futuristic present tense denoting an event which has not occurred—the last judgment and the lake of fire. But it is regarded as so certain that it is stated in the present tense as though it had already come to pass. The active voice: God produces the action. This is a circumstantial participle used in debater's technique.

Principle

1. The negative *mê* (μή) [pronounced *may*] indicates that is debater's technique, that Paul has assumed an erroneous position in order to refute that position. The conclusion is unthinkable and blasphemous. It is impossible for the perfect integrity of God to be unrighteous.
2. The holiness/integrity of God was intact in eternity past before man was created and nothing can change it, nothing ever will.
3. There is nothing man can do to destroy, to neutralize, to cancel, to abrogate the integrity of God. There is nothing that man can do to compromise the integrity of God.
4. Man's unrighteousness does not glorify God but God's integrity condemns man's unrighteousness.
5. There is no point in either angelic or human history where the integrity of God is compromised or gains anything from man's unrighteousness or self-righteousness.
6. The debater's first class condition introduces the premise from which the false conclusion is made.
7. The premise is false the conclusion is false. The conclusion can be no stronger than the premise. This is an indirect proof or indirect argument.
8. No one establishes God's righteousness, no one adds anything to God's integrity. This, by the way, is a fundamental principle of grace and separates grace from legalism on many matters.
9. God can add to something to our integrity but we cannot add anything to God's integrity.
10. God's righteousness is absolute and part of His integrity. God's righteousness, along with the rest of His integrity which is justice, has always existed and is not subject to change or promotion by man.
11. No one establishes the character and the integrity of God. God's essence or character stands without help from man or angel.
12. In other words, God does not need our help; we need His help.
13. We need the benefit of God's integrity which begins at the point of salvation adjustment to the justice of God.
14. Imputed righteousness is the beginning of blessing from the justice of God.
15. Imputed righteousness is where God begins to share His integrity with us.

God's Love—the Attribute and the Anthropathism

1. Like all divine attributes, love belongs to the essence or being of God. God is and God always has been love, regardless of having an object of love.
2. The love of God is in contrast to human love. Human love requires an object; human love needs emotion in order to sustain it. Less is known about divine love than any other subject; the same thing might be said of human love.
3. There is ascribed to God a human attribute called love. There is the actual attribute and the anthropopathism. God is explained in terms of human frame of reference. Example: **Jacob I love and Esau I hate**. This helps us to understand divine motivation by using human characteristics. When God is said to be jealous, we understand this, because all men understand what a jealous bitch is. God does not change His mind; but the Bible says that God repents. Anthropopathisms are for those who are young in the faith.
4. An anthropopathism is a human characteristic ascribed to God which He does not actually possess, which helps to explain God's actions (divine policy) in terms of human motivation.
5. The classic example is **Jacob I have loved and Esau I hated**.
6. Divine motivation explained in terms of human terms. 1John 4:19
7. While love is an anthropopathism, love is not the direct source of blessing from God.
8. The direct source of blessing from God is God's justice. Righteousness protect justice and justice protects all the other divine attributes from compromise.
9. While all God's attributes are indirectly involved in blessing, but Justice is what is directly involved. Justice is our direct contact with God.

God's Ability to Bless Man

1. God found a way to bless us without compromising His perfect essence.
2. God did not do this from human sentimentality or there being some great thing in us to attract Him.
3. Man concludes in self-righteousness that he has done something to please God.
4. Therefore, man strives in the energy in the flesh for a status which pleases God. He thinks that if public opinion is with him, then God agrees.
5. Man strives for a status which he assumes is pleasing to God.
6. This striving ignores the integrity of God.
7. The integrity of God becomes the issue. God found a way to bless man without changing God in any way.
8. The key to all of this is justification; an action of divine integrity; not divine love. When we believe in Jesus Christ, this is instant adjustment to the justice of God. God is then free to give us the advantages. Half of God's integrity is given to us as the moment that we believe. God then pronounces us righteous.
9. Justification is the function of the integrity of God where He can provide through His justice the pronouncement of our righteousness. He imputes righteousness and pronounces us righteous.
10. God, as a result, is free to bless sinful man without compromising His character.

11. The grace principle in justification eliminates all self-righteousness...before or after salvation.
12. Do not conclude divine approbation for our self-righteousness; or if people like you that God shares their opinion.
13. God loves His Own righteousness, not yours; His Own Plan, not yours. His Own works, not your works
14. Response to the plan of God from a nonmeritorious approach results in blessing.
15. Results in rejection of the plan of God; discipline in time for the believer; and discipline in eternity for those who do not initially adjust to God's justice.

“(I speak as a man)” – this is an idiom. Kata plus the accusative of anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*] means “according to man.” It is translated “according to man” or “according to the standards of man.” The present active indicative of légō (λέγω) [pronounced *LEH-goh*] means “I am speaking.” This is a descriptive present tense indicating what is now going on, the expression of self-righteous human viewpoint. The active voice: Paul as a part of debater’s technique assumes the attitude of the self-righteous unbeliever in order to refute that position. The indicative mood is declarative for a simple statement of human viewpoint. Paul assumes human viewpoint to refute it, the straw man principle in debater’s technique.

Romans 3:5 **But if our unrighteousness promotes the integrity of God [and we assume it does], to what conclusion are we forced? The God who inflicts wrathful punishment is not unrighteous, is He? No, of course not. I am presenting the human viewpoint.**

The issue: Is God who inflicts wrathful judgment on the unbeliever unrighteous? Is divine integrity compromised by judging man? Does the temporal and eternal judgment of the unbeliever in any way compromise the attributes of God? The answer is no. On the contrary, the function of divine justice in condemning the unbeliever confirms and strengthens the integrity of God.

The self righteous claims that God cannot be righteous to condemn him. The arrogant man assumes that God cannot condemn his self-righteousness. The advanced argument is that he glorifies God in some way; and therefore, how could God condemn or judge that which promotes Him in any way. But God’s essence cannot be compromised.

Romans 3:6 **Never may it be! Otherwise, how will God judge the world?**

Verse 6 – lest some of Paul’s hearers become nervous he makes a full denial of the false assertion. He begins with mē (μή) [pronounced *may*] genoito (γίνοιτο) [pronounced *GEE-noyt-oh*], the strongest of the negative idioms: “Emphatically not.” The aorist active optative of ginomai (γίνομαι) [pronounced *GIN-oh-my*], the deliberative optative, is used for a doubtful attitude of mind on the part of the hearers, not the writer. By use of the optative of ginomai (γίνομαι) [pronounced *GIN-oh-my*] Paul is saying that he is clear, he doesn’t have any problem, he is bringing this all up to reflect the hearers’ thinking and to straighten it out.

“for then how” – an idiom of suppressed condition, *epeí* (ἐπεῖ) [pronounced *ehp-IH*] *pōs* (πῶς) [pronounced *pohç*]. The best that can be done in translating this is “otherwise how.” *Since if it were true, how...*

“shall God judge the world?” – the nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*], and the nominative definite article because people are familiar with God. It refers to Jesus Christ who is the presiding judge of the supreme court of heaven and has been so appointed—John 5:22, 27. Then the future active indicative of *krinō* (κρίνω) [pronounced *KREE-no*], *krinei*. This is a gnomic future, a statement of fact. The difference in the tenses is based upon an accent. That is how closely we must follow Paul’s argument. If he spoke this, he would simply move his emphasis to a different syllable. The last judgment is anticipated as reality under the gnomic future. The indicative mood is declarative for the reality of the last judgment. Then an accusative singular direct object from *kósmos* (κόσμος) [pronounced *KOSS-moss*], the world which God is going to judge.

Romans 3:6 **Emphatically not. Otherwise if it were true how shall God judge the world?**

Does self-righteousness promote the integrity of God? Paul switches the accent to say that this is not the case. This is a quick nuance and you had to be really smart to follow him. Paul demands complete and total attention. Paul has these people leaning with them, and then he smashes their wrong thinking completely. Some of them in their shattered self-righteousness will believe in Jesus Christ (or get straightened out spiritually).

Self-righteousness never impresses God; it impresses stupid people. Sweetness and light does not impress God. If you assume that God is impressed with the things that impress people, you are saying that He is stupid, shallow, superficial.

God knows everything that has happened and will happen; but He also knows all the alternatives as well.

Bob is going to be gone for a full five days; so we are given the necessary time to catch up with him and figure out what Paul is teaching.

God can only give His righteousness from His integrity.

1977 Romans

Lesson #86

86 04/24/1977 Romans 3:7 Glory of cf. glorifying God: source and object

The Soviet Union represents the greatest concentration of evil. Our president has just made as big a fool of himself as is possible, with the idea that our natural resources should be left in the ground.

A reading of the passage.

Romans 3:7 **But if in my lie, the truth of God abounded to His glory, why am I also still judged as a sinner?**

Verse 7 – “For if,” the postpositive conjunctive particle *de* used to connect one clause with another and to continue to use the debater’s technique, showing how ludicrous is the thinking of man in this regard. It is translated “But.” Then the conditional particle *ei* (εἰ) [pronounced /] used to introduce a first class condition—“if and we assume it is true.” It introduces the protasis of a first class condition, supposition from the viewpoint of reality. Here is the first class condition used as debater’s technique. Paul uses this premise in order to refute the premise. Paul assumes something to be true in order to refute it. He states a premise of legalism. The straw man is set up and is then knocked down. Under this first class condition Paul assumes that doctrine or the truth of God is advanced by telling a lie. He assumes the role of a liar to state his rationalization to those who are maladjusted to the justice of God, and man, the liar, should not be condemned if he advances the justice of God.

“the truth of God” – the word for truth is the nominative singular subject *alêtheia* (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*]. It is used for truth or doctrine, here it is used for doctrine. Then the possessive genitive singular from *theos* (θεός) [pronounced *theh-OSS*] with the definite article, and this indicates that doctrine belongs to God. Doctrine is the manifestation of the integrity of God. The word *alêtheia* (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*] describes integrity in terms of truthfulness, dependability, and reliability as opposed to the appearance of things on the surface.

“hath more abounded” – aorist active indicative of the verb *perisseuô* (περισεύω) [pronounced *per-iss-SUE-oh*], a transitive verb, it means to cause to abound, it also means to make extremely rich. As an intransitive verb it means to show itself extremely great, to abound, to be prominent. Here it means to become more prominent or to become extremely great. The aorist tense is a constative aorist, it gathers up into one entirety every time Paul has sought to advance the glory of God by means of a lie. Now Paul doesn’t seek to do that, he has transferred the objection to himself to refute it. So he is assuming that position, that he lies to advance the glory of God. The active voice: Paul assumes this heresy in order to refute it and therefore the doctrine produces the action. The indicative mood is a potential indicative used to develop the idea of contingency in the debate.

“through my lie” – *en* (ἐν) [pronounced *en*] plus the instrumental of the possessive adjective *emos* (ἐμός) [pronounced *ehm-OSS*]. The instrumental is translated “by” and the first person used of the adjective *emos* (ἐμός) [pronounced *ehm-OSS*] is translated “my.” Plus the instrumental singular of *pseûsma* (ψεῦσμα) [pronounced *PSYOOS-mah*] which means lie, falsehood, undependability, untruthfulness. The prepositional phrase can be translated, “But if the doctrine of the God has shown itself to be extremely great by means of my false presentation” or “by my lie.”

“unto his glory” – *eis* (εἰς) [pronounced *ICE*] plus *doxa* (δόξα) [pronounced *DOHX-ah*] and *autós* (αὐτός) [pronounced *ow-TOSS*] the intensive pronoun, “for the purpose of his glory.” This is all debater’s technique. Paul doesn’t believe this, he is simply assuming it. The

protasis is a straw man. The apodosis demonstrates the fallacy of the protasis and it does so with a question.

“why yet” – the interrogative pronoun *tís* (τίς) [pronounced *tihç*], it introduces the apodosis. Then the adverb *éti* (ἔτι) [pronounced *EH-tee*], meaning still or yet. This means that even though the whole situation has been developed, that Christ has been judged for sins, this does not keep Paul from being out from under spiritual death. So this is the adverb of logical inference, it switches from its temporal use to its inference use. Here is the logical inference used in an interrogative sentence to demonstrate a fallacy. We also have the first personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], “I” – “why am I also.”

“judged” – present passive indicative of *krinô* (κρίνω) [pronounced *KREE-no*]. The present tense is a descriptive present, it is now going on. Passive voice: Paul receives the action. The indicative mood is declarative for a dogmatic assertion of fact: Paul is still being judged as a sinner.

“as a sinner” is literally “as sinful” – the nominative singular from the adjective *hamartôlos* (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*]. This is called a nominative of exclamation. When it is desired to stress a thought with great distinctness the nominative is used without the verb as here. It is used instead with a correlative adverb. The noun or adjective then stands alone and receives great emphasis.

Romans 3:7 **But if the doctrine of the God has shown itself to be extremely great for the purpose of his glory [and we assume that it has]; why therefore am I also still being judged as sinful?**

Lies and Falsehoods

1. Lies and falsehood are sins.
2. The integrity of God declares these as being sinful. All lies, all falsehoods were poured out on Christ on the cross and judged on the cross.
3. Therefore sinfulness does not advance the glory of God and cannot advance the glory of God. Anything that was judged on the cross doesn't glorify the justice of God, the glory is in the judging agent, not in the recipient of the judgment (which would be like saying all criminals are glorious). Divine integrity advances the glory of God. That which is the recipient of judgment does not glorify God, it is the justice of God which is glorified in condemning that which is sinful and evil.
4. Man does not advance the glory of God, only God can advance the glory of God. We glorify God when we have His full integrity shared. We receive at the cross His imputed righteousness, and we receive when we crack the maturity barrier blessing from the justice of God. So that the righteousness and justice of God, when they are both involved, is the sphere of glorifying God. The rich young ruler would have been acceptable in most every church in the country.
5. He may use man or angels but only God has the power to advance the glory of God.

6. Man can glorify God but man cannot advance the glory of God. We glorify God with maximum doctrine resident in the soul so that the justice of God is free to bless us.
7. Man can glorify God by the use of grace, by the adjustments to the justice of God, but man cannot advance the glory of God. Principle: The source is the glory, not the recipients. The source is the integrity of God.

Our sins do not glorify God; condemning sin glorifies God. God's justice is what is glorified.

A person telling a lie or sinning does not glorify God. Bob says, he has never seen so many blank looks. He might as well start Romans all over again. There is nothing that we can do in order to maintain the integrity of God.

The object of divine judgment does not receive the glory. God can only accept what God is. We are never blessed for being good, kind, loving; or we have changed our personality to something which is nicer than it used to be. All over the country, people are standing up and telling those around them, that they love them. That is insanity.

Those points above are repeated.

Bob notes some visitors; and he cannot cater to you.

Romans 3:7 **But if the doctrine of the God has shown itself to be extremely great for the purpose of his glory [and we assume that it has]; why therefore am I also still being judged as sinful?**

Summary of Romans 3:7

1. Glory, in this verse, is used for the sum total of God's essence. It includes His sovereignty, His eternal life, His righteousness and justice. God's sovereignty is not our point of contact; and God's love is not our contract point either.
2. The essence of God is eternal, infinite, perfect.
3. The essence of God cannot be improved or advanced by God or by man.
4. God can glorify God by maximum adjustment to the justice of God. But we cannot improve on the glory of God.
5. God's integrity protects the glory of God.
6. In integrity of God judges man as being sinful; incompatible with the glory of God.
7. Justice pronounces a penalty on sinful man.
- 8.
9. The integrity of God of man comes to God with God's plan. There is nothing in man's plan that God needs.
10. The integrity of God rejects the salvation plans of sinful man. Ephesians 2:8-9
11. The integrity of God can only accept the divine plan of grace when it comes to salvation.
12. Man's plans are rejected as legalism; God's plans are of grace.

13. God's plan is completely consistent with the essence of God.

1977 Romans

Lesson #87

87 04/24/1977 Romans 3:8 Communion (10:30); end doesn't justify the means, slandering grace

A book from 1911, Virginia gave the first resistance to Britain; and gave her Constitution first to mankind. The Declaration was given by one of her sons. Throughout, Virginia has never asked for any exclusive benefits nor had she impinged on the rights of any other state. The states each, for themselves, retained sovereign power. A new compact was set up. They established a government of complete and individual states. The US government has declared war on many states today.

The postulates of integrity are repeated.

We are in the process of losing the justice of God, because we have no direct relationship with God.

Romans 3:8 **And is it not, as we are slanderously charged, and as some affirm us to say, "Let us do evil things that good things may come?" Their condemnation is just.**

Verse 8 – “And not rather.” There are simply two words here, kai mê (μή) [pronounced *may*]. It is true that kai is sometimes translated “and”, and literally this looks like “and not.” However, there are four separate and distinct uses of the conjunction kai, and the one which is in view here is the intensive use which is correctly translated into English “in fact.” Then the negative particle mê (μή) [pronounced *may*] which qualifies hypothetically, though not actually. The negative ou (ού) [pronounced *oo*] denies in fact, the negative mê (μή) [pronounced *may*] denies the idea. Hence, we begin with the denial of a slanderous assertion. “In fact, not true” is the correct translation.

“as we be slanderously reported” – the adverb for “as” is kathôs (καθώς) [pronounced *kath-OCE*], used as a comparative conjunction used to introduce indirect discourse and start a parenthesis. Then we have also the comparative conjunction used twice in the parenthesis to introduce two slanderous assertions. The present passive indicative of blasphemêô (βλασφημέω) [pronounced *blahs-fay-MEH-oh*] for “slander.” It means to injure the reputation of, to slander, to revile in relationship to man or to blaspheme in relationship to God. The present tense is a perfective present, it emphasizes what has occurred in the past but is emphasized as a present result. This is something that happened in the past but it has a present result: a reputation which produces a point of doctrine. The passive voice: Paul receives the action of the verb. It is Paul who is now maligned and slandered. The indicative mood is declarative for the historical reality of the fact that Paul, the greatest Bible teacher who ever lived, was maligned and slandered.

“and as some affirm that we say” – this time the kai is connective and translated correctly as “and.” Then the comparative conjunction kathôs (καθώς) [pronounced *kath-OCE*]

again, plus the nominative plural of the indefinite pronoun τίς (τις) [pronounced *tihç*], which really isn't indefinite at all. The indefinite pronoun τίς (τις) [pronounced *tihç*] is used to express a category of people involved—Paul's critics, especially the Judaizers who are ultra-self-righteous in their attempts to keep the Mosaic law. Principle: Arrogant self-righteousness is always critical of grace-oriented doctrinal teaching. But all the slander and maligning in the world cannot destroy the ministry of anyone who communicates Bible doctrine.

The word “affirm” here means to allege. This is the present active indicative of *phêmi* (φημί) [pronounced *fay-MEE*], meaning to allege. This is a progressive present tense signifying action in progress or a state of persistence, hence very strong linear aktionsart. The active voice: the arrogant self-righteous legalists are producing the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. This actually occurred historically and has great meaning in that sense. Then the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] plus *légô* (λέγω) [pronounced *LEH-goh*]. *Hóti* (ὅτι) [pronounced *HOH-tee*] is used after verbs of saying or thinking to show what the content of the alleged concept is. Then we have the accusative plural of general reference from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] acting as the subject of the infinitive. Plus the present active infinitive of *légô* (λέγω) [pronounced *LEH-goh*], and the present tense this time is descriptive present indicating what is now going on. The active voice: Paul produces the action of the verb allegedly. He really doesn't produce it and that is why it couldn't be in the indicative mood, that's why it had to be in the form of an infinitive. The infinitive is the infinitive of conceived result in which something is assumed or something is distorted.

Now the content of the slander:

“Let us do evil” – this is what they contend Paul is saying, the aorist active indicative of the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*] for “let us do.” The aorist tense is a constative aorist, contemplating the action of the verb in its entirety. Paul is saying this day in and day out so that they have gathered up into one entirety Paul's entire ministry. They contend that every day Paul teaches and without exception every day he says, “Let us do evil.” The active voice: Paul is alleged to do the action of the verb by his critics. Furthermore, they put it in the hortatory subjunctive when one exhorts others to join him in some course of action. Plus the accusative neuter plural direct object from the definite article used as an abstract adjective to apply it in a special sense—evil things. Then the accusative neuter plural direct object from *kakós* (κακός) [pronounced *kak-OSS*] which with the definite article is translated “evil things.”

“that good may come” – the conjunction *hina* (ἵνα) [pronounced *HEE-na*] introduces a purpose clause. This they contend is Paul's purpose. Then the nominative neuter plural from *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] with the definite article, not “good” but “good things.” Plus the aorist active subjunctive of the verb *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*], “come.” The culminative aorist views the purpose in its entirety but it regards it from the viewpoint of existing results. In other words, the constative aorist is the means—evil. The culminative aorist is the result—good things. In other words, using

an evil means to attain or achieve good. Paul is alleged to produce the action again in the active voice. The subjunctive mood goes with the purpose clause. **Let us do evil things that good things may come.**

The Means and the Ends

1. This phrase, “let us do evil things that good things may come,” is slander. Paul does not contend that the means justifies the end, nor the end justifies the means. If the means is evil the end is evil—always. The means determines the quality of the end, or the result.
2. The end can never be any better than the means by which the end was achieved. Consequently, God never uses evil to accomplish good. This is incompatible with the integrity or holiness of God.
3. Under the integrity of God grace is the means and grace is the result. The integrity of God is the means and the glory of God is the result.
4. Consequently, only the integrity of God can glorify the essence of God.
5. There is no place under grace for the intrusion of man’s self-righteousness or Satan’s policy of evil. The only reason it ever intrudes at all is because people are ignorant of doctrine.
6. Paul’s ministry and communication of doctrine was totally compatible with the integrity of God and the principle of grace.
7. Those who slander grace slander the integrity of God.
8. Those who malign the communicator of doctrine malign the Word of God. The Word of God comes from the integrity of God.
9. The Word of God is the verbalization of the integrity of God.
10. Therefore these slanderers and maligners of Paul’s ministry are answerable to divine justice.
11. Since they are maladjusted to the justice of God the justice of God can only condemn them.
12. The slanderers are liable to punitive action from the integrity of God.

Paul does not say, “Damn you, bastards!” To show that the rebuttal is going to come directly, and always does in principle, from the integrity of God Paul says, “whose damnation is just.” He just steps out of the way and lets the lightning bolt go right to its target.

This includes the possessive genitive plural from the relative pronoun hos. Instead of saying “whose” it is better to bring it over into English “their.” The word “condemnation” is the nominative singular subject krima (κρίμα) [pronounced *KREE-mah*], meaning a judicial verdict, a sentence of condemnation and punishment; “is” – present active indicative from eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a static present for punishment taken for granted as a fact. Whenever doctrinal teaching is maligned it is taken for granted as a fact by the static present that the integrity of God will deal with the culprit. The active voice: condemnation and punishment from the integrity of God produces the action of the

verb. The indicative mood is declarative for the reality of such condemnation or punishment.

The predicate nominative neuter singular is from the adjective *éndikos* (ἐνδίκος) [pronounced *EHN-dee-koss*], and it means “deserved”—“their condemnation and punishment is deserved.”

Romans 3:8 In fact, not true (as we have been slandered, and certain arrogant ones keep alleging that we say,) “Let us do evil things that good things may come.” Their condemnation and punishment is deserved.

When a person takes a stand against the intake of Bible doctrine, they are facing interfacing with the justice of God. The minister gets double cursing and double blessing.

When you slander a teacher of doctrine, you get double-triple compound discipline. So do not worry; no pastor gets away with anything. A pastor has authority in whatever church he is teaching. Some people are pastor-baiters or preacher-bullies.

Judging and its Consequences

1. Paul is not saying that the ends justify the ends. Communists who have a certain order are willing to kill anyone who opposes them, as their end justifies the means. When this is ascribed to Paul, it is arrogant legalism.
2. Such maligning and slandering means triple compound discipline, doubled for a pastor.
3. Isaiah 54:17 is the principle of lightning striking as discipline. **No weapon that is formed against you will prosper; and every tongue that accuses you in judgment, You will condemn. This is the heritage of the servant of the Lord and their vindication is from Me, decrees the Lord.**
4. Matthew 7:1–2 **Judge not that you be not judged. For by what judgment you judge, you will be judged. And by what measure you measure, it will be measured back to you.** This can be mentioning sins or heresies and associating them with some pastor. Arrogance, jealousy, vindictiveness followed by speaking to malign, slander or judge someone else. The measure out sins and assign them to a person, they do not get judged for those sins, you get it instead. If they have committed those sins, they do not get the punishment, you do.
5. The motivating area like pettiness,; verbal sins, gossip slander, measure principle: whatever sins you mention, you are judged for those sins.

Postulate. The universality of man’s sin. Total depravity applies to all.

Someone at a nearby hotel asked at the desk where the nearest catholic church was, and he got directed to Berachah Church. He stayed through three-fourths of the service, and then left. Roy caught him in the parking lot and found out.

Malarkey and Balderdash got out. Bob found Malarkey, where he was fighting with a dog and a man. The kid turned a hose on Malarkey, and he let the dog go and went after the boy.

Bob got a letter from John Tower, a Texas senator. He was talking about decisions to be made about the military.

An assessment of Napoleon. "I aimed for the empire of the world; who in my place would not have done this?"

No One Is Righteous

Paul was constantly maligned by people who were inferior to him. Blessing is always connected to God and what He does; it is not connected to what we do.

Romans 3:9 **What then? Are we better? Not at all. For we have already charged both Jews and Greeks all to be under sin.**

Verse 9 begins the second paragraph in Romans 3: – the first postulate. A postulate is defined as a proposition which is taken for granted, an essential prerequisite. The axiom which is taken for granted at this point is the universality of man's sin: total depravity. Total depravity elicits both condemnation and spiritual death for the entire human race. Later on it will be seen in this chapter that the same justice of God which condemns sinful mankind also provides blessing for mankind, starting at salvation, for spiritually dead mankind.

"What then?" – ti oun (οὖν) [pronounced *oon*]. Ti is the nominative neuter singular of the interrogative pronoun τίς (τις) [pronounced *tihç*]; oun (οὖν) [pronounced *oon*] is a postpositive inferential particle used as a conjunction to denote what is introduced at this point as the result of inference from the previous paragraph. It means literally, "What then?" or "What therefore?" But it is a Greek idiom and it can be translated better, "Therefore how are we to understand the situation?" Remember, you do not literally translate idioms. You either expand the translate the translation in the English language or approximate it as best you can.

"Are we better than they?" – one word here: the first person plural (we) present middle indicative of the verb proechô = proéchomai (προέχομαι) [pronounced *pro-EHKKH-om-ahée*]. It means to jut out, to excel, to be first. In the middle voice which we have here it means to hold something before one's eyes for protection. The word "we" in proechô = proéchomai (προέχομαι) [pronounced *pro-EHKKH-om-ahée*] refers to the Jews and to Paul, and the entire human race. It is an editorial we in which he is going to identify himself with his hearers to make a point. Since proechô = proéchomai (προέχομαι) [pronounced *pro-EHKKH-om-ahée*] in the middle voice means to hold something before your eyes for

protection we translate it this way: “Do we possess anything which might shield us from the justice of God?” The retroactive progressive present denotes what has begun in the past and continues into the present time. The indirect middle: Paul is the agent, he is using debater’s technique, he identifies himself with self-righteous Jews. He is not identifying himself with people who are sinners and are aware of the fact. He is identifying himself with the toughest nut to crack—the self-righteous types. When a person becomes self-righteous it makes him tough, stupid, indifferent, implacable; and when they are crossed in this status of self-righteousness this is where they develop all of the nasty little sins that are not really little sins but the greatest of all. The indicative mood is the interrogative indicative for the debater’s question.

“No, in no wise” – ου (οὐ) [pronounced oo] pantôs (πάντως) [pronounced PAN-toce]. The particle of summary negation, ου (οὐ) [pronounced oo] , the clear-cut point blank negative objective and final, it shuts the door. The adverb pantôs (πάντως) [pronounced PAN-toce] which means “by all means,” but with the negative it means “not at all” or “by no means.”

Principle

1. As long as any person in the world thinks that there is any system of human righteousness, talent, ability, planning or system of works which can satisfy the justice of God and clings to his system of self-righteousness, whatever it is, he has no chance of ever having a relationship with God. The point of reference is the justice of God.
2. No human factor, including Jewish self-righteousness, can therefore provide or add anything to salvation adjustment to the justice of God. The first issue we face in the human race is salvation and there is nothing that we can add to what the justice of God provides.
3. No Jewish rationalism of being better than the Gentiles will provide salvation—or spirituality, or maturity. All of the way through this chapter the Jews are in view; they are used as the illustration.

Bob repeats the advantage postulates.

Carter wants to give money to those who will leave gas and oil in the ground. Stupid. Bob calls it the most stupid speech that he has every heard.

“for we have before proved” – the postpositive conjunctive particle gar, used as an explanatory conjunction to summarize the postulates presented at this point.

Then the aorist middle indicative from the compound verb proaitiáomai (προαιτιάομαι) [pronounced pro-ah-tee-AH-om-ah-ee] [aitiaomai = to blame or to charge; pro = before], it means to accuse beforehand or to already have charged. We translate it “for we have already indicted.” This is a dramatic aorist tense, it states a present reality with the certitude of a past event. The idiom is a device for emphasize, it is used to state a fact which is just and realized, or a result which has just been accomplished. The middle voice: this is a deponent verb, middle in form and active in meaning. Paul produces the action,

and he has already produced the action in chapters one and two. The indicative mood is declarative for a dogmatic statement of fact.

“both Jews and Gentiles, that they are all under sin” – the accusative plural from the adjective *pás* (πάς) [pronounced *pahs*], “all,” is used as the predicate nominative of the infinitive. Then the present active infinitive of *eimi* (εἶμι) [pronounced *eye-ME*], the verb to be. The present tense is of duration, it denotes what has begun in the past and continues into the present time. It is a present reality to whom Paul writes this as well as to us. All are indicted; all are under sin. The active voice: Jew and Gentile produce the action of the verb. This is the infinitive of actual result. Plus a prepositional phrase, *hupó* (ὑπό) [pronounced *hoop-OH*] plus the accusative of *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] —“under sin,” singular, a reference to the old sin nature. Which came first, sin or the old sin nature? Answer: the old sin nature. We acquire the old sin nature at birth. Sin in the singular refers to the old sin nature. Both Jews and Gentiles are born with old sin natures, therefore both Jews and Gentiles are born spiritually dead.^[3]

Romans 3:9 **Therefore how are we to understand the situation? Do we possess anything that might shield us from the justice of God? No, not at all; for we have already indicted both and Gentiles, that they are all under sin.**

Nearly 20 pages of doctrine of the old sin nature (from NB2); and about 30 minutes to cover it; so clearly, Bob did not give this entire doctrine during the Romans series. Finding Bob’s place in this doctrine is nearly impossible. Bob appears to be following the original doctrine of the sin nature at first, but he expounds somewhat and has more points. Many references to fragmentation below.

This doctrine covered again in [Lesson #179](#); and this doctrine may have been pieced together from that lesson and previous lessons. I am finding the points given in #179, but they begin around point 3 and continue (so point 4 in lesson #179 is point 6 below). However, sometimes a couple points have to be skipped over to give to the correct point. Some additional points are added from [Lesson #180](#). Checked again from [Lesson #185](#) (with a few points added) [Lesson #199](#) refers back to this doctrine. [Lesson #200](#) refers back to this doctrine. Reviewed in [Lesson #246](#).

The Doctrine of the Old Sin Nature

A. Definition.

1. Biblical documentation of the sin nature is found in Romans 5:12. **"Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through [the] sin [nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned]."**
2. The characteristics of spiritual death include:
 - a. The status quo of dichotomy in the human race, having only a body and soul at birth, but no human spirit. Without a human spirit you can have no relationship with God, 1Cor 2:13.

- b. Total depravity can be moral or immoral degeneracy, depending upon one's trend in his sin nature. If a believer's fragmentation (becoming arrogant and staying that way) is perpetuated, the believer becomes morally or immorally degenerate.
 - c. Total separation from God.
 - d. Total helplessness to perform any work, sacrifice, or any change of life by which we can enter into a relationship with God. The only way we can enter into a relationship with God is to accept God's work on our behalf; i.e., to believe on the Lord Jesus Christ.
3. The threefold essence of the old sin nature.
- a. The area of weakness produces personal sins and eventuates in consequent evil in the form of moral or immoral degeneration, Hebrews 12:1. Mental, verbal and overt sins come out from the area of weakness.
 - b. The area of strength produces human good, resulting in moral degeneracy, Isaiah 64:6; Romans 8:8.
 - c. The lust pattern motivates sin and evil, lasciviousness and asceticism, moral and immoral degeneration, Romans 7:7; Ephesians 2:3.
 - d. We can go back and forth between the material and the immaterial. The soul comes from God; and the sin nature is inherited from Adam.
 - e. Bob used to teach that the sin nature is in the soul; but now he believes it to be in the cell structure of the body. That explains old age and wrinkles. That explains the whole thing about physical death.
4. The old sin nature is Adam's trend after the Fall in action. Immediately after Adam sinned, two things occurred simultaneously.
- a. He had a new trend historically.
 - b. He had spiritual death.
 - c. The sin nature is passed down from Adam.
 - d. We receive the imputation of Adam's sin as well. One sin produces all spiritual death.
 - e. The wages of sin is death is not your sin; it is Adam's sin.
 - f. "Adam and Paul; and that's all. If you are a Baptist preacher, I have just given you a sermon."
5. A trend occurred toward sin, producing personal sin in three categories: mental, verbal and overt.
6. A trend occurred toward good and evil, producing the Satanic policy for the pseudo-millennium. The trend toward good and evil also became a part of the function of Adam's trend. The trend toward good and evil is still an issue. Because of the judicial imputation of all personal sins to Christ, sin is no longer an issue except in rebound. When Adam chose the tree, he chose Satan's policy, immediately making Satan the ruler of the world. Good and evil is Satan's policy. The Garden was not so much a coup d'etat as a surrender. Man did not need to know about good and evil, which are

opposite sides of the same coin. Man did not need to know about either of these. Man had a relationship with the justice of God. God warned man what would happen if he ate from the tree. Good and evil and God's plan are mutually exclusive.

7. The Fall of man resulted in numerous changes from the Garden.
 - a. Satan became the ruler of this world.
 - b. The old sin nature became the ruler of man's body.
 - c. Mankind became spiritually dead, and therefore under the condemnation of the justice of God, which became our new point of reference.
 8. The sin nature is a part of the body; which influences the soul. This is why it is called a mortal body.
 9. The body affects the soul and the mentality and vice versa. Bob is not sure about the material of the soul. The relationship between the material and the immaterial has become an issue of interested to Bob.
 10. Imputations and targets regarding the sin nature. God's righteousness did not have a natural home in our souls.
 11. Adam took a perfect soul and, by his negative volition, he revolted against divine authority and created the old sin nature. Adam's volition was a perfect instrument. But being free, he could reject divine authority.
 12. We all have this original mold. While the soul is not occupied by the old sin nature, the soul becomes the battlefield which the old sin nature attacks and where it is often tactically successful.
 13. The influence of the old sin nature on the soul is seen in mental attitude sins and motivations. The condition and status of the body often affect how you think. There is no question that the body effects the soul and the mentality, just as the soul effects the body (psychosomatics). This phenomenon of not only the immaterial influencing the material but also the material influencing the immaterial is noted in the "heart" passages of Jer 17:9; Mt 12:34-35; Mt 15:19; Mk 7:21-23.
 14. By Genesis 3:21, Adam and the woman have believed in the Revealed God. After that point, copulation continued to occur, but life was born. All of them had sin natures from that point. The man's sin nature is passed down to the boys and their sisters.
 15. The sin nature is the headquarters for the opposition to God within us.
- B. Biblical Synonyms for the Old Sin Nature. Nomenclature for the sin nature.
1. The singular of the Greek word HAMARTIA generally refers to the old sin nature, Romans 5:12, 7:14; 1 Cor 15:56; 1 Jn 1:8. The plural generally refers to personal sins.
 - a. Romans 5:12, "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through sin [the sin nature], so [spiritual] death spread to the entire human race because all sinned [when Adam sinned]."

b. Romans 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]."

(1) Of course the law is spiritual, for it came from God. It is God's establishment mandate for the entire human race.

(2) "Flesh" (SARXZ) is another word for the old sin nature.

(3) We are sold into bondage at birth, when the imputation of Adam's original sin to the old sin nature occurs.

c. Actually, HAMARTIA in the singular can refer to:

(1) Adam's original sin.

(2) Old sin nature, usually found with the generic use of the definite article.

(3) Principle of personal sin.

2. The Greek word SARXZ means "flesh," and it emphasizes the location of the old sin nature in the cell structure of the body. Because the sin nature is related to the biological life, it is called the flesh.

a. Gal 5:16, "But I say, walk by means of the Spirit and you will not execute the lusts of the flesh."

b. Eph 2:3 mentions the lust of the flesh; 1 Jn 2:16; Romans 6:6, 7:14.

3. "The old man" (PALAIOS ANTHROPOS) emphasizes the origin of the old sin nature: Adam's original sin perpetuated through the twenty-three male chromosomes which fertilize the female ovum in copulation.

a. Eph 4:22, "With reference to your former lifestyle [self-fragmentation through post-salvation sinning], you yourselves lay aside [through rebound] the old man [sin nature], you who are becoming degenerate on the basis of the lusts of deceit."

b. The sin nature is classified as the old man because it originated in the Garden of Eden; it's older than anything else, Col 3:9.

c. "You who are becoming degenerate" refers to being corrupted in polarized fragmentation from the trends of the sin nature.

d. The "lusts of deceit" include power lust, money lust, approbation lust, sexual lust, chemical lust, and emotional lust (fear, worry, anger).

4. "Carnal" (SARKINOS) means "fleshly," "of the flesh," or "belonging to the flesh." This refers to the believer under the control of his old sin nature and therefore out of fellowship with God through personal sin and resultant cosmic involvement.

a. Romans 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]." (See point 4 for Romans 7:14-25.)

b. 1Corinthians 3:1-3, "And I, brethren, could not speak to you as to spiritual persons [believers in divine dynasphere], but as to belonging to the sin nature [carnal believers controlled by the sin nature], as to babes in Christ [childish believers]. I gave you milk, and not solid food

[advanced doctrine], for you were not able to receive it; in fact, you are not yet able. For you are still belonging to the sin nature. For since there is jealousy and strife among you, are you not belonging to the sin nature, and keep walking in conformity with men?"

- (1) The Corinthian believers were still not able to learn advanced doctrine because they were under the control of the old sin nature, which limits what you can learn.
 - (2) The fact that they are still carnal means they don't use rebound to recover fellowship.
 - (3) Note what Paul mentions as an example of carnality. He mentions one of the mental attitude sins of arrogance: jealousy.
 - (4) The Corinthian believers are therefore "of the sin nature", i.e., carnal, and walking as unbelievers.
5. "Our body of sin" in Romans 6:6 emphasizes the old sin nature's headquarters where it resides in the cell structure of the body. Its genetic home is in the cell chromosomes.
 6. "Corruptible man" refers to the sin nature in Romans 1:23. Corruptions means the old sin nature and the result of the old sin nature. Man is corrupted physically, spiritually, and therefore morally.
 7. "Corruptible seed" in 1Peter 1:23 refers to the transmission of the old sin nature.
 8. There are passages which describe sin, good or evil as coming from the "heart." The heart, or right lobe of the soul, has nothing to do with the old sin nature. But the old sin nature always gets to the soul of man by attacking the heart. This is the old sin nature influencing thought so that sin, good and evil are motivated in the thinking, being programmed in the brain. Jer 17:9; Mt 12:34-35, 15:19; Mk 7:21-23.
 9. Cancer is a rebellion of the body against itself. This cell which divides will have more than 46 chromosomes.
 10. We all go astray. When sheep panic, they go off in all different directions. We all went astray at the womb, whatever our weaknesses happen to be. We all have a sin nature and we are all born gone astray.
- C. The origin of the old sin nature:
1. Spiritual death is Adam's sin combined with the sin nature.
 2. Adam's sin was acquired by imputation; but Adam's nature or trend was gained genetically.
 3. The man and the woman are both carriers of the sin nature, but only the man transmits it.
 4. (#8) The 23 uncontaminated gene from the woman are matched with the 23 corrupted ones from Adam. The sin nature is the total contamination of all the cells in the body save one.
 5. When these chromosomes are combined, the sin nature is transmitted.

6. Didn't God create us and therefore, create the sin nature? God gave man true free will, which gave man an option. This gave us a parallel with angels. There had to be a choice or a function; and something that was not, in itself, morally good or bad.

7. When man sinned, he himself would be the originator of sin and the sin nature.

D. Further Biblical Documentation of the Old Sin Nature.

1. There are three references to the old sin nature in Romans 6:6. "Knowing this, that our old man [old sin nature] was crucified with Him [retroactive positional truth], that our body of sin [old sin nature] might be rendered powerless, in order that we should no longer be slaves to sin [old sin nature]." The implication of this verse is that we are in slavery to the old sin nature apart from retroactive positional truth.

2. When the old sin nature gains control of the soul, it is often called a "desperately wicked heart." Jer 17:9, "The heart of man is deceitful above all things and desperately wicked."

a. The Hebrew word LEB is used for the right lobe of the soul, but here it refers to the right lobe connected with the old sin nature's temptations. They are filtered through the soul and its functions.

b. The right lobe is the place where sin is defined before volition grabs it and runs with it. All sin originates from your own volition, but temptation goes through your soul.

c. This explains Jer 17:9 which relates the right lobe to the old sin nature. Mt 12:34-35 and 15:19 says the heart is the source of certain sins. This doesn't refer to the right lobe by itself, but as it is related to the old sin nature.

(1) In other words, the sin nature comes from the cell structure of the body and presents a temptation which goes into the right lobe. There it is defined in terms of language. Or it can be defined in terms of emotion. So once the source, the old sin nature, gains entry to the soul, then the temptation is defined. At this point, you know you are being tempted according the language of your own soul.

(2) Then you face a decision toward that temptation. Negative volition means you will commit the sin you are tempted with, whether you know it's a sin or not. Positive volition means you say no to committing that sin, so that the temptation merely remains a temptation. A temptation can never become a sin until your volition is involved. This is true of all people, normal or abnormal. All people are held responsible for their sins before God.

3. Romans 7:14 has two references to the old sin nature. "For we know that the law is spiritual [comes from God, a Spirit], but I am of the flesh [old sin nature in body], having been sold into bondage to sin [slavery to old sin nature]."

4. 1 Jn 1:8, "If we say [contend, maintain, assert] that we have no sin [nature], we deceive ourselves, and doctrine is not in us."

5. 1 Jn 1:10, "If we say [contend, maintain, assert] that we have not sinned [after salvation], we make Him a liar and His doctrine is not in us."

E. The Source of the Old Sin Nature.

1. The old sin nature is the genetic home for the imputation of Adam's original sin at physical birth causing real spiritual death. Real spiritual death is separation from God in a state of total depravity.

2. The old sin nature resides in the cell structure of the body and is the source of all inner temptation. Anything that is a temptation to you must be filtered through your soul. The sin nature is passed down genetically through the twenty-three male chromosomes in copulation.

3. While the soul of man comes from God, the old sin nature originates from the original sin of Adam in the Garden. The old sin nature works through the soul. All inner temptations come from the old sin nature. Most temptation comes this way, though occasionally we face an overt temptation.

4. This is the perpetuation of the sin nature in man. Two imputations occur simultaneously at birth. When the fetus emerges from the womb, God imputes human life to its home, the human soul. That human life is, in every case, created by God. Secondly and simultaneously, the justice of God imputes Adam's original sin to the genetically-prepared home of the sin nature residing in the cell structure of the body. The result is real physical life and real spiritual death.

a. Still-born babies are a matter of God's will.

b. The idea that you must have children for a status symbol is wrong thinking. Having children is not necessary.

c. Bob does not believe in adoption. When the womb is closed, there is a divine reason for that. Bob has discovered the ladies are very temperamental about their wombs. When God does not give life to the womb, that is not a disaster but a blessing.

d. The result of birth is physical life and spiritual death.

e. Adam's sin was acquired by imputation and Adam's nature was acquired genetically.

f. The man and the woman are both carriers of the sin nature; but only the man can transmit it.

g. The sin nature is transmitted through 23 chromosomes.

h. The sin nature is the total contamination of all the cells of the body except for the creation of that one pure cell in the woman.

i. When the 23 chromosomes combine with the other 23 chromosomes, in the ovum, prepared for fertilization.

5. Adam's original sin was acquired by imputation. Adam's sin nature is attained genetically. Both man and woman have the sin nature; but only the man transmits it.

6. There is a vast difference between biological life and soul life.
 - a. Biological life originates from copulation. Soul life originates from God at birth.
 - b. The sin nature does not become active until birth, when biological life is combined with soul life to form the human being.
 - c. God cannot and did not create the sin nature. The sin nature originated from Adam's disobedience. God is not the author of sin or temptation; that is blasphemous and unthinkable.
 - d. Biological life is genetic, originating from one cell, the zygote. Soul life originates from God at birth.
 - e. Biological life begins at conception; soul life begins at birth.
 - f. The sin nature is transmitted through biological life. Therefore, the sin nature is transmitted through the body, not the soul. For this reason, the word SARXZ or the flesh is used as a synonym for the sin nature.
 - g. Biological life begins with mother dependence in the womb. Soul life begins with God dependence at birth.
 7. While both the man and the woman are carriers of the old sin nature, transmission of the old sin nature occurs only through twenty-three male chromosomes passed down from the man. The man is the transmitter of the old sin nature in copulation because Adam committed the original sin of cognizance, and Eve committed the original sin of ignorance.
 - a. 1 Tim 2:14, "And it was not Adam who was deceived, but the woman, being deceived, was in the transgression. As a result, the man became the authority in marriage.
 - b. Romans 5:12, "Therefore, just as through one man [Adam], sin [the sin nature] entered into the world, and [spiritual] death through the sin nature, so [spiritual] death spread to the entire human race because all sinned."
 - c. Ps 51:5, "Behold, I was born in iniquity, and in sin [the sin nature] I was conceived." David means that Adam's original sin was imputed to the old sin nature at the point of birth. He is not saying that he was born a bastard.
 8. The sin nature is genetically formed in the womb, along with biological life. Because there is no soul life in the womb, God is not the author of sin.
- F. The Virgin Pregnancy and Virgin Birth of our Lord.
1. The one exception to the genetic perpetuation of the old sin nature is the virgin pregnancy of Mary.
 2. Because of meiosis and polar body, the female ovum, ready for fertilization, throws off twenty-three contaminated chromosomes, leaving twenty-three uncontaminated chromosomes.
 3. The virgin Mary was a carrier of the old sin nature. She was spiritually dead at birth. She was a virgin but not sinless. But at the moment of fertilization of that one pure, uncorrupted ovum by the Holy Spirit, she possessed that one

pure cell free from the old sin nature. The Holy Spirit fertilized her twenty-three pure chromosomes with twenty-three perfect chromosomes.

4. The Holy Spirit, in fertilizing the ovum of Mary with twenty-three perfect chromosomes, therefore eliminated the genetic formation of the old sin nature. All the other normal genetic functions did occur, however.
5. Mt 1:20, "Behold, an angel appeared to Joseph in a dream, saying, `Joseph, son of David, do not be afraid to take Mary as your wife, for that which has been conceived in her is from the Holy Spirit.'" The Holy Spirit provided twenty-three perfect chromosomes which fertilized the ovum of Mary.
6. The virgin pregnancy of Mary excluded the genetic transmission of the sin nature, so that the biological life of Jesus in the womb was without a sin nature.
7. At the virgin birth of Jesus, there was no sin nature. Therefore, Jesus was born as Adam was created, i.e., trichotomous, having a body, soul, and spirit. Parthenogenesis is why the Lord was born just as Adam was created. They were both born/created without a sin nature. .
8. With no genetically-formed old sin nature, it was impossible for the justice of God to impute Adam's original sin to Jesus Christ at birth because there was no genetically-formed home for its transmission, no old sin nature because of no copulation.
9. Therefore, Christ was born perfect, just as Adam was created perfect. Both were perfect in the structure of the body and in the soul, having no old sin nature. Jesus Christ is the facsimile of Adam before the Fall; i.e., perfect; we are the facsimile of Adam after the Fall; i.e., spiritually dead with an old sin nature. The first Adam was created perfect; and Jesus was born perfect.
10. There was no target or natural home for Adam's original sin. It could not be imputed to Jesus.
11. Therefore, Jesus Christ was born into the prototype divine dynasphere because He was "filled with the Holy Spirit" from birth. Throughout his life on earth, our Lord had to remain perfect inside the prototype divine dynasphere so that He would be qualified to go to the cross, and receive the imputation and judgment for the sins of the world. "He was tempted in all points as we are, yet apart from sin [sin nature]."
12. Because of the virgin pregnancy followed by the virgin birth, our Lord was born in a state of perfection which He maintained through residence, function, and momentum inside the prototype divine dynasphere.
13. The doctrine of impeccability teaches that the humanity of Jesus Christ was tempted far beyond anything anyone has ever known, but He resisted all temptation. His deity was not able to sin; His humanity was able not to sin. See the doctrine of Impeccability.
14. (#179 points) All cells in the human body are corrupted. Just as the combined chromosomes produce different characteristics, this also affects the sin nature and the strengths and weaknesses.

15. While the woman carries the sin nature, she cannot transmit it. This is the difference between the man and the woman in the fall.
16. The woman was deceived by Satan, so she sinned in ignorance; Adam sinned in cognizance. The woman, therefore, carries the child, and the man provides the sin nature.
17. The virgin Mary was a carrier of the old sin nature; she was not immaculate; she was not sinless.
18. The Holy Spirit fertilized the ovum of Mary, providing 23 perfect chromosomes. There would be no genetic formation of the sin nature. This is pathogenesis.
19. This was a pregnancy without copulation and without a male involved in the fertilization.
20. With no genetically formed old sin nature, it was impossible for the justice of God to impute Adam's original sin to Jesus because there was no place for it to go.
21. Because of parthogenesis resulting in no spiritual death at birth for the Lord.
22. When God the Father gave life to the human soul to His uniquely-born son. This is because there was the imputation of human life...
23. The justice of God
24. Only through personal sin, could Christ acquire a sin nature.
25. Imputed to Him and judged.
26. Justification from the justice of God through faith in Christ.
27. When Jesus hung on the cross, our sins could be imputed to Him as a judicial imputation.
28. The reason why Jesus could receive our sins but not be contaminated by Adam's original sin is, the personal sins were imputed by a judicial imputation, which required the volition of Jesus.
29. Before the fall, Adam was perfect. After the fall, he had accumulated one personal sin, one sin nature, and spiritual death. This is how we are born.

G. The Biography of the Fragmented Life, Romans 7:14-25.

1. Romans 7:14, "Certainly, we know that the law is spiritual, but I am of [belonging to the realm of] the flesh [sin nature], sold in bondage to sin [sin nature]."
2. Romans 7:15, "For that which I am doing [fragmentation], I do not understand. For I am not practicing what I would like to do, but I am doing the very thing that I hate [self-fragmentation]."
3. Romans 7:16, "But if I do the very thing I do not wish to do [fragmenting my own life], I agree with the law that it is good." In 1Timothy, Paul says that the law teaches what sin is.
4. Romans 7:17, "But as the case really stands, I am no longer the one doing it, but the sin nature which is indwelling me."

5. Romans 7:18, "For I know that nothing good of intrinsic value dwells in me, that is in my flesh [sin nature], for the desire is present in me to attain the good [virtue], but I cannot do it."
6. Romans 7:19, "For the good of intrinsic value that I desire to do, I do not do [fragmented believer], but the evil which I do not desire to do I keep practicing."
7. Romans 7:20, "But if I am doing the very thing I do not wish to do [and I am], I no longer accomplish it, but the sin nature residing in me."
8. Romans 7:21, "Consequently, I discover this principle, that when I desire to do the good [virtuous, noble], evil [fragmented life] is present with me."
9. Romans 7:22, "For along with other believers, I delight in the law of God [protocol plan] with reference to my inner man [doctrine in mentality]."
10. Romans 7:23, "But I see a different law [principle] in the members of my body, making war against the law of my mind [status of fragmentation], and making me a prisoner to the law of the sin nature which is in the members [cell structure] of my body."
11. Romans 7:24, "I am a miserable [wretched] person! Who will rescue me from the body of this death [the old sin nature]?"
12. Romans 7:25, "Grace belongs to God through Jesus Christ our Lord. So then, on the one hand, with my mind I am myself serving the law of God; but on the other hand, with my flesh [old sin nature in control of the soul], I am serving the law of the sin nature."

H. Six categories of fragmentation are produced by the old sin nature.

1. Personal or self-fragmentation is related to the sin nature's area of weakness and area of strength. Heb 6:1, "Therefore, leaving behind [graduating from] the elementary teachings about Christ [basic doctrines of Hypostatic Union, Christology, soteriology], let us advance to maturity [execution of protocol plan, manufacture of invisible hero, glorification of God], not laying again the foundation [doctrines of salvation and spirituality] of repentance away from dead works, and of faith toward God, . . ." Dead works come from the area of strength of the old sin nature. When under the control of the sin nature, all the works you produce are dead and unrewardable.
2. Polarized fragmentation is related to the trends of the sin nature. The sin nature has a trend either toward self-righteous arrogance and legalism or toward lascivious lawlessness and antinomianism.
 - a. Perpetuated legalistic fragmentation results in moral degeneracy.
 - b. Perpetuated antinomian fragmentation results in immoral degeneracy.
 - c. Pre-salvation sinning is solved by faith in Christ. Jesus Christ on the cross was judged for both the sins of legalism and the sins of antinomianism. At the moment anyone believes in Christ, the problem of pre-salvation sinning is solved, for those sins are all blotted out, Isa 43:25, 44:22; Eph 1:7; Col 1:14.
 - d. Post-salvation sinning requires the use of problem solving device #1, the rebound technique.

e. Polarized fragmentation results in a tremendous conflict among believers who have opposite trends in their old sin nature. There is no toleration of others. This conflict drives positive volition away from doctrine.

3. Fragmentation related to subjective arrogance includes unrealistic expectation and role model arrogance. Unrealistic expectation is subjective preoccupation with self; role model arrogance is subjective preoccupation with others.
4. Human relationship fragmentation includes:
 - a. Fragmentation and the problem of Christian fellowship.
 - b. Fragmentation and the problem of marriage.
5. Fragmentation related to emotion involves emotional sins, such as fear, worry, anxiety, hatred, anger, violence, and murder; these perpetuate fragmentation.
6. God relationship fragmentation includes:
 - a. Failure to understand and utilize the problem solving devices.
 - b. Failure to execute the protocol plan of God.

I. Post-Salvation Sinning and the Old Sin Nature.

1. Divine justice imputes divine righteousness to the believer at salvation. There must be a policy to bless man. There is a grace pipeline going from the justice of God to the righteousness of God.
2. At the moment of salvation, there occurs the baptism of the Holy Spirit, which cancels the ruling power over the old sin nature. This anticipates Romans 6. We positionally separated from the sin nature?
3. This establishes the victory of the 3 trends of the sin nature.
4. Through the baptism of the Spirit, we have retroactive positional truth.
5. This abrogates the sovereignty of the old sin nature in human life.
6. The old sin nature is still located in the cells of the body of corruption and it is transmitted by the 23 chromosomes' When Christians have children, their children has sin natures. You will never completely stop sinning. Romans 8:1-3.
7. The believer continues to use his volition and continues to possess a sin nature after salvation.
8. 1John 1:8 tells us we continue to possess the old sin nature. "If we say [contend, maintain, assert] that we have no sin [nature], we deceive ourselves, and doctrine is not in us."
9. 1John 1:10, "If we say [contend, maintain, assert] that we have not sinned [after salvation], we make Him a liar and His doctrine is not in us."
10. Since the believer continues to possess the old sin nature after salvation, he is a walking grenade.
11. However, only the volition of the believer can pull the pin of the grenade. Being tempted by the sin nature is not sin; only when volition pulls the pin of

the grenade does the believer sin. That's why the rebound technique is the first problem solving device, designed to recover from fragmentation.

12. The pin of the grenade is related to some form of arrogance. The multifarious manifestations of arrogance include jealousy, bitterness, hatred, vindictiveness, implacability, self-pity, self-righteous arrogance, motivational and functional revenge, slander, maligning, gossip, and judging.
13. The fragmentation of the life moves in the direction of the trends of the sin nature.
 - a. If the trend is toward self-righteous arrogance and legalism, the fragments of the life include slander, gossip, maligning, judging, and Christian activism.
 - b. If the trend is toward lasciviousness and lawlessness, the trend is toward sexual and even criminal sins.
14. The trend toward self-righteousness and legalism produces such heresies as saying that you cannot commit certain sins and still be a Christian. That is wrong. The believer can commit any sin an unbeliever commits. This trend results in several categories of heretical conclusions.
 - a. Salvation by works.
 - b. Spirituality by works.
 - c. A misunderstanding of our Lord's teaching that "by their fruits you shall know them." From a misinterpretation of this verse, self-righteous Christians conclude that you are not really a Christian unless you show the proper manifestation of it.
15. The trend toward lasciviousness and lawlessness results in anti-nomianism and reaction against Bible doctrine because it is associated with self-righteous arrogance.

J. The sin nature after salvation:

1. Positionally the sin nature is overwritten by the righteousness of God.
2. Experientially, the sin nature continues to function.
3. The contradiction between the positional destruction and the frustration of following the trends is Romans 7:15
4. The continued function of the sin nature means that doctrine is needed, and the filling of the Holy Spirit. We must overcome the pull of the first husband, which is the old sin nature. Second husband is retroactive positional truth. We are pulled in two directions. The sin nature pulls and retroactive positional truth pushes. We are torn until we opt. First thing is the proper function of rebound.
5. Believer is given rapid recovery through rebound. This is the initial key for exercising your option.
6. The need for rebound adjustment
7. Divine judgment solves the post-salvation problem of the old sin nature. Our problems. God solves problems through condemnation and judgement. We have something better than Adam and the woman had in the garden.

Condemnation precedes justification. Don't knock condemnation. If it were not for condemnation, we would not be here. When you are behind the 8 ball, only God can do something about it.

- a. Our sins were judged on the cross.
- b. Rebound is us judging ourselves. Rebound is not breast beating nor is it promising that you will never do it again. When you cite a sin, that sin has already been judged. Emotions are never designed for making decisions. Emotion is not doctrine, it is not love, it is not truth. Emotion must be your slave and not your master.
- c. Bob used to, when working in the summer, would ride over to a holy roller church to watch the craziness. It was a mess. Rolling in the aisles, frothing at the mouth, etc.
- d. The believer's human good, which comes from the sin nature, is all judged at the final judgment.

K. The Arrogance of False Perspective.

1. The arrogant believer who rejects the doctrine of eternal security thinks that he can do something to lose his salvation. He assumes that his sins and failures are greater than the saving work of Christ on the cross and the forty things he received at salvation from God. Or the arrogant believer erroneously concludes he must add something to faith in Christ for salvation.
2. The arrogant believer erroneously assumes that dead works of legalism and morality are greater than the omnipotence of the Holy Spirit inside the divine dynasphere. He calls his dead works spirituality.
3. The arrogant believer who succumbs to the pressures of discipline, suffering, adversity, and injustice erroneously assumes that his sufferings are greater than the provision of the portfolio of invisible assets and the problem solving devices of the protocol plan; i.e., that his sufferings are greater than any solution God can provide.
4. The arrogant believer who depends on emotional activity, such as dedication ceremonies, tongues, inspirational speakers, and personal attention from the pastor or evangelist, erroneously assumes that his personal feelings and experiences are greater than perception of doctrine.
5. The arrogant believer who is involved in the demand syndrome, having unrealistic expectation and role model arrogance, assumes that emphasis on people must precede God emphasis.
6. The believer is arrogant when he listens to the teaching of Bible doctrine with preconceived notions, distorting the acquisition or perception of doctrine.
7. The believer is arrogant when he uses epignosis doctrine which he has retained to serve him rather than to lead him.
8. The believer is arrogant when he applies doctrine to justify himself or to establish himself in a system of self-righteousness.
9. This is all summarized in 1 Tim 6:3-4. "If anyone teaches a different doctrine and does not concur with sound doctrine, those doctrines from our Lord Jesus Christ, even the doctrines pertaining to godliness [life in divine

dynasphere], he has received arrogance [fragmentation of life], understanding nothing. Furthermore, he has a morbid obsession about controversies and verbal conflicts, from which originate jealousy, discord, and evil speculations."

L. The Role of Volition in Sin and Fragmentation.

1. No one sins apart from his own consent. Even if you don't know it's a sin, you wanted to do it and you do it, and so are responsible for that sin.
2. The sin nature is the source of temptation. Human volition is the source of sin.
3. Once you commit a sin, the sin nature controls your soul and is a stronger power than it was when merely residing in your body.
4. The believer sins after salvation in two categories.
 - a. In sins of cognizance, temptation from the sin nature is recognized, and the volition chooses to sin.
 - b. In sins of ignorance, temptation from the sin nature is not recognized as potential sin, yet volition chooses to succumb and thereby commits a sin of ignorance.
5. When the believer uses his volition to sin, he fragments his own life. This self-fragmentation is called carnality or being under the control of the sin nature. It is tantamount to life in the cosmic system and the stages of reversionism.
6. The trend toward lascivious lawlessness and the trend toward self-righteous arrogance cause tremendous conflict among believers. People who participate in this conflict between the two opposite trends fragment themselves. Moral and immoral degeneracy are constantly at war.
7. So fragmentation is not only the source of sinning, but is a state of confusion. Once you perpetuate yourself in fragmentation, you will be confused and cannot grow spiritually.

M. Personal Sins.

1. Personal sins in the human race originate from two sources.
 - a. The function of the sin nature in temptation.
 - b. The function of human volition in the act of sinning.
2. All personal sins in human history are divided into two categories.
 - a. Pre-salvation sinning.
 - b. Post-salvation sinning.
 - c. Both categories of sin were judged on the cross.
3. Prior to the cross, all personal sins in the human race, past, present, and future, were programmed into one prom (volitional) chip in the computer of divine decrees. At the time of the crucifixion, God the Father called for the printout of all personal sins, imputed them all to Christ, and judged every one of them.
 - a. 1Peter 2:24, "He carried our sins in His own body on the cross."

- b. 2 Cor 5:21, "He who did not know sin was made sin as a substitute for us."
- c. Romans 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us."
- d. 1Peter 3:18, "Because Christ died once for our sins, the righteous One as a substitute for the unrighteous ones, that He might bring us to God, having been put to death in the flesh [humanity of Christ], but made alive by means of the Spirit."
- e. Gal 3:13, "Christ has redeemed us from the curse of the law by means of becoming a curse as a substitute for us, for it stands written, 'Cursed is everyone who hangs on a cross.'"

N. The Solution to Pre-Salvation Sins.

- 1. Salvation comes from faith and faith alone in Jesus Christ.
 - a. Gal 3:26, "For you are all the sons of God through faith in Christ Jesus."
 - b. Gal 2:16, **Knowing that a person is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no person will be justified.**
 - c. Romans 5:1, "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."
 - d. Eph 2:8, "For by grace you have been saved in the past with the result that you stand saved forever through faith, and this [salvation] is not from yourselves; it is a gift from God, not of works lest anyone should boast."
 - e. Romans 3:22, "Even the righteousness of God through faith in Jesus Christ, for all those who believe."
 - f. Romans 3:28, "For we maintain that a person is justified by faith apart from the works of the law."
 - g. Jn 20:31, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have eternal life through His person."
 - h. Jn 3:15, "That everyone who believes in Him may have eternal life."
 - i. Jn 3:16, "For God loved the world so much that He gave His Son, the unique One, in order that anyone who believes in Him shall never perish but have eternal life."
 - j. Jn 3:18, "He who believes in Him is not judged, but he who does not believe has been judged already because he has not believed in the person of the unique Son of God."
 - k. Jn 3:36, "He who believes in the Son has eternal life, but he who does not believe in the Son will not see life, but the wrath of God abides on him."

- l. Jn 11:25, "Jesus said to her [Martha], 'I am the resurrection and the life. He who believes in Me shall live even if he dies.'"
 - m. 1 Jn 5:11-13, "This is the deposition: God has given to us eternal life, and this life is in His Son. He who has the Son has this [eternal] life; He who does not have the Son does not have this [eternal] life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have [eternal] life."
2. The problem of pre-salvation sinning is solved by personal faith in Jesus Christ. In the very moment that anyone believes in Christ, all his pre-salvation sins are blotted out.
 - a. Isa 43:25, "I, even I, am the One who wipes out your transgressions for My own sake, and I will not remember your sins."
 - b. Col 1:14, "In whom we have redemption, the forgiveness of sins."
 3. Faith plus anything does not secure salvation. If you add anything to faith, the Holy Spirit cannot make it effective for salvation under His ministry of efficacious grace.
 - a. Faith plus "commitment" does not secure salvation.
 - b. Faith plus "lordship" does not secure salvation. Jesus Christ is your Lord at the moment of salvation no matter what you do after salvation. You cannot make Christ "Lord" by anything you do.
 - c. Faith plus morality does not secure salvation.
 - d. Faith plus baptism or any other church ritual does not secure salvation.
 - e. Faith plus "repentance" does not secure salvation. "Repent" actually means to change your mind about Christ, not to feel sorry for sins.
 - f. Faith plus emotion does not secure salvation.
 - g. Faith plus psychological works does not secure salvation.
 - h. Reverse invitations exclude faith. In salvation, God invites us to Him. Therefore, we cannot reverse that and invite Christ into our hearts or lives. Inviting God excludes faith altogether.
 - (1) Inviting Christ into your heart is tantamount to inviting Christ into a garbage dump, Jer 17:9, "The heart is desperately wicked."
 - (2) Inviting Christ into your life is tantamount to inviting Christ into a tomb, because the unbeliever's life is spiritually dead.
 4. The ministry of the Holy Spirit in our salvation.
 - a. In the doctrine of common grace, the spiritually dead unbeliever has spiritual brain death. Therefore, when the Gospel is presented, the Holy Spirit acts as a human spirit so that the Gospel, which is spiritual phenomena, can be understood. The accurate information which the Holy Spirit uses is then understood in the left lobe of the soul.
 - b. Even when the person understands that salvation is through faith alone in Christ and he believes in Christ, he is still spiritually dead. So

under His ministry of efficacious grace, the Holy Spirit takes faith and faith alone in Jesus Christ and makes it effective for eternal life. Therefore, if you add anything to faith, the Holy Spirit cannot make that effectual for salvation.

5. Jn 16:8-9, "And He [Holy Spirit], when He comes, will convict the world concerning sin; concerning sin, because they do not believe in Me." Sin is really not an issue in your life as an unbeliever; the issue is Christ. Because Jesus Christ was judged for all your sins.
 6. Romans 1:16, "I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Gentile."
 7. So the solution to pre-salvation sinning is to believe on the Lord Jesus Christ, and you will be saved.
- O. The Solution to Post-Salvation Sinning.
1. The rebound technique is the solution to post-salvation sinning.
 2. 1 Jn 1:9, "If we acknowledge [admit, cite, name] our sins, He [God the Father] is faithful and just [righteous] with the result that He forgives us our sins [post-salvation sins of cognizance], and cleanses [purifies] us from all wrongdoing [post-salvation sins of ignorance]."
 3. The substitution of self-judgment for divine discipline is the subject of 1 Corinthians 11:31. "If we would judge ourselves, we should not be judged." Self-judgment is tantamount to the confession of our sins. We have weaknesses and they are different from the weaknesses of others.
 - a. A may want to steal things.
 - b. B has the weakness of gossip.
 - c. C is a pathological liar.
 - d. Why should you assume that everyone ought to have the same area of weaknesses and the same areas of strength?
 - e. Some people form friendships based upon similar sins and lusts.
 - f. Bob is highly criticized for putting privacy as a high priority for Berachah Church.
 - g. Spiritual advance is revealed when you stop nudging the person next to you. Bob talks about another guy who, when Bob hit a particular note, the guy would turn to his wife with a smile.
 4. So forgiveness and restoration to fellowship as well as the subsequent filling of the Holy Spirit and reentrance into the divine dynasphere is based on the fact that the sins cited have already been judged at the cross. This takes care of sin, one of the three trends of the old sin nature. This is judgment of self.
 5. Rebound means to stand up, look God in the eye, cite your sins, and know that He has judged it and therefore forgives you.

6. This solution is the only way we can get out of the cosmic system and get back into our own palace, the divine dynasphere, through gate #1, the filling of the Holy Spirit, who now again controls our soul.

7. There are two different mandates for spirituality.
a. Gal 5:16, "Walk by means of the Spirit."
b. Eph 5:18, "Be filled with the Spirit." This refers to the Holy Spirit controlling your soul at gate #1. Gal 5:16 refers to your life and function inside the divine dynasphere.

P. Fragmentation and the Old Sin Nature. See the Doctrine of Fragmentation.

Q. Divine judgment solves the problem of the old sin nature.

1. God solves two categories of problems created by the old sin nature through the use of condemnation or judgment.

- a. Sins, which were judged at the cross.
- b. Good works or human good and evil are judged at the Last Judgment.
- c. Evil continues even to the Millennium. Evil must be met in the spiritual realm. No democracy of history has never survived its own saturation of evil. The great Athenian sin was homosexuality. This was a part of their great downfall. Human good is beautifully discussed in Plato's Republic.
- d. We are not really a republic or a democracy; but more of an idiocracy.
- e. Our attitude toward Bible doctrine is the key.

2. Phase 1: Divine judgment at the cross.

- a. The sins of the world were called for as a printout from a prom chip. They were imputed to Christ and judged by the justice of God the Father.
- b. This was the first and most important judgment of the old sin nature and is the basis of our salvation which we obtained through personal faith in Jesus Christ. This was the abrogation of the power and rulership of the old sin nature, 1 Peter 2:24; 2 Cor 5:19.
- c. However, under the law of volitional responsibility, our sins, though judged at the cross, still have consequences from the function of our negative volition. This is how we cause most of our own suffering.

3. Phase 2: We must judge ourselves through the use of the rebound technique, 1 Jn 1:9; 1 Cor 11:31.

4. Phase 3: The human good and evil of the believer is judged at the Judgment Seat of Christ immediately after the Rapture, 1 Cor 3:12-16. "Wood, hay and stubble" refers to all the human good you have done which will be burned.

5. At the Great White Throne Judgment, Rev 20:12-15, the unbeliever is resurrected and brought before the Lord Jesus Christ whom he rejected. His sins, having already been judged at the cross, are not mentioned. Instead, his human good is added up from the book of works. It can only total negative righteousness, which cannot have fellowship with perfect righteousness, and so he is cast alive into the Lake of Fire.

6. God judges evil periodically; otherwise history could not continue. Evil continues up through the Millennium, as in the Gog and Magog Revolution. Evil must be met in the spiritual realm.

R. There will be no old sin nature in the resurrection of the Church. Phil 3:21, "Who [Lord] will change the body of our humiliation [old sin nature] into conformity with the body of His glory [resurrection body of Jesus Christ] on the basis of the operational power from which He Himself is able to subordinate all things to Himself."

S. What happens to the old sin nature at salvation?

1. At the moment of salvation adjustment to the justice of God through faith in Christ, divine justice imputes divine righteousness to the believer, setting up the grace pipeline for blessing from God's justice.

a. Justice is at the origin end; perfect righteousness is at the receiving end. This pipeline is encapsulated by divine integrity.

b. Righteousness demands righteousness; justice demands justice; what the righteousness of God demands, the justice of God executes.

c. Therefore at salvation, perfect righteousness demands thirty- nine other factors to come through the grace pipeline. From salvation to maturity, perfect righteousness demands logistical blessing to sustain us.

d. At the point of spiritual maturity, perfect righteousness demands special supergrace blessings. For just as justice can directly condemn, justice must also have a policy for blessing us: grace.

2. At the moment of salvation, the baptism of the Spirit also occurs, which cancels the ruling power of the old sin nature over human life.

a. This is a positional abrogation or cancellation which provides the basis for experiential cancellation for which we must opt in phase two.

b. Potential 2 plus capacity equals the reality of encapsulated environment. Potential 2 is the baptism of the Holy Spirit producing retroactive positional truth and current positional truth.

c. Retroactive positional truth identifies us with Jesus Christ in His spiritual death, physical death and burial. In spiritual death, Christ also rejected human good and evil while accepting the imputation of all personal sins and their judgment.

d. Therefore in identification, we have positionally rejected human good and evil.

e. In His physical death, Christ was totally separated from good and evil; therefore we are positionally separated from good and evil.

f. In His burial, He was divorced from good and evil; so we are divorced from good and evil positionally.

g. Capacity always equals doctrine. The reality of encapsulated environment is greater than the perfect environment of the garden, yet it is in this very devil's world. For God encapsulates our blessings in time in an environment He provides (the divine dynasphere), regardless of historical circumstances.

h. Because the policy of Satan is good and evil and the function of the old sin nature is good and evil, the old sin nature and Satan cooperate as long as good and evil are being produced. But whenever the old sin nature produces sin, this is an embarrassment to Satan. Satan is trying to beat our Lord to the Millennium.

3. This retroactive positional truth establishes the basis for our experiential renunciation and victory over the trends of the old sin nature. Its 3 trends are toward sin, human good, and evil.
4. Through the baptism of the Holy Spirit, we have retroactive positional truth which is positional separation as well as rejection and divorcement from Adam's trend, the old sin nature.
5. Rebound provides rapid recovery. How we feel about a sin is of no consequence to the justice of God.
6. This abrogates the sovereignty of the old sin nature over human life. It also provides "life with God" on this earth, Romans 6:11.
7. The old sin nature, however, is still located in the cells of the flesh, the body of corruption, and is still transmitted through the twenty- three male chromosomes.
 - a. That old sin nature still has to be there, because these same cells are part of your physical body and therefore your physical life.
 - b. As long as you are alive in this body of corruption, you have an old sin nature, and you will never completely stop sinning, 1 Jn 1:8.
 - c. But the trends toward sin, good and evil, while still in your body, are at least positionally broken.
8. So at salvation, we enter the divine dynasphere, but the old sin nature is not changed or eradicated. As we get close to gate #8, we do have more and more control over the old sin nature.

T. What happens to the old sin nature after salvation?

1. While the power and rulership of the old sin nature over human life is destroyed positionally (Romans 6) and experientially (Romans 7), the trends of Adam still function in the life of the believer.
2. The contradiction between the positional destruction of the old sin nature's power at salvation (baptism of the Holy Spirit, Romans 6) and the frustration of still following the trends of the old sin nature is the subject of Romans 7, especially verse 15. Romans 7 is the story of the battle of the two husbands.
3. The continued function of the old sin nature after salvation in spite of retroactive positional truth indicates the necessity for Bible doctrine resident in the soul plus the filling of the Holy Spirit to overcome this factor. These two, Bible doctrine plus filling of the Holy Spirit equals experiential sanctification.
4. The pattern for the believer's carnality or sinfulness depends upon how much time he logs in Satan's cosmic system rather than in the operational-type divine dynasphere.

- a. Hence, the believer has been given the opportunity of rapid recovery from carnality through rebound adjustment to the justice of God.
 - b. Rebound is exercising the option for being alive to God, 1 Cor 3:1. We never confess good and evil because they have not been judged yet.
 - c. Gate #1 of the divine dynasphere completely neutralizes the functions of the sin nature in sin, human good and evil. Only in the divine dynasphere can we execute the protocol plan of God for the Church Age.
5. Rebound is necessary because of sins committed after salvation. Therefore, sin is not the major problem after salvation. The major problem is the function of good and evil. These go unchecked apart from Bible doctrine in the soul, Romans 7:14; 1 Jn 1:8
 6. There are three patterns of sinfulness in the life of any believer during this dispensation.
 - a. Frequent sinning, which is life in the cosmic system.
 - b. Occasional sinning, which is spending more time in the divine dynasphere than in the cosmic system, accomplished through rebound and epistemological rehabilitation.
 - c. Sporadic sinner, which is momentum in the divine dynasphere resulting in the attainment of the three stages of spiritual adulthood and therefore infrequent sinning.
 - d. 1 Jn 1:8, "If we allege that we have no sin nature, we are deceiving ourselves and the doctrine is not in us." 1 Jn 1:10, "If we allege that we have not sinned, we make Him a liar and doctrine is not in us."
 7. Inside the divine dynasphere is virtue where there can be no sin. All decisions for sin, human good and evil are made outside the divine dynasphere.

U. Summary #1.

1. God created man as a perfect creature. Consequently, God did not create the old sin nature. Man originated sin and the old sin nature.
2. By His very essence, God cannot sin, cannot tempt to sin and/or solicit to sin. God cannot be the Author of sin.
3. Sin originated in the human race through the negative volition of Adam. Satan, the original sinner and the author of sin, tempted the woman. So solicitation to evil came from Satan the original sinner. The origin of sin came from the cognizant transgression of Adam, negative volition from his own free will.
4. The woman tempted the man after her Fall. Adam, from his own volition, knowing what he was doing, manufactured the old sin nature by rejecting divine authority, by violating divine prohibition. By so doing, the moment Adam sinned, he manufactured the old sin nature which contaminated his body making it a body of corruption, of contamination. Because the man's sin was in cognizance, he is the transmitter of the old sin nature. Also, he was the ruler and the responsible one. The woman's first thought for the man

was equality. "We must be equal." Adam at that point of her sin was still sinless, ruler of the world, and still had a relationship with God. The woman's eyes were open and she understood his spiritual death. She immediately extends the offer of equality to Adam. Adam knew what he was doing. He became a sinner and spiritually dead. When evil people decide that they want a relationship with God, they try to adjust to one another.

5. Through negative volition toward divine prohibition, Adam is the author of sin in the human race. Through copulation, Adam perpetuates the old sin nature, 1Timothy 2:14
6. This explains how both original parents were under condemnation of spiritual death. Both were guilty. But the old sin nature is transmitted through the man because his was a transgression of cognizance. The woman's sin was done in ignorance.
7. The twenty-three male chromosomes which fertilize the female ovum carry the old sin nature. Psalm 51:5-6, "born in iniquity" refers to the imputation of Adam's original sin to the old sin nature at birth, resulting in spiritual death. David is not claiming to be a bastard, but he is stating a fact of life.
8. At conception, the twenty-three male chromosomes fertilize the female ovum and transmit the old sin nature, 1Peter 1:23.
9. The trends of each old sin nature are different, just as genes combine to form different physical features, different personalities and attitudes. Psalm 58:3 says certain people are born liars (others cultivate it for self-preservation). Pathological liars are troublemakers and they do not advance. Psalm 58:3 says we are all "gone astray out from the womb." We are born with personal weaknesses. It is the genetic home of the old sin nature that produces our weaknesses. This is what total depravity really means. "All we like sheep have gone astray." Sheep have trends but no brains. Each of us are different in old sin nature variations and trends. Once you master your primary weaknesses, you will then discover your secondary weaknesses, then your tertiary weaknesses, etc.
10. The old sin nature does not and cannot please God, Romans 8:8.
 - a. Neither sins, acts of human good, nor the function of evil are in any way related to God or the Christian life.
 - b. Therefore, ignorance of doctrine has led most believers to adopt the function of human good and evil and to misconstrue it as the Christian life. This is one of the great distortions of history.
 - c. We cannot rebound good or evil; and these are rampant problems.
 - d. Few people know that good and evil come from the sin nature. Good and evil are running rampant since they were not judged at the cross.
 - e. Very few believers try to commit sin as a part of their Christian life (exception: antinomianists). But many believers are constantly converting their good and evil into the Christian life. They actually think God rewards and blesses them because He is pleased with their good and evil.

11. Isaiah 64:6, "All our righteousnesses are as menstrual rags"; this refers to human good. "Wither like a leaf" refers to overcoming your primary weaknesses but producing secondary weaknesses. Same concept as Ephesians 2:3.
- a. If you gave up something when you were saved, it wasn't God that did it; it was sheer grit on your part which can only result in self-righteousness.
 - b. When we think we are strong, we are weaker than before.
 - c. It is fine and legitimate when primary weaknesses are overcome by the filling of the Holy Spirit + Bible doctrine; this takes time and means you are growing. But to do so by your own energy means you are withering like a leaf.
 - d. In self-righteousness, secondary weaknesses will destroy you whereas primary weaknesses did not. Secondary weaknesses are just as potent and often more destructive.
 - e. Primary weaknesses being removed without Bible doctrine sets up a vacuum which draws in arrogance. So you can see how both sin and good combine to form evil.
 - f. The proper means for removing primary weaknesses is through spiritual growth. At each stage of spiritual growth, new weaknesses will develop. But they are all handled in the same way. But when the believer gives these things up in the energy of the flesh, all he does is guarantee that his secondary weaknesses will be more obnoxious than his primary ones. He will never grow because he is too proud of what he has done, and so jealous of others better than he that all growth is immediately stopped, and the perspective of the Christian life (filling of the Holy Spirit plus Bible doctrine) is lost.
12. Ephesians 2:3, "lusts" refer to primary, secondary or tertiary weaknesses; "flesh" refers to the old sin nature. A naturally inherited endowment is the genetic old sin nature. ...continually doing the desires of the flesh and thoughts. The old sin nature infiltrates the soul through thought. ...and were by naturally inherited endowment the posterity of wrath...
13. Reversionists do not resist the old sin nature at all, Hebrews 12:4.
14. The old sin nature is not a part of the resurrection body (nor the interim body) of the believer, Phil 3:18-21 (For many [reversionists under the influence of evil] keep walking concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they have made themselves the enemies of the cross of that same Christ. Whose termination of life is destruction [ruin or the sin unto death], whose God is his emotion, whose fame is by means of their dishonor, who keep thinking about [or, holding opinions on] earthly things [evil]. For our aristocracy exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ. Who will change the body of our humiliation into conformity with the body of his glory [resurrection body], according to the operational power from which this same one [Jesus Christ]

keeps on being able also to bring under authority all of these creatures.)
1John 3:1-4 1Corinthians 15:51-57. This is the doctrine of ultimate sanctification, wherein the old sin nature and its products of good and evil are excluded from eternity. The pentecostals worship their emotions.

15. Their emotion is God; they have substituted the God of heaven and made emotion. Dishonor the function of human good. Who keeps on thinking on evil things, which is human good and evil.

V. Summary #2.

1. The sin nature is the source of temptation, but human volition is the source of sin.
2. The old sin nature can tempt in three areas: sin, human good and evil. The old sin nature cannot succeed apart from one's consent.
3. The volition guards the gate of the soul from the old sin nature's temptations.
4. Therefore, no one ever sins apart from his own consent or the function of this own volition.
5. Whether sins of cognizance or sins of ignorance, the volition of the soul is involved in every sin. Therefore, ignorance is no excuse.
6. While the old sin nature is located in the body, it must penetrate the soul for sin to be produced.
7. This cannot be done without human volition's consent.
8. When the old sin nature's temptations become sin through human consent, the old sin nature not only controls the soul, but the believer resides in the cosmic system.
9. Therefore, the old sin nature is Satan's inside agent recruiting for the cosmic system.
10. Therefore, the believer is only pure and free from sin when he is inside the divine dynasphere. His status can only be changed by his free will function.
11. Morality without virtue, i.e., in the cosmic system, is hypocrisy. Morality without integrity is like life without feeling. The only place of virtue and integrity is inside the divine dynasphere. Morality in the cosmic system produces sin, human good and evil.
12. Gate #1 of cosmic two is the old sin nature. See the Doctrine of Cosmic Two.
13. The first momentum test at gate #7 in the divine dynasphere is old sin nature temptation/testing. See the Doctrine of Momentum Testing.

W. After the flood, bacteria multiplied and reduced life spans for humans. Physical death occurred as a result of spiritual death. Physical death is not the wages of sin.

1Tim 71,73, 5/27/75 Eph 168,462,911,919,921ff, 977; Romans 8; 1 Jn 17,55,99; 2 Jn 57 c 1989, by R. B. Thieme, Jr. All rights reserved.

Almost no commonality between what Bob taught and the doctrine above.

Romans 3:9 Therefore how are we to understand the situation? Do we possess anything that might shield us from the justice of God? No, not at all; for we have already indicted both and Gentiles, that they are all under sin.

1977 Romans

Lesson #89

89 04/26/1977 Romans 3:10 Spiritual death; integrity of man cf. integrity of God

Daily Court Review: a growing regimentation of American life. The steady all powerful growth of a bureaucracy. The slow but steady loss of liberty in the United States. The president has asked for and received the power to tell the natural gas companies places where they must sell their gas; and at government mandated prices. The rights of private property are a sham and a fiction. We could see government controlling every aspect of our lives as a result. This is the outcome of our slow descent into control. Some think of big government as a Robin Hood. The government has nothing that it has not take from the people.

The federal government has assumed rights and authorities which are not found in the Constitution. Every chance has been taken by this government to seize the power.

Liberals try to solve economic problems, social problems, political problems apart from the integrity of God.

The 7 postulates are given again.

Verses 10-12, the Old Testament documentation regarding spiritual death. Spiritual death is related to sin—Adam's sin. Adam's sin imputed: the old sin nature and personal sin. Man is dead to God while living in this world. He is born that way and continues that way until salvation adjustment to the justice of God.

Romans 3:10 As it has been written: "There is none righteous, not even one;

Verse 10 – "As it is written." The adverb *kathôs* (καθώς) [pronounced *kath-OCE*] indicates a comparison of the principle just made with what the Old Testament scripture has to say. Also the perfect passive indicative of the verb *graphô* (γράφω) [pronounced *GRAWF-oh*] is used for the writing of the Old Testament scriptures, that which is canonical. The perfect tense is a dramatic perfect, rhetorical use of the intensive perfect, something that is finished as an object or a function but has results that continue. The Scripture, the Old Testament canon, is finished when Paul writes; it has been completed but the results go on forever. The completed part of the scripture, the Old Testament canon, lives and abides forever and therefore documentation from something that is absolute, something that is eternal, something that will be with us throughout all eternity as well as at the present time. The passive voice: the canon of the Old Testament scriptures receives the action of the verb. The indicative mood is declarative for historical reality of a completed canon of the Old Testament scripture. Plus the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] introducing

indirect discourse. Therefore, of course, it is not translated, it is represented by quotation marks. “As it stands written.”

The quotation is from Psalm 14:1-3—“There is none righteous, no, not one.” First is the strong negative *ou* (οὐ) [pronounced *oo*], it denies the reality of an alleged fact. Plus the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], the verb to be. This is a static present representing a condition which perpetually exists. This has always been true and always will be. The active voice: the human race produces the action of the verb, whether Jew or Gentile. The racial issue is destroyed by the integrity of God. The Scripture makes it very lucid, very clear; it is all about the integrity of God. Power without the integrity of God is tyrannical. Wealth without the integrity of God is unstable without the integrity of God. Promotion and success are meaningless apart from the integrity of God.

When it says “there is none righteous, no, not one,” it means that in Paul’s day, Jew and Gentile. It means in our day whatever races allegedly exist, there is no such thing as purity of race. Then the predicate nominative of the adjective *dikaios* (δίκαιος) [pronounced *DIH-kai-oss*]. The word means righteousness, justice, and sometimes integrity.

Tsaddîyq (צַדִּיק) [pronounced *tsahd-DEEK*] in the Hebrew has the same connotation. Both of these words can refer to either part of God’s integrity or all of God’s integrity. Used in connection with man other connotations, generally righteousness, are in view. But we use it here first in the sense of relating it to God, and then we can understand why the integrity of God is not used here because we are talking about man. So with man it still has an integrity connotation, it means to fulfill duty toward God. Here it is used for the integrity of God, +R.

“There is not a righteous one,” i.e. there is no member of the human race is born with +R or its equivalent. We are born without righteousness. Why do we have to be reminded of this? Because we are stimulated by human praise, and that is a sign of spiritual death. We live our lives under the opinions of others. After we are born we actually become worse, and it cannot be changed apart from the integrity of God. We are not righteous or self righteous at birth. We are simply born spiritually dead. Most people think that, after their birth that they improve. Why, because they no longer defecate in diapers. People start with spiritual death and that continues. After birth, we get worse, not better.

We have taboos; many of us have a taboo without wearing a tie. When Bob was coaching and showed up just in time for church with a tee-shirt. Some did not like that. We live by taboos which are not moral or immoral, right or wrong.

Summary

1. No one has the integrity of God at birth, and no one acquires the integrity of God by any system of works righteousness, self-righteousness, any system of emotional activity, asceticism or tabooism.
2. No righteousness in man is comparable to God’s perfect righteousness.

3. Not only does man lack in spiritual death God's righteousness but he also lacks a sense of justice. No justice in man can compare with the justice of God. We start out with no justice and we develop systems of self-justice. Human justice fluctuates; human righteousness fluctuates. It is never for the better, no matter how it appears to others, unless it is related to the integrity of God. We are talking about man spiritually dead.
4. Therefore man cannot approach God on the basis of his own merits or his own integrity.
5. Consequently, adjusting to the justice of God is a matter of grace. God provides the means for such adjustment by the imputation of His righteousness at the point of salvation. From then on, if you stay with doctrine, it is all uphill/downhill, i.e. you are moving toward the goal of cracking the maturity barrier but it is downhill if you stay with doctrine. At salvation you receive the righteousness of God but at maturity you receive the blessings from the justice of God. The righteousness and the justice of God are totally involved in your life when you crack the maturity barrier.

Bob learned two systems of fighting. There was a fair play sort of fighting in school; but in war, a different system was used to kill the enemy. One is not better or worse than the other.

The people who had the system of principles from Beverly Hills.

“no, not one” – the negative conjunction *oude* (οὐδέ) [pronounced *oo-DEH*] is used to connect negative sentences and is translated “not even”; the numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] is used here like an indefinite article or pronoun, meaning anyone, someone, or a certain one. It refers to the self-righteous type trying to be saved by keeping the law, but it refers to anyone who tries to be saved by his schemes, experiences, righteousness, personality. So *oude* (οὐδέ) [pronounced *oo-DEH*] *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] makes no exceptions in the human race. The only exception was the one who was the God-Man, Jesus Christ.

Romans 3:10 **As it stands written, There is not a righteous one, not even one.**

Interpretation

1. No member of the human race possesses the integrity of God, or its exact equivalent.
2. The justice of God has correctly placed the entire human race under the indictment and condemnation of spiritual death.
3. Spiritual death means total inability to have a relationship with God.
4. Human essence is classified, therefore, as totally depraved on the basis of the fact of failure to meet the standards of divine integrity.
5. Spiritual death is not only the status of sinful man, but spiritual death describes man's inability to do anything about it. A dead man can't do anything about it.

6. Man must rely entirely upon the integrity of God. When you believe in Jesus Christ that is the first time you rely on the integrity of God.
7. The integrity of God has provided the means of adjusting to the justice of God.
8. The means is the judgment of Christ on the cross, bearing our sins, taking our place in the condemnation of the justice of God.

1977 Romans

Lesson #90

90 04/27/1977 Romans 3:11–12; John 16:8–11 Doctrine of the convicting ministry of the Holy Spirit

400 police officers injured this year in Houston.

Most Blacks are against violence; this is not the impression given us because of our newspapers. The problem is, the newspapers agree with the radical Black groups. Black Silent Majority group.

Divine Integrity Postulates:

1. There are no advantages to the advantages without the advantage.
2. If you have the advantage, you have the advantages.
3. Without the advantages, there are no advantages.
4. No nation can have the advantages without the advantage.
5. A nation without the advantages loses the advantages.
6. No nation can recover its advantages without the advantage.
7. Loss of the advantages and the advantage warns of the 5th cycle of discipline.

Romans 3:11 **there is none understanding; there is none seeking after God.**

Verse 11 – “There is none that understandeth,” ouk (οὐκ) [pronounced *ook*] estin ho suniôn. It includes the strong negative and the present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a static present representing a condition which perpetually exists in the human race (unbelievers), those in spiritual death. The active voice: the unbelievers in the human race produce the action of the verb, they are ignorant of spiritual phenomena. The indicative mood is declarative representing the verbal action from the viewpoint of reality. We also have an articular present active participle from the verb suniêmi (συνίημι) [pronounced *soon-EE-ay-mee*]. It connotes cognizance of technical knowledge. It means to comprehend or to know the underlying laws and the meaning of an object. This means therefore to gain insight into something. “There is not one who comprehends”, referring to Bible doctrine and specifically to the fact that in spiritual death the unbeliever cannot comprehend spiritual phenomena. The unbeliever cannot understand the gospel, that is why it is necessary for the ministry of God the Holy Spirit under the theological category of common grace to make the information clear. The definite article of suniêmi (συνίημι) [pronounced *soon-EE-ay-mee*] is used as a relative pronoun referring to the entire human race as unbelievers. The present tense is a static

present, it indicates that the condition of spiritual death exists for everyone who has ever been born into the world, or will be, except in the virgin birth of Jesus Christ. The unbeliever in spiritual death cannot understand doctrine. Doctrine is the verbalizing of divine integrity and he has no cognizance of God's integrity. Part of spiritual death, therefore, is not only that lack of God's perfect righteousness but the fact that man cannot understand God – His attributes, how they function, how He applies the function of His attributes to His creatures, what His policy is, and how we can have a relationship with Him. The active voice: the unbeliever produces this ignorance. The participle is circumstantial, used here for a relative clause. This clause explains again why God the Holy Spirit must act as a human spirit to make the gospel perspicuous, i.e. to turn the gospel which is a blank to him into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. "There is not one who comprehends doctrine."

The doctrine below is reviewed in Lesson [#270](#) (and any additional notes will be placed here).

The Doctrine of the Convicting Ministry of God the Holy Spirit

1. The convicting ministry of the Holy Spirit is a reference to the pre-salvation ministry of the third person of the Trinity. God the Holy Spirit. Acts as a human spirit to clarify the gospel to the unbeliever, so that with epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] understanding in a state of spiritual death he can make that one important decision that brings him from the darkness of spiritual death to the light of regeneration. Man cannot overcome his personal ignorance when it comes to spiritual phenomena.
2. The need for the convincing ministry of the Holy Spirit is found in 1Corinthians 2:11,14 – **“Who among men knows the thoughts of a man, except the life of that man which is in him [the life referring to the soul and specifically the mentality of the soul]? Even so the thoughts of God no one knows, except the Spirit of God.”** This describes again the fact that man in the status of spiritual death not only is ignorant of doctrine, and therefore ignorant of the integrity of God which is his point of reference for salvation, but there is no way that he can overcome his ignorance. There is no vocabulary he can learn, no way within the framework of his soul that he can function and become cognizant. He cannot overcome his ignorance by the function of his mentality. Man can overcome his ignorance with regard to human phenomena but man does not have the ability to overcome his ignorance with regard to spiritual phenomena. There is nothing in man whereby he has the ability to understand. Spiritual death means, among other things, total ignorance of spiritual phenomena (doctrine). 1Corinthians 2:14 **“But the soulish man [unbeliever] does not acquire knowledge of the things of the Spirit of God; for to him they are foolishness, and he is not able to acquire this knowledge because it is discerned from the source of the spirit.”** So the need is based on the fact that the unbeliever is spiritually dead, and not only can he not produce a righteousness.
 - a. The unbeliever should have a clear and lucid understanding of the condemnation.

- b. Similarly, the unbeliever should understand how he is to be saved. There are not additional things to be done apart from hear and believe.
- c. God the Holy Spirit only uses accurate divine information.
3. So God must come in to the picture – principle of grace. The first reference to the convincing ministry of the Holy Spirit is found in Genesis 6:3, “My Spirit shall not always strive with man ... yet his days shall be one hundred and twenty years.” It was one hundred and twenty years to the flood and all of the way to the point of judgement there would be the ministry of God the Holy Spirit. Grace always precedes judgement whether it is personal or collective.
 4. The mechanics for the convincing ministry of the Holy Spirit are brought out by one Greek word found in 2Peter 2:20,21, epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. It is generally translated ‘knowledge’, it means full knowledge, total cognizance.
 5. The doctrine of common grace, the basic doctrine of the ministry of the Holy Spirit in making spiritual phenomena, the gospel, cognizant to the unbeliever who is spiritually dead without the capabilities of cognizance. Common grace, then, is the work of the Holy Spirit in revealing the gospel to the unbeliever. It includes enablement to understand, to perceive not only the work of Christ in relationship to the integrity of God but the means of attainment. Two areas: The gospel includes the work of Christ and the means of attainment or appropriation. This ministry is designed to present the call to faith in Jesus Christ and/or adjustment to the justice of God at salvation. A dead man cannot understand the things of life; the spiritually dead unbeliever cannot understand the things of God. 1Corinthians 1:18; 2:14; John 6:44; Romans 8:7; 2Corinthians 4:3,4.
 6. The categories for the function of common grace: John 16:8-11.

Verse 8 — “And when he is come” – the aorist active participle of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] refers to the ministry of God the Holy Spirit. The aorist tense gathers up into one entirety every time the Holy Spirit takes the gospel under the principle of common grace and turns it into epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel in the right lobe of the spiritually dead unbeliever. *Érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] means to arrive. The Holy Spirit arrives whenever the gospel is being presented. So it is not “when He has come,” it is “when He has arrived.” The Holy Spirit is always there whenever the gospel is presented. “...he will reprove”. The active voice: the Holy Spirit produces the action, circumstantial participle for the function of common grace. This is the future active indicative of *elegchō* (ἐλέγχω) [pronounced *ehI-EHNG-khoh*] which means to expose, to reprove, to convince, to lay bare. Here it means to convince. Epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] information is information that you understand clearly, an understanding not only of the information necessary but the means of acquiring what the information presents.

Who is convinced? “The world” – the accusative singular of *kósmos* (κόσμος) [pronounced *KOSS-moss*], referring to unregenerate mankind, the unbeliever. And notice the three things that are mentioned: “of sin” – *peri plus* the genitive of *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], a noun which is defined in the next verse. This is talking

about what constitutes a sin for which Christ could not and did not die, the sin of unbelief, the sin of rejection of Christ; “of righteousness” – peri plus the genitive singular of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], which means righteousness, the thinking of a judge, and sometimes it means the combination of righteousness and justice, the full integrity of God; “of justice” – peri plus the genitive of krisis (κρίσις) [pronounced *KREE-sihs*], the act of judgement. None of these words are defined in verse 8.

John 16:8 **When He arrives He will convince the world [unbelievers] concerning sin, concerning righteousness, concerning judgement:...**

Verse 9 – “Of sin” is peri plus the genitive of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] again, “Concerning sin because,” hóti (ὅτι) [pronounced *HOH-tee*], “they believe not,” present active indicative of pisteúô (πιστεύω) [pronounced *pis-TOO-oh*] with a strong negative, ou (οὐ) [pronounced *oo*]. The present tense is an aoristic present, something that happens in a moment of time. In a moment of time here, however, it is something they do not do. The active voice: the unbeliever who rejects Christ produces the action of the verb. He does not believe in Jesus Christ. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality. This is what actually happens in many cases, though not all.

“on me” – eis (εἰς) [pronounced *ICE*], a directional preposition, plus the accusative egó (ἐγώ) [pronounced *ehg-OH*]. It could be translated “toward me” but “on me” is all right, as is “in me.”

“Concerning sin because they do not believe in me.” The only sin for which Christ could not be judged on the cross was rejection of His work, John 3:18,36.

John 16:9 **...concerning sin, because they do not believe in Me [or, toward Me, on Me]:...**

Verse 10 – “Of righteousness” is peri plus the dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. This is the righteousness you receive when you believe. When you believe the righteousness of God becomes yours, and once it does you are justified or vindicated. Justification is a judicial act by which God in His justice pronounces you righteous, but He can’t pronounce you righteous until you are. The only way you can be righteous is to believe in Christ for the very second that you do you receive God’s righteousness.

“because I go” – present active indicative of hupagô (ὑπάγω) [pronounced *hoop-AG-oh*] which means to depart, to go away. It means departure after work completed. Christ is going to depart after His work is finished. He is not going to leave before the cross, He is going to leave after the cross, after the resurrection; “to my Father” – prós (πρός) [pronounced *pross*] plus the accusative of patêr (πατήρ) [pronounced *pat-AYR*] – “face to face with my Father.”

John 16:10 ...concerning righteousness, because I go to face to face with the Father, and you will see Me no longer;...

Verse 11 – “Of judgement” should be “Concerning justice” or “Concerning the act of judgement because the prince of this world [the chief ruler of this world], reference to Satan – John 12:31; 14:30.

“is judged” – perfect passive indicative of *krinô* (κρίνω) [pronounced *KREE-no*]. The ruler of this world is to be judged from the justice of God. The justice of God judged our sins at the cross; the justice of God judges Satan at the second advent. The justice of God is the source of judgement to all who reject God’s work of salvation.

John 16:11 ...concerning judgment, because the ruler of this world is judged.

Romans 3:11 – “There is not one who comprehends doctrine” – specifically the gospel. Therefore in the sense of knowing something there is no one who seeks after God. It must be understood that this phrase, seeking after God, has nothing to do with positive volition at God-consciousness. This is talking about something else. In between God-consciousness and gospel hearing there is no way that you can understand anything about God [gospel part] and therefore seek for Him. In other words, because we are dead we can’t seek. Dead people do not seek; “there is none” – *ouk* (οὐκ) [pronounced *ook*] *eimi* (εἰμί) [pronounced *eye-ME*]. The present tense is a static present, it represents a condition perpetually existing among unbelievers in status quo, spiritually dead. The active voice: unbelievers produce the action. The indicative mood is declarative representing the statement from the viewpoint of reality. Plus the articular present active participle of *ekzêteô* (ἐκζητέω) [pronounced *ek-zay-TEH-oh*] which means to seek out on the basis of cognizance. This condition perpetually exists for mankind after God-consciousness. He may have been positive at God-consciousness but he never learns anything more on his own. Mankind can reach God-consciousness through the function of his own intellect but he does not have the ability to go beyond God-consciousness on his own.

“after God” is the accusative singular direct object of *theos* (θεός) [pronounced *theh-OSS*], as well as the accusative singular direct object of the definite article to indicate someone well-known to the readers – “there is not one who searches for the God.” A dead person can’t search.

The integrity of God and the thinking of God are both involved here.

Romans 3:11 **There is not one who comprehends doctrine, there is not one who searches for the God.**

Romans 3:12 **All have turned away; together they have become worthless; there is none who is practicing good, there is not so much as one.**

Verse 12 – “They have all gone out of the way” – *pantes* (πάντες) [pronounced *PAHN-tehç*] *εξεκλιναν*. We have a nominative masculine singular plural subject, *pás* (πάς) [pronounced

pahs] which is an adjective. It refers to all unbelievers, all who are spiritually dead. Then we have the aorist active indicative of *ekklinō* (ἐκκλίνω) [pronounced *ehk-KLEE-noh*] which means to turn aside, to deviate. “All [unbelievers] have turned aside.” This is a constative aorist, it contemplates the action of unbeliever reversionism in its entirety, it recognizes that all unbelievers are in the state of spiritual death and it gathers them up into that hopeless picture. The active voice: the unbeliever produces the action of the verb. This is a declarative indicative for the reality of the fact that the unbeliever in his spiritual death, in his ignorance, in his lack of righteousness, seeks to provide something that will gain the attention of God. It starts with arrogance, it goes to self-righteousness, and it is totally rejected by God.

“they are” is not found in the original; “together become unprofitable” – the adverb *háma* (ἅμα) [pronounced *HAM-ah*], it denotes the coincidence of two actions in time. So it is translated, “at the same time.”

“become unprofitable” – the aorist passive indicative of *achreiōō* (ἀχρειόω) [pronounced *akh-ri-OH-oh*] which means to become useless, worthless, depraved. “At the same time they have become depraved.” The culminative aorist views the maladjustment and reversionism of the unbeliever in its entirety and regards it from the viewpoint of existing results. This is unbeliever reversionism. They didn’t start out depraved, they became that. They were just spiritually dead, now they are spiritually dead and depraved. The passive voice: as a result of maladjustment at the justice of God at salvation the reversionistic, self-righteous unbeliever becomes worthless, useless, or depraved. The declarative indicative is for the pattern of reversionism and maladjustment to the justice of God at salvation. Any maladjustment causes the one involved to go into reversionism.

“there is none that doeth good” – this means there is not one who does good. The active voice plus the negative *ouk* (οὐκ) [pronounced *ook*] indicates that the maladjusted to the justice of God produces the action of the verb, not attaining divine integrity. The indicative mood is declarative for unqualified assertion that maladjustment to the justice of God cannot attain divine integrity. Then there is another articular present active participle, *poiēō* (ποιέω) [pronounced *poi-EH-oh*]. This time it is a perfective present used to denote the continuation of existing results. The active voice: the maladjustment to the justice of God produces the action. Finally, the accusative singular direct object *chrēstótēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*]. It was used in Attic Greek for honesty, respectability, worthiness, integrity. In the Koine Greek it means also goodness, virtue, gentleness, kindness:

“there is not one who attains the integrity.”

Romans 3:12 All have turned aside [into reversionism (unbelievers)], at the same time they have become depraved; there is not one who attains the integrity [of God], [there is] not even one.

91 04/28/1977 Romans 3:13; Psalm 5:9 Doctrine of the sins of the tongue; cobra analogy

Bob reviews the corrected translation.

Principles of what we have been studying

1. By interpretation this reversionism and this reversionist is one who has rejected epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] gospel. In other words, one who is maladjusted to the justice of God at salvation. Such maladjustment leads to the eight stages of unbeliever reversionism. The stages are the same for believer or unbeliever.
2. The latter stages of reversionism result in depravity and degeneracy.
3. Without the integrity of God man is nothing, accomplishes nothing, improves nothing, reforms nothing, attains nothing.
4. Personally, collectively, historically, nothing is more important than the integrity of God and our relationship to it.
5. Either we adjust to the justice of God or the justice of God will adjust to us.
6. No individual can attain salvation apart from the integrity of God.
7. No individual can have eternal and temporal blessings apart from the integrity of God.
8. Nationally, social, economic and political reform is meaningless apart from the integrity of God. By meaningless it not only fails to accomplish its objective but it creates more problems. Our attempt to solve one set of problems in our country, we have developed worse problems. We have created an atmosphere in Washington D.C. of power lust.
9. No nation can enjoy freedom and possess prosperity apart from the integrity of God.
10. Socialism, liberalism and the resultant welfare state is the illusion and fantasy which comes from maladjustment to the justice of God, the exclusion of the integrity of God.
11. Obviously you cannot have salvation, eternal life, temporal prosperity, happiness or eternal blessing without the integrity of God.
12. Freedom and prosperity in the nation can only be meaningful and permanent when related to divine integrity.
13. Apart from the integrity of God the possession of every happiness-related factor in life is meaningless. You may work very hard to achieve this or that; but any happiness achieved in relationship to that must be related to the integrity of God.
14. Apart from the integrity of God social, economic and political reform is also meaningless.

Romans 3:12 **All have turned aside [into reversionism (unbelievers)], at the same time they have become depraved; there is not one who attains the integrity [of God], [there is] not even one.**

Psalm 5:9 **There is nothing reliable in what they say, their inward part is destruction itself; they are irresponsible; their throat is an open grave; they flatter with their tongue.**

This is the verse being quoted in Romans 3:13.

Verses 13-18, Old Testament documentation regarding consequent reversionism.

Romans 3:13 **Their throat is a grave having been opened; they keep practicing deceit with their tongues; the venom of vipers is under their lips,...**

Verse 13 – documentation from Psalm 5:9 which translated from the Hebrew says, **“There is nothing reliable in what they say; their inward part is destruction itself; their throat is an open grave; they flatter with their tongue.”** The psalmist was under attack from gossip, maligning, judging, and he states to God that there is nothing reliable in what they say. They are irresponsible, they are arrogant, they are inadequate, guilty of inordinate ambition, jealous, vindictive, and they express their implacability through the sins of the tongue. This is the verse which is being quoted in Romans 3:13.

“Their throat is an open sepulcher” – the nominative singular subject of *larunx* (λάρυγξ) [pronounced *LAR-oongks*], the word for throat or gullet. It refers to the larynx or vocal cords where columns of air are converted into sound to form speech. The larynx is the organ of speech, hence it is a reference to speech. It is speech from reversionism and therefore evil speech. The possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] is used here as a possessive pronoun, therefore translated “Their larynx., their organ of speech.” Then a predicate nominative singular from *táphos* (τάφος) [pronounced *TAF-oss*] which means “grave,” plus the perfect passive participle *anoiḡō* (ἀνοιγῶ) [pronounced *an-OY-go*], meaning to open. The perfect tense is the intensive perfect indicating a completed action with emphasis on the results of the action. Someone has opened the tomb and there is a corpse in the state of decomposition, and the result of opening the tomb is first of all something very offensive to the sense of smell. In other words, a stench. This is the emphatic method of presenting a fact or a condition and hence it is called the perfect of existing state. The passive voice: the larynx opens up and takes the columns of air to be converted to speech. Words are formed. The participle is circumstantial. Corrected translation: **“Their larynx [organ of speech] is a grave which has been opened.”** When you open a grave the first thing you notice is the stench. The second thing to be noticed is that there is no dignity in a dead corpse; it has long ago departed. When they open their mouths to gossip, it is like opening a grave, and the first thing that you notices is an horrendous stench. The grave which has been opened describes the sins of the tongue.^[4] The notes came from NB1.

The Doctrine of the Sins of the Tongue II

1. Definition.
 - a. Sin is defined as transgression of the law of God.
 - b. A known sin is a transgression or violation of divine law.
 - c. An unknown sin is likewise a transgression of divine law. No human perception or cognizance. Sins of ignorance.
 - d. In both cases the violation is involved. Whether you know it or not you've done it and your volition is involved.

- e. The difference between an known and unknown sin is cognizance of divine law [Bible doctrine], especially in the field of hamartiology.
 - f. Whether the divine law is known or not human volition is involved in transgression of the law.
 - g. All sin, therefore, combines the function of the old sin nature's area of weakness with human volition.
 - h. Three categories of sin exist in the human race:
 - i. The imputation of Adam's sin to each member of the human race directly. Adam as the federal head of the human race chose to sin. There is an area of sin that is quite difficult to preach about. "Adam! Adam! What were you thinking?"
 - ii. The perpetuation of the old sin nature through physical birth, causing the individual to be physically alive at birth and simultaneously spiritually dead.
 - iii. Personal sin which occurs after birth and before physical death.
 - i. There are three categories of personal sin:
 - i. Mental sins such as envy, pride, arrogance, jealousy, bitterness, vindictiveness, hatred, etc.
 - ii. Verbal sins such as gossip, slander, maligning, judging, lying. These sins are always preceded by mental attitude sins.
 - iii. Overt sins such as adultery, murder, stealing, drunkenness, and so on.
 - j. All personal sins originate from the old sin nature involving the human volition. They are all related to the volition of the soul.
 - k. This means that verbal sins originate from the old sin nature and are activated by human volition.
 - l. Human volition is involved in all sins.
 - m. The instrument of verbal sins is that portion of the human anatomy called the tongue - James 3:6.
2. Out of the list of the seven worst sins three of the worst sins are sins of the tongue - Proverbs 6:16-19.
 3. Verbal sins and reversionism. Verbal sins are always motivated by mental sins. Sins of the mental attitude which motivate verbal sins are generally pride, jealousy, bitterness, vindictiveness, implacability, hatred, pettiness - Psalm 5:8,9; James 4:11.
 4. The sins of the tongue produce triple compound discipline. First of all there is discipline for the mental attitude sins, there is discipline for the verbal sins which result, and whatever sins are mentioned with regard to the victim whatever the judgement is for that sin it is transferred to the one who judges.
 5. God protects the supergrace believer from verbal sins - Job 5:19-21.
 6. The congregation and the tongue.
 - a. Control of the tongue plus avoidance of verbal sins is a sign of spiritual maturity - James 3:2.
 - b. Verbal sins can destroy an entire congregation - James 3:5,6.

- c. Since the sins of the tongue can destroy an entire congregation of believers it is the solemn duty of the pastor-teacher to warn against them - 2 Timothy 2:14-17.
 - d. Trouble makers in the congregation are characterised by sins of the tongue - Psalm 52:1-4.
 - e. Separation from those guilty of the sins of the tongue is commanded - Romans 16:17–18. **Now I urge you, brothers, keep your eyes on those who cause dissension, an occasion of stumbling contrary to Bible doctrine turn away from such people because such types are not slaves to the Lord Jesus Christ but to their own emotion, who, by their smooth and false tongue deceive the stupid.**
7. Blessing from the avoidance of the sins of the tongue is mentioned in Psalm 34:12,13. The "lips from speaking deceit" refers to gossiping, maligning or judging.
 8. God protects the believer from the sins of the tongue. Job 5:21
 9. God protects the pastor or the communicator of doctrine from sins of the tongue. Isaiah 54:17

“with their tongues they have used deceit” – the instrumental plural of *glōssa* (γλῶσσα) [pronounced *GLOHS-sah*]. The tongue is also an instrument of speech. The possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*]—“their tongues.” However, this is an instrumental case and it should be translated “with their tongues.” The verb is the imperfect active indicative of *doliōō* (δολιόω) [pronounced *dol-ee-OH-oh*] which means to deceive deceit with the tongue, by speech—“with their tongues they keep deceiving.” The imperfect tense is a progressive imperfect, it denotes action in progress in past time—linear aktionsart in past time. It is used, then, to condemn those who are guilty of gossiping, slandering and maligning. The active voice: generally the reversionist (sometimes not) produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality: this actually goes on everyday somewhere.

X is the arrogant; and Y is the inadequate. X runs his mouth and Y believes it, being a simpleton. Opposites do not normally attract, but when there is something false introduced, that keeps them from discovering each other and splitting up. Pseudo love; arrogance attraction; not true human or personal attraction.

“the poison of asps is under their lips” is not quite correct. The nominative singular subject is *i)oj*, for venom. The genitive plural of the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] is used as a possessive pronoun—“their venom.” Then the descriptive genitive plural *aspís* (ἀσπίς) [pronounced *as-PECE*], the Greek word for the Egyptian cobra. The prepositional phrase is *hupó* (ὑπό) [pronounced *hoop-OH*] plus the accusative of *cheilos* (χεῖλος) [pronounced *KHĪ-loss*] —“under their lips.” The lips are the secret to enunciation. Being slandered or maligning is like being struck by a cobra. The victim is not the one being slandered but the one who believes the gossip. The venom is not going into the victim, it is going into the people who listen to the gossip.

The Egyptian cobra has fixed fangs; people who are gossips or maligners, they rear up and spread their hood and strike. The inadequate hears and believes the gossip. The victim is not the one being slandered, but the person who listens and believes what is being said. That is the person who is struck and gets the venom. Those who listen to gossip are those who are inadequate.

Romans 3:13 **Their vocal cords are a grave which has been opened; with their tongues they keep on deceiving; the venom of cobras is under their lips.**

Your choice: you can be positive toward doctrine or you can be positive toward gossip and maligning. With the latter, you carry the venom which destroy your capacities. The victims of the cobra listen to the gossip.

1977 Romans

Lesson #92

92 04/29/1977 Romans 3:14–16; Psalm 10:7; Isa. 59:7–8 Communist atrocities; doctrine of the interpretation of history; Celts

Bob talks about the bands of his era; and the great vocalists and horns. Bob remembers all of these various guys and what they played. One of them who went to war. His wreckage was never found. Related to Glen Miller (this was in reference to “The Glen Miller Story” playing at Saturday at the Movies).

News reporters have suppressed what the Vietcong have been doing in French Indo China. But there is a story in the TV Guide. He suggests if a non-communist took over and wiped out the communists, that there would be outrage. But something like this is taking place in Cambodia. They have decided to eliminate all the enemies of the people. Expanded and even included doctors, teachers, and all members of groups of family members. Schools and other places are destroyed. Sick driven out from the hospitals. At least 1.2 million died in around 2 years in Cambodia. 1 in 6 Cambodians came to a painful end. A leader from there even came to the UN and was giving an ovation. Most of the media referred to the “bloodbath theory.” Not a single comprehensive report on the topic. This is not a matter of lack of evidence. Thousands of eyewitnesses. The press is often outraged by the smallest of questionable killings. They threw a fit over Spain killing five terrorists. But the killing of 1.2 million innocents are all but ignored.

Romans 3:14 **...of whom the mouth is full of cursing and of bitterness;...**

Verse 14 – documentation from Psalm 10:7. Translation from the Hebrew: **His mouth is full of curses and deceit and oppression; under his tongue is evil and wickedness.**

“Whose mouth is full of cursing and bitterness” – the possessive genitive plural from the relative pronoun hos (ὅς) [pronounced *hohç*], followed by the nominative singular which is the subject stoma, “whose mouth.” Plus a descriptive genitive singular from ará (ἄρά) [pronounced *ar-AH*], meaning a wish or a petition, hence a curse in the sense of an

imprecation, a prayer for harm or injury to come upon someone, an oath or a vow of retribution and revenge. It is translated correctly “revenge.”

Plus a descriptive genitive singular from *pikría* (πικρία) [pronounced *pihk-REE-ah*] for “bitterness,” plus the present active indicative of the verb *gémō* (γέμω) [pronounced *GHEM-oh*], meaning to be full. The present tense is a perfective present denoting the continuation of the existing results of reversionism under the influence of evil. It shows the results of maladjustment to the justice of God and it indicates the principle that without divine integrity there is no human integrity. The active voice: the maladjusted reversionist produces the action. This is a declarative indicative mood for the reality of maladjusted reversionism being saturated with sins of the tongue and expressing from this the whole system of evil.

Romans 3:14 **Whose mouth of revenge and bitterness keeps on being filled.**

Principle

1. The maladjusted person enters reversionism. Such reversionism brings the maladjusted under the influence of evil.
2. Revenge and bitterness saturate his soul and he seeks to build his happiness on someone else’s unhappiness—operation revenge.
3. Mental and verbal sins link up to form the revenge pattern.
4. The revenge pattern always involves two basic principles that are violated: a) you cannot build your happiness on someone else’s unhappiness; b) two wrongs never make a right.
5. Words are the first and primary weapon of the human race in operation revenge.
6. Words are like the venom of the cobra, like bullets to destroy others.

Next comes some additional documentation from Isaiah 59:7,8, quoted in verses 15-17. Translated from the Hebrew: “Their feet run to evil, and they hurry to shed innocent blood; their thoughts are thoughts of iniquity; devastation and destruction are in their highways. They do not know the way of peace [the way of prosperity], and there is no justice in their tracks; they have made their paths crooked; whoever treads on them does not know peace.”

This prosperity demands free enterprise. The IRS is being used to strike down their enemies. They have been used as a vicious tool of confiscation for a long time. The inheritance tax. This is not even self-supporting. That is, they pay more to confiscate inheritance than that tax brings in. They do not want wealth proliferating in society.

There are others who keep back several thousand a year and they are never gone after. At least 95% of the world’s energy is underground. An evil, immoral vicious policy of the federal government. The federal government needs to release all of their controls over private business. The worst people in the world to handle business is congress and with those tasked with overseeing private business.

This passage has been quoted in the New Testament from the Septuagint. Therefore some slight differences, beginning in verse 15.

Romans 3:15 ...**their feet are swift to shed blood**;

Verse 15 – “Their feet are swift to shed blood.” The nominative plural subject from *pous* (πούς) [pronounced *poose*], the word for feet, plus the possessive genitive plural from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] is emphasizing the identity of the maladjusted reversionist under the influence of evil. It is translated “Their feet.” Plus the predicate nominative masculine plural from *oxus* (ὄξυς) [pronounced *oz-OOCE*] which means swift or quick. Then the aorist active infinitive from *ekchéō* (ἐκξέω) [pronounced *ek-KHEH-oh*] which means to pour out, with the accusative singular *haima* (αἷμα) [pronounced *HI-mah*] for “blood.” With *haima* (αἷμα) [pronounced *HI-mah*], *ekchéō* (ἐκξέω) [pronounced *ek-KHEH-oh*] means not to pour out but to murder. The constative aorist refers to a momentary action. The active voice: the maladjusted reversionist under the influence of evil produces the action.

Romans 3:15 **Their feet are swift to commit murder.**

Note that from the original quotation of Isaiah 59:7 that it says “their feet are swift to run evil,” and then it goes on to mention murder. The principle is the same in both passages: Evil sponsors murder and violence as a means of problem-solving. We know from the Word of God that problem-solving is accomplished through the integrity of God. Evil therefore contends that the end result justifies the means by which the result is attained. But the end never justifies the means.^{[5]&[6]}

Evil and violence are used to gain evil objectives (like the World Council of Churches and the National Council of Churches). They believe that the end result justifies the means. This has been communist propaganda for a very long time.

Romans 3:16 ...**ruin and misery are in their paths**;

Verse 16 – the second line of Isaiah 59:7. “Destruction and misery are in their ways” – the nominative singular subject *suntrimma* (σύντριμμα) [pronounced *soon-TREEM-mah*], derived from the verb *sutribw* meaning to shatter, to smash, to crush, to destroy. Both the verb and the cognate refer to breaking bones, smashing skulls, crushing bodies. It was originally used in the Greek for killing in battle but it eventually came to mean historical use of violence. Probably as close as we will come is historical disaster, if it is understood that it means violence. So we translate it “historical disaster” or “being destroyed violently.” Mankind creates the evil by which he destroys himself, or destroys others, in historical disaster.

Then a second nominative singular subject *talaipōría* (ταλαιπωρία) [pronounced *tal-ahēe-po-REE-ah*] which means wretchedness, distress, trouble or misery. This noun connotes personal suffering rather than historical disaster. With this is a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative of *hodos* (ὁδός, οὐ, ἦ) [pronounced *ho-DOSS*], and

αὐτοῖς (αὐτοῖς) [pronounced *ow-TOSS*]—“are in their highways.” There is no verb to be, it is included in order to smooth out the English.

Romans 3:16 **Historical disaster and personal suffering are in their highways.**

This means that reversionism always connotes historical as well as personal disaster for the people involved. No client nation can have freedom and prosperity apart from the integrity of God, and maladjustment means both personal and historical disaster.

The [Seven Postulates](#)

The doctrine below comes right from NB1 and matches the notes well:

The Doctrine of Historical Interpretation

It has to be remembered that interpretation of history is a very tricky principle and it has led many people down the path to evil and the influence of evil in reversionism. For example, historical interpretation generally depends on human viewpoint.

1. Jesus Christ controls history in three ways.
 - a. Direct control through His divine essence. That means that Jesus Christ as God never loses control of anything.
 - b. Indirect control through the laws of divine establishment. Jesus Christ set up a system of laws to perpetuate the human race and to allow freedom in every generation for believing in Christ, and freedom to express positive volition in the function of GAP. The two noble professions: military and the police.
 - c. Permissive control permitting human volition to function in this phase of the angelic conflict. In other words, the angelic conflict must go on and this is why Jesus Christ permits evil to continue in the world. That is why evil and human good were rejected at the cross.
2. The Bible is the key to historical interpretation. Historical interpretation related to God, the unseen world of angels, and the visible world of mankind can only be put together properly through understanding Bible doctrine. Bible doctrine is the basis for the correct interpretation of history. To see history objectively one must possess the divine viewpoint. Through history is a series of facts about the human race but these facts can never be properly correlated unless one understands such simple doctrines as the old sin nature, power lust, materialism lust, and things of this sort. To correlate and interpret the facts of history Bible doctrine must be resident in the soul. This limits the unbeliever's perspicacity in this field of his understanding, especially if he is out of the laws of divine establishment.
3. To correctly interpret history one must understand evil, reversionism, apostasy, and be able to distinguish them from sin. Sin never kept a great man from being great; sin never kept anyone from doing anything. Sin never ruined a man's ministry. But what ruins many a pastor's ministry is evil and reversionism. Sin is not an issue because Christ destroyed it as an issue on the cross. He was judged for our sins. That is why we simply name our sins and we are forgiven immediately. In other

words, carnality should never be a hindrance to anything, but evil is a hindrance to everything.

4. To correctly interpret history one also must understand the doctrine of dispensations, the Church Age, the royal family of God. While many historians recognize, for example, simple facts like Rome as the centre of gravity in history, human genius is limited by ignorance of Bible doctrine and divine viewpoint.
5. Each generation of history is sustained by supergrace believers. What holds up every generation of history? The supergrace believer is the spiritual Atlas of his generation. He is responsible for blessing by association and prosperity by association. He is himself blessed of God and those associated with him are blessed by the association. The supergrace believer is the salt of the land.
6. And supergrace depends upon one category of the human race: pastor-teacher. There is no supergrace without pastor-teachers teaching the Word of God.

All of the streams of modern history run into the Roman Empire and all of the streams of western civilization run out of the Roman Empire. This was pretty much agreed upon until liberalism destroyed history. The great genius of Gaius Julius Cæsar in setting up the kingdom to begin with. None of the Antoinine Caesars was a born-again believer. They cannot explain why woman had such a great position and why slavery was toned down; and why abuse was almost absent. The first time in history when dogs were treated well except by the Vikings. It was a great period of history.

Some try to claim that the Celt started the great civilization. These are very anti-government. For the Celts, if there are 5 of them together, one will break free and begin his own government. Irish this is true if there are 3 of them. The Welsh are slightly better.

The last government of the Celts was King Arthur. They do not accept governments easily. They were great artists; very talented, invented the greatest chariot wheels; they had sports and wild parties where a few people were killed. Happy fun-loving people. The Galatians were Celtic people. They were good in everything but government and establishment. Great conversationalists with marvelous vocabularies.

The Greeks had the philosophical intellectual realm. It had to be Rome that pulled it all together. We owe more to Cæsar than to Euripides, Solon, and other famous Greeks.

Tremendous sense of color; and they liked to wear all of the bright colors at one time. They invented the tartan. They were the first to wear pants, but the Scots were too poor to ride horses, so they did not go along with them.

Western civilization is a hodge-podge of so many influences. None of these things are meaningful apart from the integrity of God. All of these people had conversions. God has used men from all nations since the fall of the Roman empire.

Patrick is said to have won a million converts. The church of Rome claimed him after the fact; but he had nothing to do with the Roman church.

Columbo was a fighter. He heard an evangelist. He decided that he would win one Scotsman to the Lord for every person that he killed. People start going in one direction hear the gospel, and often go in the other direction. Columbo was a wild Celtic Irishman who was intercepted by the integrity of God.

In France, called Gauls, in Turkey Galatians; in Ireland several things Irish, Celts; in Scotland eventually called Scots. All the same people.

The true conservative never abuses power; the true liberal abuses power and tries to have reform his way, apart from the integrity of God. Historical interpretation is like the 6 blind men and the elephant.

The Doctrine of the Interpretation of History

There is no correct interpretation of history except the doctrinal one.

1. The blind men and the elephant illustrate partial or incorrect interpretation of history.
2. Failure to correlate a true interpretation with doctrine and the divine plan removes the real dynamics of a partially correct interpretation. Prevalent interpretations of history always have some element of truth which is lost because there is no doctrinal perspective or because there is no establishment perspective.
3. Partially true but false interpretations of history include:
 - 1) The river-valley concept, e.g., Egypt. Or the geographical or climatic interpretation, e.g., Greece (many mountains kept the people divided).
 - 2) The biological interpretation. Competition for food, mates, power. Man is unequal (true); man is subject to his heredity (true); certain groups never have any great men, e.g., blacks. Inequality is natural and inborn. You cannot even explain all of history according to the sin nature.
 - 3) Racial interpretation. Races are only great because of doctrine or establishment, which is never recognized in this interpretation of history.
 - 4) Genius interpretation. A small portion of any population is more intelligent than the rest of the population. Yet geniuses are seldom related to reality. This interpretation ignores the supergrace believer's impact on history. This is close to correct, but it does not help with the broader understanding of history. Examples of great geniuses named. Business, military, science men of genius. But never in government.
 - 5) Moral interpretation. This is based on observance of the laws of establishment. This explains the greatness of Israel. This explains the rise of Rome and the fall of Greece, but is only a partial interpretation of history.
 - 6) Economic interpretation. This is the worst of all. It is sponsored by liberal historians. This approach is false. This is based upon ignorance of Bible doctrine and the laws of divine establishment. It fails to recognize evil. It seeks to discount the integrity of God and true conservatism.
 - 7) You cannot explain history in terms of the old sin nature, but ultimately only in terms of the integrity of God.

4. The Bible sheds light on strange historical occurrences. The Bible sheds light on obscure historical events. Judges 3:31.
 - 1) Shamgar (meaning "God gave") was a Hurrian supergrace believer, and not a Jew. He was the third judge, and lived c. 1200 B.C. Shamgar is a Hurrian name. Helps to explain the Philistines.
 - 2) In about 1208 BC, the Mycenaeans launched 1000 ships to attack Troy. At the same time the Dorians invaded Greece from the north. The Mycenaeans were thrown out of Greece. Troy fell along with part of the Hittite empire.
 - 3) A lot of people were let loose around the Mediterranean. These wandering peoples are called the Greek Sea peoples. When they moved into Israel they were called Philistines, and it was Shamgar who stopped them. They by-passed Israel after being stopped and went on to Egypt where they were stopped by Ramses II. So they settled in southern Palestine.
 - 4) All the great powers of that period were destroyed except Israel.
 - 5) The great Greek sea peoples, which includes the Philistines.
5. Each generation of history is sustained by the historical impact of the mature believer. The mature believer is responsible for blessing by association and historical impact in his nation. He is blessed by God and those associated with him are blessed by association, either directly from God or indirectly from that believer. Every generation is blessed, not by the wisdom of people who have lived before them, but by making their own blessing through reaching maturity. The mature believer is the salt of the land, 2 Tim 1:5-6.
6. The Principle of the Wrong Side of History, 2Tim 3.
 - 1) This is described in verses 1-4.
 - 2) Opposition from the wrong side of history is described in vv. 5-12.
 - 3) Deliverance from the wrong side of history is taught in vv. 13-17.
7. Illustrations of what happens when people get on the wrong side of history.
 - 1) The peacetime soldier who has all of his resources taken from him. After a war was won, the army is dismantled as if there would never be another need for an army again. Pearl Harbor was the problem of FDR.
 - 2) Cæsar and Napoleon related history to their place in history. They set the times for the next few hundred years after they died.
 - 3) Military men are scapegoats for political failures. Most generals fail because of their failure to relate history to the integrity of God and their professional knowledge. Caesar and Napoleon related their genius to history and exploited their genius through their ability to properly evaluate the historical situation.
 - 4) Genius may be born; but excellent generals are trained. In the United States, there is a stupid hierarchy system to move a person up in rank. Any man with true gifts in this regard is cut off at the junior officer level. All great geniuses could never have beat this system.
 - 5) Robert E. Lee recognized the importance of the railroad and troop movement. he developed the concept of concentration of forces. The rise of industry led to the rise of machine armies. The North had no men of

genius to exploit their industrial complex. Manifest destiny is the divine interpretation of history and the reason why the South lost the war. Lincoln correctly interpreted history through the use of the principle of mass armies and mass industry. Lee was a tactical genius on the battlefield and he knew how to use the railroad in order to concentrate his armies where he wanted them.

- 6) Germany used this principle to destroy France in 1870.
- 7) Freedom is the source of all prosperity. Therefore when in prosperity, don't restrict industry.
- 8) The greatest thing Congress could do is to never pass a law; and rescind all laws that limit industry. And then sit there and chitchat or have nice parties.
8. In the concept that Jesus Christ controls history through the laws of divine establishment universal military training is a must. Generals must be produced by good training. Today the army requires a stereotype junior officer and promotes human good for promotion.
9. An officer must understand technical information as well as be a good leader. He must be an interpreter of history, a businessman, an engineer, and many other things.
10. The Concept of Logistical Grace in History.
 - 1) Since we have lost every chance of advancement historically, we are dependent solely on the integrity of God.
 - 2) Logistical grace is the divine provision from the integrity of God for the royal family to advance to maturity.
 - 3) Alpha grace is God's provision between salvation and maturity. It includes:
 - (1) Living and temporal provision, security from evil, food, shelter, clothing, transportation.
 - (2) The concept of space and time.
 - (3) The provision of Bible doctrine, the local church and one's right pastor.
 - (4) Awareness and alertness regarding historical trends.
 - (5) A guardian angel.
 - (6) Your health.
 - 4) Bravo grace is logistical support for the believer after he cracks maturity. It is the justice of God providing total relationship with the integrity of God. This support is the escrow blessings deposited in Christ from eternity past.
 - 5) Charlie grace is God's logistical grace provision of punitive preventative suffering, which includes warning and intensive discipline, for the believer who is maladjusted to the justice of God, i.e., the carnal and reversionistic believer.
 - 6) As a nation we have been provided protection in spite of poor leadership. As a result of bad decisions from a position of spiritual weakness, we have had poor political leadership for the last fifty years. This has resulted in our failure to correctly interpret contemporary history.

11. Historical Interpretation and the Pivot.
- 1) The only answer left for our country from the results of an evil tampering federal government is a pivot of mature believers.
 - 2) The pivot is a remnant of mature believers who have maximum relationship with the integrity of God. This is the remnant according to the election of grace.
 - 3) If the pivot is large, the nation is preserved by the justice of God from the historical disaster it must face. If the spin-off of reversionistic believers is too large, then the nation will be destroyed while the pivot survives the crisis.
 - 4) The size of the spin-off is the index to national disaster. If the spin-off is large, then the nation has social and political reform apart from the integrity of God. The spin-off is destroyed by historical disaster and the nation is cleansed.
 - 5) The pivot is like the eye of the hurricane, it is protected in historical disaster.
12. [The advantage postulates](#). History and the Postulates of Integrity.
- 1) Personal.
 - (1) There are no advantages to the advantages without the advantage. Advantages (plural) means blessing from the justice of God. Advantage (singular) means relationship with the integrity of God.
 - (2) If you have the advantage, you have the advantages.
 - (3) Without the advantage, there are no advantages.
 - 2) National.
 - (1) No nation can have the advantages without the advantage (relationship with divine integrity, a large pivot).
 - (2) A nation without the advantage loses the advantages.
 - (3) No nation can recover its advantages without the advantage.
 - (4) Loss of both the advantage and the advantages removes that nation from history. This is the justice of God administering the fifth cycle of discipline.

1977 Romans

Lesson #93

93 05/01/1977 Romans 3:17–18; Psalm 36:1 Doctrines of the interpretation of history (cont.) and way of peace

Knowledge is power; but knowledge is never achieved apart from self-discipline.

The Doctrine of the Interpretation of History is completed above.

Romans 3:17 **...and the way of peace they have not known.**

Verse 17 – documentation from Isaiah 59:8, “And the way of peace they have not known.” This includes the intensive use of the conjunction kai, meaning “in fact.” Plus the strong

negative *ouk* (οὐκ) [pronounced *ook*] and the aorist active indicative from the verb *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] which means to understand, to comprehend, and here the corrected translation is, “They have not understood.” This is a constative aorist which contemplates the action of the verb in its entirety, it takes the occurrence of reversionistic maladjustment to the justice of God and regardless of its duration gathers it up into one entirety. This is the spin-off from the historical pivot. The active voice: those who are maladjusted to the justice of God are ignorant of divine integrity. The manifestation and verbalization of divine integrity is Bible doctrine. Ignorance of doctrine mean ignorance of integrity. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality.

Then an accusative singular direct object from *hodos* (ὁδός, οὐ, ἡ) [pronounced *ho-DOSS*] meaning highway or way, and with it a descriptive genitive singular of the noun *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] which means tranquility, blessing, health, harmony, welfare. The word does not denote a relationship between several people or an attitude but a state. It means prosperity in the sense of tranquility or blessing, and sometimes prosperity in the sense of freedom from war. It connotes blessing from the integrity of God.

Romans 3:17 **In fact they have not known the way of peace,...**

I.e. they have not known adjustment to the justice of God and therefore have not known blessing from the justice of God.

The Way of Peace

1. Historical perspective of the word *eirênê* and its equivalent *pax*:
 - a. Tranquility, blessing, welfare, prosperity, blessing; sometimes freedom from war.
 - b. Epictus used it for a state of mind for the Stoics.
 - c. *Pax* = *eirênê* which indicates security to the Romans.
 - d. Used for the status of the Mediterranean world, *Pax Roman*, meaning peace of Rome.
 - e. Equivalent to *shâlôwm* (שָׁלוֹם) [pronounced *shaw-LOHM*]. Blessing from the integrity of God. This also became a salutation. Romans said, *Pax ribisku*.
 - f. Therefore, being justified by *fatih*, we have peace with God.
2. It is obviously not world peace, freedom from war. The way of peace is a relationship with the integrity of God.
3. This relationship is established through adjustment to the justice of God under three categories:
 - a. Salvation adjustment to the justice of God;
 - b. Rebound adjustment to the justice of God;
 - c. Maturity adjustment to the justice of God—the daily function of *GAP*, cracking the maturity barrier.

4. Relationship with the integrity of God means first of all salvation. Then, afterward, fellowship with God through rebound, and maturity adjustment to the justice of God for blessing.
5. All of this adds up to eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], true blessing and true security.
6. There can only be one true security in life: relationship with the integrity of God. It is not wealth, power, relationship.
7. Neither the individual nor the nation has any real security apart from the integrity of God.
8. The word eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*] or peace also means prosperity. Principle: Individual prosperity is related to the integrity of God as well.
 - a. Your happiness and blessing has nothing to do with any human relationship or situation in life which you associate with happiness.
 - b. The integrity of God is the only basis for security, prosperity, blessing, or happiness.
 - c. National prosperity is related to the integrity of God through a large pivot of mature believers. Individual prosperity is based on cracking the maturity barrier.

We were way out ahead of all other nations in nuclear power. We need hundreds of them. 95% of the world's resources of oil are underground. We have been soft on communism, we have been a weak, fantasizing people.

Yesterday is was Hungary and Cuba; tomorrow, it will be the United States.

The federal government is regulating everything. They tamper with everything. They are destroying our means of transportation. We have all the oil that we will ever need until the 2nd advent, and then some.

Liberals try to solve problems that do not exist; and by this, they create problems. Why not make it a law to not be able to have fights between husbands and wives? Obviously, you have 100 years of things to straighten out in your wife.

Romans 3:18 **There is no fear of God before their eyes."**

Verse 18 – documentation from Psalm 36:1. Translated from the Hebrew: **"Transgression speaks to the ungodly [maladjustment to the justice of God] within his heart, there is no respect of God before his eyes."** In other words, transgression is violation of the laws of divine establishment, of the principles by which one becomes adjusted to the justice of God. Transgression has a very narrow sense of being used for certain types of sins, but transgression has a broader sense, as here, for violation of certain rules of life. The rules are set up by the integrity of God and the rules of life include certain very well defined principles. "No respect for God before his eyes"—no respect for God has to do with a principle: No respect means lack of relationship with the integrity of God.

“There is no fear of God before their eyes” – present active indicative of eimi (εἶμι) [pronounced *eye-ME*] and the negative ouk (οὐκ) [pronounced *ook*]. The static present means the is constantly not. Then the predicate nominative singular from phobos (φόβος) [pronounced *FOHB-oss*] which has several related meanings. It originally meant fear, but when you had fear of authority it came to mean respect and awe. It is even a great word in the Greek for love. The strongest love found among the ancient Greeks was phobos (φόβος) [pronounced *FOHB-oss*]. When they had respect for someone and loved then it was a much more stable love than the sentimental type.

Next is an improper preposition (an adverb used for a preposition) apénanti (ἀπέναντι) [pronounced *ap-EHN-an-tee*], and with it ophthalmos (ὀφθαλμός) [pronounced *opf-thahl-MOSS*]: “There is no respect for God in his perception.” Plus a possessive genitive plural of the intensive pronoun autós (αὐτῶς) [pronounced *ow-TOSS*].

Romans 3:18 **There is no respect for God before his eyes [in the sense of perception].**

This has two applications, one to the individual and one to the nation.

Maladjustment to the Integrity of God and the Individual

1. Any member of the human race who ignores his personal sins as a sign of spiritual death, and at the same time brings his own human righteousness to God for salvation, has neither respect for God nor awe for His integrity. He has no respect for the thinking of God.
2. We call this maladjustment. Maladjustment to the justice of God means no relationship with the integrity of God—salvation maladjustment.
3. No relationship with the integrity of God means lack of respect in human ignorance and arrogance causing self-righteousness.
4. Continued lack of relationship with the integrity of God results in arrogance, building up the case for self-righteousness.
5. The case for self-righteousness always excludes the integrity of God.
6. Excluding the integrity of God results in no respect for God and no blessing from God.

Maladjustment to the Integrity of God and National Application

1. No nation can possess freedom, prosperity and blessing apart from the integrity of God.
2. Respect for the integrity of God originates by adjustment to the justice of God.
3. Only the justice of God can bless mankind, and only under grace conditions.
4. Social, economic and political reform apart from the integrity of God are useless, meaningless, and create great problems—e.g. tyranny.
5. Social, economic and political reform apart from the integrity of God causes chaos, revolution, national degeneration, and eventual destruction under the 5th cycle of discipline.

6. Political and theological liberalism seeks social, economic and political reform apart from the integrity of God.
7. Therefore human good, the plans and schemes of socialism, the function of the welfare state, are doomed to disaster. No welfare state has ever survived historically. Liberals set up all sorts of panaceas which completely ignore the integrity of God

1977 Romans

Lesson #94

94 05/01/1977 Romans 3:19–20; Matthew 19:16–28 Jew's distortion of the Mosaic Law condemns cf. Jesus Christ saves

Verses 19-20, the true purpose of the Mosaic law.

Romans 3:19 **Now we know that whatever the Law says, it speaks to those under the Law, so that every mouth may be stopped, and the whole world may be under judgment to God.**

Verse 19 – the enclitic conjunctive particle *de* is used as a transitional conjunction. With it is the perfect active indicative of *oida* (οἶδα) [pronounced *OY-da*] used as a present tense for cognizance and comprehension. This is a perfective present which denotes the continuation of existing results. The existing results come from understanding Bible doctrine. If there is only one virtue in the Christian way of life it would be knowledge of doctrine. This is the only way in which we can relate to the integrity of God, it is the only way we can orient to the operation of grace, the divine plan from eternity past. The active voice: the first person plural suffix which is used if the assertion contains a fact relative to the one asserting, and other believers. Therefore Paul and other believers produce the action of the verb. It is translated correctly, “we.” The indicative mood is declarative for the reality of understanding a point of doctrine.

After words of comprehension we often have a conjunction which is used to indicate the content of perception—*hóti* (ὅτι) [pronounced *HOH-tee*]. Then a nominative neuter plural from the correlative conjunction *hosos* (ὅσος) [pronounced *HOS-os*], used in a qualitative sense—“whatever things” or “how many things” would be a correct translation. The nominative singular subject from *nomos* (νόμος) [pronounced *NOHM-oss*] refers to the Mosaic law which has been abused by Jews in Paul’s day and distorted into a system of producing self-righteousness rather than its original and divine purpose: condemnation.

The present active indicative of the verb *légo* (λέγω) [pronounced *LEH-goh*] means to say, to speak to communicate. The present tense is a retroactive progressive present denoting what has begun in the past and continues into the present time. The active voice: the Mosaic law produces the action by its communication as a part of the Word of God. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

Since the law has been written people have studied it, people have examined it, people have heard it taught, and they have come to one of two conclusions: either that they are

condemned by the law and therefore need to turn to the grace of God for help, or they use the law as a system of self-righteousness and seek to gain the approbation of God in this manner. This is the difference between religion and Christianity. So far we have: “Now we understand that whatever things the law says.”

Then we have another verb for communication, the present active indicative of *laléō* (λαλέω) [pronounced *lah-LEH-oh*]. The present tense is a historical present viewing a past event with the vividness of a present occurrence. The active voice: the Mosaic law produces the action. The declarative indicative is for a dogmatic and unqualified assertion of fact. The dative plural indirect object from the definite article is used as a pronoun. The dative of indirect object indicates the Jews in whose interest the law was given. With this is a dative of advantage and a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative of *nomos* (νόμος) [pronounced *NOHM-oss*].

Translation so far: “it speaks [communicates] to those under the jurisdiction of the law.”

It is obvious, then, that the Mosaic law was given to the nation of Israel. Exodus 19:3; Leviticus 26:46; Romans 9:4. Furthermore, the dative of advantage indicates that the Jews were benefitted by having the law—spiritually, nationally and personally—since it was the means of relating both the person and the nation to the integrity of God. The person was related to the integrity of God by discovering that sin was a sign of his spiritual death and that he had to go outside of himself for salvation, and therefore the wonderful principles of Codex #2 in which Jesus Christ was portrayed in all of His glory—the various articles of furniture in the tabernacle, the *modus operandi* of the Levitical priesthood, the animal sacrifices, the holy days, etc. All of these things are designed for blessing.

Codex #3 also was the basis for national blessing since the laws of divine establishment are clearly delineated in that portion of the Mosaic law. So the dative of advantage is very significant because it shows that the Jews were benefitted by having the law. The law is a part of doctrine, it reveals Christ. The law is the greatest instrument of evangelism in all of the ancient world, and still is a great instrument of evangelism.

In Sunday schools, for centuries, there is the teaching of the holy days and the sacrifices and the articles in the Tabernacle; and these things teach Jesus Christ; and people hear this teaching and they believe in Him.

“that every mouth may be stopped” – who does the talking? Anyone who goes to the law and extracts from it a system of self-righteousness, or goes to the law and uses its ritual to seek to gain the approbation of God. This includes even the Galatians, who attempted to use the Mosaic Law as some form of spirituality.

This phrase includes the conjunction *hina* (ἵνα) [pronounced *HEE-na*] with the subjunctive to introduce a purpose clause. With this is the nominative neuter singular of the adjective *pás* (πάς) [pronounced *pahs*], “all,” and the nominative neuter singular of *stoma*, “mouth.” Plus the aorist passive subjunctive from the verb *prassô* (πράσσω) [pronounced *PRAS-so*] which means to fence in, to block up, to shut up, to close up, to stop. “That every mouth

may be closed” doesn’t mean simply to keep people from trying to claim they can be saved by keeping the law, it means to cut off any system of thought that adds human works to the work of Christ in eternal salvation. So shutting the mouth is really not the issue, it is cutting off the blasphemous thoughts. Any time that a person says he can be saved by keeping a ritual, by keeping the law, by his good deeds, the function of his emotion, he has in effect blasphemed the integrity of God. The culminative aorist tense of *prassô* (πράσσω) [pronounced *PRAS-so*] views the function of the law in its entirety but emphasizes the existing results: the silence of any defense against the integrity of God. The passive voice: the subject which, in effect, is broadened out to include the entire human race—specifically the Jews who tried a system of legalism in keeping the law for salvation—receives the action of the verb by instrumentality of the Mosaic law, i.e. condemnation.

The question arises, then: If the law was addressed specifically to Israel how does it bring the entire world under indictment? The answer: Israel under the law stands as the representative of the human race. God not only used Israel in special ways for the priest nation function but He used Israel as an illustration of the entire human race. Israel under the law stands as a representative of the human race, and the fact that Israel failed under the law demonstrates the universal condemnation and guilt of the human race before the integrity of God. Any person who fails in one point of the law is guilty of the entire law—James 2:10. In the test case of Israel every mouth is closed. This is a Jewish idiom of guilt, having no defense against the integrity of God. Hence, the law demonstrates to the entire world, both Jew and Gentile, that they are guilty as far as the integrity of God is concerned. His righteousness rejects sinfulness; His justice pronounces the penalty: spiritual death, no relationship with God on the basis of any human *modus operandi* or *modus vivendi*. The subjunctive mood is a potential subjunctive used to introduce a purpose clause, and since the law is also a part of the Word of God which abides forever it stands as an instrument of condemnation forever.

Codex #1 of the Mosaic law logically comes first, all of those commandments that demonstrate sinfulness. Personal sin demonstrates spiritual death. The possession of the old sin nature is the basis and the source of spiritual death. We commit personal sins because we are spiritually dead, we do not become spiritually dead by the committing of these sins. At the moment of physical birth we have the imputation of Adam’s sin, we have the old sin nature, and that is the basis of spiritual death. From the old sin nature comes personal sins. These sins are a manifestation of what we are, not the means of becoming spiritually dead.

“and all the world” – the connective *kai* plus the nominative singular *pás* (πάς) [pronounced *pahs*], plus the subject, the nominative singular of *kósmos* (κόσμος) [pronounced *KOSS-moss*]. “And all the world” comes to mean the whole world.

“may become” – aorist active subjunctive of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*]. The aorist tense is a culminative aorist, it views the accountability in its entirety but regards it from the viewpoint of existing results. The results are always condemnation. Every time we as believers commit a sin we recognize our former condition, that we were formerly spiritually dead. For the unbeliever, every time he sins is a manifestation of his

status quo before God. He is spiritually dead, which means no capability of establishing a relationship with God on the basis of his own actions, his own works. The active voice: the entire human race produces the action of the verb, becoming liable to judgment. The subjunctive mood is the continuation of the purpose clause.

“guilty” – predicate nominative from the noun *hupódikos* (ὑπόδικος) [pronounced *hoop-OD-ee-koss*]. This word was first used by Aeschylus to indicate a person who is culpable, who deserves blame; hence a person who is so guilty from the facts that he must be subjected to trial, and long before the trial takes place in effect he is already condemned. This is a person who throws away his shield in battle; and he would be tried and executed right there.

“before God” – the dative singular of *theos* (θεός) [pronounced *theh-OSS*], with the definite article used for someone who knows the person very well.

Alexander the Great had a smaller army more afraid of him than of the enemy. He was able to use his smaller army to defeat a huge portion of the world in 25 years.

Romans 3:19 **Now we understand that whatever things the law says, it speaks to those under the jurisdiction of the law: that every mouth may be closed, and the whole world may become [guilty and] accountable to the God.**

The Integrity of God and Man's Guilt (an Analysis of Romans 3:19)

1. The entire world of mankind is subject to the justice of God—justice as a part of the integrity of God.
2. Because of God's perfect integrity the result is condemnation and liability to punishment, apart from salvation.
3. The infinite, eternal, self-existing, immutable God has integrity.
4. In other words, God has had and always will, absolute integrity from eternity past. Exodus 15:11; 19:10-16; Isaiah 6:3.
5. This holiness or integrity of God is required in man before he can go from condemnation to eternal salvation and justification. God isn't going to accept any one of us until we have His integrity for justification. 2Corinthians 7:1; 1Thessalonians 3:13; 4:7.
6. God's integrity is maintained by His perfect essence. It is, in effect, God's unchangeable self.
7. The integrity of God is God's holiness acting toward other beings. God's righteousness is perfect, demanding perfect righteousness. God's judgments are perfect, demanding perfection in His creatures.
8. God's justice administers the penalty which God's righteousness demands.
9. In righteousness is the divine love for His integrity revealed. In justice is the divine hatred for sin revealed.
10. God is not arbitrary. Righteousness demands righteousness; justice demands justice. Therefore integrity demands integrity. God cannot change. He must punish

sin, self-righteousness and evil. If there is any changing that will take place, it is us; we will do the changing.

11. God's penalties from His justice are not vindictive, they are vindicating.
12. Therefore God has provided the Mosaic law, one third of which is to condemn us. God has provided not the law but Jesus Christ to vindicate or justify the one who will adjust to the justice of God. In other words, from the same integrity of God comes two factors with a different purpose: the law to condemn and Christ to save.
13. With unchangeable sin, self-righteousness and evil there is unchangeable condemnation and judgment.
14. However, in grace God provides through the judgment of Christ on the cross all He demands in condemnation—all He demands, then, from His integrity.
15. In God Himself spirituality or personality is supreme, but in His relationship to man God's integrity is supreme.
16. Where man is concerned integrity takes precedence over all other divine attributes.
17. The law reveals the integrity of God in three ways: Codex #1, the commandments reveal condemnation; Codex #2, the ordinances reveal salvation; Codex #3, freedom in human government are revealed from the laws of establishment.

Two antithetical things come from the justice of God: blessing and cursing. Two other things come from the justice of God: condemnation and salvation.

Five or six million Jews were wiped out by Hitler. Many Jews escaped. The fact that some of them escaped indicates that God was speaking to some of them. They apparently had been taking the Mosaic Law as a system of salvation. You cannot accept the Law and Jesus Christ at the same time as means of salvation. The Law condemns; ut it cannot save. If you accept the Mosaic Law as a means of salvation, you place condemnation next to Jesus Christ. This is the great tragedy of Israel. The stumbling block is Jesus Christ. Instead of being the Rock of salvation, He became the stone of stumbling.

Romans 3:19 **Now we understand that whatever things the law says, it speaks to those under the jurisdiction of the law: that every mouth may be closed, and the whole world may become [guilty and] accountable to the God.**

Romans 3:20 **Therefore by works of the Law, not any flesh will be justified before Him; for through the Law is knowledge of sin.**

Verse 20 – “Therefore by the deeds of the law” begins with the inferential conjunction dioti (διότι) [pronounced *dee-OAT-ee*], used to introduce an inferential clause, plus the prepositional phrase ek (ἐκ) [pronounced *ehk*] plus the ablative of ergon (ἔργον) [pronounced *EHR-gon*], plus a genitive of relationship of nomos (νόμος) [pronounced *NOHM-oss*]. The ablative is not the regular case for expressing means but it does express means here because the origin or the source is implied. Hence, ek (ἐκ) [pronounced *ehk*] plus the ablative connotes means here and should be translated “Therefore by the works of the law.”

“shall no flesh be justified in his sight” – the negative *ouk* (οὐκ) [pronounced *ook*] plus the subject, the nominative singular *sarx* (σάρξ) [pronounced *sarx*] for the entire human race, plus the adjective *pás* (πάς) [pronounced *pahs*]. Then the future passive indicative of *dikaioô* (δικαίω) [pronounced *dik-ah-YOH-oh*] which means to declare righteous, to vindicate, to justify. The future tense is gnomic future, it is used to state an unqualified, dogmatic fact. The passive voice: the human race or all flesh receive the action of the verb. No justification, no vindication from the integrity of God by trying to keep the law. The indicative mood is declarative for a statement of unqualified, dogmatic doctrine. The integrity of God cannot and does not declare righteous, cannot and does not vindicate the works of the law, now or ever. The works of the law represent arrogant self-righteousness, a distortion of the law.

“In his sight” – an adverb used as an improper preposition, *enupnion* (ἐνύπνιον) [pronounced *en-OOP-nee-on*], plus *autós* (αὐτός) [pronounced *ow-TOSS*] used here to identify the integrity of God and translated “in the presence of him” or “in the judgment of him.”

Romans 3:20 so far: **Therefore by the works of the law no human being shall be vindicated in his presence.**

Principle

1. The law is incapable of making man righteous before the integrity of God.
2. It demands a capability, a perfection, an absolute beyond man’s abilities.
3. The law cannot produce a righteousness in man which is equivalent to God’s righteousness.
4. The law can only condemn man’s righteousness, along with man’s sinfulness, as being totally inadequate.
5. The law is an instrument of condemnation, only the judgment of Christ on the cross is an instrument of salvation.
6. From the justice of God is the instrument of condemnation, which is the Mosaic Law; and the instrument of salvation, Jesus Christ.

“for by the law is the knowledge of sin” – the postpositive conjunctive particle *gar*, used here to express an inference. A prepositional phrase, *dia* plus the genitive of *nomos* (νόμος) [pronounced *NOHM-oss*]—“through the law.” Plus a predicate nominative *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], generally meaning full knowledge but also consciousness, and the objective genitive singular from *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*]—“sin.” Translated “for through the law is a consciousness of sin.”

Romans 3:20 **Therefore by the works of the law no human being shall be justified in His presence; for through the law is a consciousness of sin.**

The Mosaic Law is an Instrument of Condemnation

1. The Mosaic law is not an instrument of justification or vindication before the integrity of God—Romans 3:20, 28; Galatians 2:16.
2. The Mosaic law is an instrument of condemnation to both Jew and Gentile, i.e. the entire human race—Romans 3:20; Galatians 3:21-28; 1 Timothy 1:9, 10.
3. The purpose of the law is to curse mankind with a hopeless curse—Galatians 3:10, 13.
4. The Mosaic law produces a self-righteousness which is in conflict with the righteousness of God. This self-righteousness cannot be compared with God's perfect righteousness which is imputed to us at the moment we believe in Jesus Christ.
5. Many Jews lost the advantage of the law by using it as an instrument of salvation—Romans 9:30-33.
6. Because of the integrity of God taking precedence over the other attributes of God the works of the law cannot provide justification—Acts 13:39.
7. This failure is illustrated by the rich young ruler—Matthew 19:16-28.

Matthew 19:16 And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"

This man is cocky. He thinks that he has eternal life; and he just wants the confirmation of Jesus Christ.

Matthew 19:17 And He said to him, "Why do you ask Me about what is good? There is only One Who is good. If you would enter life, keep the commandments."

Jesus knows the mind of this rich young ruler; and He is setting a trap for him.

Matthew 19:18 He said to Him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

This man is arrogant. "Which ones?" he asks.

Matthew 19:19 Honor your father and mother, and, You shall love your neighbor as yourself."

The 11th commandment is what trips him up. Leviticus 19:18 and elsewhere and reiterated in Mark.

Matthew 19:20 The young man said to Him, "All these I have kept. What do I still lack?"

He is wealthy, but he is parsimonious.

Matthew 19:21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

Following Jesus is salvation. Jesus will amplify this later.

Matthew 19:22 *When the young man heard this he went away sorrowful, for he had great possessions.*

Matthew 19:23 *And Jesus said to His disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven.*

Matthew 19:24 *Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."*

This is the small gate, the only gate which was open after dark. The main gate could accommodate any kind of animal. This is difficult, but not impossible.

Matthew 19:25 *When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"*

Matthew 19:26 *But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."*

(Are these birds every going to learn anything?)

Matthew 19:27 *Then Peter said in reply, "See, we have left everything and followed You. What then will we have?"*

Some day, Bob is going to show that Peter is the dumbest person, not you.

Peter was not broke. He was a successful businessman in the fishing industry.

Matthew 19:28 *Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed Me in regeneration, will also sit on twelve thrones, judging the twelve tribes of Israel.*

The rich young ruler did not follow the Lord in regeneration.

1977 Romans 3:21

Lesson #95

95 05/06/1977 Romans 3:21 Analysis of Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] THEOU; forensic justification

A cracked bell just means that it is too hot there. What the symbol of freedom is, is the various uniforms.

The sovereignty of God is not a point of reference; nor is the point of reference love. A testimony that God fell in love with some guy giving his testimony. This just proved that everyone there was stupid.

When Jesus was on the cross, justice was put over God's love. Our sins were judged on Christ on the cross. We receive our first blessing, which is justification. Review of translation.

Verses 21-26, the dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] of divine integrity.

The Righteousness of God Through Faith

Romans 3:21 **But now apart from Law, the righteousness of God has been revealed, being borne witness to by the Law and the Prophets.**

Verse 21 – “But now the righteousness of God.” It begins with the enclitic particle *de* used as an adversative postpositive conjunction. It introduces a contrast between self-righteousness produced by keeping the law and imputed righteousness from the integrity of God. Then the adverb of time, *nun* (νῦν) [pronounced *noon*], plus the nominative singular subject *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], and with it is *Theou*, and objective and possessive genitive.

Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is a second stage word construction in the organization of the Greek language. In the time of Homer (9th century B.C.) there were two words, a noun and an adjective: *díkē* (δίκη) [pronounced *DEE-kay*] and *dikaios* (δίκαιος) [pronounced *DIH-kai-oss*], simple words characteristic of the time of Homer. Multi-syllable words did not come into the Greek language until the time of Attic Greek. In the 5th century B.C. when thought became much deeper it required some special technical words. So the Greeks invented a suffix which comes off of the *dik* base, which meant righteousness in Homeric Greek. But when the suffix *sunê* is added you now have moved into abstract thought. The translation here in the KJV is “But now the righteousness of God.” However, the word “righteousness” can be correct but it isn't here. It does not fulfill the true meaning of the noun, nor does it recognize the tremendous changes that occurred first in Classical Greek and then later on in Koine Greek. The noun *díkē* (δίκη) [pronounced *DEE-kay*] and the adjective *dikaios* (δίκαιος) [pronounced *DIH-kai-oss*] definitely had a connotation of righteousness, but even they changed. *Dikaios* (δίκαιος) [pronounced *DIH-kai-oss*], for example, by the time it reached Koine Greek meant many things beside righteousness. It means the thinking of a judge, among other things. But when you add *sunê* to this you have a legal connotation. This is an abstract legal noun and because it is, it is universally mistranslated in the New Testament. *Dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*] means fair and equitable in dealing with others, it meant virtue, justice, integrity, justice as a characteristic of a judge, justice as the thinking of a judge. It also means the integrity of a judge. The word connotes not just righteousness but righteousness as a principle leading to action and thought: thinking action, thinking something that is correct. This was its general development as far as the Greek language is concerned, but the Bible adds another problem. In the Bible we find that with *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] we have it related to God—*dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] *Theou*. This particular phrase makes

a great change in *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] because this is the righteousness of God, the justice of God, the integrity of God. Remember that *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is an abstract noun and always has the connotation of integrity—righteousness as the principle of God’s integrity, righteousness in relationship with all of the attributes of God. Used of the believer it is a synonym to *eusébeia* (εὐσέβεια) [pronounced *yoo-SEHB-i-ah*], the technical word for maximum adjustment to the justice of God or total relationship with the integrity of God. *Dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], used of man, also has another technical meaning—justification, or possessing part of the integrity of God. It can be justification or salvation adjustment to the justice of God. It can be justification or cracking the maturity barrier, another principle of vindication from the integrity of God. Justification means that the justice of God is free to bless man without compromising His character or any attribute. There is no blessing for us ever until we have God’s very own righteousness.

God does not run around blessing cuckoo clocks, personality boys, we do not have anything that impresses God.

Bob is romantic and he does not care whether we are or not.

Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] generally is translated “justice” where contact with man is concerned; *Theou* is both the possessive and the subjective genitive. The *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] belongs to God. The integrity belongs to God and that is our point of contact. So we translate this not the righteousness of God but the integrity of God, emphasizing divine righteousness as the principle of integrity and divine justice as the function of integrity.

Man and the Integrity of God

1. The subjective genitive of the noun *theos* (θεός) [pronounced *theh-OSS*] demands some explanation. A subjective genitive is one in which the noun in the genitive case produces the action. That’s why it generally means justice.
2. Under the connotation of possessive genitive this indicates the integrity of God with emphasis on righteousness. This is something that belongs to God, it is a principle. The subjective genitive does something else, it includes man in the principle, whereas the possessive genitive views God alone, apart from man.
3. The integrity of God, both His righteousness and justice, is God’s alone. Man is entered into the relationship with it by means of the work of Christ on the cross.
4. The integrity of God always takes precedence in God’s dealings with mankind.
5. Either the integrity of God condemns man or blesses man, depending on man’s attitude toward the cross.
6. First there is condemnation from divine integrity, then there is salvation or justification for the one who will adjust to the justice of God. So from the same source comes condemnation and vindication or justification.

7. For the maladjusted (the one who rejects Christ as saviour) there is both temporal punitive action and eternal judgment.
8. The forensic connotation of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] Theou: it includes justification or vindication by grace—Romans 5:1.
9. Forensic justification means the possession of God’s righteousness as the result of adjustment to the justice of God. And God recognizes that you have His righteousness.

“without the law” – the adverb chōros (χωρος) [pronounced *KHOH-ross*] used as an improper preposition is in the genitive case, plus the genitive of nomos (νόμος) [pronounced *NOHM-oss*] for the Mosaic law: “apart from the law.” God only approves of His Own righteousness.

“is manifested” – perfect passive indicative of the verb phaneroō (φανερώνω) [pronounced *fan-er-OH-oh*], which means to reveal, to make known, to show. Here it is translated “revealed.” The perfect tense is a dramatic perfect, emphasizing the results of the action of the verb. The passive voice: the righteousness belonging to God’s integrity has been revealed. The indicative mood is declarative for the historical reality for the fact that doctrine is the means by which God’s integrity is revealed to man. This integrity was revealed through witnessing in the past.

“being witnessed” – present passive participle martureō (μαρτυρέω) [pronounced *mar-too-REH-oh*]. It means to be a witness in a trial, to testify in a trial, to confirm facts in a trial. The present tense is the present tense of duration denoting what has begun in the past and continues into the present time. The passive voice: God’s righteousness belonging to His integrity receives the action of the verb. This is a circumstantial participle for the existence of the canon of scripture. Every human author in the Old testament was actually in court, giving testimony, presenting facts about the integrity of God. So the Old Testament canon is regarded as a great courtroom where the facts will be brought out.

“being witnessed by the law and the prophets” – the preposition hupó (ὑπό) [pronounced *hoop-OH*] plus the ablative of nomos (νόμος) [pronounced *NOHM-oss*], and prophētēs (προφήτης) [pronounced *prof-AY-tace*] also in the ablative. The ablative is not the regular case for the means or the instrumental but it may be used when the expression of means is accompanied by the implication of origin or source. What the Old Testament prophets wrote down is the origin or source of the presentation of the integrity of God in the Old Testament.

Romans 3:21 **But now apart from the law the righteousness belonging to the integrity of God has been revealed, being confirmed by the law and the prophets.**

The doctrine of the Word of God is the manifestation, the testimony and revelation of the integrity of God. Doctrine, then, is the verbalizing of God’s integrity. Principle: God never reveals anything unless it is available. If God reveals His integrity it means two things: this is our point of reference with God, and it also means we can have His integrity. We can

have it in two forms: a) His righteousness directly imputed to us at the moment we believe in Christ; b) the action of His justice blessing us. God only reveals that which is attainable. With God's righteousness, now and forever, there is no failure or evil which can removed us from our relationship with God.

1977 Romans

Lesson #96

96 05/08/1977 Romans 3:22a Appropriation of justice of God; doctrine of faith

God has certain invisible attributes from eternity past which have never changed. We have not connected to God by means of His sovereignty. We have no point of contact with God's eternal life. God is omniscient. He knows all the knowable and all of the possible alternatives. God is veracity; He is immutable. He cannot change any of His characteristics. God is love and we have no contact with His love. People understand what people do; so anthropopathisms make it easier to understand God's actions and motivations. People continually make statements like, "How can a God of love allow this to happen to me?"

Human love has thinking; there is an object; and there is emotion; there is a spiritual and physical aspect.

Since divine righteousness is the protection of God essence. The sin problem was solved at the cross. The possession of God's righteousness puts us right with God; and this gives us eternal security. Our relationship is with God's integrity.

The [postulates](#) are given. The key to our nation is having the advantages because we have the advantage of a relationship with Jesus Christ. Translation reviewed.

Romans 3:22 **And the righteousness of God is through faith from Jesus Christ toward all those believing. For there is no distinction,...**

Verse 22 – the appropriation of the righteousness of God through a relationship to the justice of God. "Even the righteousness of God" – the postpositive conjunctive particle *de*, used to insert an explanation and is translated "That is." With it is the nominative singular subject of *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] which does not mean righteousness in the human sense, it means one half of the integrity of God, the guardian of God's justice. Justice is incorruptible because it is guarded by God's righteousness. God's justice is the guardian of His entire essence. Plus the subjective genitive singular of *theos* (θεός) [pronounced *theh-OSS*], indicating that we are dealing with a divine characteristic, the righteousness which belongs to the integrity of God. The words "by faith of Jesus Christ" tells us how we initially come into contact with the justice of God and come under the blessing of the integrity of God. The word for faith is found in a prepositional phrase, *dia* plus the genitive of *pistis* (πίστις) [pronounced *PIHS-tih-s*] for "faith"—"through faith." Plus the objective genitive of the two proper nouns referring to the second person of the Trinity, *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Christos* (χριστός) [pronounced *krees-TOHSS*]—"in Jesus Christ."

Even the virgin Mary had to be saved by faith in Christ. Only one person makes a relationship with God possible.

πιστεύω (πιστεύω) [pronounced *pis-TOO-oh*], which means *faith*. Between God and man, there is spiritual death.

Romans 3:22a **That is the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe.**

We enter into relationship with the integrity of God at the moment of salvation adjustment to the justice of God. Until then we are spiritually dead and have no relationship with God.

The Doctrine of Faith is taken from NB2:

The Doctrine of Faith	
A.	<p>Definition.</p> <ol style="list-style-type: none">1. Basically there are three systems of human perception.<ol style="list-style-type: none">a. Faith is a non-meritorious system of perception based on confidence in the authority and the veracity of another. Faith is not based on one's own knowledge, as is rationalism or empiricism.b. Rationalism is reason from the source of knowledge in itself, superior to and independent of any other source of perception. Rationalism says that reality is what you think to be true. Rationalism requires a high I.Q., from which systems of philosophy are often developed.c. Empiricism is knowledge from perception by observation and experience rather than by theory. All ideas are derived from some sensuous experience using the eyes, ears, nose, touch, etc, having no innate or a priori conceptions.2. Perception by faith is always non-meritorious. It depends on the authority, veracity, and ability of someone else. Faith requires authority.3. Faith also means a system of doctrine or a creed perceived by faith; i.e., what is believed.
B.	<p>Etymology.</p> <ol style="list-style-type: none">1. Hebrew.<ol style="list-style-type: none">a. The verb 'âman (אָמַן) [pronounced <i>aw-MAHN</i>] means to believe, to support, to use someone as a prop, a crutch; to use someone else to be supported. The root meaning is a foundation on which you build something.<ol style="list-style-type: none">(1) In Isa 28:16, the hiphil means to cause to believe. The hiphil in Gen 15:6 uses 'âman (אָמַן) [pronounced <i>aw-MAHN</i>] for the salvation of Abraham, meaning to use God as a prop and foundation.(2) Further, 'âman (אָמַן) [pronounced <i>aw-MAHN</i>] means to prove oneself, to stay faithful to, to remain or continue.

(3) Metaphorically, 'âman (אָמַן) [pronounced *aw-MAHN*] means to be faithful, trustworthy, and sure, as in Prov 19:8; Gen 42:20; 1 Kg 8:26; Hos 5:9.

- b. The noun 'ēmûwnâh (אֱמוּנָה) [pronounced *eh-moo-NAWH*] means faithfulness, security, or that on which security is based, e.g., the integrity of God.
- c. The noun EMUN means integrity, fidelity, reliability.
- d. The noun OMEN means doctrine, truth, faithfulness.
- e. The noun 'ëmeth (אֱמֶת) [pronounced *EH-meth*] means faithfulness, integrity, stability.
- f. The verb BATACH is a wrestling term, which means to trust in the sense of slamming your troubles on God; this has a faith-rest connotation. In Psalm 37:3 and 91:2, it also means to confide in someone.
- g. The verb CHASAH means to hide in the cleft of a rock, as a rabbit does when chased by a fox. This verb is used for suffering and adversity. It means to trust in the sense of taking shelter or taking refuge in Bible doctrine; to believe in the integrity of God, Psalm 57:1, 2:12, 5:12, 25:20, 7:1.
- h. The verb JACHAL means to trust the Lord in time of great pain or disaster, Lam 3:21,24. In Job 13:15, it means to have hope and to wait. It is used for faith under great pressure, intense suffering, and pain.
- i. The verb QAWAH is the strongest word for faith, used in Psalm 25:3. It depicts a fine thread woven into a giant rope that cannot be broken. It is used in Isa 40:31 for the faith of a mature believer. In Lam 3:25 it means to wait. This word means that faith which gets its strength from outside of itself, connoting the non-meritorious aspect of faith. All merit lies in the object of faith.

2. Greek.

- a. The noun pistis (πίστις) [pronounced *PIHS-tihs*].
 - (1) Used as an attribute, Pistis (πίστις) [pronounced *PIHS-tihs*] is what causes trust or faith, reliability, faithfulness, or integrity, Tit 2:10; 2 Thes 1:4.
 - (2) In the active sense, Pistis (πίστις) [pronounced *PIHS-tihs*] means faith, confidence, trust, faith as a recognition of and acceptance of Bible doctrine. In the active sense, faith is used in three ways.
 - (a) Saving faith, Eph 2:8; 1 Jn 5:4-5.
 - (b) The three stages of the faith-rest drill, Romans 3:20; Heb 4:3.
 - (c) The metabolization of Bible doctrine.
 - (3) The passive meaning of Pistis (πίστις) [pronounced *PIHS-tihs*] is Bible doctrine, meaning that which is believed, i.e., doctrine,

the body of belief, which is obedience to authority. Pistis (πίστις) [pronounced *PIHS-tihs*] is so translated "doctrine" in such passages as Gal 1:23; 2Peter 1:5; 1 Tim 1:19, 4:1,6; Heb 11.

- b. The noun *pistós* (πιστός) [pronounced *pis-TOSS*], used as an adjective in the passive sense means being trustworthy, worthy of trust, faithful, dependable, and inspiring trust. In the active sense, it means trusting or believing.
- c. The verb *Pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] means to believe, to trust something to someone, to use someone as an object of faith, Gal 2:16. It only takes a little more than no faith at all to be saved, Acts 16:31.
- d. The verb *peithō* (πείθω) [pronounced *PIE-thoh*] in the passive means to come to believe, to obey, to be persuaded or convinced. The perfect passive means to have confidence, to be absolutely convinced, to be certain. The active meaning as in Gal 1:10 means to convince, to persuade, to appeal, to win over. The perfect tense with a present meaning means to depend on someone, to trust in someone, to have confidence.
- e. The verb *PISTOO* means to show oneself faithful; to be convinced; to have confidence, 2 Tim 3:14.

C. Biblical Use of "Faith" or Pistis (πίστις) [pronounced *PIHS-tihs*].

- 1. Pistis (πίστις) [pronounced *PIHS-tihs*] is used for doctrine in Heb 11:1-3. "In fact, doctrine is the reality from which we keep receiving confidence, the proof of matters not being seen; for by means of doctrine men of old gained approval." We can see disasters coming to this country, but we can see beyond that.
- 2. A description of faith is found in 2Cor 4:18 **We look not at the things which are seen, but at the things which are not seen [essence of God]; for the things which are seen are temporal, but the things which are not seen are eternal.** Faith is the means by which we perceive reality in the invisible essence of God. When the integrity of God becomes more real to you than all the things happening around you, you have arrived. This precludes you becoming discouraged.
- 3. Sometimes both the faith-rest technique and doctrine are described in the meaning of Pistis (πίστις) [pronounced *PIHS-tihs*], as in 2Cor 5:7 **We walk by faith and not by sight.** Your eyes are in your soul, and your soul must have Bible doctrine. We see the unseen through doctrine. Doctrine gives us relationship with the integrity of God which sustains us in time of disaster. We see the justice and integrity of God through doctrine.
- 4. Heb 11:6 **And without doctrine resident in the soul, it is impossible to please God, for when one is occupied with God, he must be convinced that He is and that He becomes a rewarder of those who diligently seek Him.**
- 5. Rom 10:17, "Doctrine comes by hearing, and hearing by the word of God."

6. Gal 5:22, "The fruit of the Spirit is doctrine."

7. In each verse above, Pistis (πίστις) [pronounced *PIHS-tihs*] relates faith to the perception of Bible doctrine. Pistis (πίστις) [pronounced *PIHS-tihs*] means both faith and doctrine. All perception of doctrine is accomplished through the function of faith perception.

8. 1 Tim 1:19 and 4:1 use Pistis (πίστις) [pronounced *PIHS-tihs*] for the doctrine of demons.

D. Faith is the means of salvation adjustment to the justice of God.

1. Believing is non-meritorious perception. The merit is always found in the object of faith (Jesus Christ) and not in the subject, the one having the faith (the believer).

2. That salvation is by faith and faith alone in Jesus Christ is documented in many passages, including Acts 16:31; Jn 3:16,18-19,36 6:47, 20:31; Rom 3:22,28, 4:5, 9:30; Gal 2:16, 3:26; 1 Jn 3:23, 5:4-5. Salvation adjustment to the justice of God is believing in Christ.

3. The justice of God is our point of contact with the essence of God because justice judged our sins in Christ on the cross. The mechanics of receiving all blessing from the justice of God is grace. Grace is non-meritorious, compatible with faith, Eph 2:8-9.

E. Faith is a system of doctrine or what is believed.

1. The object of faith is Bible doctrine. This includes both doctrine in perception and in application. Bible doctrine is invisible. Faith is confidence in the unseen. Bible doctrine must be transferred to our right lobe by means of faith.

2. The perception concept is related to post-salvation epistemological rehabilitation. The application concept is related to the faith-rest drill or reverse concentration.

3. Once you have Bible doctrine on the launching pad of your soul, then the faith-rest drill in its maximum use applies doctrine to experience.

4. Maturity adjustment to the justice of God demands maximum Bible doctrine in the right lobe, which comes through the daily perception, metabolization, and application of Bible doctrine.

5. The intake of Bible doctrine results in maximum blessing to your soul. Blessing does not come because of your self-righteousness, personality, good works, or anything else.

F. The importance of classifying the Object of Faith.

1. The object of faith always has the merit. There is no merit in the subject because faith is a non-meritorious system of perception.

2. All the faith in the world secures nothing but condemnation from the integrity of God. We are born with faith. We first learn vocabulary by faith.

3. However, the tiniest bit of faith in Christ secures eternal salvation. It only takes a little more faith than no faith at all. It is the object of faith that counts, not the worthiness of the one with faith.

4. There is no merit in believing; the merit lies in the object of faith.
5. For salvation adjustment to the justice of God, the object of faith is Jesus Christ. For maturity adjustment to the justice of God, the object of faith is Bible doctrine.
6. Faith is not something we do, but it is the channel by which we appropriate what God has done for us.
7. For rebound adjustment to the justice of God, the object of faith is two-fold, depending on the believer's spiritual growth.
 - a. The Scripture is the object of faith for the immature believer, 1Jn 1:9; 1Cor 11:31; Psalm 35, 32:5, 38:18; Prov 28:13.
 - b. For the mature believer, doctrine is the object of faith, and the integrity of God is the basis for understanding the forgiveness of our sins through rebound.
8. Through these adjustments to the justice of God and blessings from the integrity of God, Jesus Christ becomes the author and finisher of our faith, Heb 12:2.

G. The Application of Faith in the Function of the Faith-Rest Drill.

1. Faith must be exercised as it develops. Learning doctrine develops faith. As this occurs, faith has the increasing ability of perception, of learning more and greater details in the Word of God, Heb 4:1-3.
2. God has blessing which will only be yours if you relate totally to the integrity of God by learning doctrine, 1Peter 1:7-8.
3. Bible doctrine is the royal family's currency. Bible doctrine is the working currency in the life of every believer. Learning doctrine gives you currency to understand the integrity of God.
4. Abraham's circumcision is the classical illustration of the mature believer with maximum adjustment to the justice of God making application of his faith, Rom 4:17-21. Abraham's sacrifice of Isaac was the proof or testing of his mature faith, Gen 22:1-18.
5. The mechanics of the faith-rest drill comprise three stages.
 - a. Stage one: Faith claims promises from the Bible, Heb 4:1-3, which can be called mixing the promises of God with faith.
 - b. Stage two: Faith claims doctrinal rationales, like the essence of God rationale, the plan of God rationale, the logistical grace rationale, the a fortiori rationale, the escrow/election rationale, etc. This stage is known as reverse concentration, the application of doctrine.
 - c. Stage three: Faith reaches doctrinal conclusions and is in control of the situation. This becomes the function of spiritual self esteem. It is the third stage of the faith-rest drill that brings you to spiritual self-esteem.
6. The Victory of Faith, 1John 5:4-5. It is the relationship with the integrity of God which is greater than any difficulty in life.

7. Relationship with the integrity of God is greater than any pressure or disaster in life. It is more important than anything in life, whether failures, successes, pressures, or prosperity.

Eph 483, 2/19/87; 5/8/77; Rom 10:8 4/13/79; Eph 172 12/8/85
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1977 Romans

Lesson #97

97 05/08/1977 Romans 3:22b–24a Monetary crisis; doctrines of faith (cont.) and justification (revised)

A movement in the price of gold; the surface tremors of an activity so huge, that the monetary systems of the world will tumble. Nearly all of the countries are falling or about to fall. Clear objectives are very rare. These countries have no idea where they are going. The leaders cannot paint a picture of where they are going. Socialist and communist power is on the rise in Italy and in France; this trend is not about to reverse. Both countries are broke or very nearly so. Nationalist movement strong in Scotland and Wales. Britain has no gold to fall back on. The Japanese have no gold or natural resources. Countries overall in debt to the United States \$150 billion. Various countries cannot pay like Portugal and Zaire. Russia owes \$50 billion to us. They have been borrowing this money to operate on credit. Doesn't it seem odd that Russians keep pulling as much cash out of the US as possible. The key plank of communism is the destroy the monetary system of the capitalist system. There is no money in the United States today. Hundreds of receipts for a single hat. Only one person can collect that hat. The rest only have promises. The destruction of the United States would occur more likely on the destruction of our monetary system.

The Russians have been building up their gold hord. They have at least 900 tons of gold which they have mined themselves and however much more. Our money is just paper and it does not mean a thing. It is good as long as we have faith.

Russians could have a gold-backed ruble; and that would be real money. Maybe \$7–10 billion in gold. Russia is underwater if they intended to pay their debt.

South African gold combined with Russian gold. We would need to act fast; in a matter of months. Gold is \$300/oz. If Washington set itself up to match this with gold, we would be on solid ground.

Gold, as a standard of value, has not changed since Peter wrote about it.

Bible doctrine is our currency and it is solid. 1john 5:

Doctrine of Faith is continued above in the previous lesson. Only a couple of points remained.

Salvation changes everything. We receive 36 permanent, indestructible advantages.

Romans 3:22 **And the righteousness of God is through faith from Jesus Christ toward all those believing. For there is no distinction,...**

Then begins a short parenthesis. At the beginning of the parenthesis which explains that all unbelievers, both Jew and Gentile alike, those with the law or without the law, are all spiritually dead. So whether Jew or Gentile spiritual death belongs to all of us by being born into the human race.

“for there is no difference” – the explanatory use of the postpositive conjunctive particle *gar*. It can be translated “for” or “you see” or “for you see.” Then the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] plus the strong negative *ouk* (οὐκ) [pronounced *ook*]. The present tense is a static present for a condition perpetually existing in the status quo of spiritual death. The active voice: mankind under spiritual death produces the action. The indicative mood with the negative indicates negative reality—all unbelievers are spiritually dead in that they have no relationship with God.

Plus the predicate nominative singular from the noun *diastole* (διαστολή) [pronounced *dee-as-toh-AY*], which means difference or distinction. It is used here for distinction between Jew and Gentile unbelievers. They are all maladjusted to the justice of God, they have no relationship with the integrity of God, there are therefore spiritually dead—with or without the law.

Romans 3:22 **That is, the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe (for there is no distinction [between Jews and gentiles]...**

Romans 3:23 **...for all have sinned and fall short of the glory of God,...**

Verse 23 – the necessity for the *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] of God. “For all have sinned” – the enclitic particle *gar*, which is both enclitic and postpositive, and is used as the explanatory conjunction, plus the nominative masculine plural subject from the adjective *pás* (πᾶς) [pronounced *pahs*], referring to the entire human race. The parenthesis states the basic concept of hamartiology: all members of the human race have an old sin nature at birth and therefore express this fact through personal sin.

So we have an aorist active indicative of the verb *hamartanô* (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*]. It means to miss the mark, to do wrong or to sin. The aorist tense is constative, it contemplates the action of the verb in its entirety. It takes all of the sin of the human race from the time of the fall to the end of the Millennium and gathers it up into one entirety. All members of the human race are sinners. The active voice: the human race as the subject produces the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of absolute dogmatic reality. The entire human race sinned when Adam sinned, therefore the human race is born with an old sin nature, and the manifestation of that fact is in personal sin.

“and come short of the glory of God)” – the connective kai, “and”, plus the present middle indicative of the verb u(sterew which means to miss or to fail to reach, to be excluded from something, to come short of something, or to fall short. The present tense is a static present it represents a condition which perpetually exists in the human race. The middle voice is the indirect middle emphasizing the agent (the human race) as producing the action of the verb rather than participating in the results of the action.

The objective genitive doxa (δόξα) [pronounced *DOHX-ah*], “glory,” refers to the essence or attributes of God, plus the possessive genitive of theos (θεός) [pronounced *theh-OSS*—God possesses this glory. This ends the parenthesis begun in the previous verse.

A corrected translation not given for v. 23.

Verses 24-25, the mechanics of the dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] of God.

Romans 3:24 ...being justified freely by His grace through the redemption that is in Christ Jesus,...

Verse 24 – “Being justified freely by his grace.” The present passive participle of the verb dikaiōō (δικαίωω) [pronounced *dik-ah-YOH-oh*] means to treat as just, to justify, to vindicate, to make righteous, to validate. The present tense is a static present for a condition which perpetually exists after salvation. The passive voice: the believer at the moment he receives Christ as saviour actually receives this action—he receives God’s perfect righteousness, one half of divine integrity. The participle is circumstantial, qualifying the principle of salvation adjustment to the justice of God.

The adverb dōreán (δωρεάν) [pronounced *do-reh-AHN*] means gratuitously, without payment. The instrumental of means charis (χάρις) [pronounced *KHAHR-ic*] means “grace.” Plus the possessive genitive singular from the intensive pronoun autós (αὐτῶς) [pronounced *ow-TOSS*] emphasizing who owns the integrity of God: it belongs to God.

Romans 3:24a Receiving justification^[7] without payment by his grace.

Doctrine of Justification (also lesson [#139](#))

A. ETYMOLOGY.

1. The noun dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*] means anything pertaining to the integrity of God, His righteousness or justice. When used for man it refers to imputed perfect righteousness.
2. The adjective dikaios (δικαίος) [pronounced *DIH-kai-oss*] means "just," or "righteous." When used of God it refers to His integrity. When used of man it refers to his salvation adjustment to the justice of God, i.e., "a justified one."
3. The verb dikaiōō (δικαίωω) [pronounced *dik-ah-YOH-oh*] means:

- a. To be made righteous.
 - b. To have a relationship with the integrity of God, therefore, to justify, to vindicate, Rom 3:22.
4. The phrase dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*] THEOU, "the righteousness of God," refers to various aspects of the integrity or thinking of God.
 5. The word dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] means "righteousness." Rom 5:18.
- B. Definition of Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*] THEOU.
1. The "perfect righteousness of God" becomes the function of blessing from the justice of God to man. It begins at salvation.
 2. This function of divine blessing from the justice of God at salvation is called Dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā* or *dik-ah-yos-OO-nay*] THEOU or the integrity of God, or Dikaiōô (δικαιόω) [pronounced *dik-ah-YOH-oh*] or justification, a judicial function of the justice of God.
 3. Justification means an act of vindication. This is a judicial act of vindication, because we are born under condemnation, being spiritually dead.
 4. Therefore, justification is an official judicial act which occurs every time anyone believes in Christ. The justice of God acts on our behalf pronouncing us justified, which means, having a relationship with God forever, having the perfect righteousness of God imputed to us.
 5. Justification means that God recognizes that He has given us His perfect righteousness. Therefore, this is technically called forensic justification. Justification is the judicial act by God, whereby He recognizes we have His perfect righteousness.
 6. The mechanics at salvation adjustment to the justice of God include three logistical steps.
 - a. Personal faith in Christ. The object of faith has all the merit. We are nothing till we have something of the integrity of God through maximum Bible doctrine in the soul.
 - b. The justice of God provides perfect righteousness to all who believe.
 - c. God judicially pronounces us justified, officially righteous.
 7. All of these steps occur simultaneously at the moment of faith. But there is a logistical sequence even in simultaneous things.
 8. Mankind can only be justified by the justice of God. This only happens when we possess what justice possesses: perfect righteousness.
 9. The justice of God guards the essence of God. Perfect righteousness guards justice. Justice cannot go wrong, because perfect righteousness is behind it. At salvation we receive God's perfect righteousness, and His justice must recognize that very same perfect righteousness which backs Him.
 10. God's perfect righteousness is the principle of His integrity. His justice is the function of His integrity. Always behind the function of God's justice is the

principle of God's perfect righteousness. If God gives us perfect righteousness, the principle, at the point of faith, and He does, what can God's justice do with us now?

11. If you sin, you haven't changed your status with God. You are still justified. You still have perfect righteousness, and therefore eternal salvation. So you are justified forever. The justice of God can only judge sin with divine discipline. But if we rebound first, the justice of God can only forgive us.
 12. Until perfect righteousness is imputed there can be no justification. We can never be justified until we first receive perfect righteousness. No perfect righteousness imputed means no justification.
 13. All human categories of righteousness are excluded. God doesn't think much of your personality or self-righteousness. He isn't impressed with anything but His own perfect righteousness. God loves His perfect righteousness with an eternal love. Perfect righteousness is the only thing we have that counts with God. God is not impressed by our personalities and all this sweetness and light that we are spreading about, He is not.
 14. Justification is the possession of divine perfect righteousness imputed at salvation. Justification frees the justice of God to pronounce the fact we have His perfect righteousness. Now He is free to give you eternal life. So the Holy Spirit gives you seven things of the forty things you receive instantly at salvation.
 15. Justification is another way of describing salvation relationship with the integrity of God.
 16. Justification is not forgiveness. Forgiveness is subtraction, justification is addition by grace. Forgiveness subtracts sin, justification adds the perfect righteousness of God.
 17. Justification is the work of the integrity of God. Specifically it is the modus operandi of divine justice after imputation of divine perfect righteousness. At the point of faith in Christ, justification is the judicial act of God whereby the imputation of divine perfect righteousness is recognized as valid for vindication.
 18. Justification, then, is the completion of the believer's salvation adjustment to the justice of God. It is the consummation of the salvation work of God logistically.
- C. Justification is related to salvation adjustment to the justice of God in Rom 3:28, 5:1; Gal 3:24.
- D. Justification is related to the principle of grace, Rom 3:24; Tit 3:7. When justice functions in the field of blessing, it is always grace. Imputed perfect righteousness comes through grace, not human merit. The integrity of God provides everything integrity demands.
- E. Justification is not related to human works, Rom 3:20, 28; Gal 2:16.
- F. Mechanics of Justification, Gen 15:6 **And he believed the JHWH, and He counted it to him as righteousness.** God revealed Himself to Abraham, and he believed in Him. Hiphil perfect. When Abraham lived in the 3rd Dynasty of Ur. He was a

Semitic Acadian. The verb *to impute, to credit* is *châshab* (כָּשַׁב) [pronounced *khaw-SHAHBV*]. Our credit with God is bad until we exercise faith in Him. Rom 3:22 **That is, the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe (for there is no distinction [between Jews and gentiles]... Old and New Testament are in agreement here. Romans 4:4–5 But to the one working for salvation [that is the person who want adjustment to the justice of God by his own works] the wages are not credited according to grace but according to the principle of debt.** The more that you work for salvation, the deeper in debt that you go. **But believing ...his faith receives credit, resulting in righteousness.** Romans 9:30–32 **...they did not pursue it by faith but by works.**

1. From these passages it is obvious that the mechanics of justification involves on the part of man a non-meritorious function, believing, and on the part of God, the total work of Christ on the cross bearing sin, and God the Father judging those sins.
2. And when we believe, God must perform the added work of the imputation of perfect righteousness, so that by recognizing His perfect righteousness in us, He justifies us.
3. Rom 4:4-5, the person who works for salvation receives nothing from God because the justice of God is not free from grace to give him anything. Instead their works are credited to them as debt. Cf. Rom 9:30-32.

G. The judgment of sin frees the justice of God for the blessing of justification.

1. The justice of God guards the perfect righteousness of God by judging sin, so that there is no compromise in God's essence. Rom 4:25, the integrity of God is never free to bless man if there is compromise of God's essence. Jesus has been delivered over to judgment, on the basis of our salvation. The justice of God is key; if the justice of God is free to test. Paul's basic thesis that the justice of God had to judge our sins on the cross so that the justice of God is free to justify us. God is only impressed with His integrity. We have half of God's integrity at salvation. We spend our lives getting that other half. God puts His integrity before His love. God's motto is justice before love. There is an application to this in human love. The greatest lovers put justice before love. Integrity comes before love. God the Father judged the One He had loved from eternity past. The agony of the judgment is revealed when Jesus cried out, "My God, My God, why have You forsaken Me?" Jesus screamed this. This was the scream of intense agony. This is what it took for us to have a relationship with God without payment (from us). And our point of contact is the justice of God. Justification is the total word. Salvation is the deliverance; and there is also blessing. Justification and the blood of Christ.
2. By judging sin, the justice of God is free to bless man with salvation. If the justice of God cannot bless you at salvation, then there is no God, no blessing from God. Salvation in the Bible means justification, because it reveals the Source, the mechanics and grace. God did all the work by imputing perfect righteousness to us. Romans 4:25 **Jesus has been raised**

up from the dead because of our justification. No possible resurrection until everything was complete.

3. Christ was "raised up from the dead because of our justification." There was no resurrection until God had done everything necessary to provide justification.
4. Rom 5:8-9. Christ died spiritually for us. Physical death is dying for yourself. Justification is the word that emphasizes the total integrity of God. "Blood" is the word that emphasizes the total work of Christ. Romans 5:8–9 God demonstrates His love for us in that He died for our sins. Jesus could die physically only for Himself. Bearing our sins He was our substitute and this was completed before He died physically. The first act of the sin nature was an act of human good. The sewing of the fig leaves. We have to distinguish between spiritual and physical death. Substitutionary spiritual death.
5. Justification is the word describing the integrity of God in providing a relationship between man and God. "Blood" refers to redemption (manward side), propitiation (Godward side), and reconciliation (sin-ward side) as parts of salvation. There is no place for human good or works like walking the aisle and crying great tears of repentance. None of these things have anything to do with salvation. We will be delivered from wrath through Him.
6. Justice is never free to bless unless justice can keep the whole Essence of God from compromise.
 - a. The justice of God is the second half of the integrity of God, the functioning half. Perfect righteousness, the other half, is the principle part of divine essence. You must have the principle from which there is function.
 - b. The justice of God is never free to bless man if any part of the essence of God is compromised. So the objective is no compromise for the essence of God.
 - c. The judgment of sin frees the justice of God for the blessing of justification, Rom 4:25. The cross was the place Christ was delivered over for judgment. Justice judged sin. Paul's basic thesis is that the justice of God had to judge our sins on the cross before the justice of God is free to bless us with salvation.
 - d. We, as believers, have one-half of the integrity of God in the imputation of perfect righteousness. But getting the other half (by reaching maturity) is the hard part.
 - e. In God's relationship with man, love is not the issue. The cross set-up the issue. Our first contact with the essence of God is with His justice, not His love. And where creatures are concerned, God always places His integrity before His love.
 - f. God the Father always loved His Son in Hypostatic Union. Yet even though His love for the Son was total and maximum, there was something more important than love: the justice of God. Why?

Because justice is the operational part of divine integrity. Therefore, divine love was set aside.

- g. Always where God is related to man justice comes before love. In the human realm, great lovers always have integrity behind their love.
- h. The total word for our relationship with God is justification, because justification reveals and describes the Source of salvation.
 - (1) God the Father did the judging.
 - (2) God the Son received the judgment.
 - (3) God the Holy Spirit reveals the judgment.
- i. Included in salvation are redemption, reconciliation, and propitiation, which are partial words summarizing the full words justification and blood of Christ.

H. Justification is related to ultimate sanctification.

- 1. Because the justice of God must judge sin before it is free to bless man, and because this work of justification was accomplished through the work of the cross, Christ has been resurrected from the dead (Romans 4:25) and this links justification with the strategic victory of Christ.
- 2. Resurrection is the link between the victory of the integrity of God opening the way for the justice of God to bless us and the strategic victory of the angelic conflict, Rom 4:25.
- 3. Hence, justification is related to ultimate sanctification. Rom 8:29-30 (**For those whom he foreknew, even these he marked out beforehand to be of a form the same as that of the image of his son, that he might be a first born among many brethren. And those whom he marked out beforehand he actually called, and those whom he called, even these he acquitted, and those whom he acquitted even these he glorified.**), "And whom He justified, these he also glorified." The integrity of God saves us and carries us all the way to glory. God's perfect righteousness is a down payment on ultimate sanctification. It is God's integrity guaranteeing you a resurrection body.

I. Maturity adjustment to the justice of God results in vindication by production.

- 1. We have production when we reach maturity, Mt 11:18-19. John the Baptist was slandered by the Pharisees because of his ascetic lifestyle. Also Christ's capacity for life is slandered. "Yet wisdom is justified by her deeds." Matthew 11:18–19 **"For John came, abstaining from meat and drink, and they say he hath a demon. The Son of Man came eating and drinking; and they say, Behold a gluttonous man and a wine drinker; a friend of tax collectors and prostitutes. But wisdom [maximum doctrine in the soul] is justified by her children [that is, by her deeds, production]."** John was purely ascetic and the pharisees claimed that he had a demon. John was pretty tough on the pharisees. He lived on grasshoppers and honey. No alcoholic beverage to wash down the grasshoppers. His asceticism was not the basis for his spirituality. Jesus had a much different lifestyle. He drank wine and He ate good food. So the pharisees complained that Jesus imbibed. Both

men were slandered, but for opposite reasons. It is easy to malign and judge someone else.

2. The production of John and our Lord set aside any reality of this slander. Production is the means of justifying and therefore neutralizing the slander.
3. Luke 7:33–35 “For John the baptist came neither eating bread nor drinking wine, and you say, He hath a demon. The son of man came eating and drinking; and you say, Behold a gluttonous man and a wine bibber; a friend of publicans and sinners. But wisdom is justified by all her children.” “But wisdom is justified by all her children.” A synonym for production. There are different types of production.
4. James 2:21-26 Was not Abraham, our father, justified by works when he offered up his son Isaac on the altar? Thou seest that his belief co-operated with his works, and by his works his belief was perfected. And the scripture was fulfilled, which saith, "Abraham believed God and it was reckoned to him for righteousness;" and he was called the friend of God. You see then that a man is justified by works, and not by belief only. In like manner also, was not Rahab the harlot justified by works, having secreted the messengers, and sent them out another way? For as the body without air (spirit) is dead, so belief without works is dead also. The offering of Isaac was the production of an ultra-supergrace believer. Abraham did it as a result of maximum Bible doctrine in the soul. Justification by works is production from maximum Bible doctrine in the soul. Production is the follow through of maximum Bible doctrine in the soul. Production is the manifestation of maturity adjustment to the justice of God.

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[5/8/77](#); [6/27/77](#)

1977 Romans

Lesson #98

98 05/09/1977 Romans 3:24a; via Gen. 15:6; Matthew 11:18–19 Doctrine of justification (cont.); total words for salvation

The [doctrine of justification](#) will be continued [above](#). We go back to point 6, which is Genesis 15:6.

The mechanics of justification, Genesis 15:6—“Now he [Abraham] had believed,” the hiphil perfect of the verb amen. The hiphil stem is causative active voice and it indicates the fact that while we do not know the details, and while there was no written canon of scripture, Abraham had been positive at the point of God-consciousness and express Positive volition at the point of gospel hearing. It is important to recognize that positive volition at God-consciousness gives the responsibility to God to reveal the gospel. With Abraham this was before the Old Testament was written, and God accepted the responsibility of revealing Himself, the fact that there would be a saviour, so that the hiphil stem says

Abraham was motivated to believe in Jesus Christ as He was revealed in Old Testament times. We do not know the details of how the gospel was revealed, simply that Abraham had believed. The perfect tense is a completed action. He had believed “in Jehovah” [Jesus Christ], which is the preposition *be* plus Jehovah. Result: “and he [God the Father] had imputed it” – *qal* imperfect of *chashab* which means to credit to someone’s account, to impute, to provide credit—“to him for righteousness”: the noun *tsedaqah* which is exactly the same as *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*].

A foundation is being laid in chapters 1–5 in order to get to chapter 6, which Bob has never seen correctly put together. It is imperative that we slug it out, line upon line, precept upon precept.

Virtually all of the notes for this lesson are in the doctrine of justification found in the [previous lesson](#).

1977 Romans

Lesson #99

99 05/10/1977 Romans 3:24b Doctrine of grace (1–4) re Romans; hypocrisy; power

Man never works for or earns anything from God. Grace is the only system which God uses. We define grace by concept: “Grace is all that God is free to do for mankind based upon Jesus and the cross.” Whatever impresses people does not impress God.

I could not find a Doctrine of Grace which corresponded exactly with this lesson.

The Doctrine of Grace

The plan of God, operation grace, was provided for man before man was created. Therefore man cannot earn and cannot deserve this grace. Under grace God does the work and man is only the beneficiary. Under supergrace God does the pursuing and man does the benefiting.

1. Grace is all that God is free to do for man on the basis of the cross. God is free to express His love through grace and He does this without jeopardising His essence. No one can truly give apart from freedom and God gives out of total freedom because of the cross to us. Grace is the work and the plan of God on behalf of man beginning at the cross. It is God's plan and God's policy for mankind. It is a plan, a policy, a function, a mechanic, a divine *modus operandi*, a divine *modus vivendi*.
2. Under the principle of concept grace depends upon the essence of God, therefore grace depends on who and what God is. Grace is what God can do for man and still be consistent with His own character.
3. The believer must sort out the difference between grace and legalism. Legalism is man's ability and works intruding upon the plan of God. Man's works cannot coexist with God's works. Such an implied coexistence is blasphemy. Grace excludes human works.
4. Grace, sanctification, and the angelic conflict all meet in the plan of God. The greatest thing God can do for a believer is to make him exactly like His Son, Jesus

Christ. Jesus Christ is the only celebrity of the Church Age. Ultimately it is the objective of God's plan to make everyone like His Son. Man was created to, resolve the angelic conflict and since man was given free will it is inevitable that he would fail. Adam through his free will sinned. Jesus Christ had to become a human being and not an angel in order to resolve the angelic conflict - Hebrews 2;14-16. In other words, the first Adam lost the victory through the fall and the last Adam wins the victory through the cross - Colossians 2:14. Grace found a way to take man created inferior to angels and make him superior, and this is accomplished in all three stages of the plan of God for mankind.

- a. Stage one is positional sanctification in which the believer enters into union with the glorified Jesus Christ. Christ is seated at the right hand of the Father, this is an application of current positional truth. Every believer is in union with the Lord Jesus Christ therefore believers are positionally higher than angels. When Christ was seated at the right hand of the Father in His humanity He is higher than angels, we are in union with the God-Man, Jesus Christ, and we are now positionally superior to angels.
 - b. Stage two is our life on this earth and under the construction of the edification complex of the soul and the entrance into the supergrace life it is possible for our experience to represent in an effective way what was provided for us at the point of salvation. In other words, the supergrace life is the only normal Christian life which expresses the priesthood of the believer. Believers who do not grow up never live the normal Christian life. So stage two is designed through grace whereby God can take a believer living in the devil's world in the intensified stage of the angelic conflict and make it possible for this individual to adequately represent the Lord Jesus Christ.
 - c. Stage three is comparable to phase three in which the believer receives a resurrection body exactly like that of the Son of God, minus the old sin nature, minus human good. As a result he is exactly like the Son of God fulfilling Philippians 3:21, and this is the ultimate.
5. Every believer has tasted the grace of God at least once - Hebrews 6:4; 1Peter 2:3. At the moment of salvation every believer receives from God 36 things and he never loses these things. This grace package of salvation cannot be cancelled or destroyed either by God Himself, by angels, or by mankind. Among the 36 things received by grace at salvation we have the principle of propitiation in 1John 2:2 whereby the believer regardless of spiritual status is always under maximum love from God. But grace can only find a place to lodge where there is capacity for grace and capacity for grace only comes through the supergrace life.
 6. The occupational hazard for believers is disorientation to grace in the field of reversionism. Under these conditions, in Galatians 5:4, reversionism is called "falling from grace," and in Hebrews 12:15 it is called "missing grace." So reversionism is a great danger after one has erected and EDIFICATION COMPLEX STRUCTURE.
 7. The divine attitude in grace: God is constantly waiting to pour out His grace to every believer in phase two - Isaiah 30:18,19.

8. Grace in phase two is found in such passages as Psalm 103:8-12; Romans 3:23,24; 4:4; 5:20; Ephesians 2:8,9; Hebrews 2:9.
9. Grace in phase two is the believer in time.
 - a. The prayer of the supergrace life - Hebrews 4:16. You will use prayer to the maximum once you enter the supergrace life.
 - b. Grace is suffering - 2 Corinthians 12:9,10. Supergrace suffering is designed for greatest possible blessing.
 - c. Grace in growth - 2Peter 3:18.
 - d. Grace in stability in phase two - 1Peter 5:12; Hebrews 13:9.
 - e. Grace as the modus vivendi - 2 Corinthians 1:2; Hebrews 12:28.
 - f. Grace in the production of divine good - 1 Corinthians 15:10; 2 Corinthians 6:1.
10. Grace and giving - 2 Corinthians 8:9; Philippians 4:14-18. Grace orientation is the bona fide motivation for the thought pattern involved in giving.
11. Grace in suffering - 2 Corinthians 12:7-10.
12. Some axioms concerning grace.
 - a. God is perfect; His plan is perfect.
 - b. A perfect plan can only originate and function from a perfect God.
 - c. If man can do anything meritorious in the plan of God it is no longer perfect.
 - d. A plan is no stronger than its weakest link. For this reason grace excludes all human merit, all human ability. Grace also excludes any form of human good.
 - e. Legalism and human good is always the enemy of grace.
 - f. Therefore works of human righteousness have no place in the plan of God.
 - g. All human good is associated with the greatest mental attitude sin of pride. Reversionism is characterised by pride, jealousy, and other mental attitude sins.
13. There are four areas of pride which reject God's grace. This explains Satan's pride, human pride, why pride is the worst and most devastating of mental attitude sins.
 - a. The pride of the believer who rejects the doctrine of eternal security. To say that you can commit a sin that is greater than the plan of God is blasphemous. Hebrews 12:28.
 - b. The pride of the believer who succumbs to pressure and adversity. He thinks his pressure and suffering is greater than the grace provision of God - 2 Corinthians 12:8-10.
 - c. The pride of pseudo spirituality, the believer who thinks his human systems of spirituality are greater than the ministry of God the Holy Spirit. These systems usually include some system of personality imitation, observation of taboos, confusing the means and the result, assuming that witnessing to 10 people a day is the filling of the Spirit whereas in reality the filling of the Spirit results in effective witnessing, relativity which says in affect "My sins are more refined than your sin, therefore when I compare myself with you I'm

spiritual and you are carnal," the operation of the holy roller who thinks that their pseudo tongues somehow has spiritual content.

- d. The pride of the believer in emotional revolt of the soul who assumes that his feelings and his emotions and his experiences are more important than Bible doctrine - 2 Corinthians 6:11,12.
14. Grace is related to the divine assets of John 1:12,16,17; 1 Corinthians 1:4,5; Ephesians 1:6,7.
15. The principle of supergrace is taught in James 4:6 were it is called "greater grace."
- a. The supergrace of the Lord Jesus Christ - John 1:14,16,17.
 - b. The supergrace of the believer in phase two - Philippians 4; James 4; Ephesians 3:19,20, 2 Corinthians 12:8-10.
 - c. Notice a progression of grace in our context. In Ephesians 1:6 we have "his grace." In verse 7, "the riches of his grace." In 2:7, "the exceeding riches of his grace." There is a principle involved here. Once grace starts pursuing you you go from grace to the riches of His grace to the exceeding riches of His grace.

(Additional commentary given while giving the doctrine of grace:)

We impress people with our looks, our body, our personality; but none of this impresses God. God is impressed with Himself; He is not impressed with us. But when we have God's justice in our souls, then God is impressed with us.

Grace is the standardized procedure by which we receive blessing from the justice of God. We have it; we don't work for it and we don't deserve it.

God's work was the most distasteful of all. He judged His Son; and nothing could be more distasteful than to judge His Own Son.

Cliches are sloppy; they are oversimplifications at best. All the Godhead was involved in the provision of our salvation. We have nothing that impresses God except what God has given us.

In Beverly Hills, everyone man dressed up looked the same. But, to stand out, you plastered diamonds and emeralds and rubies all over their woman. Bob recalls on man whose wife was classified as very, very ugly. She was a leftover from some horror story. He did not love his wife. The only way that she could wear anything that impressed him was the latest thing from Tiffany's. He did not like her, did not love her; but he still dressed her up with a ton of precious gems.

We are the ugly one. Totally unattractive to God. And the only thing that impresses God is what He has given us.

We receive our righteousness from God. So many people think that they are pleasing God with their personality. What we need to do is understand how the justice of God works and

how the grace of God works. God gives blessings only on the principle of grace. There never will be anyone who can earn anything from God.

There is the example of Marti gras and lent; and we behave for a number of days to impress God. That is superstition. There is no deal with God.

“Alight, God, I am being good; now where is my present?”

Worse thing that you can do is bribe kids. Giving to a child on the basis of merit or reward them for good behavior. Worse thing you can do. Should be play *hide the monster*. Worse thing in the world is to try to play games with God and you should not play games with God. Grace is the standard operating procedure in blessing you.

We can learn what is acceptable in any church and follow that, but that does not impress God in the least. We have a revised doctrine of propitiation coming up in the next few nights. Through redemption is what we will study tomorrow.

1977 Romans

Lesson #100

100 05/11/1977 Romans 3:24c–25a Doctrines of redemption (review) and propitiation (revised)

5 or 6 more Fx hookups. He expects 45 or 50 by the end of the year. Prep school is not a part of this.

The giving of blessing from divine justice. Whenever we are blessed from the justice of God, the blessing is based upon the principle of grace.

We do not have contact with any attributes of God directly with any of His characteristics. We are in contact to God through His integrity. Either we adjust to the justice of God or the justice of God adjusts to us. The first adjustment is faith in Jesus Christ.

Romans 3:24 ...being justified freely by His grace through the redemption that is in Christ Jesus,...

“through redemption” – dia plus the genitive of apolutrôsis (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*] [dia plus the accusative: because of; dia plus the genitive: through, and sometimes by], “through the redemption.” Apolutrôsis (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*] means to buy back slaves or captives, to free by paying a ransom for a slave or a captive.^[8]

A story about Cæsar being captured and monies were to be paid for him, for a ransom. Took about 2-3 months to get the money together. The people there really got to like Cæsar and they threw a party for him the last night he was there. He toasted them, and to their short lives, as he said he would return and kill them all...which he did.

The Doctrine which follows came from NB2; and there is a lot more here than is taught by Bob during this lesson. The same concepts are found below, but in a far different order and not grouped at all in the same way.

Doctrine of Redemption

A. Definition and Description.

1. In the doctrine of soteriology, there are three key concepts: redemption, reconciliation, and propitiation. The phrase "the blood of Christ" applies to all three doctrines.
 - a. Redemption is toward sin. There are three theological words that actually describe this concept: redemption, expiation, and unlimited atonement. These always deal with sin as a problem in our relationship with God.
 - b. Reconciliation is always directed toward mankind. Man is reconciled to God by the death of His Son.
 - c. Propitiation is directed toward God, meaning that the justice of God the Father is satisfied with the work of Christ on the cross.
2. So redemption emphasizes the fact that we are sinners, not only by choice or volition, but long before that we were sinners at the point of birth. For we had to be condemned before we could be saved.
 - a. When human life was imputed to our human soul at the point of physical birth, it was necessary that God also impute to our genetically formed old sin nature Adam's original sin. Adam's original sin is the origin of the old sin nature which we each possess in the cell structure of our body.
 - b. When Adam's original sin is imputed to our old sin nature at birth, it is a demonstration of the fantastic grace and wisdom of God. For while we were born physically alive, we were born spiritually dead at the same time, and therefore we came under condemnation from God. Condemnation must precede salvation.
 - c. This means that for those in the human race who never reach the point of accountability, they are automatically saved since they were condemned at birth. This includes those who die at childbirth, those who die before reaching accountability, and those who never reach accountability because of some sort of mental deficiency (mongoloids, idiots).
3. Redemption is viewed from the standpoint of a ransom paid on the cross for our salvation.
4. Redemption views mankind as born into the slave market of sin through the imputation of Adam's original sin at birth.
5. Redemption is the saving work of Christ on the cross by which He purchases our freedom or salvation.
6. The coin of the realm for this purchase is called the "blood of Christ," Eph 1:7; Col 1:14.

B.

Jesus Christ is the only qualified redeemer. In order to become our redeemer, Christ had to become a member of the human race. He could not save us as God. Because whoever is the redeemer must be judged for the sins of the world.

1. We are born into the slave market of sin at birth.
 - a. Adam's original sin is the origin of the old sin nature in the human race, Rom 5:12. Therefore, there is an affinity between Adam's original sin and the old sin nature. It is Adam's original sin that is the antecedence for the old nature, not the woman's original sin, since Adam's sin was deliberate; the woman was deceived. Therefore, the old sin nature is transmitted through the twenty-three male chromosomes which fertilize the female ovum in copulation.
 - b. This imputation of Adam's original sin to the old sin nature is a facsimile of Adam at the point of his fall in the garden. In this real imputation at birth, there are two factors.
 - (1) Factor 1: Adam's original sin.
 - (2) Factor 2: Old sin nature.
 - c. The imputation of Adam's sin at birth is the basis for spiritual death. Rom 5:12, "For as by one man sin entered into world and death by sin, so death passed upon all men, for all have sinned." Rom 6:23, "The wages of sin [the old sin nature] is [spiritual] death." This verse is based upon the context of Rom 5:12ff. The wages of sin are not your personal sins but Adam's original sin imputed to you at birth.
 - d. No one is condemned on the basis of his personal sins, for all personal sins are collected into one prom (free will of man) chip in the computer of divine decrees in eternity past. None of them are ever imputed to us for judgment.
 - e. So none of us are condemned on the basis of our personal sins. It is Adam's original sin imputed to the genetically-formed old sin nature that is "the wages of sin."
 - f. All our personal sins were held until our Lord Jesus Christ reached the cross in a state of impeccability. They were imputed to His humanity, not His deity. For deity can have nothing to do with sin, cannot sponsor sin, cannot tempt to sin; deity cannot sin. The thought is unthinkable and blasphemous. So it was at the cross when all personal sins, from Adam's original sin to the last sin committed in the Millennium were imputed to Christ and judged.
 - g. This was why our Lord said in Psalm 22, "I am a worm." The type of worm mentioned was that type which was collected, put into a bowl, and crushed. The blood of such worms was used to make the crimson dye for the robes of kings in the ancient world. So by analogy, because our sins were imputed to Christ on the cross, we can believe in Him and receive the robe of divine righteousness at the moment of salvation.

- h. The non-imputation of personal sins to the individual reserves those sins for imputation to Christ on the cross. Therefore, personal sins are not the basis for our spiritual death.
 - i. However, personal sins are one of three manifestations of our possession of an old sin nature. The other two manifestations are human good and evil.
 - j. So we are born simultaneously physically alive and spiritually dead. All the cells in your body are contaminated by the old sin nature. (Cancer is a good illustration of the old sin nature).
 - k. Through meiosis and polar body, twenty-three chromosomes are thrown off the female ovum, leaving twenty-three uncontaminated chromosomes in the female ovum prior to fertilization. All the other cells in the female body are contaminated by the old sin nature. The ovum prior to fertilization is the only exception.
 - l. Although both the man and the woman in the garden were equally guilty, the woman's sin of ignorance was the reason she became the bearer of the embryo, 1 Tim 2:13-15. While both man and woman are carriers of the old sin nature, only the man can transmit the old sin nature through the fertilization of the female ovum.
2. Our Lord's virgin birth began His qualification as our redeemer.
- a. Since it is only the male's twenty-three chromosomes that carry the old sin nature and not the female's, this means that if a woman could have a virgin pregnancy, i.e., if her ovum could be fertilized apart from male copulation, the progeny could be born into the world without an old sin nature. Being born without an old sin nature, Adam's original sin could not be imputed to that person, there being no affinity required for this real imputation.
 - b. This was the case in the birth of the humanity of Christ, originating from Mary's virgin pregnancy and virgin birth. Being born without an old sin nature meant there was no imputation of Adam's original sin to our Lord.
 - c. This was how our Lord was born as the last Adam. The first Adam was created perfect; the last Adam, Jesus Christ, was born perfect. So Jesus Christ was the facsimile of Adam before the fall.
 - d. Mary, with an old sin nature, was still a virgin when she became pregnant for the first time with our Lord. In Mt 13:55 and Mk 6:3, Mary's other children are mentioned, so we know she eventually copulated with Joseph. She had at least two daughters and four sons, at least six children by Joseph. So there is no such thing as the perpetual virginity of Mary.
 - e. Mary's virgin pregnancy was caused by God the Holy Spirit fertilizing the female ovum. He provided twenty-three perfect chromosomes to fertilize her twenty-three perfect chromosomes which were uncontaminated by the old sin nature. In this way, Mary had a virgin

pregnancy, PARTHENOGENESIS, which was the origin of our Lord's humanity into the world. So the virgin pregnancy resulted in the virgin birth, thus excluding the old sin nature from the humanity of Christ.

- f. Remember that while Mary was a virgin, she was not perfect or impeccable. Only the virgin-born Son, Jesus, was absolutely perfect at birth.
 - g. Mary received at birth the imputation of human life to her soul and the imputation of Adam's original sin to her old sin nature; so she was not perfect. But in the case of her Son, Jesus, God the Father imputed human life to his human soul, but divine justice could not impute Adam's original sin since there was no target, no home, no antecedence, no affinity, there being no genetically-formed old sin nature.
 - h. No old sin nature means no imputation of Adam's original sin. For a real imputation cannot occur without a home or a target, without affinity or antecedence.
 - i. So the virgin birth is the basis for redemption, because it provided the world with a perfect human being, the only One qualified to be judged for the sins of the world.
3. The Contrast Between Our Birth and Our Lord's Birth.
- a. Human life is, in each case, created by God and imputed to each person at birth. There is no life in the womb. There is only life when God imputes it to the human soul
 - b. Simultaneously, Adam's original sin is imputed to the old sin nature, genetically-formed by the twenty-three male chromosomes. Our personal sins are never imputed to us. They were all collected into one prom chip for a one-time only printout and judgment to Christ on the cross.
 - c. At the birth of our Lord Jesus Christ, God the Father created human life and imputed it to His human soul. But because our Lord was born without an old sin nature, there could be no imputation of Adam's original sin. So our Lord was born physically alive and spiritually alive.
 - d. Instead of an old sin nature, our Lord was born with a human spirit, born as Adam was created. And instead of receiving the imputation of Adam's original sin, our Lord received the imputation of the prototype divine dynasphere imputed to His human spirit. So in His humanity, our Lord was born filled with the Holy Spirit. He was born trichotomous with a body, soul and spirit.
4. The impeccability of our Lord retained His redeemer qualification.
- a. All the doctrines that teach how our Lord was sustained on earth in His humanity all relate to the fact that He was born into the prototype divine dynasphere, the place of the filling of the Spirit.
 - b. His humanity advanced very rapidly. Jesus "grew in wisdom [Bible doctrine], stature, and in favor with God and man," Lk 2:52. He quickly

reached gate #5 and spiritual self-esteem from personal love for God; then gate #6 with spiritual autonomy and impersonal love for all mankind, and eventually reached gate #8, spiritual maturity. This was evident by the unique temptations of His evidence testing found in Matthew 4.

- c. So after being born perfect, our Jesus Christ continued to live perfectly for thirty-three years in the prototype divine dynasphere. Not once did He ever sin. He was tempted far beyond anything we will ever understand, yet totally apart from sin. He resisted temptations that we will never even experience. As a result, He reached the cross in a state of impeccability. Isa 53:9; Jn 8:46, 19:4; 2 Cor 5:21; Heb 1:3; Heb 4:15, 7:26,28; 1 Tim 3:16; 1Peter 1:18-19.
5. The Hypostatic Union of the God-Man.
- a. This Doctrine of Redemption cannot be taught without an understanding of the doctrine of the Hypostatic Union.
 - b. Jesus Christ is God, and as God He is coequal and coeternal with God the Father and God the Holy Spirit. All three members of the Trinity have identical essence. When speaking of the attributes of God, God is said to be one. But there are actually three persons in the Godhead, all having identical attributes. Each One has coequal, coeternal, and coinfinite sovereignty, holiness, justice, righteousness, love, eternal life, omniscience, omnipresence, omnipotence, immutability and veracity. So God is one in essence but three in persons.
 - c. But Jesus Christ became different from the Father and the Holy Spirit at the point of the virgin birth, becoming true humanity and hence the God-man. This is the doctrine of the Hypostatic Union.
 - d. In the person of the incarnate Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being both personal and eternal.
 - e. In other words, since the incarnation, our Lord Jesus Christ is both true humanity and undiminished deity in one person forever. So Jesus Christ is different from the Father and the Spirit in that He is true humanity. He is different from true humanity in that He is God.
 - f. But note: whoever is the mediator between God and man must be equal with both parties. Jesus Christ is both God and true humanity. Therefore, as God He is equal with party of the first part, God the Father. As true humanity, He is equal and superior to all members of the human race. So as the God-man, He becomes the mediator between God and man.
 - g. The preincarnate person of Christ was deity. But once His First Advent occurred at the point of the virgin birth, Jesus Christ became the unique person forever, the God-man.

6. The true doctrine of kenosis relates to redemption.

- a. Jn 1:1-3 is a description of the deity of Christ. Jn 1:14 teaches the humanity of Christ, "The LOGOS [deity] became flesh and tabernacled among us, and we beheld His glory as the uniquely-born from the Father, full of grace and doctrine." So the Hypostatic Union is taught in Phil 2:5-6, Jn 1:1-3 and 14.
- b. Rom 1:3-5, "Concerning His Son who was born of the seed of David according to the flesh, who has been demonstrated the Son of God by means of power according to the Holy Spirit because of the resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship." Again we see mentioned both His deity and His humanity. This also occurs in 1 Tim 3:16; Heb 2:14.
- c. Phil 2:5-11 gives the entire story. Verses 5-9, "Keep on thinking this doctrine within you which was also in Christ Jesus, who though He existed in the essence of God, He did not think equality with God a gain to be seized and held, but He deprived Himself [kenosis] of the proper function of deity when He had received the form of a servant, although He had been born in the likeness of mankind. In fact, although having been discovered in outward appearance as a man, He humbled Himself by becoming obedient to death, even the death of the cross. Therefore also, God the Father has exalted Him and given Him a title which is above every title and every rank [third royal patent]."
- d. The incarnate person of Christ is both deity and true humanity, both united in one person without any transfer of attributes. The attributes always adhere to their corresponding natures.
- e. The essence of His deity cannot be changed. "Jesus Christ is the same yesterday, today, and forever," Heb 13:8. The infinite cannot be transferred to the finite. To take from God a single attribute of His deity would destroy His deity. To take from the humanity of Jesus a single attribute of His humanity would destroy His true humanity. So no attribute of divine essence was changed by the incarnation.
- f. But in fulfilling the Father's plan for the First Advent, certain attributes of our Lord's deity were not used. However, this does not imply that they were either surrendered or destroyed (as alleged in the false doctrine of kenosis).
- g. In the true doctrine of kenosis, Christ voluntarily took upon himself the form of mankind to redeem man from sin, to reconcile man to God, and to propitiate God the Father.
- h. In completing the mission of the First Advent, Christ did not exercise His divine attributes to either benefit Himself or to provide for Himself or to glorify Himself.
- i. Therefore, the union of the divine essence and the human nature in the incarnate Christ must be considered hypostatic and personal.

C. The Mental Attitude of Christ as Redeemer.

1. The mental attitude of Christ as redeemer is very important. It is one thing to be qualified to be our redeemer, being impeccable. It is another thing to be willing to be our redeemer! Yet Jesus Christ was willing to redeem mankind. The redemptive act of Christ was an act of His own free will.
2. Our Lord's mental attitude is taught in Phil 2:5-8. "Keep on thinking this doctrine within you which was also resident in Christ Jesus, who though He existed in the essence of God [deity], He did not think equality with God a gain to be seized and held, . . . but He humbled Himself and became obedient unto death, even the death of the cross."
3. From His own sovereignty, our Lord's deity was willing to submit to the incarnation in eternity past, Heb 9:14. 4. In time, our Lord's humanity was willing to go to the cross every day of His thirty-three years on earth. He was obedient to the Father's plan, Rom 5:19. Lk 22:42 was spoken from His humanity as He anticipated the intensity of the agony of bearing our sins and being judged for all of them. So in time, His human volition had to coincide with His divine sovereignty.

D. The Significance of Redemption in the Angelic Conflict.

1. While Jesus Christ was the Angel of Jehovah in the Old Testament, He never really became an angel; He simply appeared as an angel. (See the Doctrine of Theophanies.)
2. Note that Jesus Christ bypassed the angelic creation by His human birth. He became true humanity. Jesus Christ was never a true angel.
3. Once the Lord came in the flesh in the incarnation, there were no more manifestations of the Angel of Jehovah.
4. In bypassing the angelic creation, God did a remarkable thing. He prepared the way in eternity for every believer in Jesus Christ to be superior to angels in his resurrection body. Angels are superior to us now during history, but we will be superior to them for all eternity. This is the subject of Heb 1 and 2.

E. The Necessity for Christ Becoming a Member of the Human Race.

1. To be our Savior. As God, Jesus Christ could have nothing to do with sin. To provide redemption, the sins of the world had to be imputed to Christ on the cross. Then from His justice, God the Father judged every one of those sins. That's the basis for our so-great salvation. Without becoming true humanity, Jesus could not have been judged for sin.
2. To be our Mediator, 1 Tim 2:5-6; Heb 9:14-15.
3. To be our High Priest. Now seated at the right hand of the Father in His humanity, Jesus Christ as our great high priest now makes intercession for us. He is not a Levitical priest as the Jews had in the Old Testament, but with His third royal patent He became a royal priest. Now, being His royal family in the Church Age and sharing all He has by positional sanctification, each Church Age believer is a royal priest. A priest is defined as a member of the human race representing himself or humanity in general before God. We, the royal family in the Church Age, are a "kingdom of priests," 1Peter 2:9.

4. To become the Son of David, 2 Sam 7:8-16; Psalm 89:20-37. Over 3000 years ago, God promised David that he would have a son who would reign forever, 2 Sam 7; Psalm 89. This promise was made in the form of an unconditional covenant. Being unconditional it must be fulfilled. So at the First Advent of the virgin birth, our Lord receives His second royal title, "Son of David." In order to become the Son of David, Jesus Christ had to become true humanity. In His Second Advent our Lord will fulfill that promise to David. The humanity of Christ, riding a white horse, will come back and reign on earth, not only for the 1000 years of the Millennium, but for all eternity in the new earth.

5. So the promise was offered in the First Advent; it is fulfilled in the Second Advent. When the apostles dealt with the Jews after the Day of Pentecost in the early part of Acts, they always brought up the question: how can Jesus Christ be the Son of David and at the same time God? Of course, the answer is found in the Hypostatic Union, which in turn leads to the concept of redemption.

F. Redemption was taught in the Old Testament.

1. The doctrine of Redemption was taught by means of animal blood in the Old Testament. Heb 9:22, "And according to the standard of the law, nearly all things were cleansed with animal blood, and without the pouring out of blood there is no forgiveness."
2. Old Testament believers like Job applied the doctrines of Redemption and Resurrection to their circumstances. Job 19:25, "I know that My Redeemer lives, and that He shall stand in the latter day upon the earth." In recalling redemption, he was looking at the spiritual death of Christ on the cross; in recalling resurrection, he was looking at the somatic or physical death of Christ on the cross which anticipated his resurrection.
3. David said in Psalm 34:22, "The Lord redeems the soul of His servants." It is the soul of the believer which is redeemed at salvation, not the body; otherwise we would never die physically.

G. The blood of Christ is the ransom or price for redemption.

1. The blood of Christ is the coin of the realm. Eph 1:7, "By whom we have redemption through His blood, the forgiveness (cancellation) of sins according to the riches of His grace."
2. Col 1:14, "In whom we have redemption through His blood, the forgiveness (cancellation) of sins."
3. 1Peter 1:18-19, "We have not been redeemed with corruptible things, such as silver and gold, from our empty manner of life, but with the precious blood of Jesus Christ, a lamb without spot and without blemish."
4. The blood of Christ depicts, by analogy, the saving work of Christ on the cross, 2 Cor 5:21; 1Peter 2:24. It also depicts unlimited atonement and reconciliation.

H. Redemption removes the condemnation of the Mosaic Law.

1. Galatians 3:13, "Christ has redeemed us from the curse of the law, having become a curse for us. For it stands written [Deut 21:23], 'Cursed is everyone who hangs on the wood.'" Galatians 3:10

2. In Gal 4:5-6, redemption from the condemnation of the law results in the Biblical doctrine of adoption.

I. Redemption is related to mediatorship.

1. Heb 9:14-15, "How much more shall the blood of Christ who, through the instrumentality of His eternal spirit, offered Himself without blemish to God, to purify by an expiatory offering our conscience from dead works to serve the living God? And because of this, by means of a new covenant, He is a mediator, a death having occurred for the purpose of redemption of the transgressions against the first covenant. He is a mediator in order that they [royal family], having been called, may take into their possession the promise of eternal inheritance."

2. 1 Tim 2:5-6, "For there is one God [in essence], and one mediator between God and man, the unique man Christ Jesus, who gave Himself a redemptive ransom for all . . ."

3. A mediator must be equal with both parties. Party of the first part is God with perfect divine essence. Party of the second part is mankind. Jesus Christ as the mediator is equal with both parties. Jesus Christ is God; therefore He is coequal, coeternal, and coinfinite with God the Father. Jesus Christ is also true humanity. Not only is He equal with man, but is far superior because, as the last Adam, He was born perfect and remained impeccable.

J. The Results of Redemption.

1. We are delivered from the curse of the law, Gal 3:13, 4:4-6.

2. We have the forgiveness of all sin, Isa 44:22; Eph 1:7; Col 1:14; Heb 9:15.

3. Redemption is the basis for our justification, Rom 3:24.

4. Redemption is the basis for our sanctification, Eph 5:25-27.

5. Redemption is the basis for eternal inheritance of believers, Heb 9:15.

6. Redemption is the basis for the strategic victory of Jesus Christ in the angelic conflict, Col 2:14-15; Heb 2:14-15 (the passage for bumping demons).

7. Redemption of the soul in salvation results in redemption of the body in resurrection, Eph 1:14; Rom 8:23; Eph 4:30.

8. Redemption views salvation from the standpoint of the complete payment of our sins, the option to believe in Christ for eternal life.

K. Etymology.

1. Greek.

a. ANTILUTRON = substituting money; the payment for the freedom of a slave or prisoner. It is usually translated "ransomed," meaning "instead of slavery - freedom." In 1 Tim 2:6, with the preposition HUPER, it means "ransom paid."

- b. Apolutrôsis (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*] = deliverance procured by the payment of a ransom; to release a slave upon receipt of a ransom.
 - c. Noun lutron (λύτρον) [pronounced *LOO-tron*] = the payment of a ransom; the price paid for letting loose.
 - d. Verb LUTROO = to pay the ransom; to deliver by ransom; to liberate. In the middle voice it means to redeem.
 - e. Noun LUTROSIS = redemption; deliverance; freedom.
 - f. Noun LUTROTES = redeemer; deliverer; one who pays for the freedom. In Acts 7:35, it refers to Moses as the redeemer of Israel.
 - g. Verb AGORAZO = to buy; to purchase in the market. (AGORA = slave marketplace.)
 - h. Verb EXZAGORAZO = to purchase from the slave market; to completely and totally liberate a slave from the slave market.
2. Hebrew.
- a. Verb GAAL = to redeem; to purchase the freedom of a slave; to buy back.
 - b. Verb pādâh (פָּדָה) [pronounced *paw-DAWH*] = to redeem; to loose by a paying ransom; to set free.
 - c. Noun GELLUAH = redemption.

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Eph 283 5/11/86; Rom 5/11/77; Phil 4/4/76; 1 Tim 4/2/75

“that is in Christ Jesus” – en (ἐν) [pronounced *en*] plus the locative of Christos (χριστός) [pronounced *krees-TOHSS*] and Iêsous (Ἰησοῦς) [pronounced *ee-ag-SOOCE*]. The verb is inserted because in front of this is the definite article. The definite is the descriptive genitive singular, tês (τῆς) [pronounced *tayc*]. used as a relative pronoun and calls for a verb.

Romans 3:24 **Receiving justification [vindication] without payment by his grace through the redemption that is in Christ Jesus.**

The [Advantage](#) Postulates are given again.

Romans 3:25 **...Whom God set forth as a propitiation through faith in His blood, for a showing forth of His righteousness, because of the forbearance of the sins having taken place beforehand,...**

Verse 25 – “Whom God has set forth to be a propitiation.” The accusative singular relative pronoun hos. The antecedent for this relative pronoun is the Lord Jesus Christ. Then the nominative singular subject theos (θεός) [pronounced *theh-OSS*] plus the definite

article—“Whom the God.” The definite article indicates someone who is familiar to the readers.

Protithemai προτίθεμαι) [pronounced *prot-ITH-ehm-ah-ee*], followed by hilastêrion (ἱλαστήριον) [pronounced *hil-as-TAY-ree-on*]; which means, *to satisfy, to propitiate*. Propitiation and expiation are synonyms. Bob mentions the mercy seat (kaporeth), which is the Hebrew word, translated hilastêrion in the Septuagint. “has set forth to be a propitiation through faith in his blood” – should be translated, “**has publicly displayed by his blood^[9] as the mercy seat [or the propitiation] through faith [in Christ].**” Hebrews 9:5 is where hilastêrion is used for the Mercy Seat.

Doctrine of Propitiation comes out of NB2 and there is much more to be found here than given in the notes.

Doctrine of Propitiation

A. Definition.

1. Propitiation is the Godward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the cross.
2. Propitiation is the work of Christ on the cross which deals with the integrity of God.
3. Propitiation means what our Lord satisfied the Father. Hence, in propitiation the justice of God judges our sins and the integrity of God is satisfied with that judgment.
4. Propitiation frees the justice of God to immediately give anyone who believes in Christ one-half of divine integrity, the righteousness of God. This is the down payment on our eternal salvation.
5. Salvation adjustment to the justice of God by faith in Christ frees divine justice to provide blessings for the believer at salvation. These blessings include both our logistical grace blessings and escrow blessings. The imputation of perfect righteousness at salvation means instant justification. God is justified in blessing us.
6. Divine justice must judge sinful man before divine justice is free to bless sinful man.
7. When the justice of God judged our sins in Christ on the cross, both the righteousness and justice of God were propitiated. That is, the integrity of God was satisfied or expiated. Propitiation means expiation. Now that same justice of God can provide blessing without compromising any attribute of divine essence.
8. Propitiation is the Godward side of salvation. Reconciliation is the manward side, and redemption is the sin-ward side.
9. Therefore, propitiation relates directly to the integrity of God, since it is the God-ward side. Propitiation means that the act of judgment satisfies the integrity of God. Rom 3:25-26 says that Jesus Christ was publicly displayed

as the mercy seat, the place of the propitiation of God's justice. Cf. 1 Jn 2:2, 4:10.

10. Propitiation is the turning away of the wrath of God by the offering of Jesus Christ on the cross for our sins.
- B. Propitiation is appropriated by faith, is the basis for justification, and demonstrates the celebrityship of our Lord. Rom 3:20-28, "Because by means of the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin. But now apart from the Law, the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; for all have sinned and come short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God has publicly displayed by His blood as the mercy seat [a propitiation] through faith for a demonstration of His righteousness, because of the passing over of previously committed sins, because of the delay in judgment from God; I say for a demonstration of His righteousness at the present time, in order that He might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? Definitely not, but by the law of faith. Therefore we maintain that a person is justified by faith apart from the works of the Law."
- C. The Shadows of Propitiation.
1. The Ark of the Covenant.
 - a. The ark was a wooden box 45" by 27" by 27" made of Acacia wood overlaid with gold. The wood represents the humanity of Christ; the gold represents the deity of Christ. Together, they represent the Hypostatic Union.
 - b. Heb 9:4 and Num 17:8 tell us that inside the box were:
 - (1) The urn of manna, which represented sin as rejection of God's logistical grace provision.
 - (2) Aaron's rod that budded, which speaks of sin in the sense of rebellion against the authority of God and rejection of God's system for communication of doctrine. "Better one bad general than two good ones," a quote from Napoleon.
 - (3) The tablets of the Law, which spoke of sin as transgression of divine law, since the Law defined freedom in the client nation.
 - c. The contents represent Christ bearing our sins on the cross, 1Peter 2:24; 2 Cor 5:21.
 - d. On top of the ark was the solid gold mercy seat, Ex 25:17-22. The two cherubs of gold represent the righteousness and justice of the Integrity of God. Ex 25:22 says, "There I will meet with you." This shows us that the integrity of God is the point of reference, the place of contact between God and man.
 2. The New Testament confirms the importance of the mercy seat as a shadow of propitiation, Heb 9:5.

3. The day of atonement portrayed the whole picture of salvation from the standpoint of propitiation. The sprinkling of animal blood represented the spiritual death of Christ bearing our sins and the acceptance by the integrity of God of this work. Righteousness saw that blood and was satisfied; justice saw that blood and was satisfied.
4. The resultant principle is that at the moment of salvation, the justice of the Father is satisfied, freeing the love of God to motivate the justice of God to bless the believer. God is now free to love and bless us.
5. The burnt offering portrays propitiation, Lev 1:1-9.
 - a. The Hebrew noun QARBAN means an offering by which you approach God. Jesus Christ is the only way to approach God.
 - b. The word for "burnt" is taken from the Hebrew verb word ALAH, meaning to go up - the smoke from the offering going up to God. This was the aroma of fragrance of Eph 5:2.
 - c. A male without defect is a picture of the impeccability of Christ. The doorway of the tent of the meeting was where the brazen altar was located. The brazen altar is a picture of the cross.
 - d. Laying the hand on the head of the sacrifice is a picture of identification. The sins were transferred from the people to the animal. The priest represented the people as he lay his hand on the head of the animal.
 - e. The physical death of the animal was a picture of the substitutionary spiritual death of our Lord on the cross.
 - f. Skinning of the animal was to demonstrate that there was no blemish in the animal; another picture of impeccability. Cutting the animal into pieces portrays the salvation work of Christ.
 - g. The fire on the altar represents judgment. Burning the sacrifice is analogous to the fact that Jesus Christ, who knew no sin, was made sin as a substitute for us.
 - h. The head refers to the mental purity or inner perfection of our Lord. The suet refers to the overt perfection of our Lord.
 - i. The washing of the water refers to rebound. All of this was offered as a pleasing aroma to the Lord, that is, to God the Father.
6. The grain offering illustrates propitiation, Lev 2:1ff.
 - a. The fine flour represents the perfection of the humanity of Christ. The Father gave the Son, and only a perfect gift can be given by God.
 - b. The oil is analogous to the ministry of God the Holy Spirit sustaining our Lord.
 - (1) The prophesy of the ministry of the Holy Spirit to our Lord, Isa 11:2-3, 42:1, 61:1-2.
 - (2) The Holy Spirit was given without measure, Jn 3:34.
 - (3) The Holy Spirit was related to the baptism of our Lord, Mt 3:16.

- (4) The Holy Spirit in relationship to the earthly ministry of Christ is documented in Mt 12:18, 18:28; Lk 4:14-15, 18. Our Lord was sustained by the filling of the Spirit.
 - (5) The ministry of the Holy Spirit sustained our Lord while he was being judged for our sins, Heb 9:14.
 - (6) The omnipotence of God the Holy Spirit was involved in the resurrection of Christ, Rom 1:4, 8:11; 1Peter 3:18.
 - (7) The present ministry of the Holy Spirit glorifying our Lord is part of our heritage as believers. God the Holy Spirit, who sustained our Lord, now sustains all Church Age believers.
- c. The frankincense refers to the impeccability of Jesus Christ propitiating God the Father, the sweet aroma of the offering.
- d. In Lev 2:2 the priest is to "take" a handful of the fine flour, which represents faith in Christ. An offering by fire represents the judgment of our sins. The altar represents the cross.
- e. The offering is a soothing aroma to God the Father, compare Eph 5:2. God the Father can only be satisfied with one thing for eternal salvation: the substitutionary atonement of our Lord Jesus Christ on the cross.
- (1) Fellowship with God in time and eternity is based on the fact that God the Father is propitiated by the person and work of Christ.
 - (2) At the moment of faith in Christ, the believer passes the point of propitiation.
- f. There are categories of the grain or food offering.
- (1) Lev 2:4, the offering from the oven. That which is baked in an oven is completely hidden from sight. Hence, it represents the unseen side of the cross, that is, Christ being judged for our sins while covered with darkness. Leaven represents the old sin nature. There was no sin in Christ, therefore, there must be no leaven in the offering.
 - (2) Lev 2:5-6, the offering made on the griddle. The griddle represents the visible period of the cross plus the pre-cross sufferings. No frankincense is mentioned because propitiation came after the offering was sacrificed. The crumbling of the sacrifice indicates Jesus Christ being judged for our sins. Pouring oil on the offering speaks of the anointing or divine appointment of Christ to become our savior. During this visible period many viewed Christ and concluded that He was the Savior.
 - (a) Simon of Cyrene, a Jew from the dispersion, Mt 27:32. He is analogous to the Jewish remnant, the true Israel of Acts 2:10; Rom 16:13.

(b) The dying thief, a criminal. He is analogous to an immoral Gentile. Lk 23:39-43.

(c) The Roman Centurion, an establishment type Gentile. Mt 27:54.

(3) Lev 2:7, the offering made in a pan. The pan represents the aloneness of Christ on the cross. Jesus Christ was forsaken by God the Father, and despised and forsaken by men, Isa 53:3.

g. The "pleasing aroma to the Lord" is propitiation illustrated by the grain offering.

D. The justice of God can only judge the unbeliever who rejects the propitiation offered by the blood of Christ. [Lesson #101]

1. According to Lev 16:2, Aaron was not to enter before the veil or else he would die. The entrance into the Holy of Holies apart from the blood offered on the Day of Atonement illustrates salvation by works or salvation maladjustment to the justice of God.

2. Only on the Day of Atonement was the High Priest permitted to enter the Holy of Holies, and then only with the blood of the animal sacrifice, Leviticus 16:13-16. Aaron would enter twice into the Holy of Holies, once for himself and once for nation Israel.

E. Propitiation is the only approach to the integrity of God.

1. According to Num 7:89, Moses was permitted inside the Holy of Holies to talk to God. He was the only exception. Relationship with the integrity of God is the only way to have contact with God. Moses' relationship with the integrity of God was so strong that God permitted him in His presence. Moses was the exception. He could enter into the Holy of Holies; and he could hear God speaking to him from over the throne. Relationship with the integrity of God is the only way to have contact with God.

2. The parable of propitiation, Luke 18:9-14.

a. The tax-collector was a Roman aristocrat, but considered by the Jews to be the lowest of all social rank at the time of writing. He was generally very wealthy and employed Jews to work for him, like Matthew. Jewish tax-collectors were considered to be traitors by other Jews. The tax collector is being contrasted with the pharisee. "O God, be propitious to me, the sinner."

b. In passages like Mt 9:10 it is related that our Lord associated with publicans or tax-collectors and "sinners" or prostitutes. This offended the Pharisees, Mt 9:11; Mk 2:16; Mt 11:19, 21:22. The Pharisees criticized our Lord for being a friend of tax-collectors and prostitutes. But they kept coming to listen to our Lord because of their positive volition to the gospel, Lk 15:1.

c. The arrogant Pharisee followed the Roman tax-collector into the Temple in order to criticize him.

d. The tax-collector was a believer through observing the sacrifices and offerings, and so asked God to be propitious to Him. He does not beg

God to save him, but "to be propitious." He did not beg God to save him. Were he to ask for love and mercy, he would be excluding the propitiatory work of Christ on the cross. But he has accepted the work Christ would perform and asked that the justice of God be satisfied with his faith in that work.

- e. Propitiation is the basis for God being merciful and gracious to us. The Gentile Roman understood propitiation; the Jewish Pharisee did not. The Pharisee had ritual without reality.
 - f. This parable indicates that God does not distinguish between races. Nor is God propitiated by human works.
 - g. "I say to you, this man [the tax-collector] went down to his home having been justified rather than the other. For everyone who exalts himself will be humbled, but he who humbles himself will be exalted." "To be humble" here means not approaching God with any form of human works for salvation. The Pharisee exalted himself; the tax-collector did not.
 - h. God cannot be propitious without the satisfaction of His integrity. The blood sprinkled on the Mercy Seat represents the payment of sins. Romans 3:25–26 (which is what we are studying)
- F. Propitiation is related to various aspects of God's character.
- 1. The mechanics of propitiation is related to the justice of God. Justice is satisfied, as illustrated in the burnt offering of Lev 1. Righteousness is satisfied, as illustrated in the grain offering of Lev 2.
 - 2. Propitiation is related to the love of God, 1 Jn 4:10. "By this love exists: not because we have loved God, but because He has loved us and sent His Son a propitiation for our sins." The love of God is motivation for propitiation.
- G. Propitiation is related to unlimited atonement, 1 Jn 2:2. "And He is the propitiation for our sins; and not for ours only, but also for the whole world."
- H. Hebrews 9:5 The New Testament recognizes the importance of the Mercy Seat (and what it means).
- I. Romans 3:25–26 propitiation speaks to the celebrityship of Jesus Christ.

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1977 Romans

Lesson #101

101 05/12/1977 Romans 3:25b Soviet beam weapon, WWII 1981; doctrines of propitiation (3–7) and the blood (revised) pt. 1 This lesson sounds noticeably sped up.

The armies of the Warsaw pact are on alert right now. American unpreparedness is going to become worse. They expect a war by 1981. Russians are making a new estimate of the situation. The Russians expected the civil war in China was going to be more extensive, but it is not. Russia is developing a new secret super weapon and they need about 2 years to complete it. Charged particle device aimed at our nuclear warheads, to wipe them out with these beams. Space-born high energy laser for space. These details have not been made known to the President or the national defense council. They are testing these beams? They would like to place these on spacecraft. They believe that the Soviets have achieved success in seven areas, which could indicate the successful building of these weapons. The USSR is far ahead of the US in this technology. There is a great deal of disagreement as to how far along they are. General George Keegan warned the CIA about this; and the CIA did nothing about it. The CIA has sat on it; Kissinger has not said anything about it; and the President has not been briefed on it.

A second article. The soviets leapfrogged a generation. There are a handful of air force intelligence types who are studying this. This debate ought to be conducted publically.

Up until the first of this year, everything had been prepared for a European invasion. But now they know that our armed forces will be in much worse shape under Carter. Those in the tanks and those in the air force want this.

You cannot believe how badly our politicians have fouled things up. They have an objective of a 48 hour war against us.

The seven [postulates](#) are given again. While there is great testing in Russia, there is the most perfect opportunity for us to offset the whole thing.

We do not have any direct contact with God's sovereignty or with His eternal life; or with His love. God's actual attribute is toward His Own integrity. We interact with God's justice.

We receive 36 advantages at salvation. We cite our sins and we are restored to fellowship. God keeps us alive to crack that maturity barrier.

Propitiation doctrine is above in the previous lesson. All pertinent notes will be placed with that doctrine.

Hyper-Calvinism is a fantasy of those who think they have a direct relationship with the sovereignty of God.

Romans 3:25 ...Whom God set forth as a propitiation through faith in His blood, for a showing forth of His righteousness, because of the forbearance of the sins having taken place beforehand,...

“through faith” – prepositional phrase, dia plus the genitive of pistis (πίστις) [pronounced *PIHS-tihz*], minus the definite article. The absence of the definite article emphasizes the qualitative aspect of the noun rather than its identity. Faith is emphasized as the mechanics

of salvation since the mechanics of blessing from the justice of God is always grace. Principle: Faith never subtracts from the efficacious work of Christ. Any work that man can do subtracts from the efficacious work of Christ. Whatever man can do subtracts from the efficacious work of Jesus Christ. Anything added to faith neutralizes its efficacy.

“in his blood” – this prepositional phrase is out of place. This is en (ἐν) [pronounced *en*] plus the instrumental of haima (αἷμα) [pronounced *Hi-mah*], plus the descriptive genitive singular of autós (αὐτοῦ) [pronounced *ow-TOSS*] used as a possessive pronoun—“by his blood.” The instrumental of cause denotes the original factor from the instrumental of means. The agency is the blood of Christ and it is the original cause of salvation. Remember that the blood of Christ includes propitiation, redemption and reconciliation, the work of Christ in being judged. The prepositional phrase belongs after the verb, rather than after “faith.”

The sprinkling of the blood on the Mercy Seat is all about the propitiation taking place.

Romans 3:25a [Christ Jesus] Whom the God [the Father] has publicly displayed by his blood as the mercy seat through faith in Christ,...

NB2 appears to be lacking the Doctrine of the Blood of Christ. This doctrine is my notes (which are not as good as the notes usually found). The notes below come from lessons #101–103.

Doctrine of the Blood of Christ (also covered in lesson [#139](#))

1. The definition of animal blood. Animal blood is the seat of animal life; the seat of human life is the soul. Leviticus 17:10–14 “If any one of the house of Israel or of the strangers who sojourn among them eats any blood, I will set My face against that person who eats blood and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, **for it is the blood that makes atonement [a propitiatory covering] by the life.** Therefore I have said to the people of Israel, No person among you shall eat blood, neither shall any stranger who sojourns among you eat blood. “Any one also of the people of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten shall pour out its blood and cover it with earth. For the life of every creature is its blood: its blood is its life. Therefore I have said to the people of Israel, You shall not eat the blood of any creature, for the life of every creature is its blood. Whoever eats it shall be cut off.” Bob does not know where idiocy begins or where he just has not taught something properly. Animals do not have souls. We all die in different ways. When our soul leaves our bodies, that is when we are dead. Not so with animals. The human sacrifice was never condoned by God. We do not see the soul when it leaves the body; we do not see the soul in the body. The soul is real but invisible. Animal meat was okay to eat (which is a picture of faith in Christ); but animal blood was not to be eaten. They buried the blood because the life of the animal is in the blood.

- 1) Points on the blood of the animal and propitiation.

- (1) The blood of the animal contains the soul of the animal. The animal has a limited life. Human life is in the soul; animal life is in the blood.
 - (2) Therefore, God used animal blood to portray the propitiatory work of Christ on the cross.
 - (3) The purpose of the propitiatory work of Christ on the cross was to satisfy the justice of God.
 - (4) Therefore, God assigns animal blood to the altar to illustrate propitiation. That blood was not to be eaten; it was not to be used as food. Animal blood is prohibited for food.
 - (5) When a gentile joined in with Israel, they also followed Israel's customs.
 - (6) Animal blood does not expiate the soul. It is blood by virtue of the soul that makes a propitiatory covering.
 - (7) Animal blood was to be poured on the altar or on the mercy seat. It is not to be eaten; it was associated with the holy furniture.
 - (8) Animal meat was not prohibited.
 - (9) In the function of levitical sacrifice, eating animal meat was a picture of faith in Christ.
 - (10) The blood was to be offered on the altar as a representation of doctrinal principles. Efficacy is in the doctrinal principles. There was nothing sacred about the animal's blood; it is what the blood represents that was important.
 - (11) Just as the altar is more important than the stomach, so propitiation is more important physical life or death.
- 2) Animal blood was used in the offering of 4 or the 5 animal offerings. Burnt offering involved blood, so did the offerings of birds. The bread offering emphasizes the Person of Christ and there is no blood. The work of Christ is emphasized means blood is used. Emphasis on the Person of Christ would be bloodless. There is no fountain filled with Immanuel's blood. This is a blasphemous hymn. What does the literal bleeding of the Lord have to do with Him paying for our sins? Jesus did not die by bleeding. It was the judgment of Jesus Christ which was the work of salvation. The blood is a representative analogy. The Roman soldier put the sword into the side of Jesus proves that Jesus did not bleed to death. Most of his blood was still in His body. Prior to this, Jesus said, "Finished."
 - 3) Summarizing the principle of Leviticus 17. A bloodless sacrifice illustrates that the literal blood of Christ does not save us. Blood = judgment. The most harmless of animals is a lamb. The priest judges the lamb by cutting its throat. The lamb was sacrificed. Animal blood is the basis for setting up an analogy. Animal blood contains the life of the animal. This explains Hebrews 9:22.
 - 4) Animal blood is the shadow representing reality. Side one is the Person of Christ and side two is the work of Christ. The person of Christ is represented with the meal offering; and His work is represented by the burnt offering.

The Lord was sinless and qualified to die for our sins. The justice of God was satisfied by judging our sins. The bloodless sacrifice indicates that it has nothing to do the shedding of blood.

- 5) When Jesus said, "If it be Your will, let this cup pass from Me." The cup did not have blood in it. Animal blood is the shadow portraying the work of Christ in the cross. The sacrifice of these animals was a reminder of what Christ had to do on the cross to satisfy the integrity of God.
 - 6) The animal blood is a representative analogy.
 - 7) Therefore, no one was to consume animal blood. Something so sacred should not be made common by eating. You are not to eat the blood of the animal... (from Leviticus)
 - 8) Two cherubs who stand over the Mercy Seat. Blood is sprinkled by the High Priest on the Mercy Seat, and that represents the crucifixion.
 - 9) The animal blood is literal blood. When the blood is drained out, the animal loses its life.
2. The definition of the blood of Christ: while Christ did some bleeding on the cross, He did not bleed to death. The believer should understand the blood of Christ and the righteousness of God. The Lord's literal blood had nothing to do with our salvation. Due to a whole generation of non-theological fundies, there is no critical thinking about the blood. The Mercy Seat had blood sprinkled on it for the Day of Atonement. The crucifixion is the fulfillment of all the animal sacrifices. The blood of the animals was literal; these animals were shadows. The reality the Jesus Christ paying for our sins on the Roman cross. The blood of Christ refers to Jesus dying for our sins. The physical blood of Jesus does not save us. Jesus did not die by bleeding to death; He died by exhaling His human spirit. Fundies operate on emotion and magic. Arndt and Gingrich speak of haima as being figurative when referring to Jesus Christ. Kittle the blood is a pregnant, verbal symbol for the saving work of Jesus Christ.
- 1) Animal blood is literal with a figurative connotation.
 - 2) Christ's blood is figurative with a literal connotation.
 - 3) Animal blood is the shadow and the crucifixion is the reality.
 - 4) Arndt & Gingrich and Kittle both speak of the blood of Christ as being symbol.
3. The subject of representative analogy. A conclusion of points 1&2. The physical death of the animal is compared to the spiritual death of Jesus Christ. Christ died twice on the cross. Isaiah 53:9 tells us that Jesus is associated with the rich man in His deaths. Hebrews 9:16–17 a covenant is valid upon deaths. At the end of the day, the bones of the legs are beat until they are broken, which kills the person on the cross. This was not done to Jesus, as He was already dead. The blood of Christ = redemption + propitiation + reconciliation. The literal animal blood represents these 3 things.
4. The physical death of Christ was not the result of the loss of literal blood.
5. Therefore, the blood of the animal sacrifices were a shadow of the death of Christ on the cross.

6. Redemption is a part of the blood of Christ. 1Peter 1:18–19 we are released from our sins by means of His blood. Justification is related to the blood. Romans 5:9
 7. All rebound is based upon the blood of Christ.
- R. B. Thieme, Jr. ministries has posted [The Blood of Christ](#).

1977 Romans

Lesson #102

102 05/13/1977 Romans 3:25b; Leviticus 17:10–14 Doctrine of the blood (revised, point 1 amplified)

Bob does not have as much contact with the ministry these days. It is okay to shout, if whatever you are shouting makes sense.

Dallas Theological Seminary covered more theology than any other seminary in history when Bob was there. Chafer emphasized the languages. This has not been really explained. Other people have worked on this topic and it is not a new idea that the blood of Christ is not literal. Scholars have admitted this.

The Roman Catholics and Protestants hold two separate views. The Catholic view is that the bread and the wine turn into the Lord's body and blood. The protestant view is that, in some mysterious way, the blood of Christ saved us, as He shed this blood on the cross. The hymns are just as bad, as they do not explain anything.

"It doesn't make sense; it doesn't mean anything."

The doctrine of the [Blood of Christ](#) will be placed with the previous notes. Most of the notes from this lesson are there.

1977 Romans

Lesson #103

103 05/15/1977 Romans 3:25b Principle of divine justice can only bless divine righteousness; doctrine of the blood (pts. 2–7 revised)

The points below are messed up from the beginning.

Divine Justice Can Only Bless Divine Righteousness

1. The integrity of God must be consistent. This consistency demands function and interrelationship between divine righteousness and divine justice.
2. God cannot bless a creature unless that creature is as righteous as God is. God is absolute righteousness; man cannot be blessed by God and God maintain His integrity. It is impossible for God to bless man if man lacks perfect righteousness. Since divine blessing comes from the justice of God, we must have God's righteousness in order to be blessed.
3. Righteousness demands righteousness.

4. There must be no compromise or inconsistency in the function of divine integrity. To avoid compromise and inconsistency a principle evolves that becomes axiomatic: divine justice can only bless divine righteousness.
5. Since all divine blessing originates from the justice of God, and since the justice of God cannot bless sinful mankind, it is necessary for God in grace to provide His righteousness as the recipient of all blessing.
6. Reason: righteousness demands righteousness and justice demands justice in the function of the integrity of God toward mankind.
7. God cannot accept anything less than perfect righteousness, and God cannot bless anything less than perfect righteousness.
8. Hence the importance of the imputation of divine righteousness to anyone who believes in Jesus Christ. God gives us a container; God's perfect righteousness. The only thing that pleases God is His righteousness.
9. This dramatizes the importance of the imputation of divine righteousness to the believer at the moment of salvation.
10. The justice of God administers what the righteousness of God demands.
11. Faith in Christ is instant adjustment to the justice of God at salvation.
12. Continuous and persistent learning of doctrine under one's right pastor is the means of maturity adjustment to the justice of God.
13. Divine integrity includes two divine attributes: righteousness, the principle of divine integrity, and justice, the function of divine integrity.
14. The justice of God administers what the righteousness of God demands.
15. Therefore the justice of God cannot bless unless the recipient has a righteousness equivalent to God's infinite and eternal righteousness. This righteousness is a monopoly of God.
16. The justice of God can only bless the possessor of God's perfect divine righteousness.
17. The basis for divine blessing to mankind is the imputation of divine righteousness to the believer at the instant of salvation.
18. Therefore justification must precede all other blessings from the justice of God. Justification only occurs at the moment of faith in Christ or salvation adjustment to the justice of God. Justification is the result of imputed righteousness at the moment we believe in Christ.
19. At the instant of believing in Jesus Christ, the believer receives the imputed righteousness of God the justice of God performs a judicial function known as justification or simply recognizing His own righteousness in the new believer—that's all justification is. Having God's righteousness makes us qualified to receive God's blessing.
20. God recognizes His righteousness as righteous wherever it is found.
21. The possession of divine righteousness through grace imputation at salvation is the prerequisite for all other divine blessing.

22. With the imputation of divine righteousness and resultant justification all other divine blessings, temporal and eternal, above and beyond ultimate sanctification are potential.
23. This potential of blessing or advantages from the integrity of God is fulfilled through the daily function of GAP and resultant maximum adjustment to the justice of God. The key is doctrine resident in the soul.
24. This is known as maturity adjustment to the justice of God and/or total relationship with the integrity of God.
25. Not only does this status result in blessings or advantages from the justice of God but also capacity to enjoy those blessings and advantages. You cannot appreciate God's blessings apart from having the capacity.
26. There are no advantage to the advantages without the advantage, which is the imputation of God's righteousness at the moment that you believe in Jesus Christ.

Romans 3:25 [Christ Jesus] Whom the God [the Father] has publicly displayed by His blood as the mercy seat through faith in Christ,... This is how far we have gotten.

The doctrine of the [Blood of Christ](#) will be placed with the previous notes (lesson #101). Bob first reviews the points already given.

1977 Romans

Lesson #104

104 05/15/1977 Romans 3:25c–26 Delay in judgment of Old Testament sins; divine justice can only bless +R; justification

Romans 3:25 ...Whom God set forth as a propitiation through faith in His blood, for a showing forth of His righteousness, because of the forbearance of the sins having taken place beforehand,...

“to declare his righteousness” – in the English there is what appears to be an infinitive, but this is not an exact translation; there is no verb in any form, including the infinitive in that phrase. Instead there is the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular from the noun éndeixis (ἐνδειξις) [pronounced *EHN-dike-sis*] which means a demonstration—“for a demonstration.” With it is the subjective genitive of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-āldik-ah-yos-OO-nay*], the righteousness which is one half of God's integrity.

The additional set of points helps to explain why the previous doctrine seemed so messed up. The notes were taken, apparently so as to combine the two doctrines, which are similar.

Divine Justice Can Only Bless Divine Righteousness (2)

1. The integrity of God must be consistent, and this consistency demands function and interrelationship between divine righteousness and divine justice.

2. There must be no inconsistency or compromise to divine righteousness. Divine justice and only bless divine righteousness. God cannot be made unhappy. God is eternal; His happiness is eternal.
3. Since all divine blessing originates from the justice of God and since the justice of God cannot bless self righteous, evil, sinful mankind; therefore, God must provide His righteousness for man.
4. Righteousness demands righteousness; justice demands justice in the function in the integrity of God toward mankind.
5. God cannot accept anything less than perfect righteousness; and God cannot bless anything less than perfect righteousness.
6. This dramatizes the importance of the imputation of divine righteousness to be believers at salvation.
7. Faith in Christ is instant adjustment to the justice of God.
8. Continuous learning of Bible doctrine is the means of maturity adjustment to the Justice of God.
9. Divine integrity includes righteousness and justice, the principle and the function of divine integrity.
10. The justice of God administers what the righteousness of God demands.
11. Therefore, the justice of God cannot bless unless the recipient has a righteousness equivalent to God's righteousness. Only God has this righteousness.
12. The justice of God can only bless the possessor of perfect, divine righteousness.
13. The basis for divine blessing to mankind is the imputation of divine righteousness to the believer at the moment of salvation adjustment to the justice of God.
14. Therefore, justification must precede all other blessings from the justice of God.
15. Justification only occurs at the moment of faith in Christ. It is the result of imputed righteousness at the moment that we believe in Christ.
16. When the believer receives the imputed righteousness of God, the justice of God performs an act of recognizing His righteousness in man. Justification means that God recognizes that we have his righteousness.
17. God recognizes His righteousness as righteous wherever it is found. Even in you.
18. The possession of divine righteousness through grace imputation at salvation is the prerequisite for all other divine blessing. The advantage is having God's righteousness. The advantages is all the rest of the blessings.
19. With the imputation of divine righteousness and resultant justification. All other blessings, temporal and eternal are all potential (this is beyond the basic 36 things provided at salvation).
20. This potential is fulfill by the daily function of gap. Potential blessing becomes real blessing not through works but through Bible doctrine. It is not what you do; it is what you think.
21. This is known as maturity adjustment to the Justice of God and total relationship with the integrity of God.

22. Not only does this status result in blessings or advantages from the justice of God; and the capacity to enjoy them. Abraham had his right woman, but he was not happy with her for a long time.

God must pour blessing on those who already have His righteousness. The foundation for all the blessings that we will receive is the imputed righteousness of God.

“for the remission of sins that are past” – a prepositional phrase, *dia* plus the accusative singular of the noun *paresis* (πάρεσις) [pronounced *PAHR-es-is*] which means passing over. And *dia* plus the accusative should never be translated “for”; it is “because.” Then an articular perfect active participle from the verb *progínomai* (προγίνομαι) [pronounced *prog-IHN-om-ah-ee*]. The participle is used here in an ascriptive sense as an adjective and it means “previously committed.” Plus the subjective genitive plural from *hamártēma* (ἁμάρτημα) [pronounced *ham-AR-tay-mah*], meaning transgressions or sins, and it refers to sins committed before the cross. God passed over judging those sins until they could be collected at the cross.

“through the forbearance of God” – *en* (ἐν) [pronounced *en*] plus the instrumental of *anochē* (ἀνοχή) [pronounced *an-okh-AY*] which means clemency, holding back, or delay in judgment. Then the ablative of source from *theos* (θεός) [pronounced *theh-OSS*]. The ablative of source implies the origin of divine clemency or delay in judgment of all sins prior to the cross. The justice of God held up judgment until Christ could die on the cross. This means that there was a delay in the judgment of all the sins in the human race until Christ could be judged for them on the cross. When Jesus was on the cross, then these sins could be poured out on Him.

Romans 3:25 [Christ Jesus] Whom the God [the Father] has publicly displayed by His blood as the mercy seat through faith in Christ, for a demonstration of his righteousness because of the passing over of previously committed sins, because of the delay in judgment [clemency] from the God.

Romans 3:26 ...in the forbearance of God, for the showing forth of His righteousness in the present time, for Him to be just, and justifying the one of the faith of Jesus.

Verse 26 – the demonstration of integrity without compromise. “To declare, I say, at this time his righteousness.” The prepositional phrase *prós* (πρός) [pronounced *pross*] plus the accusative singular from *éndeixis* (ἐνδειξις) [pronounced *EHN-dike-sis*], and with the definite article it means “For the demonstration.” Then the descriptive genitive of *dikaiosunē* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] connoting here the integrity of God with emphasis on His righteousness, since righteousness must be provided for us before we can have any blessing from God. The possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] is used as a possessive pronoun—“his righteousness.” Then “at this time” is *en* (ἐν) [pronounced *en*] plus the temporal adverb *nun* (νῦν) [pronounced *noon*], plus *kairos* (καιρός) [pronounced *kī-ROSS*] in the locative meaning a decisive or crucial point of time. The locative singular of the definite article is used as a demonstrative pronoun here.

The corrected translation: “at this present time of crisis.” The present time of crisis refers to the Church Age. It is a crisis time because it is the time of the calling out of the royal family of God. God’s integrity which was consistent in the past continues to be consistent after the cross. The justice of God which judged all of our sins and the sins of all of the past dispensations before the cross will judge all of the sins of future dispensations. Hence, a demonstration of His perfect integrity continues into the present time of crisis.

“that he might be just” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular of the definite article, plus the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*], is a Greek idiom for purpose. The present tense of the infinitive is a static present, perpetual circumstances are involved. The active voice: God produces the action; specifically the integrity of God produces the action. Plus the accusative singular of general reference from the intensive pronoun autós (αὐτῶς) [pronounced *ow-TOSS*] used to emphasize the identity of God in terms of our point of reference, i.e. the justice of God. Also the accusative singular of the adjective dikaios (δίκαιος) [pronounced *DIH-kai-oss*], used for the integrity of God as a whole, or part of the integrity of God. Here it is used for one half of the integrity of God: justice. Therefore it is translated, “in order that He might be just.”

Principle

1. In this dispensation after the cross God maintains His perfect integrity just as He did in the dispensation before the cross—the Age of Israel.
2. God’s justice is the number one priority in His relationship with mankind.
3. Therefore divine justice must be uncompromised in establishing a relationship with mankind.
4. The cross accomplishes this fact because the justice of God judged our sins—past, present and future—when they were poured out on Christ.
5. When Christ was bearing our sins on the cross the justice of God was judging all of them.
6. While judging those sins on the cross the justice of God is protected from compromise in providing justification for anyone who believes in Christ.
7. Justice pronounces the penalty which divine righteousness demands.
8. But divine righteousness is satisfied with the judgment of man’s sins on the cross, and therefore divine righteousness does not complain when imputed to those who believe in Christ.

“and the justifier of him which believeth in Jesus” – the ascensive use of the conjunction kai, meaning “even.” The present active participle of the verb dikaiôô (δικαιῶω) [pronounced *dik-ah-YOH-oh*], meaning to vindicate, to justify, to declare righteous. The present tense is a customary present denoting what habitually occurs when anyone believes in Christ. It never varies, it is always the same. The active voice: God produces the action of the verb from His justice. The justice of God justifies the person who believes in Christ. The participle is temporal and it should be translated “even when he declares righteous [or, justifies].” Next is the accusative masculine singular from definite article used as the direct object. The definite article is now used as a relative pronoun and hence,

anyone or by means of. Plus the prepositional phrase ek (ἐκ) [pronounced *ehk*] plus the ablative of means from pistis (πίστις) [pronounced *PIHS-tihs*], plus the objective genitive—“from the source of faith in Jesus,” meaning to have faith in Jesus.

Romans 3:26 For the demonstration of His integrity at this present time of crisis [Church Age], in order that He might be just, even when He justifies anyone who has faith in Jesus.

Principle

1. The only way the unrighteous sinner can be pronounced righteous by the justice of God is to have the righteousness of God.
2. The only way to have the righteousness of God is to believe in Jesus Christ.
3. Believing in Christ is the mechanics of salvation adjustment to the justice of God.
4. Through grace mechanics (faith in Christ) the justice of God is free to provide the other half of divine integrity: God's perfect righteousness.
5. Having imputed divine righteousness the justice of God pronounces the believer righteous—tantamount to justification.
6. Justification is vindication provided from the integrity of God.
7. This vindication is provided at the moment of faith in Christ. It includes imputation of divine righteousness and pronouncement of the fact that that righteousness is imputed.
8. The justice of God imputes divine righteousness to the believer and vindicates or pronounces that same believer perfectly righteous, therefore qualified for further blessing.
9. We are righteous because we have God's perfect righteousness, not because of any self-righteousness on our part.
10. Therefore God has found a way to save us without compromising His integrity. The foundation of all divine blessing is the imputation of divine righteousness to the believer at the moment of eternal salvation.
11. Righteousness demands righteousness, justice demands justice, holiness demands holiness, integrity demands integrity.
12. At the point of faith in Christ the justice of God acts by providing His own righteousness and then declaring His own righteousness to be satisfactory and/or vindicated.

Anticipating Romans Chapter Four

Why is this placed here? I

1. Imputed righteousness from the justice of God is the foundation on which the superstructure of blessings or advantages from which the justice of God is provided.
2. In other words, divine justice cannot bless mankind apart from imputed righteousness.
3. Imputed righteousness from the justice of God must precede direct blessing from the justice of God.

4. At the point of faith in Christ the believer receives this righteousness from God, not only for his justification but for all future potential blessing.
5. Hence divine righteousness imputed is not only absolutely necessary for immediate justification but also a prerequisite for all blessing from the justice of God.
6. God can only bless perfection which is compatible with His integrity.
7. The imputation of the righteousness of God through faith in Christ gives us that compatibility with divine essence so necessary as the foundation for all blessing.

1977 Romans

Lesson #105

105 05/20/1977 Romans 3:27 Integrity of God excludes human boasting, self righteousness and works

Bob has done a lot of traveling. People where Bob has gone are desperately interested in face to face teaching. Crowds greater than ever before. Historical disaster is just around the corner and we need to be prepared for it like never before.

Russia is perfecting a beam like weapon. A problem between Russians and the communists on their 4000 mile border. There is a territorial dispute and there have been clashes at the borders since 1969.

There are Russian hotheads who want to attack us; they have a tactical air force larger than all the others in the world. Some are willing for a 7-day or 10-day war; but others are hoping for a 48 hour war.

[Review](#) of divine justice can only bless divine righteousness.

Justification: the magnificence of divine integrity at salvation, verse 27-31.

Romans 3:27 **Where then is boasting? It has been excluded. Through what principle? That of works? No, but through the principle of faith.**

Verse 27 – justification eliminates human arrogance. “Where is boasting then?” The interrogative adverb of place, pou (ποῦ) [pronounced *poo*], is used in rhetorical questions which expect a negative answer. It is generally translated “Where is.” This is a debater’s rhetorical question which is not the same as our English rhetorical question. Then the inferential particle oun (οὖν) [pronounced *oon*] which connotes that what it introduces is an inference from what precedes. Plus the predicate nominative from kaúchēsis (καύχησις) [pronounced *KOW-khay-sis*] which means boasting. The definite article with kaúchēsis (καύχησις) [pronounced *KOW-khay-sis*] is used as a demonstrative pronoun. **“Where then is that boasting?”**

Principle

1. Boasting is an expression of arrogance where either a system of self-righteousness or a system of human works has intruded into the plan of God. This is something that many Christians do after salvation. The basic arrogance is the illusion is that God is impressed with you because people are impressed with you. God is impressed with His Own righteousness and with His Own justice. Who are we to put into action some form of human good in order to compete with God's perfect righteousness. People in Paul's day tried to keep the Ten Commandments; and they believed that this was the way to impress God. Some people are just dying for attention; and if they hear this from someone, it encourages them.
2. Boasting is arrogance plus self-righteousness plus the production of self-righteousness—human good. Boasting is also blasphemous regarding the integrity of God. Might be a pleasing personality which they try to cultivate. A psychiatrist in Tucson, he has set aside Adler and Freud for Thieme. He just teaches them doctrinal principles. He is able to bring many people back into reality with this approach.
3. God's righteousness and man's self-righteousness are mutually exclusive. There is no place in any of the adjustments to the justice of God for man's self-righteousness, man's pleasing personality, man's self-effacement. Rebound is tricky, because people want to go through some sort of penance. The people who confess their sins in public are arrogant and they are only concerned with themselves.

A corrected translation so far: *where there is that boasting?*

“Where Then Is That Boasting?”

1. Since boasting is an expression of arrogance, self-righteousness, human good, it is a sign of maladjustment to the justice of God and/or ignorance of the integrity of God. Ignorance is the disaster.
2. Self-righteousness, then, is an arrogant fantasy, a rationalization of comparing one's abilities or strengths with someone else's weaknesses. Arrogant people are totally self-centered. Furthermore, self-centered people are incapable of having capacity for life, capacity for happiness. Give them a rm or a rw and it intensifies their misery.
3. Self-righteousness directed toward God is the blasphemous assumption that God's righteousness is not enough. Therefore self-righteousness tries to help God on the one hand, and on the other hand, unable to help God by sinfulness, seeks to justify his unrighteousness as promoting and glorifying divine righteousness. God blesses us, from His justice; but He is not in the business of praising us.
4. It is blasphemous to assume that either human self-righteousness or unrighteousness can promote the integrity of God.
5. Divine integrity has always existed in perfect and does not need help from mankind, the latest of creatures in history.
6. Remember that the righteousness of God is divine love for His integrity.

7. Since integrity demands integrity, perfect righteousness demands perfect equivalent righteousness.
8. God demands integrity for blessing. This integrity includes imputed divine righteousness at salvation, maximum doctrine resident in the soul at spiritual maturity.
9. This is why adjustment to the justice of God at all stages is so important and the key to understanding a grace relationship with God.
10. God in grace provides all that His integrity demands from the human race. He starts the ball rolling at salvation by providing imputed divine righteousness and He follows up with doctrine plus a system of grace perception so that doctrine can be transferred to the believer's soul. Therefore, boasting is excluded.

The tither thinks that his 10% is enough to get God's blessing. Those who are into rituals or want to follow the Mosaic Law; these are arrogance gimmicks.

"It is excluded" – aorist passive indicative from the verb *ekkleíō* (ἐκκλείω) [pronounced *ek-KLI-oh*] which means to shut off, to exclude, or to shut out. The aorist tense is a dramatic aorist, it is used to state a present reality with the certitude of a past event. The idiom is a device for emphasis. Therefore it even becomes a gnomic aorist for a fact or a truth of doctrine regarded as so fixed in its certainty as to be axiomatic. Therefore the aorist is used to describe an actual occurrence. We translate this aorist, not as we usually translate the aorist tense with a past tense in the English, but we translate it with a present tense—"It is excluded." The passive voice: boasting receives the action of the verb—shut out, excluded. The indicative mood is declarative for a statement of dogmatic assertion.

The Exclusion of Boasting by the Integrity of God

1. The integrity of God has always existed in a state of absolute and total perfection.
2. Therefore there is nothing that man can add or detract from the integrity of God.
3. There is nothing man can do or fail to do to cancel the integrity of God.
4. There is nothing man can say or think to compromise the integrity of God.
5. Man's self-righteousness does not glorify God. To the contrary, God's integrity condemns man's self-righteousness.
6. There is no point in either angelic or human history where the integrity of God is compromised or gains anything from man's personality or self-righteousness or system of works.
7. No one can establish or promote God's righteousness. No one can add anything to the integrity of God. Boasting is excluded.
8. The working part of the integrity of God is justice. God's justice gets all the credit and does all the work. God's justice condemned our sins when Christ was bearing them on the cross and this is the basis of our eternal salvation. The work is accomplished by God.
9. God's justice provides blessing for the mature believer. This is the basis for blessing in time and reward in eternity. This blessing comes from maximum doctrine resident in the soul. And how did it get there? GRACE apparatus for perception.

10. Therefore no one can establish God's righteousness and no one can add anything to God's justice. This is the fundamental principle of grace.
11. God therefore can add something to our integrity, but we cannot add anything to God's integrity. This is the difference between law and grace.

“By what law?” – dia plus the interrogative pronoun *poios* (ποῖος) [pronounced *POY-os*]. Notice that *poios* (ποῖος) [pronounced *POY-os*] is used in a direct question, and also there is the genitive singular of the noun *nomos* (νόμος) [pronounced *NOHM-oss*]*—*dia plus the genitive, *dia poiou nomou*. *Nomos* (νόμος) [pronounced *NOHM-oss*] here means a rule or principle governing one's action. It doesn't refer to the Mosaic law here. “By what kind of law?” or “By what kind of principle?” The question is: What principle excludes boasting, arrogance, self-righteousness.

“of works?” – the subjective genitive plural from *ergon* (ἔργον) [pronounced *EHR-gon*]. It should be correctly translated in English, in view of *poios* (ποῖος) [pronounced *POY-os*], “that principle of works?” The principle of human works is contrary to the integrity of God, as well as the grace of God. There are no works involved in adjusting to the justice of God.

“Nay: but by the law of faith” – the word “nay” is simply the negative *ouch* (οὐχί) [pronounced *oo-KHEE*], a strengthened form of *ouk* (οὐκ) [pronounced *ook*] or a strong negative to answer a question, followed by an adversative conjunction, *allá* (ἀλλά) [pronounced *ahI-LAH*], to set up a positive after a negative; to set up a contrast between the negative followed by the positive. Then *dia* plus the genitive of *nomos* (νόμος) [pronounced *NOHM-oss*], used again for a principle—“Definitely not: by the principle ...” Then the descriptive genitive of *pistis* (πίστις) [pronounced *PIHS-tihs*], “of faith.”

Romans 3:27 *Where then is boasting? It is excluded. By what principle? that of works? Definitely not; but by the principle of faith.*

1977 Romans

Lesson #106

106 05/22/1977 Romans 3:28 Law of faith cf. law of works; failure of perfect environment

The eagle used to face toward the arrows, but now it is turned toward the peace side. The cracked bell from Philadelphia is representative of nothing, except that perhaps our country has become like a cracked bell. It is armed forces day.

Numbers 32:6–12 *But Moses said to the people of Gad and to the people of Reuben, “Shall your brothers go to the war while you sit here? Why will you discourage the heart of the people of Israel from going over into the land that the LORD has given them? Your fathers did this, when I sent them from Kadesh-barnea to see the land. For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the people of Israel from going into the land that the LORD had given them. And the LORD's anger was kindled on that day, and he swore, saying, ‘Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land that I swore to give to*

Abraham, to Isaac, and to Jacob, because they have not wholly followed me, none except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have wholly followed the LORD.’ “Your sin (of draft dodging) will find you out.”

Psalm 46:7–9 The LORD of hosts is with us; the God of Jacob is our fortress. Selah Come, behold the works of the LORD, how he has brought desolations on the earth. He makes wars cease to the end of the earth; he breaks the bow and shatters the spear; he burns the chariots with fire.

Psalm 55:19–23 God will give ear and humble them, he who is enthroned from of old, Selah because they do not change and do not fear God. My companion stretched out his hand against his friends; he violated his covenant. His speech was smooth as butter, yet war was in his heart; his words were softer than oil, yet they were drawn swords. Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. But you, O God, will cast them down into the pit of destruction; men of blood and treachery shall not live out half their days. But I will trust in you.

Psalm 68:30 Rebuke the beasts that dwell among the reeds, the herd of bulls with the calves of the peoples. Trample underfoot those who lust after tribute; scatter the peoples who delight in war.

Psalm 140:1–2 Deliver me, O LORD, from evil men; preserve me from violent men, who plan evil things in their heart and stir up wars continually.

The only way to have peace is to prepare for war. We have never been more poorly prepared. We are in very serious trouble.

Romans 3:27 **Where then is boasting? It is excluded. By what principle? that of works? Definitely not; but by the principle of faith.**

“But by the Principle of Faith”

1. The law or principle of faith is that by which the human race enters into a relationship with the integrity of God on terms of grace. Ephesians 2:8–9
2. The first blessing of the justice of God is divine righteousness imputed and resultant justification.
3. The means of attainment is faith, faith in Jesus Christ. Faith must have an object since faith has no merit in itself. The object of faith is Jesus Christ. The object has all of the merit.
4. The object of salvation is Jesus Christ, hence salvation adjustment to the justice of God is accomplished through faith in the Lord Jesus.
5. All of the believing in the world secures nothing but condemnation from the integrity of God. However, the tiniest bit of faith in the Lord Jesus Christ secures eternal salvation.
6. There is no merit in having faith, the merit lies in the object of faith. It is believing in Jesus Christ that provides eternal life.

7. Therefore faith is not something we do [principle of works] but the channel by which we appropriate what God has done for us.

Postulate: God found a way to bless us from His integrity without compromising His perfect essence.

God Able to Bless Us from His Integrity

Postulate: God found a way to bless us from His integrity without compromising His perfect essence

1. God did not do this from human sentimentality or emotional attraction to pleasant human personality.
2. Man often concludes from his arrogance that self-righteousness and boasting that he has done something to please God, or has made God fall in love with him, is really the issue. These are the erroneous conclusions of man's arrogance.
3. Under the law or principle of works man strives for a status which is attractive or pleasing to God.
4. This striving of self-righteousness eliminates the principle of faith because in effect it rejects the integrity of God.
5. The provision of the integrity of God is a grace provision compatible with the essence of God.
6. The self-righteousness of man is part of the law or principle of works (works righteousness) which produces human boasting as a system of blasphemy to the perfect integrity of God.
7. Therefore the integrity of God is the issue. God found a way to bless man from His justice without compromising any of His attributes of divine essence.
8. Justification by faith is an action of divine integrity whereby God is free to provide eternal salvation from the source of His justice. Justification logically precedes all blessings of salvation. We must have God's righteousness in order to receive blessings from God.
9. The grace principle of justification by faith eliminates any boasting or self-righteousness, the entire system of human works operative from the garden.
10. Boasting erroneously concludes divine approbation for any system of self-righteousness.
11. But the law of faith recognizes that God loves His righteousness, not human works. God does not love our own personal righteousness.
12. God loves His plan, not man's plan. God loves His works, not the works of man. Response to the plan of God and entrance into a relationship with God is based in His integrity, and at the point of faith in Jesus Christ we have our first adjustment to the justice of God.

Romans 3:27 **Where then is boasting? It is excluded. By what principle? that of works? Definitely not; but by the principle of faith.**

Bob is not going to cater to anyone who shows up only on Sundays.

Principle

1. The principle of the law of works is evil, a Satanic design presented to man in the garden as the alternate to perfect environment from the integrity of God.
 - a. The first dispensation is direct blessing from God to man. Man was not innocent. He did not need to know anything about good and evil. In the perfect environment in the garden, Adam only needed to know about the one tree to avoid.
 - b. What past Bible teachers have called the dispensation of innocence is not that at all, it is direct blessing from the integrity of God totally apart from man's merit and totally related to his creation. Man was innocent at all. He had certain things he didn't have to know. He didn't have to know anything about evil, about human good and evil. The tree of the knowledge of good and evil was forbidden because in his creation relationship the integrity of God only gave man information as to what he needed. In the perfect environment of the garden the only thing he had to know about good and evil, the whole system of Satanic function in world history, was to stay away from it—do not eat from the tree of the knowledge of good and evil. That was a statement from the integrity of God. As long as man observed that statement he had a relationship with the integrity of God based on creation. Once man rejected that statement and partook of the forbidden fruit he no longer had the creation relationship with the integrity of God. Perfect environment is not the answer to anything. Man cannot produce perfect environment, only the integrity of God can do that.
 - c. Our government is trying to provide a perfect environment. Our Supreme Court is anti-Constitution. Government is trying to make people like one another.
2. This law of works was called in the garden was called the tree of the knowledge of good and evil.
3. Good and evil are synonymous terms under the law of works.
4. The law of works implies that man by man's talents, self-righteousness, good deeds, personality improvement, advances the integrity of God.
5. But man does not glorify the integrity of God; only God can glorify the integrity of God.
6. The justice of God does the work. The justice of God judged the sins of the human race when Christ was bearing them on the cross.
7. Consequently we respond in a non-meritorious manner—the law of faith, the principle of faith.
8. The justice of God provides temporal and eternal blessing for the believer with maximum doctrine resident in the soul.
9. It is always the integrity of God doing the work. Boasting and self-righteousness are excluded. Man's works are totally excluded.

10. Through maximum adjustment to the justice of God the believer can glorify God, but the believer cannot glorify or promote God or demote God by his own actions. We can neither promote nor demote the integrity of God. God's integrity is not fragile; we cannot harm it.

Romans 3:28 **Therefore we reckon a man to be justified by faith apart from works of the Law.**

Verse 28 – the principle of faith obviously excludes the works of the law. “Therefore we conclude that man is justified by faith” – the word for ‘conclude’ is a

present middle indicative of the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*]. The meaning of this word in Classical Greek is an act of thought according to strict logical rules. In commerce and business was used in the sense of crediting something to one's account. However, with the preposition *eis* (εἰς) [pronounced *ICE*] here the meaning is changed slightly. It connotes the scale or currency used to estimate the value of an object. Also from the Attic Greek, men such as Plato used the word for non-emotional thinking—which parallels the idea of logical thinking. Logical thinking excludes emotion. Demosthenes in his speeches used this verb to express the concept of facts as they are. Here in this verse it means *to conclude logically or to logically infer*. We translate it, “We conclude.” The present tense is a customary present denoting what habitually occurs when the doctrine of divine integrity is combined with the doctrine of propitiation to form a logical conclusion. The middle voice is the indirect middle emphasizing the agent, the believer with maximum doctrine in the soul producing the action. The indicative mood is declarative for an unqualified assertion of fact. With this is the postpositive conjunctive particle *gar* used as an inferential conjunction. It is an inferential conjunction used in the case of a self-evident conclusion—“We conclude then.”

Plus the accusative singular of general reference from the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], referring to mankind. The accusative of general reference is the subject of the infinitive and we have a present passive infinitive of *dikaioō* (δικαιόω) [pronounced *dik-ah-YOH-oh*], meaning to be vindicated or to be justified; meaning to have the righteousness of God and therefore qualified for blessing from the justice of God. This is a customary present tense, it denotes what habitually occurs when a person believes in Christ, making instant adjustment to the justice of God at salvation. The passive voice: mankind receives the action of the verb at the point of faith in Christ. This is the infinitive of actual result. Plus the instrumental singular of *pistis* (πίστις) [pronounced *PIHS-tihs*], used here is the active sense of believing—“We conclude, then, that a man is justified by faith.”

“without the deeds of the law” – the adverb *chōros* (χωρός) [pronounced *KHOH-ross*] used as an improper preposition, plus the genitive plural of *ergon* (ἔργον) [pronounced *EHR-gon*], “apart from the works.” Plus the possessive genitive singular of *nomos* (νόμος) [pronounced *NOHM-oss*]. It was the law being used to produce self-righteousness at that time.

Romans 3:28 **We conclude, then, that man is justified by faith apart from the works of the law.**

Justification is the judicial act of God whereby He recognizes His very own righteousness, even when it is given to anyone who believes in Christ. Justification is God's recognition of imputed righteousness at the moment of faith in Christ.

Salvation Adjustment to the Justice of God

1. Justification by faith means salvation adjustment to the justice of God by one way only: faith in Christ.
2. The moment anyone believes in Christ he has attained or accomplished instant adjustment to the justice of God.
3. The justice of God immediately imputes one half of God's integrity, namely God's righteousness; and it is credited to our account totally apart from human works.
4. Having received this divine righteousness from the justice of God the believer is pronounced righteous, vindicated, justified.
5. The works of the law represent any system of salvation by works.
6. Salvation by works cannot provide instant adjustment to the justice of God.
7. There are seven categories of salvation by works which are practiced at the present time.
 - a. Verbal works which adds to faith in Christ: repent, confess, beg God to save you, plead the blood, invite Christ into your heart, acknowledge Christ publicly;
 - b. Ritual works: circumcision, baptism, and rarely but occasionally the Lord's table;
 - c. Psychological works: appeal to the emotion, raise your hand, walk the isle, etc.;
 - d. Corporate works: joining the church for salvation, tithing or giving money, some system a church sets up;
 - e. Religious works: keep the law, do penance, practice the Lordship of Christ, associate your decisions with throwing a faggot on the fire, some candle-light service, taking vows, the functions of asceticism;
 - f. Behaviouristic works: giving up something obnoxious, following a set of taboos, change your personality;
 - g. Emotional works: any system of ecstasies, emotional stimulation being added, speaking in tongues, weeping tears at the altar, etc. Some want to feel saved..

1977 Romans

Lesson #107

107 05/22/1977 Romans 3:29–31 Adjustment to justice of God removes all racial barriers

Verses 29-30, adjustment to the justice of God removes all racial issues.

Adjustment to the Justice of God Removes all Racial Issues

1. The reality of history, the nature of the prophecy of races—Genesis chapter 10, the problem of arrogance and self-righteousness as a result of success, have motivated people to make an issue out of their racial origin.
2. However there is no such thing as a pure race any longer in history.
3. As illustrated by the Jews who have the best genealogy of all, the two tribes which came from Joseph are half Gentile.
4. Not only does the Bible removes the racial issue but the Constitution of the United States makes no issue of race.
5. Therefore racial issues are generally the result of reversionism and evil. The so-called minority problem is an evil solution to the racial problem.
6. The integrity of God and relationship to the integrity of God is the true issue, not race.
7. In this dispensation whether one is a Jew or Gentile, privileged or underprivileged, is never the issue. The only issue is adjustment to the justice of God under three categories: salvation, rebound, spiritual maturity.
8. All races are eligible for adjustment to the justice of God, and all races can do it. The individual must be related to the integrity of God, regardless of his race.

Romans 3:29 **Or is He the God of Jews only, not also of Gentiles? Yes, also of Gentiles,...**

Verse 29 – “Is he the God of the Jews only?” This is an elliptical question which begins the discussion of racial issue and privileges of race. It begins with the disjunctive particle ê (ἢ) [pronounced *ā*] which separates opposite race which are mutually exclusive, translated “or.” Then the objective genitive plural of loudaίος (Ἰουδαίος) [pronounced *ee-ou-DYE-os*], plus the predicate nominative singular ho theos (θεός) [pronounced *theh-OSS*], plus the neuter monon (μόνον) [pronounced *MOHN-on*] used as an adverb limiting the action of the one producing the action, namely God. God is not limited to one race in the concept of blessing from His integrity. “Or is the God the God of the Jews only?”

“is he not also of the Gentiles?” – the strong negative adverb ouch (οὐχί) [pronounced *oo-KHEE*]. This word is used as an interrogative word in questions that expect an affirmative answer. Plus the adjunctive use of kai, translated “also.” Then the objective genitive plural from ethnos (ἔθνος, ους, τό) [pronounced *EHTH-noss*], used here for the Gentiles.

“Yes, of the Gentiles also” – the affirmative particle nai (ναί) [pronounced *nahee*], used for a positive answer to a question that already expects a positive answer, plus the adjunctive use of kai for “also,” and the objective genitive plural from ethnos (ἔθνος, ους, τό) [pronounced *EHTH-noss*]—“Yes, he is the God of the Gentiles also.”

Romans 3:29 **Or is the God the God of the Jews only? Is he not also the God of the Gentiles? Yes, he is also the God of the Gentiles.**

Notice the distinction between the privileged and apparently non-privileged races. The Jews as the fourth race are unique. The various Gentile races have had their ups and

downs, mostly downs historically. Therefore there seems to be some prejudice in the matter.

Race and the Integrity of God

1. Race is never the issue, only the integrity of God. God is not God if He provides blessing for one race only, or for one race to the exclusion of other races.
2. The very foundation of the Jewish race was total relationship with the integrity of God. Abraham had maximum adjustment to the justice of God before he became the father of the Jewish race.
3. The very foundation of the Jewish race known as Israel was a total relationship with the integrity of God—Moses had maximum adjustment to the justice of God. So the race and the nation are related to two ultra-super-grace believers who had total relationship with the integrity of God.
4. Everything God has promised and everything God has done for the Jews is also available to the Gentiles, for every blessing from God to man is from the source of His integrity. The functioning part of His integrity is divine justice.
5. Jesus Christ who is the God of Israel is also the Prince-ruler of the Church which contains Gentiles as well as Jews.
6. Gentiles who adjusted to the justice were blessed from the integrity of God in the Old Testament.
7. The God of Abraham, Isaac and Jacob is the God of the Church, the royal family of God in this dispensation.
8. The source of blessing for all members of the human race is directly related to the integrity of God; and no race is excepted, any race can reach maturity adjustment to the justice of God.
9. Therefore no race has any advantage over any other race, except as that race exploits the grace of God through adjustment to the justice of God.
10. Advantage is blessing from that part of the integrity of God known as the justice of God.

Postulates of Divine Integrity [reviewed](#). These postulates apply to all races.

Points

1. Since the God of the Jews is also the God of the Gentiles there is a common way of having relationship with the integrity of God for all races. Underprivileged comes from lack of relationship with the integrity of God.
2. Jesus Christ is the only saviour for all races.
3. The justice of God judged the sins of all races. When you make an issue out of race, it comes from the thinking of evil. Bussing is evil.
4. Therefore both Jew and Gentile adjust to the justice of God at salvation in exactly the same manner—faith in Christ. No exceptions.
5. Since therefore God saves the Jew and the Gentile in the same way neither the law nor any other accoutrements of race can save.

6. Since the law cannot be the source of salvation adjustment to the justice of God neither can any work or plan or talent or function of man have anything to do with salvation. This includes all races and all of the best customs.
7. Since the law was given exclusively to the Jews at the foundation of their nation, and since circumcision was given to the Jews at the beginning of their race, neither the law nor circumcision can have anything to do with salvation adjustment to the justice of God.
8. For all races, peoples, conglomerates adjustment to the justice of God at salvation is based on faith in Jesus Christ.
9. At the moment of faith in Christ, justification is the judicial act of the justice of God whereby divine righteousness is imputed to the believer and God recognizes His own righteousness with the pronouncement of justification. He does it no matter what the race.
10. Salvation adjustment to the justice of God is based on God's righteousness, not on man's self-righteousness or works righteousness.
11. In other words, salvation is the judicial process of the grace of God.
12. Justice and righteousness, the attributes of divine integrity, are the basis of our eternal salvation.

Everything that is great about the Indian is to be found in Cochise. Geronimo was one of the worst. Geronimo believed in Jesus Christ and will be in heaven. Cochise possibly not. Indians did not have a garbage collection site; and they did not use toilet paper. Bob is part English and part Scot. The race makes no difference; only our adjustment to the justice of God.

Romans 3:30 ...since indeed God is the One who will justify the circumcision by faith and the uncircumcision through the same faith. (BLB)

Verse 30 – a protasis. “Seeing it is one God” – the conditional particle επειπερ (επειπερ) [pronounced *ep-Ī-per*] [e]i == used in combination with per to introduce a first class condition. ei (ει) [pronounced *Ī*] in itself plus any tense in the indicative mood is the way a first class condition is introduced. Combined with per it can be literally translated “If in deed,” but επειπερ (επειπερ) [pronounced *ep-Ī-per*] really means “since,” introducing a first class condition as reality.]

Plus the predicate nominative of the numeral adjective heís, mia, hen (εΐς, μία, ἓν) [pronounced *hice, MEE-ah, ehn*], referring to the fact that God is one in essence, not that there is one God in person. Three persons; all one in essence. In other words, it emphasizes here that God the Father, God the Son, and God the Holy Spirit have co-equal, co-existent righteousness and justice. Plus the nominative subject theos (θεός) [pronounced *theh-OSS*] with the nominative singular definite article ho. We translate this, “Since the Godhead is one.” That means one in essence, one in integrity.

There is complete consistency among the Godhead. There are no arguments between them. For salvation faith, for rebound, all three Members of the Godhead are in full

agreement and fully harmony. A consistency of policy. There is one way to grow spiritually, and that is through Bible doctrine. All Members of the Godhead are consistent in all things. There are not multiple ways of salvation. There are not two different ways of salvation, one in the Old and faith in Christ in the New.

“which shall justify the circumcision by faith” – the nominative singular from the relative pronoun *hos* whose antecedent is God, and therefore shouldn't be “which,” it is “who.”

Then the future active indicative of the verb *dikaioō* (δικαίω) [pronounced *dik-ah-YOH-oh*] which means here to justify—“who shall justify.” The future tense is a gnomic future for a dogmatic statement of an absolute doctrine which occurs at the moment of salvation. The active voice: the justice of God produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine.

Plus the accusative singular direct object from the noun *peritomê* (περιτομή) [pronounced *per-it-om-AY*]—“circumcision.” Plus a prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *pistis* (πίστις) [pronounced *PIHS-tihs*]. The ablative is not the regular case to express means, it is only used to express means when the original source is implied.

“and the uncircumcision through faith” – *dia* plus the genitive of *pistis* (πίστις) [pronounced *PIHS-tihs*] this time.

Romans 3:30 Since the Godhead is one in essence [or, integrity], who shall justify the circumcision [the Jew] by faith, and the uncircumcision [Gentile] through [that same] faith.

The unity of the Godhead means that Jews and Gentiles are saved in the same way. The Godhead is completely consistent.

Romans 3:31 Do we, then, nullify the Law through faith? Never may it be! Instead, we uphold Law.

Verse 31 – the conclusion of the apodosis: faith in Christ does not abrogate or cancel the true purpose of the law in condemning sin and pointing to Christ as the only means of salvation. There is no conflict between justification by faith and the true purpose of the law.

“Do we then make void the law through faith?” The accusative singular direct object of *nomos* (νόμος) [pronounced *NOHM-oss*] in the emphatic position. The apodosis is going to deal with the Mosaic law since it has been distorted. Then the inferential conjunction *oun* (οὖν) [pronounced *oon*] denoting that what it introduces is the result of the inference from the protasis. Plus the present active indicative of *katargeō* (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which means to null and void, to cancel. The present tense is a perfective present used to denote the continuation of existing results. The active voice: the person who believes in Christ allegedly produces the action of the verb. The indicative mood is the interrogative indicative. Then the prepositional phrase *dia* plus the genitive of *pistis* (πίστις) [pronounced *PIHS-tihs*]. Translation: “Do we cancel the law through that same faith?”

The true function of the Mosaic law has never been cancelled, has never been abrogated through distortion. Many people have distorted the law into a system of self-righteousness. That does not cancel the true purpose of the law which is fulfilled when anyone sees from the law that he is a sinner, he is condemned, he is spiritually dead, and he responds by believing in Christ.

“God forbid” – mê (μή) [pronounced *may*] genoito (γίνοιτο) [pronounced *GEE-noyt-oh*], “Definitely not.”

“yea, we establish the law” – the word “yea” has no meaning here. We have the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] after a negative to introduce a contrast in the form of a positive declaration. In other words, eliminate the negative and emphasize the positive is what *allá* (ἀλλά) [pronounced *ahl-LAH*] does. “On the contrary” is the correct translation. Then the accusative singular direct object of *nomos* (νόμος) [pronounced *NOHM-oss*], plus the present active indicative of the verb *histanô* (ἵστανω) [pronounced *HIHS-tawn-oh*], an Attic Greek verb similar to Koine *histêmi* (ἵστημι) [pronounced *HIHS-tay-mee*], but not the same. *histêmi* (ἵστημι) [pronounced *HIHS-tay-mee*] meant to stand; *histanô* (ἵστανω) [pronounced *HIHS-tawn-oh*] always meant to establish. This is a perfective present tense, it denotes the continuation of the existing results. The active voice: the believer who attains salvation adjustment to the justice of God establishes the true purpose of the Mosaic law. The declarative indicative mood is for a dogmatic statement of doctrine: “on the contrary we establish the law.”

Romans 3:31 **Do we cancel the law through that same faith? Definitely not. On the contrary we establish the law.**

This is the last time on Romans 3. Corrected translation repeated.

- [1] See the Doctrine of the Priest nation.
- [2] See the Doctrine of The Importance of Doctrine.
- [3] See the Doctrine of the Old Sin Nature.
- [4] See the Doctrine of the Sins of the Tongue.
- [5] See the Doctrine of Evil
- [6] See the Doctrine of Murder.
- [7] See the Doctrine of Justification.
- [8] See the Doctrine of Redemption.
- [9] See the Doctrine of the Blood.

1977 Romans

Lesson #108

108 05/23/1977 Romans 4 (Intro.) Integrity of God: postulates, stability, blessings from love
1 & 2

God's integrity is composed of His righteousness and His justice; and justice is our point of contact. All blessing and all discipline comes from the same source, the justice of God. If the blessing is not from God, then it does not count. We are not connected to His sovereignty, omnipotence, or love.

Instantly, we believe in Christ, and instantly, we receive 36 things. That is the first adjustment to the justice of God. The second adjustment is rebound. There is no way that we can intrude with any system of self-righteousness. God is not impressed with us; so we can search out what does impress God. He is impressed by His Own righteousness and by His Own justice. God judged our sins when Christ was bearing them on the cross. You do not work in the grace realm.

The [postulates](#) of divine integrity. God will give us motivation blessings as we go along. We do not have to wait for supergrace in order to enjoy the blessings from God. We live in a pretty good time. We have all of the conveniences right now. If you have the advantage, then you have the advantages. The nation without the advantage loses the advantages.

The Stability of the Integrity of God

1. The holiness or integrity of God has always existed; never a time when it did not exist in total perfection. God's integrity has never been improved.
2. Billions of years before the creation of man, God possessed perfect integrity in two categories: righteousness as the principle of His integrity and justice as the function of His integrity.
3. There is nothing that man can do to destroy the integrity of God. Man corrupts almost everything he comes into contact with, because of the sin nature. This is the one thing that we come into contact with that we cannot corrupt. You can take the noble savage; I will take indoor plumbing.
4. Man's point of reference or man's point of contact with God is the justice part of His integrity. It is not love or sovereignty.
5. Consequently, there is nothing that man can do to destroy the integrity of God. God's integrity relates to man in terms of perfect security. God does misfile, misplace or forget us.
6. There are two things that God cannot stand about us: He cannot stand our sinfulness or our self-righteousness. Man's personality and good deeds do not honor the integrity of God.
7. There is no point in either angelic or human history where the integrity of God gains anything from the function of His creatures. Bob is anticipating this chapter. You have never shocked or impressed God. God is only impressed with His Own integrity and what that integrity produces. For instance, Abraham's offering of Isaac, David's killing of Goliath.
8. On the contrary, creatures gain in their relationship because of the integrity of God. God's righteousness is absolute.
9. God's righteousness is eternal, perfect and not subject to improvement.

10. Man cannot change or promote the righteousness of God. No one can establish or promote the integrity of God.
11. God's righteousness is the guardian of God's justice. God's justice is the guardian of His essence. Therefore, the essence of God stands without help from man or angels. When we get help from God, it must come from His justice.
- 12.
13. We need the benefit of God's integrity.
14. The first imputation of salvation adjustment to the justice of God is the imputation of God's righteousness. This is like issuing to us a massive cup.
15. The imputation of divine righteousness is the justice of God giving us one half of the integrity of God.

Bob cannot stand beer. He does not even like Coors. Don't mix legalism up with true self-righteousness. You can be grace oriented and have good taste. The integrity of God does not demand stereotyped taste in everything.

Love 1 versus Love 2 (a review)

People constantly talk about God's love.

1. Like all divine attributes, love belongs to the essence of God. His love is perfect. He does not fall in love; His love does not improve. He does not fall in love with us.
2. God's love has two directions: objectively toward the other members of the Trinity. Subjectively, God loves His Own justice and righteousness. God did not suddenly become aware of His righteousness and then He loved it.
3. In contrast to human love, divine love does not need to be sustained by emotion or have an object. When there is emotion, it is called romance. Romance is wonderful and it is legitimate. Bob remembers going to the library and looking for books about romance because they trained the emotion in the field of love.
4. Human love is thinking, emotion, sex, the spiritual factor of love. A woman cannot truly love a man without awe and respect. Strangely enough, fear is often the beginning of love.
5. Mankind tends to superimpose his own concepts of love onto God. This is man's greatest error as a believer. He does this by erroneous thinking, emotion, and by a pseudo spirituality.
6. The superficial approach to Scripture confuses the anthropathism of love with the actual attribute of God. Love 1 v. love 2.
7. An anthropathism is a characteristic of man to God, something which God does not possess: like repentance or love or anger. Divine policy, function or motivation explained in human terms.
8. Romans 9:13 is the illustration of love and hate as anthropathisms.
9. Divine motivation expressed in terms of human love as an anthropathism found in 1John 4:19 John 3:16.
10. While love as an anthropathism, it is not the direct source of blessing from God.
11. The direct source of all blessing from God is divine justice.

12. Divine justice protects all the divine attributes of God from corruption in His relationship with man.
13. Therefore, while all divine attributes are indirectly involved in man's blessing from God, only divine justice is the direct source for that blessing.

Romans 4 relates the divine blessings to Abraham from their divine source. These set a precedent for all divine blessing.

Outline for Chapter 4

1. The first 16 verses of this chapter deal with the subject of salvation adjustment to the justice of God. Abraham is said to be the father of us all in the middle of this chapter, and the word "father" means pattern. He is the pattern for all adjustments to the justice of God, starting at salvation.
2. Verses 17-21 is the parenthesis in which we have two other adjustments to the justice of God, one is implied and the other is stated. The rebound adjustment to the justice of God is the means of spirituality—the link between salvation and maturity.
3. In verses 22-25 we have the conclusion to the whole matter. Old Testament salvation concluded. Abraham's salvation adjustment and maturity adjustment.

Spirituality is the link between salvation and spiritual maturity. Spirituality is the means; it is not an end in itself.

The integrity of God is also covered in [Lesson #288](#).

The Integrity of God (a Review)

1. God is holy. He has integrity, composed of righteousness and justice.
2. God has always had His integrity. He did not attain it or acquire it. But we are not born with it. We must acquire it.
3. Integrity of God is absolute, infinite and eternal; a part of His perfect essence.
4. It is not just the absence of evil but the sum total of His perfection.
5. It is not maintained by His will or His sovereignty. It is an essential part of His divine being.
6. God is immutable. God is never better or worse.
7. God's being is unalterable, absolute and totally consistent. God's nature cannot change.
8. When God's integrity acts, God's justice and righteousness coordinate/are involved.
9. God's righteousness is perfect, rejecting man's sinfulness and His self-righteousness. Righteousness always demands righteousness; justice always demands justice.
10. God's judgments are perfect, demanding perfection from the impartial and eternal judge.

11. Though God loved His Son with a perfect and eternal love, that love was set aside when judging our sins on the cross. Justice has priority over love in the function of divine attributes.
12. God's integrity takes precedence over divine love with dealing with man.
13. Our point of contact is, therefore, divine justice and not divine love.
14. God's love for His righteousness takes precedence of His love for His Son on the cross. Righteousness demands righteousness; and justice demands justice. God had no choice. His love was not the major factor.
15. Because the justice of God must punish sin and because the righteousness of God must demand integrity, there is a grace way of receiving God's justice and righteousness.
16. In reality, there are three ways; one must follow the other. Salvation adjustment to the justice of God. Rebound adjustment to the justice of God. Maturity adjustment to the justice of God
17. 2 of these adjustments are emphasized in Romans 4. Maturity adjustment to the justice of God in vv. 17–21.

1977 Romans

Lesson #109

109 05/24/1977 Romans 4:1–2 Abraham, pattern of Old Testament–New Testament salvation; justification; seven categories of works for salvation

[Outline of chapter](#) is reviewed.

3 adjustment to the justice of God reviewed.

Abraham Justified by Faith vv. 1–16 (Abraham as the test case)

Romans 4:1 **What then shall we say Abraham our father discovered according to the flesh?**

Verse 1 – Abraham, the test case. “What shall we say then” includes the nominative neuter singular from the interrogative pronoun τίς (τις) [pronounced *tihç*], correctly translated “what.” The future active indicative from the verb λέγω (λέγω) [pronounced *LEH-goh*] is a part of the idiom and forms a rhetorical question which occurs seven times in the book of Romans. It is a art of debater’s technique and it also indicates a change of subject following the general overall concept of adjustment to the justice of God, but picking it up from a new standpoint. This is encountered first in Romans 3:5, now in 4:1, again in 6:1; 7:7; 8:31; 9:14, 30 (7x). The future tense of λέγω (λέγω) [pronounced *LEH-goh*] is a deliberative future used for a rhetorical question taking the place of a deliberate assertion. A rhetorical question is used to teach a point of doctrine in the same way as the dogmatic approach is used. The active voice: Paul produces the action of the verb formulating a Greek idiom which forces a conclusion. The conclusion is forced from the first three chapters. The indicative mood is the interrogative indicative used for a rhetorical question designed to force a conclusion. Also, an inferential postpositive particle οὐν (οὐν)

[pronounced *oon*] used as a part of the rhetorical question and is literally translated, “Therefore what shall we say.” But that is not the correct translation. This is a Greek idiom and it should be translated, “Therefore to what conclusion are we forced.”

The teacher assumes that his audience are in some doubt with regards to the matter. He is doing all of this wonderful teaching, and then stopping and saying, “Okay, to what conclusion are we forced, based upon what we just studied?”

Sweetness and light is not the way to teach. He slams his congregation around with a lot of sanctified sarcasm. We live on the edge of a volcano. There is no place for the typical attitude of fundies.

“that Abraham our father, as pertaining to the flesh, hath found?” Perfect active infinitive of the verb *heuriskō* (εὕρισκω) [pronounced *hyoo-RIHS-koh*] which means to find, to discover. The New Testament uses this word in the sense of to discover or to obtain. The perfect tense is the intensive perfect, it indicates a completed action and the results are therefore intensified. It emphasizes the results of the action. Abraham is recognized not only as the father of the Jewish race and one of the greatest believers of all time. He produces the action, and every time he produces action the Jews are interested. The infinitive is the infinitive of an actual result. With this is an indeclinable proper noun, *Abraam* (Ἀβραάμ) [pronounced *ab-rah-AHM*]. Being indeclinable it indicates something of his fame. Then an appositional accusative of general reference from propator—I simply have *patēr* (πατήρ) [pronounced *pat-AYR*] instead, which means ancestor or forefather, plus the possessive genitive plural from *egó* (ἐγώ) [pronounced *ehg-OH*]—“our forefather,” and “our” refers to the Jews as a part of the fourth race which began with Abraham. Since Abraham had maximum adjustment to the justice of God it is simple to assume that he made the prior adjustments—salvation and rebound—when necessary, so that everyone recognizes that Abraham came to have a total relationship with the integrity of God. Therefore he becomes the perfect pattern for what is being taught. The pattern is taken from the Old Testament, indicating that there is no difference between New Testament and Old Testament salvation, it is always the same.

Then a prepositional phrase, *kata* plus the accusative singular of *sarx* (σάρξ) [pronounced *sarx*]—“according to the flesh” which is simply a prepositional phrase used as an adjective meaning human.

Romans 4:1 Therefore to what conclusion are we forced, that Abraham our human forefather has obtained?” or “Therefore what do we conclude that Abraham our forefather has obtained?”

Abraham was an Akkadian Semitic in the famous 3rd dynasty of Ur. He became a Jew. He was saved as a gentile. He became a Jew at the point of adjustment to the justice of God. He is revered by the Jews as their father.

Abraham as the Pattern for Old Testament Salvation

1. Abraham is a test case for salvation. Salvation adjustment to the justice of God is the same for Old and New Testaments. As goes Abraham so goes the principle of salvation adjustment to the justice of God. He is the first Jew.
2. How Abraham is justified or how he adjusted to the justice of God at salvation indicates the pattern for Old Testament salvation. If you want to know what salvation was in the Old Testament, then you go to Abraham.
3. If Abraham was justified by faith apart from works then it follows that all salvation adjustment to the justice of God is in the same pattern. Abraham was saved long before the Law because the Law did not exist; and there was no Israel.
4. He obviously cannot be saved by the Law, as the Law did not exist.

The Jews have developed all kinds of gimmick systems by which they are saved; but Abraham shows them that he is the pattern to follow.

The straw man or the hypothetical supposition. These are often given as a conditional sentence. Something is assumed to be true in order to show that it cannot be true. A debater's technique. Paul was undoubtedly a genius debater, possibly the greatest in history. In the field of genius, no one stands taller than Moses and Paul.

Romans 4:2 **For if Abraham was justified by works, he has ground of boasting, but not toward God.**

Verse 2 – using a debater's technique, setting up a straw man or an erroneous assumption and then hacking it to pieces logically. The hypothetical supposition takes the side of the legalistic Jew who contends for justification by works, or salvation by keeping the law. Human self-righteousness is included, say the legalistic Jew. Hypothetical suppositions are generally given in the form of a conditional sentence, divided into a protasis and an apodosis. The first clause is the protasis, the second the apodosis. The protasis gives the basis from which the apodosis or conclusion is drawn. The apodosis is always an inference from the protasis.

“For if Abraham were justified by works” – the postpositive conjunctive particle *gar* is used first as an inferential conjunction to introduce the hypothetical supposition. This supposition is the viewpoint of the Judaizers. The conditional particle *ei* (εἰ) [pronounced /] introduces the protasis of a debater's first class condition in which Paul now assumes the erroneous position of legalism, specifically the legalistic Judaizers who contend for justification by works in order to be saved. The fallacy of the theory of justification by works is refuted by first of all assuming it to be true and then showing what a lot of nonsense it is.

Then the aorist passive indicative of the verb *dikaioō* (δικαίω) [pronounced *dik-ah-YOH-oh*] which means to justify or to vindicate. Paul agrees with the legalists at the moment in order to show them how stupid they are and how fallacious is their position. This is a constative aorist tense which contemplates instant adjustment to the justice of God and gathers it into one entirety. **With the legalist there is no such thing as instant adjustment to the justice of God, you have to keep the law over a long period of time. It takes a long**

time to develop self-righteousness by observing the Mosaic law. The constative aorist is used in sarcasm. The passive voice: the subject is Abraham and he receives the action of the verb under the assumption of justification by works. Abraham did not use the Mosaic law for salvation. The indicative mood is potential because this is not a real, true statement.

Jews, by claiming to be saved by the Law, insult their original ancestor Abraham, as there was no Law at that time.

Next is a prepositional phrase, ek (ἐκ) [pronounced *ehk*] plus the ablative plural of means from ergon (ἔργον) [pronounced *EHR-gon*]. The general way to state means is the instrumental case. The ablative case is also used to state means, only when the source is implied. The source here is works. The translation should be, “For assuming that Abraham has been justified by means of works.” ei (εἰ) [pronounced *ɪ*] is the word “assuming.” This is a debater’s 1st class condition.

The Justification from the Justice of God

1. Justification is the work of the integrity of God.
2. Remember that righteousness is the principle of divine integrity, justice is the function of that integrity.
3. Justification, then, is the judicial act of God whereby mankind makes salvation adjustment to the justice of God, freeing the justice of God to provide divine righteousness and consequent vindication. Salvation is the work of God and then God gives us His righteousness as well. This excludes any system of self-righteousness. God’s righteousness and man’s righteousness are mutually exclusive. You cannot be saved by being good. Bob was taken to a church once when he was young and he was told by a Presbyterian minister good boys go to heaven and bad boys do not. That settled it. Bob knew where he was going at that point.
4. The imputation of divine righteousness at the moment of faith in Christ is the only way that God can justify or vindicate any member of the human race.
5. Justification, then, is the possession of divine righteousness, the basis for eternal relationship and blessing from God.
6. Justification here is salvation relationship with the integrity of God.
7. Justification is not forgiveness: forgiveness is subtraction, justification is addition.
8. Forgiveness subtracts sin but justification adds God’s righteousness. You must be a something in order to be blessed by God. The key is that God gives you His righteousness. You start out in the negative; you are forgiven for your sins, putting you to zero; and then you are given God’s righteousness, which puts you in the positive column. Unbelievers also have their sins forgiven. We cannot be blessed by God for simply having our sins forgiven. God can only bless from His justice those who are good as He is. This requires having His righteousness. The best we can manufacture on our own is produce self-righteousness, which God curses.
9. Justification refers to salvation adjustment to the justice of God for at the moment of faith in Christ God gives each one of us His righteousness. If someone gives you a perfect 5 carat diamond, and you say, I would rather wear my cheap glass ring

instead. When you use human self-righteousness, you are telling God that you want to wear your glass ring.

10. No works, no payment is involved because Christ paid at the cross when He was judged for our sins by the justice of God.
11. The justice of God must judge our sins before the justice of God is free to bless us with the 36 advantages of salvation.
12. The mechanics for salvation adjustment to the justice of God are summarized under the word grace. Grace means no works. Grace is the policy of the justice of God in blessing man. Under grace, God works. Do you want to put your pitiful works up next to God's? Human works, human personality are all excluded.

“Now listen and get it, marshmallow heads.”

“For assuming that Abraham has been justified by means of works.” If you do not have God's righteousness, you do not have God's blessings.

“he hath whereof to glory” – the present active indicative of echô (ἔχω) [pronounced *EKKH-oh*] in modern English is “he has.” The present tense is a progressive present for action in a state of progress—linear aktionsart. The active voice: the test case, Abraham, produces the action under the assumption of debater's technique. The indicative mood is the potential indicative as a part of debater's technique. The accusative singular direct of kaúchēma (καύχημα) [pronounced *KOW-khay-mah*] which means the basis for boasting—“he has a basis for boasting.”

“but not before God” – the adversative conjunction allá (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast, the contrast between human theory and divine reality. Plus the objective relative adverb ou (οὐ) [pronounced *oo*] which denies the reality of an alleged fact. Plus the prepositional phrase prós (πρός) [pronounced *pross*] plus the accusative of theos (θεός) [pronounced *theh-OSS*]—“face to face with/before God.”

Romans 4:2 **Assuming that Abraham has justified by means of works, he has a basis for boasting, but not before God.**

God is not impressed with human beings: with human ability, human personality, human good, human works. God is only impressed with God's righteousness, God's works. Therefore human good is totally rejected by the integrity of God.

Principle

1. Salvation by works is man competing with the work of God.
2. Salvation by works is man declaring his self-righteousness the equivalent to God's perfect, eternal, infinite righteousness.
3. Therefore salvation by works is blasphemy.
4. Salvation by works is total rejection of the integrity of God.
5. Salvation by works is maladjustment to the justice of God.

6. Maladjustment to the justice of God means that the justice of God can only condemn and punish, both in time and eternity.

The categories of salvation by works. The doctrine below came nearly a decade later. There are overlaps. The order is different. Some of the categories are different.

Doctrine of Salvation by Works

A. Definition.

1. Salvation by works is a false doctrine which rejects God's grace policy in the provision of eternal salvation for the human race.
2. Salvation by works rejects the total helplessness of mankind under real spiritual death. Real spiritual death not only means separation from God at birth and total depravity, but it also means helplessness to do anything about our status quo.
3. Salvation by works makes the distinction between Christianity and religion.
 - a. In Christianity, mankind is eternally saved through the work of God. God the Father planned it, God the Son executed it on the cross, and God the Holy Spirit reveals it.
 - b. However in religion, man seeks to gain the approbation of God through some category of human works, self-sacrifice, personality, or energy of the flesh. Christianity is not a religion. In Christianity, God does the work and man is the beneficiary apart from any merit or any works.
4. There are at least seven categories of salvation by works rejected by the Word of God, as in Eph 2:9, "It is not by works."

B. Verbal Works.

1. "Repent and believe." Repent means to change your mind about Christ, as occurs under the Holy Spirit's ministry of common grace. This word has been misinterpreted. No one is saved by feeling sorry for his sins.
2. Confession of sins: this is only for the believer in rebound.
3. Begging God to save you. This is ridiculous, coming from one who is spiritually dead.
4. "Inviting Christ into your heart" is total nonsense and blasphemy. A spiritually dead person cannot invite eternal God, the Lord Jesus Christ anywhere! Not into his heart, his home or his life. This is stupidity, asininity, emotion, and works. You believe in Christ! Do what the Bible says, not what some jackass evangelist says.
5. "Acknowledge Christ publicly." This is not effectual for salvation. This is a distortion of Rom 10:9-10 which is about cause and effect: the cause is faith; the result, as the believer matures, is to witness, to acknowledge Christ. But you're saved only by believing in the Lord Jesus Christ.
6. All this can be called the "magic word" system. People are very superstitious, and look for the magic word, e.g., "plead the blood of Christ." Nor do you

ever "pray for strength." You receive strength by combining spiritual self-esteem with providential preventative suffering. There's no such thing as good or bad luck. This is a myth in the mind of imbeciles. So we carry our superstitions into the Christian life by trying to be saved by the "magic word."

7. Recognizing Jesus as Lord. The baptism of the Holy Spirit makes Jesus your Lord automatically.

C. Ritual Works.

1. Circumcision was the favorite of the Jews. Galatians was written to correct this. The Galatians were typical Gaelic people. They were very excited about Paul's ministry and responded and became believer. But after Paul left, the Judaizers counteracted, telling these new believers they could not be saved until they were also circumcised. These Gentile believers swallowed this. So Paul wrote Galatians, a letter telling them they'd gone astray from the Gospel. Not only that, but Paul likened them to the priests who had mutilated themselves to impress God, and it didn't work.
2. Salvation by baptism is prominent with us today. This was started by the Lutherans in the Reformation, copied from the Catholics; a heresy that has always existed in the Church Age. Baptism was a testimony to retroactive positional truth and current positional truth before the completion of the Canon.
3. Muttering such repetitious words or phrases as, "O God, O God, O God save me!" or "Hail Mary" do not impress God.
4. Partaking of the Eucharist.

D. Psychological Works.

1. "Come forward" in an invitation at the end of a service.
2. "Raise your hand" during prayer.
3. Walking down the aisle.
4. Give public testimony to your faith in Christ.
5. These are jumping through psychological hoops; it's psychology and not salvation. These make an issue of yourself and call attention to yourself. But salvation is designed to call attention to Jesus Christ!
6. These works have no value with God.

E. Corporate Works.

1. Join the church; if you don't join, you're not saved.
2. Tithe. This was commanded in the Mosaic Law as a 10% income tax for the client nation Israel. Tithing has no spiritual connotation, either for salvation or blessing. Giving is a matter of the privacy of your own priesthood. The amount you give is based on your own self-determination and has nothing to do with any blessing.
3. Church-related works. Just work faithfully around the church and God will save you. This becomes more popular at certain times.

F.

Religious Works. Religion is the devil's ace trump. Satan counterfeits Christianity through religion. Religion is one of the greatest systems of both moral and immoral degeneration.

1. Keep the Mosaic Law. This is a result of the Reformation. It started out with justification by faith, but it gradually moved to the works of keeping the Law and eventually developed into the Galatian compromise: First you have to believe in Christ; then you have to keep the Law.
2. Do penance.
3. Practice the "Lordship of Christ." This refers to the false doctrine taught by the stupid that "if Christ is not Lord of all He's not Lord at all." This is a failure to understand one of the forty things done for us at the moment of salvation. By the baptism of the Holy Spirit entering us into union with Christ, He is our Lord at the very moment of our salvation. Whether we recognize this or not is a matter of cognition of pertinent doctrine. But you do not have to acknowledge Jesus Christ as Lord for salvation. It's believe in Christ only.
4. Practice asceticism. What you give up at any time is inconsequential! People want to take what they have given up in their lives and compare it with the work of Cross! But the work of salvation was provided en toto on the Cross.
5. Self-denial.
6. Maintain a healthy body. To associate salvation or spirituality with health foods and vitamins is ludicrous!

G.

Behavioral Works.

1. Salvation by morality. Morality has to do with establishment; it is not the Christian life. The Protocol Plan of God is higher than morality. Moral degeneracy is very prominent today, where Christians in their arrogance self-righteousness are trying to straighten everyone out, to superimpose Christian laws and standards on everyone.
2. Salvation by personality change. Although a change in your personality may be desirable, is not the means of salvation.
3. Salvation by keeping taboos. Many think you can't really be saved if you drink, smoke, dance, wear makeup, swim in mixed company.

H.

Emotional Works.

1. Salvation by ecstasies.
2. Salvation by speaking in tongues. No one has legitimately spoken in tongues since August of 70 A.D. The gift of tongues was a temporary spiritual gift at the beginning of the Church Age to evangelize Jews in Gentile languages, as prophesied in Isa 28, a warning of the fifth cycle of discipline to come. Where people allege that speaking in tongues, or the "second blessing" is necessary for salvation, they are either very emotional or demon possessed.
3. Salvation through "feeling" saved, having the "rosy glow" experience, singing "Do Lord" until you're flushed and excited.
4. Salvation through weeping tears at the altar.
5. Faith has nothing to do with emotion. Rom 3:20-28 summarizes, "Therefore by the works of the Law no human being shall be justified in His presence,

for through the Law is a knowledge of sin. But now apart from the Law the righteousness of God has been revealed, being confirmed by the Old Testament Scriptures [Law and the prophets], that is, the righteousness of God which comes through faith in Jesus Christ for all who believe; for there is no racial difference between Jew and Gentile. All have sinned and fallen short of the glory of God, receiving justification without payment by means of grace through the redemption which is in Christ Jesus, whom God the Father has publicly displayed by His blood as the mercy seat, [the One who satisfied the righteousness of the Father], through faith, for a demonstration of His integrity because of the passing over of the previously committed sins, because of clemency from God; for the demonstration of His integrity at the present time of crisis, in order that He might be just even when He justifies anyone who has faith in Christ. Where then is boasting? It is excluded. By what principle? That of works? Definitely not! But by the principle of faith. Therefore, we conclude that man is justified by faith apart from the works of the Law."

- I. Salvation by Invitation.
 1. We don't invite Christ anywhere. He doesn't come to us; we come to Him by believing in Him.
 2. Remember our Lord's invitation in Mt 11:28, "Come unto Me, all you who are laboring and heavy-laden, and I will give you rest."
 3. Jn 6:35, "Jesus said to them, `I am the bread of life; he who comes to Me shall never hunger, and he who believes in Me shall never thirst.'"
 4. Jn 6:37, "Him that comes unto Me, I will in no wise cast out."
 5. Jn 6:47 explains what it means to come to Christ: "Truly, truly, I say unto you, he who believes in Me has eternal life."
 6. So always in the salvation invitation, you go to Jesus Christ; He does not come to you.
 7. Therefore, note there are two blasphemous invitations. We do not invite Christ to come to us. Rev 3:20 is addressed to believers. "Behold, I stand at the door and knock. If any man will open, I will come in to him and sup with him." That is a rebound verse and has nothing to do with salvation.
 - a. Inviting Christ into your heart is wrong.
 - b. Inviting Christ into your life is wrong.
 - c. Jer 17:9 teaches about our heart. "The heart is deceitful above all things and desperately wicked; who can know it?" We do not invite Christ into a garbage dump.
 - d. Rom 5:12 teaches about our life. "Therefore, just as through one man sin entered into the world and death by sin, so death passed upon all men for all have sinned."
 - e. The unbeliever is under spiritual death, which means total depravity, being completely cut off from God. You don't invite Jesus Christ into the state of total depravity. You do not invite Jesus Christ into spiritual death.

8. In salvation through faith in Jesus Christ, He invites you outside of total depravity and spiritual death. Rom 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."
9. We make no invitations to Jesus Christ! If that's all you've ever done, you better believe in Jesus Christ or you will spend eternity in the Lake of Fire!
10. In salvation through faith in Christ, He invites you to come to Him; we don't invite Him to come to us.
11. In conclusion, inviting Christ into your heart or into your life is not the way of salvation, but an emotional form of legalism. Salvation is by faith in Christ, tantamount to coming to Christ, not Christ going to you.

J. Commitment salvation.

1. This is closely related to verbal works. It is putting the cart before the horse.
2. Commitment confuses the salvation work of Jesus Christ on the cross with the believer's dedication, noted in Rom 12:1. Therefore, it makes Rom 12:1 and similar commitment passages a condition for salvation.
3. Actually, commitment is a function that occurs after salvation.
4. So distinction must be made between the mandate for salvation, which is faith in Jesus Christ, and commitment, which is actually a number of post-salvation decisions.
5. When commitment is added to faith, there is no salvation. The ministry of the Holy Spirit in efficacious grace does not make commitment effective for salvation.

K. Lordship Salvation.

1. This is actually another verbal work, in which recognizing the lordship of Christ is added to faith.
2. This false system of salvation uses an false epigram that says, "If Christ is not Lord of all, He is not Lord at all."
3. This statement ignores completely the Lordship of Christ as a result of the baptism of the Spirit.
 - a. Jesus Christ was Lord in eternity past, is Lord now, and always will be Lord.
 - b. The moment we believe in Christ, the baptism of the Spirit enters us into union with Christ. Therefore, we share in His Lordship, and therefore He is our Lord. Whether we know it or not is not the issue. He is our Lord whether we know it or not.
4. You do not make a commitment of lordship for salvation; that cancels your salvation.
5. No one can make Christ Lord; only God the Holy Spirit can do that; and it is accomplished by the baptism of the Holy Spirit. The baptism of the Holy Spirit must never be confused with the salvation ministry of the Holy Spirit in efficacious grace. Logically, efficacious grace comes first.
6. Lordship salvation is salvation by works, and therefore is not salvation. The spiritually dead person does not have the ability to make Christ Lord of

anything. All he can do is believe in Christ, and then the Holy Spirit makes his faith effectual for salvation.

7. The volition of the spiritually dead person cannot make Christ Lord or make any commitment.

L. Works are arrogance.

1. Why is salvation by grace through faith and not by works (Eph 2:8-9), apart from the fact that God is perfect and His perfection demands He do all the work? And because salvation by grace eliminates arrogance.

2. Arrogance and grace cannot coexist.

M. The sources of all these types of works is human arrogance. They are blasphemous before God.

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Eph 174 12/15/85, 485 2/22/87, 757 2/28/88

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1977 Romans

Lesson #110

110 05/25/1977 Romans 4:3 Salvation of Abraham; doctrine of human good (respectability and morality)

Salvation sets us up for the plan of God and the thinking of God. The transition between salvation and maturity is spirituality. It is reaching the maturity barrier and cracking that barrier. Chapters 9–11 are actually parenthetical.

Reality must eventually be what God thinks and what God does. It is not what man thinks or what man does. This is only possible by cracking the maturity barrier. Gradually through the intake of Bible doctrine, God becomes real and people fade by comparison. When man is your reality, you are unhappy. When God is your reality, you are happy. Chapters 12–16 pulls everything together from the previous chapters.

This next doctrine did not match with any doctrine which I had, so I just did this from scratch.

The Doctrine of Human Good

1. Human good is dead to the policy of God and the plan of God. The first illustration of this takes place in Genesis 2. God warned them not to partake of the tree of the knowledge of good and evil. Man does not need human good. There were 4 categories of trees: trees for food, trees for their beauty, the tree of life and the tree of the knowledge of good and evil. Man did not need to know anything about good or evil. What good could man do that would improve on perfect environment? Our

relationship with the justice of God today is based upon salvation. The same principle applies. Good does not for the salvation adjustment to the justice of God or for rebound adjustment to the justice of God. Good is the worst enemy of humanity. Even people in ghettos have a better way of life; yet we are destroying it by good. Good is the greatest enslaver of all. Adam was spiritually dead until he made salvation adjustment to the justice of God. When Adam and the woman sinned, they partook of the tree of the knowledge of good and evil. The first thing that they did was an act of human good. By clothing themselves with fig leaves they adjusted to one another but that does not solve the problem of relationship with God. Hebrews 6:1 Not laying again a foundation of repentance of dead works.

2. Human good is linked to man's arrogance. It is the means of expressing arrogance through boasting. Ephesians 2:8–9 Romans 4:2 man is stimulated into pseudo happiness by boasting.
3. Human good is never acceptable to God. Isaiah 64:6 we have all become like someone who is unclean. All of our righteous deeds are like menstrual rags. Our perversities carry us away like the wind.
4. However, distinctions should be made between satanic policy and morality which is occasionally called good. Morality is the observation of the laws of divine establishment. It produces patriotism and freedom and respect for authority. Live and let live is a summary for the great points of morality. Gaius Julius Cæsar set up a great system of law and authority; so that few people had to come into contact with the Cæsar. The Nero Cæsar that Paul faced sentenced him to decapitation. Romans 13:1–7. *Established by God* is where we get the word *establishment* from. Law should never be used to destroy freedom. OSHA and the EPA destroy freedom and they destroy businesses. Romans 13:1–7 **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.**
5. Human good cannot save man. Ephesians 2:8–9 Titus 3:5
6. Human good is judged by the justice of God. Sins were judged at the cross. The entire royal family of God is removed from the earth at the rapture. Then the second advent. The entire royal family of God is taken to heaven. The cross removed our sins; but human good is then judged at the Judgment Seat of Christ where our efficiency rating is given.

- a. Our human good is burned. 1Corinthians 3:11-16; 2 Corinthians 5:10; Romans 14:10
- b. All unbelievers are in Hades or Ghenna. Since their sins were paid for, the basis of their indictment will be human good. Revelation 20:11-15

Human good is not the same as establishment good.

V. 2 sets up a straw man:

Romans 4:2 **Assuming that Abraham has justified by means of works, he has a basis for boasting, but not before God.**

Romans 4:3 **For what does the Scripture say? “And Abraham believed God, and it was reckoned to him for righteousness.”**

Verse 3 – “For what saith the scripture?” The postpositive conjunctive particle *gar* used as an explanatory conjunction to confirm a specific principle, plus the nominative neuter singular of the interrogative pronoun *tís* (τις) [pronounced *tihç*]—in the neuter it is “what”; in the masculine or feminine genders it is “who.” Here it is “what”—“For what.” Then the nominative singular subject of *graphê* (γραφή) [pronounced *graf-AY*] which refers to a writing, here a specific writing, the Scripture, plus the definite article, and then the present active indicative of *légô* (λέγω) [pronounced *LEH-goh*] which means to say or to communicate. The present tense of *légô* (λέγω) [pronounced *LEH-goh*] is the present of duration, denoting what has begun in the past and continues into the present time. The Scripture always remains the Scripture and always is the final authority on any subject. The active voice: the Scripture, the absolute authority, produces the action. The indicative mood is the interrogative indicative assuming that there is an actual fact which may be stated in answer to the question. “For what does the scripture say?”

It is a good idea to knock down the straw man from the Scriptures, because both Paul and the Judaizers accept the Old Testament canon as the final authority. Hence, the appeal to the Scripture settles the matter either way. Even the Judaizers will recognize the authority of the Old Testament.

Genesis 15:6 – “**Abraham had believed in the Lord.**” The hiphil perfect tense from the verb *amen*, which means to believe in the hiphil. It means to lay a foundation in the qal stem. The object is the tetragrammaton which can be used for any person, but we know that it refers to the second person of the Trinity. We call that Jehovah. Then a preposition, *be*, which means “in.” The perfect tense indicates that Abraham had already believed in Christ before the event in Genesis 15. In fact, he had believed as a Gentile Acadian while he was residing in Ur. The mechanics for his adjustment to the justice of God are clearly defined as believing. His faith in Christ is compatible with the grace principle in salvation adjustment to the justice of God.

“**and it was counted to him for righteousness**” – a waw conversive with the qal imperfect, changing it to a perfect, and the verb is *chashab châshab* (חָשַׁב) [pronounced *khaw-*

SHAHB^v] which means to impute something to someone. It was used in business for crediting to someone's account. With it is the third feminine singular suffix referring to Abraham's salvation adjustment to the justice of God. There is also a feminine noun, *tседаqah ts^edâqâh* (צַדִּיקָה) [pronounced *ts^edaw-KAW*], referring to the righteousness of God, one half of divine integrity.

Romans 4:3 **Now he had believed in the Lord, and He [God the Father] had imputed it [faith in Christ] to him [Abraham] for righteousness.**

Romans 4:3, where this Hebrew passage is quoted: "Abraham believed in God" – the enclitic particle *de* is used as a transitional conjunction. It has no contrast intended and it is translated to meet that *waw* which is translated "now" in the Hebrew. Then the indeclinable proper noun *Abraam*, plus "believed," the aorist active indicative of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*], the equivalent to the Hebrew perfect of *amen* in the *hiphil* stem. This is a constative aorist, often used for a momentary action. A constative aorist can occur in an instant of time but it gathers up into one entirety however long it takes. To believe in Jesus Christ is gathered up in one entirety. The active voice: Abraham produces the action of the verb at the moment he believes in Christ. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality. With this is the dative of indirect object of *theos* (θεός) [pronounced *theh-OSS*]—Jesus Christ is *theos* (θεός) [pronounced *theh-OSS*]. *Theos* (θεός) [pronounced *theh-OSS*] has a definite article because the readers already know who *theos* (θεός) [pronounced *theh-OSS*] is—*Adonai* or *Jehovah*. The definite article is used to identify someone familiar to the readers. So the straw man of the previous verse is knocked over by a simple line of quotation. The assumption that Abraham was justified by works is refuted by the quotation of Genesis 15:6.

"and it was counted unto him for righteousness" – the connective use of *kai*, plus the aorist passive indicative of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*], used commercially for crediting to someone's account. Here it means to impute, to credit to the account of someone. The aorist tense is a culminative aorist. Salvation adjustment to the justice of God in its entirety is recognized here, but emphasis is placed on the result. Then the dative singular indirect object of the *autós* (αὐτός) [pronounced *ow-TOSS*], used as a personal pronoun to emphasize the person as being great, therefore a perfect illustration and following the concept that it would knock the Judaizers over in a debate, as goes Abraham so goes the situation. No Judaizer is going to argue with Abraham or Moses. The problem with the Judaizers was that they considered themselves experts on Abraham and Moses. In reality they had rejected the God of Abraham and Moses, the Lord Jesus Christ. With that is also a dative of indirect object [which means personal benefit] which indicates the one in whose interest the imputation of divine righteousness is performed. The prepositional phrase: *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *dikaioσύνη* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]—"for righteousness."

Romans 4:3 **For what does the scripture say? Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness.**

Abraham's Salvation

1. Abraham was a Semitic type Gentile, an Acadian living in Ur.
2. Instead of worshiping the moon god Abraham was positive at the point of God-consciousness.
3. The means of gospel hearing is unknown, but the result of gospel hearing is clearly stated in Genesis 15:6, as quoted in Romans 4:3.
4. Abraham believed in the Lord Jesus Christ. This is instant adjustment to the justice of God. Paul will verify this in Romans 5:1.
5. Salvation adjustment to the justice of God through faith in Christ results in receiving one slice of divine integrity—God's perfect righteousness.
6. Possessor of God's righteousness, the justice of God pronounced Abraham righteous. To pronounce someone righteous is simply justification. Abraham is the pattern of Old Testament justification, but he is also the pattern for all justification.
7. Christ was revealed in different ways in the Old Testament history but however He was revealed positive volition always responded in a uniform way. Principle: Salvation is uniform in its appropriation.
8. Such faith in Christ is instant adjustment to the justice of God.
9. At the point of that instant adjustment the perfect, eternal righteousness of God is given to each one of us. We call it imputation.

1977 Romans

Lesson #111

111 05/26/1977 Romans 4:4–6; Psalm 32:1–2; Union demands; results of justification by faith cf. by works; +R cup

A notice from the president of a union in Houston. 35 hour workweek with 40 hour pay; overtime double or triple. All kinds of other things along the same lines. Showing up on time for a couple days, and you get 2 days additional pay. Dental with a \$50 lifetime copay. This is another reason our country is in an historical crisis.

The motivation for a business is profit and that is a legitimate motivation.

Verses 4 & 5, the results or consequences of antithetical systems of justification. God's system is justification by faith; the Satanic system of evil is called justification by works.

Romans 4:4 **Now to the one working, the reward is not reckoned according to grace, but according to debt.**

Verse 4 – the result of justification by works. “Now to him that worketh” – the conjunctive postpositive particle *de* used to emphasize a contrast between what the Scripture says and what the legalists or those who are maladjusted to the justice of God do. Plus the articular present active participle from the verb *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ah-ee*] which means to do, to work, to work for. The definite article is in the dative singular, it is a dative of indirect object used as a personal pronoun in order to indicate the

assumption of benefit from working for salvation. The present tense is a progressive present for linear aktionsart. The active voice: the legalistic Judaizer produces the action of the verb by trying to keep the law, producing works and self-righteousness from the law by which he seeks adjustment to the justice of God at salvation. The participle is a circumstantial participle for the function of legalism. “But to him who works for [salvation].”

“is the reward not reckoned of grace” – the word for reward is the nominative singular subject of *misthos* (μισθός) [pronounced *mihs-THOSS*] which means pay, gain, wages. Also the definite article, used as the possessive pronoun and translated “his payment, compensation, or reimbursement.” Then the present passive indicative from the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*] which means to credit to someone’s account. Plus the negative which denies the fact, *ou* (οὐ) [pronounced *oo*]—“his reimbursement is not credited.” The present tense is a customary present, indicating with the negative what does not habitually occur in the case of salvation. The action of the verb is not true in the present or in the past—customarily. This is never true. Then passive voice: the legalist working for salvation by keeping the law, producing works and self-righteousness, does not produce the action of the verb, i.e. he does not produce salvation adjustment to the justice of God. The declarative indicative mood represents the verbal action from the viewpoint of absolute and dogmatic reality; “of grace” is the prepositional phrase *kata* plus the accusative of *charis* (χάρις) [pronounced *KHAHR-ic*]—“not according to grace.”

“but of debt” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahI-LAH*], separating two antithetical clauses, and then again, *kata* plus the accusative, this time of *opheílēma* (ὀφείλημα) [pronounced *of-ī-lay-mah*], “but according to debt.”

Romans 4:4 **But to him who works for salvation his compensation [reimbursement] is not credited according to grace, but according to debt.**

Principle

1. The harder you work for salvation the deeper you go in debt. The deeper you go in debt the farther you are from salvation.
2. Salvation adjustment to the justice of God functions on the principle of grace. The principle of grace excludes human merit, human works, human ability.
3. To approach the integrity of God and demand for adjustment through works is total blasphemy.
4. It implies in effect that God has no integrity. In fact, it alleges that God does not even exist for obviously God cannot exist without His integrity.
5. To try to be saved by working is like trying to get out of debt by borrowing.
6. Christ was judged for our sins on the cross, He cancelled the I.O.U. which was against us—Colossians 2:14. Therefore it is Christ’s work which provides salvation adjustment to the justice of God, not ours. In effect, salvation by works is competition with Christ.

7. We can only accept the work of God on our own behalf in a non-meritorious manner, therefore faith in Christ as per the pattern of Abraham—Genesis 15:6; Romans 4:3.
8. Anything added to faith in Christ is maladjustment to the justice of God at salvation.

Romans 4:5 **However, to the one not working, but believing on the One justifying the ungodly, his faith is reckoned for righteousness,...**

Verse 5 – the antithesis: the result of justification by faith. “But to him that worketh not” – the postpositive conjunctive particle *de*, used to emphasize a contrast between the two clauses. Here is a contrast between the grace system of faith in verse 5 as over against the legalistic system of works in verse 4. Grace and works are always mutually exclusive. Plus the articular present active participle of *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ah-ee*] plus *mê* (μή) [pronounced *may*]. The definite article is in the dative of advantage singular and it is used as a personal pronoun—“but to him.” This refers to someone who has a great advantage. The present tense is the aoristic present for punctiliar action in present time. (The aorist is punctiliar action in past time) The active voice plus the negative: the individual does not work for salvation. The participle is circumstantial. Translation: **“But to him who does not work.”**

“but believeth on him that justifieth the ungodly” – again, the postpositive conjunctive particle *de* separating two clauses in antithesis. The present active participle of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] for believes. The aoristic present of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] is for instant adjustment to the justice of God at salvation; faith in Christ instant. The active voice: positive volition at the point of gospel hearing produces non-meritorious action—believing in Christ. The participle is circumstantial.

Then a prepositional phrase and a definite article. The definite article is used as a personal pronoun referring to God—*epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative of the definite article, plus the present active participle of *dikaioō* (δικαιώω) [pronounced *dik-ah-YOH-oh*]. The present tense of the participle is the static present representing justification as perpetually existing as a result of faith in Jesus Christ and in no other way. The active voice: God the Father provides justification from His justice in conjunction with the imputation of divine righteousness at the moment that anyone believes in Christ. The participle is circumstantial. With this is an accusative singular direct object from the noun *asebês* (ἄσεβής) [pronounced *as-ehb-ACE*], which means godless, impious, but is actually a technical word for a person in status quo unbelief.

“his faith is counted for righteousness” – nominative singular from *hê pistis* (πίστις) [pronounced *PIHS-tihs*]. The definite article is not used like our English. The absence of the Greek definite article is like the use of the definite article in English. More often than not the definite article in the Greek is used as a pronoun, and here that is what we have: possessive pronoun, “his faith.” With it is a possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] to emphasize the importance of believing in Christ. Plus the present passive indicative of *dikaioō* (δικαιώω) [pronounced *dik-ah-YOH-oh*]. The present tense is a customary present, it denotes what habitually occurs when

anyone believes in Christ. The passive voice: the believer in Christ receives the action of the verb at the moment of salvation, i.e. imputation of divine righteousness resulting in justification. The indicative mood is for historical reality in every case when a person believes in Christ from the time of Adam to the end of the Millennium. Plus the prepositional phrase, eis (εἰς) [pronounced ICE] plus the accusative of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], used for the righteousness belonging to the integrity of God—“for righteousness.”

Romans 4:5 **But to him who does not work for salvation but believes on Him Who justifies the unbeliever, his faith receives credit for the imputation of divine righteousness.**

Bob reads the previous 4 verses again.

Principle	
1.	Faith in Jesus Christ is non-meritorious, therefore faith in Christ is the only way to receive credit from the integrity of God. We have to have credit from the integrity of God before the integrity of God can bless us.
2.	God supplies the credit in the form of one half of divine integrity—God’s perfect righteousness. Logically that is the first thing that we receive from the justice of God after believing in Jesus Christ. (The 36 things received at salvation are received instantaneously)
3.	Righteousness is the principle of divine integrity; justice is the function of divine integrity.
4.	At the moment of faith in Christ the justice of God gives the believer the righteousness of God.
5.	Having received from the justice of God the righteousness of God, the justice of God then pronounces the believer righteous. This is a judicial act we call justification.
6.	God’s grace accounting is perfect. The result is eternal salvation with the result of other potential blessings.

From this point on for three verses we have documentation or quotations from the

Psalms—verses 6-8.

Romans 4:6 **...just as David also declares the blessedness of the man to whom God credits righteousness apart from works:...**

Verse 6 – “Even as David also describeth the blessedness of man.” This phrase is not quotation, it is citation for documentation. The word “David” here is Daud, and is not referring to David as a person, it is referring to the Psalms. Since David is the principle writer but not the only writer his name was often used to describe the Psalms. We have to go by the Jewish system of citation. For example, when the Jews were talking about the entire Old Testament canon they called it the law and the prophets, after the first two parts—the law being the first five books of the Torah and the prophets being the second

section of the Old Testament canon. Sometimes they called the Old Testament “the law,” sometimes to the first five books and sometimes to anywhere in the Old Testament. “Moses hath said” refers to some documentation in the first five books; “David hath said,” refers to the Psalms. Therefore it is not David the person but the Psalms being cited.

This begins with the adverb *katháper* (καθάπερ) [pronounced *kath-AP-er*] which is sometimes used as a conjunction, and when it is it means “just as.” But with the adjunctive use of *kai*, which is also here, it means “even as.” Plus the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*], meaning to speak, to say, to communicate, to confirm, to confirm in writing. We could say here, “as David confirms”—“Even as David also confirms.” The perfective present tense denotes the continuation of existing results. The Psalms are always there, always will be there, and God will never permit them to be destroyed. It emphasizes the fact that has come to be in the past but stresses the fact it still exists at the present time. The active voice: David as the human author produces the action. The indicative mood is declarative for the dogmatic assertion of a fact. Plus the accusative singular direct object from the masculine noun *makarismos* (μακαρισμός) [pronounced *mahk-ahr-ihs-MOSS*] which meanings blessing or happiness. It is used here for salvation blessing from the justice of God. With it is the objective genitive *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] for “man.”

“unto whom God imputed righteousness without works” – the dative masculine singular indirect object from the relative pronoun *hos*. The dative of indirect object indicates the one in whose interest the act is performed. It is always the in the interest of any member of mankind to receive the righteousness of God. It is to our personal, temporal, eternal interest. Plus the nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*]—“the God,” and it is translated “to whom the God.” Then the present active indicative from the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*] which means to impute or to credit. The static present is used for a perpetually existing fact, that when anyone believes in Jesus Christ, no matter who they are, in them instantly resides God’s perfect righteousness. We have credit with God immediately because of this. The active voice: God produces the action of the verb. The indicative mood is declarative for the dogmatic assertion of the imputation of divine righteousness at the moment of salvation. The word “righteousness” is in the accusative singular direct object, *dikaïosunē* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. That is God’s righteousness, and it can never have clinging to it any human righteousness. Then comes the adverb *chōris* (χωρίς) [pronounced *khoh-REECE*] used as an improper preposition, plus the genitive plural of *ergon* (ἔργον) [pronounced *EHR-gon*]—“apart from works.”

Romans 4:6 **Even as David also communicates the blessing to the man to whom the God credits divine righteousness apart from works.**

The man who has achieved salvation apart from works has the greatest blessing.

In the next two verses is the quotation from Psalm 32:1,2. From the Hebrew: “Happinesses [ashere] to those whose transgression is forgiven”—salvation adjustment to the justice of God; “whose sin is covered.”

Psalm 32:1 A Maskil of David. Happinesses to those whose transgression is forgiven, whose sin is covered.

Forgiveness of sin is subtraction; but that is not where the blessing is. The blessing comes from addition.

“Happinesses to the man to whom the Lord does not impute sin”—this means that sins cannot be imputed because righteousness is imputed. This is a way of describing the imputation of divine righteousness from the negative standpoint.

Psalm 32:2 Happinesses to the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

1977 Romans

Lesson #112

112 05/27/1977 Romans 4:7–8 Salvation: addition of +R and subtraction of sins

A speech in Houston by Donald Rumsfeld. He said we are ready to begin construction of the Mx. There is a road to go down, spending for weapons or not. He quotes Somerset Maugham, who said, If a country values something over freedom (?), they will lose freedom and the things that it values more than freedom.”

Everything that we receive from God is based upon His justice. 3 adjustments to the justice of God.

Once you crack the maturity barrier, you go from supergrace A to supergrace B. Five categories of blessings which are all from the justice of God.

Psalm 32:1 Happinesses to those whose transgression is forgiven, whose sin is covered.

Psalm 32:2 Happinesses to the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

This is only subtraction. This can explain things.

Romans 4:7 ...“Blessed are those whose lawless deeds are forgiven, and whose sins are covered;...

Verse 7 of Romans 4: The nominative plural subject from the noun makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*] which literally means happinesses, not blessed. The plural refers to the advantages which come at the point of salvation adjustment to the justice of God. The reason it is in the plural is because salvation adjustment is the advantage and the 36 items we receive at salvation are advantages—not all of the advantages but the advantages we receive at the moment of salvation. With this is a genitive of reference plural from the relative pronoun hos (ὅς) [pronounced *hohç*], and

because it is in the genitive and because it is the genitive of reference and in the plural to match “happineses,” the correct translation would be “Happineses belong to those who.”

Plus the nominative plural subject *anomia* (ἀνομία) [pronounced *an-om-EE-a*] which does not mean “iniquity” as in the KJV, [*a* = negative; *nomia* = from the noun *nomos* (νόμος) [pronounced *NOHM-oss*], “law”], it means “lawlessness” in the singular but in the plural it means “lawlessnesses” or “lawless deeds.” It includes sins but there is more than sins here. **Everything that comes from the old sin nature is lawless**, it is outside the pale of God’s system of law. Plus the aorist passive indicative of the verb *aphiêmi* (ἀφίημι) [pronounced *af-EE-ay-mee*] which means to pardon, to cancel, to remit. The constative aorist refers to that momentary action occurring at that moment of salvation adjustment to the justice of God in which all of the accumulated manifestations of the old sin nature called lawlessnesses are cancelled, pardoned, forgiven. The passive voice: lawlessnesses receive the action of the verb, i.e. cancellation. The indicative mood is declarative for a dogmatic assertion of a fact which occurs at the point of salvation adjustment to the justice of God. Because many people are not familiar with the fact that the old sin nature has many areas of expressing lawlessness sin is mentioned as a separate category in order to make sure that everyone understands that sin is included.

“and whose sins are covered” – the connective use of *kai*, plus the nominative plural subject from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], plus the genitive plural of the relative pronoun *hos* (ὅς) [pronounced *hohç*]: “and whose sins.”

Plus the aorist passive indicative from the verb *epikaluptō* (ἐπικαλύπτω) [pronounced *ep-ee-kal-OOP-to*] [*epí* (ἐπί) [pronounced *eh-PEE*] = over; *kaluptō* (καλύπτω) [pronounced *kal-OOP-toe*] = to hide], to hide over means to cover. Hence, it means to cover over, to be covered over with blood. It goes back to the blood that was sprinkled on the mercy seat in the ark of the covenant made of acacia wood and gold. Wood equals the humanity of Christ, the gold the deity of Christ. Inside are the articles which speak of man’s sins and failures, the lawlessness. Aaron’s rod that budded—lawlessness against the authority God has ordained; the pot of manna—lawlessness with regard to logistical grace; the broken tables of the law—lawlessness with regard to sin. Over the top was a gold throne called the mercy seat, and on each end was a cherub representing the various characteristics of God. One cherub represented God’s righteousness and the other God’s justice, the two attributes of divine integrity. They looked down and saw sin: righteousness rejects sin; justice pronounces against judgment on sin—the wages of sin is death. But on the Day of Atonement the blood of the Levitical sacrifice is sprinkled over the top of the mercy seat. Righteousness looks at the blood and is satisfied. Justice looks at the blood and is satisfied. This is the cover: blood covers. That is what the word atonement means. Principle: Propitiation leads to the imputation of divine righteousness. God’s justice could not give us His righteousness unless propitiation had occurred. It is propitiation which makes it possible for the justice of God to give us anything and not be inconsistent with His own essence. The aorist tense of *epikaluptō* (ἐπικαλύπτω) [pronounced *ep-ee-kal-OOP-to*] is a culminative aorist in which atonement by blood, or covering the mercy seat with the blood of animal sacrifices, is viewed in its entirety but the existing results of imputation of divine righteousness are emphasized. The passive voice: sin receives the action of the

verb. In the Old Testament animal blood was used as a covering to express the principle. In the New Testament, judged by the justice of God when Christ was bearing our sins is used as the cover. The Old Testament dealt with shadows in its worship; we deal with the reality. The indicative mood is declarative representing reality from the viewpoint of reality.

Romans 4:7 **Happineses to those whose lawlessnesses have been forgiven and whose sins have been covered by blood.**

Notice the difference between lawlessness and sins. The sins from the old sin nature were poured out and judged at the cross; lawlessnesses were not judged on the cross. We are covered because our sins were judged. Human good and evil has to continue throughout human history.

Romans 4:8 **...blessed is the man against whom the Lord will never reckon sin."**

Verse 8 – a quotation from Psalm 32:2, the first half of the verse only: **"Blessed in the man to whom the Lord will not impute sin"** – the nominative singular this time of makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*]. Here in the quotation Paul cuts off the plural and puts it into the singular. This is because he is now dealing with one blessing only. While the passage from which he quotes deals with more than one blessing, a multiplicity of blessings, Paul is dealing with one and he is using it to make a point. This time is "Happy" in the singular; in the Hebrew of Psalm 32:2 it is plural. The word he used for "man" here is anêr (ἀνὴρ) [pronounced *ah-NAIR*] which is used for a man in a nobler sense. Now he is going to take sin and do two things with it: show that it is forgiven, and to show that after it is forgiven we are still nothing. God does not pour His blessing where there is no capacity for it. **The believer is not going to be blessed by God because his sins are forgiven. The believer must get on with doctrine.** Somewhere the transition must be made between being occupied with one's sins and being occupied with the person of Jesus Christ. "Happy is the man [anêr (ἀνὴρ) [pronounced *ah-NAIR*]]." This is a noble man, a man who is a member of the royal family of God in this dispensation.

Then a possessive genitive singular from the relative pronoun hos (ὃς) [pronounced *hohç*], translated "to whom." Plus another subject, kurios (κύριος) [pronounced *KOO-ree-oss*], which means "Lord" but it has the idea of deity. The moment a person believes in Jesus Christ is the moment he enters into union with Christ, and that is the moment that Jesus Christ becomes his Lord. Kurios (κύριος) [pronounced *KOO-ree-oss*] is the equivalent of the Hebrew Jehovah. Then the verb is the aorist middle subjunctive of the verb logizomai (λογίζομαι) [pronounced *log-IHD-zohm-ai*] which means to imputed, to credit. This is a dramatic aorist, it states a present reality with the certitude of a past event. This idiom is a device for emphasis. The middle voice is the indirect middle in which the Lord as the agent produces the action of the verb. In this case it is a negative action. A double negative in the English is a positive; a double negative in the Greek is an intensified negative. Here we have the double negative ou (οὐ) [pronounced *oo*] mê (μή) [pronounced *may*]. ou (οὐ) [pronounced *oo*] denies the alleged fact; mê (μή) [pronounced *may*] denies the reality. **The subjunctive mood with the double negative is the subjunctive of emphatic negation. When special stress is place on a negative proposition the subjunctive is always used with the**

double negative. Salvation adjustment to the justice of God means the imputation of divine righteousness rather than the imputation of man's sins. God doesn't impute sins after salvation.

Romans 4:8 Happy is the man to whom the Lord will not impute sin.

Now all 3 verses:

Romans 4:6 Even as David also communicates the blessing to the man to whom the God credits divine righteousness apart from works.

Romans 4:7 Happinesses to those whose lawlessnesses have been forgiven and whose sins have been covered (by blood).

Romans 4:8 Happy is the man to whom the Lord will not impute sin.

Principle

1. This documentation from Psalm 32:1,2 emphasizes the blessings (or, *advantages*) which come from the justice of God through salvation adjustment.
2. These blessings are equivalent to the advantages which come from the advantage.
3. Without the advantage (the integrity of God) there are no advantages (blessings from the integrity of God).
4. In this case the advantage is attained by personal faith in Jesus Christ, for faith in Christ is the grace mechanics of salvation adjustment to the justice of God.
5. Note the positives and the negatives. On the positive side one of the salvation advantages is the imputation of divine righteousness and resultant justification.
6. Since God loves His own righteousness with an eternal and perfect love this love comes to us at the moment His righteousness is imputed.
7. On the negative side sins have been covered by the blood or the judgment of the justice of God at the cross.
8. Therefore sin cannot be imputed to the person who believes in Christ. Instead of the imputation of God's righteousness, the basis for all blessing from the justice of God both now and forever.

1977 Romans

Lesson #113

113 05/29/1977 Romans 4:9 Salvation cf. circumcision of Abraham; importance of imputed divine righteousness

Jesus controls history, directly; or indirectly through the laws of divine establishment.

Any nation which emphasizes welfare destroys itself. This is an evil, evil thing.

Our freedom comes through the military. We have the deluded idea that a cracked liberty bell is a sign of freedom; or hippies camping out in parks is something great. The only symbol of freedom that we have is the uniforms of the various services of our country. This is a military holiday (Memorial Day).

Jesus Christ killed 186,000 men in one second; and He will break this record at the 2nd advent. Every bit of our history has come through military might. Politicians destroy our freedom. Regulations on private businesses and legislation which coddles criminals. In Berachah, with the exception of 3 days this year, there has always been at least one military uniform in Berachah.

God's sovereignty is not the point of contact for believers; that is the mistake of Calvinism. Love is also not the point of contact, as God loves nothing which is connected to His fallen creatures. The holiness of God is His integrity; made of up His righteousness and justice.

One of the great farces is the confusion of love among fundamentalists. Most people are confused about love. God does not love the world; He does not love Satan.

God does not love cheerful people whether they give or not. This is an anthropopathism. We love Him because He first loved us. God does not hate or love Esau or Jacob. This is true of God's jealousy as well. These are emotions that we understand; we have a frame of reference to work with. "If God is love, why did my pet cat die?"

Our direct contact with God is His justice. All of God's characteristics work within the framework of the consistency of His character.

When we believe in Jesus Christ, we receive the righteousness of God and 35 items of salvation as well.

For rebound adjustment to the justice of God, we simply name our sins to God.

5 sets of blessings for the believer in time. Ultra supergrace is maximum adjustment to the justice of God. The book of Romans is designed to lead us to spiritual maturity.

At salvation, God the Holy Spirit places us into union with Jesus Christ. We are royal family of God. We share everything that He has. We are His royal family.

We resume a discussion about Abraham's circumcision. Abraham was a Semitic gentile. He was an Akkadian. He made salvation adjustment to the justice of God.

At age 99, Abraham was in ultra supergrace, having gone through supergrace A and supergrace B. 13 years before, he was a mature believer. He has occupation with Christ. He had capacity for life, blessing, love. He had been a great blessing to many people. At age 99, God gave him promises of sexual prosperity. God changed his name from Abram to Abraham.

Abraham, at age 99, he is unable to copulate; and Sarah is in a menopausal status quote. God came along and said, “Remove a piece of the foreskin of the source of your sexual death.” God’s sense of humor. Abraham had a complete concept of the integrity of God. God was more real to him than anything else. This was all about divine integrity. Sexually, Abraham and Sarah were both dead. But God said, “First, cut off a piece of dead foreskin off a dead phallus.” When Abraham did this, he became the first Jew in history. When the foreskin hit the ground, he was a new race.

Abraham later had 5 sons by Keteria; and these were the heads of many Arab groups.

Circumcision had to do with the reality of a total relationship with the justice of God. The ritual was circumcision; but this was a reminder of the integrity of God.

Later, circumcision and the Law were set up for the 4th race. These would both be distorted into salvation by works. The Galatians were taught by the Judaizers to be circumcised and Law; which is the reason for that letter.

Romans 4:9 **Is this blessing then on the circumcision, or also on the uncircumcision? For we are saying faith was credited to Abraham as righteousness.**

Verse 9 – “Cometh this blessedness then upon the circumcision only” begins with the inferential conjunction *oun* (οὐν) [pronounced *oon*] which denotes what is introduced as an inference from the preceding paragraph. It is used as a real question and can be translated “Is then.” Plus the nominative singular subject from the noun masculine *mâkar* (μακαρισμός) [pronounced *maw-KAHR*] *ismos* (μακαρισμός) [pronounced *mahk-ahr-ihs-MOSS*]. One blessing is in view here. It should be translated “Is this blessing then.” The blessing refers to a summary of all of the things that Abraham had. But Abraham received circumcision at the point of ultra-super-grace, he did not receive circumcision at the point of salvation. The blessing is in the singular to indicate one blessing only—sexual prosperity. The word for “this” is the nominative singular of the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*]. Then the prepositional phrase *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative of *peritomê* (περιτομή) [pronounced *per-it-om-AY*]—“circumcision.”

“or upon the uncircumcision also” – the uncircumcision refers to Gentiles, *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative of *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*] which means “not yet cut in a circular fashion” and refers to uncircumcision. It should be “or for the uncircumcision.” Is it for Gentiles as well as Jews?

Romans 4:9a **Is this blessing therefore for the circumcision [the Jews] only? Or is it also for the uncircumcised [the Gentiles] also?**

Principle

1. The question emphasizes two points. The first: Is the ritual of circumcision necessary for salvation adjustment to the justice of God? Secondly: Was salvation a Jewish monopoly in Old Testament times?

2. The Judaizers have distorted circumcision from a ritual of maximum adjustment to the justice of God to a system of salvation by works.
3. If circumcision has anything to do with salvation then salvation is by works instead of grace. This eliminates these works: baptism, joining a church, walking an aisle, having an ecstatic experience.
4. Refutation of salvation by circumcision is refutation of any ritual salvation, including the modern favourite which is baptism.
5. Circumcision has significance to Israel as a part of their spiritual heritage, but spiritual heritage is useless in any given generation apart from personal relationship with the integrity of God.

Bob reviews the postulates of [divine integrity](#). A nation can recover its advantages if there is a large pivot of believers and a small spinoff; but reverse that, and the nation will face historical disaster.

“for we say” – the explanatory use of the conjunctive particle *gar* which relates to what has just been said and to what has gone before in the entire passage. Plus the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*], a verb of communication. In the debate atmosphere which Paul has set up it means to contend—“for we contend.” The present tense is a static present for a condition which perpetually exists. All of the writers of Scripture contended this; this is always what was communicated. The active voice: Paul produces the action of the verb. The indicative mood is declarative for the dogmatic assertion of a fact.

“that faith was reckoned to Abraham for righteousness” – the definite article for a possessive pronoun plus the nominative singular subject *pistis* (πίστις) [pronounced *PIHS-tihs*]. *Pistis* (πίστις) [pronounced *PIHS-tihs*] has three general connotations. First it has the connotation of confidence, then an active connotation of believing, and then a passive connotation of doctrine or what is believed. Here it is the active connotation of believing, the human mechanics of salvation adjustment to the justice of God. There is no merit in faith, all of the merit lies in the object of faith. Abraham’s faith in Christ is the means of his salvation adjustment to the justice of God resulting in the imputation of divine righteousness.

The aorist passive indicative of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*] is the word for “reckon.” It means to credit to one’s account, to impute, to reckon, to calculate, to evaluate, to estimate. The aorist tense is a culminative aorist, it views Abraham’s salvation adjustment to the justice of God in its entirety but emphasizing the primary result, the imputation of divine righteousness and resultant justification from the justice of God. The passive voice: Abraham received the action of the verb at the moment of faith in Christ. The indicative mood is declarative for a dogmatic statement of fact. Then the dative singular indirect object of the definite article with the indeclinable proper noun *Abraam* (Ἀβραάμ) [pronounced *ab-rah-AHM*]. The dative of indirect object indicates that Abraham, in whose interest imputation and justification is performed by the justice of God, has a future as a result. Then the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the

accusative singular of *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], referring to God's righteousness as a part of His divine integrity. All blessing from the justice of God demands the possession of the righteousness of God. Therefore the importance of imputation followed by justification. Justification must precede all other blessings from divine integrity.

Romans 4:9 **Is this blessing therefore for the circumcision [the Jews] only? Or is it also for the uncircumcised [the Gentiles] also? For we contend that his faith was credited to Abraham for righteousness.**

Conclusion

1. The imputation of divine righteousness is necessary for divine blessing.
2. Divine blessing always comes from the justice of God.
3. The justice of God cannot bless sinful man; the justice of God can only curse sinful man. The justice of God can only bless perfect righteousness.
4. Perfect divine righteousness is one half of divine integrity.
5. This divine righteousness is credited to the account of any person who believes in Christ.
6. At the moment of salvation the imputation of divine righteousness frees the justice of God to provide the other 35 blessings or advantages of eternal salvation.
7. The order of blessing at salvation is the imputation of divine righteousness followed by justification, followed by 35 other accoutrements to salvation.
8. The source of blessing is the justice of God. The justice of God can only provide blessing for the righteousness of God.
9. The principle on which blessing comes from the justice of God is grace.

1977 Romans

Lesson #114

114 05/29/1977 Romans 4:10–11 Circumcision and sex; Abraham: pattern of salvation; potential + capacity = reality

Romans 4:10 **How then was it credited? Being in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.**

Verse 10 – “How then was it reckoned?” The adverb *pôs* (πῶς) [pronounced *poħç*] is used as an indirect particle in a question to determine how something came to be, or how something happened, or in what status something occurred. With it is the inferential particle *oun* (οὖν) [pronounced *oon*], used in a real question to denote that what is asked is the result of an inference from what precedes. Then the aorist passive indicative of the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*]—to credit, to reckon, and in this case to credit divine righteousness to Abraham at the moment of his salvation. The aorist tense is a culminative aorist which gathers into one entirety Abraham's salvation adjustment to the justice of God through faith in Jesus Christ, but emphasizes the result in imputation of divine righteousness and resultant justification. The passive voice refers

to a specific member of the human race. Abraham received the action of the verb at the moment of salvation. The indicative mood is the interrogative indicative which assumes that there is an actual fact which may be stated in answer to the question. “How then was it credited?”

“when he was in circumcision, or in uncircumcision?” – the present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a historic present which views the past event with the vividness of a present occurrence. The active voice: Abraham is the subject producing the action. This is a temporal participle, therefore translated like a temporal clause—“while he was.”

Then a prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of peritomê (περιτομή) [pronounced *per-it-om-AY*] for “circumcision,” and “uncircumcision” – akrobustía (ἀκροβυστία) [pronounced *ak-rob-ooS-TEE-ah*]. Translated “**while he was in circumcision or uncircumcision.**” The question faces the issue of the Jewish monopoly of salvation in the Old Testament. It also answers the question about the advantages of being a Jew, mentioned first in Romans 3:1. We have noted that there are no advantages in being a Jew apart from relationship with the integrity of God.

“Not in circumcision, but in uncircumcision” – the only difference here is the objective negative adverb ou (οὐ) [pronounced *oo*] which denies the reality of an alleged fact—“Not.” This is the answer to the question.

Romans 4:10 **How then was it credited? While he was in circumcision, or in uncircumcision? Not in circumcision but in uncircumcision.**

Abraham’s Salvation—When Did It Occur?

1. Abraham was not circumcised until he was 99 years of age. However, Abraham believed in Jesus Christ at least a quarter of a century before his circumcision. He was 75 when he left Ur. He was saved sometime before then.
2. Abraham was a Semitic Gentile, an Acadian, living in the third dynasty of Ur when his salvation adjustment to the justice of God occurred.
3. Therefore there was a minimum of 25 years elapsed between his salvation and his maturity adjustment to the justice of God which brought on circumcision.
4. Abraham was saved as a Semitic Acadian and did not become a Jew until circumcision, at least 25 years later.
5. Salvation adjustment to the justice of God occurred in the case of Abraham when he was an Acadian living in circumstances which had nothing to do with Israel.
6. Therefore Abraham believed in Christ as a Gentile. When righteousness was imputed to Abraham he was a Gentile. When righteousness was imputed to his son Isaac he was a Jew.
7. Abraham’s circumcision was not related to his salvation. Circumcision was related to his maturity adjustment to the justice of God and that point of maturity when God was ready to give him sexual prosperity.

8. The fourth race, the Jews, was started not at Abraham's salvation but Abraham's maximum adjustment to the justice of God.
9. Therefore it is obvious historically, it is obvious doctrinally, that circumcision had nothing whatever to do with salvation.
10. Therefore salvation by ritual is completely ruled out. Abraham is justified by faith in Christ, not by any ritual, including circumcision.
11. Circumcision was a ritual to commemorate Abraham's maximum relationship with the integrity of God, his sexual prosperity and the point at which the new race began.
12. The ritual was related to maximum doctrine resident in the soul at a time when Abraham was sexually dead and therefore totally helpless as far as doing anything about fulfilling the promise of the Abrahamic covenant.
13. Circumcision was the ritual of Abraham's total confidence in the integrity of God.
14. Ritual without reality is meaningless. Abraham had the reality of maximum doctrine resident in his soul which cause maturity adjustment to the justice of God.
15. The justice of God was free to give uncircumcised Abraham divine righteousness and justification at the moment he believed in Christ as a Gentile.
16. The justice of God was free to give justified Abraham capacity for sex and sexual prosperity at the point of ultra-super-grace maturity.
17. Imputed righteousness was the foundation on which the superstructure of blessing or advantages were provided in his ultra-super-grace status. But circumcision has no relationship to salvation, only to spiritual maturity.

Romans 4:10 **How then was it credited? While he was in circumcision, or in uncircumcision? Not in circumcision but in uncircumcision.**

This verse teaches that imputed righteousness from the justice of God must precede any direct blessing from the justice of God. The key is, you must have a cup before God can pour (blessings).

Romans 4:11 **And he received the sign of circumcision, a seal of the righteousness of the faith that he had while in the uncircumcision, for him to be father of all those believing while in uncircumcision, for the righteousness to be credited also to them,...**

Verse 11 – “And he received” includes the emphatic use of the conjunctive particle *kai*, translated “In fact.” With it is the aorist active indicative of the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] which means to receive, to receive something without earning it or deserving it, or doing anything for it. The aorist tense is a constative aorist which connotes here a momentary action. The active voice: Abraham produced the action by receiving this. This is a declarative indicative for one of the most unusual moments in history.

Between potential and the capacity. Abraham had to move toward spiritual maturity.

Sarah went from being a blob; and returned to her youth. It happened instantaneously.

“the sign of circumcision” – the accusative singular direct object of *sêmeíon* (σημείον) [pronounced *say-MY-on*], a token, distinguishing mark, or here a ritual mark. Circumcision as a ritual mark is a memorial guarantee that the integrity of God never wavers on an obligation. Abraham could never urinate without remembering what God had done, making him into a Jew and being the beginning of the fulfillment of God’s promises to Abraham.

The men went out and married goy; but the women would only marry Jewish men.

Principle

1. Circumcision was a ritual mark in ultra-super-grace Abraham, a memorial guarantee that the integrity of God never wavers on a promise.
2. God promised Abraham an heir from his own sexual prosperity and the justice of God provided the blessing.
3. Therefore it is obvious in the case of Abraham that there is a right time and a wrong time for the justice of God to provide blessing.
4. Only the integrity of God knows the right time.
5. God’s blessing is perfect; God’s timing is perfect.
6. God’s blessing was provided from divine justice on the basis of the fact that Abraham possessed God’s righteousness and therefore justification. And further, that Abraham through maximum doctrine resident in the soul had the capacity to enjoy the blessing.
7. The provision of this special blessing was memorialized by the ritual of circumcision. Thereafter every male Jew was circumcised on the eighth day.

“a seal of the righteousness of the faith which he had yet being uncircumcised” – the accusative singular direct object from the noun *sphragís* (σφραγίς) [pronounced *sfrag-ECE*]. It refers to a seal which confirms or authenticates, hence validates that to which it is attached. A seal has to be attached to something of importance. In thirteen years Abraham had learned that his phallus was not important, but it was the only means of providing the fulfillment of the promise. So Abraham understood circumcision immediately as a seal, which means when God says do it Abraham understood that you only attach a seal to something important. To a sexually dead person the phallus is not important. But it was important to God who put a seal on it, saying that it was important. A seal is no good without the substance or the reality. In other words, you don’t put a seal on air, on something of no value. The substance or reality is found in the appositional genitive. God could not put the seal on Abraham unless he had righteousness and unless he had doctrine.

He had to have the potential and the capacity—“the righteousness,” accusative direct object *dikaíosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. The reality is found in the fact that Abraham had righteousness, he had doctrine. So circumcision was a ritual which not only commemorated the beginning of the Jewish race in ultra-super-grace Abraham, but at the same time it brings into focus for us the principle: potential must become a reality, but potential does not become a reality without capacity. Potential + capacity = reality. Potential = God’s righteousness imputed at salvation—the

cup. Capacity = maximum doctrine resident in the soul or maturity adjustment to the justice of God. Reality = blessing.

Next is the ablative of source from *pistis* (πίστις) [pronounced *PIHS-tihs*]—“from faith.” Plus the genitive of possession singular from the definite article used as a relative pronoun, with the verb *echô* (ἔχω) [pronounced *EHKH-oh*] understood—“which he had.” Or we can say in better English, “the faith which he exercised.” Plus *en* (ἐν) [pronounced *en*] plus the locative of *akroburstía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*]—“in uncircumcision.”

This is a reference to the fact that there is no such thing as direct blessing from God unless you have His righteousness. In other words, the justice of God provides direct blessing for the righteousness of God.

Romans 4:11 In fact he received the ritual mark of circumcision, a seal of the righteousness from the faith which he exercised in uncircumcision.

Principle

1. Abraham was uncircumcised at the time of faith in Christ. So he was in uncircumcision when he received the potentiality.
2. Abraham received at salvation one half of divine integrity—the righteousness of God—and subsequent justification.
3. The possession of divine righteousness is the foundation from those blessings from the justice of God, one of which was memorialized by circumcision.
4. Circumcision is a ritual which memorializes blessing from the justice of God which came long after the imputation of righteousness.
5. Therefore circumcision has nothing to do with Abraham’s salvation.
6. Therefore the same principle applies to our day. Ritual of our day cannot save.
7. As a grace memorial circumcision is the objective of Satan for distortion, and Satan seeks to distort it into a system of legalism.

“that he might be the father of all them that believe” – the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative neuter singular of the definite article, plus the present active infinitive of *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is a retroactive progressive present which denotes something happening in the past but continuing into the present time. This can also be a static present, meaning something that perpetually exists. The active voice: Abraham is the one producing the action of the verb. His salvation through faith in Christ produces the action. The infinitive of purpose is used to express an aim or objective which cannot be otherwise denoted by the finite verb. With this is the attributive use of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] in the accusative case.

Plus the noun *patêr* (πατήρ) [pronounced *pat-AYR*] in the accusative case which does mean “father” but it also means “pattern.” Plus the genitive plural of reference from the adjective *pás* (πᾶς) [pronounced *pahs*] for “all,” and the present active participle of the verb *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*]. The perfective present tense denotes the

continuation of the existing results, i.e. salvation adjustment to the justice of God by faith in Christ. The active voice: all members of the human race who believe in Christ produce the same action, and that is why Abraham is the pattern. All of us follow identically what Abraham did in order to have the potentiality. The participle is circumstantial for the fact that all salvation adjustment to the justice of God, regardless of dispensation, occurs in exactly the same way: faith in the Lord Jesus Christ. The definite article is used as a relative pronoun whose antecedent is the genitive plural of reference of *pás* (πάς) [pronounced *pahs*].

“though they be not circumcised” – *dia* plus the genitive of *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-oos-TEE-ah*] should be translated “during uncircumcision.” Abraham is a patter of salvation during uncircumcision.

“that righteousness might be imputed to them” – *eis* (εἰς) [pronounced *ICE*] plus the accusative neuter singular of the definite article, plus another infinitive, this time the aorist passive infinitive of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-a*]. The aorist tense is a constative aorist, it refers to a momentary action which occurs in a point of time—salvation. The passive voice: the accusative of general reference, *dikaioṣunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-āldik-ah-yos-OO-nay*], is the subject of the infinitive and therefore produces the action. Righteousness produces the action. The infinitive of purpose is used to express the aim of the action denoted by the finite verb. The indirect object of *autós* (αὐτοῦς) [pronounced *ow-TOSS*] emphasizes identity.

Romans 4:11 In fact he received the ritual mark of circumcision, a seal [a guarantee] of the righteousness from the faith [exercised toward Christ] in the status of uncircumcision; that the same one [uncircumcised Abraham] might be a pattern to all who believe during uncircumcision; that divine righteousness might be credited to them.

When Abraham was Saved—Part II

1. Abraham was saved as an uncircumcised Gentile. He is the pattern for salvation adjustment to the justice of God.
2. When he believed in Christ Abraham received God’s righteousness. This is the basis for justification.
3. This divine righteousness is absolutely necessary for immediate justification, but it is also a prerequisite for future blessing from the justice of God.
4. One of the great future blessings for the ultra-super-grace Abraham was resuscitation from sexual death which made possible the perpetuation of the new race of Jews, and made him the father of many nations as well.
5. This monumental blessing from the justice of God was commemorated by a ritual—a seal. God only seals that which is important.
6. But a seal or ritual has no merit either for salvation or subsequent divine blessing, it is merely an historical marker.
7. Before Abraham could receive the promise of sexual prosperity the potential which comes from divine righteousness had to be converted into capacity for that blessing. Potential = God’s righteousness. Capacity = maximum doctrine resident in the soul.

Then the blessing. The principle: All divine blessing directly from the justice of God includes potential and capacity. Circumcision is not a ritual of potential, it is a ritual of capacity. Abraham received circumcision as a Gentile and became a Jew immediately afterward. Circumcised Abraham is a pattern for spiritual maturity, even as saved Abraham is a pattern for salvation.

1977 Romans

Lesson #115

115 05/30/1977 Romans 4:12 Military sacrifices (Chambers; Patton, George V); essentially, a Memorial Day service. Divine justice can only bless +R

Whitaker Chambers has written several anti-communist books. He talks about his son going off to register with his draft board. By registering with the draft, he was claiming his right as a man and as a citizen.

General Patton speaking to men. You won this war because you were better trained, better fed, better armed than any other army in history. The record for your achievements speaks for itself. We killed, wounded or lost 10 Germans for every American kill, lost or wounded. He believes that adequately being prepared would have stopped or shortened the wars. By removing the fire department, we will remove the fires. There is no logic in wars; they are produced by madmen. He continues the fire men and fire metaphor. George Washington said, "In times of peace, prepare for war."

Bruce King, a lieutenant United States Army, Airborne Rangers. He wrote a letter in case he died in Vietnam. I want my parents to understand, "I joined the army by choice; I came here by choice, this is the job I am best qualified to do. I believe in our country and I believe in our system of government. Our country today was not built by the weak. The people in the streets protest because men have died, giving them the right to do this. My life was not wasted.

George V after WWI made a beautiful sentence and sent it to anyone who lost a relative in the war. ...endured hardness and faced danger...giving up their own lives that others might live in freedom. Let those who come after see to it that his name not be forgotten.

We are filled with hypocrisy, liberalism, and weakness. We have become a spineless, evil, pitiful people. Bob called a couple people to talk. He thinks it is like he fell asleep and woke up in Bohemia. Those in Berachah Church still look American to Bob.

Divine Justice can only bless perfect righteousness. Two new words: potential and capacity.

Romans 4:12 ...and the father of circumcision to those not only of circumcision, but also to those walking in the steps of the faith of our father Abraham during uncircumcision.

Verse 12 – the true meaning of circumcision is maturity adjustment to the justice of God. This true meaning is now perpetuated to Gentile believers. "And the father of circumcision

to them who are not of the circumcision only” – the continuative use of the conjunctive particle *kai*, plus the accusative singular of general reference from *patêr* (πατήρ) [pronounced *pat-AYR*] used as the subject of the infinitive *eimi* (εἶμι) [pronounced *eye-ME*], and a descriptive genitive of *peritomê* (περιτομή) [pronounced *per-it-om-AY*], the noun for circumcision, “And the father [pattern] of circumcision.” Plus the dative plural indirect object from the definite article used as an immediate demonstrative pronoun, emphasizing those believers who achieve maturity adjustment to the justice of God. Plus the negative *ouk* (οὐκ) [pronounced *ook*] with the prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *peritomê* (περιτομή) [pronounced *per-it-om-AY*], and the adverb *monon* (μόνον) [pronounced *MOHN-on*] for “only”—“to those who are not only from the circumcision.”

“but who also walk in the steps of that faith of our father Abraham, which had being yet uncircumcised” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] used to set up a contrast between Jew and Gentile. Plus the present active participle from *stoicheô* (στοιχέω) [pronounced *stoy-KHEH-oh*] which means to advance in ranks or to march—“but also to those who advance in the ranks.” The definite article is the dative of indirect object plus the dative of advantage. It is to our advantage to keep learning doctrine, to keep advancing in ranks. Advancing in ranks means you are under authority. All doctrine is learned under authority, it must be learned from someone else. This is a perfective present tense denoting the continuation of existing results from the daily function of GAP. The active voice: believers who are consistently positive toward doctrine continue to advance, continue to produce the action. The participle is circumstantial. It should be noted that this only applies to those who are consistently positive. The advancing in ranks indicates that advance is slow and steady. Arrogance cancels out the smarts. The word for ranks here is the locative of *ichnos* (ἵχνος) [pronounced *IKH-noss*]. The subject has changed now from salvation adjustment to the justice of God to maturity adjustment to the justice of God, which was the true meaning of the ritual of circumcision.

The next phrase, “of that faith” is not correctly translated in the KJV. This is the ablative of source singular from the noun *pistis* (πίστις) [pronounced *PIHS-tihs*]. The active meaning of *pistis* (πίστις) [pronounced *PIHS-tihs*] is faith; the passive meaning, used here, is doctrine—“to those who advance in the ranks from the source of doctrine.” Doctrine is our means of advancing. No doctrine; no spiritual advance.

“Of our father Abraham” is an ablative of comparison, correctly translated “like our father Abraham.” Plus the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], referring to the Jews who knew and understood the life of Abraham. Incorrectly translated is “which he had being yet uncircumcised.” We have simply a prepositional phrase with no verbs, *en* (ἐν) [pronounced *en*] plus *akrobustía* (ἀκροβυστία) [pronounced *ak-rob-ooos-TEE-ah*], describing the first 99 years of Abraham’s life and it should be translated “like our father Abraham in uncircumcision.”

Romans 4:12 **And the pattern of circumcision, not only to those from circumcision [Jews], but also to those who advance in the ranks from the source of doctrine, like our ancestor Abraham in uncircumcision.**

Abraham Sets the Pattern for Spiritual Maturity

1. Not only did Abraham set the pattern for salvation adjustment to the justice of God as a Gentile in uncircumcision but he also set the pattern for maturity adjustment to the justice of God as a Gentile in the status of uncircumcision.
2. Abraham's faith in Christ is the pattern for salvation adjustment to the justice of God—Genesis 15:6.
3. Abraham's doctrine resident in his soul through the function of GAP is the pattern of maturity justice to the justice of God—Genesis 17.
4. Abraham is the pattern for adjustment to the justice of God, then, prior to the existence of the canon of Scripture.
5. Abraham, a Gentile, because a Jew after maximum adjustment to the justice of God.
6. Hence Abraham becomes the pattern for Jews and Gentiles in the three adjustments to the justice of God.
7. This emphasizes the fact that all divine blessings from the justice of God must have a foundation or a container. God requires a cup in order to pour in the Chateau deKim. It cannot be a paper cup.
8. The foundation or container for all direct blessing from the justice of God is the imputation of divine righteousness at the point of salvation.
9. The perpetuation of divine blessing, then, is related to the intake of doctrine in the soul.

Some of you will have these points somewhere. This is at least the third time that this doctrine has been given. I have it listed in two other places.

Divine Justice Can Only Bless Divine Righteousness

1. The integrity of God must be consistent. This consistency demands the function and interrelationship of divine righteousness with divine justice in the integrity of God.
2. There must be no compromise or inconsistency. To avoid compromise and inconsistency a principle becomes axiomatic: Divine justice can only bless divine righteousness.
3. Since all divine blessing originates from the justice of God and since divine justice cannot bless sinful man it is necessary for God in grace to provide His righteousness as the recipient of divine blessing.
4. Righteousness demands righteousness and justice demands justice in the function of the integrity of God toward mankind.
5. God cannot accept anything less than perfect righteousness and God cannot bless anything less than perfect righteousness.
6. This dramatizes the importance of the imputation of divine righteousness to the believer at the moment of salvation.
7. Faith in Christ is instant adjustment to the justice of God at salvation.
8. Continuous and persistent learning of doctrine under one's right pastor is the means of maturity adjustment to the justice of God.

9. Remember that God's integrity includes two divine attributes: righteousness, the principle of integrity; justice, the function of integrity.
10. The justice of God administers what the righteousness of God demands.
11. Therefore the justice of God cannot bless unless the recipient has a righteousness equivalent to His perfect righteousness.
12. The justice of God can only possess the possessor of perfect divine righteousness.
13. The basis for divine blessing to mankind is the imputation of divine righteousness to the believer at the instant of salvation adjustment to the justice of God.
14. Therefore justification must precede all other blessings from the justice of God.
15. Justification can only occur at the moment of faith in Christ. Justification is the result of imputed righteousness at the moment of faith in Christ.
16. When the believer receives the imputed righteousness of God the justice of God performs a judicial function known as justification—declaring the new believer to be righteous.
17. In other words, God recognizes His righteousness as righteous wherever it is found.
18. The possession of divine righteousness through grace imputation at salvation is the prerequisite to all other divine blessings which come directly from the justice of God.
19. With the imputation of divine righteousness and resultant justification all other divine blessings, temporal and eternal, above and beyond ultimate sanctification are potential.
20. This potential of blessings or advantages from the integrity of God is fulfilled through the daily function of GAP and resultant maximum doctrine resident in the soul.
21. Maximum doctrine resident in the soul is known as maturity adjustment to the justice of God and/or total relationship with the integrity of God.
22. Not only does this status result in blessings or advantages from the justice of God but also capacity to enjoy those blessings (or advantages).

These exact points have been given twice before.

There are some people in Berachah Church who are there for the first time. The whole purpose of the book of Romans is to teach us the integrity of God. This is our point of contact with Him. We are headed toward historical disaster. You are going to panic your way out of life; you will be like a yellow dog, whimpering. Lip service is not enough; it does not match doctrine in the soul.

1977 Romans

Lesson #116

116 05/31/1977 Romans 4:13 Capacity for appreciation of great men; doctrine of Abrahamic Covenant; principles of justification and divine blessing

The Promise Realized Through Faith

Romans 4:13 **For the promise was to Abraham or his descendants that he should be heir of the world, not through the Law, but through the righteousness of faith.**

Verse 13 – the divine righteousness, not the law, is the basis for blessing from the justice of God. The Greek word order is often different, and sometimes significantly different from the KJV, as here in this verse. It starts out with the phrase, “**For not through the law**” – the explanatory conjunctive particle *gar*, plus the objective negative adverb *ou* (οὐ) [pronounced *oo*] denying the reality of the alleged fact, plus the preposition *dia* with the genitive of *nomos* (νόμος) [pronounced *NOHM-oss*]. Then we have to substitute the verb *to be* because we have a predicate nominative of *epaggelia* (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*], the word for “promise”—“is the promise.” Plus the nominative feminine singular from the definite article used as demonstrative pronoun to emphasize the Abrahamic covenant. A better translation is, “**For not through the law is that promise,**” referring to a specific section of the Abrahamic covenant. Plus the dative singular indirect object from the definite article, used to indicate the case for the word “Abraham,” the undeclinable proper noun *Abraam* (Ἀβραάμ) [pronounced *ab-rah-AHM*]. This is dative of indirect object and dative of advantage. It is for Abraham’s benefit that that part of the Abrahamic covenant was given to him.

Then comes a disjunctive particle *ê* (ἢ) [pronounced *ā*] which introduces the second beneficiary of the Abrahamic covenant. Then a dative singular indirect object from the definite article, plus the dative from *sperma* (σπέρμα) [pronounced *SPEHR-mah*]—“seed.” “For not through the law is that promise to Abraham, or to his seed.”

The Seed of Abraham

It is threefold.

1. Most important is the first one. The Lord Jesus Christ is several times called the seed of Abraham in the Scripture. Christ is called, first of all, the seed of the woman in Genesis 3:15. He is called the seed of Abraham in Genesis 22:18 cf. Galatians 3:16. He is again called the seed of Abraham in Psalm 2:8 cf. Matthew 21:38; Hebrews 1:2. The line of Christ runs through Abraham and Isaac, not through Lot or Ishmael, says Genesis 15:4. But Christ as the seed of Abraham is not always in view in every context, and definitely not in this one, Romans 4:13 where the seed does not refer to the Lord Jesus Christ.
 - a. Next is a possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used as a possessive pronoun and therefore translated “to his seed.” This helps to eliminate the Lord Jesus Christ.
2. A second use and meaning in the Scripture for Abraham’s seed is the physical seed of Abraham. This includes all of his descendants through Isaac and Jacob or the racial Jew. It also includes many Arab nations as well. The seed of Abraham is both Jewish and Gentile. It refers sometimes just to the Jews, i.e. his racial seed, for Abraham is the father of the Jewish race and the descendants of Abraham, Isaac and Jacob are often in view. Abraham, as the father of the Jewish race: obviously his seed would be all of the Jews, and this is illustrated in Genesis 13:15,16; 28:14; 2 Chronicles 1:9. This is not in view here in Romans 4:13.
3. A third use is the spiritual seed of Abraham, and this is in view here in Romans 4:13. This includes racial Jews who attain salvation adjustment to the justice of God

through faith in Jesus Christ. The Abrahamic covenant is a blessing from the justice of God, and to receive this blessing the racial Jews must believe in the Lord Jesus Christ in order to have the imputed righteousness of God and be qualified. The foundation for all divine blessing is the imputation of divine righteousness at the point of salvation and therefore the seed of Abraham in this verse refers to Jews who have believed in the Lord Jesus Christ. There is also a spiritual seed of Abraham among the Gentile believers—Galatians 3:29. Here however in Romans the reference is to Jewish believers only.

“that he should be the heir of the world” comes next—the accusative singular from the intensive pronoun used as the subject of the infinitive. This is the accusative of general reference. However this pronoun, while it is intensive to emphasize the greatness of a person, is here used for the personal pronoun and therefore correctly translated “he.” It can also be translated as a reflexive pronoun, “he himself,” because the intensive is often reflexive. Plus the articular present active infinitive from the verb eimi (εἶμι) [pronounced *eye-ME*]. The definite article denotes a previous reference, it is used to point out a person—Abraham, the identity of whom is pointed out in a previous reference.

Paul talks about Abraham, quoting Moses. So these are three great men.

Some of the pettiest people Bob has ever known is college professors. Especially young ones who are working on their PhD. They stumble over Julius Cæsar. He had such a good time that these professors cannot stand him. One of the worst things in the world is being petty over those who are having a good time. This is a stumbling block to so many. Bob is making a particular application to a Harvard graduated professor who is teaching over the summer in University of Houston.

Liberalism is a great evil, whether it is theological liberalism or political liberalism. Truly great people are hated, ridiculed, abused. Here is where Bible doctrine makes all of the difference. Here, Paul, a great man, and he recognizes the greatest of both Moses and Abraham.

When people cannot produce greatness, they criticize it. Paul is not petty with regards to Abraham or with Moses.

“That he should be”, then, has a definite article followed by the present tense. This is the futuristic present which denotes an event which has not yet occurred but is regarded as so certain that in thought it may be contemplated as already coming to pass. The active voice: Abraham produces the action of the verb. The infinitive expresses God’s purpose delineated in the Abrahamic^[1] covenant: “that he will be the heir of the world.” The accusative singular direct object from the noun klêronomos (κληρονόμος) [pronounced *klay-roh-OHM-oss*], meaning “heir,” plus the objective genitive of κόσμος (κόσμος) [pronounced *KOSS-moss*].

Doctrine of the Abrahamic Covenant

A. Definition and Description.

1. The unconditional covenant (agreement, disposition) between God as party of the first part in favor of Abraham and his progeny as the party of the second part is the Abrahamic covenant. This is a justice covenant from the justice of God. Unconditional means there are no strings attached.
2. This covenant is a deposition made by God in favor of Abraham.
3. Like all covenants, it is a part of the divine decrees.
4. Abraham is the beneficiary without merit. The source of this blessing to Abraham and his descendants is not any merit in Abraham, but Abraham's adjustment to the justice of God and the fact that God is pleased.
5. The source of this blessing to Abraham and his descendants is the justice of God. The justice of God is free to fulfill this covenant to Abraham at the point of his adjustment to the justice of God through the attainment of his spiritual maturity. It's one thing to be in the covenant (via salvation and rebound); it's another thing to know and understand the covenant (in maturity).

B. The Original Declaration of the Covenant, Gen.12:1-3.

1. "Now JHWH [Jesus Christ] had spoken to Abram, 'Go with reference to yourself from your land, and from your relatives, and from the place of your birth, to a land which I will cause you to see; And I will manufacture from you a great nation, and I will bless you, and I will cause your person to become great; therefore, you will become a blessing. And I will bless those who bless you, but the one who despises you, I will curse, and all the races shall be blessed through you.'" The 3rd dynasty of Ur was about to be destroyed. Abraham needed to be moved due to national disaster which was about to come.
2. Verse one emphasizes Abraham's necessary isolation and separation from Ur for the fulfillment of the covenant, for the development of the new race, and for the development of his spiritual advance, plus separation from his family to avoid personal distraction. Land is specified because of coming disaster.
3. Verse two is Abraham's logistical grace support necessary to fulfill this promise. All four categories of blessing were given for the encouragement of his momentum, and in anticipation of his reaching maturity and historical impact.
4. Verse three is miscellaneous because it has three clauses:
 - a. Blessing by association.
 - b. A curse on anti-Semitism.
 - c. Messianic blessing clause.

C. The Land Promise in the Abrahamic Covenant, Gen 13:14-16.

1. "And the Lord said to Abram, after Lot had separated from him, 'Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; for all the land which you see, I will give to you and to your progeny forever. And I will make your descendants as the dust

of the earth; so that if anyone can count the dust of the earth, then your descendants also can be counted."

2. This is amplified in Gen 15:18-21, which gives the dimensions. On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites."
 3. The Jews do not have any right to this land until Jesus Christ returns at the Second Advent. Any land they acquire now must be by conquest, as with all other nations. Until the Second Advent, the Jews only attain land by the principle of seizing and holding, a military principle found in divine institution #4. To date, David had the largest amount of land by conquering the indigenous population of the Jebusites.
 4. This land promised goes from the Nile to Saudi Arabia to the Euphrates to the Mediterranean.
- D. The covenant was confirmed to Isaac, Gen 26:3-4.
1. This had to be done to prove the covenant would not be fulfilled through the line of Ishmael.
 2. This is the doctrine of blessing by association. Nations are blessed because of their relationship with the Jewish nation.
- E. The covenant was confirmed to Abraham's grandson Jacob, Gen 35:12. This is why the title of Jesus Christ is so important as "the God of Abraham, Isaac, and Jacob."
- F. The covenant was confirmed at the time of the Exodus, Exodus 6:2-8. God spoke to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"
1. This was the time for the formation of the Jewish nation. This covenant was the basis on which God delivered the Jews, a race in slavery, and caused them to become a nation.
 2. Six hundred years after the death of Abraham there are still blessings to the Jews, all from blessing to one mature believer.
 3. EL SHADDAI means the many-breasted God, referring to His many grace provisions.

- G. The mechanics of the abraham covenant demanded ultra-supergrace sexual prosperity, Gen 17:1-7; Rom 4:13-18.
1. There is blessing in every generation to the Jews of that generation. The omnipotence and logistical grace support of God are emphasized.
 2. Gen 17:2, "That I may give My covenant between Me and You; I will cause you to be multiplied by maximum use of My power."
- H. The new race and the land are brought together in the covenant, Gen 17:8. "Furthermore, I have given to you and to your descendants after you, the land of your pilgrimage, all the land of Canaan, for an eternal possession; therefore, I will be your God."
- I. Circumcision is the ritual of confirmation and acknowledgment that this is an unconditional covenant, Gen 17:9-14; Rom 4:13-18.
1. Circumcision in Israel is a reminder that God keeps His word.
 2. Circumcision means that any Jew, who believes in Christ, will be the recipient of this covenant forever.
 3. Circumcision illustrates the faith-rest drill and Abraham's dependence on the omnipotence and faithfulness of God.
- J. Amplification of the Covenant after Abraham Passes Momentum Testing, Genesis 22:17-24.
- K. The Covenant and Joseph's Coffin. The Abrahamic covenant became the basis of Joseph having something greater in dying than he ever had in living: Joseph's coffin. His coffin was a doctrinal reminder to the Jews that God would deliver them. It was never placed in the ground, but was carried with the Jews to the Land, Heb 11:22.
- L. God has promised a city forever suspended over the Land, Rev 21:2, 10.
1. This city, the new Jerusalem, extends from the Nile to the Euphrates, and from the Mediterranean to Saudi Arabia.
 2. This city is so beautiful that it looks like a bride. Of course, all brides are beautiful, being animated.
 3. This city is part of Abraham's eternal escrow blessings

This was followed relatively closely in this lesson.

“but through the righteousness of faith” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahI-LAH*] sets up a contrast between getting something through the law and getting something through adjustment to the justice of God. The preposition *dia* plus the genitive of *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]—“through the righteousness,” i.e. imputed righteousness from God at the moment of salvation. Plus the ablative singular from *pistis* (πίστις) [pronounced *PIHS-tihs*] used here to indicate the mechanics of salvation: faith, non-meritorious perception. This is the ablative of means used when the expression of means includes the origin. The origin of salvation: faith in the Lord Jesus Christ. Faith in Jesus Christ opens up all the doors of blessing.

Romans 4:13 For not through the law is that promise to Abraham and to his seed, that he will be the heir of the world, but through righteousness [imputed] by means of faith.

Justification and Divine Blessing

1. Only the possessor of God's righteousness is justified. Justification means recognized as righteous.
2. Justification must precede all other blessings from the justice of God.
3. Justification only occurs at the moment of faith in Christ as a result of the imputation of divine righteousness.
4. Chronological order is, these things are simultaneous. Logically, faith in Christ, then imputation of divine righteousness, followed by the judicial act from the justice of God called justification.
5. God recognizes His own righteousness wherever it is found.
6. It is the recognition of that righteousness which forms the basis for all blessing from the justice of God.
7. Justification is the prerequisite, then, for all blessing from God's justice. Justification is the advantage, the blessings from the justice of God are classified as advantages.
8. There are no advantages to the advantages without the advantage.
9. Advantage is a judicial procedure resulting from faith in Christ and/or salvation adjustment to the justice of God.
10. Imputed righteousness followed by the judicial function of declaring the new believer righteous or justified is the door that unlocks all the blessings from the justice of God. Only the justified is qualified for blessing.

1977 Romans

Lesson #117

117 06/01/1977 Romans 4:14 Never quit (marksman Ad Topperwein); four principles re legalism and grace mechanics; salvation and the Mosaic Law

Ad Topperwein was born a few years after the Civil War. His father died when he was 13 and at that age, he was the champion marksman for young people in Texas. He spent every spare minute fiddling with guns. DocCarver was doing a demonstration in 1888. Ad was very impressed by him. He went to NYC to shoot in Vaudeville. Many shooting galleries in Coney Island. He got a job after that. Winchester arms hired him in 1901. He began to do demonstrations all over the country. He met a woman and married her; and she had never shot before; and she became the best woman shooter, best pistol shot in all of American history. Better than Annie Oakley. At the world's fair in 1904, he shot 35,000 wooden blocks shot without a miss? He went for the world's record in 1907 in San Antonio. He broke a record which is still the world's record today. He shot for 10 days, 7 hours each day. He shot every cartridge that existed in San Antonio. He missed 4 of the first 50,000. Really difficult physically for most of the time. 72,500 with 9 misses. He did not ever quit. That is how it is for those who advance to ultra super grace.

Romans 4:14 **For if those of the Law are heirs, faith has been made void and the promise made of no effect.** (BLB)

Verse 14 – Paul uses debater’s technique in the form of a conditional sentence which sets up a straw man to emphasize the blasphemous implications and erroneous conclusion of assuming that the Mosaic law can be distorted into a system of works to produce heirship and relationship with God. There is a protasis and an apodosis. The protasis is the “if” clause. This is the statement from which the inference is made. The apodosis is the inference from the protasis. The protasis sets up a condition and the apodosis extracts an inference from it. “For if they which are of the law be heirs.” These are the people who are working through the law for salvation.

It begins with the postpositive conjunctive particle *gar* which is going to introduce debater’s technique, followed by the conditional particle *ei* (εἰ) [pronounced *I*] used to introduce the protasis of a debater’s first class condition. Paul is going to take the position of the legalistic Jew in order to refute his position. Plus the nominative plural from the definite article used as a pronoun, and the preposition *ek* (ἐκ) [pronounced *ehk*] with the ablative of *nomos* (νόμος) [pronounced *NOHM-oss*]—“by the law” because this is the ablative of means [origin is implied]. Plus the predicate nominative plural from *klêronomos* (κληρονόμος) [pronounced *klay-roh-OHM-oss*] (νόμος) [pronounced *NOHM-oss*]. Translated: “**For if they by the law are heirs [and we assume they are].**” In other words, Paul is assuming that by self-righteousness derived from keeping the law you can be saved. It is a debater’s technique, it is not true; it is an assumption to refute the assumption.

The conclusion: “faith is made void” – the nominative singular subject *pistis* (πίστις) [pronounced *PIHS-tihs*] with the definite article. The definite article is used as a demonstrative pronoun emphasizing as the means of salvation. The mechanics of salvation adjustment to the justice of God is faith in the Lord Jesus Christ. So we call it “that faith.” Plus the perfect passive indicative of the verb *kenoô* (κενόω) [pronounced *keh-n-OH-oh*] which means to make empty, to destroy, to render void. But in the passive it means to be voided. The perfect tense is completed action with emphasis on existing results intensified, hence this is called the intensive perfect. The intensive perfect is the emphatic method in the Greek for presenting a fact or a condition. It is the strong way of saying that a thing is. There is no exact equivalent to the this Greek idiom in the English language, and therefore it is generally translated by saying “void in the past with the result that it keeps on being void” So we have, “that faith has been voided with the result that it is permanently invalidated.” That is cumbersome but it is exactly what it means. The passive voice: faith receives the action of the verb, namely being deprived of its prerogative and consequently invalidated. The indicative mood is potential for a condition which keeps the door open for faith in Christ for salvation, so long as the confused person is still alive. It means these people haven’t believed in Christ and they still have the opportunity.
Romans 3:31 4:14

“and the promise made of none effect” – the nominative singular subject *epaggelia* (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*], referring to those blessings from the justice

of God which are enumerated in the Abrahamic covenant, and by application to us all the blessings that come from maximum adjustment to the justice of God. The perfect passive indicative of kenoō (κενόω) [pronounced *kehr-OH-oh*], which means, *to empty, to make empty*. Plus the connective use of the conjunction kai, the nominative singular from the definite article used as a demonstrative pronoun emphasizing the unconditional parts of the Abrahamic covenant which were blessings from the justice of God when Abraham cracked the maturity barrier—“and that promise.”

Plus the perfect passive indicative katargeō (καταργέω) [pronounced *kaht-ahrg-EH-oh*] which means to cancel or to abrogate. The perfect tense is a consummative perfect, it emphasizes the process which has been completed. However, existing results are not entirely ruled out since the writer has in mind both the past act and the present result. This is very similar to the culminative aorist except that it places equal stress on the past act and the present result. The passive voice: the promise of blessing from the justice of God receives the action of the verb, namely being cancelled. The indicative mood is a potential indicative, the condition used as a part of debater’s technique and exploring the possibilities of an erroneous conclusion. **Legalism abrogates blessings from the justice of God.** That is the principle that will come out of the debater’s technique.

Romans 4:14 **For if they by means of the law are heirs [and we assume they are], then that faith has been voided with the result that it is permanently invalidated, and that promise (from the blessing of the justice of God) has been cancelled.**

Legalism v. Grace 10 Principles

1. Legalism and grace are mutually exclusive. They cannot co-exist, one always cancels the other.
2. Legalism abrogates blessing from the justice of God.
3. The law as an instrument of adjustment to the justice of God produces arrogance motivating a system of self-righteousness. Arrogance and self-righteousness are bedfellows, they always travel together.
4. God’s righteousness, which is one half of divine integrity, and man’s self-righteousness are mutually exclusive.
5. There is no place in salvation adjustment to the justice of God for man’s self-righteousness or works righteousness from the Mosaic law.
6. There is no place in rebound or maturity adjustment to the justice of God for man’s self-righteousness or works righteousness from the Mosaic law.
7. Self-righteousness directed toward God is the blasphemous assumption of legalism that the imputation of God’s righteousness is not sufficient and man must add works righteousness from the law.
8. It is blasphemy to assume that either man’s self-righteousness or works righteousness from the law can promote the integrity of God.
9. Divine integrity has eternally existed in the status of infinite perfection. No creature works can add anything to perfect divine integrity.

10. Since integrity demands integrity, holiness demands holiness, righteousness demands righteousness, justice demands justice, self-righteousness or works righteousness from the law is totally excluded from grace mechanics in any of the adjustments to the justice of God.

The legalist is Don Quixote charging the windmills.

If righteousness demands righteousness, where can you intrude by bringing in your self-righteousness into the picture?

Two Systems of Grace Mechanics (Principle #2)

1. There are two systems of grace mechanics. Note that the two systems of grace mechanics are presented in this verse, and two systems of adjustment to the justice of God are implied.
2. "Faith" in Christ as the grace mechanics of salvation adjustment to the justice of God is the first system. The word "promise" introduces the second system: blessings from maturity adjustment to the justice of God.
3. God demands integrity for blessing. This integrity includes imputed divine righteousness at salvation and maximum doctrine resident in the soul for spiritual maturity. Self righteousness is not acceptable to God's integrity. Our self-righteousness is never acceptable to God.
4. God in His grace provides all that His integrity demands. Imputed righteousness at salvation, rebound and spirituality for grace perception, doctrine as the means of maturity adjustment.
5. The integrity of God has always existed in a state of absolute perfection. Man is a creature of time. God's integrity is a part of His eternal existence.
6. Therefore there is nothing man can do in self-righteousness or works righteousness which adds or detracts from the integrity of God.
7. Man's self-righteousness or works righteousness does not glorify God, does not impress God.
8. Quite the opposite: God's righteousness rejects the righteousness of man; God's justice condemns the legalistic works of man.
9. There is no point in history where the integrity of God gains anything from man's self-righteousness or works of the law.
10. God can add something to our integrity but we cannot add anything to God's integrity.

It takes colossal arrogance to think that your self-righteousness impresses God.

Justification by Faith versus Keeping the Law (Principle #3)

1. That faith which saves is the principle by which the human race enters into a relationship with the integrity of God.
2. In salvation adjustment to the justice of God man simply believes in Jesus Christ.

3. There is no merit in faith, only the object of faith—the Lord Jesus Christ.
4. All the believing in the world attains nothing but condemnation from the justice of God. However, the tiniest particle of faith in Christ secures eternal salvation.
5. Therefore faith is not something we do but the channel by which we appropriate what God has done for us at the cross.
6. God found a way to bless us from His integrity without compromising His perfect essence.
7. Under the principle of legalism, self-righteousness or the works of the law, man strives for a status of humanly produced righteousness which he considers pleasing to God.
8. The striving for righteousness eliminates faith in Jesus Christ and thereby rejects the integrity of God.
9. The provision from the integrity of God is grace provision compatible with the essence of God, the attributes of God.
10. Self-righteousness through keeping the law is that principle of works totally incompatible with the integrity of God.
11. Justification by faith recognizes both the integrity of God and the fact that God loves His integrity to the exclusion of human works.
12. The works of the law is a principle of evil, a Satanic design presented to man in the garden as the alternative to perfect environment. The tree of the knowledge of good and evil was the presentation of the Satanic plan, the alternative to perfect environment.
13. Perfect environment is from the justice of God as the result of creation relationship with the integrity of God.
14. The works of the law in the garden was called the tree of the knowledge of good and evil.
15. Good being human good from self-righteousness and evil being the plan of Satan in opposition to God. Hence, under the law of works good and evil are synonymous terms.

The Purpose of the Law (Principle #4)

1. The purpose of the law is to condemn mankind, not commend him.
2. The law eliminates human self-righteousness and condemns its source—arrogance.
3. The law confirms man's sinfulness and resultant spiritual death, therefore the law communicates the need for salvation adjustment to the justice of God.
4. While the law cannot save it can provide awareness of the need of salvation as well as the means of salvation—faith in Christ.
5. In Galatians 3:24 the law is described as a pedagogue or school bus bringing us to salvation. It is not the instrument of salvation, it carries us to the point where we see the issue of salvation.
6. Therefore the law is both the instrument of condemnation and a means of evangelization.

7. The fact that millions of Jews used the law properly in recognizing their condemnation and turning to Christ for salvation dramatizes the fact that the law was not always distorted. In fact, throughout history the Mosaic law has been employed with compatibility with divine purpose—condemning, evangelizing, bring to the point of salvation adjustment to the justice of God.

1977 Romans

Lesson #118

118 06/02/1977 Romans 4:15 Trends re Soviets; grace provision for learning Bible doctrine

The news media is obviously at the lowest state ever. The objective of providing news; they try to interpret history and they have no idea how to. Key, we have the concept of trends, trends of our own 20th century.

Bob reads an article from the Baltimore Sun. It explains why the Soviet Union did not attack western Europe on May 1st. Another article where China predicts war between the US and Russia.

There are conflicting views, it appears, regarding Castro and the Russians; but he is merely being used by the Russians as a finessing weapon.

Fidel Castro can revealed amazing charm and he knows how to play to an audience. They are sending out medical teams to small African nations; and the repayment is voting with them in the UN against the US. It is believed that hundreds of Cubans have been killed in Angola.

Anything that is worthwhile in life is going to involve challenges. This does not mean that marriages are happy all the time. Everything worthwhile will have its discouraging moments. As a local church, we can access more information...we are in constant communication with nations all over the world and pretty much every state. Bob is expecting 50–100 groups to be hooked up to Berachah Church. This tells Bob that there are a great many pastors who are not doing their jobs.

The armored force generals are the smartest generals in Russia. There are other ones who are eager to get cracking. They have caught the western powers at a great time of weakness. Every day that we gain, we increase the size of the pivot. The greater the pivot, the more problems there will be for Russia, China and Cuba.

Everything is related to our attitude towards Bible doctrine. There was only one doctrine close to what Bob is teaching, taken from NB1 (this matched up point for point, but Bob added a lot of information to the basic doctrine).

The Grace Provision for Learning Doctrine

1. The formation and the preservation of the canon of scripture. This includes the mechanics of inspiration as well as God's faithfulness in keeping and protecting the

written canon. The Bible has always be subject to many attacks and yet the Bible today is the best seller throughout the world. The 20th century has an intact canon of scripture preserved in the original languages so that the meaning of any passage is as perspicuous today as it was in the day of the autograph. This is the principle of grace. We have more information today about the original languages of scripture, more papyri uncovered, more MSS, which tell us exactly what the autographs said. So that today we are in a better position to know exactly what the original said than ever before in history. The pastor goes to this canon of Scripture, which we simply call the Bible.

2. The divine authorization of the local church. The local church is a classroom for learning doctrine, the place of assembly of all believers in a specific geographical location, and it is a classroom which is under very strict discipline. There is only one classroom. Extremely simply organization which has been overdone in may instances. There is the congregation and all worship is centered around learning Bible doctrine. The ones assembled are students without portfolio. The continued existence of this approach is amazing, as virtually every local church goes bad eventually. Only under the concept of the local church is their divine authorization for it and for the set up. God has not set up any other organizations. This may seem a little harsh to most people.
3. A right pastor. The spiritual gift of pastor-teacher provides both the ability and the authority to communicate doctrine via monologue. Bob uses the terms right pastor and right congregation, and that might be a bit of a misnomer. Bob used to take questions; it was an unsatisfactory situation and it did not get the job done. The gift of pastor teacher is a grace gift from God, the sovereign decision of God the Holy Spirit. No one receives the gift because someone is holy or spiritual. All believers are in full-time Christian service.
4. The royal priesthood of the believer. In this dispensation there exists a universal and royal priesthood among believers. The purpose of this priesthood is for privacy of reception of doctrine. This prevents the intrusion of some legalist with his own ideas telling you how to live your life. To have the privilege of growing up spiritually you must have privacy. The royal priesthood is a grace gift that has many privileges - to ensure privacy, to avoid bullying, to give a chance to learn doctrine when you enter the congregation for instruction. Every royal priest must construct his own altar which is Bible doctrine resident in the soul. We have the right to come to Berachah without joining anything or being a member of anything. The key is the response to the authority of the pastor teacher. Privacy is important, from other members of the congregation; and privacy from the pastor teacher. There is no such thing as a one-on-one situation. Giving time to key persons in the congregation is not necessary; there is no reason to stimulate various egos. Every royal priest must construct his own altar in the soul.
5. The ministry of God the Holy Spirit. The aristocracy of the believer's priesthood is related to this ministry. The Holy Spirit at the moment of salvation enters the body of every believer, He enters every believer into union with Christ - "I in you and you in me." The Holy Spirit not only is indwelling the body of the believer for protection in the angelic conflict but He controls the soul of the believer under conditions of the

filling of the Spirit. This is God's grace provision for learning doctrine and for having the ability for fulfilling the objectives and to enjoy the blessings that God has for us. For the first time in history, and throughout the entire Church Age, the believer's body is indwelt by the Holy Spirit. The indwelling of the Holy Spirit is the royal escutcheon of the Church Age. The sealing of the Spirit is the security of the royal family. He makes every believer a royal ambassador. In addition, the filling of the Spirit provides the means by which we learn doctrine. This is the first dispensation which comes with commands regarding the Holy Spirit (walk by means of the Spirit; be filled with the Spirit, do not grieve the Spirit).

6. The provision of the human spirit.
7. Laws of divine establishment. This allows us orderly function in the local church. Those who reject natural authorities will also reject the authority of the pastor teacher and the authority of Bible doctrine. Too many of you are pickers and choosers. Long hair is the only dress code taught in the Word of God regarding men; and men are not to every have long hair. It is the sign that a man has a feminine soul. 1Corinthians 11. Long hair is an evil and it is wrong. The person who has it has a quirk or two. Stonewall Jackson, Robert E. Lee and George Washington lived during periods of time when women never cut their hair. If you want to wear your hair down to your shoulders, make sure your wife has hair down to her gluteus maximus. Bob would never hire anyone with hippie hair or afro hair ever. They are always trying to prove something; or they think they have had a bad deal. Bob knows that they are hung up and only doctrine can straighten them out.
8. Anatomy. We have the means to assimilate Bible doctrine. There are nonmeritorious functions of the human body which allow us to concentrate and to think. We need oxygen in the blood. In inhale oxygen and exhale CO₂. There must be sugar derivatives going into the mouth. Even in our bodies, God has made it possible for us to take in Bible doctrine.

Romans 4:15 **For Law brings wrath; and where there is no Law, neither is transgression.**

Verse 15 – “Because the law worketh wrath” includes the explanatory use of the postpositive conjunctive particle *gar*, “for” or “in fact.” Plus the nominative singular from the subject *nomos* (νόμος) [pronounced *NOHM-oss*] with the definite article, referring to the Mosaic law which has been distorted by legalism into a system of self-righteousness. Then the present middle indicative from the verb *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ah-ee*] which means to achieve, to accomplish, to bring about, to produce. It was used in the Attic Greek by Sophocles to mean to bear down to the ground, hence he used it to overcome all opposition. It was refined by constant use and gradually it took on a simpler form of working at and finally accomplishing. Here it means to bring about, not worketh. The present tense is a progressive present indicating action in progress or persistence. The middle voice is the indirect middle in which the subject is used as an agent, and the agent produces the action of the verb. The indicative mood is declarative for reality of condemnation from the law. The law is not an instrument of commendation, it is an instrument of condemnation. The accusative singular direct object of *orgê* (ὀργή)

[pronounced *ohr-GAY*] is an anthropopathism referring to anger, wrath. It is used here to indicate divine judgment from the justice of God against self-righteousness by works. The literal translation: “For the law brings about wrath.” When you try to keep the law and produce self-righteousness, instead of getting blessing from God the law brings about wrath. Wrath is used as a human characteristic ascribed to God to indicate judgment from the justice of God.

“for where no law is” – the adverb of place *hou* (οὐ) [pronounced *hoo*] which means “where.” It refers to an actual circumstance. Plus the adversative use of the postpositive conjunctive particle *de*. This is correctly translated “But where.” Plus the summary particle of negation *ou* (οὐ) [pronounced *oo*] and the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] meaning here to exist rather than to be. The progressive present is strong linear aktionsart. The active voice: the circumstance of no law produces the action of the verb. The declarative indicative mood recognizes an historical reality that there were many parts of the ancient world, and still are today, where people have never been exposed to the Mosaic law and where the law has never been. are these people to be deprived because they have not studied the mosaic law? The answer to that, of course, is no. The law was given specifically to Israel and it did not exist in Gentile nations. Since the Gentiles did not have the law they could not distort the law into a system of self-righteousness.

“there is no transgression” – *oude* (οὐδέ) [pronounced *oo-DEH*] *parabasis* (παράβασις) [pronounced *par-AB-as-is*]. The negative conjunction *oude* (οὐδέ) [pronounced *oo-DEH*] means “also not.” It is used to join negative clauses. Then the predicate nominative of *parabasis* (παράβασις) [pronounced *par-AB-as-is*]. It ordinarily means transgression or violation of the law, but it means also contravention or distortion. Here we use “distortion” or “deviation”—“also no distortion of the law exists.” This is not talking about transgressing the law, it is talking about distorting the law.

The Law has a purpose, but it is not brought about to produce salvation or spirituality.

Romans 4:15 For the law brings about wrath [from the justice of God]; but where the law does not exist also no distortion of the law exists.

1977 Romans

Lesson #119

119 06/03/1977 Romans 4:16 Arrogance and misery; security; integrity and promises

As goes Abraham, so goes the rest of the human race with regards to adjustment to the justice of God. God’s sovereignty is not our point of contact. God is love, but He loves each member of the Trinity and He loves His own righteousness and justice. God is perfectly rational and He does not require emotion to love.

Our point of contact is always the justice of God. We either adjust to the justice of God or the justice of God will adjust to us.

Adjusting temporally to the justice of God. The intake of Bible doctrine. Supergrace A and supergrace B and then ultra super grace.

Zones of blessing—the blessing comes from the justice of God. Many categories of blessing, which will be studied in the life of David. All blessing and discipline comes from the justice of God.

V. 16 is half a sentence, which is concluded in v. 22. In between is parenthetical.

Romans 4:16 **Therefore it is of faith, that it may be according to grace, for the promise to be sure to all the seed, not only to that of the Law, but also to that of the faith of Abraham, who is the father of us of all—...**

Verse 16 – “Therefore it is of faith, that it might be by grace.” The preposition *dia* plus the accusative neuter singular from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*] is an idiomatic type of statement. Translated literally, it means “Because of this,” but in correct idiom it means “For this reason.” This is an inferential idiom of the strongest type.

Plus the prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus the ablative of means from *pistis* (πίστις) [pronounced *PIHS-tihs*], not ablative of source. The ablative, again, is not the regular case for expressing means, that is the instrumental case. However, when the means is accompanied by an implication of the origin or the source then the ablative is used. The origin or the source of salvation adjustment to the justice of God is faith—“by means of faith.” Faith in the Lord Jesus Christ, not keeping the law. “By means of faith” acts as a predicate nominative, the whole prepositional phrase; so we say “For this reason it is by means of faith.”

Faith must always be related to the principle of grace, so we have a prepositional phrase, *kata* plus *charis* (χάρις) [pronounced *KHAHR-ig*] – “according to grace” or “in accordance with grace.” This is the same pattern as expressed in Ephesians 2:8,9.

“to the end that the promise might be sure” – everything is sure and secure because the integrity of God provides it, not because we provide it. This is *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of the definite article. The object of the preposition is the present active infinitive of *eimi* (εἶμι) [pronounced *eye-ME*], so we have an infinitive as the object of a preposition. This is because this is one of the idiomatic Koine Greek ways of expressing purpose. This is bad Greek, but bad language is often the most expressive language. This is the static present to denote a condition of security which perpetually exists. When one believes in Jesus Christ he has eternal security, but he has security always—all kinds of security.

Most of us have a phenomenal amount of assets more than any other generation. There is nothing wrong with investments or insurance; just don't think that our security is based on something else other than God.

The word “promise” cannot be the subject of this infinitive without being in the accusative case, so it is the accusative of general reference from epaggelia (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*]. Wherever the word epaggelia (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*] and similar words are translated correctly “promise” it is dealing with a subject immediately. “Promise” means integrity. When a person makes a promise it is from their integrity. If they have no integrity the promise is meaningless; if they have integrity the promise is meaningful. A person’s promises are no stronger than their integrity. Promises are cheap, it is integrity that pays off. God’s integrity is perfect, and because it is His promises are always kept.

Next is another accusative, but this time it is the feminine singular of the adjective bébaios (βέβαιος) [pronounced *BEB-ah-yoss*] and it is a direct object. Bébaios (βέβαιος) [pronounced *BEB-ah-yoss*] means reliable or permanent. It originally meant standing firm on one’s feet, to maintain firmness or solidity. Hence, in the abstract usage it comes to mean steady, sure, reliable, certain. The adjective bébaios (βέβαιος) [pronounced *BEB-ah-yoss*] comes also to mean valid or something to be fulfilled—valid and it will be fulfilled.

“to all the seed” – the dative singular indirect object from the adjective pás (πάς) [pronounced *pahs*] and the noun sperma (σπέρμα) [pronounced *SPEHR-mah*]. It means to Jew and Gentile alike. The dative of indirect object indicates the ones in whose interest the promise of salvation is given. Hence, it is a dative of advantage to both Jews and Gentiles who make salvation adjustment to the justice of God through faith in Jesus Christ.

“not only to that which is of the law” – the negative particle ou (οὐ) [pronounced *oo*] used in the first of two coordinated clauses, and with it the adverb monon (μόνον) [pronounced *MOHN-on*] which means “not only,” plus the dative singular indirect object from the definite article used as a demonstrative pronoun to emphasize the Jews are included in the promise of salvation when they believe in Christ. Plus the preposition ek (ἐκ) [pronounced *ehk*] plus the ablative of nomos (νόμος) [pronounced *NOHM-oss*] – “from the law.” That is, “not only to those from the law [the Jews who were evangelized by studying the law, by hearing the teaching of the law].”

“but to that also which is of the faith of Abraham” – the adversative conjunction allá (ἀλλά) [pronounced *ahl-LAH*] which sets up a contrast between the Jews under the law and Abraham, the Akadian Gentile, making salvation adjustment to the justice of God when he lived in the 3rd dynasty of Ur. Abraham was saved as a Gentile and did not become a Jew until he was 99 years of age. With the adjunctive use of kai we translated this, “but also.” Plus the dative singular indirect object from the definite article, again used as a demonstrative to emphasize the status of Abraham when he was saved. He was a Gentile. Then ek (ἐκ) [pronounced *ehk*] plus the ablative of pistis (πίστις) [pronounced *PIHS-tihs*], plus the nominative singular relative pronoun hos (ὃς) [pronounced *hohç*]—the antecedent is Abraham. Plus patêr (πατήρ) [pronounced *pat-AYR*], “father” or “pattern” – predicate nominative, plus the present active indicative from eimi (εἶμι) [pronounced *eye-ME*], the verb to be. This is a static present for a situation which will always exist. Abraham will always be the pattern. The active voice: Abraham produces the action. The indicative mood is declarative for a dogmatic statement of doctrine. The pattern for adjustment to the

justice of God is Abraham. Plus the genitive masculine plural from pás (πάς) [pronounced *pahs*], the genitive of reference referring to that adjective as a qualifying force for both Jew and Gentile. The last word “us” is the genitive plural of relationship from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*].

Romans 4:16 For this reason it is by means of faith, in order that it might be in accordance with grace; that the promise of salvation might be valid to all the seed; not only to those from the law [the Jews who were evangelized by studying the law, by hearing the teaching of the law], but to those Gentiles from Abraham’s faith; who is the pattern with reference to all of us.

Principle

1. Abraham is the pattern of salvation adjustment to the justice of God—through faith in Christ. He believed in Jesus Christ in Ur sometime before he was 75 years old.
2. Abraham is also the pattern for maturity adjustment to the justice of God or maximum doctrine resident in the soul.
3. The link between salvation and maturity is spirituality.
4. Spirituality in the dispensation of the Church is the filling of the Spirit. However, spirituality in Abraham’s time was the function of the faith-rest technique.
5. We now interrupt our sentence for a parenthesis—verses 17-21—which emphasizes the missing link between salvation and maturity.
6. The parenthesis further emphasizes how Abraham is the pattern, not only of salvation adjustment to the justice of God but maturity adjustment as well.
7. A parenthesis is a missing link just as spirituality between salvation and maturity. It is therefore fitting that the parenthesis should be used to delineate this information.
8. Spirituality carries the positive believer toward doctrine between salvation and maturity.

1977 Romans

Lesson #120

120 06/05/1977 Romans 4:17a Equality; Old Testament spirituality; promise of Abraham's ultra–supergrace blessings

The 36 things belong to all of us at salvation. The question is, *why are we here?* In time, we adjust to the justice of God or the justice of God adjusts to us.

Bob believes that he can out think anyone in the federal government. So there is no reason for them to do our thinking for us.

Some of the lowest people on the totem pole are the happiest. And there are ambitious people who are miserable. The answer is not found in adjustment to society. The answer is Bible doctrine in the soul.

At salvation, we are kept alive to either be miserable or to be totally blessed and happy. As we approach the parenthesis vv. 17–21, we have the subject, how to be happy, though saved. Most believers are unhappy and the justice of God is adjusting to them.

The missing link between salvation and spiritual maturity is spirituality, faith rest in the Old Testament and rebound in the New. The second factor is the intake of Bible doctrine. The greatest blessings of life are there for us. This is a preview of what we will be studying.

People think that marriage will make them happy. They see others make mistakes, and they think, “I won’t make the same mistakes,” but they do. There are believers who have been married 3x or 5x. There are believers who have made several fortunes; but they may or may not enjoy it.

Bob discusses Cinderella. They were all beautiful. The prince has to find the perfect one, and that is why these are called fairy tales, because there is no such one in real life.

Christian suicide is up. Every Christian who commits suicide shows an inability to adjust. They cannot adjust to life at all. Life just overpowers them. Typically, life is bigger than any of us. But God made provision for us in life. Our heritage is Bible doctrine. This is what turns everything around.

Bob has covered this passage 2 or 3 other occasions; so, this time, he has to get it right.

When something goes wrong, Bob likes to go to the president of the company. If he can get high enough, he can raise a stink and then he will get service. We are related to the God of the Universe. We can have the greatest security in life. There is not enough money in the world to pay for social security. It is not social and it is not secure.

Verses 17 and 18: faith-rest, the link between salvation and maturity. Faith-rest is the Old Testament system of spirituality.

Romans 4:17 ...as it has been written: “I have made you a father of many nations.”—before God whom he believed, the One giving life to the dead and calling into being the things not even existing,...

Verse 17 –Abraham’s maximum adjustment to the justice of God as an illustration of the other two adjustments. In this verse we start with documentation. “As it is written”—the adverb of comparison *kathôs* (καθώς) [pronounced *kath-OCE*] which is used to introduce documentation from the Old Testament Scripture to illustrate a point.

Plus the perfect passive indicative from the verb *graphô* (γράφω) [pronounced *GRAWF-oh*] which means to write—“As it stands written.” The perfect tense is a dramatic perfect, it emphasizes the results of the action of the verb, or the existing state of the canon of Scripture after its completion. The passive voice: a documentary, Genesis 17:5, receives the action of the verb from human authorship, i.e. it existed because of human authorship of Moses under the ministry of God the Holy Spirit, it is a part of the canon of Scripture.

The declarative indicative mood states the reality of verbal plenary inspiration of the Scripture.

Paul is the greatest mind; but he has no hangups with quoting from Moses.

Abraham's Sexual Prosperity

1. The integrity of God provided for Abraham certain promises and guarantees which became the object of his faith-rest technique.
2. The faith-rest technique was the Old Testament system of spirituality in contrast to the filling of the Spirit for this dispensation.
3. While the justice of God had provided numerous blessings for Abraham when he attained maturity adjustment to the justice of God, one special blessing was reserved for ultra-super-grace. Abraham defeated one of the greatest armies of his day. But God deferred one blessing to late in life for Abraham.
4. This blessing is categorized as sexual prosperity through which Abraham would become a new race, and through this he would become the father also of many nations.
5. The promise of sexual prosperity was first implied in the second paragraph of the Abrahamic covenant—Genesis 12:2.
6. This promise given originally to Abraham in Ur was reiterated to him in the land—Genesis 17:5; 22:16-18.
7. The inviolability of the integrity of God is taught through divine promises from the justice of God—Hebrews 6:13-15.
8. Abraham's sexual prosperity is also related to circumcision found in Genesis 17. God never gives without first of all providing the capacity.

We are at the crossroads of our lives. We can adjust to the justice of God or we can let the tidal wave of life roll over us. No one is greater than life. God always provides something first before the accoutrements of blessing.

Wealthy people and successful and great people are often terribly unhappy unless they have the capacity for life.

Not found in the KJV text but in the Greek is found the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] which ordinarily means "that." But here it cannot be translated unless you want to translate it "quote," which it what it means.

There is only one way to have children—with maximum doctrine.

"I have made thee a father of many nations" – it must be remembered that in Genesis 17:5 Abraham was not the father of many nations, he had one bastard by the name of Ishmael. "Many nations" means many children. For 13 years, Abraham was unable to copulate; it was simply physically impossible. Abraham was not hysterical, despite this promise seeming to be absurd.

God gave him this promise from the functioning part of His integrity: justice. Since we are dealing with the justice of God we have one thing definitely, and that is security. This begins with the perfect active indicative of the verb *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mee*] which means to put, to place, to establish, to appoint, to destine, to decree. The best would be “I have appointed” or “I have decreed.” This is a consummative perfect which not only emphasizes the existing state from a completed action but emphasizes the process involved in completing the action. The active voice: the integrity of God produces the action of the verb, the promise to Abraham. The indicative mood is declarative, it represents the verbal action from the viewpoint of reality. Plus the accusative singular direct object from the personal pronoun *su*—“you,” Abraham in the status of mature adjustment to the justice of God. Abraham is going to have another 80 years (?) of sexual prosperity, first with Sarah and then with Keturah.

There are probably more prosperous people from the families of Abraham. Bob thinks that 60% of the wealthy people in the world came through one of Abraham’s lines.

Plus the double accusative singular direct object from the noun *patēr* (πατήρ) [pronounced *pat-AYR*], referring to Abraham as the founder of the Jewish race and many of the Arab nations. Plus the objective genitive plural from the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*] which means “many” in the sense of great, and the noun *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] for “nations.” Note that this promise does not apply to the progeny of Ishmael, only the progeny of Sarah and Keturah. Only the sons of Abraham’s sexual prosperity from the justice of God are included.

1977 Romans

Lesson #121

121 06/05/1977 Romans 4:17b Faith—rest of Abraham re sexual death; security of divine blessings in maturity; seven deaths

After salve, you live in great blessing or great cursing from God. Bible doctrine is the key; life is what you think, not what you do. [God’s promise to Abraham, “I have decreed you the father of many nations.”](#) At the time that God said this, Abraham was in sexual death. As far as God is concerned, there are no circumstances which He cannot overcome. The key was the function of doctrine in the soul of Abraham. It is one thing to be filled with the Holy Spirit as a mature believer; and another thing, to be filled as a baby believer. Maturity makes all the difference in the world.

Romans 4:17b ...—before God Whom he believed, the One giving life to the dead and calling into being the things not even existing,...

“before him [or, *in the sight of*] whom he believed” – the adverb *katénanti* (κατέναντι) [pronounced *kat-EHN-an-tee*] which is used as an improper preposition with the masculine genitive singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*], referring to God, translated “in the sight of whom.”

Plus the aorist active indicative of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] for the function of the faith-rest technique. The aorist tense is a constative aorist, it gathers up into one entirety the function of the faith-rest technique of Abraham between salvation and maturity. Spirituality is that link, and spirituality in the Old Testament was the function of the faith-rest technique, and so we have gathered up into one entirety every time that Abraham claimed a promise. There were a lot of times when he didn't but he used the faith-rest technique extensively. As he matured and cracked the maturity barrier he had maximum function of the faith-rest technique whereby his reality was not in the adverse circumstances of life but in the total ability of divine integrity to provide blessing and security under those circumstances. The active voice: Abraham as growing believer was positive toward doctrine and therefore produced the action of the verb. The indicative mood is declarative indicating the fact that doctrine resident in the soul of Abraham produced the strength for his faith to claim impossible promises in impossible situations.

The mature Abraham believed the promise of Genesis 17:5 when he was sexually dead and totally in a hopeless situation. Doctrine resident in the soul was much more real to Abraham than his 13 years of sexual death. Doctrine in the soul gave him a reality of the integrity of God which was far greater than the reality of his own total helplessness. **“As it stands written, ‘I have decreed you a father of many nations,’ in the sight of Him Whom he believed.”**

At some time in your life you are going to face a totally hopeless situation. What is being studied today is to prepare you for that. If you are younger than 30, you have not faced a hopeless situation. Now, I realize that you have feelings; and they are being hurt right now. Our government is helping by placing us into a hopeless situation. You have had difficulties, for certain; but you have not been in a hopeless situation; but you will face one hopeless situation. This is the grand opportunity. Sooner or later, the attributes of God must become much greater, much more real to us than anything else in life.

Some of you see happiness as a man or woman you have fallen in love with; or a new job you are about to start. But everything in life is useless and empty if you do not have the clear concept of the integrity of God.

Abraham had cracked the maturity barrier and he was way, way out in front. He was once a young man with great romantic dreams and he married the most beautiful woman. He may have seen her is the key to his happiness; but she cause him more trouble than anyone else (besides himself).

No drug or narcotic can take the place of a relationship with God. The key is, *how real is God to you?* The things which are the most real to us are totally invisible are totally beyond the realm of human comprehension. Abraham had maximum category #1 love.

Once we were born again, we were designed to reach this point of maturity. But we are impressed by our own abilities or capabilities. In reality, we do not have the capability or the consistency to advance. Every time we have a chance to hear the teaching of the word, and we lose that chance, then we are in trouble. Sometimes, one message is what

glues everything together. There are little parts which are picked up from time to time. And everything is in its proper place.

Bob looked up this passage in a commentary and all the great Bible commentators in the past believed this to be the resurrection. They all agreed at this point in Abraham's life, he began to think about the resurrection. But he is not thinking about any of this; he is concerned about his sexual death. He had been sexually dead for 13 years. He could have been thinking about how cruel God is by calling him the father of many nations. What a dirty trick to say this to Abraham, who is sexually dead, married to a woman past menopause.

“even God, who quickeneth the dead” – this is not a passage on resurrection. This is the objective genitive singular from *theos* (θεός) [pronounced *theh-OSS*], the proper name for God, minus the definite article to emphasize the integrity of God, the source of all human blessing. Plus the articular present active participle of *zōopoieō* (ζωοποιέω) [pronounced *dzo-op-oy-EH-oh*] [*zōo* = life; *poieō* (ποιέω) [pronounced *poi-EH-oh*] = make], and “quickeneth” is the old English for making life. It really means to make life or to make alive. The definite article is used as a relative pronoun referring to God. The present tense is an historical present which goes with the consummative perfect. The historical present tense is a Greek idiom in which a past event is viewed with the vividness of a present occurrence. The historical present tense here is used for something that hasn't really happened but is going to happen, and since God is going to do it, it doesn't make any difference whether it has happened yet or not, it will happen. Something is going to be made alive.

The only thing about Abraham that is dead is his phallus! That is what is going to be made alive. He will be circumcised, and the minute that he is he is going to have great sexual vigour, and he will have a sexual prosperity that will last for nearly eighty years. The active voice: the justice of God produces the action of the verb and provides Abraham with sexual prosperity. The participle is circumstantial. Plus the accusative plural direct object *nekros* (νεκρός) [pronounced *nehk-ROSS*]—dead ones. Both Abraham and Sarah were the dead ones—sexually dead. Nothing is impossible with God and therefore when God keeps His word, whether He does it through normal channels or through overcoming impossibility. It is interesting that Romans emphasizes Abraham's sexual death and Hebrews emphasizes Sarah's—Hebrews 11:11,12. Notice that in both cases, however, both husband and wife had total relationship with the integrity of God. “Abraham believed him [God]”; Sarah “concluded faithful the one who had promised”—she understood the integrity of God.

Abraham lives another 80 years and he has sexual prosperity. But not once during those 80 years even being out of fellowship, and still have great sex. David was still the wealthiest man in the world after sinning with Bathsheba. His blessings from God's integrity were not removed despite his horrible sins.

People are worried to death that someone else would get away with something in life. There are people in Berachah Church right now who have never been here before. Their mouths are open and they don't know what to do.

The doctrine below matches the notes almost exactly, with the exception of the order of two points.

Classifications of Death

1. Spiritual death - Ephesians 2:1; Romans 5:12; 6:23; 1 Corinthians 15:22. Spiritual death is a judgement on the human race at the point of birth. It is being born into the devil's kingdom as citizens. We are born spiritually dead and related to the devil's kingdom and we continue that way until we believe in Jesus Christ at which point this thing is broken. This means that when grace found us we belonged to Satan's kingdom because we were born with spiritual death. Therefore the participle in verse is not only ascriptive but it is linear aktionsart. It is a status that continues and can only be broken by a new birth, and therefore the necessity for the new birth. The new birth breaks spiritual death. Spiritual death is not only separation from God but it is the penalty of sin, and it is totally the penalty of sin. Physical death is not the penalty of sin and it does not have anything to do with the penalty of sin. The only way that physical death is related to the penalty of sin is that since we are born spiritually dead it is inevitable that eventually we will all die. The first use of spiritual death in the Bible is in Genesis 2:17.
2. Physical death - Matthew 8:22; 2Corinthians 5:1-8; Romans 8:38,39; Philippians 1:21. Physical death is the separation of the soul from the body. The only thing that can be done at a funeral is to offer the chance for those at the funeral to believe in Jesus Christ.
3. The second death is the perpetuation of spiritual death into eternity - Hebrews 9:27; Revelation 20:12-15. It refers to the final judgement of the unbeliever in which the unbeliever is cast into the lake of fire forever. So it follows the general concept of separation but it is the eternal lake of fire. The *great and the small* is a reference to the souls. All the great things that unbelievers have done will be burned and be the basis for their indictment as unbelievers.
4. Reversionistic death; operational death - James 2:26. "Faith without production is dead [non-operative]." This is a reference to the believer's failure to produce divine good, the failure of the believer to reach supergrace, the failure of the believer to GAP it consistently; it is the failure of the believer to get an accumulation of doctrine that leads to the ECS, occupation with Christ, supergrace capacity, supergrace blessing . Also Revelation 3:17
5. Positional death - Romans chapter 6 is the major passage of discussion. It is also found in Colossians 2:12, 20; 3:3. At salvation we are entered into union with Christ through the baptism of the Spirit. The baptism of the Spirit has two aspects. We are in union with Christ as Christ is seated at the right hand of the Father. We are also in union with Christ as Christ died on the cross - current and retroactive positional truth. Positional death is retroactive positional truth or identification with Christ in His death. We are identified with Christ in His death because at the cross Jesus Christ rejected human good. He bore our sins in His own body on the tree but He rejected human good. Retroactive positional truth is simply our rejection of human good through identification with Christ on the cross.

6. Carnal death; temporal death - Romans 8:6,13; Ephesians 5:14; 1 Timothy 5:6; James 1:15; Revelation 3:1; Luke 15:24,32. It refers to the believer out of fellowship through sin. It is simply carnality or the perpetuation of carnality in reversionism. Temporal death just means that death is used to show that when you and I sin we are out of fellowship, we are dead to God in the sense of being out of fellowship. The prodigal son was still a son but he was dead to his father - "This, my son, was dead but now is alive." He was out of fellowship, now he is back in fellowship.
7. Our passage is sexual death which is the inability to copulate - Romans 4:16-21; Hebrews 11:11,12

When Abraham heard the voice of God, he believed it. Abraham and his wife were both restored sexually. They were both mature believers at this time.

“and calleth those things which be not as though they were” – the connective use of kai is used to complete the relative clause. Then the present active participle of kaleō (καλέω) [pronounced *kal-EH-oh*] which means to call. But it means more than that here, it means to designate. God isn’t calling anything, He is designating something that did not exist. He is designating it to exist. If you prefer “call” He is calling into existence something nonexistent. The present tense is the historical present, it views the past action of God with the vividness of a present occurrence. The active voice: the justice of God provides the action of the verb—restoration of the sexual function of Abraham and Sarah. The participle is circumstantial. Plus the accusative neuter plural from the plural definite article used here as a demonstrative pronoun emphasizing sexual death, and correctly translated “those things”—“and called those things.” What things? The sexual functions of Abraham and Sarah. The negative particle mē (μή) [pronounced *may*] denies the idea.

Then the first of two occurrences of eimi (εἶμι) [pronounced *eye-ME*], the present active participle. It means to exist here, but with the negative it means not to exist—“which do not exist.” The present tense is a retroactive progressive present denoting that Abraham’s sexual death had begun in the past and continued into the present time—Genesis 17:5, the point at which the integrity of God made a promise. The participle is circumstantial. Plus the comparative conjunction hōs (ὡς) [pronounced *hohç*], correctly translated “as,” and then once again the present active participle of eimi (εἶμι) [pronounced *eye-ME*]. This time the historical rather than the retroactive progressive present, it views the event of Abraham and Sarah’s sexual prosperity with the vividness of a present occurrence. The active voice: the justice of God produces the action, and the circumstantial participle means “as existing”—“and designated [called] those things which did not exist as existing.”

What did not exist was the full sexual apparatus of Abraham and of Sarah. These things did not exist and now it does. Who made the difference here? God does the doing. The justice of God does the doing. This always makes the difference. They now have something that they have not had for a long time. They were an attractive couple, but their marriage was a flop for much of it. In 13 years, they went on and cracked the maturity barrier.

Romans 4:17 (As it is written, “I have made you the father of many nations”). He is our father in the presence of God whom he believed—the God who makes the dead alive and summons the things that do not yet exist as though they already do.

After Sarah dies, Abraham will hook up with Ketera for continued sexual prosperity.

Principles

1. Reality is what God says and does; not in what people say and do. You have to study doctrine to answer this.
2. We start out with people being real to us, and God being unreal.
3. But we must advance to the point of spiritual maturity, which is the place where God is more real than people.
4. When God speaks, this is reality. God speaks through His Word. As we learn the Word of God, God becomes real to us.
5. God’s Word must reside in our souls before we can attain maturity adjustment to the justice of God.
6. At maturity, the justice of God is free to bless us in all categories of blessing in life. Spiritual, temporal, historical and dying. Our capacity is God’s freedom. Our capacity comes from doctrine.
7. When Abraham and Sarah reach that point of maturity adjustment to the Justice of God. Abraham went out to his morning medication; and Sarah says, “What is God doing?” “God is going to give me sexual function. I will get circumcised and then I will come see you.”
8. The result was the full recovery of their powers of procreation. The promises of the integrity of God are fulfilled. Jews and Arabs are being blessed today because they are descended from Abraham.
9. Other attributes of God have become involved in this process.

Romans 4:17 As it is written [in Genesis 17:5], “I have decreed [or appointed] you the father of many nations”. In the sight of Him Whom he believed, even God who gave life to the sexually dead ones, and designated those things which did not exist as now existing.

1977 Romans

Lesson #122

122 06/10/1977 Romans 4:18 Abraham looks to reality; Arabs blessed by association with Abraham

After salvation, some people develop a righteousness of their own, and they compete with God when it comes to righteousness. God’s blessing flows to His righteousness, not to our own self-righteousness.

When David’s cup was running over, this was blessing to him after he had achieved spiritual maturity.

Romans 4:18 ...who against hope, in hope believed, for him to become the father of many nations, according to that having been spoken, "So shall your offspring be."

Verse 18 – "Who against hope believed in hope" begins with the nominative singular relative pronoun hos (ὅς) [pronounced *hohç*], "who." With it is a prepositional phrase para plus the accusative singular of the noun elpís (ἐλπίς) [pronounced *el-PIS*]. When there is para plus the ablative it means from (ablative of source). When it is para plus the locative case it means by the side of, before, with, in the presence of. But when it is para plus the accusative, as here, it means "beyond." Notice that in no case does it mean "against," as in the KJV where it is mistranslated. The correct translation is, "Who beyond hope."

Abraham is sexually dead, there is no possible way that he could be the father of anything. Abraham was spiritually mature and there was still an outstanding promise from God to be fulfilled. Abram was the father of high and windy places, but he was told by God that he would be the father of many nations. Here is a man who is sexually dead; and there is no possible way for him to be the father of anything. He is a zero. At age 99, because he is in the position to do so. His younger wife, Sarah, was capable of having sex; but not capable of having children. This, humanly speaking, was a hopeless situation.

Abraham's sons by Keturah would each father an Arabic people or nation. And many of these Arabs are living a great, wealthy life; and it is because God made these promises to Abraham. If it were not for Abraham, these Arabs would not have all of this blessing. Abraham would not accept a hopeless situation as hopeless. The integrity of God was too real to him. The integrity of God was more real to Abraham than people.

Then there is a verb, the aorist active indicative of pisteúō (πιστεύω) [pronounced *pis-TOO-oh*] which means here to believe in the sense of the prolonged faith of the concept of the faith-rest technique. The aorist tense is a culminative aorist, it views Abraham's ultra-super-grace status in its entirety but regards it from the viewpoint of existing results—ultra-super-grace maximum doctrine, sexual prosperity. It corresponds to Abraham's total adjustment to the justice of God resulting in a complete relationship with the integrity of God. The active voice: Abraham as a mature believer produced the action of the verb. The power in life is in thought; everything else must be subordinate to what you think. Thought is the great thing in life; it is not what you do, but what you think. The only part of Abraham that was still active was his mind. He gave these things a lot of thought. Reality was not in his sexual death; it was in the promises that God gave from His integrity.

There is elpis1, the inability to copulate; and elpis2 the promise of God, which is the antithesis of his inability to have sex.

For Abraham reality was in the promises that God had given from His integrity. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. Abraham's faith-rest technique in spiritual maturity was dynamic, and while he was sexually dead it was an entirely different story mentally and spiritually. Maturity adjustment to the justice of God gives great spiritual power to our thinking. Doctrine in the soul is the basis for that thinking. So the believer has the privilege and opportunity of facing hopeless

situations with doctrine. The phrase “in hope” is ἐπί (ἐπί) [pronounced *eh-PEE*] plus the locative of ἐλπίς (ἐλπίς) [pronounced *el-PIS*]. This is the second occurrence of ἐλπίς (ἐλπίς) [pronounced *el-PIS*] in this verse. The first ἐλπίς (ἐλπίς) [pronounced *el-PIS*] is the hopeless situation of sexual death. The second ἐλπίς (ἐλπίς) [pronounced *el-PIS*] is the promise from the integrity of God of sexual prosperity which is the antithesis of sexual death. With doctrine in the soul, occupation with Christ, capacity for life from great spiritual maturity, the second ἐλπίς (ἐλπίς) [pronounced *el-PIS*] is the reality to Abraham. If there is minus doctrine then the situation is hopeless, always. Being a believer minus doctrine intensifies a hopeless situation as hopeless. Here this should be correctly translated “in hope.” This is hope as a principle, not the actual details. In other words, he had not given up, he was not discouraged.

Summary

1. Sexual death for thirteen years had created a hopeless situation for Abraham at age ninety-nine.
2. There was no way that sexually impotent Abraham could have a son by Sarah or anyone else in fulfilment of God’s promise.
3. Furthermore, ninety-year-old Sarah has passed the menopause and was totally incapable of pregnancy.
4. Abraham would have succumbed to despair and self-pity except for the fact that during those 13 years of sexual death he had gone all of the way from reversionism to ultra-super-grace. He had learned doctrine.
5. At 99 Abraham was an ultra-super-grace believer. That means maximum adjustment to the justice of God, total relationship to the integrity of God.
6. Therefore the integrity of God was more real to Abraham than his completely hopeless situation.
7. Doctrine resident in the soul gave power to Abraham’s faith-rest function while at the same time providing an object for faith-rest.
8. Doctrine resident in the soul made the justice of God more real than sexual impotence.
9. Hence, the promise of an heir through sexual prosperity was more real to Abraham than his sexual incompetence.
10. Abraham, through maximum doctrine resident in the soul considered the source of the promise, the source of doctrine, was the integrity of God.
11. Furthermore, he knew that the integrity of God is perfect and therefore the timing of God’s integrity is perfect.

“that he might become the father of many nations – εἰς (εἰς) [pronounced *ICE*] plus the accusative singular

from the definite article with the aorist active infinitive of γίνομαι (γίνομαι) [pronounced *GIN-oh-my*]. We have to have a definite article in front of the infinitive to know the meaning of εἰς (εἰς) [pronounced *ICE*] as a preposition. With this also is a subject, the accusative singular of general reference from the intensive pronoun αὐτός (αὐτός) [pronounced *ow-*

TOSS] used to define and emphasize a specific person or a category, and often given a double emphasis by being used as a personal pronoun. Gínomai (vívomai) [pronounced *GIN-oh-my*] is in the constative aorist tense which contemplates the action of the verb in its entirety. It takes Abraham's sexual prosperity with both Sarah and Keturah, and regardless of its extent or duration gathers it up into one entirety. The best way to translate eis (εἰς) [pronounced *ICE*] is "in order that." Then the accusative of general reference, "he [Abraham] might become." This is a constative aorist gathering into one entirety years and years of great sexual prosperity resulting also in progeny. The active voice: mature Abraham produced the action of the verb in the status of his sexual prosperity, first with Sarah and then Keturah.

Seven sons were the result of this prosperity from the justice of God. The infinitive is a purpose infinitive. The infinitive is used here to express the aim of the action denoted in the finite verb—"in order that he might become" is the corrected translation. Plus the accusative singular direct object from patêr (πατήρ) [pronounced *pat-AYR*] which means father, pattern, ancestor. It has another meaning as well. It means "father" here but not just father in the sense of having children, it means father in the sense of blessing. Throughout all of history, including the Millennial reign of Christ, there will always be a fulfillment of this. Plus the objective genitive plural from an adjective and a noun, polus, polos (πολύς, πολλός) [pronounced *poll-OOS*] plus ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]"many nations." It doesn't mean just the ancestor, it means ancestor with blessing. Abraham's ultra-super-grace sexual prosperity became the source of many nations, including Israel through Isaac, and many of the Arab nations through Keturah. Not all of the Arab nations are blessed. The wild-ass Arabs from Ishmael; they have not enjoyed great prosperity.

God's blessing does not come from love; it comes from the justice of God. We require the capacity first and God's blessings are great because we have the capacity to appreciate them.

Now comes the quotation from Genesis 15:5 which verifies the existence of a promise to claim under the operation of the faith-rest technique: "according to that which was spoken" – kata plus the accusative neuter singular from the definite article, plus the perfect passive participle of légō (λέγω) [pronounced *LEH-goh*]. The perfect tense of légō (λέγω) [pronounced *LEH-goh*] is a dramatic perfect in which it places emphasis on an existing state which is described as unusual and vivid. The results of the action are emphasized, hence the existing state of the promise is the thing that Abraham must see, and he must see it from the integrity of God. That is where doctrine comes in. But he must see beyond his hopeless situation to the fact that the justice of God has never been unfair in any way, it is there for him, all he needs is the capacity. So there never was a moment when he was discouraged. This is the rhetorical use of the intensive perfect. The passive voice: Abraham received the promise of Genesis 15:5. The participle is a complementary participle, it is used to complete the idea of the action expressed in the main verb—"he believed according to that which had been spoken." The promise given in Genesis 12:2 was reconfirmed in Genesis 15:5 and reconfirmed again in Genesis 17:5. Each time the promise was given it was to encourage Abraham who was at a certain stage of growth to

keep going, to never become discouraged, and to keep his eyes on the integrity of God because that is the issue. The source of the blessing is always the issue, not the blessing itself. Each time the promise was given or confirmed, the key is the integrity of God.

The quotation: “So shall thy seed be” – this is just the end of the quotation but it emphasizes it all. It begins with the adverb houtos (οὗτος) [pronounced *HOO-tos*] which is used to refer to what precedes, which is why it can be translated “so” or “as follows.” Following the original context of the quotation it is concluded that houtos (οὗτος) [pronounced *HOO-tos*] is used here to refer to what precedes. Plus the nominative neuter singular subject with the definite article and the noun is sperma (σπέρμα) [pronounced *SPEHR-mah*]. Abraham’s status when this promise was given was “no sperma (σπέρμα) [pronounced *SPEHR-mah*],” no ability to copulate and produce children, no capacity for a progeny. Plus the future active indicative from the verb eimi (εἶμι) [pronounced *eye-ME*], the verb to be. The future tense is a predictive future, it denotes the fact that the promise given was expected to be fulfilled at a future time. The active voice: when the promise of the progeny was fulfilled Abraham would produce the action of the verb, not only in the sex but of maximum sexual prosperity. The indicative mood is declarative representing the verbal idea from the viewpoint of reality, an unqualified assertion of a dogmatic fact from the integrity of God—“So your seed shall exist.”

Romans 4:18 *Who beyond hope of sexual prosperity believed in hope of fulfilment, in order that he might become the father of many nations, according to that which He had spoken, “So your seed shall exist.”*

Principle

1. Spiritual maturity is always challenged in the area of the reality of life.
2. Reality is always challenged in life but especially to the believer who has attained maximum adjustment to the justice of God.
3. What is more real to Abraham? His hopeless situation of sexual death or the reality of the integrity of God with divine righteousness as the principle and divine justice as the function?
4. Maximum doctrine resident in the soul makes the decision in favour of the reality of the integrity of God over any hopeless situation in life.

1977 Romans

Lesson #123

123 06/12/1977 Romans 4:19–20a Doctrine and dynamics of faith–rest in maturity for the hopeless situation

Basic Principles of the Righteousness and Justice of God.

1. We have direct contact with God through His justice. The integrity of God must be consistent.
2. There can be no compromise or inconsistency in the application of the attributes of God.

3. Since all blessing comes from the justice of God, then God must provide us with His righteousness so He can bless us.
4. Righteousness demands righteousness; justice demands justice.
5. God cannot bless anything less than perfect righteousness.
6. God gives us His perfect righteousness; and then He turns around and blesses us with this righteousness.
7. Once we have God's righteousness, then there are 35 more things which are given to us as a result. The foundation for our blessing comes from having God's righteousness. God does not pour His blessings into a paper cup.

Spiritual maturity is always challenged in the reality of life. What is real to you? Your troubles, your problems, your trials, your adversities? What is most real to us? These problems or the integrity of God? Where is reality in our souls?

Romans 5:1–5 is the key to the whole book of Romans. He said every word in this section is mistranslated. *Patience* is not *patience*. Bob will be teaching this on the 4th.

What is most real to Abraham? His sexual death or the integrity of God.

Like is composed of hopeless situations.

Romans 4:19 **And not having become weak in the faith, he considered his body already having become dead, being about a hundred years old, and the lifelessness of Sarah's womb.**

Verse 19 – “And being not weak in faith.” The connective conjunction *kai* is translated “and,” but it introduces as a result that which is preceding and so is correctly translated “and so.” Plus the negative *mê* (μή) [pronounced *may*] which denies the idea in contrast to *ou* (οὐ) [pronounced *oo*] which denies the fact. In this case we have a negative result, so we have *mê* (μή) [pronounced *may*]. Then the aorist active participle of the verb *astheneô* (ἀσθενέω) [pronounced *as-then-EH-oh*] which means to become weak. This is an ingressive aorist tense with the negative *mê* (μή) [pronounced *may*] in which the action signified by the aorist is contemplated at its beginning. In other words, with the negative it indicates that Abraham did not even begin to falter. He had total adjustment to the justice of God, he had maximum doctrine resident in his soul. Mature Abraham had no doubts about the integrity of God. “And so not becoming weak.” The active voice: Abraham produces the action of the verb, he had no doubts. The participle is circumstantial for the fact that reality for Abraham for Abraham resided with the integrity of God. The justice of God and the righteousness of God were more real to him than his adversity. Then comes the locative singular from *pistis* (πίστις) [pronounced *PIHS-tihs*] which means faith. The definite article is used as a demonstrative pronoun to emphasize the strength of Abraham's faith-rest function with maximum doctrine resident in his soul. “And so not becoming weak in that faith.”

Principle

1. Weakness would have been lack of doctrine. On the other hand, strength here is maximum doctrine resident in Abraham's soul. Weakness is lack of doctrine; strength is maximum doctrine resident in the soul or total relationship with the integrity of God.
2. Abraham had attained maximum adjustment to the justice of God. He had spiritual maturity which was consistent with his function of GAP. Here was therefore occupied with the integrity of God.
3. Weakness and strength in the Christian life is therefore measured in terms of Bible doctrine resident in the soul, or lack of it. This is the great issue: What is your attitude toward doctrine.
4. Lack of doctrine is weakness; perception of doctrine or possession of epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] truth is strength.
5. The reason becomes obvious. The more doctrine we have in our souls the closer our relationship with the integrity of God, and that relationship means freeing the justice of God to provide blessing.
6. The more doctrine we have in our souls the more we understand God, and the more awe and respect we have for God and His plan of grace.
7. The more doctrine we have in our souls the greater becomes our capacity for life, for happiness, for blessing, and for love.
8. The more doctrine we have in our souls the greater the reality of divine integrity, the greater our occupation with the person of Jesus Christ.

“he considered not his own body now dead” – the aorist active indicative from the verb *katanoēō* (κατανοέω) [pronounced *kat-an-oh-EH-oh*] means to notice, to observe, to look at with reflection, to consider, to contemplate something [kata = intensifies the meaning; *noēō* (νοέω) [pronounced *noh-EH-oh*] = to think]. It really means to direct one's whole mind on an object, to apprehend something in its entirety, and it is correctly translated “he completely understood.” With this is the constative aorist which gathers into one entirety Abraham's concentration and comprehension of his hopeless situation. Over a period of 13 years he was totally aware of the fact that he had sexual death. The active voice: Abraham was completely aware of the fact that he was sexually dead, so Abraham produces the cognizance. He wasn't ignoring the problem, he was aware of the problem. The indicative mood is declarative regarding the verbal action from the viewpoint of reality.

The accusative singular direct object of *sōma* (σῶμα) [pronounced *SOH-mah*], his body, was the area of the problem—sexual death. The possessive genitive singular from the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*] indicates that it was his body that was the problem. This refers everything back to himself. He accepted the problem as being his.

Then the perfect passive participle from *nekrōō* (νεκρώω) [pronounced *nek-ROW-oh*] which means to receive sexual death in this case. The dramatic perfect is used to describe the fact in an unusually vivid and realistic way. It is something that started in the past, 13 years ago, and to the present. The perfect tense says the action is completed. The emphasis is placed on the existing results—from year one to year thirteen, sexual death. The passive

voice: the subject, Abraham, receives the action of the verb. The participle is circumstantial, recognizing the historical fact of Abraham's sexual death for 13 years.

"when he was about an hundred years old" – the noun hekatontaétēs (ἑκατονταέτης) [pronounced *hek-at-on-tah-EHT-ace*], which means a hundred years. We know that he wasn't quite at his 100th birthday because of an enclitic adverb, που (ποῦ) [pronounced *poo*], which means "approximately"—"being approximately one hundred years." The word "being" is the present active participle of huparchō (ὑπάρχω) [pronounced *hoop-AR-khoh*], which means to exist or to be present. The present tense is a pictorial present, it pictures in the mind Abraham's sexual death in the process of occurrence. The active voice: Abraham produces the action of the verb, meaning that he has almost reached 100. This is a temporal participle, so it is translated with the phrase "when."

Abraham Being Sexually Dead.

1. Many things are blamed on old age and on youth; but age had nothing to do with Abraham.
2. Abraham's dalliance with Hagar indicates that he entered into reversionism.
3. The cause is not the issue. He is a mature believer; and once he reaches maturity, past failures are not the issue. The only issue now is, he is now a mature believer. The issue is the integrity of God. Can the integrity of God meet a hopeless situation.
4. Abraham at age 100 was totally incapable of procreation. He could not copulate.
5. But, at this age, he was a mature believer with maximum adjustment to the justice of God.
6. The resources of grace are greater than the resources of this world.

"neither the deadness of Sarah's womb" – advancement in age was the cause of her sexual death. Here is the adjunctive use of the conjunction *kai* which means that the conjunction is used as an adverb, meaning also or likewise—"like wise he completely understood." Then the word for "deadness," the accusative singular direct object from the substantive *nékrōsis* (νέκρωσις) [pronounced *NEHK-roh-sis*] which means putting to death or deadness. It is a medical term for atrophy of any part of the body. Plus the possessive genitive singular from *mêtra* (μήτρα) [pronounced *MAY-trah*]—"womb." "Likewise he completely understood the deadness [barrenness] of Sarah's womb"—total cognizance minus emotional reaction, minus bitterness, minus frustration, but the plus side: maximum doctrine, total relationship with the integrity of God, the integrity of God is more real than anything else.

Romans 4:19 **And so, not becoming weak in that faith, he completely understood his own body which had become sexually dead when he was approximately one hundred years old; likewise he completely understood the barrenness of Sarah's womb.**

Abraham was not deluded with fantasies. Many people cannot face oppression, without becoming bitter, without trying to avoid the issue. There is no deterioration of his mental

processes. He does not try to run away from the problem. He can carry this problem indefinitely because he is totally occupied with the integrity of God.

Romans 4:20 Yet he did not waver through unbelief at the promise of God, but was strengthened in faith, having given glory to God,...

Verse 20 – the dynamics of faith-rest in maturity. “He staggered not at the promise of God through unbelief.” The preposition eis (εἰς) [pronounced *ICE*] goes with the accusative. The beginning of the prepositional phrase is thn which is the accusative singular of the definite article. The postpositive conjunctive particle is de used as a transitional conjunction to insert an explanation. This dynamic thing has to be explained, so de is “that is”; eis (εἰς) [pronounced *ICE*] thn is “with reference to the.” The object of the preposition is epaggelia (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*] which means promise. “Promise” means that the integrity of God has provided information within the framework of doctrine which is meaningful to Abraham. God has many promises for us today but these promises are only meaningful as we have doctrine resident in the soul. Then comes the possessive genitive of the proper noun theos (θεός) [pronounced *theh-OSS*]. This promise belongs to God. Plus the verb, the aorist passive indicative of diakrinō (διακρίνω) [pronounced *dee-ak-REE-no*] [krinō (κρίνω) [pronounced *KREE-no*] = to judge; diakrinō (διακρίνω) [pronounced *dee-ak-REE-no*] = to doubt or waver]. With the negative here it means “he did not waver.” The aorist tense is a constative aorist, it gathers into one entirety Abraham’s hopeless situation of sexual death, but in that terrible situation he continued to have perfect faith. He did not for a moment doubt God. The passive voice: Abraham received the action of the verb: no doubting, no wavering, no staggering in unbelief. The indicative mood is declarative, it regards the action of the verb from the standpoint of historical reality.

The phrase “through unbelief” is simply the locative singular from apistía (ἀπιστία) [pronounced *ap-is-TEE-ah*] which means “in unbelief.” Unbelief refers to the malfunction of the faith-rest technique. Such malfunction results from either carnality or reversionism. Spiritual weakness is lack of doctrine resident in the soul from the daily function of GAP. Every weakness is the believer’s life is from malnutrition—lack of doctrine.

“but was strong” – adversative conjunction allá (ἀλλά) [pronounced *ahl-LAH*] used to set up a contrast. He was not weak but he was strong. Plus the aorist passive indicative of endunamoō (ἐνδυναμώω) [pronounced *ehn-doo-nam-OH-oh*], meaning to become strong [en (ἐν) [pronounced *en*] = in; dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] = power]. It means to receive invigoration, or to become empowered in the passive voice, to have power poured in. The power poured in is Bible doctrine. Translation: “he received dynamic capacity” or “he received power.” The aorist tense is a culminative aorist, it views the function of GAP in its entirety but it emphasizes the existing results. The passive voice: Abraham received the action of the verb, he was invigorated through doctrine resident in his soul. The declarative indicative mood is for the reality of maturity adjustment to the justice of God through the daily intake of doctrine.

Principle

1. Doctrine resident in the soul is the dynamic of the Christian life.

2. Without indwelling doctrine through the function of GAP there is no power, there is no fuel, there is no ability to face adversity.
3. Maturity adjustment to the justice of God is accomplished through maximum doctrine resident in the soul.

“in faith” is not correct. Pistis (πίστις) [pronounced *PIHS-tihs*] has three categories of meaning. The passive sense is the one used here, that which is believed or doctrine. It should be translated “by means of doctrine.” Here is the instrumental of the definite article with its generic use, i.e. the article with the noun is used as representing a class, a group or a category. It comprehends doctrine resident in the soul as a single word and sets it off from all other people. In other words, when you have doctrine you are strong; if you are minus doctrine you are weak. So the definite article merely puts a plus in front of “doctrine.” The definite article isn’t translated. It individualizes the entire realm of doctrine necessary for individual adjustment to the justice of God. The believer’s power resides in epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine which is in his soul and his ability to relate that doctrine to experiences and circumstances of life.

1977 Romans

Lesson #124

124 06/12/1977 Romans 4:20b–21 Maturity recognizes that the integrity of God is real and able

9 minutes given to the Lord’s table.

“giving glory to God” – the aorist active participle from the verb didōmi (δίδωμι) [pronounced *dihd-OH-mee*] which means to give. This is a culminative aorist, it views maturity adjustment to the justice of God in its entirety but regards it from the viewpoint of existing results. The existing results here is giving glory to God. Only maturity adjustment to the justice of God glorifies God in time and in history. There can be no maturity adjustment to the justice of God apart from doctrine resident in the soul and therefore once again there is an emphasis on the importance of Bible doctrine. The active voice: mature Abraham produces the action of the verb, i.e. glorifying God. Man can only glorify God through a total relationship with the integrity of God or maximum adjustment to the justice of God. This is a complimentary participle used to complete the idea of the action expressed in the main verb, i.e. the pouring of power into Abraham, the pouring of doctrine into his soul. The purpose of becoming strong through doctrine in the soul is to glorify God. With this is the accusative singular direct object from the noun doxa (δόξα) [pronounced *DOHX-ah*]—“glory.” It refers to the glorification of God through maturity adjustment to the justice of God. Plus the dative of indirect object from the proper noun theos (θεός) [pronounced *theh-OSS*]—“God.” God receives the advantage at any time that a person makes total adjustment to His justice. His advantage is that He is free to give every category of blessing to that individual.

Romans 4:20 That is, with reference to the promise of God, he did not stagger in unbelief; but he was invigorated [power was poured into him] by means of doctrine [resident in the soul], giving glory to God.

Principle

1. This principle states the significance of the ritual of circumcision. Circumcision commemorates the dynamics of doctrine resident in the soul of Abraham.
2. With maximum adjustment to the justice of God Abraham had dynamic function of the faith-rest technique through application of doctrine to his experience.
3. Doctrine resident in the soul brings into focus the reality of divine integrity. The integrity of God was more real to Abraham than the hopeless situation of sexual death.
4. Abraham submitted to circumcision as the expression of his faith-rest technique. But it was actually more than that. His circumcision was the removal of flesh from the very place of his sexual death.
5. Therefore the circumcision of Abraham was a demonstration that the integrity of God was more real than any hopeless situation in life.
6. Hopeless situations are a means of blessing to us and glorification of God.
7. God is glorified when the believer is occupied with Christ so that the reality lies in His integrity rather than in the hopeless circumstances of life.
8. Therefore faith-rest takes doctrine resident in the soul and converts it into the mature production which glorifies God. It converts it into spiritual energy whereby the Lord is more real than the adversity.
9. The energy source for production, then, is Bible doctrine resident in the soul.
10. The power or vigour of the believer is therefore directly related to the amount of doctrine resident in his soul rather than legalistic production from self-righteousness

The hopeless situation is brought to us to bless us. It is easier to bless the mature believer in hopeless situations than in any other set of circumstances.

In effect, this is the book of James which emphasizes the production of doctrine resident in the soul under the title of justification by works. But notice the principle. Justification is receiving the very righteousness of God, one half of divine integrity. Righteousness recognizes righteousness and the justice of God, the other half of divine integrity, the functioning half, recognizes that righteousness; and from that recognizes provides through logistical grace the doctrine whereby production becomes a reality. Production comes from doctrine which comes as a result of being justified. So justification by works is the mature production of the believer who has attained maximum adjustment to the justice of God.

Romans 4:20 Yet he did not waver through unbelief at the promise of God, but was strengthened in faith, having given glory to God,...

Rebound adjustment to the justice of God and then maturity adjustment to the justice of God.

Romans 4:21 ...and having been fully assured that what He had promised, He is also able to do.

Verse 21 – the reality of divine integrity in the life of the mature believer. “And being fully persuaded” – the connective use of the conjunction *kai*, plus the aorist passive participle of the verb *plêrophoreô* (πληροφορέω) [pronounced *play-rof-or-EH-oh*], often used as a synonym for *plêroô* (πληρώω) [pronounced *play-ROH-oh*]. = to bear, to carry something that is full, therefore it comes to mean to bring to fullness, to fill completely. But in the passive voice it means to be wholly filled, to achieve complete certainty, hence to be fully convinced. It is talking about the greatest principle in life which is characteristic of the mature believer: total confidence. “And having been fully convinced” or “possessing total confidence.” The constative aorist contemplates Abraham’s mature function of faith-rest in its entirety. Abraham has that total confidence from his maximum relationship with the integrity of God. This is gathered up into a single entirety. The passive voice: Abraham received the action of the verb, confidence from maximum doctrine resident in the soul. The participle is circumstantial, it occurs not only in the case of Abraham but in the case of any person at any time in history who cracks the maturity barrier.

“that what he had promised” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], included after verbs of mental activity. The activity that glorifies God and he takes cognizance of it is mental activity. Not overt productivity but mental activity. The dynamics of life is found in mental attitude rather than overt function. Overt function is merely an extension of mental attitude rather than being the centre itself. Then comes the nominative neuter singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*]—“what.” Plus the perfect middle indicative of the verb *e)paggelw* which means to promise. It is a reference here to a specific promise of Abraham’s sexual prosperity. This is an iterative perfect which connotes a promise being made at intervals rather than continuously. In other words, a mature believer and a person who is advancing doesn’t have to be told or promised at every second. Only when the source is insecure is there a constant demand for a daily promise. Abraham is minus insecurity. The indirect middle voice is one in which the agent, God, produces the action from His integrity. The indicative mood is declarative for a dogmatic statement of fact. This also has a reflexive connotation in the middle voice, therefore it is translated “that what he himself had promised.” This is a reference to a promised blessing from the justice of God. All promises originate from the justice of God.

When some of us end up in heaven, God will be glad to see us; Bob will not be. We are negative masses of protoplasm. Bob invites people who are negative to leave Berachah Church.

Why does God allow these things happen to us? The key is, God is a just God.

“he was able also to perform” – *dunatos* (δυνατός) [pronounced *doo-nat-OSS*] *estin* (ἐστίν) [pronounced *ehs-TIN*]. The adjective *dunatos* (δυνατός) [pronounced *doo-nat-OSS*] comes before *eimi* (εἰμί) [pronounced *eye-ME*], the verb. There is a catch in this phrase that God is able. If you do not have doctrine in your soul you have limited the function of the justice of God for blessing you. The only thing that can come to you, therefore, is discipline. Here

we have the present active indicative of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a static present for a condition which is assumed as perpetually existing. The justice of God has ability, power. The active voice: the justice of God produces the action. The indicative mood is declarative for a dogmatic statement of fact. Plus the adjunctive used of the conjunction kai, plus the nominative singular predicate adjective from dunatos (δυνατός) [pronounced *doo-nat-OSS*] in the emphatic position. It emphasizes God's ability and Abraham's cognizance of God's ability.

Plus the aorist active infinitive from poieô (ποιέω) [pronounced *poi-EH-oh*] which means here to accomplish—"he is also able to accomplish." This is a gnomic aorist for something that is axiomatic. The active voice: God produces the action from His justice. The infinitive is the infinitive of actual result of having maturity adjustment to the justice of God.

Romans 4:21 **And having been fully convinced that what He Himself had promised He is able also to accomplish.**

God's promises were fulfilled to Abraham, to Moses, to David. Whether they are fulfilled to us, all depends upon our attitude toward God.

Principle

1. Maturity is the status of total confidence in the integrity of God, not confidence in any system of security or blessing of life.
2. Therefore maturity is the state of true security. The only real security in life comes from cracking the maturity barrier.
3. Maturity adjustment to the justice of God is the place of spiritual dynamics, first in thought, then in happiness, then in blessing, then in confidence, and finally production.
4. Maturity is the status of finding greater reality in divine integrity than in the adversities and sufferings of life.
5. The integrity of God is more real than any person, any circumstance, any situation of life.
6. Abraham's doctrinal concept of the integrity of God is related to a title which came to Abraham—El Shaddai, meaning "the many-breasted one."
7. The justice of God had many blessings in store for Abraham compatible with the capacity derived from doctrine resident in the soul.
8. It was Abraham's capacity from doctrine resident in the soul that caused attainment of maturity adjustment to the justice of God. Abraham is the pattern. As he attained maturity, so we today attain maturity.
9. Under maturity Abraham had both love for the source of blessing and capacity to enjoy the blessing, without losing the perspective of grace in that enjoyment of blessing.
10. This is how mature believers can have power without abusing power, blessing without flaunting blessing, and true thanksgiving or appreciation of the source without forgetting it.

At this point we close the parenthesis which started in verse 17 and goes through v. 21. We go back to the sentence which was begun in verse 16.

1977 Romans

Lesson #125

125 06/13/1977 Romans 4:22 Potential cf. capacity; doctrine of imputation (revised)

Romans 4:22 **Therefore also "it was credited to him unto righteousness."**

V. 16 is concluded with v. 22.

Verse 22 – “And” is the connective conjunction *kai*, and with it is the inferential conjunction *dió* (διό) [pronounced *DEE-oh*] which denotes a self-evidence: “And for this reason.” Plus the aorist passive indicative of the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-aí*] which means to credit to someone’s account or to impute. “And for this reason it [faith in Christ] was credited to him.” The culminative aorist gathers up into one entirety salvation adjustment to the justice of God through faith in Jesus Christ, but it emphasizes the existing results: the imputation of divine righteousness and resultant justification. So this is instant believing in Christ and the imputation^[2] of righteousness comes from that. The passive voice: faith in Christ receives the action of the verb—the imputation of divine righteousness. The declarative indicative views the action of the verb from the standpoint of absolute and dogmatic reality. This occurred when Abraham was a Gentile. The dative singular of the indirect object from the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*] refers to Abraham in the sense of a personal pronoun. Then comes a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*—righteousness. God imputes divine righteousness to the believer as the basis for all blessing directly from the justice of God. Principle: The imputation of divine righteousness is the prerequisite for all direct blessing from the justice of God.

Romans 4:22 **And for this reason [salvation adjustment to the justice of God] it [faith in Christ] was imputed to him [Abraham] for righteousness.**

After you receive God’s righteousness, what comes next?

The Distinction Between Potential and Capacity

1. Two things are necessary for direct blessing from the justice of God: potential and capacity.
2. Potential is defined as the imputation of divine righteousness at the point of salvation. Hence, the potential occurs at salvation adjustment to the justice of God.
3. Capacity is defined as maximum doctrine resident in the soul at maturity. Hence, capacity occurs at maturity adjustment to the justice of God.
4. Potential simply requires faith in Christ to receive divine righteousness.

5. Capacity, however, requires the daily function of GAP over a period of time for maximum doctrine to be transferred to the right lobe of the soul from the Word of God.
6. Only epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine in the right lobe produces the spiritual growth necessary for maturity adjustment to the justice of God.
7. At maturity the believer has the capacity both to appreciate the source [= the advantage] plus the variety of blessings [= the advantages] from that source.
8. Blessings from God are meaningless without having the capacity for those blessings. Since the justice of God is fair He never gives us the blessing without the capacity for that blessing.
9. Only the mature believer possesses the capacity for life, for happiness, for love, and for blessing from the justice of God.
10. Money, promotion, power, love, sexual prosperity, leadership ability, professional prosperity, is meaningless without capacity for these blessings or advantages.
11. Therefore the most miserable people in the world are not the have-nots but the haves—those who have without capacity.

The brings us to the revised doctrine of imputation. I had 3 doctrines of imputation, and two were much more basic, and the 3rd (shown below) was much more advanced. There is not much overlap. It would have been better to simply take the notes.

This is covered again in Lessons [#330](#), [#331](#), [#332](#), [#333](#); [#334](#); [#335](#); and [#336](#). Very similar, but not exactly a match to the later studies.

Doctrine of Imputations

- A. Definition and Description.
 1. The English noun is derived from the Latin verb *imputari*, meaning to reckon, to attribute, to ascribe, to charge to one's account. In human relationship, imputation is used to ascribe to a person a vice or a virtue. In the theological concepts of the word of God, imputation is used as an act of God whereby either condemnation or blessing is ascribed, attributed, reckoned, given, or imposed on the human race.
 - a. Imputation is the function of the justice of God directed toward mankind and related to the plan of God for mankind.
 - b. Imputation functions as an act of condemnation or blessing from the Integrity of God to mankind.
 - c. Therefore imputation may be defined as the action of the justice of God whereby either condemnation or blessing is assigned, ascribed, attributed, superimposed or superinduced to another being; therefore to impute over and above that which already exists. The plan of God advances with each imputation. Every imputation is an advance on a previous imputation.
 2. There are three factors in imputation.

- a. The source, which is God Himself.
 - b. The nature of the imputation-what is being imputed.
 - c. The recipient of imputation-a human being in a specific status quo.
3. Imputation is used in the Bible in both a legal sense for condemnation and in a gracious sense for blessing.
 4. There are two categories of imputation.
 - a. Real imputations, where the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity for that to which it is imputed. There are two factors involved: what is imputed from the justice of God; and the home or target for the imputation. In a real imputation, what is imputed is in harmony, agreement, or affinity with the target of the imputation.
 - b. Judicial imputations, where the justice of God imputes what is not antecedently one's own. Therefore, there is no affinity, no home or target between what is imputed and the recipient. Therefore only one factor exists-what is being imputed. Thus, great emphasis is placed on the Source of the judicial imputations, i.e., the justice of God. There is no harmony, agreement, or affinity between the imputation and the object of the imputation, i.e., our sins and Jesus Christ.
 5. In the plan of God, there are two judicial and five real imputations.
 - a. Judicial imputations include personal sins to Christ on the Cross and perfect righteousness to the believer at the point of salvation. This is found also in Isaiah 53:4–12
 - b. Real imputations include: human life to the soul, Adam's original sin to the old sin nature, eternal life to the human spirit, blessings in time to perfect righteousness, and blessings in eternity to the resurrection body. Romans 5:12–21
 - c. 2Corinthians 5:21 a judicial imputation; 3 imputations.
 6. These imputations form the basis for God's plan for mankind. The plan of God begins at human birth, not the new birth, and results in God's glory in eternity future by every person who ever lives receiving either eternal blessings or assignment to hell.
 - a. The emphasis for the believer is on birth-human birth where we receive our immortal soul and the new birth where we receive our human spirit.
 - b. The emphasis for the unbeliever is on death-physical death when they go to Hades and the second death when they are sent to the Lake of Fire forever.
- B. The Working Equation of the Plan of God: $X + Y + Z$. $X [I/HI + I/SD = P1 + D = H1] + (I/ETERNAL LIFE)$
1. This is God's plan for all unbelievers. X radical contains God's will for the unbeliever. The imputation of human life (HI) plus the imputation of spiritual death (SD) [Adam's original sin to the old sin nature], both occurring simultaneously at birth, equals the first potential (P1)-that being condemned

at birth we have the potential of salvation. This potential plus doctrine (D-here specifically the Gospel) equals the first hope-absolute confidence that once we believe in Christ we will have eternal life. The plus outside of the bracket is the point of faith in Christ when God the Father imputes eternal life to the human spirit created by God the Holy Spirit (regeneration).

$Y [JI1 + JI2 = P2 + D = H2] + (I/BT)$

2. This is God's plan for all immature believers. Y radical is God's plan for the believer to receive blessings in time which glorify God. Judicial imputation number one-the imputation of all the personal sins of the human race to Christ on the Cross-plus judicial imputation number two- the imputation of God's perfect righteousness to the believer at salvation- equals the second potential-executing God's protocol plan for the Church Age. Judicial imputation number two also sets up logistical grace blessing. Logistical grace is our equal opportunity under election to fulfill the protocol plan of God. This potential plus doctrine equals the second hope- absolute confidence that at the point of maturity we will receive escrow blessings beyond our wildest imaginations from the justice of God which glorify God. The "+" outside of the bracket is the point of spiritual maturity when we receive these blessings.

$Z [I/EL + I/BT = P3 + D = H3] = \text{Plan of God}$

3. Two imputations in the X, two in the Y, two in the Z; with the 7th imputation taking place in eternity. The two imputations combine to give us the potential.
4. Z radical contains God's plan for the mature believer. The imputation of eternal life (the "+" at the end of X radical) plus the imputation of blessings in time (the "+" at the end of Y radical) equals the third potential-to receive escrow blessings for eternity at the Judgment Seat of Christ. This potential plus the pertinent doctrine gives us the third hope-absolute confidence that as mature believers we will receive the most fantastic eternal rewards and blessings at the Judgment Seat of Christ.
5. All three radicals, X + Y + Z, equal the protocol plan of God for the Church. These hopes are the anchors for momentum in the Christian life. These hopes, when acquired, give great confidence toward the present and the future.
6. God is glorified three times in His plan, each time as a result of His imputations. He is glorified every time a person believes in Jesus Christ. He is glorified every time a believer becomes mature.

C. The Real Imputations at Physical Birth.

1. While the imputation of human life and the imputation of Adam's original sin occur simultaneously in time, logically they occur in sequence. Human life is imputed logically before the imputation of Adam's original sin to the Old sin nature.
2. The Imputation of Human Life.
 - a. There are three categories of life: biological life, soul life, and human life.

- b. Scripture.
- (1) Gen 2:7, "Then the Lord God formed man of dust separated from the ground, and breathed into his nostrils the breath of life; and man became a soul having life."
 - (2) Job 33:4, "The breath of God has created me, even the breath of the omnipotent One gives me life." God creates soul life. It takes soul life, not just biological life, for a human being to exist.
 - (3) Eccl 12:7, "Then the dust [biological life] will return to the earth as it was, and the breath [soul life] will return to God who gave it." Death does not separate the human soul from human life.
- c. The Lord Jesus Christ created the biological life of man from the chemicals of the soil. Biological life is created just once in history with the ability to reproduce.
- d. The Lord then breathed into man's nostrils soul life.
- (1) Soul life includes: self-consciousness, mentality, emotions, and volition. The immortal soul is the real person. At the moment after birth, God imputes from His justice the "spark of life," the Hebrew word NESHAMMAH.
 - (2) If God gave you life, and He did, then you have the right to conclude that God has a plan for your life.
 - (3) Soul life will always exist in the soul even in eternity, no matter where you spend it. Soul life exists in three bodies: the human body, the interim body, and the resurrection body.
- e. After the fall of Adam, human life originates under the concept of selection. Selection is the decision of the sovereignty of God to create soul life at birth and to impute that soul life to biological life which has emerged from the womb. Selection is a term relating to the divine imputation of soul life to biological life after birth resulting in the creation of human life. God creates human life by the merging of biological life and soul life. The life of the soul is not a human being until it is joined to biological life. (See the doctrine of Selection.)
- (1) The fact that God imputes life to the soul after birth implies that God has a plan for every member of the human race.
 - (2) It must be emphasized that there is no human life in the womb. Reflex motility is not life. The fetus has no life. God does not impute soul life to biological life until after the fetus emerges from the womb.
 - (3) The home or target for human life is the human soul. All the powers of hell, Satan, and mankind cannot take life out of the soul. That is why the greatest thing in life is the ability to think. Thought is beautiful in any soul; and this is why doctrine is so important. The purpose of divine discipline is to awaken your self-consciousness to the reality of the life which God gave

you. Believers can absorb unlimited amounts of doctrine and develop extremely technical vocabularies.

- (4) Human life is never separated from the soul no matter how evil the person. Human life is never separated from the soul whether the person goes to heaven or hell. Once God imputes human life to a soul it resides there forever. The same is true of eternal life and the regeneration of the human spirit. When God imputes, what He imputes is indestructible. Therefore, nothing can separate life from its home, the soul. Even physical death finds the soul leaving the body but human life remains in the soul forever. Only God could invent something as great as human life. There is nothing man can do to separate life from the soul, including suicide. Even God Himself cannot and will not separate human life from the soul.
 - (5) God has a plan for you. You know this because you have life. Only negative volition at God consciousness and Gospel hearing can hinder the fulfillment of that plan. The equation for the unbeliever's life is $X - Y - Z$.
- f. Because of original creation, there is precedence between soul life and biological life as well as affinity. Because of the original sin, there is affinity between Adam's original sin and the sin nature.
3. The Imputation of Adam's Original Sin.
- a. There are two categories of spiritual death of human beings who have sinned.
 - (1) Adam and the woman. They went from a state of perfection to a state of spiritual death. This is classified as the original sin.
 - (2) The spiritual death of all human beings who are born of woman. This is the real imputation of Adam's original sin to the genetically formed sin nature.
 - b. There is the substitutionary spiritual death of Jesus Christ on the Cross. This is the spiritual death of the humanity of Christ that never sinned. Rom 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us." The Lord described His own spiritual death in Psalm 22:1 and Mt 27:46, "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?'" Christ did not die a real spiritual death but a substitutionary spiritual death.
 - (1) When the humanity of Christ was being judged for our sins, His deity remained in union with His humanity per the inseparable hypostatic union. Christ remained perfect and sinless while bearing our sins. Christ had to have a human body in order to be judged for sin. Deity could have nothing to do with sin. Deity and humanity could not separate while Christ was bearing our sins and being judged.

(2) Even though the sins of the Old Testament believer were imputed to the lamb, the lamb was still without spot or blemish. Christ remained sinless while bearing our sins, so that He becomes the Lamb who takes away the sins of the world. If He had committed one sin, there would have been no salvation.

(3) While bearing our sins, Jesus Christ was filled in His humanity with the Holy Spirit. The Holy Spirit never forsook our Lord while He was being judged for our sins. Jesus Christ retained His impeccability when the sins of the world were imputed to Him, just as when the righteousness of God was imputed to you to moment you believed in Christ but retained your sin nature and still sin.

- c. Simultaneously with the imputation of human life to the soul, the justice of God imputes Adam's original sin to the genetically formed old sin nature. The old sin nature is not in the soul, but has great influence on the soul. God created the soul, but not the old sin nature. It is genetically formed.
- d. Just as there is affinity between the spark of life and the soul, so there is affinity between Adam's original sin and the old sin nature. In fact, Adam's original sin is the origin of the old sin nature, Rom 5:12. When Adam first sinned, the old sin nature was created in the cell structure of his body.
- e. Two factors are involved in this real imputation: Adam's original sin and the old sin nature. There is affinity with antecedence dating back to the Garden. A judicial imputation has only one factor, what is imputed, since there is no home or target.
- f. While the old sin nature originates from the original sin of Adam, it is now transmitted through the twenty three male chromosomes in the sperm which fertilize the female ovum, generally by copulation. The twenty- three female chromosomes are free of corruption by the function of meiosis and polar body as the ovum is formed. The man passes down the old sin nature in his contaminated sperm because he knew exactly what he was doing when he sinned in the Garden. The woman was deceived, Adam was not.
- g. This imputation of Adam's original sin to the old sin nature is a facsimile of Adam at the time of his fall. So each of us at birth is a facsimile of Adam at the point of his sin.
- h. Therefore human birth consists of two simultaneous imputations from the justice of God: life and condemnation.
- i. This is the wisdom of God in doing it this way, for condemnation must precede salvation. Thus those who do not reach the age of accountability are automatically saved, because they have already been condemned at birth. The justice of God is free to save them since they have never had the opportunity to hear or understand the Gospel, or even be aware of God's existence. For example, when a

baby dies, God could not save him if He had to wait for him to commit his first personal sin. So He imputes Adam's original sin to his old sin nature and condemns him at birth as a matter of grace.

- j. The imputation of Adam's original sin at birth is the basis for spiritual death, Rom 5:12-21, and not our personal sins.
- k. No one is condemned on the basis of personal sins. All personal sins were collected in eternity past into a prom chip to be imputed to Christ on the cross and judged.
- l. The non-imputation of personal sins to the individual not only implies that God has a plan for your life, but the plan includes salvation. Your personal sins are never imputed to you.
- m. Therefore, personal sin is not the basis for spiritual death, it is simply one of the three manifestations of having an old sin nature. (The other two manifestations are human good and evil.)
- n. We are born physical alive and at the same time spiritually dead. This gives the justice of God the freedom to save those who do not reach accountability.

D. The Virgin Pregnancy of Jesus Christ.

1. All the cells of the human race are contaminated by the old sin nature.
2. The exception is that through meiosis and polar body twenty-three chromosomes are thrown off in the ovum leaving twenty-three uncontaminated chromosomes in the female ovum prior to fertilization.
3. This phenomena in the female is based on the fact the woman was deceived in the transgression, but still guilty.
4. This means that ignorance is no excuse, but does make a difference in what member of the human race is the child bearer, 1 Tim 2:13-15.
5. While both man and woman are carriers of the old sin nature, only the man can transmit the old sin nature through fertilization of the ovum.
6. This usually occurs through copulation, but there is also artificial insemination.
7. Mary was a virgin when she became pregnant the first time. Her other pregnancies were related to copulation, Mt 13:55; Mk 6:3.
8. The virgin pregnancy was induced by God Holy Spirit, who fertilized the ovum of Mary with twenty-three perfect male chromosomes.
9. This means that through meiosis, Mary contributed twenty-three perfect female chromosomes, while the Holy Spirit provided twenty-three perfect male chromosomes.
10. The virgin pregnancy resulted in the virgin birth. Without this there can be no salvation.
11. While Mary was a virgin, she was not impeccable. She is not "the mother of God," only the humanity of Christ. Trinity with eternal life cannot have a mother. That is blasphemy.

12. She received two imputations at birth: human life and Adam's original sin. She had a genetically-formed old sin nature passed down through her father. She was a sinner by imputation and action. But Jesus received only human life, since He possessed no target for the imputation of Adam's original sin. Christ, therefore, was uniquely born, Jn 3:16, because He had no old sin nature. Because of this, He was qualified to bear the sins of the world.
13. At birth, Christ did not have a genetically-formed old sin nature, because parthenogenesis excluded the contamination of the female ovum.
14. Only twenty-three male chromosomes carry the old sin nature for transmission. Only the male passes on the old sin nature, but both the male and female have the old sin nature.
15. The Holy Spirit fertilized the ovum of Mary with twenty-three perfect male chromosomes. Therefore, no male was involved in her first pregnancy.
16. Christ was born a facsimile of Adam before his fall, trichotomous. Just as Adam was created perfect, so Christ was born perfect. Therefore, one of the titles for our Lord is "the Last Adam." There was no sin nature to which the sin of Adam could be imputed.
17. Because of the virgin pregnancy and virgin birth, there is no genetically-formed old sin nature and no imputation of Adam's original sin to the humanity of Christ.
18. A real imputation cannot occur without a home or target, and there must be affinity. Therefore, our Lord was born the way Adam was created. But He still had volition which was able to sin.
19. Christ lived thirty-three years inside the prototype divine dynasphere without committing any sin. Therefore, he arrived at the cross perfect, impeccable, and qualified to receive the imputation of all sins of the human race at the cross and be judged.

E. The First Judicial Imputation at the Cross.

1. There are three factors in a judicial imputation.
 - a. The source, which is the justice of God.
 - b. The nature of the imputation, in which there is no antecedence, no affinity, and no harmony in what is imputed.
 - c. The recipient of that imputation.
2. In the first judicial imputation, there is only one recipient—our Lord Jesus Christ. He was pierced, he was crushed with the sins of the entire human race, and yet, not one of those sins, not one thing of which we were guilty has either antecedent, affinity, or harmony with the impeccable Son of God. The perfect humanity of Jesus Christ received the imputation and the judgment of all personal sins in history while hanging on the Cross. These sins of the human race were not antecedently His own; hence, there was neither affinity, harmony, or congruence between what was imputed and the perfect humanity of Christ in hypostatic union. What is imputed is not earned or deserved.

3. The fact that our Lord was pierced with billions and billions of sins and still remained impeccable is, in itself, one of the most phenomenal things in human history.
4. The justice of God the Father did two things in the first judicial imputation of history. He called for the printout of all human sins from one prom chip in the computer of divine decrees, where they had been programmed in eternity past. He imputed those sins to Christ like javelins, like punches and then He judged every one of them. This is a judicial imputation since the sins of the world were not antecedently His own. Since personal sins of the human race-past, present, and future-were not imputed to the individual, they were reserved for judgment until Christ reached the Cross.
5. There is no affinity between the sins of the world and the impeccability of Jesus Christ. Therefore, in a judicial imputation the justice of God the Father imputes where antecedence and affinity does not exist.
 - a. Romans 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us." 2Corinthians 5:14- 15,19; 1 Tim 2:6, 4:10; Tit 2:11; Heb 2:9; 2Peter 2:1, 1 Jn 2:2, and other passages tell us that, without exception, every sin in human history- believers and unbelievers-were imputed to our Lord and judged by God the Father on the Cross. This was unlimited atonement.
 - b. 1 Cor 11:24, "This is My body, a substitute for you."
 - c. 1Peter 2:24, "He himself carried our sins in His body on the Cross."
 - d. 1Peter 3:18, "Because Christ also died once for sins, the Righteous One as a substitute for the unrighteous ones, in order that He might bring us to God, having been put to death in the flesh, but made alive by the Spirit." While dying for our sins, He remained the Righteous One, impeccable. The Holy Spirit continued to fill His humanity and His deity remained in union with His humanity while bearing our sins.
 - e. Galatians 3:13, "Christ has redeemed us separated from [outside of] the curse of the Law, having become a curse as a substitute for us-for it stands written, `Cursed is everyone who hangs on the wood.'" Jesus Christ on the Cross was outside of the curse of the Law because He was perfect. While He was being judged for our sins, He was not under the curse of the Law. He was never under the curse of the Law. Through His substitutionary spiritual death, Jesus Christ removed the barrier of spiritual death at birth. We were born under a curse, but it was removed by our Lord.
 - (1) Through unlimited atonement, Christ removed the barrier of all personal sins from the human race.
 - (2) Through regeneration, Christ removed the barrier of physical birth.
 - (3) Through redemption, the barrier of the curse of the Law is removed.

f. Romans 8:31-32, "Therefore, with reference to these things, to what conclusion are we forced? If God is for us, who shall be against us? He who did not spare His own Son, but delivered Him over for judgment as a substitute for all of us, how shall He not also with Him graciously give to us the all things?"

(1) If God the Father accomplished the greater difficulty at the Cross by imputing our sins to Christ and judging them, can God accomplish the lesser difficulty of providing lesser benefit for you after salvation? The accepted fact is the divine judicial imputation of all sins to Christ on the Cross and by comparison produces an inescapable fact that with Christ He has graciously given us all things. If God has done the greater at the Cross, He can certainly accomplish that of lesser difficulty by providing for us after salvation.

(2) Through logistical grace, God graciously gives to us "the all things." The justice of God did the greater by imputing all sins to Christ and judging them, and the justice of God did the lesser by imputing righteousness to everyone who believes in Christ. All blessing that comes to you is graciously given to you by God because of what Christ did on the Cross. Our works are nothing compared to what Christ did on the Cross.

g. Isaiah 53:4ff, "Therefore He carried (like a heavy burden) the guilt of our sinful afflictions; He was crushed by our punishment for sin. He received our punishment for sin."

F. The Second Judicial Imputation at Salvation-Perfect Righteousness.

1. 2Corinthians 5:21, "He made Him who knew no sin [to be] sin as a substitute for us so that we might become the righteousness of God through Him." All the time that God the Father was making Christ to be sin on our behalf Christ did not sin. The action of the aorist participle is coterminous with the action of the aorist active indicative of the main verb. We exchange at salvation our personal sins for the perfect righteousness of God imputed to us, which is our motivation and momentum to advance to maturity.
2. In the judicial imputations, there is no antecedence, target, or home. Therefore, a judicial imputation has one factor, what is being imputed.
3. Judicial imputation number two is one of blessing. Perfect righteousness is imputed to believers at salvation, Gen 15:6.
4. This judicial imputation of perfect righteousness establishes a grace pipeline encapsulated by the integrity of God (His perfect righteousness and justice).
5. On the giving end of the pipeline is the justice of God, the function of divine integrity. On the receiving end is the perfect righteousness of God, the principle of divine integrity.
6. This imputation makes possible the believer becoming the recipient of divine attributes such as the love of God.

7. Grace is the policy of the justice of God in imputing blessing to the resident perfect righteousness of God.
 8. Perfect righteousness demands perfect righteousness; perfect justice demands justice. Perfect God can only demand in man absolute perfection.
 9. What the perfect righteousness of God demands, the justice of God executes. The resident perfect righteousness of God, imputed at salvation, demands logistical grace support in Y radical of our equation, and special blessing in Z radical.
 10. The grace pipeline is always insulated against human works, talent, or ability. Rom 3:20-24, 4:3-5, 22; Mt 6:33; Rom 9:30, "That the Gentiles who did not strive for divine righteousness have attained divine righteousness, that is the righteousness from the source of faith in Jesus Christ."
 11. This perfect righteousness is the basis of the first a fortiori.
 - a. If the justice of God accomplishes the greater at salvation, (i.e., the imputation of perfect righteousness), it follows, a fortiori (with stronger reason), that He will not withhold the less (i.e. the imputation of escrow blessings).
 - b. Greater in a fortiori refers to degree of effort. The object is the special blessings which glorify Christ.
 - c. If God can impute His perfect righteousness to us at salvation, which takes greater effort than blessing us, then He can certainly bless us at the point of maturity, which takes far less effort.
 12. Therefore, the imputation of perfect righteousness establishes the potential for great blessing in time, both logistical and escrow. But it is only potential until it is linked with momentum from perception of doctrine.
 13. The imputation of perfect righteousness at salvation becomes both motivation and momentum in the Christian way of life: motivation to persist in the perception of doctrine, and momentum for continuing the metabolization of doctrine. The result is maximum doctrine resident in the soul producing maturity adjustment to the justice of God.
 14. This means a transfer from logistical blessing in Y radical to escrow blessing in Z radical as the glorification of God in time.
- G. The Real Imputation of Eternal Life at Salvation, 1 Jn 5:11-12. "In fact this is the deposition, God has given to us eternal life; in fact, this life is resident in His Son. He who has the Son has life [eternal life], He who does not have the Son does not have life." Jn 3:16, 36, 6:47, 20:31 all point out that eternal life is a result of faith in Christ.
1. A real imputation has two factors: what is imputed and the target or home for what is imputed. There is always affinity between the two.
 2. Eternal life is imputed at salvation. The target is the human spirit, manufactured by the Holy Spirit at the point of salvation.
 3. The ministry of the Holy Spirit in manufacturing a home for eternal life is called regeneration.
 4. The human spirit is the permanent home for eternal life.

5. Eternal life cannot be removed from the human spirit by God, angel, or man. Just as the human soul is the permanent residence for human life, so the human spirit is the permanent residence for eternal life.
6. At physical birth, human life is imputed to the soul, while at regeneration, eternal life is imputed to the human spirit.
7. This imputation at salvation plus the imputation of escrow blessings at maturity prepares the way for the eternal glorification of God through the imputation of eternal reward and blessing at the Judgment Seat of Christ.

H. The Imputation of Escrow Blessings in Time at Maturity.

1. Scripture.
 - a. Eph 1:3, "Worthy of praise and glorification is God even the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly places in Christ."
 - b. 1 Cor 2:9, "However, as it stands written, `Things the eye has not seen nor ear has heard, nor mind has conceived what God has prepared for those who love Him."
 - c. Prov 8:18, "Riches and honor are with me [Bible doctrine], enduring wealth and prosperity."
 - d. Eph 3:20, "Now to Him who is able to do exceeding abundantly above all that we ask or think, according to the power that works within us."
2. The Mechanics for Blessing.
 - a. The best things which happen to us in life glorify God. These are the real imputations of blessings in time which begin at maturity.
 - b. This imputation is the result of the first a fortiori. If the justice of God provided the greater at salvation (i.e., the imputation of perfect righteousness), it follows, a fortiori, that the justice of God will not withhold the less at maturity (i.e., the imputation of blessing in time to perfect righteousness).
 - c. It took two judicial imputations to make available the real imputation of escrow blessings at maturity. An escrow is a deed or a bond or other written agreement delivered to a third person to be delivered to the grantee upon the performance or fulfillment of some condition. God the Father, as the grantor, deposited into escrow with God the Son greater blessings for time and eternity for each believer. Each believer is a grantee. The condition for the distribution of these blessings is execution of the protocol plan of God. The point of distribution is upon reaching maturity and at the Judgment Seat of Christ. These blessings were deposited into escrow in eternity past, thus making the blessings irrevocable. If the blessings are not conveyed to the believer because he or she fails to fulfill the conditions of the escrow by reaching maturity, then the escrow remains on deposit forever as a memorial to lost opportunity.

- d. As a result of these two judicial imputations, the believer possesses one-half of divine integrity (perfect righteousness) with the potential of escrow blessing from the justice of God.
 - e. The integrity of God is composed of perfect righteousness and justice. Perfect righteousness is the guardian of justice, while justice guards all other divine attributes. When perfect righteousness is imputed to us, it frees God to impute logistical grace blessing and later maturity blessings without compromising His essence.
 - f. The principle is that perfect righteousness demands perfect righteousness and justice demands justice. Perfect righteousness is the principle of divine integrity, while justice is the function of divine integrity. Therefore, what the perfect righteousness of God demands, the justice of God executes. Perfect righteousness in us demands God provide logistical grace, which is everything necessary to advance to maturity. At maturity, perfect righteousness demands blessing from God. Legitimate production never demands anything from God. Perfect righteousness only demands when circumstances are right. At salvation, circumstances are right for logistical grace; at maturity, circumstances are right for the imputation of blessing.
 - g. Perfect righteousness cannot demand special blessing from the justice of God unless the believer has the capacity for that blessing. Such capacity demands spiritual growth to maturity.
 - h. Maximum doctrine resident in the soul fulfills both the spiritual growth and capacity factor for special blessing from the justice of God.
 - i. God cannot accept anything less than perfect righteousness, and cannot bless anything less than perfect righteousness. Therefore, the imputation of perfect righteousness at salvation is absolutely necessary for any blessing from the justice of God whether logistical or special.
 - j. What the perfect righteousness of God rejects, the justice of God condemns. What the perfect righteousness of God demands, the justice of God provides. What the perfect righteousness of God approves, the justice of God blesses.
3. Importance of Justification.
- a. Justification is the result of the imputation of perfect righteousness at salvation. God sees His own perfect righteousness in us and justifies us by virtue of possessing that perfect righteousness.
 - b. Justification is God recognizing perfect righteousness wherever it resides. It is God recognizing His own perfect righteousness imputed at the moment of faith in Christ.
 - c. The judicial imputation of divine perfect righteousness at salvation is the potential for all blessing from the justice in time.
 - d. Therefore, the potential plus the capacity equals the reality of escrow blessing imputed in time. Mt 6:33, "But seek first the kingdom [positive

volition at God consciousness and Gospel hearing] and His perfect righteousness, and all these things shall be provided for you."

- e. In Psalm 23:5-6, David described the imputation of special blessing. You have prepared before me a table in the presence of my enemies; You have anointed my head with oil; my cup is overflowing. Only prosperity and grace shall pursue me all the days of my life, and I shall remain in the house of the Lord forever [eternal blessings].
4. The Categories of Escrow Blessing. These blessings apply only to the mature believer in Z radical. These are the "all things" of Romans 8:28, 32.
- a. Spiritual blessings include:
 - (1) Maximum capacity for love; occupation with Christ; capacity for life, love, happiness and blessing; sharing the +H of God. This is where Romans 8:28 belongs, with the mature believer.
 - (2) The ability to cope with any disaster in life; freedom from slavery to circumstances of life.
 - (3) Self-pity is one of the great deterrents to the spiritual life. Such a person only wants instant help, instant solution which applies to them. The only answer is to sit down and take in Bible doctrine. "Everyday is a new crisis; every day is Forever Fernwood." 1977–1978 series.
 - (4) Capacity for love, capacity for happiness; and no object is required in order to have these capacities. Anyone who must be turned on has no capacity for love.
 - (5) Total appreciation of grace.
 - (6) Not enslaved to circumstances. You can be alone and perfectly content and secure.
 - (7) The ability to adapt to changing circumstances.
 - (8) The mature believer can have compassion even for those who are suffering in ways that he has not suffered.
 - (9) Ability to correctly interpret contemporary history and correctly evaluate current events in terms of the Word of God.
 - (10) Grace orientation, which is understanding and functioning under grace principles in life.
 - (11) Flexibility to adapt to the changing circumstances of life.
 - (12) Maximum function of the royal family honor code.
 - (13) A total sense of security in relationship to the plan of God.
 - (14) Dying grace and a total preparation for death, having confidence in God's place, manner and time for your death.
 - b. Temporal blessing.
 - (1) Wealth, received or acquired.
 - (2) Success, prominence in one's sphere of life, promotion.
 - (3) Prosperity socially, sexually, technically, culturally, professionally, mentally, and in the area of establishment.

(4) Leadership dynamics, the ability to assume authority apart from pseudo-motivation and apart from emotional inspiration, plus stability of character.

(5) Mental prosperity.

(6) Good health is not in our genes, but a blessing from God.

(7) The mature believer can expect some of these, though not necessarily all of them. Some people aren't suited to certain kinds of special blessing.

(8) Cultural prosperity; capacity to enjoy the arts.

(9) Maturity is not like Christmas, where these all come at once.

c. Blessing by association.

(1) The mature believer is a blessing to those in his generation, both during his life and after his death, to those who were associated with him until their death. This is often why the wicked prosper.

(2) This can be illustrated by the pastor of a local church. No one exceeds their right pastor's spiritual growth. Those in a congregation are blessed throughout their life by association with a mature pastor.

(3) There are two categories of blessing by association: direct blessing from God and indirect blessing from God, in which the believer shares his blessing, whether it is spiritual or material.

(4) There are six areas of blessing by association.

(a) Spiritual periphery from association with mature believers in the local church.

(b) Personal periphery includes loved ones. When someone in the family reaches maturity, the rest of the family is blessed.

c Professional periphery can include schools, military organizations, teams.

(c) Business periphery.

(d) Social periphery includes friends, clubs.

(e) Geographical periphery can include the city, state, or nation.

(5) Heritage factor. Blessing by association is perpetuated to those with whom the mature believer had association after his death until they die. This is why the wicked prosper, Jer 12:1. Even reversionists prosper because they were associated with the mature believer. Prov 24:19, "Do not be jealous of the wicked."

d. Historical blessing is the salt or pivot principle. If the pivot of mature believers is large enough, then the nation is preserved. No matter

what the madness might be regarding the foreign and domestic policy of a nation.

- (1) Periods of prosperity reflect a large pivot.
- (2) Periods of national discipline reflect a small pivot and a large spinoff.

e. Undeserved suffering.

- (1) Suffering is designed to demonstrate the power and provision of God's grace, 2 Cor 12:1-10.
- (2) Undeserved suffering teaches the value of Bible doctrine, Psalm 119:67-68, 71.
- (3) Undeserved suffering is designed to manifest the ministry of God the Holy Spirit, 2 Cor 4:8-11.
- (4) Undeserved suffering is designed to put muscle on faith through the operation of the faith-rest drill, to accelerate spiritual growth, and to keep the believer occupied with his eternal future, Rom 8:36, 5:3-5.

f. Dying blessing.

- (1) Dying grace terminates the life of the mature believer. The curse of death with its fear and pain is removed, causing it to become the greatest experience in life.
- (2) Dying grace is the transition between the real imputation of blessing in time and the real imputation of blessing and reward in eternity.
- (3) The mature believer has the best in life, something better in dying, and better than the best in eternity. Phil 1:21, "For me living is Christ, likewise, dying is profit." Psalm 116:15, "Precious in the sight of the Lord is the death of the mature ones."
- (4) As far as the mature believer is concerned, God delivers him from death until it is time for him to die. Then He delivers him from the usual horrors of dying, Job 5:20; Psalm 33:19, 56:13, 116:8, 23:4. God's decision is based on prior knowledge of all the facts.
- (5) The general characteristics of Christian death include:
 - (a) No appointment with judgment, Rom 8:1.
 - (b) Being face to face with God, 2 Cor 5:8.
 - (c) No more pain, sorrow, death or tears, Rev 21:4.
 - (d) The anticipation of an inheritance which is incorruptible, undefiled, and cannot be lost, 1 Peter 1:4-5.
 - (e) A new home in heaven, Jn 14:1-6.
 - (f) The reality of eternal life, 1 Jn 5:11-12. We do not have the reality of eternal life until our soul is outside the body and in the presence of the Lord.

(g) Death is a promotion and gain, Phil 1:21.

(h) Death is the victory of 1 Cor 15:55-58.

I. The Third Hope Motivation.

1. Imputation provides motivation. Hope three is confident anticipation of blessing at the Judgment Seat of Christ.
2. The mature believer has a special confidence, knowing that he will receive the seventh imputation from the justice of God to the resurrection body.
3. This is the confidence throughout the rest of the mature believer's lifetime. It is a fantastic confidence.
4. Heb 11:13 describes it as saluting eternity as you cross the high golden bridge. It is a reality of eternity while still alive.
5. Rom 12:12, "With reference to that hope [3], be rejoicing."
6. Col 1:5, "Because of the hope laid up in heaven which you previously heard in the word of truth."
7. Tit 2:13, "Looking for that blessed hope," [This is not the Rapture but the imputation of eternal blessing which glorifies God forever] "and appearing of the glory of the great God, even our Savior Christ Jesus."
8. 1Peter 1:3, "Blessed be the God even the Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope [3] through the resurrection of Jesus Christ from the dead." Heb 6:19-20; 1 Jn 3:2-3.

J. The Seventh Imputation = Judgment Seat of Christ .

1. Definition. This is the imputation from the justice of God of the eternal escrow blessings and rewards at the Judgment Seat of Christ.
2. The time: he Judgment Seat of Christ occurs right after the Rapture while the seven years of the great Tribulation are occurring on the earth. The rapture is the completion of the body of Christ.
3. Jesus Christ will be the judge of all Church Age believers at His judgment seat. Jn 5:22, "But not even the Father judges anyone, but He has delegated all judgment to the Son." This explains 2 Cor 5:10, "For we must all appear before the Judgment Seat of Christ, that each one of us may be rewarded for the things done through the body face to face with what he has accomplished, whether good or worthless." Rom 14:10.
4. Five categories of rewards are mentioned.
 - a. Cities, Lk 19:13-26. Some believers will rule cities during the Millennium.
 - b. A special city, Heb 11:10, 13, 16; Rev 21:2, 10-11.
 - c. Analogy to the harvest, Mt 13:3-9, 18-23.
 - d. Crowns.
 - (1) The alpha cross, 2 Tim 4:7-8, is the crown of righteousness, given for the fulfillment of perfect righteousness in time, i.e., receiving the imputation of special blessings to the mature believer.

(2) The bravo cross, Jas 1:12; Rev 2:10 is the crown of life given for advance in Z radical.

(3) The ultra cross, Phil 4:1; 1 Thes 2:19-20; 1Peter 5:4, is the crown of glory for the believer who attains ultra supergrace.

e. Ruling with God, 1 Cor 4:8; 2 Time 2:12; Rev 5:10.

K. Additional points:

1. Two judicial imputations necessary to give us blessing.
2. Our point of contact with God is His justice.
3. Justice is the function of divine integrity; righteousness is the principle of divine integrity.
4. What righteousness demands, justice executes.
5. Righteousness demands blessing when the believer has capacity for that blessing.
6. Divine justice can only bless divine righteousness. This is an axiom and it avoids the compromise of God's essence.
7. God cannot bless anything less than perfect righteousness.
8. God is only free to provide this blessing where there is perfect righteousness and no compromise of God's character.
9. The imputation of divine righteousness is necessary for any blessing from God.
10. What the righteousness of God rejects, the justice of God condemns.
11. The justice of God administers what the righteousness of God demands.
12. Justification is the result of the judicial imputation of divine righteousness. God recognizes His righteousness wherever it is to be found.
13. Righteousness is imputed to us at salvation.
14. This imputation is the potential for all blessing from the justice of God. We must have His righteousness and then all of these things will be added to us.
15. Equality is never the issue; freedom is the issue.
16. Doctrine converts faith into reality. Pistis is doctrine. Doctrine is the reality from which we receive the hope. Hope is not uncertainty or ignorance of the future. It is confidence. We don't see the future, but we know what is going to take place in the future. We are absolutely sure that we will receive the 7th imputation at the Judgment Seat of Christ.
17. Hope 3 = the glory of God; this is pleasing God. Hebrews 11:1– The decrees of God come to pass not by things which are visible but by things which are invisible. Without doctrine in the soul, it is impossible to please God.

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Romans 4:22 And for this reason [salvation adjustment to the justice of God] it [faith in Christ] was imputed to him [Abraham] for righteousness.

Our personal self-righteousness is not at all appealing to God. He loves His righteousness, not ours. All of the merit is in the object of faith, not in the faith itself.

Israel, pursuing righteousness by law; and they stumbled over the stumbling stone.

Closing Points

1. The imputation of divine righteousness is the prerequisite for direct blessings from the justice of God.
2. God loves His Own righteousness and His Own justice.
3. What righteousness rejects, justice condemns.
4. Divine righteousness accepts imputed divine righteousness.
5. God can only accept His Own righteousness wherever and whenever it is imputed. No other righteousness is acceptable; no other righteousness can compete.
6. Therefore righteousness imputed is the potential for all the direct blessings from the justice of God.
7. While righteousness imputed is the potential; doctrine comprehended is the capacity for direct blessing from the justice of God.
8. Potential is provided through salvation adjustment to the justice of God.

1977 Romans

Lesson #126

126 06/14/1977 Romans 4:23 General Singlaub; doctrine of imputation (cont.); postulates of integrity with potential + capacity = reality

Flag day, because our flag has such significance with regards to its significance and colors and meaning. First Tuesday night of prep school. Prep school Tuesday, Thursday, Friday and twice on Sunday.

Bob has always liked the LA Times, not because they were first to write him up on the sports page, but because of the family which has owned it. They are quick to present the conservative viewpoint.

Carter sacked Singlaub; reminds them of Truman firing MacArthur? A number of letters are read from this paper.

Bob reviews the doctrine of imputation, quickly. Discussion of the previously given points are gone over quickly. The previously inserted doctrine is not a good match with Bob's teaching of this.

Point 8: Imputation Is the Basis for Direct Blessing from the Justice of God.

1. The integrity of God is the guardian of the attributes of God as well as the believer's point of contact with God. Integrity polices the essence of God. Integrity is the basis for consistency; the basis for the function of divine immutability.

2. There must be no compromise of attributes in the function of the justice of God. Righteousness demand righteousness, and justice demands justice. God is infinite, eternal, self-sustaining
3. To avoid compromise divine justice can only bless divine righteousness.
4. Righteousness is the principle of divine integrity; justice if the function of divine integrity.
5. God cannot accept or bless anything less than perfect righteousness.
6. Therefore, the justice of God, is only free to provide such blessing where God's perfect righteousness resides.
7. Therefore, imputation of divine righteousness is absolutely necessary for any blessing from the justice of God.
8. God love His Own integrity composed of His divine righteousness and justice.
9. Therefore, what righteousness rejects, justice condemns.
10. This fulfills the principle that the justice of God administers what the righteousness of God demands.
11. At the moment of salvation adjustment to the justice of God, man receives divine righteousness and resultant justification.
12. God recognizes His righteousness wherever it is found.
13. Justification is simply God recognizing the imputation of divine righteousness at the moment of faith in Christ.
14. Justification precedes all other blessings from the justice of God. The potential is divine righteousness.
15. Therefore, righteousness imputed and resultant justification is the potential for all blessings from the justice of God.
16. White righteousness imputed is the potential, doctrine perceived is the capacity for blessing as well as the reality for that blessing. Potential + capacity = reality. Reality is maturity adjustment to the Justice of God.
17. Potential is provided through salvation adjustment to the justice of God and the imputation of divine righteousness.
18. Capacity is developed through progress; capacity is perception of doctrine.
19. Reality occurs when the growing believer attains maturity.
20. Matthew 6:33 **But seek first the kingdom of God and His righteousness, and all these things will be added to you.** *Seeking* is the instant adjustment to the justice of God. This is the imperative of entreaty. The force of urgency or a request. Plus the adverb proton = *but first seek*. This is seeking the imputed righteousness of God. The people to whom the Lord is speaking are concerned about their day-to-day lives and basic provisions.

Potential + capacity = reality.

The advantages [postulates](#). A large pivot of believers or a growing pivot of believers; and this means that there are advantages in that nation. The loss of the advantage and the advantages means national disaster.

Verses 23 & 24, the purpose of the pattern of Abraham.

Romans 4:23 **Now it was not written on account of him alone that “it was credited to him,”...**

Verse 23 – “Now it was not written for his sake alone” begins with the postpositive conjunctive particle *de* used as a transitional conjunction without any contrast intended. It is translated “Now.” Plus the objective negative adverb *ou* (οὐ) [pronounced *oo*] denying the reality of an alleged fact, and the aorist active indicative from *graphō* (γράφω) [pronounced *GRAWF-oh*], the verb to write or to engrave. The aorist tense is a dramatic aorist, it states a present reality with the certitude of a past event. In other words, it is an idiom for emphasis. It is used here for a state which has just been realized or a result which is on the point of being accomplished. It was written in the past but the point is about to be accomplished. The active voice: two human writers of the Scripture produce the action of the verb—Moses, the original writer of Genesis 15:6, and Paul who quotes Moses in this context. The indicative mood is declarative to convey the fact of Genesis 15:6 and Romans 4:3 being both a part of Scripture. Most people cannot understand genius and they are often petty about it. Paul, who is great, recognizes someone else who is great.

Plus the prepositional phrase, *dia* with the accusative singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] used as a personal pronoun to emphasize the greatness of Abraham. Then the adverb *monon* (μόνον) [pronounced *MOHN-on*] with the negative *ouk* (οὐκ) [pronounced *ook*] indicating that the action is not limited to Abraham. Abraham’s adjustment to the justice of God did not isolate him from the human race. Instead, Abraham is a pattern for all three adjustments to the justice of God, and furthermore Abraham is a pattern for the principle that potential [+R] plus capacity [+D] equals reality, the blessing of the person who attains maturity adjustment to the justice of God. **“Now it was not written for his sake alone.”** Grace blessing from the justice of God is available for any member of the human race.

“that it was imputed to him” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is used here for quotation marks. Then the aorist passive indicative from *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*], which means to impute. The constative aorist is for an instant action following salvation adjustment to the justice of God. The passive voice: the righteousness of God receives the action of the verb being imputed to Abraham at the moment he believed in Christ. The indicative mood is declarative for the dogmatic fact that the righteousness of God is the first thing that Abraham received and the first thing that is mentioned after his faith because it is the basis for all blessing from the justice of God. Plus the dative of indirect object in the singular, it is the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] this time, used here to set Abraham apart and emphasize the fact that he becomes the pattern thereafter forever in all of history.

Romans 4:23 **Now it was not written for his sake alone, that it was imputed to him.**

127 06/15/1977 Romans 4:24b– 5:1a Belief in God cf. belief in Jesus Christ; prosperity results in justification

Romans 4:24 ...but also on account of us, to whom it is about to be credited, to those believing on the One having raised Jesus our Lord out from the dead,...

Verse 24 – “But for us.” The first word is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*]. It sets up a contrast with the previous clause and joins them together. Plus the adjunctive use of the conjunction *kai*, translated “also,” and the preposition *dia* plus the accusative plural of the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“But also for our sake.”

“to whom it shall be imputed” – the dative masculine plural indirect object from the relative pronoun *hos* (ὃς) [pronounced *hohç*], plus the present active indicative of the verb *mellô* (μέλλω) [pronounced *MEHL-low*] which means to be on the point of, to be about to; it denotes an action that necessarily follows, and therefore it means here to be destined. The present tense of *mellô* (μέλλω) [pronounced *MEHL-low*] is a futuristic present denoting an event which has not yet occurred but is regarded as so certain that in the mind of the writer it is contemplated as already having taken place. The active voice: the justice of God imputing righteousness to future believers produces the action. Paul had in mind all believers who would live in the future. Writers of Scripture were aware of the fact that they were writing Scripture. The indicative mood is declarative for a dogmatic assertion of a principle of doctrine. Then the present passive infinitive from the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*]. This is an iterative present describing what recurs at successive intervals. Paul looked down the corridors of time and saw that people would believe in Christ. The passive voice: divine righteousness receives the action of the verb, which is being imputed, to anyone who believes in the Lord Jesus Christ. The infinitive is the infinitive of intended result. It blends the purpose and result into one concept—“to whom it is destined to be imputed.”

“if we believe on him” – the word “if” is not found in the original text. It was added by the translator who interpreted the participle coming up as a conditional participle. In reality it is a temporal participle and so we substitute the word “when” which is the means of translating a temporal participle—“when we believe,” the articular present active participle of *pisteúô* (πιστεύω) [pronounced *pis-TOO-oh*]. The definite article is a dative plural indirect object used as a personal pronoun referring to Paul and all those who would believe in Christ in every generation thereafter, right down to this moment. The present tense is an aoristic present for punctiliar action in present time, emphasizing the fact that faith in Jesus Christ is instant adjustment to the justice of God. The active voice: future believers from the time of Paul would produce the action of the verb. The participle is temporal. Then a prepositional phrase, *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative singular of the definite article used as a personal pronoun for God the Father whose part in salvation is emphasized because He both judged our sins when Christ was bearing them from His justice, and He raised the humanity of Christ from the dead three days later. It is correctly translated, “when we believed on him.” When Christ was on the cross our sins were poured out upon Him and the justice of God the Father judged those sins. So we believe in the

Lord Jesus Christ for salvation. But at least twice in the Scripture it is described in terms of simply believing in God, and even God the Father who also has something to do with salvation—He had to judge His Son. So when it says here, “to whom it was destined to be imputed when we believe on him,” this is a reference not to god the Son, the saviour, but to God the Father.

“that raised up Jesus our Lord from the dead” – the articular aorist active participle of egeirō (ἐγείρω) [pronounced *ehg-Ī-row*], used here for resurrection. The definite article is used as a personal pronoun and the object the preposition ἐπί (ἐπί) [pronounced *eh-PEE*]. The aorist tense is a constative aorist for an instantaneous action in past time. The active voice: God the Father produces the action of the verb by raising the humanity of Christ from the dead. The participle is circumstantial. With it is a double accusative direct object, Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] kurios (κύριος) [pronounced *KOO-ree-oss*]—“Jesus our Lord.”

Then a final prepositional phrase, ek (ἐκ) [pronounced *ehk*] plus the ablative plural of nekros (νεκρός) [pronounced *nehk-ROSS*]—“from deaths” (pl.).

Romans 4:24 **But also for our sakes to whom it was destined to be imputed, when we believed on him who resurrected Jesus our Lord from deaths.**

Now let’s look at both verses together:

Romans 4:23–24 **Now it was not written for his sake alone, that it was imputed to him. But also for our sakes to whom it was destined to be imputed, when we believed on Him who resurrected Jesus our Lord from deaths.**

Why does it say here to believe on Him who raised Christ? This is not the only place where the problem exists. The object of faith being God the Father is also found in John 5:24. In each case the object is God the Father. **“He who hears My word and believes in Him Who sent me [God the Father] ...”** The object of faith in salvation adjustment to the justice of God is elsewhere and universally declared to be the Lord Jesus Christ who is the only saviour. Cf. Acts 4:12. However, what these passages really say is that believing in Christ is tantamount to believing in God the Father who sent Christ, who judged our sins when Christ was bearing them on the cross and raised Christ again from the dead. So when you believe in Christ, in effect you also believe in the Father. This is not delineated where salvation is presented as the issue—Christ is presented as the saviour, the one who was judged for us on the cross. But there are times and there are passages which indicate that when you believe in Christ you also believe in God the Father, whether you realize it or not.

Resurrection and ascension and the Angelic Conflict all come into play here; and Operation Footstool.

Believing in Christ is tantamount to believing in the Father Who sent the Son and judged the Son for our sins. The moment that you believe in Christ, you are eternally saved.

There was one group who would say, “If Christ is not the Lord of all, He is not your Lord at all.”

Romans 4:25 ...Who was delivered over for our trespasses, and was raised for our justification.

Verse 25 – justification is related to the strategic victory of our Lord Jesus Christ. “Who was delivered for our offences”—the nominative singular subject from the relative pronoun *hos* whose antecedent is the Lord Jesus Christ, “who.” Plus the aorist active indicative of the verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] which means to deliver over, to hand over for judgment, to deliver over for judgment. The constative aorist tense gathers into one entirety the ministry of our Lord on the cross, bearing our sins and being judged by the justice of God. The passive voice: Christ received the action of the verb on the cross, being delivered to judgment. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

Plus a prepositional phrase, *dia* with the accusative plural of *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] which means transgressions: *dia* plus the accusative means “because of”—“Who has been delivered over for judgment because of our transgressions.”

“and was raised again for our justification” – the continuative use of *kai*, and then the aorist passive indicative of *egeirō* (ἐγείρω) [pronounced *ehg-Ī-row*] used for the resurrection. The aorist tense is a constative aorist viewing the resurrection of Christ in its entirety. This is a momentary action. The passive voice: Christ received the action of the verb being resurrected by both God the Father and God the Holy Spirit. The resurrection is said to be the work of God the Father in Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21; Romans 4:25. It is also said to be the work of God the Holy Spirit in Acts 2:24; Romans 1:4; 8:11; 1Peter 3:18. It all depends on what action or phase of resurrection is being emphasized. In passages dealing with the mechanical function of resurrection it is said to be the work of God the Father. In passages where the resurrection is glorifying the Lord Jesus Christ it is the work of God the Holy Spirit, for this is His ministry from the incarnation through the entire Church Age. The indicative mood is declarative, the mood of unqualified assertion. The final prepositional phrase: *dia* plus *dikaíōsis* (δικαίωσις) [pronounced *dik-AH-yo-sis*]—“because of our justification.” Not for, but because justification was completed at the cross.

Romans 4:25 Who was delivered over to judgment because of our transgression and was resurrected from the dead because of our justification.

He had to be delivered over to judgment because we are sinners, but He was resurrected because justification was accomplished at the cross. Justification is not accomplished by resurrection, that would be *dia* plus the genitive. Justification is accomplished on the cross—*dia* plus the accusative, and was resurrected from the dead because of our justification. Justification was accomplished first.

Principle: Justification is the only means by which God can bless us from His integrity. Therefore justification must be accomplished before the resurrection of Christ from the dead. The testimony that sin had been judged at the cross and the judgment, or IOU against us had been cancelled, emphasizes the saving work of Christ on the cross. It was accomplished *en toto* before He died physically. Salvation was accomplished while Christ was still physically alive on the cross. Colossians 2:14,15.

The wages of sin is spiritual death. The saving work is accomplished.

Corrected translation noted for the final time.

[1] See the Doctrine of the Abrahamic Covenant.

[2] See the Doctrine of Imputation.

Chapter 5

Outline of Romans 5

Introduction: Four results of justification, verses 1-5.

Under the term "Much more":

The much more of justification, verses 6-9.

The much more of reconciliation, verse 10-12.

The parenthetical much mores, verse 13-17.

The much more of grace, verses 18-21.

Bob will switch to something else for the 4th of July Conference and then back to Romans.

Peace with God Through Faith

Romans 5:1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,...**

Verse 1 – "Therefore being justified by faith" – the postpositive conjunctive particle *oun* (οὐν) [pronounced *oon*] denotes that which is introduced is the conclusion of the preceding context, namely Romans chapter 3–4. Plus the aorist passive participle of *dikaioō* (δικαιώω) [pronounced *dik-ah-YOH-oh*], meaning to make righteous or to justify or to vindicate. The aorist tense is a constative aorist, it refers to a momentary action, namely salvation adjustment to the justice of God and resultant imputed righteousness followed by justification. All of this occurred in a moment of time. This is the basis for all blessing. The passive voice: the believer at the moment of faith in Christ receives the action of the verb, the imputation of divine righteousness which is recognized. The participle is circumstantial. Corrected translation: "Therefore having been justified." The action of the aorist participle precedes the action of the main verb. The main verb is next, it is the verb to have.

Next is a preposition, ek (ἐκ) [pronounced *ehk*] plus the ablative of means singular from pistis (πίστις) [pronounced *PIHS-tihs*]. The ablative is very important here. The word ek (ἐκ) [pronounced *ehk*] usually means “from” because it always takes the ablative case. But there is also an instrumental ablative called the ablative of means. **The ablative of means always is used when the origin or the source is stated or implied.** Here the origin or source of salvation is pistis (πίστις) [pronounced *PIHS-tihs*] in the singular—just one time you believe in Jesus Christ. In this prepositional phrase we notice the absence of the definite article. This emphasizes the fact that only faith can save, hence this is the unique use of the noun. It emphasizes that there is no merit in faith, the merit is in the object of faith. “Therefore having been justified by faith” is directly related to the last paragraph of the last chapter.

Romans 4:16 **For this reason it is by means of faith, in order that it might be in accordance with grace; that the promise of salvation might be valid to all the seed; not only to those from the law [the Jews who were evangelized by studying the law, by hearing the teaching of the law], but to those Gentiles from Abraham’s faith; who is the pattern with reference to all of us.**

Romans 4:22 **And for this reason [salvation adjustment to the justice of God] it [faith in Christ] was imputed to him [Abraham] for righteousness.**

Romans 4:23 **Now it was not written for his sake alone, that it was imputed to him.**

Romans 4:24 **But also for our sakes to whom it was destined to be imputed, when we believed on him who resurrected Jesus our Lord from deaths.**

Romans 4:25 **Who was delivered over to judgment because of our transgression and was resurrected from the dead because of our justification.**

Romans 5:1a **Therefore having been justified by faith...**

“we have peace with God” – we do not have peace with God. Peace in the sense of reconciliation in Ephesians 2 is instantaneous and one of the 36 things we receive at salvation, but that is not the peace we have here: eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*] echô (ἔχω) [pronounced *EHKH-oh*]men. The KJV translates the word echô (ἔχω) [pronounced *EHKH-oh*]men as though it had an omicron instead of an omega. Why is that so important? The omega indicates the subjunctive mood, and that is what we actually have in the text. The omicron would indicate the indicative mood, and if this word had an omicron there, which it doesn’t, then we could translate it “we have peace.” But it cannot be translated that way because it has an omega, and it is “let us have peace.”

Notice that “peace” comes first and it is emphasized because it comes first. It is the accusative singular direct object from the noun eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*], which can be translated “peace,” but that is very superficial. It does mean peace, but it also means harmony, health, welfare, and also prosperity. The noun eirênê (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*] does not primarily connote a relationship

between several people or an attitude but it connotes a state, therefore a status quo describes the connotation. That is, the state of peace, a state of harmony, a state of prosperity, a state of health, a state of blessing. For the believer life can be an interlude of blessing from the justice of God, and that is the idea we have here. It is not “let us have peace,” it is “let us have prosperity and security.” Since we already have eternal security it refers, then, to prosperity. Caesar’s eirênê (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] was security.

The Latin pax is an exact equivalent. The equivalent in the Hebrew is shâlôwm (שָׁלוֹם) [pronounced *shaw-LOHM*]. In Ephesians 2:14-17 we have spiritual prosperity at the moment of salvation where peace there means reconciliation, the removal of the barrier between man and God. Then we have the accusative singular direct object of the verb echô (ἔχω) [pronounced *ECHKH-oh*], and this verb is the real problem. The present tense is a tendencial present used for an action which is purposed or attempted though not actually taking place at the moment. When Paul wrote this it was not something they had at the moment but it was a potential because they had been justified by faith. It is God’s intention after justification by faith to bless each believer. The active voice: it is intended that all believers produce the action of the verb. The subjunctive mood is an hortatory subjunctive in which the writer exhorts the reader to join him in a course of action.

1977 Romans

Lesson #128

128 06/16/1977 Romans 5:1 Principles of the integrity of God, adjustment to the justice of God and supergrace 2 (SG2) blessings

Outline reviewed.

Peace with God Through Faith

Romans 5:1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,...**

Some review of what we have already covered. The omega versus the omicron. “Let us have prosperity.”

“with God” – this is said to be real prosperity because it is prós (πρός) [pronounced *pross*] plus the accusative singular of the definite article plus the accusative of theos (θεός) [pronounced *theh-OSS*]: “face to face with the God.” When you receive +R from God you have the cup into which God pours blessing. That is your potential. Then as you take in doctrine through the daily function of GAP you develop capacity, and when you have maximum doctrine in the soul you have reality of blessing because reality equals maturity adjustment to the justice of God. Capacity is the issue, and the issue therefore is Bible doctrine.

“through our Lord Jesus Christ” is dia plus the genitive of Kurios (κύριος) [pronounced *KOO-ree-oss*], indicating the Lordship of Christ or His deity, plus Iêsous (Ἰησοῦς)

[pronounced *ee-ay-SOOCE*], the title of the humanity of Christ relating it to the cross—saviour, and Christos (χριστός) [pronounced *krees-TOHSS*] for the anointed one or the King. Jesus Christ is the means of our salvation adjustment to the justice of God and occupation with Christ is the first blessing we receive after cracking the maturity barrier.

Romans 5:1 **Therefore being justified by faith, let us have prosperity face to face with the God through our Lord Jesus Christ.**

There are a few doctrines for us to study. We are about to study David (I assume for the July 4th conference). There is an overlap between David's prosperity and Romans 5.

God Is Integrity

1. God is holy, meaning that God is integrity. *Holy* does not mean a thing to most people. They often associate holiness with self-righteousness. But it is integrity.
2. Bible doctrine portrays the reliability and the integrity of God. There is a sense in which all teaching of doctrine is related to the integrity of God. Doctrine becomes an extension of divine. Integrity.
3. God's infinite knowledge.
4. Since man is a sinner, he has no integrity before God. Man is a sinner; man is spiritually dead. There is no way that man by any of his abilities have a relationship with the integrity of God. He falls short of the glory of God.
5. He can only share divine integrity through Bible doctrine resident in the soul. It begins with salvation through faith in Christ.
6. There are two things which God transmits to us for adjusted to the justice of God.
7. God loves His righteousness with a perfect love; this is half of His perfect integrity. We come under God's love because we have His righteousness. God loving us prior to salvation explains to us anthropopathisms.
8. The integrity of God vindicates man at salvation, rebound and at maturity.

[Doctrine](#) of the adjustment to the justice of God, which goes back to the [first lesson](#).

There are blessings which come with maturity adjustment to the justice of God, such as wealth, promotion, power. People are given such things and they have absolutely no capacity for these things. For the believer, God gives the capacity for these blessings before He gives the blessings. Establishment prosperity, professional prosperity, leadership dynamics. Category #3 is blessing by association. Category #4 historical blessing. The mature believer is a spiritual Atlas for his geographical location. For me, living is Christ and dying is gain. The only person who gains anything by dying is the believer who has attained maturity adjustment to the justice of God.

1977 Romans

Lesson #129

129 06/17/1977 Romans 5:2 (Intro.) Principles of divine justice can only bless +R and postulates of divine integrity This lesson is a complete review.

Various kinds of prosperity enjoyed by David.

Divine Justice Can Only Bless Perfect Righteousness.

1. The integrity of God is the guardian of the attributes of God as well as our point of contact with God.
2. Righteousness demands righteousness; justice demands justice.
3. These points go back to...
4. [Imputation Is the Basis for Direct Blessing from the Justice of God](#) back in lesson #126

However, after 2 points, Bob is off talking about God's love (the attribute and the Anthropopathism. God cannot love anything that is imperfect. Most of the time, the love of God in Scripture is not a reference to God's attribute of love.

Bob went back to the 20 points and completed them.

We complicate our lives through worry. We belong to God and are ambassadors to Christ.

God provides us with food and with clothing. Bob reviews these verses:

Matthew 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

Matthew 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Matthew 6:27 And which of you by being anxious can add a single hour to his span of life?"

Matthew 6:28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,

Matthew 6:29 yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Matthew 6:30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?"

Grass is anything that grows out in the field.

Matthew 6:31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

These are not even blessings; they are simply logistical grace.

Matthew 6:32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

Matthew 6:33 But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Matthew 6:34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Let us have prosperity, according to the hortatory subjunctive.

Review of the [7 postulates](#).

1977 Romans

Lesson #130

130 06/19/1977 Romans 5:2a Failures of man and the justice of God; doctrine of eternal security (revised)

Romans 5:2 ...through whom also we have access by faith into this grace in which we stand; and we boast in the hope of the glory of God.

Verse 2 – a second result of justification: security. “By whom also we have access by faith” – the prepositional phrase *dia* plus the genitive of the relative pronoun *hos* should be translated “through whom.” This is a reference to the Lord Jesus Christ. Then the adjunctive use of the conjunction *kai* which is translated “also,” followed by the perfect active indicative of the verb *echô* (ἔχω) [pronounced *EKKH-oh*] which means to have and to hold, and in the perfect tense “we have had.” The intensive perfect recognizes the completion of salvation adjustment to the justice of God at the moment we believed in the Lord Jesus Christ, and it puts emphasis on the existing results of that justification which is eventually mature adjustment. We have the potential for blessing which is the imputation of divine righteousness plus the capacity for blessing which is doctrine resident in the soul, and this equals the reality of blessing from the justice of God. But in addition to blessing we have something which is even more fundamental. Blessing is a result of something but the fundamental concept is security. Behind all of this is the perfect security provided by God. The active voice: the believer produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact related to salvation adjustment to the justice of God.

Then the accusative singular direct object from the noun *prosaagōgê* (προσαγωγή) [pronounced *pros-ag-ogue-AY*] which is compounded from the preposition *prós* (πρός) [pronounced *pross*], meaning face to face with, and *ágō* (ἄγω) [pronounced *AHG-oh*] which means to bring or to lead. To bring face to face with means access, approach, admission into the presence of. It has the connotation of approaching something greater than you are—approaching God or coming into the presence of someone who is greater. The intensive perfect from *echô* (ἔχω) [pronounced *EKKH-oh*] emphasizes the fact that salvation adjustment to the justice of God is an accomplished fact, and as a result of that we now have access into the presence of someone who is infinitely greater than we are. “Through whom also we have obtained that access.” The definite article is used as a demonstrative pronoun, emphasizing the fact that we have an access which is the source of our security. Our security is not in the possession of materialistic things or having power in this life. Whatever is structured for human security is not our security.

“by faith into this grace” – the instrumental singular from *pistis* (πίστις) [pronounced *PIHS-tihs*] indicates the way of salvation. Faith is the non-meritorious system of perception; the object of faith has the merit. It is the Lord Jesus Christ in whom we believe for salvation.

With that salvation comes access into the presence of God always, and the access is the basis of security. Plus the prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative singular of charis (χάρις) [pronounced *KHAHR-ic*]—“into grace,” or “into this grace” because there is also another demonstrative.

“wherein we stand” gives us the final connotation for our security, en (ἐν) [pronounced *en*] plus the locative of the relative pronoun hos (ὅς) [pronounced *hohc*]—“in which.” Plus the perfect active indicative of the verb histêmi (ἵστημι) [pronounced *HIHS-tay-mee*] which means to stand. This introduces the concept of our security which is both temporal and eternal. The perfect tense indicates that we stand in the past with the result that we keep on standing forever. The active voice: the believer produces the action, he has perfect security[1]. The declarative mood is for a dogmatic statement of fact in which we stand in the past with the result that we keep on standing forever.

At one time, eternal security was the test for orthodoxy. I have two doctrines of eternal security in the two Thieme notebooks, but none match this one. However, with the 3rd point, it began to be matched up more or less with an early doctrine of eternal security.

This Doctrine is reviewed in Lesson [#269](#); and any additional notes from there will be added here.

Eternal Security

1. Eternal security is salvation adjustment to the justice of God. When we make instant adjustment to the justice of God, God gives us God’s righteousness.
 - a. Salvation adjustment to the justice of God is accomplished through faith in Jesus Christ
 - b. The believer receives God’s perfect righteousness imputed. This is the status for us. We are commanded to have prosperity in v. 1. There is no command in v. 2. This is Romans 5:1–2. Eternal security is an unbreakable relationship with the integrity of God. There is no sin or series of sins which you can commit and lose God’s righteousness. God’s righteousness is placed into a permanent container.
 - c. Justification is related to our permanent relationship with God.
2. The non-cancellable relationship with God. Rather let every man be proved a liar. We are more impressed with our failures than we are with the character of God and less impressed with our failures. This is why people are confused about eternal security. They are impressed with their own failures. Lack of integrity in mankind does not cancel the integrity of God. Military honor code. Bob put it together and rewrote it for the... USMA I think; and for the air force. A very fine officer was removed, because he would not go with a woman in USMA. There is a wonderful place for a woman, in the kitchen, in bed, at home; but not in ranks.
 - a. Every rejection of Christ as Savior is maladjustment to the justice of God.
 - b. Salvation adjustment to the justice of God results in receiving one-half of divine integrity. You cannot have perfect righteousness from God and lose your salvation.

- c. The possession of divine righteousness forever precludes you from losing salvation forever.
 - d. The integrity of God cannot be cancelled by the failure of man. The integrity of God is infinitely greater than any failure of man.
 - e. God cannot deny Himself; He cannot deny the existence of His Own perfect righteousness which is in us.
3. The indestructible family. Once you are born into a family, you cannot get out of it. No matter what happens, we cannot get out of our human family. The same thing is true of our royal family. Family Approach: Galatians 3:26; John 1:12. We are born into God's family, we cannot be unborn. 1Peter 1:4–5
 4. To whatever God's seal is attached, it indicates ownership which cannot be changed. Ephesians 4:30 we are sealed until the day of resurrection.
 5. The Hand Approach: John 10:28; Psalm 37:23-24. The believer is held by God's hand, and He will never let go.
 6. Positional Approach: Romans 8:1; Ephesians 1:3-6; Jude 1. Every believer is in union with Christ-Romans 8:38, 39. Punishment from God in life or even in dying changes the picture.
 7. Eternal security is necessary for divine blessing. Rom 8:31–33 **What then shall we say to these things? If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies.**
 - a. No believer who rejects eternal security can expect to grow spiritually. You will never be a mature believer.
 8. Body Approach: 1 Corinthians 12:13, 21. Christ, the head of the body can never say to any member of the body (a believer) that He does not need him. Jesus Christ cannot say to us, "I do not need you."
 9. Grammatical approach. Greek Tense Approach:
 - a. Aorist tense: (once and for all) Acts 16:31.
 - b. Perfect tense: (saved in the past with the result that you keep on being saved forever). Ephesians 2:8,9; Colossians 2:6; Romans 8:1.
 10. God is not willing for any to perish. The Sovereignty of God Approach: 2Peter 3:9; Jude 24.
 11. Logical Approach: Romans 5:9, 10, 15, 17, 20 with 8:32. God did the "most" for us when we were His enemies and will do "much more" for us as His sons. Romans 8:38, 39.
 12. Experiential Approach: 2Timothy 2:12-13. Though a believer may say he no longer believes, God remains faithful, because He is immutable. The Lord Jesus Christ and the Holy Spirit indwells the believer and He cannot deny Himself.
 - a. 2 Tim. 2:12 speaks of rewards. "Deny us" (believers) rewards. When a believer denies Christ, he is out of fellowship and therefore not producing.

- b. 2 Tim. 2:13, "believe not"-stops believing. A believer denouncing Jesus Christ, yet He keeps on abiding faithful-He cannot deny the unconditional quality of our salvation.

13. Inheritance Approach: 1Peter 1:4,5, based on Omnipotence. Heirs of God.
14. Sealing ministry of the Holy Spirit Approach: Guarantee for protection and safe delivery at destination (heaven). 2Corinthians 1:22; Ephesians 1:13; 4:30; 2Timothy 2:19.
15. Title Deed Approach: Jude 24, 25; 1Peter 1:5-God will keep any promise made
16. More points from Lesson [#269](#):
 - a. God's integrity remains the same.
 - b. Rejection of Christ at salvation makes God to be a liar.
 - c. It is man who is the liar.
 - d. Salvation adjustment to the justice of God results in receiving the perfect righteousness of God. The importance of the construction of that grace pipeline.
 - e. This eliminates losing your salvation by any act of human good, sin or evil.
 - f. Our sins are not greater than God.
 - g. Even if we are unfaithful, this does not change God's integrity. We cannot lose the righteousness of God; and we cannot lose our relationship with Him. Divine righteousness is always there and always will be.
 - h. Human families can be divided up and destroyed; e.g., Job's family. We are all called family of God. One in the family of God, you cannot get out of the family of God. Just as your human family. We are stamped forever family of God when we believe in Jesus Christ.

Bob's miserable moments of discipline. There were times he wanted to change it and his father did too, but there was no change.

A portion of this doctrine was sort of close to NB1, so I added that doctrine in.

1977 Romans

Lesson #131

131 06/19/1977 Romans 5:2b Boasting in the integrity of God; doctrine of glory

Max Rafferty on public education's purpose. That person who thinks that his teachers found the answers for him and that he left the school with these answers, then his education has failed him. The schools do not exist to pander a certain point of view—even ours. The schools should be teaching, not promoting." He speaks of the children of Baal. Mastering a foreign language. People can speak English, only if we describe their action with great compassion and a lack of veracity.

Bob disdains those who do not think that the Greek grammar is not important. It is not being taught anywhere else in America except from this pulpit.

Romans 5:2 ...through whom also we have access by faith into this grace in which we stand; and we boast in the hope of the glory of God.

“and rejoice in the hope of the glory of God” – the conjunctive kai is used here to introduce a result which comes from that which precedes. It is translated “and so.” Plus the present middle subjunctive of the verb kaucháomai (καυχάομαι) [pronounced *kow-KHAH-om-ahee*]. This is a deponent verb, active in meaning. It does not mean to rejoice. Instead it means to boast, to glory, to pride one’s self in or about a person, a thing, an organization. Hence to have esprit décor, which means enthusiasm and devotion or honor for a group, or in this case a person. In this case the group is the Trinity. Esprit décor also means a common spirit pervading the members of a group, and members of the royal family of God are related to the Trinity and therefore should share the esprit of the Trinity. As a result of eternal security given to us at the moment of salvation we are called upon to have certain attitudes in the Christian life.

When you have security it should change your attitude in life. To know that you have security eliminates a lot of negative attitudes in the spiritual life in our relationship with the Lord. We never have a fear of failure or that we can lose our salvation—“and so let us boast.” The present tense is a perfective present, it denotes the continuation of existing results. This boasting confidence or esprit decor has come to exist in the past with the result that an understanding of the integrity of God and comprehension of eternal security has resulted, and this is now emphasized as a present reality. The middle voice is an indirect middle which emphasizes the agent, the mature believer, as producing the action. The active voice is also possible here because it is a deponent verb stresses the action. We have, then, a believer who has because of understanding eternal security and knows that he stands permanently in relationship to the integrity of God, has developed esprit décor as a result. This doctrine resident in the soul is absolutely necessary for cracking the maturity barrier. The subjunctive mood is hortatory in which the apostle Paul exhorts the rest of the royal family of God to join him in a course of action. He invites all believers to participate with him in an attitude which can only come from Bible doctrine, and attitude which is described as demonstrating esprit décor. *Let us boast, let us glory, let us demonstrate esprit decor.*

Next is a prepositional phrase, ἐπί (ἐπί) [pronounced *eh-PEE*] plus the locative from elpís (ἐλπίς) [pronounced *el-PIS*] which means hope—“in hope.” The hope is a prospect or expectation is related to the integrity of God. In effect, hope is the integrity of God and whatever the integrity of God promises. This becomes hope in the absolute sense. Hence, to boast in hope, to glory in hope, is the first stage of occupation with the person of Christ where the integrity of God comes into sharp focus. The believer’s temporal and eternal security from the integrity of God provides all the logistical support necessary to advance to the high ground of maturity. The result of this security of logistical grace is the actual cracking of the maturity barrier where the believer can have esprit décor in the hope, the glory, the integrity of God.

Both *hope* and *holy* are anachronistic, they are obscured by many years. All hope must center upon the integrity of God; and whatever the integrity of God promises. Occupation with Christ is the first blessing for the mature believer.

“of the glory of God” – this is an appositional genitive in which you cut the “of” off. We have the appositional genitive of the noun *doxa* (δόξα) [pronounced *DOHX-ah*] which is correctly translated “glory,” though that needs some amplification. Then the possessive genitive from *theos* (θεός) [pronounced *theh-OSS*]*—glory belongs to theos* (θεός) [pronounced *theh-OSS*]. Here is the glory of God, referring to the integrity of God.

Romans 5:2 **Through whom also we have obtained that access by means of faith into this grace in which we stand, and so let us boast in hope the glory of the God.**

Principle

1. The concept of boasting or glorying in hope, the glory or integrity of God, demands amplification. Two words must be understood: hope; glory[2].
2. Boasting or glorying is never commanded toward self. That is a sign of arrogance. But directed toward God it is a part of the progress of the spiritual life.
3. Our boasting in the integrity of God is total lack of arrogance and freedom from ingratitude which so frequently is related to human blessings.
4. Human ingratitude is all too frequent, yet it is sometimes provoked by the arrogance of the benefactor. God gives from perfection. All that we do here has to relate to gratitude on our part. “We find many ungrateful men and we make more.” Human ingratitude is all too infrequent, yet it is sometimes provoked by the benefactor.” God gives from perfection, not from love or arrogance. Our only logical response is gratitude, but we must cultivate gratitude; we must have capacity for gratitude. Thanksgiving is the overt expression of gratitude. Gratitude comes from doctrine in the soul.
5. Once we understand the integrity of God, ingratitude is not a problem. In our relationship with the integrity of God ingratitude does not exist, only gratitude as a mental attitude and thanksgiving as the expression of that mental attitude. Our gratitude, then, is increased in proportion to the doctrine we have resident in our souls.
6. Therefore boasting in God is that gratitude which comes from maximum doctrine resident in the soul. Boasting in God is a virtue; boasting in yourself is not.
7. Boasting in God is that expression of gratitude which manifests capacity for blessing from the justice of God.
8. This same capacity is a blessing in times of adversity. Cf. verse 3.
9. After that, we will boast in God.

The Doctrine of the Glory of God

- A. Definition.
 1. The glory of God refers to the sum total of His divine essence or to some part of divine essence.

2. The Greek word doxa (δόξα) [pronounced *DOHX-ah*] means brightness, radiance, splendor, magnificence, fame, renown, honor, or glory.
3. The verb cognate means *to glorify, to honor*.
4. The Hebrew word kâbôwd (כָּבוֹד) [pronounced *kaw^b-VODE*] means honor, glory, riches, nobility, splendor, and majesty.
5. Glory always has the connotation of honor inherent in a person, distinction, greatness, renown, fame, nobility, or majesty. In Rom 5:2, glory refers to the integrity of God.

B. Glory is used for the attributes of God in total or in part.

1. David in recognizing God's grace and rulership over Israel states the principle of the glory of God in Psalm 21:5.
2. There is a point at which we see God for the first time. Deut 5:24, "**Behold, the Lord our God has shown us His glory and His greatness. We have seen that God today speaks to man, and yet man is able to live.**" Glory refers to His integrity; greatness refers to His other attributes. You see God's glory in Romans 3–5.
3. You cannot see the greatness of God until you can see the glory of God. Seeing the glory of God is seeing the integrity of God through pertinent Bible doctrine.
4. The glory of God has many applications.
 - a. Rom 3:23 says that to fall short of the glory of God is to fall short of His integrity. God's perfect righteousness rejects sin.
 - b. The righteousness of God looks at man's righteousness and He rejects it. But He sees His Own righteousness in man, and He accepts that.
 - c. Eph 1:17, "**That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom even from the source of revelation by means of epignosis knowledge from Him.**" The integrity of God refers to His righteousness and justice. God's glory is the source of the epignosis doctrine in our right lobes which causes occupation with Christ.

C. Other Uses of Glory.

1. Glory is used for the indwelling of Christ and its implications. Col 1:27, "**To whom the God decreed to make known what is the wealth of the glory of the mystery among the Gentiles, which is Christ in you, the confidence of glory.**"
 - a. We have Jesus Christ indwelling us, as well as God's perfect righteousness imputed to us.
 - b. The indwelling of Jesus Christ is the guarantee of our escrow blessings from the justice of God the Father, since these blessings are deposited in Christ, the escrow officer.
2. Glory is used to describe the maturity of the believer. Mature believers form the basis for the recognition of God's glory. Ephesians 1:5-6, "**Having pre-designed us with the result of the appointment of adult sons for Himself through Jesus Christ, according to the benevolent purpose of His will,**

resulting in the recognition of glory from the source of grace, from which He has pursued us with grace in the Beloved."

- a. We recognize the glory of God through the perception of doctrine.
 - b. The integrity of God pursues us in grace for the purpose of blessing us.
3. The riches of maturity are from the glory of God.
- a. Eph 1:17-18, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom even from the source of revelation by means of knowledge from Him..., that the eyes of your right lobe may be enlightened, in order that you all may have a permanent knowledge, knowing what is the hope of His calling [maximum blessing], and what is the riches from the source of the glory, the inheritance of His saints."
 - b. Eph 3:16, "In order that He might give you according to the riches from His glory, to become strong by means of power through His Spirit with reference to the inner man."
 - c. Phil 4:19, "Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus."
4. The mature believer has received this glory, 1Peter 1:7-8. Receiving glory is blessing from the integrity of God to the mature believer.
5. Glory is used to describe the strategic victory of Christ in the angelic conflict.
- a. Heb 2:10, "To have led to glory many sons." God brings many sons to glory by judging our sins, so that, when we believe in Christ, we enter into a relationship with His glory. We receive the imputation of God's perfect righteousness, which is the potential for blessing from the integrity of God. Jesus brings us to glory by dying for our sins.
 - b. 1Tim 3:16, "Christ taken up into the place of glory" refers to the third heaven, the location of the integrity of God.
6. The royal family is called to eternal glory since Christ is seated in the place of glory. The formation of the royal family comes under the phrase, "being called to eternal glory," 1Peter 5:10 **And after you have suffered for a little while, the God of all grace Who called you to His eternal glory in Christ will Himself perfect, confirm, strengthen and stabilize you. 2Peter 1:3 Seeing that His divine power has given to us everything pertaining to life and godliness [maturity adjustment to the justice of God] through the full knowledge of Him Who called us to His Own glory and excellence. This is the status of the royal family being called into eternal relationship with the integrity of God.**
7. The resurrection body is described in terms of glory, 1Cor 15:43. **Our body is sown in dishonor but it is raised in glory; it is sown in weakness and it is raised in power.** Our resurrection body is raised in glory because we are in the status quo of everlasting life. We will live forever in a state of glory. In 2Thessalonians 2:14, **And it was for this that He called you through our**

gospel that you may attain the glory of our Lord Jesus Christ. This means that we have a resurrection body exactly like His.

8. The right woman is called the glory of the right man, 1 Cor 11:6,7, **For if a woman does not cover her head (that is, with long hair) let her also have her hair cut off. But it is disgraceful for a woman to have her hair cut off (or her head shaved) and therefore, let her cover her head; for a man ought not to have his head covered (with hair) since he is the image and the glory of God; but the woman is the glory of the man (therefore the man has short hair and the woman has long hair).** The comparison means that the man has the authority over the woman, as God has authority over us. 1Corinthians 11:14-15. **Does not even nature teach you that, if a man has long hair it is a dishonor to him. But if a woman has long hair, it is a glory to her.** Her long hair is a glory to the woman. Long hair on the male is dishonorable. Just because a woman says you look great with long hair, that does not mean that you look great or are great. (Do I seem to be preaching?)
9. Additional uses of glory in the Bible.
 - a. For the wonders of the universe, 1Cor 15:40-41.
 - b. For human glamor, 1Pet 1:24; Phil 3:19.
10. God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer, 2Tim 4:18 **The Lord Himself shall continue to deliver me from every evil deed and the Lord to Whom is the glory forever and ever. Amen.**

6/19/77; 7/23/76

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1977 Romans

Lesson #132

132 06/20/1977 Romans 5:3a Glorifying in adversity; doctrine of suffering (pts. 1–5)

Trends of the thinking of the day. One interesting thought from the Army Times.

Discussion of Singlaub. Our president is given to fits of anger; and he cannot tolerate dissent among advisors. This can be a great detriment to our national security. His counsel should have been sought and heeded. He remembers, how the Korean War was started because of us withdrawing from there. Penny-wise and pound foolish would be to pull our troops out of there.

We have stabilized that part of the world, allowing Japan to grow into a great economic powerhouse (we do about 50% of the trade in that region with Japan).

Russian plane flew into the United States, flying under the radar. This was the closest that they have come into the United States.

NY Times speaks to the increase of Russian power. A bigger buildup must come.

Russians and China fighting everywhere they meet.

Our naval intelligence are just reading foreign newspapers.

Russians are considering attacking 1980 or 1981 (which is when WWIII is expected to be on).

Now the third result of justification—which is really an introduction to the 5th chapter of Romans—is pressure. One of the great results of justification is added pressure in life, a pressure that never entirely leaves but a pressure which is mitigated by the blessings from the justice of God when we crack the maturity barrier. Verses 3 & 4 are devoted to this result.

Romans 5:3 **And not only so, but also we glory in our tribulations, knowing that tribulation produces perseverance;...**

Verse 3 – “And not only so, but we glory in tribulations also.” It begins with ou (οὐ) [pronounced oo]

monon (μόνον) [pronounced MOHN-on] de. The first word, ou (οὐ) [pronounced oo] is the objective negative denying the reality of an alleged fact. Plus the adverb monon (μόνον) [pronounced MOHN-on] used as a part of an ellipsis with supplementation of what immediately precedes. The particle de is used idiomatically here to form the translation—“**And not only this.**” There is no demonstrative pronoun but when you put these three words together you have an idiom, and to correctly translate it does not mean to literally translate it. The word “this” comes from the supplementation concept of the adverb. That is, we do not boast in hope, the glory or the integrity of God alone, but we also boast in something else. It comes with an adversative conjunction allá (ἀλλά) [pronounced ah-LAH]—“but,” and with it the adjunctive use of kai—“but also.”

Now we have a repetition of the verb, the present middle subjunctive of the verb kauchaómai (καυχάομαι) [pronounced kow-KHAH-om-ahee] which means to boast, to glory, to pride one’s self in a thing or about a person, to demonstrate esprit décor. The present tense is a perfective present denoting the continuation of existing results from maturity adjustment to the justice of God, but in a different direction this time—in the direction of pressure, adversity, sufferings. The middle voice is the indirect middle, emphasizing the agent (the mature believer) as producing the action of the verb. The maturity adjustment to the justice of God includes the principle of glorying or boasting, or demonstrating esprit décor in time of adversity. Doctrine resident in the soul which attains maturity adjustment to the justice of God at the same time is used for the demonstration of esprit décor in time of adversity. The subjunctive mood is hortatory in which the writer, the apostle Paul, exhorts the readers (us today) to join him in a course of action—the demonstration of esprit décor in the pressures, the tragedies, the heartaches, the adversities.

Then the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative thlipsis (θλίψεις) [pronounced *THLIP-siss*] which means pressures, afflictions, distressing circumstances, trials, oppressions, persecution^[3].

Romans 5:3a “And not only this, but also let us boast [demonstrate esprit décor] in pressures.”

Principle

1. There are two areas of great pressure in the life of every believer.
2. The first area is just prior to cracking the maturity barrier.
3. Inasmuch as we grow spiritually from doctrine resident in the soul the doctrine must develop muscle. And so we grow spiritually also from pressure and a certain amount of adversity is necessary for our spiritual advance to the high ground of maturity. That explains the pressure prior to the maturity barrier.
4. There is a second area, just after the R&R period, in super-grace B.
5. The principle: Every spiritual advance is tested by adversity.

The doctrine below comes from NB1 and it is very close; but it was mis-numbered at some point. This is repeated in [Lesson #311](#) and [#312](#). This doctrine not covered again in later lessons (undeserved suffering is covered many times). The doctrine below is very close to the notes being given in lessons #311 and #312.

The Doctrine of Suffering

- A. The general causes for suffering in life - believers and unbelievers.
1. Loss of health, wealth, property, money, loved ones, or anything that you value.
 2. Suffering from people. It's a crowded world. This includes gossip, ostracism, persecution, violence, crime, warfare. You can relate just about any kind of suffering to people. They don't cause it all.
 3. Privation - hunger, thirst, cold, heat, storm, earthquake and other natural disasters, accidents in any variety. Great suffering in Africa, India and Asia. Sometimes this is as simple as lack of food and lack of water.
 4. Suffering from the administration of law - mostly to criminals. This punishment is used as a restrainer of crime.
 5. Social suffering like boredom, loneliness.
 6. Mental suffering - from mental attitude sins, pride, arrogance, jealousy, hatred, bitterness, guilt reaction, neurosis or psychosis, worry, anxiety, fear, etc.
 7. Suffering from rejection of authority. This includes rejection of authority in love. When the woman rejects the authority of a man she suffers. Divorce or separation. Failure in adulthood because of rejection of authority in childhood. Being fired from a job because of rejection of authority.

Dishonorable discharge from the military; being cut from a team; being expelled from school.

8. Suffering from reversionism resulting in reaping what you sow.

B. Basic categories of suffering.

1. In time; For time, we now begin to break up into the categories of the human race. The human race is divided into two categories by John 3:36, believers in Jesus Christ and rejecters of Jesus Christ. The unbeliever suffers in time for rejection of the laws of divine establishment. He suffers through reversionism and other factors of self-induced misery. The believer also suffers in time.
2. In eternity. In eternity the unbeliever suffers forever the most intense of all sufferings, the lake of fire forever - Revelation 20:12-15.
3. There will be no suffering for the believer in eternity - Revelation 21:4. There is not even embarrassment in eternity. Some pastors use this as a lever to get you to do something. There will be no regrets in eternity. Otherwise, all of us would have regrets in eternity.

C. The premise for Christian suffering.

1. All suffering is designed for blessing - 1Peter 1:7,8; 4:14.
2. The exception is divine discipline - Hebrews 12:6, for carnality and for reversionism.
3. The exception is removed - 1Corinthians 11:31 - for carnality: rebound; for reversionism: recovery through the consistent function of GAP.
4. Cursing is therefore turned to blessing - Romans 8:28. So the premise: All suffering is designed for blessing. The exception is divine discipline. Exception removed: the result is cursing turned to blessing.
5. Carnality is not using rebound; and reversionism occurs when carnality is continued for a period of time.

D. The categories of Christian suffering. There are two types of Christian suffering: a) Disciplinary suffering, called deserved; b) Suffering for blessing, called undeserved. There are ten categories of deserved [disciplinary] suffering:

1. Suffering from the justice of God. Suffering from divine discipline [deserved] - Hebrews 12:6. This is the only way God can express His love to the carnal or reversionistic believer. For carnality - Psalm 38; for reversionism - Ecclesiastes. Psalm 38 was written by David after operation Bathsheba. He was a supergrace believer and he stayed a supergrace believer. What he did with Bathsheba was carnality, not reversionism. So he suffered a lot of discipline. In Psalm 38 he got around to rebounding which is how he broke out of carnality. This is a perfect illustration of divine discipline to a supergrace believer for his carnality. Suffering for reversionism is under a different system. There is warning discipline, sharp pains to let you know that something is not right. "Behold, I stand at the door and knock." If that doesn't work there is intense discipline. Then if that doesn't work there is dying discipline - a horrible death. The entire book of Ecclesiastes is a perfect illustration of this type of discipline.

2. Suffering by association. Indirect suffering from the justice of God. One has to be carnal, one has to be reversionistic, or both has to be reversionistic, or both have to be carnal. You cannot disassociate from husband or wife (or children). The key is to disassociate with a problem crowd to reduce your suffering. This is a principle found in 1Corinthians 12:26; Romans 14:7, illustrated by 1Samuel 21.
3. Suffering caused by having the wrong (erroneous) priorities - again two illustrations: Ecclesiastes and Song of Solomon. If doctrine is not your #1 priority, then you are going to suffer.
4. Suffering from guilt complex. This is isolated from other mental attitude sins which also cause suffering because a guilt complex is compounded suffering that you bring on yourself by reacting to your own failures - major source of suffering for the Christian. A guilt complex is the dumbest thing in the world. No need for it, if you have 3 or 4 doctrines in your soul. Some churches let you confess your sins publically, so you stand up and unburden yourself. That is insane to let people stand up and confess their sins. 1Timothy 1:5,6,19,20; 3:9; 4:1,2; Titus 1:15.
5. Suffering through national disaster, which is always discipline to the nation. We suffer to a greater or less degree. Five cycles - Leviticus 26. Illustrations - Isaiah 33, 59; book of Hosea. You may be advancing, but if your nation is under discipline, then you will be a hurt as a part of it (you will be delivered, but there will be suffering in the crisis for you). People used to be required to take a course on the Constitution. People know Marist doctrine; but they do not know that they have the greatest form of government from the beginning.
6. Suffering from rejecting the principle of right man, right woman. This is the type of suffering that can continue for the rest of one's life because he has married the wrong person. It can be suffering for blessing or suffering for cursing: doctrine or carnality and reversionism. Ezekiel 16,23; Jeremiah 12:7; 15:7-12, 17,18. We can reject the doctrine and marry the wrong person; or we can marry the right person, but we lack the capacity. Some of you single types can hardly wait to get married; and you can hardly disguise the fact. Some of you need to scamper out of your hole, get some doctrine; and then go scamper back into their little hole. Let me give you an historical example. A lady sees two hippie types working on the parking lot, digging. She runs out and tells them to cut their hair because the Colonel does not like long hair. Miss Impudence who has the gall to go out and express her weirdoism. Another church claims to be associated with Berachah and Bob would never claim them. The password is no longer Berachah; the counter sign is drop dead.
7. Suffering from failure to isolate sin [chain sinning] or we suffer by reacting to a sin committed by someone else. You cannot afford to react to someone else's pomposity or jealousy or gossiping; life is too short. Hebrews 12:15.
8. Suffering from temporary loss of grace norms [when you get into legalism] - Jeremiah 2:24,25.

9. Suffering from historical disaster, war and revolution are two illustrations.

10. Suffering from reversionism - Psalm 77.

E. There are ten categories of suffering for blessing [undeserved suffering].

1. We often suffer to glorify God in the angelic conflict. There are other types of suffering for blessing that are related to it. Job; Luke 15:20,21; 1Peter 1:12; 3:17. This is a noble and honorable type of pressure.

2. Suffering to learn obedience and self-discipline - Hebrews 5:8. Our Lord Jesus Christ put Himself under discipline - Philippians 2:8. All of you should get a good kick in the teeth when you do not deserve it. Even if this comes from legitimate authority. Authority can be abusive, but this is the only system which allows us to live with freedom. When parents exercise authority, they teach their children orientation to life. School was a place where authority used to be taught. Sometimes the older kids teach some authority to the younger ones. What is wrong with football today is the lack of authority orientation.

3. Suffering to demonstrate the sufficiency of grace - 2Corinthians 12:1-10.

4. Suffering to eliminate the occupational hazard of pride and arrogance, and to relate it to the sufficiency of grace. You can never become an arrogant person without suffering horribly. If the purpose of the suffering is to eliminate arrogance it is suffering for blessing - 2Corinthians 11:24-33; 12:1-10.

5. Suffering to develop faith-rest technique - enough faith to function in the faith-rest technique. You must have pressure for any kind of development. The trigger mechanism by which you apply doctrine in your soul to experience is faith, faith-rest; and it has to be developed, it has to be strong - 1Peter 1:7,8.

6. Suffering to accelerate the construction of the edification complex of the soul and to enter into the supergrace status - James 1:1-6.

7. Suffering as a means of witnessing for Christ - 2Corinthians 3 & 4. Undeserved suffering + us being ambassadors for Christ.

8. Sometimes suffering is very specialized. You suffer a special type of suffering ahead of someone else, using doctrine all the way, in order to be able to help some weaker believer when they go through the same thing. This is a specialized type of suffering in which God uses some stronger believers to encourage weaker believers - 2Corinthians 1:3-5.

9. Suffering to learn the value of Bible doctrine. This is for the silly person who won't come to doctrine until he has tried everything else and then says nothing else works so he might as well try doctrine. Psalm 119:67,68,71. Some people in the congregation have tried the outside world and have tried going to other churches.

10. Suffering for the advance and impact of doctrine - 2Timothy 1:12-14.

F. The concept of family suffering.

1. Scripture for family suffering: Exodus 20:4-6; Deuteronomy 5:8-10.

2. The four-generation curse is specifically enumerated in two other passages - Exodus 34:3-7; Numbers 14:8 - where a curse in one generation goes down to the next, and the next, and the next. If you repeat the sins of your parents, this continues.
 3. There is an entire chapter on the mechanics of this curse - Proverbs 30:11-17.
 4. The law of culpability - Proverbs 24:16. You are never included in the discipline of the next generation unless you become culpable under the same principle.
 5. The problem of children. This includes two basic principles:
 - a. Fairness toward children - Deuteronomy 21:15-17;
 - b. If bona fide discipline in the home fails, and occasionally it does, then the Bible says that when those children step out of line as teenagers they should be executed - Deuteronomy 21:18-22. This is how we avoid historical disaster with a bad generation. This could use some updated application. Such teens can become a liability to society.
 6. Doctrine breaks the four-generation curse. This is a combination of four verses: Psalm 100:5; Deuteronomy 7:9; 6:6-13; 11:18-21, in that order. After the four generations, the slate is wiped clean. But temptation and weakness does not mean culpability. Deuteronomy 24:16 tells us that it can skip over a generation. Bob has done a series on family suffering in the past.
 7. The children's gimmick - Jeremiah 31:15; Number 14:31. This is where the parents suffer because they use their children as an excuse. They used their children as an excuse not to enter the land even though God promised them to enter the land. People today use their children as an excuse not to come to Bible class. That means family suffering. Whenever you use your children as an excuse not to do something that is commanded by the Word you are going to produce suffering in your life. Children also use their parents as an excuse as well.
 8. The triumph of children with doctrine. It is possible that every category of suffering enumerated in the first six points can be eliminated by children moving to supergrace before they become adults. This was the case in Lamentations 3:21-31. This I call to mind for I have hope; your compassions are new ever morning. Great is the integrity of God.
- G. The concept of economic suffering. When there is freedom in the economy ad runs its normal course of supply and demand of free enterprise you are going to have periodic depression. The doctrine is that depression is an enema that eliminates the unfit people in a nation. A nation is weakened by not destroying what is weak from time to time. A house gets dirty if you don't clean it; a nation gets weak if certain types of natural disaster, like economic depression, do not come along and eliminate the weak. It has nothing to do with race or any other factor, it has to do with the law that if you do not have a periodic depression then your nation will eventually be so weak that it will destroy itself. Welfare is a weakener of a nation.
1. Inflation is a part of the fourth cycle of discipline - Leviticus 26:26.

2. Since depression should be a periodic thing the importance of solvency in a depression is the subject of Genesis 41. All believers with doctrine should be hooked up with solvency. We should have more assets than debt.
 3. Depression also strengthens spiritually for it acts as a test for the faith-rest technique especially for advancing believers- Genesis 12:10; 1Peter 1:7,8.
 4. Doctrine resident in the soul is the answer to depression rather than money in the pocket - 2Chronicles 20:9.
 5. Divine viewpoint is necessary to survive economic disaster - Psalm 33:17-20. Welfare and the welfare state contributes to national arrogance. No guarantee income is going to stave off economic disaster. Our educational system in TX is at an all-time low. People cannot pass the simplest of tests. Society requires competition. We are asking for one of the greatest economic disasters in history. It has nothing to do with race or your background. It is honorable to work, no matter what kind of work it is. Charity is not evil; welfare is. The only thing that will stave off a depression is war. But a depression means that many will have to work hard for low wages and they will suffer under that. Divine viewpoint is necessary to survive.
 6. Depression is a part of divine discipline both to the nation and the individual reversionist under the influence of evil - Psalm 105:16; Jeremiah 11:22.
 7. False teaching in time of depression intensifies that depression. Government try to use their authority and power to stave off these things; an economic depression is designed to remove the weak. Just like those animals who trek over a long distance. The weak members of the group will be eaten on the way. Herd animals depend upon the speed and strength and wiles. A nation is destroyed by its weak (this does not eliminate the concept of charity; what is not commanded is the welfare state where people who can work do not, but sit at home and collect a check. Sometimes people have to die in order for a nation to move ahead. This is a divine law. - Jeremiah 14:13-16,18.
 8. God protects the supergrace believer in depression. - Job 5:20; Romans 8:35.
 9. Bible doctrine resident in the soul is the solution to depression. Consequently, advance to supergrace restores the economy. A growing pivot is the solution - Isaiah 37:30,31.
- H. God can only demonstrate His love to the believers through suffering in time - 1Peter 4:14,16. Whatever suffering is going to come to you it will only occur in phase two, time. Phase three, eternity, is minus suffering. 1Peter 4:14–16 Love demonstrates through suffering. Divine provision for suffering is greater than anything in life.
1. There is no suffering for believers in eternity - Revelation 21:4.
 2. Furthermore, there is no suffering too great for the plan of God. The plan of God can meet any suffering in life.
 3. Divine provision for suffering is greater than any pressure of life.

4. Supergrace is the status in which to experience this principle. You are fully prepared for suffering in supergrace; you are not prepared for suffering until supergrace.
5. The supergrace believer is qualified through doctrine resident in the soul to weather any storm of life.
 - I. The unique sufferings of the Lord Jesus Christ on the cross - Isaiah 53. Since Jesus Christ reached supergrace at a very early age obviously all of the suffering that he had was suffering for blessing. He was perfect, born minus the old sin nature, minus the imputation of Adam's sin. He lived a life of perfection - doctrine of impeccability. All of the suffering that came to Him was undeserved, for blessing. But the intensification of suffering when He reached the cross was absolutely unique. Christ is unique; His sufferings are unique.
 - J. A special category of suffering for the pastor teacher (which was for the prophet in the past).
 1. To perpetuate occupation with Christ. Without that, many occupational hazards. 2Tim. 2:8
 2. Suffering necessary for the pastor to teach it. 2Tim. 2:9
 3. To recognize grace objectives. 2Tim. 2:10
 - K. Suffering for the ultra super grace believer. A mantle for undeserved suffering. It is called fellowship with His sufferings. Philippians 3:10
 - L. Suffering as related to being a mature believer. Romans 8:19–30
 - M. The suffering of nature.

1977 Romans

Lesson #133

133 06/21/1977 Romans 5:3b–4 Doctrine of suffering (pts. 6–10); courage under adversity

The points found here on suffering will be placed with the doctrine above.

There is public money being given to save the toads in Sharpstown. It is so ludicrous that you cannot believe it.

We are really in trouble because we are divorced from reality. Liberalism and fine southern ladies like Anita Bryant are besmirched by homosexuals. We are going to have a tremendous crisis which is coming very soon.

False teaching causes the disaster; and the disaster intensifies the false teaching.

Romans 5:3 **And not only so, but also we glory in our tribulations, knowing that tribulation produces perseverance;...**

“knowing that tribulation worketh patience” – the nominative masculine plural of the present active participle from the verb form oida (οἶδα) [pronounced OY-da], a perfect tense used as a present tense. It means to know something about someone, to know

something about something, to come to know, to understand. The present tense is a perfective present denoting the continuation of existing results of maximum doctrine resident in the soul of the one who has made mature adjustment to the justice of God. The active voice: the mature believer produces the action of the verb through the doctrine resident in his soul. The participle is circumstantial. The nominative plural of the participle refers to those believers who have attained maturity adjustment to the justice of God. The conjunction which follows, *hóti* (ὅτι) [pronounced *HOH-tee*], is used after verbs of cognizance. It gives the content of that perception.

Plus the nominative singular definite article which is used as a demonstrative pronoun to indicate a specific affliction, trial, pressure, adversity, or some sort of distressing circumstance. The nominative singular subject thlipsis (θλίψις) [pronounced *THLIP-siss*] means pressure, affliction, persecution, mental distress, etc.—“that pressure.”

Plus the present middle indicative from *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahée*] which means to achieve, to produce, to create, bring about, prepare someone for something. The customary present tense denotes what habitually occurs to a mature believer. The middle voice: this is a deponent verb and therefore is active in meaning, and pressure, persecution, oppression, trial, afflictions, distressing circumstances produce the action of the verb. The indicative mood is declarative for an unqualified statement of fact. “Patience” here in the KJV is not patience. This is the accusative singular direct object of the noun *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*]. The word can mean patience but that is a rare meaning. It means endurance, fortitude, steadfastness (honorable courage). Here we have an active connotation of a noun, and while “patience” in the English language connotes a passive attitude in the Greek it has an active attitude. It means courageous endurance, that which defies evil, honorable courage. It means here courage under pressure. It also is used for heroism in the face of bodily chastisement or physical torture. *Hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] is the basic attitude of the mature believer. He has courage and integrity under pressure. *Hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*], by the way, has two directions. One is toward God. It means courage, honor and integrity from resident doctrine to depends upon divine solutions while using divine viewpoint in life. It is also directed toward man and toward the world where, again, it connotes honor, courage, integrity under pressure, persecution, oppression, adversity.

Dimothesenes was jeered for his first speech. He went to a beach house. He ran for miles on the beach to build up lung power. He would speak to the waves of the beach with pebbles in his mouth. He went back to the assembly and he was a masterful speaker.

Romans 5:4 **And not only this, but also let us boast in adversities; knowing that that pressure [persecution, oppression, trial, affliction, distressing circumstances] brings about one for courage, honor, integrity in the pressures of life.**

Maximum doctrine resident in the soul + adversity = courage, honor, integrity under pressure.

Principle

1. It takes pressure, suffering, adversity, testing, distressing circumstances, to utilize the integrity of God in developing that courage, honor and integrity. All of the little sufferings prepare the believer for the big one.
2. The justice of God must provide for every believer who is growing, undeserved suffering, both as a part of our advance to maturity and then as maturity as a total appreciation of the integrity of God.
3. The objective is hope—as seen in the next verse.
4. Under great adversity Bible doctrine resident in the soul of the mature believer not only produces the courage, the honor, the integrity under pressure, but while it is doing so it intensifies hope which is occupation with the person of Christ. Cf. 1Peter 1:6,7.

Romans 5:4 ...and perseverance, character; and character, hope.

Verse 4 – “And patience, experience.” The connective conjunctive particle *de* plus the nominative singular subject *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*], plus the implication of the repetition of the verb from the previous verse. It isn’t here but the elliptical form demands its use—the insertion of the present middle indicative of *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahee*] meaning to bring about. The present tense is a customary present, denoting what habitually occurs when the mature believer faces pressure, adversity, trial, suffering. Again, the deponent verb connotation: courage, honor, integrity under pressure. *Hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] produces the action. The indicative mood is declarative for unqualified statement of fact. Plus the accusative singular direct object from the Greek substantive *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*]. It means the quality of being improved, hence the character of integrity. Translated “proven character” or “demonstrated integrity.”

“and experience, hope” – the postpositive conjunctive particle *de* connecting the two clauses in a sequence of cause and effect. Plus the nominative singular subject *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*]. This would ordinarily be an adjective but the Greeks used adjectives for substantives. It means proven character or demonstrated integrity. Plus the accusative singular direct object from the noun *elpís* (ἐλπίς) [pronounced *el-PIS*], meaning hope^[4] in the sense of blessing from divine integrity. Remember that *elpís* (ἐλπίς) [pronounced *el-PIS*] also means prospect, expectation, therefore the connotation of direct blessing from the justice of God as a result of maturity adjustment to the justice of God.

The Doctrine of hope does not match what I have in either notebook. The Doctrine of Hope below came from the second notebook; but there is very little overlap. Bob covers this in [Lessons #363–#368](#); and those lessons match up more closely with this doctrine. Bob revises this doctrine again in the 400s as well. Therefore, I removed the Doctrine of Hope from here. The doctrine here is placed with [Lesson #363](#). It matches up better with Bob’s teaching at that point.

Romans 5:5 **And hope does not make us ashamed, because the love of God has been poured out into our hearts through the Holy Spirit, the One having been given to us.**

Verse 5 – “And hope maketh not ashamed” is a mistranslation. It begins with the connective use of the postpositive conjunctive particle *de*, plus the nominative singular subject with the definite article, *elpís* (ἐλπίς) [pronounced *el-PIS*]. The definite article is used to indicate a previous reference in the context and is referring to the same hope, the hope that has to do with the integrity of God and resultant blessings from the justice of God.

Plus the present active indicative of verb *kataischunō* (καταισχύνω) [pronounced *kat-ahēe-SKHOO-noh*] plus the negative *ou* (οὐ) [pronounced *oo*]. It means to put to shame, to dishonor, to disgrace, to disappoint; and with the negative it means “never disappoints.” The present tense is a static present representing a condition which perpetually exists and is taken for granted as a fact. With the strong negative *ou* (οὐ) [pronounced *oo*] it means that there is no way that the integrity of God can ever disappoint. The active voice: hope or the integrity of God produces the action: never disappointing. The indicative mood is declarative for a dogmatic statement of fact. “And the hope [integrity of God] never disappoints.”

1977 Romans

Lesson #135

135 06/23/1977 Romans 5:5b Doctrine of hope (pts. 6–9); disappointments in men, not in God

Bob realizes that he only gave us part of the doctrine of hope. So we will go back to it.

Romans 5:5 **And hope in the integrity of God never disappoints...**

Righteousness and Justice and Disappointment

1. So great is the integrity of God, so perfect, so stabilized in its immutability, so powerful from its omnipotence, that it is impossible to be disappointed in any relationship you have with the integrity of God.
2. Therefore when disappointment comes it is when the believer fails, or his friends fail, or his loved ones fail; but God cannot fail.
3. Under grace man cannot do anything or perform anything by which he could be disappointed in himself. Under grace man does not depend on man, so he is not disappointed when man fails and turns against him.

4. Under grace the believer depends upon the integrity of God which is the source of all blessing and no disappointment.
5. The righteousness of God is satisfied with the righteousness of God imputed to the believer at the moment of salvation.
6. The righteousness of God demands blessing for the believer; the justice of God provides what righteousness demands.
7. In carnality and reversionism the righteousness of God demands punishment which the justice of God administers.
8. When the believer is in fellowship under the ministry of the Spirit and positive toward doctrine, as demonstrated by the daily function of GAP, then the righteousness of God demands blessing from the justice of God. The justice of God administers what the righteousness of God demands.
9. Righteousness is the principle of divine integrity while justice is the function of divine integrity.
10. Therefore either the believer adjusts to the justice of God or the justice of God will adjust to him.
11. This is the difference between blessing and cursing from the justice of God.
12. Adjusting to the justice of God after salvation demands not only rebound but also the daily function of GAP.
13. The justice of God adjusts to the believer in discipline and punishment when the believer fails to utilize the rebound technique and when he rejects or resists the teaching of the Word.
14. Therefore the believer in carnality or reversionism is disappointed in himself, his friends and loved ones, is disappointed in life and frustrated by life.
15. But the believer who is positive toward doctrine and advancing toward maturity, or the believer who has attained maturity adjustment to the justice of God, is never disappointed in his relationship with the integrity of God, and is never vulnerable to disappointment when friends and loved ones fail.

David as an army commander was completely free of pettiness. Our armed forces are the exact opposite today. Pettiness is the order of the day; and the system of grading and evaluating is stupid. Many men of great ability and genius are not being moved ahead or being evaluated improperly. One bad OER will sink a person from moving ahead. This guarantees that only the stupid and the imbecilic can ever reach the top. The Eisenhower crowd. Only on occasion did the Pattons or the MacArthurs break through. Thousands of men died as a result of this. Example of this in *Walk in the Sun*. Mediocrity ruled. When FDR came into power, our military began to go down.

After the Germans were losing the war against the Russians, outnumbered 1000 to 1; but they developed a system of defense that has not been seen before.

Romans 5:5 **And hope does not make us ashamed, because the love of God has been poured out into our hearts through the Holy Spirit, the One having been given to us.**

The justice of God never provides blessing without first of all providing the capacity for that blessing. With capacity from doctrine resident in the soul the blessing can never disappoint. No blessing in life can be a disappointment because the capacity comes first. Therefore occupation with the source removes the disappointment. Both capacity for blessing and occupation with Christ have the same source: maximum doctrine resident in the soul.

“because the love of God is shed abroad in our hearts” – the love of God is disseminated everywhere in our right lobes, if we have the doctrine. It is the doctrine that makes this possible. “Because” is a causal conjunction, *hóti* (ὅτι) [pronounced *HOH-tee*]. Then the nominative singular subject of the *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] which here is category #1 love directed toward God— the objective genitive from *theos* (θεός) [pronounced *theh-OSS*]. It is a mental love strictly, it has no emotion connected with it. “Because the love for the God”—occupation with Christ as a result of maturity adjustment to the justice of God. Plus the perfect passive indicative of *ekchéō* (ἐκξέω) [pronounced *ek-KHEH-oh*]—“has been poured out,” means saturation of doctrine, the daily function of GAP. The perfect tense is a dramatic perfect, it is the rhetorical use of the intensive perfect, the action has been completed, the results are found in the daily function of GAP. The passive voice: love for God receives the action of the verb. The subject is love for God and it receives the action of having been poured out. The indicative mood is declarative for the reality of the believer’s love for God being poured out.

Bob tells us where he gets this or that while he is teaching.

Notice where it is being poured out: *en* (ἐν) [pronounced *en*] plus the locative of *kardia*—the right lobe is the place where *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine is stored. It is the place of spiritual growth, the place where we become aware of the integrity of God and have an awe and respect for it, and where it turns to hope, the first stage of occupation with Christ or awareness of the integrity of God through resident doctrine. Love is a gradual process directed toward God.

Romans 5:5a-b **And the hope [relationship with the integrity of God] never disappoints because the love for the God has been poured out in our right lobes.**

Two problems—what is the meaning of love and what is the sequence of love? How does the Holy Spirit produce this?

1977 Romans

Lesson #136

136 06/24/1977 Romans 5:5c "Fortress America" rejected; love: meaning and capacity for, from Bible doctrine in the soul

Reference to Mark Hatfield from Washington Post, a Republican Senator from Oregon; he is liberal and he is confused. It would be better to have an unbeliever in office who understands divine establishment. Ford approved the funding; Hatfield is against it.

Philadelphian Inquirer on Soviet demands on limitations of US cruise missiles.

NY Times. Cadets are warned about discussing policy. Bob thinks the graduation messages should have been three words, *kill, kill, kill*; and then sat down.

Many free services that Congress provides for news organizations at a total of \$1,000,000 per year.

Thailand is accused of sabotaging the Laos revolution.

Manila and Hanoi beefing up resources for a disputed island. Philippines and Vietnam are in dispute some islands. They all hold some islands near the Statton Islands. Bob says that we are way out of our depth when it comes to southeast Asian politics.

The pot is boiling in the Pacific.

The communists are on the move all over in Asia and Africa and we are sitting here in never-never world. We should be building up our military as never before. Our military buildup is the proper way to stand up against dictatorships all over the world.

You give a few bureaucrats a little bit of authority, and they go crazy.

Before we finish up with v. 5, we need to think about love. The love for the God. Where is the love in Berachah Church? Where is the sweetness and light?

The doctrine below contains the doctrine of Love, but it is extremely massive.

Doctrine of Love

(This doctrine is an amalgamation of the following: Doctrine of Love, Doctrine of Love as related to Momentum Testing, Doctrine of The Impact of Impersonal Love, and the Doctrine of Virtue-Love as a Problem solving Device.)

A. Definition.

1. Love is maximum concentration. It is the quintessence of separation. Love is the most separatist system in the universe. So love has nothing to do with sweetness and light.
2. Man is capable of love. Man's concepts and capacities for love are as variable as the number of people on earth. Human love is not an absolute. It varies from zero integrity to maximum integrity.
3. Love has three objects: God, other people, and things.
4. Love becomes soulish predilection. It is the expression of awe, admiration, devotion, craving, delight, affection, or passion.
5. Love is the embodiment of soul function and concentration toward someone, so as to exclude them from the masses. That exclusion is called intimacy. Intimacy expresses the concentration of love.

6. This means capacity to love is related to capacity to concentrate. It's related to the character of the individual, their amount of integrity, and their environment. No one is consistent in their capacity for love. Love is a thought and the expression of that thought. Climate can affect concentration, which affects thought, and therefore affects capacity for love. Working up your emotions is not helpful when it comes to love for God. Ability to love God is based upon the doctrine in your soul. Love is a mental attitude.
7. We do not love God when we are born again no more than we love our parents at birth. Until you have doctrine, you do not have capacity.
8. Love is related to our norms and standards, and our concepts of reality. Love is an expression of our scale of values. A scale of values is a system of concentration. The thing on which you concentrate most is the thing you enjoy the most, and is first on your scale of values.
9. God is not common; He is a separatist. Doctrine isolates God with His perfect integrity. So a good lover is an isolationist.
10. When your scale of values changes from the teaching of doctrine, then your capacity for love develops. Your capacity for love makes you enjoyable to be around because of your personal love for God.
11. All love is meaningless and disappointing unless we have personal love for God first. This love for God makes other loves real. Stimulation of emotion is not loving God. Maximum doctrine in the soul is love for God. Rom 5:5 says the love for God is poured out in us through doctrine in the soul.
12. Love in itself and the capacity for that love is doctrine in the soul, so that perpetuation of love is the perpetuation of your relationship with God.
13. Only doctrine in the soul gives any stability to love. Do you really love anyone, or have capacity for love? Love is a thought, not an emotion.
14. New believers are incapable of love. There must be capacity before there is function. Until you have doctrine in your soul, you don't have concentration, and therefore you cannot love. Doctrine gives integrity, concentration, the royal family honor code, spirituality, and stability, which all in effect add up to genuine love.
15. Personal love for God means you now have the ability to love your right man or right woman or friends. Your thoughts isolate on God, your right man or right woman, or your friend. Love is a separatist system. Love is snooty.
16. Love is devotion after thought, maximum esteem, and loyalty to the object of love. Attraction is merely a preliminary to love.
17. Passion is a combination of the function of certain glands plus the function of the emotional pattern of the soul. Passion accompanies true and pseudo-love, and therefore proves nothing.
18. Once you love God, then you learn to isolate category #2 and category #3 loves. You develop a scale of values. At that point, it is wonderful for you to have friends (good for them and you). You have the ability, the capacity to make love meaningful.

19. It takes awhile for a person to find an idea of what life is all about. You normally don't develop a reasonable scale of values until you turn 30. Now, don't get upset--I am sure you are all exceptions to this.
20. Bob gives some general short descriptions of love novels in various cultures. Bob says you cannot pour in until what is in there has been poured out. Apparently he demonstrates that.
21. The thinking part of your mind must control the emotional part.
22. Introductory Principles.
 - a. Personal love for God is virtuous; personal love for human beings is virtue dependent.
 - b. When God is the object of the believer's personal love, it is classified as virtue-love (ἀΓΑΠῆ).
 - c. When human beings are the object of the believer's personal love, it is classified as virtue dependent love.
 - d. Personal love as a virtue can only exist where the spiritual skills (filling of the Holy Spirit, cognition of doctrine, execution of the protocol plan of God) are functioning. e. Impersonal love for all mankind is the basis for problem solving in human relationships. Not only is virtue-love a problem solving device for the Christian life but at the same time it provides capacity for love, life, happiness, thanksgiving.
 - e. Scripture.
 - (1) 1 Jn 2:5, "Whoever guards the Word, truly in him, the love for God has been perfected." You guard the Word by always keeping it as your number one priority
 - (2) Jude 21, "Keep yourselves in the love for God." You do this by keeping Bible doctrine as your number one priority.
 - (3) In Matt 22:36, our Lord was asked what was the great commandment in the Law. He answered in Matt 22:37, "You shall love the Lord your God with all your heart and with all your soul and with all of your thinking." Love for God starts in the right lobe of the soul with doctrine, but it moves throughout your entire soul.
 - (4) Jam 1:12, "Blessed is the person who perseveres under testing, because when he becomes approved, he will receive the crown of life which the Lord has promised to those who love Him."
 - (5) Jam 2:5, "Listen, my beloved brethren, did God not choose the poor in the world's estimation but rich in doctrine and heirs of the kingdom which He promised to those who love Him?"
 - (6) Eph 6:23, "Harmony among the brethren and virtue-love with doctrine from God the Father and our Lord Jesus Christ."
 - f. Personal love for God the Father emphasizes the virtue of the object. Emphasis on the virtue and integrity of God as the perfect and virtuous object eliminates arrogance in the subject and brings about

the genuine humility that goes with doctrine circulating in the soul. When the believer loves God the Father, his motivation is compatible with the virtue of the object, not the merit of the subject.

- g. This means that all personal love that has virtue begins with God as the object. There is no virtue in personal love as it relates to human beings; this applies to friendships, to romance, and to marriage. Personal love is related to the human race in a virtue dependent system for its validity and for its reality.
 - h. There are two ways of inserting virtue and integrity into personal love for mankind: adherence to the laws of divine establishment, and for the believer, Bible doctrine in the soul and the execution of the protocol plan of God.
- B. God loves the believer. At the point of salvation, every believer passes the point of propitiation, placing himself under maximum divine love, 1 Jn 2:2. Because of the imputation of God's own perfect righteousness, God can love every believer with maximum love in spite of the believer's spiritual status, 1 Jn 2:9-10.
- C. Categories of Love.
- 1. The love of the Father for the Son, Jn 15:9.
 - 2. The (impersonal) love of God for the human race, Jn 3:16.
 - 3. The (personal) love of God for believers, 1 Jn 4:19.
 - 4. The (personal) love of believers for God, Rom 8:28. This includes personal love for God the Father, occupation with Christ, and fellowship with the Holy Spirit, 2 Cor 13:14, "The grace of our Lord Jesus Christ and the love for God [the Father], and the fellowship with the Holy Spirit be with all of you."
 - 5. The (impersonal) love of believers toward other believers, Jn 15:12ff.
- D. The Problem with Human Personal Love.
- 1. There are two categories of personal love: romance and friendship. Romance is an intimate personal love for the opposite sex. Friendship is personal admiration in either sex.
 - 2. Personal love is based on attraction to the object, or admiration directed toward someone else from your own standards or chemistry. "I love you" means the emphasis is on the object who is attractive or admirable to you. With no emphasis on the subject in personal love, there is built-in trouble. Any idiot can fall in love.
 - 3. So personal love is a problem manufacturing device which can only be solved by impersonal love, a problem solving device. But impersonal love doesn't even occur in your life until you reach spiritual self-esteem, the first stage of spiritual adulthood. And even then it's wobbly and weak. Not until you reach spiritual autonomy is impersonal love stable. Not until spiritual autonomy do you have maximum use of impersonal love. In momentum testing you use impersonal love as a problem solving device.
 - 4. By falling in love or making a friend, you have created a problem. The object of your love is not perfect. Sooner or later, that object will be a source of people testing, whether irritation or antagonism. One of the biggest problems

in life is to fall in love or make a friend. People testing comes from falling in love.

5. Without understanding this pertinent doctrine, you will idealize the object of your love, creating a monster. Since no one is perfect, personal love doesn't have a chance if there's any idealization of the object.
6. No one is perfect. People we love disappoint us, frustrate us, turn against us because we're not perfect; or they hurt us in some way, causing suffering.
7. Sometimes it's our fault because we are arrogant, jealous, bitter, selfish, possessive, sulking in self-pity, or competing inordinately; or it can be the fault of the object for the same reasons. So personal love really doesn't seem to have a chance because none of us are perfect.
8. The problem is that neither the subject nor the object is perfect. Therefore, we conclude that when God commands us to love all believers And mankind in general, He cannot and does not mean personal love. It is impossible for a person with an old sin nature to love successfully with personal love unless the object is perfect. The only case where the object is perfect is the believer's personal love for God from metabolized doctrine.
9. The only personal love that has virtue is the believer's personal love for God, because God is perfect.

E. The Believer's Personal Love for God.

1. 1 Jn 4:19, "We love because He first loved us."
 - a. This verse establishes precedence-God loved us first.
 - b. God has three categories of love: personal love for the other members of the Trinity and for all believers because they each have the same righteousness, impersonal love for all mankind in the status of spiritual death, and divine self-esteem-God's love for His own perfect righteousness.
 - c. Personal love is only a virtue when directed toward God.
 - d. Personal love for God the Father is motivational virtue for the protocol plan for the Church.
 - e. The virtue of personal love is always found in the object of love. The only personal love that has virtue is personal love for God.
2. All three categories of personal love for God (2 Cor 13:14) are problem solving devices.
 - a. The filling of the Holy Spirit is problem solving device number two as well as the first spiritual skill. Personal love for God the Holy Spirit or fellowship with the Spirit is the means of loving both God the Father and God the Son. Rom 5:5, "And confidence does not disappoint us, because the love for God has been poured out in our hearts by means of the Holy Spirit who was given to us."
 - b. Personal love for God the Father is problem solving device number six as well as the motivational virtue for the protocol plan of God for the Church.

- c. Occupation with Christ is problem solving device number ten as well as the priority solution to the problems of life.
3. Personal love for God can only exist through the spiritual skills: the filling of the Holy Spirit, cognition of Bible doctrine, and execution of the protocol plan of God.
 - a. For Church Age believers, personal love for God occurs from the combination of the filling of the Spirit and the metabolization of doctrine which results in reaching gate #5 of the divine dynasphere.
 - b. Cognition of doctrine can only occur when the believer is filled with the Spirit under the following conditions.
 - (1) Being filled with the Spirit when hearing Bible doctrine taught by the spiritual gift of pastor-teacher.
 - (2) Being filled with the Spirit when hearing Bible doctrine in conversation or when reading Bible doctrine in a book.
 - (3) Being filled with the Spirit when Bible doctrine is metabolized or converted from gnosis into ἐπίγνωσις.
 - (4) Being filled with the Spirit when Bible doctrine is being circulated in the seven compartments of the stream of consciousness.
 - c. Personal love for God comes from the metabolization of doctrine, Phil 3:7-8; Phile 9; Col 3:1-2; 2 Tim 1:13; 2Peter 3:18. If you do not love the Word of God, you do not love God.
 - d. Maximum love comes from the edification complex of the soul, which is built from maximum metabolization of doctrine. The edification complex of the soul gives phenomenal response to God's love, Eph 3:17,19; Phil 1:20-21; 1 Jn 4:17-18.
 - e. Inasmuch as the object of category one love is God, and God is invisible, we must see God somehow. We can only see Him through His Word. Therefore, it is impossible to see or love God apart from knowledge of Bible doctrine, Psalm 119:165,167; 1Peter 1:8.
 4. Personal love for God the Father is most effective in spiritual adulthood, because spiritual adulthood implies that we have a maximum amount of Bible doctrine in the stream of consciousness.
 - a. Spiritual adulthood begins with cognitive self-confidence, that is, spiritual self-esteem.
 - b. Spiritual adulthood continues with cognitive independence, which is the status of spiritual autonomy.
 - c. Spiritual adulthood reaches its peak with cognitive invincibility, which is the status of spiritual maturity.
 5. Rom 8:28 does not apply to every believer, but only to those in spiritual adulthood. "We know, therefore, that to those who love God, He works all things together for good, even toward those who are elected according to a predetermined plan."

- a. Emotion and stimulation is never love. You must have capacity for love. Personal love for God is the basis for happiness and enjoying life, as well as for capacity for life, Deut 30:16, 20.
 - b. When a believer finally has enough doctrine, and therefore capacity in the soul to love God the Father, then God the Father begins to work everything in his life toward a goal-absolute good.
 - c. Love was designed to go with capacity and integrity in the soul. Love is based upon your integrity, virtue, and capacity.
 - (1) Personal love is very selective. The object is something or someone to which you are attracted.
 - (2) Personal love in the human race has attraction but no built-in virtue. Personal love depends on impersonal love. If you have impersonal love for all mankind, then you have the capacity for personal love for a selected few. The secret to personal love is impersonal love.
 - (3) Bible doctrine in your soul is how you develop impersonal love for others.
 - d. The predetermined plan is the protocol plan of God.
6. 1 Cor 2:9, "But just as it stands written [Isa 64:4], `Things which the eye has not seen and it has not entered into the heart of mankind all that God has prepared for those who love Him."
 7. Deut 6:4-6, 12, "Hear, O Israel, the Lord is our God, the Lord is unique. And you shall love the Lord your God with all of your heart [right lobe of the soul-the stream of consciousness], with all your soul [self- consciousness, mentality, emotions, left lobe of the soul], with all your strength [soul strength-your capacity, tranquility, contentment, happiness]. And these doctrines, which I am commanding you today, shall be in your heart [metabolized doctrine]. ...Then watch yourself, lest you forget the Lord who brought out of the land of Egypt, out of the house of slavery."
 - a. Personal love for God is a response to the love of God. Therefore, it is related to God, Heb 12:2. In the Church Age, it is called occupation with Christ.
 - b. Personal love for God was commanded to all Old Testament believers, Deut 6:5, 10:12, 11:1,13.
 8. Neglect or negative volition toward Bible doctrine results in blackout of the soul plus scar tissue of the soul, which means no personal love for God. Eph 4:18, "They [believers in Christian degeneracy] have been darkened in their thinking, and they have been alienated from the life of God because of ignorance that is in them and because of scar tissue of the heart."
 - a. When you fail in the spiritual life, you have no capacity for love, no capacity for tranquility, no capacity for life.
 - b. The believer who doesn't love Jesus Christ is under a special curse (ANATHEMA MARANATHA) as stated in 1 Cor 16:22, "cursed till our Lord comes."

c. Christian degeneracy is the antithesis of love for God. Jn 5:42, "You do not have the love for God in yourselves." This statement is true of all believers who fail to give Bible doctrine number one priority in their lives.

d. 2 Thes 3:5, "May the Lord direct your hearts into the love for God." Love for God is always connected with the right lobe of the soul.

9. Like the right man in category two love, Jesus Christ is the aggressor in category one love. He initiated this love in eternity past under the principle of grace, Eph 5:25-27; 1 Jn 4:8-10.

10. Category one love is the true motivator for Christian service.

11. Divine love is initiated through grace. Therefore the capacity of the believer for personal love for God is intensified by orientation to grace. You naturally take in the Word because of your occupation with Christ. Nothing is forced. Dan 9:4; Psalm 31:23, 119:132; 1 Cor 2:9.

12. Personal love for God also provides courage in battle, Josh 23:10-11.

F. The mandate to love all means impersonal love, not personal love.

1. When you attend church and the pastor or the song leader tells you to turn around and tell the person behind you that you love them, is he fulfilling God's mandate to love everyone? Of course not! The man's an idiot and is encouraging the practice of idiocy.

2. To tell someone you don't know or can't stand that you love them is hypocrisy at best. This is sin, human good, or evil.

3. So it becomes apparent that personal love is a problem maker, not a problem solver; and not the kind of love which God commands as a part of the modus operandi of the Christian life.

4. There must be some kind of love that fulfills the divine mandate, and there is. There are two Greek words for love in the New Testament: PHILEO and AGAPAO. God uses AGAPAO for His mandate to love everyone, which means the impersonal love you attain in spiritual adulthood. PHILEO is used for personal love.

5. AGAPAO is a specialized soul love which requires the filling of the Holy Spirit. PHILEO, being a complete and total soul love and rapport, must develop over a period of time.

6. God does not command us to do something that is impossible: to have personal love for everyone. But the mandate requires something that is virtuous, magnificent and unusual. Only impersonal love has virtue and problem solving characteristics. It is the professional love of the Christian, resulting from living in your palace, being filled with the Holy Spirit, learning, metabolizing, and applying doctrine; the love which comes from spiritual adulthood. It is impossible to fulfill this command in spiritual childhood, because we don't yet have the doctrine and ability to comprehend the kind of love that requires us to love all mankind without becoming idiots.

7. This love is called impersonal because it means the subject has the ability to accept all people as they are. It is a professional love from the filling of the

Holy Spirit. In personal love the emphasis is on the object. In impersonal love the emphasis is on the subject. When love emphasizes the object, it is personal. When it emphasizes the subject, it is impersonal. The greater the virtue of the subject, the greater the scope or range of the objects. You are commanded to love all the brethren, your neighbors (those in your periphery), and everyone.

8. You never have impersonal love until you first love God personally at gate #5, the only personal love with virtue. This therefore becomes your motivational virtue, for you must be motivated to love everyone. You have no natural motive in your sinful self to love everyone. Actually, the smarter you are, the more selective you are and the fewer people you will love personally.
9. Once you personally love God you reach spiritual self-esteem. Without love for God, any positive attitude toward self is merely self-righteous or self-confident arrogance. Until spiritual self-esteem acquires muscle from providential preventative suffering, spiritual self-esteem is still vulnerable to arrogance. But once you reach spiritual autonomy, you acquire the virtue-love of gate #6, impersonal love toward all.
10. Long before you reach this point of spiritual autonomy, you must metabolize the doctrine of positional sanctification, and make the correct application that your background, race, color of skin, I.Q., culture, or personality is not an issue. The application is that you are simply a person for whom Christ died. You must make this same application to others. Sooner or later, you must shed your prejudices if you are to grow in grace. How others regard you is not an issue; you regard yourself as a person in God's plan. With this viewpoint you advance to spiritual self-esteem.
11. So impersonal love is the professional love of the royal family of God. Impersonal love is a functional virtue of spiritual self-esteem, spiritual autonomy and spiritual maturity. Each category of suffering for blessing will test and strengthen impersonal love. When you can handle being the victim of others' mental attitude sins with impersonal love, then you will know that you have spiritual autonomy.
12. The love we are commanded in the Bible is based entirely upon our spiritual integrity, upon the royal family honor code, upon the execution of the protocol plan of God, upon consistent perception and metabolization of Bible doctrine resulting in integrity. The object of impersonal love can be anyone: someone who is antagonistic, an enemy, someone that despises you, someone who is trying to destroy you. This is one of the greatest concepts of Christianity and is never understood. It is impossible to love everyone personally.

G. Definition of Impersonal Love as a Problem solving Device.

1. Introduction.
 - a. Impersonal love is that problem solving device of Christianity which is defined as unconditional love toward all mankind.
 - b. Being impersonal, this category of love emphasizes the virtue of the subject rather than attraction to an object or rapport with an object.

c. Impersonal love toward all mankind is the ultimate expression of virtue. It is also the ultimate expression of humility. Without enforced and genuine humility, people are disoriented to life. Lack of humility creates numerous and often tragic flaws in life.

d. Impersonal love for all mankind is therefore the ultimate expression of virtue, humility, objectivity, and is the basis for being receptive to Bible doctrine, which is the basis for growing in grace through postsalvation epistemological rehabilitation.

e. Personal love for people is optional. The Bible never commands personal love for people. But in the protocol plan of God for the Church Age, impersonal love is mandated by God as a part of His plan, His will, and His purpose for your life.

f. Impersonal love as a problem solving device is mandated in all dispensations under the one phrase, "Love thy neighbor as you love yourself," Lev 19:18; Mt 19:19, 22:39; Mk 12:31; Rom 13:9; Gal 5:14. Impersonal love is a must in your life if you are to have a life full of purpose, meaning, and definition.

g. Our Lord said in Jn 15:17, "I command you these things, that you might love each other." Jesus said this to the disciples, most of whom were believers, after they had been together for almost three years. They had developed personality conflicts, took sides, and were critical of each other. So this command from our Lord is brought into the Christian life.

h. You cannot have impersonal love for people until you are properly motivated, and you cannot be properly motivated until you love Jesus Christ. People who love Jesus Christ concentrate on the teaching of the Word of God, the mind of Christ.

i. Impersonal love is unconditional. It emphasizes the virtue of the subject rather than the attractiveness or repulsiveness of the object.

j. Impersonal love is a problem solving device in human relationships.

k. Impersonal love is the basis for having the capacity for love for a few people.

2. Definition of Impersonal Love.

a. Impersonal love emphasizes the virtue, honor, integrity of the subject. Impersonal love is a virtue which cannot be duplicated in any phase of personal love among human beings.

b. "Impersonal" is an adjective which means without personal reference or connection, not primarily affecting or involving the emotions of a person; a professional attitude, like the attitude of a doctor.

(1) So impersonal is a very important word which you should highly value. For without impersonal love, you will never have any good human relationships. You will change friends, partners in romance, and spouses in marriage simply because

you have no basis for perpetuating any of those relationships apart from virtue.

- (2) In fact, morality will not hold together human relationships; morality is the cause for their breakup. Morality doesn't solve the problems of human relationship.
 - (3) Only virtue can solve the problems of human relationship. Virtue can only be produced by perception, metabolization, and application of Bible doctrine.
- c. The noun "impersonality" is the quality or state of not involving personal feelings or emotions in relationship to an object. Emotion is designed to appreciate the relationship but it is never designed to establish a relationship. Impersonality is the ministry of God the Holy Spirit in the person who has learned the doctrine and has come to cognitive self-confidence and/or spiritual self-esteem.
- (1) It therefore becomes obvious that virtue in the Christian life is totally devoid of emotion. You can respond to virtue emotionally, but there is no place for emotion in the protocol plan of God.
 - (2) Emotion has no ability to rationalize, to think, to apply doctrine, or to solve problems. Emotion is designed for our pleasure and enjoyment, but it was never designed for emotional sins such as fear, worry, anxiety, anger, violence, and murder.
 - (3) Emotion is not a part of the Christian way of life. Emotion is a normal function of the human soul when you respond to something you enjoy. Emotion is abnormal when sinning.
 - (4) The only base for true love is impersonal love, and it brings with it a wonderful emotion that is always subordinate to principle.
- d. Impersonal love is defined as that problem solving device of the protocol plan of God for the Church which produces unconditional love toward all mankind.
- e. Being impersonal, this category of love places emphasis on your honor, your integrity, and your virtue (not morality), rather than the attractiveness of the object.
- f. Impersonal love for all mankind is the ultimate expression of maximum metabolized Bible doctrine circulating by means of the Holy Spirit in the seven compartments of the stream of consciousness of the heart. You must have objectivity and grace orientation of the spiritually adult believer. It is the expression of virtue in human interaction. It is the ultimate expression of humility in spiritual self-esteem. The advance to spiritual adulthood is required before this virtue usually gels.
- g. Spiritual adulthood exists in three categories.

- (1) Spiritual self-esteem, which is cognitive self-confidence, is the beginning of the most effective part of impersonal love.
 - (2) Spiritual autonomy, which is cognitive independence, is the perpetuation of the effective function of impersonal love. Impersonal love has no strings attached to it; it makes no demands.
 - (3) Spiritual maturity, which is cognitive invincibility, is the ultimate expression of impersonal love. Spiritual maturity guarantees that your relationships with people will be absolutely fantastic, and they will never irritate you. Therefore, if people can irritate you under any set of circumstances, you have not yet reached spiritual maturity.
- h. So while personal love in human interaction has no virtue, impersonal love is the maximum expression of Spirit filled virtue toward other people.
 - i. Personal love relationships exist in the three categories of friendship, romance, and marriage. Personal love in human relationship is not a virtue in itself; it is virtue dependent for success in all three categories.
 - j. Therefore, all problems related to human love demand the function of impersonal love for solutions as well as capacity. Your capacity for love increases as your impersonal love increases. Your personal love has no staying power with anyone until you reach cognitive self-confidence when you no longer feel threatened by anyone.
3. Impersonal love is related to humility.
 - a. The status of impersonal love for all human beings is also the status of true humility.
 - b. Arrogant people are constantly seeking unconditional love from others, but all they offer in return is conditional love. The greater your arrogance the more conditions you put on someone's love. Most men do this to the woman they love.
 - c. The lust pattern of arrogance covets the following: wealth without honor, success without integrity, promotion without ability, approbation without achievement, love without virtue, sex without happiness, and ministers covet someone else's pulpit and congregation. If you want any of these things, you are not a candidate for impersonal love.
 - d. Impersonal love is a problem solving device in human relationships because virtue resides in the subject. It is as great in your relationship to other people as occupation with Christ is in your relationship to God. You will love those who are known or unknown, friends or enemies, attractive or repulsive, honorable or dishonorable, loving or hateful, appreciative or antagonistic, rich or poor.
 - e. Impersonal love is absolutely necessary to get a hearing in the supreme court of heaven.

- f. Impersonal love is unconditional because of the grace orientation from Bible doctrine resident in the soul. Therefore, impersonal love perpetuates its own honor, its own integrity, its own virtue in every stage of your spiritual life, and it does so without retaliation, revenge, prejudice, discrimination, arrogance, hatred, self-righteousness, self-pity, jealousy, implacability, vindictiveness, slander, gossip, maligning, controlling, and without judging.
- g. Personal love minus the virtue of impersonal love is the weakest and most unstable status quo in life. It is vulnerable to the entire realm of both the arrogant complex of sins and the emotional complex of sins.

H. Scripture.

1. Gal 5:14, "For the entire Law is fulfilled in one doctrine, 'You shall love your neighbor as yourself.'" This mandate is found first in Lev 19:18, and quoted in Mt 19:19, 22:39; Mk 12:31; Rom 13:9; Gal 5:14.
 - a. The verb "love" is the future active indicative of AGAPAO. The imperative future tense is used instead of the imperative mood to express a command (Hebraism).
 - b. The believer is commanded to produce the action of the verb which he'll do when he has attained spiritual self-esteem, and more so in spiritual autonomy. He will not be able to fully comply until he reaches spiritual self-esteem, and then it will be unstable until he reaches spiritual autonomy.
 - c. The potential indicative of obligation is contingent on the attainment of spiritual adulthood.
 - d. "Neighbor", the Greek word PLESION, simply refers to anyone in your periphery or vicinity, anyone with whom you have contact in any day.
 - e. The Greek reflexive pronoun SEAUTOU refers the action back to yourself. But you don't love yourself unless you first love God; otherwise, it is arrogance.
 - f. So loving self refers here to the believer with spiritual self-esteem at least. To obey this command for impersonal love requires you first have spiritual self-esteem, which when combined with providential preventative suffering, produces spiritual autonomy, a dynamic, tranquil state, from which you can fulfill this command.
2. Jn 15:12, "This is My mandate, that you love each other as I have loved you." How did Jesus love us? Personally? No! Impersonally, because we were imperfect. Because of His personal love for God the Father and His impersonal love toward all the human race, He went to the cross and was judged for our sins. Once we believe in Christ, then we receive God's perfect righteousness, which God always loves. Now Christ loves us personally, directed toward the divine righteousness in us.
3. Jn 15:17, "I command you these things, that you might love each other."
4. 1 Jn 3:23, "Furthermore, this is His mandate, that we believe in the person of His Son, and that we love each other as He commanded us."

5. 1 Jn 4:7, "Beloved, let us love one another, because virtue love is from God."
6. 1 Jn 4:11, "Beloved, if God loves us [and He does], we also have become obligated to keep on loving one another." In order to execute this mandate, we must have personal love for God the Father. You cannot have impersonal love for all mankind until you have personal love for God the Father.
7. 1 Jn 4:20, 21, "If someone should allege, 'I love God,' and yet he hates his fellow believer, he is a liar. For he who does not love his fellow believer whom he has seen is not able to be loving God, whom he has not seen." Even our love for God is based on the virtue of impersonal love from Bible doctrine. "Furthermore, we have this mandate from Him, that he who loves God should also love his fellow believer." First comes your personal love for God, from which comes your spiritual self-esteem, and when combined with providential preventative suffering to produce spiritual autonomy, you have the ability to love all impersonally.
8. 1 Jn 4:9-12, 16. "By this the virtue love of God was manifest in our case because God [Father] has sent His unique Son into the world, in order that through Him we might be saved. By this virtue love exists, not because we love God, but because He loved us [impersonal love for all mankind], and He sent His Son to be a propitiation for our sins. Beloved, if God loved us [and He does], we also become obligated to keep loving each other [impersonal love]. No one has seen God at any time; if we love each other, God resides in us and His virtue love has been fulfilled by us. Furthermore, we have come to know and we have believed the virtue love which God keeps having for us. God is virtue love."
9. Eph 1:5, "By means of love [God's virtue love as a problem solving device], He has predestined us for the purpose of adoption to Himself, according to the grace purpose of His will."
10. Love is commanded not for unity, but for stability in the angelic conflict. Therefore, the filling of the Spirit is the trigger. Impersonal love knocks out Satan's dynamics, 1 Jn 3:4.
11. Our Lord's description of impersonal love is given in Lk 6:27-37.
 - a. Lk 6:27, "But I say to you who are listening to Me, keep on loving your enemies, do good to those who hate you," These mandates cannot be fulfilled by any human power. These can only be fulfilled by the divine power of Bible doctrine circulating in the stream of consciousness and the filling of the Spirit.
 - b. Lk 6:28, "bless those who curse you, pray for those who abuse you." There is no human strength capable of fulfilling these mandates.
 - c. Lk 6:29, "To the one who strikes you on the cheek, offer him the other also; furthermore, from the man who takes your coat, do not keep back your shirt."
 - d. Lk 6:30, "Give to everyone who asks you, and stop demanding the return of your goods from him who takes them." This is a dynamic of spiritual power and cannot be accomplished through personal love.

- e. Lk 6:31-37, "And just as you desire that men do to you, do to them likewise. Furthermore, if you love those who love you [and you do], what credit is that to you? Even sinners love those who love them. Even if you do good to those who do good to you [maybe you will and maybe you won't], what credit is that to you? Even sinners do the same. If you lend to those from whom you hope to receive it back, what credit is that to you? Even sinners lend to sinners expecting to be repaid in full. But love your enemies, and do good, and lend, without expecting to get anything in return; and your reward will be great, and you will be sons of the Most High; because He Himself is loving to the ungrateful and the evil. Be merciful, as your Father is merciful. Stop judging and you will never be judged; stop condemning others, and you will never be condemned; be forgiving, and you will be forgiven." Just because people do good to you does not mean that you appreciate it. Capacity for appreciation is limited.

12. Paul's description of impersonal love. Rom 12:14-21, "Bless those who persecute you; bless and curse not. Rejoice with those who rejoice, and weep with those who weep. Be thinking the same things [divine viewpoint] toward each other; do not be thinking in terms of arrogance, but associate with the humble people. Stop being wise in your own estimation. Never pay back evil for evil to anyone. Respect what is honorable [laws of divine establishment] in the sight of all men. If it is possible, as much as depends on you, live in harmony with all mankind. Beloved, stop avenging yourselves, instead give place to the punishment of the justice of God, for it is written, 'Punishment belongs to Me, I will repay,' says the Lord. So if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for by doing this you will pile coals of fire burning on his head. Stop being conquered by evil, but conquer evil by means of the [absolute] good."
13. Impersonal love is related to spiritual self-esteem.
- a. Lev 19:18, "You shall not take vengeance or bear a grudge against the sons of your people, but you shall love your neighbor as you love yourself." "As you love yourself is a reference to spiritual self-esteem, not arrogance.
 - b. Mt 19:19; 22:39, "You shall love your neighbor as you love yourself."
 - c. Mk 12:30-31, "You shall love the Lord your God with all your heart, and with all your soul, and with all your thinking, and with all your ability. The second is this, 'You shall love your neighbor as you love yourself.' There is no other commandment greater than these."
 - d. Jn 15:17, "I command you these things, that you love each other."
 - e. Heb 13:1, "Let brotherly love continue."
 - f. 1Peter 1:22, "Since you have in obedience to doctrine purified your souls from non-hypocritical love [virtue-love] of the brethren, fervently love each other from your hearts."

g. 1 Jn 4:7, "Beloved, let us love each other, because love is always from God; and every one who loves has been born from God and has come to know God."

h. The royal law is found in three dispensations: the Old Testament dispensation of Israel, the dispensation of the Hypostatic union and the dispensation of the Church Age, and in each case it is something different. The royal law cannot be executed by believers in the Old Testament on the same high eschelon as you in the Church Age. The royal law says, "You shall love your neighbor as yourself. James describes impersonal love as the royal law of the Church. Jam 2:8, "If, however, you are fulfilling the royal law [You shall love your neighbor as you love yourself] on the basis of the Scripture, in this you are doing well." The doctrine of impersonal love is a royal law for the royal family of God. Gal 5:14, "For the entire Law is fulfilled in one doctrine, 'You shall love your neighbor as yourself.'"

(1) In both of these verses, impersonal love for all mankind is related to the believer's status quo in spiritual self-esteem.

(2) The royal law for the royal family of God is mandated.

(3) The royal law of impersonal love implies that spiritual self-esteem is necessary; for a part of impersonal love is that you never feel threatened by hostility, by hatred, by enmity, by any form of antagonism, or anything that is done to you unjustly, and this is also a part of spiritual self-esteem.

(4) The royal law of impersonal love implies that spiritual self-esteem is necessary and a prerequisite for being consistent in the fulfilling of this divine mandate.

(5) Rom 13:8, "Owe nothing to anyone except to love one another; for when he loves the other, he has fulfilled the Law."

I. The Solution of Impersonal Love in Spiritual Adulthood.

1. Impersonal love is just the opposite of personal love, for the object is of no consequence. The object can be repulsive, ugly, obnoxious, totally antithetical to you in every way.

2. Impersonal love emphasizes the integrity and character of the subject. To be a problem solving device requires that the subject have virtue.

3. Having virtue means first arriving at spiritual self-esteem. And after passing providential preventative suffering, you attain spiritual autonomy. And in spiritual autonomy you finally reach the maximum application of impersonal love.

4. As you face momentum testing in spiritual autonomy, you use impersonal love as a problem solving device. You will apply impersonal love toward those who hate you, who are rude to you, who malign and slander you, who are obnoxious, who are trying to make life miserable for you, who hate you. Impersonal love is the application to people testing where people either love

or hate you. So spiritual autonomy is the place of greatest tranquility because of impersonal love.

5. When spiritual autonomy passes the four momentum testings, you arrive at spiritual maturity. In spiritual maturity, you have the greatest of all advantages in life: you can handle the problems of personal love.
6. Impersonal love is a functional virtue, developed in the stages of spiritual adulthood. At the point of spiritual self-esteem, there is a little impersonal love. At the point of spiritual autonomy, there is fantastic impersonal love. In spiritual maturity, there is even greater impersonal love. The happiness, tranquility, and power that comes from impersonal love in spiritual maturity is almost beyond description.
7. The advance to each stage of spiritual adulthood occurs through a category of suffering for blessing. Therefore, it is inevitable that each category of suffering for blessing will test and strengthen impersonal love.
8. You cannot be a leader, an executive, or a professional without impersonal love.
9. In spiritual self-esteem, impersonal love is very wobbly and unstable. But spiritual self-esteem is protected from arrogance by providential preventative suffering. In spiritual autonomy, through the momentum testings of people and system testing, impersonal love becomes very powerful, a great dynamic in your life, and a source of great happiness. You will have greater happiness from impersonal love toward all than from personal love toward some. Evidence testing is a challenge to spiritual maturity. When all your friends and loved ones turn against you, you really need strong impersonal love.
10. Spiritual self-esteem has personal love for God as a motivational virtue in gate #5. But it has not as yet fully attained impersonal love. Only after you pass providential preventative suffering to attain spiritual autonomy do you have impersonal love for all. Spiritual autonomy possesses the spiritual muscle to fulfill all the divine mandates regarding impersonal love for all mankind.
11. Impersonal love requires obedience to the mandates of the protocol plan of God.
12. You cannot execute God's commands in the energy of the flesh. Personal love is an energy of flesh *modus operandi*. Whether it's good or bad personal love depends on the persons involved. But no part of God's plan is fulfilled by personal love toward others.
13. Spiritual autonomy must pass through the valley of momentum testing to attain spiritual maturity. The impersonal love of spiritual autonomy is tested and used in three out of the four categories of momentum testing: people, thought, and system testing.
14. So it is imperative that we understand how impersonal love differs from personal love. It is imperative that we understand how impersonal love is tested in the life of the believer who has attained spiritual autonomy.

15. Impersonal love is unconditional. Being unconditional, impersonal love emphasizes the virtue and the spiritual status of the subject, rather than any rapport with an object. Impersonal love is unconditional with regard to its objects, and therefore so powerful that the object is not the issue. Impersonal love is so powerful that there's no person in the world whom you cannot tolerate.

J. The Integrity of Impersonal Love.

1. Impersonal love has all the integrity in human relationships.
2. Since impersonal love is unconditional, it emphasizes the subject rather than the object.
3. Spiritual autonomy gives the power to love all, everyone in your periphery, the brethren, all mankind. It is an unconditional love toward the object, since the conditions are fulfilled by the subject. So it makes no difference who or what is the object.
4. Impersonal love is a problem solving device and the foundation for all successful personal relationships in life. Your romance and friendships will be short-lived unless you have the base of impersonal love to solve the inevitable problems caused from imperfect people. Impersonal love is the stabilizer of personal love.
5. Impersonal love is the only category of human love for people which has built-in virtue, as well as being a problem solving device in spiritual autonomy. Personal love has no built-in virtue. So only impersonal love can perpetuate a relationship through all the foibles of mankind.
6. Impersonal love is a spiritual function of the royal family of God, and cannot be duplicated by the unbeliever or the believer out of fellowship in the cosmic system.
7. Impersonal love can only be attained through consistent residence in your very own palace, the divine dynasphere under the enabling power of the Holy Spirit, and momentum from metabolized doctrine.
8. Impersonal love is the sign of spiritual adulthood, since all three stages possess it in varying degrees. In spiritual self-esteem, there is impersonal love but it is unstable. In spiritual autonomy, impersonal love is stabilized and functions magnificently. In spiritual maturity, impersonal love is maximized.
9. Impersonal love is a professional function of the royal family of God in spiritual adulthood.

K. The Contrast Between Impersonal Love and Personal Love.

1. Personal love emphasizes the attractiveness of the object. Impersonal love emphasizes the virtue of the subject.
2. Personal love is optional in the Christian life; it is not commanded. Impersonal love is the imperative of the Christian life, the divine mandate for the function of the protocol plan. Personal love is optional; impersonal love is imperative. Impersonal love is a mandate from God. Personal love is optional toward people. Having a lover or a friend isn't necessary. It doesn't

add one thing to your spiritual life. In fact, it is better to advance to spiritual maturity before you even try to have a personal love relationship.

3. Personal love emphasizes rapport with an object; impersonal love emphasizes the virtue of the subject. Impersonal love emphasizes the virtue, the integrity, and the spiritual adulthood of the subject. Personal love emphasizes the attractiveness, the desirability of the object.
4. Personal love is conditional; impersonal love is unconditional. Impersonal love as unconditional love means that no merit is assigned to the object. No characteristic of the object, whether attractiveness, rapport, or worthiness, is the motivation for impersonal love.
5. Personal love is virtue dependent for its effectiveness; impersonal love is doctrinally dependent for its effectiveness. The effectiveness of impersonal love in the spiritual life is dependent on personal love for God. Without personal love for God the Father, there is no impersonal love for all mankind. This is illustrated by the staying power of Jesus Christ on the Cross. Impersonal love is sustained by personal love for God the Father and Bible doctrine in the soul. Personal love is sustained by rapport and mutual admiration.
 - a. The personal love of Jesus Christ in His human nature in hypostatic union is totally compatible with the integrity of God, both the righteousness, justice, and love of God.
 - b. The impeccability of the human nature of Jesus Christ in hypostatic union had perfect personal love for God the Father and His plan of salvation for the human race. This is expressed in Heb 10:9, "behold, I have come to do Your will." Our Lord came to do the will of the Father in the human body which the Father had prepared for Him. This is also expressed in the prayers in Gethsemane, "My Father, if it is possible, may this cup be taken from Me; yet, not as I will, but as You will," Mt 26:39 cf. verse 42, "My Father, if it is not possible for this cup to be taken away unless I drink it, may Your will be done."
6. Personal love is subjective and possessive; impersonal love is objective and grace oriented.
7. Personal love is the expression of the believer's ego; impersonal love is the expression of the believer's doctrinal orientation (metabolized doctrine in the stream of consciousness).
8. Personal love is directed toward a few; impersonal love is directed toward all mankind.
9. Impersonal love is a virtue from God, attained from the fulfillment of the protocol plan of God. Personal love is the expression of man's ego and does not require virtue.
10. Impersonal love is manufactured inside the divine dynasphere from metabolized doctrine. Personal love is manufactured from the mentality, emotion, self-consciousness, lust arrogance, good and evil desires, and the wisdom or vanity of mankind.

11. Impersonal love is a virtue directed toward the entire human race, friend or enemy, known or unknown. Personal love is directed toward a few.
12. Impersonal love requires the fulfillment of the protocol plan of God. Personal love requires nothing.
13. Impersonal love is a problem solving device as well as the base for great human relationships. Personal love is a problem making device, and a good way to break up any good relationships.
14. Impersonal love solves problems. Personal love manufactures problems.
15. Impersonal love is a relaxed mental attitude toward all mankind. Personal love is an intense and possessive attitude toward a few.
16. Our Lord said further in Lk 6:35, "Love your enemy." This obviously refers to impersonal love. When you can love an enemy impersonally, you're prepared to be a great leader in any area, a professional able to handle the public.
17. Impersonal love is the function of spiritual autonomy. This means it is unconditional toward the object. This means you drop all prejudices toward others' race, culture, I.Q., background. For one of the great functions of impersonal love is tolerance. And once you have spiritual self-esteem, you'll drop all former standards of superiority or inferiority regarding people and yourself. And with spiritual autonomy, you'll discover in your impersonal love a great tolerance, having no prejudice, no arrogance, no possessiveness, no meddling in other's business, no further attempts to smother, mother, or control everyone around you. You are courteous, objective in the face of hostility and antagonism.
18. While personal love for people can be a distraction to your relationship with God, impersonal love for all mankind is a manifestation of your personal love for God the Father, and your occupation with the person of Jesus Christ as the highest motivation in life.
19. Relationship with self is stabilized and poised through impersonal love, while relationship with self is disconcerted and upset by the traumatic experiences of personal love in either romance or friendship. This trauma results in disorientation in every area of life, and that includes your relationship with God and with others.
20. In application, if you are truly professional, you do not reveal your personality. You are so keen on doing your job that what is seen is far greater than personality; it is virtue. For you do not have to have a good personality to do your job as unto the Lord. Focusing on your personality or trying to improve it is totally unnecessary, for personality is not even an issue in life. Only in degeneracy does personality become an issue. For some people are emotional and gushy; others are hard and tough; others are kind and thoughtful. But none of this makes any difference! Because once you have virtue, you will succeed in any category of life: business, a profession, love, friendship. Impersonal love is far, far greater than personality. Jesus did not command you to have a pleasing personality toward your neighbor, but a professional attitude toward your neighbor.

21. Summary.

- a. Impersonal love is unconditional love directed toward all mankind as a result of maximum metabolized doctrine circulating in the stream of consciousness of the right lobe.
- b. Being unconditional, impersonal love emphasizes the virtue of the subject rather than the status quo of the object.
- c. Being unconditional, impersonal love is the virtue and integrity of the subject overcoming all problems related to the object.
- d. Impersonal love is the spiritual status quo of the believer in spiritual adulthood in which the integrity of the subject exceeds the unattractiveness of the object.
- e. Impersonal love possess both virtue and problem solving capabilities.
- f. Personal love is limited to a few persons; impersonal love is directed toward the entire human race.
- g. Personal love is often motivated to succumb to the sins of the arrogance complex as well as the sins of the emotional complex. Impersonal love is the status of virtue, honor, and integrity in relationship to all mankind.
- h. Impersonal love is motivated by love for God, occupation with Christ; therefore, it is non-discriminating. Personal love is motivated by attractiveness to a few; therefore, prejudiced and discriminating.

L. Summary of Impersonal Love versus Personal Love.

1. Personal love always emphasizes the object of love, its attractiveness, rapport, compatible standards with the subject.
2. Impersonal love emphasizes the subject, who must have a virtue and integrity that is so strong that it reaches out to the entire human race. The human race can be obnoxious or attractive, beautiful or ugly, someone who hates or loves you; it makes no difference because the virtue of the subject is stronger than any handicap in the object. It is the most tranquil and marvelous system in the world, reaching its peak in spiritual autonomy.
3. Personal love is conditional; impersonal love is unconditional.
4. Personal love is directed toward a few; impersonal love is directed toward all.
5. Personal love toward human beings has no built-in virtue. Impersonal love contains built-in virtue and therefore has capacity for true love in friendship, romance, marriage, and all interaction with human beings. Impersonal love is the functional virtue of all human relationships as well as the major problem solving factor of spiritual autonomy in facing momentum testing.
6. Personal love is based on the attractiveness or rapport with the object; impersonal love is based on the virtue, honor and integrity of the subject. That doesn't exclude rapport or attractiveness, but it gives you a problem solving basis for dealing with the perpetuation of a relationship once started.
7. Personal love is a possessive and subjective attitude toward a few. Impersonal love is an objective and relaxed mental attitude toward the entire human race.

8. Personal love is the expression of man's ego. Impersonal love is the expression of man's virtue.
9. Personal love is vulnerable to arrogance and hypersensitivity. Impersonal love is free from arrogance, jealousy, hatred, bitterness, implacability, being controlled by guilt, self-pity, and revenge motivation.
10. Personal love discriminates; impersonal love is non-discriminating.
11. Impersonality is the quality of not involving one's personal feelings or emotions toward the object. Hence, there's no reaction to personality conflict, which is one of the major problems in momentum testing. The only way to avoid reacting to people in life is with the function of impersonal love.
12. Impersonal love is the function of virtue, rather than antagonism toward all.
13. Impersonal love is the sum total of the believer's honor, integrity, and objectivity acquired at the start of spiritual adulthood in spiritual self-esteem, but becoming stronger in spiritual autonomy, and functioning beautifully in spiritual maturity.
14. Impersonal love is the function of your royal ambassadorship.
15. Personal love is weak because it depends on rapport with an object. But impersonal love is strong because it depends on the virtue of the believer in spiritual self-esteem, spiritual autonomy, and spiritual maturity.
16. The emphasis of impersonal love is always the honor, virtue, integrity of the subject who's a spiritual adult. So that the obnoxiousness or antagonism of an object is never an issue.
17. Impersonal love is unconditional; therefore, it's tolerant, unprejudiced, thoughtful, considerate, no matter how great the stress of antagonism.
18. Impersonal love is the total objectivity of spiritual autonomy, because it is never distracted from its virtue by hatred, antagonism, malice, or prejudice from someone else. (Spiritual autonomy can fail, but recovery should be quick and momentum continued.)
19. Impersonal love does not involve one's feelings in personal conflict, and does not react to hostility or antagonism from others. That in itself makes life very tranquil!
20. Since the object of impersonal love is all believers, your neighbors, and the entire human race, it has to be both virtuous and unconditional. Unconditional means no merit is assigned to the object.
21. Impersonal love is the mandate of the Christian way of life, while personal love is optional.

M. Divine Love and Partiality.

1. The love of God as a divine attribute is complete and total from eternity past.
2. This means God does not fall in love. He is not attracted to you or me. He does not maintain his love. It is part of His eternal being.
3. The attribute of divine love makes it impossible for any member of the Godhead to compromise His integrity. That is why Christ had to go to the

cross. The justice of God is the most important thing we deal with in life. Integrity is always more important than love (as this point will define).

4. Therefore, the divine attribute of love is always linked to divine holiness and never functions apart from divine holiness (justice and righteousness). Therefore, divine love can never be divorced from divine reason.
 5. Because of this, all divine government and all of God's administration to His creatures is related directly to His justice. The justice of God has absolute authority over all creatures. In the garden, God set up a perfect system of justice. God mandated "no" regarding the tree of good and evil. Divine justice was the issue in the garden. Spiritual death was the result of rejection of divine integrity. If it had been a love relationship, there would have been no tree of good and evil.
 6. Because of God's infinite perfection and the very nature of all His attributes, justice functions with total impartiality regardless of whether it involves blessing or cursing. 2 Chr 19:7, "Let the occupation of the Lord be upon you; be very careful what you do, for Jehovah our Elohim will have no part in unrighteousness, or partiality, or taking a bribe." Cf. Rom 2:11.
 7. God used His integrity to judge Christ on the cross rather than succumbing to the partiality of His love. Therefore, neither will He deal with us in partiality. We deal with God's justice and integrity. He loves us personally only because we have His divine righteousness.
 8. Job 4:17-21 says a man cannot be just unless he has an equivalent righteousness with God's divine righteousness. Imputation of divine righteousness to believers is the function of the justice of God, not His love. Imputation explains justification. The Lord could crush us at any time. We continue living and breathing by courtesy of the integrity of God.
 9. Ps 19:9, "The judgments of God are always righteous."
 10. Ps 89:14 says God's integrity is the foundation of His throne. So God's dealing with us is, from our viewpoint, grace and doctrine, but from God's viewpoint, it is His integrity.
- N. The Pattern of Impersonal Love-Divine Love. Also see the Doctrine of Divine Love for more details. God's attribute of love is the pattern for the believer's function in impersonal love.
1. Definition of Divine Love. (See the Doctrine of Divine Love.)
 - a. God is infinite and eternal. All the attributes of God must relate to each other without contradiction. God is sovereign, perfect integrity (justice and divine righteousness), love, eternal life, omniscience, omnipresence, omnipotence, immutability and veracity.
 - b. Being eternal means God's love is eternal. Being perfect means God's love is perfect. Being immutable means God's love is unchangeable. It cannot be corrupted or changed because we fail. Being holy, God's love is righteous and just.
 - c. Since God always has been love and always will be love, He never falls in love. God's love is in no way subject to corruption.

d. Because God is immutable, His love does not increase or diminish. Therefore, God's love cannot be changed by any form of human failure or vacillation.

e. God's love exists with or without an object, unlike human love, since it's an integral part of His essence. God's perfect and eternal love has always existed without any creature object. God doesn't ever fall in love. God's love is totally stable. It does not fluctuate, discriminate, respond to creature merit, or react to creature failure.

f. This means God's love is not sustained by attraction, by rapport, by any worthiness in man. Man is spiritually dead, and his morality, human good and self-righteousness does not impress God and is not the way of salvation.

g. God's love is virtuous, since it cannot be divorced from His integrity or any other attribute. This means that being holy, God's love is perfectly righteous and just.

h. Being virtuous, God's love is devoid of sin, human good, altruism, or evil; it is free from hypocrisy or flattery or any form of patronization.

i. In summary, God is love. God is perfect; His love is perfect. God is infinite; His love is infinite. God is eternal; His love is eternal. God is honorable; His love is honorable integrity, based on the coexistence of His holiness and His integrity.

j. It is concluded that God has three categories of infinite, eternal and immutable virtue-love.

(1) Divine Personal Love. God is love. God has personal love which can only have as its object perfect righteousness. So God the Father has personal love for God the Son and God the Holy Spirit.

(2) Divine Spiritual Self-Esteem. God the Father loves His own perfect virtue, justice and righteousness, and therefore has perfect spiritual self-esteem; this is also true of God the Son and God the Holy Spirit.

(3) Divine Impersonal Love. This is directed toward an object having no merit: spiritually dead mankind. God selects man by giving him human life, simultaneously imputing to his old sin nature Adam's original sin. So we are born spiritually dead to God. Yet God has an impersonal love that provides the basis for the solution to the problem of spiritual death, sending God the Son to the world to provide salvation. God "loved the world" which is spiritually dead. So God's impersonal love is directed toward unworthy creatures who have neither holiness, virtue, nor integrity.

2. The Problem of Man's Spiritual Death.

a. When man became spiritually dead, there was no way God with perfect integrity could ever personally love spiritually dead man. But

from His spiritual self-esteem comes the virtue of the subject in loving mankind impersonally.

- b. God never changes; His love never changes. Hence, God has impersonal love toward all creatures. Because all three Members of the Godhead have perfect virtue, integrity, immutability, we have this perfect, stabilized structure of love. With or without an object, God's love never changes, increases, or decreases. It is totally stable.
 - c. Only after man believes in Christ and receives the imputation of God's perfect righteousness can God love him personally. But before man can even be offered salvation, God must love him impersonally as His motivation to provide salvation for him. "For God so loved the world" which was spiritually dead! That's impersonal love. Impersonal love has virtue in the subject only. God does not love anyone personally until after he believes in Christ and receives the perfect righteousness of God the Father.
3. Divine Love as our Pattern.
- a. God the Father loves both the Son and the Spirit with a perfect, infinite, and eternal love because they Both possess perfect righteousness. God the Father also loves His own perfect righteousness, which is the pattern for our spiritual self-esteem; this is true also of the Son and Spirit. Here is personal love and the pattern for spiritual self-esteem. Not here is impersonal love.
 - b. God the Son has perfect self-esteem in loving His own perfect righteousness, and also personal love for the perfect Father. That personal love for God the Father became the Son's motivation for coming into the world as the fulfillment of the Father's plan; He was willing and obedient.
 - c. As God, Jesus Christ possesses perfect and eternal righteousness plus perfect and eternal love and self-esteem. This combination means that Jesus Christ as God resolved all problems from His deity.
 - d. So the motivation of God the Father was impersonal love toward the entire human race, so that "He gave His uniquely-born Son." God's impersonal love for all mankind, being spiritually dead and in a state of total depravity, is demonstrated in sending God the Son into the world as Savior, Jn 3:16; Rom 5:8. 1 Jn 4:10, "By this virtue-love exists, not because we have loved God, but because He loved us [impersonal love], and He sent His Son to be a propitiation for our sins."
 - e. The motivation of God the Son was personal love for the Father and resultant obedience to His plan, so that He willingly came into the world. It was not until Jesus Christ arrived at the cross and was judged for our sins that we see the tremendous dynamics of His impersonal love for all. He was judged for the sins of the entire human race, a totally unworthy object.

- f. Since the virgin birth, the First Advent and the incarnation, Jesus Christ is also true humanity and undiminished deity, combined in the Hypostatic Union. The humanity of Christ was given a prototype divine dynasphere. He was filled with the Spirit from birth, and continued to reside in the divine dynasphere during His First Advent, Heb 12:2; Phil 2:5-9.
- g. From metabolized doctrine, our Lord had perfect spiritual self-esteem, spiritual autonomy and spiritual maturity. He never lost His poise or His sense of destiny during the First Advent. He was motivated by perfect personal love for God the Father and for His plan.
- h. Therefore, He was motivated to go to the cross and bear our sins, 1Peter 2:24. His motivational virtue is expressed in Mt 26:39; Mk 14:36; Lk 22:42 when He said, "Father, if it be Thy will, let this cup pass from Me. Nevertheless, not My will, but Thy will be done." This was a direct application of gate #3 of the prototype divine dynasphere.
- i. At gate #6, the humanity of Christ had perfect impersonal love for all those who maltreated and maligned Him during the seven trials and the resultant crucifixion. His functional virtue of impersonal love was expressed in picking up His cross. So are we also commanded to pick up our cross and carry it, meaning to function under impersonal love

4. 4. Application.

- a. Love is no stronger than its subject. So there is no virtue in personal love among human beings, all being imperfect. The only virtue that can exist in a relationship is that provided by impersonal love.
- b. Human personal love is weak and vulnerable to destruction through arrogance in either the subject or in the object. The entire arrogance complex is the greatest deterrent to human love. Consequently, human personal love has no built-in virtue and must depend on virtue from a source outside the person. Here is where spiritual self-esteem comes in.
- c. Spiritual self-esteem comes from personal love for God, our motivational virtue. Spiritual self-esteem is the beginning of impersonal love because it has virtue. When combined with providential preventative suffering to advance to spiritual autonomy, you have the strength to love everyone impersonally. spiritual autonomy has tremendous virtue, so that it can love impersonally. The source of virtue is impersonal love toward the entire human race.
- d. So the pattern becomes obvious. Just as God has impersonal love for all mankind, so the adult believer has acquired impersonal love for all mankind through the momentum of spiritual adulthood, not just from metabolized doctrine, but from metabolized doctrine applied in suffering for blessing: providential preventative suffering, momentum testing, and evidence testing.
- e. God as the subject of love is perfect virtue. God's love becomes the pattern for impersonal love. Love is no stronger than the subject.

When God is the subject and mankind is the object, God has perfect impersonal love toward all.

- f. When God is the subject and the believer is the object, God has perfect personal love because he possesses God's perfect righteousness. This means we now have a stronger position with God than ever before. He has put in our lap an absolutely fantastic plan to bring us things that stagger the imagination.
- g. God's personal love for all believers results in the provision of the escrow-election rationale in eternity past, or the portfolio of invisible assets, i.e., computer assets, with the provision in time of equal privilege and equal opportunity for the fulfillment and execution of the protocol plan of God.
- h. Three reasons for the imputation of divine righteousness:
 - (1) Provides instant justification.
 - (2) God's love toward you changes from impersonal to personal.
 - (3) God's justice now daily imputes to the divine righteousness in us our logistical support. Every day we need support to stay alive in the devil's world. It makes no difference what the historical circumstances, you cannot be removed from this earth until the sovereignty of God says so!
- i. Even when you sin, God still loves you personally because you still have the divine righteousness of God.
- j. Impersonal love is manufactured for us inside the divine dynasphere. This divine dynasphere is the basis for equal opportunity under the plan of God.
- k. God has provided a way for believers as human subjects to function under impersonal love and to advance in and execute His plan. We are sustained and kept alive to fulfill the protocol plan of God.

O. Human interaction demands problem solving devices.

- 1. Personal Love and Personal Hate.
 - a. The instability of personal love is the source of many problems, most of which are self-induced; e.g., problems of conflict and antagonisms, or arrogance and jealousy, of guilt, of self-pity and hypersensitivity, of disorientation, marital problems, interaction problems, problems with people, problems with yourself. More people are motivated and manipulated by guilt than almost anything else.
 - b. Personal love in romance is the producer of jealousy, vanity, bitterness, hatred, self pity, implacability, guilt, revenge. For example, falling in love with a member of the opposite sex is often a matter of libido. Being attracted to someone or being motivated by libido is devoid of virtue. Libido is all too often devoid of conscience, and is therefore minus virtue and integrity, without a sense of responsibility, selfish and self-serving. For this reason, personal love in romance or marriage often has no stability and no perpetuation.

- c. Personal love minus the virtue of impersonal love to provide the capacity often reaches its peak at the altar or shortly thereafter, making a mockery of marriage.
- d. Personal love complicates life by combining the problems of two people, an amalgamation which intensifies their stress in life.
- e. The weakness of personal love for another is based on the existence of too many factors for its success and perpetuation, namely, the continued attractiveness of the object, there must be continued rapport; hence, familiarity breeds contempt.
- f. Lack of reciprocation in personal love intensifies frustration, causes disillusion, results in reaction, which brings on the tragic flaw syndrome.
- g. The pressures of human antagonism, hostility, animosity demand a problem solving device. The problems of personal love, romance, and friendship demand a problem solving device.
- h. In both cases, the problem solving device is the function of impersonal love on the part of the spiritual adult.
- i. Wrong priorities and wrong emphasis in life results in the believer becoming a loser. The loser manufactures his own problems but has no problem solving devices to cope with life. Inevitably, the believer with no problem solving devices becomes a casualty in life, gets all his kicks from sublimation, avoids reality, becomes divorced from reality, and all too often becomes psychotic or neurotic.
- j. In providential preventative suffering, "insults and persecutions" (2 Cor 12) demand the use of impersonal love, as preliminary people and system testing. Three out of the four momentum testings all require impersonal love: people, system, and thought testing. In evidence testing, Job in spiritual maturity was being entered as evidence for the Prosecution in the angelic conflict, and only succumbed and failed when he listened to his three friends who gave wrong doctrinal application. So even in evidence testing when you're spiritual maturity, impersonal love is the solution.
- k. You'll never get away from the fact that you have no permanent, stable solution to the problems of human relationship until you reach spiritual adulthood. From time to time in spiritual childhood you may have a taste of impersonal love until someone stronger than you blows it away. So until spiritual adulthood, you must fall back on rebound, the faith-rest drill, and hope two.
- l. Impersonal love is a problem solver in antithetical categories of human relationship. It's a problem solver for love and hate, for friends and enemies, for admiration and animosity.
- m. Impersonal love is the unconditional guarantee of believers who, in spiritual adulthood, are able to maintain a perfect, honorable, and virtuous relationship with both friends and enemies.

- n. Richard Lovelace's poem, *Going to the Wars*, ends with the line, "I could not love thee, dear, so much, loved I not honor more." His impersonal love was his greater love for honor. His personal love for a woman was based on the integrity and virtue of his impersonal love.
- o. Impersonal love means you have virtue, a problem solving device, and are able to handle people honestly, justly, and fairly. Therefore, you have the ability to have a very happy love relationship because, though you're both imperfect, impersonal love gives you the ability to handle the inevitable problems.
- p. Impersonal love brings virtue to all the problems of love and hate, enmity and friendship, attraction and animosity.
- q. The object of impersonal love can be known or unknown, friend or enemy, beautiful or ugly, attractive or repulsive, honorable or dishonorable, good or evil, believer or unbeliever.
- r. Impersonal love perpetuates its own honor, virtue, integrity without retaliation, reaction, prejudice, discrimination, or revenge.
- s. Impersonal love cannot be corrupted or deceived by flattery, human approbation, emotional rapport, or the exploitation of arrogance and personal ambition.
- t. Impersonal love is free from arrogance, jealousy, bitterness, vindictiveness, fear, hatred, implacability, self-pity, guilt reaction or revenge.
- u. Impersonal love cannot be destroyed by hatred, persecution, unjust treatment, vindictiveness, or any category of antagonism. Why else do you suppose that the Bible commands you never to go to court over slander? Because there is no impersonal love when you are motivated by revenge. You are to put it in the Lord's hands, leaving it with the Supreme Court of Heaven.
- v. Impersonal love is even obvious in the eucharist. Our Lord demonstrated impersonal love when He went to the cross and was judged for the sins of the entire world. The communion elements recall to mind both the motivational and functional virtue of our Lord's humanity in His prototype divine dynasphere. The bread reminds us of our Lord's personal love for God the Father, the Author of the plan for the incarnation, as His motivational virtue. The cup reminds us of our Lord's impersonal love for all mankind and His bearing all our sins on the cross. He didn't want to go to the cross, but He was obedient because He had personal love for God the Father. And He received the judgment for all our sins because He had impersonal love for all mankind. Gate #5 is the bread; gate #6 is the cup.
- w. Impersonal love disregards all malice, hatred, vindictiveness, and slander; and substitutes tolerance, patience, the function of spiritual autonomy.

2. Sensitivity Versus Hypersensitivity.

- a. This is a problem of relationship with self and people. Every person in relationship with self has an area of vulnerability. If you are sensitive about what people think of you, then you will become hypersensitive in relationship to arrogance and no virtue; and that hypersensitivity is directed toward yourself. You will be insensitive to the situation, thoughts, feelings of others. Then you become thoughtless, rude, indifferent, cruel with all the mental attitude sins of gate #1 cosmic one.
- b. When your area of vulnerability is touched, you lose your self-esteem, self-confidence, and poise, and become a reactionary to the persons and environment which produced it.
- c. Reaction in hypersensitivity results in loss of virtue. You no longer love God, have impersonal love for man, nor spiritual self-esteem.

3. Sensitivity.

- a. Sensitivity is the manifestation of virtue-love and its problem solving capabilities in the three areas of relationship: with God, others, and self.
- b. Sensitivity is the normal function of virtue in relationship with God, man and self.
- c. Impersonal love is characterized by sensitivity, the expression of thoughtfulness, courtesy, good manners toward others, willingness of accommodate oneself to an individual or group of individuals whether in business, social, or spiritual life.
- d. Sensitivity is the function of thinking in the adult believer. It is the function of spiritual self-esteem, spiritual autonomy, and spiritual maturity. The base for sensitivity is genuine humility, adding the superstructure of impersonal love which reaches its peak in spiritual autonomy.
- e. Sensitivity is invisible but very dynamic under the pressure of people and system testing.
- f. Sensitivity is the dynamic expression of genuine humility by the spiritual adult.
- g. Sensitivity as the expression of impersonal love is a problem solving device in people, thought, and system testing.
- h. Sensitivity contributes to the principle of spiritual autonomy in a very special way. It gives spiritual autonomy the ability to handle personally three out of the four momentum tests. But you can always tell when you're losing under testing when you become hypersensitive.

4. Hypersensitivity.

- a. Hypersensitivity is as arrogant as sensitivity is based on humility. Hypersensitivity is the function of arrogance, a problem manufacturing device, a source of great suffering under the law of volitional responsibility.

- b. Hypersensitivity is arrogant preoccupation with self, and distorts human relationships into a system of self-manufactured suffering and misery.
 - c. Illustration: marriage, which has only three problems: I, You, and We. "If I am hypersensitive, then you will find it very difficult to please me and you will find me very unstable." This is the problem of We and Me. Or, "if you are hypersensitive and I am thoughtful, my thoughtfulness is totally wasted because We will never get along."
 - d. Hypersensitivity injects self as a false issue into every relationship of life. Self is involved in relationships, but the issues should always be true ones, not false ones.
 - e. Hypersensitivity is devious. It seeks to control people, as the arrogance of the weak controlling the strong.
 - f. Obsessed with the arrogance of self-importance, hypersensitivity superimposes unsolicited advice and opinions on others and thus violates the privacy of those in one's periphery.
 - g. While wearing their feelings on their sleeve, the hypersensitive are insensitive to the attitudes of others. It is amazing how the arrogance of hypersensitivity is totally sensitive to the opinions of others around him about himself, and yet is totally insensitive toward others.
 - h. When confronted with superiority, hypersensitivity seeks to destroy it. When confronted with inferiority, hypersensitivity seeks to bully and dominate it. Here's a frequent reason for unfairness from authority in system testing.
 - i. Hypersensitive believers are unteachable. They always make an issue out of themselves rather than the content of doctrine. This negative volition toward doctrine creates the tragic flaw syndrome which sponsors self-induced misery.
 - j. Hypersensitive believers cannot achieve spiritual adulthood in the protocol plan of God. Therefore, they cannot attain impersonal love. They are hopelessly entangled in suffering of their own making, and they become the aggressors against which mature believers practice.
5. The person who controls your life controls your happiness unless you control your life in the protocol plan of God.
- a. In personal love the object of your love controls your life and becomes the custodian of your happiness. In personal animosity the object of your antagonism controls your life and happiness.
 - b. If you surrender the control of your life to someone else through personal love or hatred, you will blame that person for every bad decision you make and the unhappiness which results. Therefore, you destroy your relationship with yourself through divorcement from reality and failure to take responsibility for your own decisions.
 - c. Personal love without virtue means surrendering your happiness to the object of your love. They now control your life and happiness.

d. Reaction to others means you have given control of your life to someone else. Only virtue-love can protect you from this.

e. Your happiness must not depend on others, but this cannot be avoided unless you have virtue-love from metabolized doctrine.

6. Maladjustment in relationship to self.

a. There are typical characteristics of the psychopathic personality: imbalance, instability, egocentricity. The key defect is lack of regulation of the emotional life by subordinating it to the intellect.

b. In normal persons, the mentality knows if the emotional responses are adequate or not; and is able to maintain sound balance, so that emotions are used for enjoyment of thought.

c. The action of this regulating factor is diminished or abolished in the psychopathic personality.

d. He lacks the ability to realistically evaluate the object of his emotional reactions.

e. Drive toward a false object becomes so intense that reason no longer governs one's actions.

f. He loses all objectivity, intellectual reasoning abilities as he pursues the false object with pseudo-love or hatred fanaticism. Once you become liable to your own emotions you have cut off all reality in your life.

g. Psychosis is manufactured by you, not by outside pressures.

h. The normal person's emotional life is controlled by his intellectual life.

i. The psychopath is unpredictable; you can never trust him. He is preoccupied with self-gratification. His love or friendship lasts only as long as it is to his advantage. Many are very religious.

P. Problems That Result From Lack of Impersonal Love.

1. Impersonal love is a major problem solving device in the Christian way of life. Since contradictions cannot exist in the Christian way of life, the believer cannot account for his thoughts or his actions in undefinable terms; hence, the importance of the Word of God which defines every part of God's will, plan, and purpose for our lives. Therefore, the importance of consistent postsalvation epistemological rehabilitation, which is tantamount to cognition and inculcation of Bible doctrine.

a. This means that Bible doctrine must circulate in the seven compartments of the stream of consciousness. This means that the rate of learning must always exceed the rate of forgetting.

(1) This implies two problems.

(a) Distraction from cognition and inculcation of Bible doctrine results in forgetting what one has learned. You cannot apply what you do not know or have forgotten. This occurs under blackout of the soul and scar tissue of the soul.

- (b) You cannot cram for a problem by trying to learn the whole realm of doctrine in one day. The believer must pace himself on a daily basis with regard to learning doctrine, so that the rate of learning will exceed the rate of forgetting.

(2) In the final stage of Christian degeneracy- reversionism-the rate of forgetting doctrine always exceeds the rate of learning Bible doctrine. The stages are reaction, a frantic search for happiness, operation boomerang, emotional revolt of the soul, locked-in negative volition, blackout of the soul, scar tissue of the soul, and reverse process reversionism.

(3) When the rate of learning of Bible doctrine exceeds the rate of forgetting Bible doctrine, the believer advances in the plan of God for the Church Age. When the rate of forgetting Bible doctrine is greater than the rate of learning, then the believer retrogresses and accumulates garbage in the subconscious of the soul's right lobe and enters into the three stages of Christian degeneracy: self-fragmentation or implosion, polarized fragmentation or explosion which results in trends toward either legalism or antinomianism, and reversion which results in either moral or immoral Christian degeneracy.

- b. No believer can execute the protocol plan of God and glorify God nor account for his thoughts, motives, or actions in undefinable terms. Ignorance is not bliss; it is the disaster of the Christian way of life.
- c. Many of our problems in the Christian life are the result of either ignorance or the malfunction of impersonal love.

2. Unrealistic Expectations.

- a. Very few people are loved the way they want to be loved or treated the way they want to be treated. Because of this, people develop a subjective arrogance. This interposes frustrations which distract from Bible doctrine and destroys the true focus of the Christian life, which is occupation with Christ. This, in turn, destroys all human relationships, whether friendship, romance, or marriage. As long as people react to others who do not love them the way they want to be loved, it is impossible for any virtue to exist. This inevitably leads to eyes on self, eyes on people, and eyes on things.
- b. The focus that is substituted for occupation with Christ is eyes on self, eyes on people, or eyes on things. The resultant fragmentation results in two great areas of disaster: the arrogance complex of sins and the emotional complex of sins.
 - (1) Eyes on self is arrogance. This makes you selfish, self-centered, and totally unacceptable.
 - (2) Eyes on people is lust. This is where you become frustrated by comparing yourself with others, thinking that others are getting

better treatment, and are the recipients of a better category of love.

(3) Eyes on things is covetousness.

- c. These three categories result in a phenomenal outbreak of sins related to arrogance. This is why people in relationships with other people are jealous, bitter, become implacable, and turn to self-pity. This is why they slander and malign other people. This explains lasciviousness, inordinate ambition, and inordinate competition, coupled with a modus operandi that destroys or distorts love in the human race.

3. Role Model Arrogance.

- a. Role is defined as the proper or customary function of a person. Society and people in general have assigned certain customary functions to certain activities in life, e.g., to politicians, ministers, husbands, wives, teachers, public servants, peacetime military personnel, and the successful and famous. These people are expected to function in a certain way; if they do not, others protest loudly. All this means we are saturated with double standards in life.
- b. When anyone departs from his role model, he is condemned, rejected, criticized, and maligned. Yet those who criticize are sinning also and operate under a double standard. Such criticism implies that certain sins are worse than others, when in the eyes of God all sins are the same except for the seven sins in Prov 6:16-19.
- c. Individuals and society in general like to see everything in its proper place, and resent any deviation in assigned thought, action, or personality. This is especially true of legalistic believers, crusader arrogance, and self-righteous arrogance.
- d. So if anyone deviates from his proper place, society rises up and condemns and destroys the person who stepped "out of line." Yet in reality, this is a case of the pot calling the kettle black, i.e., one sinner condemning another sinner. Therefore, society has developed a double standard: one standard for the role model, and one standard for self. Of course, self always remains uncondemned while there is the constant criticism, slander, and maligning of other people.
- e. The individual excuses himself for his own sins and failures, but condemns the role model for the identical sins and failures.
- f. Among Christians, role model arrogance manufactures hypocrisy and legalism, two of the characteristics of self-righteous arrogance.
- g. Role model arrogance causes believers to fail because of lack of impersonal love for all mankind and lack of occupation with Christ.
- h. Role model arrogance manufactures hypocrisy in the clergy and legalism in the congregation. Role model arrogance ignores the basic doctrine that all believers after salvation continue to have the sin

nature and continue a rate of personal sinning which is compatible with their ignorance of Bible doctrine or lust pattern of the sin nature.

- i. In the role model arrogance and the feet of clay syndrome, you cannot impose impossible perfect standards on others while you ignore the fact that you too have sinned and are possibly committing worse sins than those which you condemn in the role model.
- j. Both clergy and congregation are distracted from what is important in the role model syndrome. What is important is cognition of the mystery doctrine of the Church Age and the execution of the protocol plan of God.
- k. Without consistent perception of Bible doctrine resulting in the development of impersonal love of all mankind, the freedom of self-determination is destroyed, and both the privacy of the priesthood and the environment for cognition of Bible doctrine are replaced by some form of spiritual tyranny.
- l. Role model arrogance distracts congregations from doctrine by emphasizing the personality of the pastor or the evangelist rather than the message. The principle is that it's not the man; it's the message that counts.
 - (1) No one, including pastors, is perfect, whether pastor or congregation. Doctrine teaches us how to handle our sins under the rebound technique and to respect the privacy of the priesthood.
 - (2) However, human interaction is fragmented in every area of life today: within congregations, within the clergy, and in all human interaction.
- m. No one is perfect. But with Bible doctrine as the number one priority in your life, you learn to love God the Father, and you learn to insert the virtue of impersonal love into human relationships. From knowledge of Bible doctrine you find your true role model who is perfect, i.e., our Lord and Savior, Jesus Christ. He is our only role model.
- n. When you combine unrealistic expectation with role model arrogance, you have established false standards for your life. You have developed an arrogant system of mores which hinder both the execution of the protocol plan of God and create spiritual failure by making the believer a loser. Legalism makes you a loser every time. Losers do not glorify God in time.
- o. The purpose of the protocol plan of God for the Church Age is to create invisible heroes, mature believers who are winners in life; not people who are involved in unrealistic expectations and role model arrogance.
- p. So role model arrogance and unrealistic expectation combine to form intensified problems.

(1) The intensified problem of the double standard, people justify their own sins while condemning the sins of others.

(2) The intensified problem of legalistic arrogance is a device used to condemn others.

q. Role model arrogance plus unrealistic expectation always has three inevitable results.

(1) Your eyes are on yourself. You have a double standard used to justify yourself and to rationalize sin into a system of relative rather than absolute concepts.

(2) Your eyes are on people, resulting in legalism, gossip, maligning, slander, and the whole area of arrogant reaction, i.e., bitterness, vindictiveness, revenge motivation, revenge modus operandi

(3) (3) Your eyes on things is tantamount to resenting and criticizing others because they possess things or prosperity that you do not possess.

(a) In your thinking, you become a Christian socialist. You conclude that if anyone has something you do not have, there must be something wrong with them. You resent those who have worked hard and have accumulated wealth. You resent the successful. This guarantees that you will be a loser all your life.

(b) One of the terrible results of having your eyes on things is the arrogant frustration of seeing the wicked prosper, as often happens in life. The Bible answers this question, why do the wicked prosper? However, this question, unanswered, distracts the believer from the protocol plan and his very own portfolio of invisible assets.

(c) The prosperity of another person should never distract the believer from Bible doctrine, from personal love for God the Father, from impersonal love for all mankind, or from occupation with the person of Christ.

(d) There are several reasons why the wicked prosper.

(i) They prosper because they are identified with an invisible hero; e.g., a father, mother, brother, sister, boss, or someone with whom they have a relationship, who advanced to spiritual maturity and became a winner. Association with an invisible hero while alive and even after his death down to the third generation means that a very wicked person, believer or unbeliever, can prosper.

(ii) The wicked believer prospers because of logistical grace, sent down the grace pipeline from the justice of God to the indwelling righteousness of God in every believer, winner or loser.

(iii) The wicked prosper because there are evil persons in an evil society.

(e) However, the prosperity of another person should never distract you from Bible doctrine. Never let someone else's success or prosperity, whether they are good or evil, become a distraction to you.

(f) This principle applies to members of the clergy. They should never covet another person's ministry or congregation.

(g) The only prosperity in life that counts originates from the protocol plan of God and subsequent distribution of escrow blessings for time and our daily logistical grace blessings.

4. The Problem of Iconoclastic Arrogance.

a. Iconoclasm is the function of destroying an icon or an idol. Iconoclastic arrogance is defined as subjective preoccupation with other people. This results in the creation of a role model or an icon. More than anything in the world, iconoclastic arrogance demonstrates the fact that people are divorced from reality because they will not take the responsibility for their own decisions.

b. Iconoclastic arrogance has four functions.

(1) An excessive admiration or personal love creates an idol out of a person.

(2) This is followed by the idol showing their feet of clay (doing something wrong).

(3) When the idol does something wrong (real or imagined), there is a reaction by those who created the idol. They become disillusioned or disenchanted.

(4) Then iconoclastic arrogance seeks to destroy the image the person has created. You created the idol, now you do not like the idol, so you seek to destroy the idol.

c. Iconoclastic arrogance is divorced from reality in human relationships because of either ignorance or rejection of Bible doctrine, because of entrance into one of the three stages of Christian degeneracy, or because of lack of impersonal love for all mankind on the one hand and lack of occupation with Christ on the other hand.

d. The illusion created by arrogance becomes the delusion destroyed by arrogance. Arrogance takes an ordinary person and from deluded idealism or romantic illusion fashions this person in his mind into an

ideal of perfection. The idol of perfection created by this arrogance can be a spiritual image, a personality image, a hero image, a romantic image, or a beautiful image. This is not admiration but something excessive.

- e. The arrogant reaction of disillusion or disenchantment becomes vindictive, implacable, bitter, hateful, and motivated to revenge and to destroy that person. Iconoclastic arrogance destroys friendship, romance, marriage, business, professional relationships, Christian fellowship, and a spiritual leader of some kind. This results in rejection of Bible doctrine. The sooner a congregation has attained impersonal love, the sooner it will overlook idiosyncracies, mannerisms, habits, and failures of those in spiritual leadership.
 - f. Iconoclastic arrogance is a major cause for apostasy among believers. Disappointment with friends, loved ones, or those in authority over us is normal, but disenchantment and disillusion from idolizing that person is failure on our part. We must take responsibility for our own thoughts, actions, and decisions.
 - g. The arrogant iconoclast never blames himself for what he has done in creating the idol and then destroying it, but in irrationality, he blames the idol for existing by his own fantasizing. Arrogance never takes the responsibility for being arrogant; for arrogance is responsible for creating the idol and for destroying it. Arrogance destroys what arrogance creates.
 - h. The arrogance of idolizing and rejecting your very own icon is tantamount to the vanity of transferring the blame for your own failures to other people. The feet of clay syndrome is the arrogant irrationality of rearranging the doctrine of sin to be compatible with your own self- righteous arrogance.
 - i. Three problem solving devices are necessary to bring the believer back to reality and recover from the devastation to the spiritual life: personal love for God the Father, occupation with Christ, and impersonal love for all mankind.
 - j. When any believer combines unrealistic expectation with role model arrogance and subsequently becomes involved in iconoclastic arrogance, that person has established false standards for life and entered into a subtle system of arrogance which prevents cognition of Bible doctrine and hinders the execution of the protocol plan of God.
5. The Principle of Changing People.
- a. Impersonal love never implies controlling or changing people to conform to your standards. You cannot change people to conform to your personal standards and expectations.
 - (1) Part of the problem created by power and approbation lust is the function of the legalistic believer trying to control and change the lives of other believers to conform to his or her personal standards.

(2) The only changes that count in the Christian life are changes made by Bible doctrine resident in your soul. Only Bible doctrine changes lives.

(3) Self-righteous arrogance is the motivation for legalism which always tries to control others apart from the Word of God. The teaching of Bible doctrine is the only protection against this.

(4) You cannot change people by imposing impossible standards on them under the role model syndrome.

b. You cannot make a role model out of some person without becoming disappointed, frustrated, and react, because sooner or later they will violate your personal standards and expectations. The only true role model we should have is the one we develop in spiritual adulthood in our occupation with Jesus Christ.

c. You can only change one life-your own. You cannot change other people in your periphery but you can change yourself, and that's the issue.

d. You can only change one person-yourself. Only by changing yourself can you avoid unrealistic expectations and role model arrogance.

e. If you succeed in controlling others, you lose control of your own life by establishing a clique.

f. You cannot change others; you can only change yourself. Only Bible doctrine changes us, not the power of self-improvement.

g. Only by changing yourself (through perception, metabolization, and application of Bible doctrine) can you avoid self-righteous arrogance, crusader arrogance, or forming a clique.

h. Changing self is defined as attaining the spiritual skills- the filling of the Spirit, cognition of Bible doctrine, and execution of the protocol plan of God for the Church.

i. Changing self is a matter of consistent cognition and inculcation of Bible doctrine (postsalvation epistemological rehabilitation; i.e., the daily perception, metabolization, and application of Bible doctrine in your right lobe). This describes the life beyond gnosis, which is converting gnosis into ἐπίγνωσις.

j. Changing self is a matter of learning and using the problem solving devices of the protocol plan of God. This includes your personal love for God the Father, impersonal love for all mankind, and occupation with Christ.

k. Changing self is the development of virtue-love from metabolized doctrine circulating under the filling of the Spirit in the seven compartments of the stream of consciousness.

l. Legitimate control of others is based on certain principles.

(1) Divine institutions that have an authorized system of authority-marriage, family, government.

(2) The function of legitimate authority in other areas of life-teachers, coaches, etc.

(3) The communication of Bible doctrine through the privacy of your own priesthood.

m. Self-righteous arrogance motivates all kinds of legalism.

(1) The vanity of the unique experience which glorifies empiricism over Bible doctrine.

(2) Erroneous emphasis on human achievement, human talent, human ability, and divorcing Christian service from the spiritual skills.

(3) Self-righteous arrogance becomes irrational when the believer commits some sin and then shocks himself. This results in conceited conclusions that Bible doctrine does not work or that you have lost your salvation, or that the plan of God has failed because you have failed.

(4) Self-righteous arrogance, motivated by legalism, establishes false standards and seeks to force these false standards on other believers. A personality flaw emerges which motivates various functions of legalism, such as: seeking to dominate people, policy, and authority in one's periphery, establishing non-biblical standards and seeking to impose these standards on others, attacking the teaching of Bible doctrine-the content, the communicator, and the emphasis of doctrine. This results in self-righteous arrogance seeking to superimpose personal and false opinions over the Word of God. If the pastor's teaching does not concur with their false and legalistic concepts, then self-righteous arrogance attacks the pastor, seeking to discredit the person and his ministry.

6. Impersonal love is a problem solving device.

a. There are three categories of virtue-love which resolve the problems of unrealistic expectation and role model arrogance.

(1) Personal love for God the Father.

(2) Impersonal love for all mankind.

(3) Occupation with the person of Christ.

b. Personal love for God the Father provides motivation for the function of impersonal love toward all mankind. This results in a grace orientation followed by a grace attitude toward all with whom you have contact. This is the key in human interaction.

c. Occupation with Christ as the priority solution changes your mental attitude about yourself so that you change your mental attitude about people who are not treating you the way you think you ought to be treated or loving you the way you think you should be loved.

- d. Impersonal love is the result of personal love for God the Father and occupation with the person of Christ. It is the result of the teaching ministry of the Holy Spirit as you are exposed to Bible doctrine.
 - e. Impersonal love provides the solution to unrealistic expectation and the role model syndrome so that the adult believer can pass people testing, system testing, and thought testing in both providential preventative suffering and momentum testing.
 - f. Impersonal love for all mankind gives the spiritual adult the ability to overcome any form of hurt, frustration, anger, bitterness, implacability, and hatred toward others who have failed as a role model, or who are not treating or loving you the way you want.
 - g. The greater the preoccupation with self, the greater the expectation from people. The greater your romantic notions, the more you anticipate from the opposite sex in both romance and marriage. The higher your standards, the greater perfection you assign to a role model.
 - h. It is a fact of life that very few people are actually loved the way they want to be loved, or treated the way they want to be treated. It is a fact of life that most people are disappointed in the role models they have established in their own thinking. While their attitude may be totally unrealistic in its expectation, nevertheless it defines the extent of the problem.
 - i. When the feet of clay are discovered in the role model, the image is smashed from the motivation of disappointment, frustration, shock, and bitterness. It never occurs to people that the role model syndrome is the fault of the subject, not the fault of the object.
 - j. The only role model mandated for the Christian is the person of Jesus Christ in hypostatic union.
 - k. So the believer must learn to take the responsibility for his own bitterness, vindictiveness, disappointment, and implacability when he smashes the idol under the feet of clay or role model syndrome.
 - l. The solution is not found in reaction to people who do not treat you the way you want to be treated, or who do not love you the way you want to be loved. The solution is not found in the arrogance complex, i.e., self-centeredness, jealousy, bitterness, vindictiveness, implacability, revenge motivation, revenge modus operandi, hatred, anger, or self-pity.
 - m. The principle is that you cannot change people to conform to your standards and expectations. But you can solve the problems related to the frustrations that come to you from unrealistic expectations, but only through the use of virtue-love as a problem solving device.
7. The Morality Distortion-The Problem of True and False Morality.
- a. There are two basic categories of morality.

(1) True morality, which is based on the laws of divine establishment, i.e., on the Mosaic Law. The Mosaic Law (Codex three) is the greatest commentary on establishment and true morality that has ever existed. It is designed for both believers and unbelievers.

(2) Pseudo morality, in which various systems of hypocrisy, self-righteousness, legalism, and tyranny become substitutes for virtue, honor, and integrity, which God commanded for believers only.

b. True morality, designed for both believer and unbeliever alike, is the system for guarding human freedom, privacy, property, and life. Freedom is no stronger than the people who live under it.

c. True morality is the basis for the function of the four divine institutions: volition, marriage, family, government.

d. Pseudo morality is the product of self-righteous arrogance and the ignorance of Bible doctrine, the rejection and maligning of God's grace policy by contradicting true morality through a system of human works, which are classified in three areas.

(1) Salvation by morality. Salvation by keeping the Law. Rom 3; Galatians.

(2) Spirituality by morality. A moral believer is not necessarily spiritual at all. In fact, a moral believer could have moral self-righteousness and be in moral Christian degeneracy.

(3) Blessing from God by morality. The myth is that if you work hard, tithe, do this thing or that thing, then God will bless you.

e. Self-righteous arrogance and legalism is blind to the fact that the protocol plan of God for the Church produces something far greater than morality. This something far greater comes through integrity, honor, virtue developed by the spiritual skills.

f. Morality is the function of the human race. It is not the issue in the spiritual life. The issue in the spiritual life is far greater than morality; it is what the power of God the Holy Spirit and Bible doctrine in the stream of consciousness does for us.

g. The key to true morality is a part of our understanding of the Christian life; for the key to true morality is humility. The key to Christian honor, integrity, and virtue is the attainment of those spiritual skills.

h. Christianity does not reject morality but recognizes the difference between pseudo morality and true morality.

(1) The self-righteous arrogance of the Puritans is not the Christian way of life. Under the grace of God, the provision and inculcation of Bible doctrine produces virtue-love which is far greater than morality, and is minus hypocrisy.

(2) Anything the unbeliever can do is not the Christian way of life. The Christian way of life is a supernatural way of life (the

perception, metabolization, and application of doctrine) and demands a supernatural power for its execution.

- (3) The believer's supernatural lifestyle means that all standards and all virtues are acquired through the grace provision of God; hence, the elimination of any system of human arrogance or human ability.
- i. Pseudo morality is morality arrogance, in which the ignorant and self-righteous believer substitutes his own standards or his own morality distortions for the function of virtue-love in three categories—personal love for God the Father, impersonal love for all mankind, and occupation with Christ. It takes a lot of ignoring and rejection of Bible doctrine for the arrogance of self-righteousness to substitute human morality for divine virtue.
 - (1) Therefore, self-righteousness combines with arrogance to establish false standards and to substitute crusader arrogance by seeking to impose Puritanical standards on others. This results in crusader arrogance or the arrogance of Christian activism, institutional arrogance—which attacks the purpose, policy, and authority of an organization, or social engineering, in which the believer seeks to improve or white wash the Devil's world instead of executing the protocol plan of God for the Church.
 - (2) Arrogance is not substitute for impersonal love. Arrogance is a Puritanical, domineering, oppressive type of thing, a tyranny which is a contradiction to the protocol plan of God for the Church.
 - (3) The over-achievers in legalism are full of their own self-importance, and they try to superimpose their standards on others.
- j. Divine power and human power are mutually exclusive. Impersonal love belongs to divine power while self-righteousness arrogance, legalism, and even personal love among human beings belongs to personal power. For the believer, human power, talent, ability, works is not the way of blessing from God.
- k. Impersonal love for all human beings never contradicts the protocol plan of God for the Church. Impersonal love is the basic solution to many problems, especially marriage.
- 8. Impersonal love is the basic solution to the problem of marriage. (See also the Doctrine of Marriage.)
 - a. Marriages fail because people are no better in marriage than they are as people. Marriages fail because people are failures as human beings.
 - b. Marriages fail because people get married for the wrong reasons, therefore, they make wrong decisions concerning the spouse.

- c. Marriages fail because people think marriage is the solution to all problems in life. If anything, marriage is a problem manufacturing device.
- d. Marriage is not designed for happiness; it is designed for virtue. Virtue is designed for happiness. Therefore, happiness in marriage demands virtue-love.
- e. You cannot change your marital problems by changing your spouse to conform to your personal standards or your unrealistic expectation. Therefore, marriage is more than finding the right person; it is being the right person. A happy marriage is always a long conversation that seems to be too short.

9. Summary.

- a. Personal love manufactures problems; impersonal love solves problems. Just make a friend and you have problems. Get involved in a romance and you have more problems. Get married and you have the ultimate in problems. Impersonal love solves problems.
- b. The object of impersonal love can be a friend or enemy, a virtuous or evil person, a worthy or an unworthy person, beautiful or ugly, attractive or obnoxious, known or unknown, honorable or dishonorable, appreciative or antagonistic.
- c. The emphasis of impersonal love is on the virtue, the honor, the integrity of the subject. This virtue, honor, and integrity is derived from your consistent cognition, inculcation, perception, metabolization, and application of Bible doctrine. Impersonal love as a problem solving device is stable and consistent. By the time you reach spiritual autonomy, it is dynamic. It is not influenced by arrogance or prejudice or any other form of reaction.
- d. Impersonal love perpetuates its own honor, its own integrity, its own virtue through every stage of spiritual adulthood, doing so without reaction or antagonism, without prejudice or discrimination, without self-righteousness or self-pity, without jealousy or implacability, without vindictiveness or slander, without gossip or creating the public lie, without retaliation or revenge.
- e. As a problem solving device, impersonal love is not influenced by the arrogance complex of sins or the emotional complex of sins. Therefore, impersonal love remains consistent whether confronted by friendliness or by antagonism, admiration or animosity, love or hatred, compliment or slander; it makes no difference.
- f. Impersonal love for all mankind becomes the virtue, the honor, the integrity required for personal love in friendship, romance, or marriage.
 - (1) Personal love for mankind has neither inherent nor acquired virtue. For personal love directed toward the human race is

dependent upon the virtue acquired from impersonal love for its capacity, success, and happiness in human relationships.

- (2) Since personal love for mankind has no inherent or built-in virtue, it becomes vulnerable to the tragic flaws of life, which are related to arrogant subjectivity and hypersensitivity.
 - g. Personal love minus impersonal love results in all the sins of arrogance, all the irrationality of the emotional complex of sins: vanity, jealousy, bitterness, hatred, self-pity, guilt reaction, implacability, revenge function, inordinate competition, and everything that makes life miserable for others as well as for yourself.
 - h. If a person cannot cope with his own problems, he definitely cannot take on the problems of a friend, or a romance, or a marriage without creating unbearable stress in his life. Personal love minus virtue complicates life by combining the problems of two people which then becomes a fusion of intensified stress.
10. The Problem of Personal Love.
- a. Personal love for mankind falls into three categories, all of which are optional.
 - (1) Friendship is an optional love minus sex.
 - (2) Romance is an optional love between a man and a woman minus sex.
 - (3) Marriage is an optional love between a man and a woman plus sex.
 - b. Optional love means that the Bible does not command the believer to enter into these personal love relationships. Personal love is an option in life. In other words, you are never commanded to have a friend, to have a romance, or to have a marriage. Those are options you choose for yourself.
 - c. Personal love is the option of life in friendship, romance, and marriage. Impersonal love is the imperative in the Christian way of life. You are commanded and ordered by the Word of God to love the believer and everyone else.
 - d. Personal love is discriminating and selective because it is based on rapport with the object. The more particular you are in personal love, the better. Impersonal love is nondiscriminating.
 - e. Any idiot can fall in love or make a friend. Yet impersonal love requires the advance to spiritual adulthood before it becomes an effective problem solving device. It actually begins just before spiritual adulthood is reached. But it really begins to function in spiritual self-esteem, spiritual autonomy, and spiritual maturity.
 - f. It is the mandated impersonal love for all mankind that is the problem solving device in human interaction and in human relationship. Therefore, impersonal love for all mankind is unconditional. It emphasizes the virtue resident in the subject from Bible doctrine.

g. Without the virtue of impersonal love, personal love in the human race is vulnerable and weak. It is influenced by too many factors which hinder its perpetuation.

- (1) Your involvement in personality conflict means you are weak.
- (2) Legalism leads to moral degeneracy, and it means you are weak.
- (3) Unfaithfulness leads to immoral degeneracy.
- (4) Lack of concentration on an object.
- (5) Lack of reciprocation. When instinctive, reciprocation doesn't function very well. But when trained as a part of culture, reciprocation from the right motivation is a wonderful thing.
- (6) Lack of mental, physical, or spiritual rapport.
- (7) Loss of attractiveness on which a relationship was originally based. People change in their looks over time, and if personal love was based on attraction, it won't last.

h. So personal love in friendship, romance, or marriage cannot be sustained or perpetuated without the problem solving device of impersonal love. All human and personal love relationships depend on virtue for their success as well as their perpetuation; i.e., personal love for God the Father as a motivational virtue, impersonal love for all mankind as a functional virtue, and occupation with Christ as the priority virtue.

i. Personal love minus impersonal love is weak and vulnerable to being destroyed by arrogance, jealousy, pettiness, vindictiveness, implacability, hypersensitivity as arrogant subjectivity, anger, hatred, fickleness, a change of environment, or a change of values.

11. What Psychology Offers.

a. The problems in the Christian life are many, such as distraction, fear, rejection, dying, timing, and marriage. Each one of these categorical problems includes numerous adversities, catastrophes, pressures, and problems related to life on planet earth.

b. These problems include needs. Prof. Gates summarizes human needs, and defines psychological problems in terms of urges.

- (1) To collect and horde.
- (2) To excel and succeed.
- (3) To fight persistent interference.
- (4) To fight for its own sake.
- (5) To be submissive.
- (6) To secure sympathy.
- (7) To hunt and destroy.
- (8) To relieve suffering.
- (9) To beget children.
- (10) To care for and protect children.

(11) To be in a group of the same species.

(12) To secure social approval.

(13) To avoid social disapproval.

c. None of these are mandated by the Word of God except for the caring and protecting of children. These psychological urges provide no solution to anything.

d. Yet Prof. Gates provides psychological solutions to these problems.

(1) To secure food when hungry.

(2) To drink when thirsty.

(3) To secure air when breathing is difficult.

(4) To secure rest when fatigued or sick.

(5) To sleep when drowsy.

(6) To secure warmth when cold.

(7) To secure coldness when overheated.

(8) To secure action when well or rested.

(9) To mate when sexually aroused.

(10) To escape when injured or frightened.

(11) To get rid of painful or disagreeable substances or conditions.

e. Dr. A.H. Maslow, a motivational psychologist, has classified the needs of mankind in a categorical hierarchy.

(1) Physiological needs are for food, drink, shelter, and relief from pain. These are major needs in primitive societies. These needs become dominant during wars, floods, famines, or other catastrophes.

(2) Needs for safety and security follow once physiological needs are satisfied. Then man becomes concerned about whether these needs will be satisfied and perpetuated in the future.

(3) Social and love needs, the motivation to belong to something, develop once safety and security are resolved and physiological needs are satisfied. Then people become concerned about relationship with each other.

(4) The need for autonomy and self-esteem develops when you are satisfied with the first three levels of needs. Now the person wants to be accepted for what he is rather than for what he can do for others.

(a) Love and social needs are good, but when they carry with them dependency on others for approval of one's thinking and behavior, the human maturing process becomes frustrated.

(b) Hence, there is the call for autonomy in one's behavior, the freedom to exercise independence in thinking, the desire to be respected for oneself. Sooner or later, everyone wants to be loved for what they are; the

more obnoxious they are, the more the old sin nature wants to be accepted for what it is.

- (c) To feel adequate, one must be respected for himself rather than for his authority or success in life. But when a leader falls into this, wanting to be respected for what he is and not for his rank, he has canceled out his leadership.
 - (d) Related to autonomy are needs for feeling adequate. Related to self-esteem are needs for recognition, status, and appreciation for what one is rather than for what one has accomplished. Often people spend all their life trying to succeed. Once they do succeed, then they want to be appreciated for what they are, not for what they've accomplished. Yet such a person is often a workaholic with no personality at all.
- (5) The highest level of need according to Dr. Maslow is for self-actualization. Even with the fulfillment of the four lower needs, a person craves total fulfillment of self, the fullest achievement of his capacity, and the complete realization of his potential. This is classified as the "full flowering of psychological health." While the lower needs never disappear, this is considered the ultimate in psychological living.
- (6) Dr. Maslow classifies the attributes of the self-actualized person.
- (a) He is realistically oriented; he sees the world as it is. (That comes fairly close to doctrinal orientation to reality.)
 - (b) He is highly accepting of self, others, and the world in general without hypocrisy or prejudice.
 - (c) He is spontaneous in behavior, not herdbound by convention. (#2 and #3 are contradictory.)
 - (d) He is problem centered rather than self-centered, possessing a wide frame of reference for the task at hand.
 - (e) He is detached. He enjoys privacy yet is not lacking in affection. (This is similar to impersonal love.)
 - (f) He is autonomous and independent of his environment, gaining maximum satisfaction from his own continuing growth rather than from the opinion of others. (Yet how can you want to be respected for what you really are, if you don't care about others' opinions?)
 - (g) He has intimate relationships with a few specially loved people, rather than casual ties. (No, that is too intense for such a person.)

(h) He distinguishes between means and ends, focusing his sights on ends.

(i) His sense of humor is philosophical rather than hostile. It is not smutty or based on hurting others, or making people feel inferior. (This is good, and should be adopted by Christians.)

f. Dr. Douglas MacGregor summarized Maslow's theory in two sentences. "Man is a wanting animal. As soon as one of his needs is satisfied, another appears in its place." That is an accurate description of the old sin nature, and it describes too many believers who always want something. Dr. MacGregor continues, "This process is unending. It continues from birth to death."

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Bob essentially covered point 1 in about 30 minutes, and then returned to the exegesis.

Romans 5:5 **And hope does not make us ashamed, because the love of God has been poured out into our hearts through the Holy Spirit, the One having been given to us.**

“by the Holy Ghost which is given to us” – dia plus the genitive of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] and hagios (ἅγιος) [pronounced *HA-gee-oss*], correctly translated “though [or by] the Holy Spirit.” The third person of the Trinity teaches us doctrine. When the doctrine goes into our hearts the Holy Spirit converts it into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The same Holy Spirit who converted that doctrine into cognizance in our souls converts it into love going out through the launching pad. Love resides in the heart or in the soul; love is expressed from the heart or the soul through the launching pad. It goes in doctrine and comes out love, and both ways it is the ministry of God the Holy Spirit. Then comes the genitive singular from the definite article used as a relative pronoun, plus the aorist passive participle of didômi (δίδωμι) [pronounced *dihd-OH-mee*]. This is a constative aorist referring to a momentary action in past time, the moment of salvation adjustment to the justice of God. God the Holy Spirit came to dwell inside of us. The passive voice: the indwelling Holy Spirit received at the moment of salvation is the concept. The participle is circumstantial.

Plus the dative plural indirect object from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*]. The dative of indirect object indicates believers in whose interest the giving of the Spirit occurred at the moment of salvation.

Romans 5:5 **And the hope never disappoints; because the love for God has been poured out by the Holy Spirit who was given to us.**

This verse emphasizes the ministry of the Holy Spirit related to our thinking, the ministry of the Holy Spirit in perception of Bible doctrine, the ministry of the Holy Spirit in the application of our thinking to life, assessing through reality and applying the Word of God, superimposing the reality of God over the reality in life. For this is the stability in life when the reality of God's Word (divine viewpoint) is superimposed upon the reality of life. John 14:26, we have a helper to teach us all things and cause us to remember.

1977 Romans

Lesson #137

137 06/26/1977 Romans 5:6–8a Helpless beaver analogy; motivation of man cf. of Jesus Christ to die for man

Short break coming up to move into David.

Romans 5:6 **Yet indeed Christ, of us still being without strength, according to the right time, died for the ungodly.**

Bob goes directly to the translation without really bringing in much grammar:

Romans 5:6 **Yet in fact, Christ, while we were weak, yet he died at the right time in place of the ungodly.**

The word *yet* occurs twice.

Verse 6 – the much more of justification deals with the subject of salvation, but it doesn't isolate salvation as a separate entity but it relates it to the function of the Christian way of life and/or phase two of the plan of God. Literally this passage says from the Greek, **“Yet for Christ, we being weak, yet at the right time on behalf of ungodly ones he died.”** Notice that the word “yet” occurs twice. This is a key to understanding this verse in its proper context. It begins with *éti* (ἐτι) [pronounced *EH-tee*] *gar* in the Greek, and it is followed by *Christos* (χριστός) [pronounced *krees-TOHSS*]. The postpositive conjunctive particle *gar* is used as a strong affirmation of a self-evident conclusion. Therefore it should be inferential and the inferential *gar* is generally translated in the English by the words “In fact.” The adverb of time *éti* (ἐτι) [pronounced *EH-tee*], means “yet.” Then the nominative singular subject *Christos* (χριστός) [pronounced *krees-TOHSS*]—“Christ.” The absence of the definite article emphasizes the qualitative aspect of the proper noun, the unique person of the universe is mentioned as the subject. Jesus Christ is the God-Man, therefore He is absolutely different from anyone else in the universe. **“Yet in fact Christ.”**

In contrast to Christ, the next phrase is “we being weak”—this is a genitive absolute. A genitive absolute includes a noun, a participle, and often a pronoun, all in the genitive case. They are not grammatically connected to the rest of the sentence. In thought they are related but grammatically they are unrelated. The purpose is to emphasize a situation:

“we being weak.” The present active participle of eimi (εἰμί) [pronounced *eye-ME*] is in the genitive case, it is a retroactive progressive present tense denoting what has begun in the past and continues through the present time—“we keep on being.” The active voice: mankind produces the action. This is a temporal participle which is translated “while we were.” Plus the possessive genitive plural of the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] which is translated “we were weak.”

The personal pronoun emphasizes the fact that if we are ever going to understand what grace is all about and haven’t understood it through the cross we aren’t going to understand it in the Christian way of life. “We” is extremely emphasized here to the point of where we must understand and accept this truth before we advance any further. We are weak. In the sight of God we are helpless, hopeless, useless, and are totally unable to solve our own problems. So we have the genitive plural of asthenês (ἀσθενής) [pronounced *as-thehn-ACE*] —“weak, powerless.” It is a reference to lack of inherent or acquired assets with which to enter into a relationship with the integrity of God. There is no plan or system of self-righteousness by which we can impress God. In status quo unbeliever we are under spiritual death and have no relationship with the integrity of God.

A guy with Paddy the beaver. He was a helpless, dying little beaver and this guy brought him back to life and fed him and made a home for him. This guy got him started until he was accepted by the other beavers.

We are totally helpless; we are useless. We often bolster one another us and we say that we have done well here. We forget that there is another viewpoint; the viewpoint of the One Who made us. This man knew more about beavers than Paddy the beaver did; so that he was able to revive him.

4 descriptions of the unbeliever here in this passage.

The second word here to describe us, “ungodly,” is asebês (ἀσεβής) [pronounced *as-ehb-ACE*]. It means godless, impious. It is a technical term for unbelieving humanity, emphasizing spiritual death or no relationship with the integrity of God. In verse 8 we are also called hamartôlos (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*]—“sinners,” and adjective used as a substantive and it emphasizes man’s failure to conform with the perfect righteousness of God. It presents the problem of God’s integrity where relationship with us is concerned, for the integrity of God is made up of His righteousness and His justice. There is no way that perfect God can have a relationship with sinful man. In verse 10 we have the fourth description of man—“enemies,” echthros (ἐχθρός) [pronounced *ehkh-THROSS*]. It emphasizes a varier between man and God, a barrier which can only be removed under the principle of reconciliation.

A genitive absolute is a complete break from the rest of the sentence. It is grammatically unconnected.

“Yet in fact, Christ, while we were weak.” Then we have a repetition of the adverb éti (ἔτι) [pronounced *EH-tee*]. It emphasizes not what we are but what Christ did for us. So it is

repeated, “yet he.” Then the verb is taken from the end of the verse because here is where the verb comes in with the subject “he” [Christ], the aorist active indicative of the verb apothnêskô (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. It emphasizes the intensity of our Lord’s spiritual death on the cross. It is used with the substitutionary preposition hupér (ὑπέρ) [pronounced *hoop-AIR*] and therefore it refers to His spiritual death. The aorist tense of apothnêskô (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] is a constative aorist, it gathers into one entirety the three hours on the cross when all of our sins were poured out upon Christ and when the justice of God was judging our sins. This judgment included Christ not only bearing our sins but it included everything necessary for salvation. The active voice: Christ produced the action of the verb by being judged in place of us. The indicative mood is declarative for a dogmatic statement of fact. Next comes “in due time”—the preposition kata plus the accusative of kairos (καιρός) [pronounced *kī-ROSS*], an idiom meaning at the right time. God’s timing is always perfect, so this was the right time.

Principle

1. The judgment of Christ for our sins on the cross occurred exactly at the right time in history.
2. God is perfect, therefore His timing is perfect.
3. God is never early or late, He is always right on time.
4. God’s time is the only time; God’s timing is the best time.
5. Man is imperfect; man’s timing is imperfect. The only way to be on God’s time is to adjust to the justice of God so that time is related to the integrity of God.

“for the ungodly” – the preposition hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of asebhês (ἀσεβήζ) [pronounced *as-ehb-ACE*]. Since hupér (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative is substitutionary it can be translated at least four ways: “for the sake of the ungodly”; “in behalf of the ungodly”; “instead of the ungodly”; “in place of the ungodly.”

Romans 5:6 **Yet in fact, Christ, while we were weak, yet he died at the right time in place of the ungodly.**

The connotation is substitutionary atonement.

Verses 7 & 8, the analogy of motivation.

Verse 7 – human motivation in physical death; verse 8—divine motivation in spiritual death. This is a representative analogy rather than an exact analogy. Human motivation in physical death for another in verse 7 is compared to divine motivation in spiritual death for the entire human race in verse 8.

Romans 5:7 **For rarely will anyone die for a righteous man, though on behalf of the good man perhaps someone would even dare to die.**

Verse 7 – “For scarcely for a righteous man will one die.” The first word is an adverb of function, *molij*. It indicates that it can be done and it has been done but it is rare. It should be translated, “Only rarely.” Plus the explanatory postpositive conjunctive particle *gar*, plus the substitutionary prepositional phrase *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of *dikaïos* (δίκαιος) [pronounced *DIH-kai-oss*] used here for human righteousness, human integrity or human honor. It should be translated “in behalf of a righteous person.” The subject is the nominative singular of *tis* (τις) [pronounced *tihç*], an indefinite pronoun which is really definite because it represents a category but not referring to any one individual or person. Plus the future middle indicative of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. The predictive future anticipates or predicts an event which is expected to occur at some time in future time—someone will give his life for someone else. The middle voice is a permissive middle representing the agent as voluntarily yielding himself to the results of the action. The indicative mood is a potential indicative of obligation or impulse. For a person of integrity people are often willing to die. However, Christ was not dying for those who had integrity, He was dying for those who are called weak and hopeless, and called sinners. Christ had the integrity in dying for us.

“yet peradventure for a good man some would even dare to die” – the inferential use of the postpositive *gar*, translated “indeed.” The inferential use of *gar* expresses a self-evident conclusion. We have another self-evident prepositional phrase. This time *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], an adjective used as a substantive and it means “a good person.” Then the adverb of probability, *taxa*, translated “probably.” Plus the indefinite pronoun again, referring to a category, “someone.” Plus the ascensive *kai*, “even.” Plus the present active subjunctive of *tolmáō* (τολμάω) [pronounced *tol-MAH-oh*] which means “to be brave enough.” Two verbs here: *tolmáō* (τολμάω) [pronounced *tol-MAH-oh*] and *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. *Tolmáō* (τολμάω) [pronounced *tol-MAH-oh*] is in the present active subjunctive. The iterative present describes what recurs at certain intervals, hence the present tense of repeated action. It doesn’t happen all the time but it does occur. The active voice: category brave person produces the action. The subjunctive mood is potential. Then the aorist active infinitive of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. The constative aorist refers to a momentary action. Or it can be a dramatic aorist which states a present reality with the certitude of a past event and indicates that whenever a person gives his life for someone else it is an honorable, dramatic thing historically. The active voice: the brave person produces the action. The infinitive is the infinitive of conceived result. It is assumed as a consequence of nobility or courage.

Romans 5:7 For only rarely someone may die in behalf of a righteous person; indeed in behalf of a good person someone might even be brave enough to die.

First principle: perfect love can only have a perfect object. This is because they God is demonstrating love toward us. That is love1. Love2 is when it says that God loves us. God is love without having any object of love.

Second Principle:

1. God's love is infinite perfection; therefore, God's love can only go in the direction of infinite perfection.
2. God's love is not the point of contact with creatures.
3. Only infinite holiness or divine integrity can act toward other beings.
4. Man's point of reference is not the love of God but the justice of God. Everything that we will ever have is related to God's integrity.
5. The integrity of God is perfect, which demands perfection.
6. Where perfection does not exist, the justice of God must condemn and punish.
7. The justice of God administers what the righteousness of God demands.
8. The righteousness of God demands righteousness; so the justice of God can only bless where divine righteousness is imputed.
9. Where does the love of God fit into the picture, as in our phrase.
10. It is in Himself. Spiritually or personally, the spirituality or personality is supreme. But with man, it is His justice which is supreme. So the divine attribute of love is demonstrated, but excluded as a point of divine contact with man.
11. Love expresses motivation, but does not function toward man.
12. Grace is the result when love meets the terms of righteousness and justice.
13. God is not arbitrary.
14. The demonstration of God's love is how justice and righteousness were satisfied at the cross.
15. God's love is demonstrated for man on the cross. But God's love is not the point of contact with man.

1977 Romans

Lesson #138

138 06/26/1977 Romans 5:8b–9a Love 1 & 2; anthropopathisms; demonstrated divine love

Romans 5:7 **For only rarely someone may die in behalf of a righteous person; indeed in behalf of a good person someone might even be brave enough to die.** This verse is given again.

Romans 5:8 **But the God demonstrates His Own love to us...**

Maybe I missed it, but I don't think v. 8 was covered in lesson 137. Somehow, I got turned around. The set of points boxed up below, I have not come across. The first words given for v. 8 is eis + hēmas.

Bob repeats some points which I did not get in the previous lesson. This is all about God's love, which must have its destination or object of perfect righteousness. God is unsustained by Himself or by any other source. His eternal love has always existed. Therefore, His love is directed toward the other Members of the Trinity and toward His Own righteousness. Another set of points. All related to the righteousness and justice of God. Our point of contact is not the love of God. The demonstration of love is the integrity of God. The efficacious work of Christ on the cross reveals God's justice and the motivation

of love. Love is a motivator but love is not our point of contact. Because of God's integrity, the Lord's death on the cross was our only way for salvation. Divine goodness cannot dispense with divine justice. Divine goodness is subject to divine justice. Love is not an anthropopathism in this passage. Demonstration of an attribute is a bona fide function of divine love. God does not actually possess these human functions. Hatred is a sin; and yet this is ascribed to God. Romans 9:13 God is not angry; God never repents. God does not scorn anyone, but this is applied to God in many places. Along the same lines, God does not love us. God does not even love a cheerful giver.

Bob reviews another doctrine and this is listed in the previous lesson. I did not hear the doctrine taught below.

Principle

1. The first clause, "rarely someone may die in behalf of a righteous person," emphasizes the person who is delivered by the death of another; while the second clause, "someone might even be brave enough to die," emphasizes the person who dies for another.
2. A righteous person is sometimes delivered by the death of another, while a courageous person will be brave enough to die for someone else.
3. In human sacrifice for another only two things can be emphasized: the character of the person who is delivered and the character of the person who delivers/dies.
4. Maximum human sacrifice entails forfeiting one's life to deliver another.
5. Therefore there can never be an exact or real analogy between someone giving his life to deliver another and the work of Christ on the cross. It is not a real analogy, it is a representative analogy.
6. Only a representative analogy is possible. In the sacrifice on the cross for sinners only the character of Christ is emphasized.
7. Those delivered through salvation have no character, no righteousness of their own, and no attributes in the sight of God.
8. This anticipates the completion of the analogy in the next verse.

Romans 5:8 **But God demonstrates His love to us, that of us being still sinners, Christ died for us.**

Verse 8 (these notes may belong with the previous lesson) – the completion of the analogy. "But God commendeth his love toward us" begins with the postpositive conjunctive particle *de*, emphasizing a contrast between divine motivation in this verse and human motivation in the previous verse. The subject is the nominative *ho theos* (θεός) [pronounced *theh-OSS*]—"the God." Plus the present active indicative of the verb *sunistaō/sunistanō/sunistēmi* (συνιστάω/συνιστάνω/συνίστημι) [pronounced *soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee*]—it means here to display or to demonstrate. The retroactive progressive present denotes what has begun in the past and continues into the present time. The love of God is still demonstrated through the work of Christ on the cross. The active voice: God produces the action. The indicative mood is declarative for a dogmatic statement of fact. Then the object of the verb in the accusative

singular of agápē (ἀγάπη) [pronounced *ag-AH-pay*]. Plus the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*] which refers the action expressed by the verb back to its own subject.

The manner in which God expresses His own love toward us is now expressed in terms of the cross. The cross demonstrates the dying love but the cross is not the point of divine love, the cross is the point of divine justice.

The portion of v. 8 covered in this lesson begins here:

Preposition: eis (εἰς) [pronounced *ICE*], which means *into, to, toward; unto, in order to, for, for the purpose of, for the sake of, on account of; on what basis*. Strong's #1519. This is connected to the 1st person plural pronoun; accusative case of hēmas (ἡμᾶς) [pronounced *hay-MASS*] which means *us, to us*. Strong's #2248 (accusative plural of Strong's #1473). Salvation is a function of divine justice but a demonstration of divine love.

God's Love Coming as Far as Divine Integrity

1. What the God demonstrates to us, eis + hēmos, refers to the entire human race. Salvation is the function of divine justice and a demonstration of divine love.
2. The demonstration of God's love is how divine righteousness and divine justice were satisfied by the work of Christ on the cross.
3. Divine righteousness demands that the love for the Son be set aside when Christ was bearing our sins.
4. The function of the justice of God when Jesus died for our sins, is a demonstration of God's love in relationship to mankind.
5. Divine love functions only with divine justice; and never by itself. God's love must have a perfect object, and we are not. Righteousness looks at sin and rejects it. Justice judges our sin. When justice gives us perfect righteousness, then love can go past the wall to love us.

“in that while we were yet sinners” – a second genitive absolute, and we have the same combination, hóti (ὅτι) [pronounced *HOH-tee*] éti (ἔτι) [pronounced *EH-tee*]. The causal use of the conjunction hóti (ὅτι) [pronounced *HOH-tee*], and then we find this absolute made up of a noun, a pronoun and a participle, all in the genitive case, none of which is grammatically connected with the rest of the passage. There is the present active participle of eimi (εἶμι) [pronounced *eye-ME*], a temporal participle and therefore translated “while we were.” This is a retroactive progressive present denoting something in the past continuing into the present time. The active voice: mankind produces the action. Plus a genitive plural from the adjective hamartōlos (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*]—“in that while we were still [or, yet] sinners.”

“Christ died for us” – a demonstration of divine love expressed through the function of the justice of God at the cross. The nominative subject from the proper noun Christos (χριστός) [pronounced *krees-TOHSS*]. The absence of the definite article emphasizes the high quality of the person. Plus the aorist active indicative of the verb apothnēskō (ἀποθνήσκω)

[pronounced *op-ohth-NACE-koh*], used for the spiritual death of Christ on the cross; “for us” is *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus *hêmōn* (ἡμῶν) [pronounced *hay-MOHN*], a preposition of substitution plus the ablative of *egó* (ἐγώ) [pronounced *ehg-OH*], and it means “in behalf of us.”

The aorist tense of *apothnêskō* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] is a constative aorist, it gathers into one entirety approximately three hours of the cross. The active voice: Christ then produced the action of spiritual death. The indicative mood is declarative for a dogmatic statement of an absolute fact.

Romans 5:8 **But the God demonstrates his own love to us, in that, while we were still sinners, Christ died instead of us.**

Romans 5:9 **Therefore much more, having been justified now by His blood, we will be saved by Him from wrath!**

Verse 9 – This is our first *much more* in Romans. “Much more then” is the dative singular from the adjective *polus*, *polos* (πολύς, πολλός) [pronounced *poll-OOS*]. When a dative singular adjective *polus*, *polos* (πολύς, πολλός) [pronounced *poll-OOS*] is used with comparative adverb *mallon* (μᾶλλον) [pronounced *MAL-lon*] it intensifies the concept to a greater degree—“much more,” plus the inferential transitional conjunction *oun* (οὖν) [pronounced *oon*]—“therefore.” It denotes that what is introduced at this point is an inference from what precedes. This phrase means that we have a conclusion from the principle of justification, and we have a conclusion regarding the consequence of justification.

A fortiori is simply a logical argument which says that if the greater benefit has been given the less will not be withheld. That is the principle of these much mores. If Christ died for His enemies, and He did, He will surely deliver His friends, and He does. If the justice of God judged our sins in Christ, now that we are in Christ the justice can do something wonderful.

A Fortiori Introduction

1. We have an a fortiori presentation. If the greater benefit has been given the less will not be withheld.
2. If Christ died for His enemies He will deliver His friends.
3. We go from the greater blessing from the justice of God to the less (there is no word *lesser*).
4. You go from the greater to the less.

We will pick this up tomorrow for the logic.

A Fortiori Logic

If the greater benefit has been given; then the less benefit will not be withheld. That is a fortiori reasoning. The most is that God has given us salvation. Now, if God has given us the most, then He will not withhold blessings in time, which is the less.

1. "Much more therefore" is a conclusion from the principle of justification to the consequence of justification.
2. This is a conclusion from doctrine of the incredible to doctrine which is self-evident.
3. The conclusion is intensified by the fact of antithesis. The incredible came when we were enemies; the self-evident comes to us as royal family of God. As enemies we were justified by His blood; as royal family we are preserved from His wrath.
4. This is generally the conclusion which is approaching the subject from the greater to the less.
5. However, this is a fortiori which argues that if the greater benefit has been given the less will not be withheld. A fortiori is Latin which means "with stronger reason."
6. If Christ died for His enemies it follows that He will deliver His friends.
7. Or, as stated in this verse, If we were justified by the blood of Christ, it follows a fortiori that we will be delivered from the last judgment.
8. If the greater benefit has been given the less will not be withheld.
9. A fortiori can be summarized throughout the chapter as follows: If God can do the greater, it follows a fortiori that God can do the less. In other words, the less is not more difficult than the greater.

The greater is the salvation work of God. This is an accomplished fact. The less is God providing your needs in time and God blessing you with maximum blessings in time.

It is easy for God to bless us; it is easy for Him to make us a millionaire or to give us sexual prosperity; because He has already done the more difficult thing.

Romans 5:9 **Therefore much more, having been justified now by His blood, we will be saved by Him from wrath!**

"being now justified by his blood" – the aorist passive participle of *dikaioō* (δικαιόω) [pronounced *dik-ah-YOH-oh*]. It means to declare righteous, to vindicate, to justify. But here it means to declare perfect righteousness. This is a constative aorist, it gathers up into one entirety salvation adjustment to the justice of God through faith in Jesus Christ and it adds the principle of imputation of divine righteousness and resultant justification. The reason that God can bless us at all is because the justice of God sees us with God's righteousness and says we are vindicated. We are never vindicated because of self-righteousness. The passive voice: the believer receives the action of the verb. He receives the righteousness of God and then God vindicates him. Justification is a legal pronouncement. This is a circumstantial participle that takes us back to the moment of

salvation adjustment to the justice of God. With this is the temporal adverb nun (νῦν) [pronounced *noon*]—“now”; “having now been justified.”^[5]

See the [Doctrine of Justification](#) (covered in this lesson and a previous lesson). Most of these reviews involve a handful of points, covering such doctrines in 10 minutes or less.

Then the prepositional phrase en (ἐν) [pronounced *en*] plus the instrumental singular of haima (αἷμα) [pronounced *HI-mah*]—“by blood,” and the genitive singular of the intensive pronoun autós (αὐτοῦ) [pronounced *ow-TOSS*] used as a personal pronoun—“by his blood.”

Principle: Perfection can only bless perfection, and perfection can only judge imperfection. Therefore the justice of God condemns sins and it blesses perfection. But since there is no perfection in the human race God had to provide it, and that is what happened at the moment we made salvation adjustment to the justice of God. How was it possible for us to get that righteousness which God imputed? How can the justice of God give us the righteousness of God by simply believing in Christ? The answer is “blood”—“justified by his blood.”^[6]

See the [Doctrine of the Blood of Christ](#).

This is how perfect justice can give us perfect righteousness so that we have the potential for all divine blessing.

“we shall be saved from wrath through him” – the future passive indicative from the verb sôzô (σώζω) [pronounced *SOHD-zoh*] means here to deliver. In fact, it always means to deliver. It can be a spiritual delivery; it can be a physical delivery. Here it is a physical delivery from the lake of fire. The future tense is predictive, it predicts a future event which has not yet occurred. The passive voice: the believer receives the action of the verb—deliverance from the lake of fire. The indicative mood is declarative for a dogmatic statement of fact. No one who has believed in Christ will ever even come close to the lake of fire which is described in the prepositional phrase apó (ἀπό) [pronounced *aw-PO*] plus the ablative of orgê (ὀργή) [pronounced *ohr-GAY*] which means punishment, wrath, and refers to the punishment which comes from the justice of God or the last judgment. Then dia plus the genitive of autós (αὐτοῦ) [pronounced *ow-TOSS*]—“through him.”

Romans 5:9 **Much more then because we have now been declared righteous by His blood, we will be saved through Him from God’s wrath.**

1977 Romans

Lesson #140

140 06/28/1977 Romans 5:10a Wide gap between God and man; reconciliation

The 1977 4th of July special fits in right here, after this lesson.

Being born again means that we are in a plan, but this does not mean that we understand the plan or know what to do. We are all raunchy in God's sight. We are absolutely nothing and all of us are nothing.

God is not interested in our opinions. And whatever we may think, our thoughts are not a part of the plan of God. God does not share the attitude of the majority or the attitude of anyone.

Romans 5:10 For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, shall we be saved in His life!

Verse 10 – the a fortiori of reconciliation. The protasis: “For if, when we were enemies” – the conditional particle *ei* (εἰ) [pronounced *ɪ*] introduces the protasis of a first class condition, a supposition from the viewpoint of reality. With it is the postpositive conjunctive particle *gar* used as an explanatory conjunction—“for if.” Plus the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. This is the present tense of duration, it denotes what has begin in the past and continues into the present time where the unbeliever is concerned. The active voice: the unbeliever produces the action. The participle is temporal. Bob is going to continue with giving the grammar of the Greek.

Plus the predicate nominative of *echthros* (ἐχθρός) [pronounced *ehkh-THROSS*]—“enemies.” The unbeliever is the enemy of God; he is hostile. Sin makes him hostile; having the old sin nature makes him hostile. It is “while we were enemies” – temporal participle.

God is not a snob. A snob never gives anything to anyone else unless he has a reason for doing that. Beware of the snob, as he has destroyed his character to give you anything. God has infinite greatness; He never has to prove anything. God is fair. He will never give us the fantastic blessings that He gave to Moses or Paul because you do not have the capacity for those things yet. As far as God is concerned, you have not capacity without Bible doctrine.

“we were reconciled” – aorist passive indicative of the verb *katallássō* (καταλλάσσω) [pronounced *kat-al-LAS-so*]. It means to change to hostile parties into a state of peace or reconciliation. It is derived from the preposition *kata* and the verb *allássō* (ἀλλάσσω) [pronounced *al-LASS-so*] which means to change; *kata* means in the direction of something. *Kata* plus *allássō* (ἀλλάσσω) [pronounced *al-LASS-so*] means to change toward someone. Man's spiritual death from his sinfulness is the hostility with God which is changed by reconciliation. The righteousness of God rejects man's sinfulness, the justice of God condemns man's sinfulness, and a hostility exists. This is a culminative aorist tense, it views salvation adjustment to the justice of God in its entirety but it emphasizes one of the existing results. The passive voice: the believer receives the action of the verb at the moment of faith in Christ. The indicative mood is declarative for a dogmatic statement of doctrine.

“to God” – the dative of reference from the proper noun theos (θεός) [pronounced *theh-OSS*]. With the definite article this refers to someone we should know and understand. As the dative of indirect object it emphasizes God as the one in whose interest reconciliation is performed. We were reconciled to the God, the dative is always directional.

Adam and the woman decided to adjust to one another and thought that this was the correct way to adjust. Helping mankind does not cut any ice with God. Reconciliation is manward; propitiation is Godward. Reconciliation removes the barrier between man and God; this is what God does.

“by the death of his Son” – dia plus the ablative of means from thanatos (θάνατος) [pronounced *THAH-nah-toss*] is “by means of the death.” Thanatos (θάνατος) [pronounced *THAH-nah-toss*] is used here for spiritual death, Christ being judged for our sins by the integrity of God. The instrumental case expresses impersonal means. The ablative case is used to express means where the origin or the source is implied. Christ is the source of reconciliation. Plus the genitive of relationship of huios (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*], and with it the possessive genitive from the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*]—“his Son.”

God did not express love toward His Son on the cross; He expressed judgement. It was His Son Who took our place. God took His Son Whom God always loved; and He poured out our sins on His Son. This should inspire awe and respect. He did the most for us on the cross; everything after this is easy.

Principle

1. One of the salvation functions of the spiritual death of Christ on the cross was reconciliation. And God could not find in the human race in thousands of years of history one person who was qualified to step out of the box of sin and go to the cross. Help had to come from heaven.
2. In spiritual death on the cross the sins of the world were poured out on Christ and the justice of God judged those sins. God solved our sin problem even before we ever sinned.
3. Reconciliation emphasizes the function of divine integrity toward mankind in salvation, just as propitiation emphasizes satisfaction of integrity in salvation.
4. So far we have had just the protasis of a first class condition. Certain conclusions will be drawn from this protasis. The protasis develops a fortiori: the greatest thing was done at the cross—reconciliation.^[7] Having accomplished reconciliation, everything else is easy.

“Tomorrow night, the doctrine of reconciliation. Bring your old notes for a laugh.”

At this point, Bob returns to teaching the David series, lessons 197–212; after which, he returns to the Roman series.

141 07/11/1977 Romans 5:10a Personal sins are not imputed to us; doctrines of enemyship (review) and reconciliation (revised)

Our president is getting us in Texas using more coal. Let's all go back 100 years, that seems to be the trend.

Wings Magazine article. The cat and duck method. They suggest using a cat to determine if you are level or not. Throw the duck out and follow it to the ground.

Romans 5:10 **For if, being enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, shall we be saved in His life!**

We begin as enemies of God. The adjective is the masculine plural of echthros (ἐχθρός) [pronounced *ehkh-THROSS*], which means, *enemy, adversary, foe*. A fortiori logic here.

The Doctrine of Enemyship

1. The Bible specifies by definite category certain stated hostilities or alienations whereby two parties are estranged. Some of these categories have to do with theology and some do not. Many times in the Bible it talks about a woman hating a man, e.g. David's first wife came to despise him, but these are simply historical occurrences which advance some principles of doctrine in the scripture but are not doctrines themselves. So definite categories refer to those areas where a certain category of the human race, a segment of the human race or an individual in the human race, is an enemy of God or an enemy in principle to some concept of doctrine. The fact that there is no reconciliation and the enmity is stated by nouns and so on is what we are going to study theologically in this categorizing. So just because we have passages like "If thine enemy is hungry feed him, if he thirst give him drink, we are not covering those categorically because their theological implications do not fall into the concept of enemy ship.
2. Satan and fallen angels are the enemy of believers - 1Timothy 5:14; 1Peter 5:8 - **"Be stabilized, be on the alert, your enemy the devil prowls about like a roaring lion seeking someone to devour."**
3. Demons are the enemies of God - 1Corinthians 15:25; Hebrews 10:13 - **"He sat down on the right hand of God. From that time on he is waiting until his enemies [demons] have been allotted the footstool of his feet."** The principle: God has very definite enemies in the fallen angels under Satan.
4. Unbelievers are the enemies of God - Romans 5:10; Colossians 1:21 - **"And you being at one time in a state of alienation and hostile in your thinking and evil in deeds"**
5. Both categories of enemies of God, demons and unbelievers, will be judged and cast into the lake of fire. All the enemies of God are consigned to the lake of fire in eternity - Hebrews 10:27.

6. The carnal believer is the enemy of God - Romans 8:7,8. "Because the carnal mind is hostile with reference to God, for it is not subordinate to the law of God for it is not able to do so. And they that are in the flesh are constantly unable to please God."
7. God and the reversionistic believer:
 - a. God is also the enemy of the reversionistic believer - 1Samuel 28:16, "...therefore he [the Lord] has become your enemy." When a believer is about to die the sin unto death he dies as the enemy of God. The sin unto death is administered as an enemy. Therefore the sin unto death is the most awful punishment that can ever occur in the life of the believer, but remember that it occurs while the believer is living. But the moment he dies the punishment is all over.
 - b. The reversionistic believer is the enemy of God - it works two ways - James 4:4.
 - c. The reversionistic believer is also the enemy of the cross - Philippians 3:18.
8. The pastor who counters legalism with true doctrine is considered the enemy of the legalist. When a pastor teaches grace and stands on the principle of grace, legalism despises him - Galatians 4:16 **Have I therefore become your enemy by telling you the truth?**

The apodosis, the conclusion based on the protasis: "much more" is the dative singular from the adjective *polus*, *polos* (πολύς, πολλός) [pronounced *poll-OOS*] plus the comparative adverb *mallon* (μᾶλλον) [pronounced *MAL-lon*]. This becomes an idiom meaning "to a greater degree," and is translated "much more."

"being reconciled" – aorist passive participle from *katallássō* (καταλλάσσω) [pronounced *kat-al-LAS-so*], and is translated "having been reconciled." The culminative aorist tense views salvation adjustment to the justice of God in its entirety but emphasizes the existing result, namely reconciliation. The passive voice: the believer receives the action of the verb at the moment he believes in Christ. This is circumstantial participle.

Here, man is reconciled to God. **For if while we were enemies, we were reconciled to the God....** Reconciliation removes the barriers between man and God.

Dia + thanatos (ablative of means); *by means of the death*; the reference to the spiritual death of Jesus Christ. The *huios*.

Introductory Principles

1. One of the things accomplished on the cross is reconciliation.
2. In the Lord's spiritual death, the sins of the world were poured out on Jesus and these sins were judged.
3. Reconciliation emphasizes the function of divine integrity toward mankind in salvation. Propitiation emphasizes the satisfaction of God.
4. This is the protasis of a first class condition. From this will come the apodosis.

Although the Doctrine of Reconciliation Comes, in Part, from this Lesson, the Notes Given in Romans is much less than the doctrine below. The doctrine from NB2 is 15 pages long, and a typical hour-long message is around 5–6 pages of notes total.

Doctrine of Reconciliation

A. Definition and Description.

1. Description.

- a. Reconciliation is stated as a doctrine in 2 Cor 5:18, "Now all these things are from God who has reconciled us to Himself through Christ, and has given to us the ministry of reconciliation." Ephesians 2:16; Colossians 1:20-21. *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] is the Greek word which technically refers to the doctrine of reconciliation.
 - (1) "Peace" and "reconciliation" are synonymous terms in such passages as Ephesians 2:14-15, 17, 4:3, and 6:15.
 - (2) Part of the salvation work of Jesus Christ on the Cross is reconciliation, Ephesians 2:16, 4:3; Colossians 1:20.
- b. All believers are reconciled to God the moment they believe in Christ, but the work of reconciliation actually took place on the Cross.
- c. The peace offering of the Levitical sacrifices portrayed the doctrine of reconciliation, Leviticus 3, 6:37-38, 7:11–38 8:15.
- d. Peace or reconciliation between God and man must be ratified in every individual case through personal faith in Jesus Christ. The means of ratification is personal faith in Jesus Christ. Acts 16:31, "Believe on the Lord Jesus Christ and you shall be saved; and if anyone in your household believes in Christ, they too will be saved."
- e. Peace or reconciliation between God and man has a unity application which is called peace. Peace between God and man leads to individual peace between man and man and the elimination of personality conflicts.

2. Definition.

- a. The doctrine of reconciliation is defined as that category of soteriology (the biblical doctrine of salvation) which explains the removal of the barrier between God and mankind through the salvation work of our Lord Jesus Christ on the Cross.
- b. In this definition, mankind is reconciled to God, not *visa versa*. God is never said to be reconciled to mankind. In propitiation, God is satisfied with the work of Christ on the Cross. In reconciliation, man is reconciled to God by the work of Christ.
- c. Not only is there a barrier between God and man at physical birth, but there are barriers between man and man caused by man being born spiritually dead (see point O). Real spiritual death is separation from God in a state of total depravity and helplessness. From our old sin

nature we develop flaws, weaknesses, and either inferiority complex arrogance or superiority complex arrogance.

- d. Many of these barriers are legitimate and cannot be helped. But because we all have an old sin nature, we become defensive and feel threatened by other cultures, races, social strata, political or ideological concepts. So when a person has no human or spiritual self-esteem, these barriers become the basis for trying to justify one's existence and environment as over against another person's existence and environment. The result is that we clash.
- e. The reconciliation of man to God through the salvation ministry of our Lord Jesus Christ provides the basis for removing the barriers between God and man and, at the same time, between man and man. There is a definite relationship between spiritual self-esteem and the removal of these barriers experientially in our lives.
- f. Reconciliation is defined in 2 Cor 5:19. "Namely, that God [Father] by means of Christ [agent of reconciliation] was reconciling the world to Himself by not imputing their sins to them, having deposited in us the doctrine of reconciliation." Instead, our personal sins were imputed to Jesus Christ on the Cross and were judged by God the Father. The imputation of sins to Christ becomes a major factor in the removal of all barriers between us and God. Imputation is a major factor in the removal of all barriers between us and God.
- g. Reconciliation is a very important subject in the New Testament, and it has its very own vocabulary.
 - (1) The Greek verb *katallássō* (καταλλάσσω) [pronounced *kat-al-LAS-so*] means to change someone from a state of hostility into a state of tranquility and peace, from enmity to reconciliation. God is the subject in the active voice; man is the subject in the passive voice.
 - (2) The Greek noun *katallagê* (καταλλαγή) [pronounced *kat-al-lag-AY*] means reconciliation.
 - (3) The Greek compound verb *apokatallássō* (ἀποκαταλλάσσω) [pronounced *ap-ok-at-al-LAWS-so*], an intensified form of the verb, is found in Ephesians 2:16 and Colossians 1:22. It means to transfer from a certain status (real spiritual death) to another quite different status (eternal salvation). The compound verb emphasizes the fact that only God is the source of reconciliation. Man can do absolutely nothing in reconciliation. Only God can remove the barrier between man and God.
 - (4) The Greek noun *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] is translated "peace." It is a synonym for reconciliation, emphasizing the saving work of Jesus Christ on the Cross as removing the enmity between man and God, i.e., the removal of the barrier between man and God. In Romans 5:10, it says

"For if while we were enemies we were reconciled to God by the death of His Son, much more, having been reconciled, we shall be delivered by His life."

- B. All Church Age believers, as royal ambassadors, have the ministry of reconciliation under two categorical functions.
1. The spiritual gift of evangelism, Ephesians 2:17.
 2. The function of witnessing. Every believer is mandated to witness in 2Corinthians 5:18-20. We have a responsibility toward those who are not reconciled to God, Ephesians 6:15.
 3. The ministry of reconciliation is tantamount to the function of witnessing for Christ. 2Corinthians 5:19-21 **Namely, that God [Father] by means of Christ [agent of reconciliation] was reconciling the world to Himself by not imputing their sins to them, having deposited in us the doctrine of reconciliation. Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We invite you on behalf of Christ to become reconciled to God. He [God the Father] caused Him [God the Son] who knew no sin to be made sin as a substitute for us in order that we might become the righteousness of God in Him.**
 - a. God deposited the doctrine of reconciliation in us as believers because we have utilized the divine solution to the problem of the barrier between God and man.
 - b. This deposit is the daily perception of doctrine relative to the doctrine of reconciliation, so that you can go to others and invite them to be reconciled to God. We depend on God the Holy Spirit rather than salesmanship gimmicks.
- C. The salvation work of Christ on the Cross is the basis for reconciliation.
1. Eph 2:15-16, "And He [Jesus Christ] abolished in His flesh the enmity, the law of commandments given in decrees, in order that He [Jesus Christ] might cause to create the two [Jew and Gentile] into one new man in Himself since He made peace, that He might reconcile them both [Jews and Gentiles] to God in one body by means of the Cross, having put to death the enmity in Himself." "In His flesh" indicates that God the Father could only impute man's sin to the humanity of Christ.
 2. Romans 5:8-11 **But God demonstrates His love [impersonal love] toward us in that while we were still sinners, Christ died on behalf of us [substitutionary spiritual death]. Much more then, having been justified by His blood [reconciliation], we shall be delivered from wrath through Him. For if, while we were enemies we were reconciled to God by the death of His Son [and we were], much more, having been reconciled, we shall be delivered by His life. And not only this, but also we glory in God through our Lord Jesus Christ through Whom we have received reconciliation.**
 - a. Reconciliation is totally the work of the integrity of God and the function of Christ bearing our sins on the Cross.

b. Reconciliation emphasizes the integrity of God as well as the eternal security of the believer. Since we have been reconciled to God and possess His perfect righteousness, there is nothing we can do, think or say to cancel God's work of reconciliation.

c. What Jesus Christ accomplished for all mankind on the Cross is reconciliation.

D. Peace as a Synonym for Reconciliation.

1. Peace is not only a synonym for reconciliation, but is the only way to completely understand what God did for us, and that there was nothing we could do for salvation.

2. Peace is a synonym for reconciliation, since being reconciled to God through faith in Christ establishes peace between God and the believer.

3. Peace means that we have His righteousness and His life.

4. Col 1:19-22, "For it was the Father's good pleasure for all the fullness to dwell in Him [fullness in the deity of Christ is divine essence, in the humanity of Christ is His impeccability in the prototype divine dynasphere], and through Him [humanity of Jesus Christ] to reconcile all things to Himself [God the Father], having made peace through the blood of the Cross, through Him [God the Son] whether things on earth [man] or things in heaven [angels]. And although you were formerly alienated and hostile in your mind through evil works, yet He has now reconciled you in the body of His flesh through death [substitutionary spiritual death], in order to present you before Him [God the Father] holy and blameless and beyond reproach [ultimate sanctification]."

a. The manner in which Jesus Christ "reconciles all things to Himself" begins in an overt way. We believe in Jesus Christ as we see Him, but our faith in Him comes from our mind, from what we think. When we were behind the barrier, under real spiritual death, all our thinking was alienated from God and hostile.

b. Yet God the Holy Spirit was able to make the Gospel clear to our thinking, that the only way of salvation is faith in Jesus Christ. Believing in Christ was the first constructive thinking in all of our lives!

c. You expressed alienation and hostile thinking to God through evil works, good deeds, human power, human ability, human talent.

d. You will be presented "holy, blameless, and beyond reproach" in resurrection body in heaven. Only God's plan is capable of accomplishing this astounding feat.

E. The Barrier between God and Man.

F. The barrier problems of the unbeliever are removed by Christ's work.

1. Real spiritual death

2. Jesus Christ's substitutionary spiritual death

3. Personal sins

4. Unlimited Atonement

5. Curse of the Law: impossible for man to fulfill the morality of the Law.
6. Redemption: Jesus Christ paid for our freedom by being made a curse for us.
7. Holiness of God (+R, Justice)
8. Propitiation, God the Father satisfied with the work of Christ
 - a. Each one of these items shows what God has done for the entire human race. So now there is no barrier, only an invisible line. Man steps across that line and procures eternal salvation by simply believing in the Lord Jesus Christ, because on the Cross all the work for salvation was accomplished entirely by Him.
 - b. These barrier points are the issue in presenting the Gospel. For example, sin is no longer an issue. All sin was already judged.
 - c. Real spiritual death.
 - (1) Under the doctrine of selection, human life is imputed to the human soul. God has a purpose for each member of the human race. This is proven by the fact He gave you human life.
 - (2) Simultaneously, Adam's original sin was imputed to the genetically formed old sin nature, producing real spiritual death. Gen 2:17; Rom 5:12, 6:23; Eph 2:1.
 - (3) Spiritual death means total helplessness to have a relationship with God.
 - (4) The old sin nature, spiritual death, and the imputation of Adam's original sin form a barrier between God and man, which prevents man from ever having any relationship with God.
 - (5) Real spiritual death is solved by the substitutionary spiritual death of Jesus Christ on the Cross. This means Jesus Christ received the penalty for all our sins when they were imputed to Him and judged, 1Peter 2:24; 1Peter 3:18; 2 Cor 5:21.
 - d. Personal sins.
 - (1) The manifestations of this barrier come in the form of personal sins. When tempted by the old sin nature, our volition chooses to sin. Rom 1:18-32, 3:9-23; Gal 5:19-21; 1 Tim 1:14-16. Gal 6:7 tells us that we manufacture our own misery through our own self-determination.
 - (2) When Christ received the imputation of our sins, He removed the barrier between God and man. This is reconciliation for all mankind. As God, Jesus Christ can have nothing to do with sin. Sins were imputed to Christ's humanity and judged. This is why the sins of the world were carried "in His body."
 - (3) All personal sins were judged and removed from the barrier under the doctrine of unlimited atonement as taught in 2 Cor 5:14, 15, 19; 1 Tim 2:6, 4:10; Tit 2:11; Heb 2:9; 1 Jn 2:2.

- e. The curse of the Law is found in Eph 2:15; 1 Tim 1:8-11; Rom 3:9-23, 4:15, 5:20, 7:14; Gal 3:10-11.
- (1) In effect, the curse of the Law puts us in the slave market of sin. Our freedom from the slave market must be purchased.
 - (2) The doctrine of redemption teaches that we are redeemed from the slave market of sin by the saving work of Christ on the Cross, Psalm 34:22; Gal 3:13; Eph 1:7; 1Peter 1:18-19; Tit 2:14.
- f. The holiness or integrity of God is composed of His justice and perfect righteousness.
- (1) Rom 3:23, "All have sinned and come short of the glory of God." The glory of God refers to His perfect righteousness (+R).
 - (2) We have -R; God has +R. -R can never have fellowship with +R.
 - (3) The doctrine of propitiation removes the barrier of the holiness of God. God the Father is satisfied with the work of God the Son. When Christ's work was finished, God the Father gave His approval under the doctrine of propitiation. God the Father is never satisfied with any work man can do; He is only satisfied with the work of Christ on the Cross.
- g. Therefore, there are four doctrines which describe reconciliation for the entire human race: unlimited atonement, expiation, propitiation, and redemption. The entire human race is the recipient of these doctrines, which completely wipe out the barrier between God and mankind. There is peace between man and God because of these four doctrines.
- h. Therefore, since no barrier exists, any person can step over the line and enter into a relationship with God or be reconciled to God through personal faith in Jesus Christ.
- i. So since peace exists, the peace treaty must be ratified. Therefore, "believe on the Lord Jesus Christ and thou shalt be saved." Eph 2:8-9, "For by grace are you saved through faith, and that not of yourselves; it is a gift of God, not of works lest any man should boast."
- j. So all we do is simply believe in Jesus Christ. The work for salvation has already been accomplished.
- k. 2 Cor 5:19, "Namely, that God [Father] by means of Christ [agent of reconciliation] was reconciling the world [unlimited atonement] to Himself by not imputing their sins to them." Our sins were never imputed to us for judgment; they were all imputed to Jesus Christ. He is our substitute; He took our place.
- l. Col 1:20, "And through Him [Son], to reconcile all things to Himself [Father], having made peace through the blood of the Cross through Him [Son], whether things on earth or things in heaven." The blood of

the Cross refers to the saving work of Christ on the Cross. It includes all four doctrines.

9. The barrier problems of the believer. When any member of the human race believes in Christ, certain additional things occur which forever remove the barrier between God and the new believer. Barrier Problems for Believers
10. Barrier Problems Removed by Work of Christ on Cross for Believers *
Physical birth: born alive but eternally dead. * Regeneration: born again with a human spirit but eternally alive. * Relative righteousness, self-righteousness. * God imputes His perfect righteousness to us with 3 results: justification, logistical grace, God's personal love. * Position in Adam. * Positional sanctification in Christ.
 - a. In physical birth, we are born with the genetic transfer of the old sin nature, Rom 5:12. This part of the barrier cannot be removed apart from faith in Christ.
 - (1) Regeneration is the work of God the Holy Spirit at the moment we believe in Christ. The Holy Spirit creates a human spirit, and God the Father imputes eternal life to that human spirit. This is "the renewal of the Holy Spirit" taught in Tit 3:5. Also see 1Peter 1:23 and Jn 3:1-18.
 - (2) When we are born into this world, soul life is imputed by God the Father. When we believe in Jesus Christ, we are said to be born again because eternal life is imputed to our Spirit-created human spirit, Jn 3.
 - (3) As believers we now have two categories of life: soul life and eternal life.
 - (4) Regeneration along with expiation removes every barrier with regard to physical birth, i.e., that we cannot live forever.
 - b. The second problem is that we have relative righteousness. "All our righteousnesses are as filthy rags in His sight," Isa 64:6.
 - (1) Our human self-righteousness as a barrier is removed by two grace functions from God.
 - (a) The imputation of divine righteousness, resulting in justification and permitting God to love the believer personally. Romans 3:22,
 - (b) The imputation of logistical grace to that perfect righteousness.
 - (2) This second item is removed by simply believing in Christ, at which time we receive the imputation of divine righteousness, Rom 3:22; 1 Cor 3:30; 2 Cor 5:21; Phil 3:9. Rom 5:1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

(3) The imputation of divine righteousness instantly results in justification, Rom 4:1-5, 25, 5:1, 9, 8:30; Gal 2:16; Rom 3:11; Tit 3:7.

c. Our position in Adam is also resolved when we believe in Christ. 1Corinthians 15:22, "in Adam all die, but in Christ shall all be made alive."

(1) At salvation, God the Holy Spirit enters every believer into union with Christ; this is the baptism of the Holy Spirit. This makes us royal family and the heirs of God. This removes our position in Adam. **In Adam, all die; and in Christ, shall all be made alive.**

(2) So our position in Adam is replaced by position in Christ through the baptism of the Holy Spirit.

d. Three doctrines tell us what is accomplished for believers only in reconciliation: regeneration, imputation of divine righteousness plus justification, and baptism of the Holy Spirit.

e. Therefore, God has established the basis of unity among believers in reconciliation.

(1) God the Holy Spirit has established the basis of unity among believers by regeneration, giving all believers the same eternal life.

(2) God the Father imputing His righteousness establishes the basis for unity among believers, giving all believers the same +R.

(3) God the Holy Spirit entering each believer into union with the person of Christ has established the basis for unity among believers.

f. So at the very moment of salvation, there exists peace with God. Therefore, being entered into the royal family of God, these doctrines that establish our reconciliation with God provide the basis for peace among members of the royal family.

G. There are two categories of doctrine in the mechanics of reconciliation.

1. What Christ accomplished on the Cross for all mankind.

a. The removal of spiritual death as a part of the barrier between God and man by unlimited atonement.

b. The removal of our personal sins as a part of the barrier between God and man by the substitutionary spiritual death of Christ.

c. The removal of the curse of the Law as slaves to sins by redemption.

d. The removal of the holiness of God by propitiation.

2. What Jesus Christ provides through the Cross for those who believe in Him.

a. Regeneration removes the problem of physical life.

b. The imputation of God's perfect righteousness solves the problem of relative or self-righteousness.

- c. Positional sanctification in Christ solves the problem of position in Adam.

H. Reconciliation is the means of establishing unity in the Royal Family.

1. Reconciliation is also defined as the means of establishing unity in the royal family of God. Eph 4:3, "Be diligent to guard the unity of the Spirit by means of the bond of peace."
2. Since all members of the royal family of God have been reconciled to God at the moment of salvation, it follows logically that all members of the body of Christ should be reconciled to each other. If we have been reconciled to God by the work of Christ on the Cross, we should utilize experientially what has been provided in grace to be reconciled to each other. We should be reconciled to each other through the filling of the Spirit after salvation (problem-solving device number two) and post- salvation epistemological rehabilitation. Persistence in the perception of Bible doctrine should eliminate personality conflicts because it provides understanding and use of the other problem-solving devices.
3. Reconciliation toward each other means there is no place for personality conflict in the Christian way of life. You are not to form opinions about antagonisms that occur between two other Christians.
4. Whenever personality conflicts exist between two Christians, one or both are completely out of line, needing rebound.
5. When you advance to the point of using the last seven problem- solving devices, these problem-solving devices should eliminate personality conflict. God does not mandate personality conflict in the Christian life.
6. Like the problems in marriage, the problems in personality conflict are caused by arrogance, which includes jealousy, bitterness, vindictiveness, implacability, fear, hatred, anger, self-pity, guilt, gossip, slander, and maligning.
7. Therefore, when you find yourself in personality conflict with another believer, look to your own life. There is some sin keeping you out of the divine dynasphere. There is some system of sinning that is keeping you from the filling of the Spirit and from the execution of the protocol plan of God.
 - a. Always look to yourself; do not blame the other person.
 - b. Because no matter how obnoxious a person is, you should be able to handle it under the filling of the Spirit with grace orientation, doctrinal orientation, personal love for God the Father, impersonal love for all mankind, +H, a personal sense of destiny, and occupation with Christ.
 - c. You can't get involved in personality conflicts and reach spiritual adulthood. You will never be an invisible hero with personality conflicts.
 - d. Once you believe in Christ, personality conflict is inexcusable in the protocol plan of God.
 - e. No one can learn doctrine and have a personality conflict with their pastor.

f. Personality conflict is usually irrational. Whenever you have a personality conflict with someone else, this is a warning that there is something wrong with your spiritual momentum.

g. Personality conflict is nothing more than people testing as a part of momentum testing.

8. The greatest personality conflict in history was the attitude of people toward Jesus Christ while He lived on earth, and especially while on the Cross; this includes both the Romans and the Jews.

I. Parties in Reconciliation.

1. The first party in reconciliation is God the Father.

a. God the Father imputed the sins of the entire human race to the humanity of Jesus Christ on the Cross and judged every one of them. This is unlimited atonement which removes the barrier of personal sins.

b. God the Father was satisfied with the saving work of Christ on the Cross. This is propitiation which removes the barrier of the holiness of God.

c. God the Father imputed His own righteousness to every believer at salvation, proclaimed us justified, so that now we can live with God forever. This removes the barrier of man's self-righteousness and relative righteousness.

d. God the Father imputed eternal life to the believer's human spirit created by the Holy Spirit at salvation, called regeneration. This removed the barrier of man's physical life with spiritual death.

e. God the Father is the reconciler as per the active voice of KATALLASSO. Mankind is reconciled to God; God is never reconciled to man. It is blasphemous to assume that God steps across any line to come to man; it is man who must Cross the line to come to God by faith in Jesus Christ.

2. The second party in reconciliation is God the Son, the agent of reconciliation. The agent of reconciliation is our Lord Jesus Christ, Eph 2:13-17. "But now in Christ Jesus you who were formerly far off have been brought near by the blood of Christ. For He Himself is our reconciliation, who made both Gentiles and Jews one [new spiritual species], and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity . . . that in Himself he might make the two into one new man, establishing reconciliation."

a. It was the work of our Lord Jesus Christ that removed the barrier between man and God, making reconciliation possible.

b. During His last three hours on the Cross, our Lord's humanity received the imputation of every personal sin in the history of the human race, all of which were judged in Him. This is both substitutionary spiritual death and unlimited atonement.

c. Through His efficacious and substitutionary spiritual death on the Cross, Jesus Christ satisfied (propitiated) God the Father.

- d. Since personal faith in Jesus Christ removes the barriers between man and God, our Lord is the agent of reconciliation. Jesus Christ is the efficacious object for faith in eternal salvation.

- 3. The third party in reconciliation is God the Holy Spirit.
 - a. The unbeliever is dichotomous, having only a body and soul; he cannot understand the Gospel or any spiritual phenomena. Therefore, the Holy Spirit must make understandable to him the Gospel when it is presented. So the Spirit acts as a human spirit, making this spiritual phenomena understandable. This is the doctrine of common grace.
 - b. When the person believes in Christ based upon this information, the Holy Spirit makes his faith effectual for salvation. This is the doctrine of efficacious grace.
 - c. In the doctrine of the convicting ministry of the Spirit, mankind, under real spiritual death, listens to the Gospel while the Holy Spirit makes it perspicuous in common grace.
 - d. Since peace or reconciliation is always ratified by personal faith in Jesus Christ, it is the ministry of the Holy Spirit in efficacious grace to make the faith of the spiritual death person effectual for salvation. In real spiritual death and total helplessness, mankind believes in Christ, while the Holy Spirit in efficacious grace makes that faith effectual for salvation.
 - e. In regeneration at salvation, God the Holy Spirit creates a human spirit for the imputation of eternal life; this removes the barrier of physical birth.
 - f. Through the baptism of the Holy Spirit at salvation, He creates a new spiritual species, the basis for Church Age believers being able to utilize 100% of available divine power. At the same time, this baptism of the Spirit provides the basis for the election of the royal family of God. This provision of positional sanctification removes the barrier of position in Adam. "In Adam all die; in Christ shall all be made alive."
- 4. The fourth party in reconciliation in mankind who is the beneficiary of reconciliation.
 - a. Mankind is reconciled to God through the saving work of Jesus Christ on the Cross. Mankind is the recipient but never the reconciler; God is the reconciler.
 - b. What Jesus Christ accomplished for mankind on the Cross is reconciliation. Also, what Jesus Christ provided on the Cross for all believers is reconciliation.

J. Scriptural Documentation for Reconciliation.

- 1. Real spiritual death is taught in Gen 2:17; Rom 5:12, 6:23; Eph 2:1. This barrier is removed by substitutionary spiritual death: 1Peter 2:24, 3:18; 2 Cor 5:21.

2. Personal sins are taught in Rom 1:18-32, 3:9-23; Gal 5:19-21; 1 Tim 1:14-16. This barrier is removed by unlimited atonement: 2 Cor 5:14, 15, 19; 1 Tim 2:6, 4:10; Tit 2:11; Heb 2:9; 1 Jn 2:2.
3. The curse of the Law is taught in Eph 3:15; 1 Tim 1:8-11; Rom 3:9-23, 7:14, 4:15, 5:20; Gal 3:10-11. Redemption is the solution to the curse of the Law: Psalm 34:22; Gal 3:13; Eph 1:7; 1 Peter 1:18-19.
4. The holiness, perfection, virtue of God, Rom 3:23, is solved by propitiation, Rom 3:22-26; 1 Jn 2:2, 4:10.
5. The problem of physical birth is solved by regeneration, Jn 3:16, 36; Tit 3:5, 1 Peter 1:23.
6. The problem of man's self-righteousness, Isa 64:6, is removed by the imputation of divine righteousness, Rom 3.
7. The problem of position in Adam, 1 Cor 15:22a, is solved by the baptism of the Holy Spirit, 1 Cor 15:22b.

K. Peace or reconciliation is portrayed through the Levitical offerings.

1. All Old Testament teaching is related to the ritual plan of God for the dispensation of Israel.
2. The peace offering teaches reconciliation, Lev 3; 6:37-38; 8:15.
3. In Lev 2:13, eating salt represented peace between two enemies. God eating salt is a picture of propitiation. Man eating salt is a picture of reconciliation.
4. Reconciliation was prophesied in Isaiah 57:17-21. "Because of the iniquity of his unjust gain [function of evil in Judah], I was angry [anthropopathism to express the divine attitude toward evil in client nation]; I struck him [anthropomorphism to express divine judgment toward evil]; I hid My face [anthropopathism to express divine rejection of evil]; therefore, I was angry, but he went on turning away [continual apostasy] in the way of the right lobe [mental attitude of black-out of soul, life in cosmic system]. I have seen his ways [barrier], but I will heal him [reconciliation]. I will lead him and restore comfort to him and to his mourners [perpetuation of pivot in Judah], creating the praise of his lips. Peace [reconciliation] to him who is afar off [gospel to Gentiles through Israel as missionaries] and peace to him who is near [evangelism in Israel],' says the Lord. 'Therefore I will heal him [remove the barrier as a result of positive response]'" The wicked are the reversionistic unbeliever.

L. Apostolic Emphasis on Reconciliation.

1. Acts 10:34-36. Then Peter opened his mouth and said, "I most certainly understand that God is not one to show partiality, but in every nation the person who reverences Him and accomplishes the purpose of imputed righteousness is acceptable to Him. The doctrine which He sent to the sons of Israel, preaching peace through Jesus Christ: He is Lord of all."
2. Preaching peace has nothing do with the removal of war. It teaches the removal of the enmity between man and God through the agency of Jesus Christ. Furthermore, this peace is ratified by personal faith in Christ.

M. Panorama of Reconciliation, 2 Corinthians 5:18-21.

1. Verse 18: Now all these things [baptism of the Spirit, new spiritual species, great power experiment of the Church Age] are from God [Father] who has reconciled us to Himself through Christ [agent of reconciliation], and has given to us the ministry of reconciliation.
 - a. The ministry of reconciliation is designed in exactly the same way that reconciliation itself was designed. It was designed to be solely the work of God, not to be the work of man at all. Man's ability is never the issue.
 - b. Since we have been given the ministry of reconciliation, this means that every believer must accurately understand exactly how he was saved and the Gospel. We are to understand that the only issue is Jesus Christ, and then we can declare this. Our responsibility is to make the issue clear, which you can do once you understand what Christ did for you.
 - c. So once you understand the doctrine of reconciliation, your witness will be effective because God the Holy Spirit will do the work, using the doctrinal facts you communicate to others. Every believer is to be a carrier and communicator of Bible doctrine.
 - d. We must give correct facts to those to whom we witness. God the Holy Spirit takes those facts and acts as the unbeliever's human spirit. When the unbeliever understands it, then he can make a choice.
2. Verse 19 briefly mentions the doctrine of reconciliation because it is the basis of grace orientation. Jesus Christ did the work, we are reconciled to God the Father, the Holy Spirit reveals it, and we are merely the recipients. Namely that God [the Father as reconciler] by means of Christ [agent of reconciliation] was reconciling the world to Himself [unlimited atonement] by not imputing their sins to them, and He entrusted to us the doctrine of reconciliation.
 - a. Note that God "was reconciling the world," not just the elect. This is unlimited atonement. Christ did not die spiritually just for the elect.
 - b. Reconciliation is a major doctrine in orienting to grace and to understand the importance of your scale of values. Your priorities must put relationship with God before relationship with people.
3. Verse 20: Therefore, we are ambassadors for Christ as though God was making an appeal through us; we invite you on behalf of Christ: become reconciled to God.
 - a. Being an ambassador is one of our two royal commissions in this unique Church Age.
 - b. Notice that you cannot simply live your life in such a manner as to represent Christ. No; you must communicate the Gospel in a language understandable by the recipient. You must speak to others.
 - c. Man becomes reconciled to God, not vice versa. God the Son removes the barriers between God and man through His salvation work on the Cross, therefore establishing peace. The peace is ratified

through personal faith in Jesus Christ. Man is reconciled to God through faith in Jesus Christ; no work, action, or human system will work.

4. There are two categories of reconciliation mentioned in verse 21. He [God the Father] caused Him [God the Son] who had no sin [impeccability of Christ] to become sin for us that we might become the righteousness of God by means of Him. The first category of reconciliation is that Christ became sin for us. The second category is what Jesus Christ provides through the Cross: the imputation of divine righteousness so we can live in the presence of God forever.
 5. God chose not to impute our sins to us, so that they might all be imputed to Jesus Christ on the cross.
 6. Without this imputed divine righteousness, God cannot bless us.
- N. The Principle of Expiation.
1. Colossians 2:14 **And having canceled out the debt consisting of the decrees against us [sin, good, evil] which was hostile to us, even He [God the Father] has taken it out of the way having nailed it to the Cross.** This is the principle of God judging our sins on the cross.
 2. Psalm 22:1-6, "I am a worm..." This was the worm crushed for his blood which was used to make the famous red dye of the ancient world.
- O. Reconciliation has removed all racial prejudice or discrimination, Eph 2:13-18.
1. Every time you have racial prejudice, you blaspheme God's work of reconciliation.
 2. The great power experiment of the Church Age and the new spiritual species breaks down the barriers of prejudice. There is no racial prejudice in the royal family.
 3. When you have racial prejudice, you blaspheme the work of Christ. Ephesians 2:13-15, "But now in Christ Jesus you who were formerly far off have been brought near by the blood of Christ. For He Himself is our reconciliation, who made both Gentiles and Jews one [new spiritual species], and broke down the barrier of the dividing wall by abolishing in His flesh the enmity, ...that in Himself he might make the two into one new man, establishing reconciliation."
- P. The Principles of Reconciliation.
1. Reconciliation is the removal of the barrier between God and all mankind through the salvation ministry of Christ on the Cross. This sets up the pattern for our lives: all of our lives we are helpless and dependent on the grace of God and all that our Lord Jesus Christ has provided for us.
 - a. Under grace, God has provided everything we need in our lifetime. Under humility, we need to recognize our helplessness and God's fantastic provision.
 - b. This means that there is nothing we can do to gain the approbation of God. All divine approval is based on grace: what God has done for us. We are all too impressed by what we or others are doing for God.

Getting your eyes on other people is not a part of the plan of God.

c. We should be impressed with God, which has three problem solving devices: personal love for God the Father, occupation with Christ, and fellowship with the Holy Spirit. You should be impressed with the grace policy of God after salvation.

2. The direction of our Lord's salvation ministry on the Cross is threefold
 - a. Toward man-the doctrine of reconciliation.
 - b. Toward God-the doctrine of propitiation.
 - c. Toward sin-the doctrine of unlimited atonement.
3. In propitiation, God the Father is satisfied with the salvation work of Christ on the Cross. If God the Father is satisfied with what our Lord did, then God the Father can be satisfied with us when we are executing His plan, purpose, and will.
4. In reconciliation, mankind is reconciled to God, and never vice versa. God is never reconciled to us. This is why you cannot be saved by inviting Christ into your heart.
5. In unlimited atonement, all personal sins of history were imputed to Christ on the Cross and judged by God the Father.
6. There are two categories of reconciliation.
 - a. What Jesus Christ accomplished on the Cross for all mankind in reconciliation.
 - b. What Jesus Christ provided through the Cross for all believers at salvation.
7. In addition to the barrier between God and man, there exists a number of barriers between man and man.
 - a. Racial barriers. There has been racial prejudice since the Flood. There will always be racial prejudice where unbelievers exist and old sin natures are out of control.
 - b. Religious barriers. There are many world religions. Impersonal love handles the problem of religious barriers without succumbing to or being influenced by religion.
 - (1) Christianity is not a religion. Religion has its source in Satan. It is man by man's works trying to gain the approbation of God. In Christianity, God seeks man through the saving work of Jesus Christ on the Cross.
 - (2) Any system of salvation by works or spirituality by works is the infiltration of religion into Christianity.
 - c. Cultural barriers. We have all grown up under different cultures.
 - d. Social barriers. Sometimes these are only in the minds of people; sometimes they actually exist in historical reality.
 - e. Political barriers. We disagree violently on politics.
 - f. Personality barriers.

- g. Ideological barriers. Believers are socialists, capitalists, empiricists, rationalists, and every other kind of ideology.
 - h. Language barriers.
 - i. Sexual barriers.
8. The doctrinal principle of reconciliation is the fact that Jesus Christ, being judged for our sins on the Cross, removed the barrier between God and man, and provides for man's reconciliation to God through faith in Christ. The doctrinal application of reconciliation is the fact that, for believers, barriers between man and man have been removed in the mechanics of the protocol plan of God.
- a. Therefore, by application, reconciliation is the means of preserving unity among the brethren. In positional sanctification, the baptism of the Holy Spirit removes all barriers between believer and believer. In experiential sanctification, the spiritual skills become the means of the unity among believers in post salvation modus operandi.
 - b. Hence, reconciliation to God by faith in Jesus Christ is the basis for removing two barriers.
 - (1) The barrier between man and God, a reality at salvation, is removed the moment we believe in Christ.
 - (2) The barrier between believer and believer, a potential, is removed by consistent postsalvation epistemological rehabilitation.
 - c. The major application of this doctrine to experiential Christianity is the function of personal evangelism.

Rom 5 7/11/77; Eph 100, 510ff, 781, 1273-74 10/2/90
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We will start with the mechanics of reconciliation next time.

1977 Romans

Lesson #142

142 07/12/1977 Romans 5:10b–11a The barrier; doctrine of reconciliation (cont.); love 1 re Adam

A skillful doctor took a tumor out of Bob's back the size of an orange. "I have been told that when a man has a bit of discomfort that he is as awful as grizzly, so be advised."

Apparently, Bob brought a container with the growth in it?

A prayer from a confederate soldier. What he asked for and what he received. I asked for things that I might enjoy life; and I was given life that I might enjoy all things. We can be punished in time for personal sins; but not in eternity. Our sins were imputed to Jesus Christ, so that we might receive salvation adjustment to the justice of God.

One sin was imputed to us: Adam's original sin. He knew what he was doing. As a result of this, all men are under spiritual death. Because all of our sins are imputed to Jesus Christ, we have the opportunity to be saved.

Unlimited atonement means that Jesus on the cross was judged for all of the sins of the entire world. The justice of God judged all of those sins. Limited atonement is a false doctrine, says Jesus paid the sins for believers only. 2Corinthians 5:14, 15, 19 Jesus did not die for our sins only, but for the sins for the entire world.

The redemptive work of Christ on the cross. 1Peter 1:18–19 Sin is knocked out by unlimited atonement.

Spiritual death is the result of sin. Removing the penalty of sin is the doctrine of expiation. Colossians 2:14 I have gone back into the notes for the [Doctrine of Reconciliation](#) to continue Bob's teaching for this lesson. With occasional references listed here.

God had actual love for man in the Garden of Eden; but this could change, if man ate from the tree. For man to live under love, he must live under integrity. It is demonstrated millions of times that man cannot live under love; man must live under integrity. Man had everything he wanted or needed in the garden. He could not handle it; too much Christmas.

The first act of divine integrity after the fall was spiritual death. The line between innocence and spiritual death. In innocence, love was our point of reference with God. After the original sin, integrity becomes the point of reference between man and God.

Sooner or later, we would have done the same thing as Adam. Perfect love is too much for us. Bob will give us an illustration we won't believe. Think of the person that you love the most. How would you like to be together forever on the same small island with that person with perfect food and a perfect life. How would you like to live together for a thousand years. You don't want that. Some of you ladies have something better than that. You have a man who loves you with integrity.

One man and one woman with a direct line to the love of God cannot survive forever. Bob says, "Thank God for the fall of man." Since God has switched to the integrity as a point of reference. We can be happy forever. The human race has more from the integrity of God than we could ever have from the love of God.

If you can choose between integrity or sweetness and light, choose integrity. Integrity is forever. We did not plan it this way; but it is wonderful that God did.

Internally, God can only love His Own righteousness. The importance of God's integrity has somehow been put in a file and filed away by the fundies. Justice and love of God are both directional; justice can go toward the perfect and imperfect; love can only go toward perfection.

When Adam took the fruit from the woman. The impartiality from the justice of God. There was no excuse from the woman, even though she sinned in ignorance.

Romans 5:10 **For if, while we were enemies, we were reconciled to God by means of the death of his Son [and we were], much more, having been reconciled,...** This is the Protasis; and the conclusion comes next.

Much more, being reconciled... exegeted once again.

The final phrase of v. 10: “we shall be saved by his life” – future passive indicative of the verb *sôzô* (σώζω) [pronounced *SOHD-zoh*] which means to deliver. The future tense is a predictive future, it prophesies ultimate sanctification as occurring in eternity. The passive voice: the believer receives the action of the verb, namely a resurrection body minus the old sin nature and human good. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus *en* (ἐν) [pronounced *en*] plus the locative of *zôê* (ζωή) [pronounced *dzoh-AY*]. The instrumental, the dative, and the locative all have the same suffix, the same form. So it becomes a matter of interpretation. Sometimes, rather than “by his life” it is “in his life.” It is having a resurrection body like His resurrection body, for *zôê* (ζωή) [pronounced *dzoh-AY*] refers here to the resurrection body—“we shall be delivered in his life.”

Romans 5:10 **For if, while we were enemies, we were reconciled to the God by means of the death of his Son [and we were], much more, having been reconciled, we shall be delivered in His life.**

Amplified by the doctrine of resurrection.

In eternity, we will have a resurrection body, no matter how good or bad we are in this life.

Romans 5:11 **And not only so, but also we are rejoicing in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

Verse 11 – the temporal implication of the much more of reconciliation. “And not only so, but we joy in God through our Lord Jesus Christ.” This is temporal, it has to do with time. This has to do with happiness, prosperity and blessing in time.

It begins with a negative plus an adverb, *ou* (οὐ) [pronounced *oo*] plus *monon* (μόνον) [pronounced *MOHN-on*], plus the postpositive conjunctive particle *de*, should be translated “And not only this.” It is an idiom. Not only do we have something in eternity but we have something in time. These three words are very important. It is an idiom which means that something that precedes has been stated as an absolute, as a perfect blessing, but it is not the only one. The fact that the believer is going to have a resurrection body is not the only blessing in life—there is something first! *And not only this* is how we should understand these particles. This is an idiom. There is something which happens first, even before the resurrection body.

“but we also also” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] plus the adjunctive use of *kai*, is “but also.” Also there is blessing for the believer in time; there is prosperity in time; “joy” – the nominative plural, present middle participle of *kauchaomai* (καυχάομαι) [pronounced *kow-KHAH-om-ahee*], which means to boast, to glory, to have esprit décor. In other words, to have a spirit pervading the core of mature believers. Not only this, but we also have esprit décor because we are not left on this earth to grind out some system of suffering. We are left here to attain maturity adjustment to the justice of God, and from that attainment to have what is extremely important: a prosperity which only the justice of God can give us but which glorifies God, not us. The present tense is a customary present, it denotes what habitually occurs among mature believers, those who have a total relationship with the integrity of God. The middle voice: it is a deponent verb which is middle in form but active in meaning. The mature believer produces the action. Only the mature believer has a Holy Spirit esprit décor. The participle is circumstantial for anyone who reaches this point.

“in God” – *en* (ἐν) [pronounced *eh*] plus the locative of the proper noun *theos* (θεός) [pronounced *theh-OSS*], plus the definite article which doesn’t emphasize anything but it is used with the proper noun to show us that the person involved is unique and it is someone with whom the readers are familiar.

“through our Lord Jesus Christ” – the preposition *dia* plus the genitive of *kurios* (κύριος) [pronounced *KOO-ree-oss*], *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] and *Christos* (χριστός) [pronounced *krees-TOHSS*], plus the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]. This should be translated, “**And not only this, but also we have esprit décor in God through our Lord Jesus Christ.**”

Our use of the definite article is much different than its use in the Greek.

Principle

1. Esprit décor in God is synonymous with occupation with the person of Jesus Christ. Occupation with Christ is the first characteristic of maturity adjustment to the justice of God. It refers to cracking the maturity barrier.
2. Our Lord Jesus Christ is mentioned as the only saviour, the one bearing our sins and being judged for them by the integrity of God.
3. Reconciliation is teamwork between God the Father judging our sins at the cross and Jesus Christ bearing our sins or being judged for our sins on the cross.
4. Reconciliation involves both the bearing of our sins by Christ and the judgment of those sins by the Father.
5. Therefore we have esprit décor in God [the Father] and our Lord Jesus Christ.

Romans 5:11 **And not only so, but also we are rejoicing in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

“by whom we have now received the atonement” – incorrectly translated. The preposition *dia* plus the genitive from the relative pronoun *hos* (ὅς) [pronounced *hohç*]—“Through whom.”

The problem is in the accusative singular direct object from the noun *katallagê* (καταλλαγή) [pronounced *kat-al-lag-AY*], mistranslated “atonement” with the definite article to denote previous reference in verse 10. It should be “Through whom we have now received the reconciliation.” There is no reference to atonement here. Reconciliation is totally the work of God. It is God who removes the barrier between God and man, and specifically it is the function of the integrity of God and the work of the Son of God on the cross.

The verb is the aorist active indicative from *lambánô* (λαμβάνω) [pronounced *lahm-BAHN-oh*]. The aorist tense is a constative aorist, it refers to a momentary action—salvation. Reconciliation was instantaneous and is permanently received when we believe in Christ. The active voice: at the moment of salvation mankind becomes involved in the action of the verb, he receives reconciliation. The indicative mood is declarative for a dogmatic statement of Bible doctrine, one on which a *fortiori* will be built.

Romans 5:11 **And not only this, but also we glory in God through our Lord Jesus Christ, through Whom we have now received the reconciliation.**

Principle

1. Salvation adjustment to the justice of God does not depend on who and what man is. Always it depends on who and what God is. We have nothing attractive in any way to God, interior or exterior. Whatever we possess is not anything that God could be impressed by.
2. Since our point of contact is the justice of God all facets of salvation are related to the integrity of God.
3. The more we understand the integrity of God the greater becomes our *esprit decor*.
4. To understand the integrity of God demands maximum doctrine resident in the soul. This can only occur through the daily function of GAP.
5. Therefore learning doctrine under strict academic discipline is the only way of boasting or glorying in God—demonstrating *esprit decor*.
6. In human *modus operandi* the function of the mind often depends on the state of health in the body.
7. But in the spiritual realm the antithesis is true. It is doctrine resident in the soul that determines everything else in life for the believer. This fulfills one of the principles of the Magna Carta. We will not refuse the justice which is due to any man.

Death in Adam, Life in Christ

Romans 5:12 **Because of this, just as sin entered into the world through one man, and death through sin, so also death passed to all men, because all sinned.**

Verse 12 – the necessity for reconciliation. We have here the principle of God’s justice imputing to us Adam’s original sin, rather than God’s justice imputing to us our personal sins. When Christ was on the cross this is the first and only time in all of history that all personal sins in the human race were actually imputed, and they were imputed to the one who had no sin, the Lord Jesus Christ. This imputation made it possible for God to judge those sins.

“Wherefore also” – the preposition *dia* plus the accusative neuter singular from the demonstrative *houtos* (οὗτος) [pronounced *HOO-tos*] means “For this reason.” It is a prepositional phrase which is used in order to go back to what precedes and to draw an inference from it. We go back to vv. 10–11 to draw a conclusion.

“as by one man’s sin” – the comparative adverb *hōste* (ὥστε) [pronounced *HOH-steh*]r used in the protasis of a comparative clause, “just as.” Then the prepositional phrase, *dia* plus the genitive of the numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, eh*] plus *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“through one man.” The one man is Adam. The justice of God deals with Adam in such a way that the justice of God reserved our personal sins for the cross, and our salvation as well as Adam’s. Plus the nominative singular *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] with the definite article. With the definite article it means “the sin” and it does not refer to personal sins, nor to the old sin nature; it refers here to the original sin of Adam. Twice we see *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] in this verse, once for the original sin of Adam and once for the principle of personal sin. **“For this reason, just as through one man the sin”**—a reference to Adam’s original sin when he took the fruit from the woman.

“entered into the world” – the aorist active indicative from the compound verb *eiserchomai* (εἰσέρχομαι) [pronounced *ice-ER-khom-ah*] means to enter into. The aorist tense is a constative aorist which refers to a momentary action, that instant of time when man switched from the love of God as his point of reference to the justice of God by eating of the forbidden fruit taken from the hand of the woman. The active voice: sin produced the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative of *kósmos* (κόσμος) [pronounced *KOSS-moss*], referring to the world as restored by the Holy Spirit in 6 days. This is the *cosmos* which had been restored for man’s occupancy. This is not the *Kósmos* (κόσμος) [pronounced *KOSS-moss*] which Satan rules, that came after the original sin.

Love, Integrity and Original Sin

1. Sin was in existence in the angelic race long before Adam, but sin entered the restored planet earth through the negative volition of the man and the woman in the fall.

2. The relationship was temporal because innocent man did not possess the righteousness of God. The love of God was the point of reference in the garden.
3. Man came from the hand of God as a perfect creature with the potentiality of becoming imperfect—free will.
4. After his fall he came under the integrity of God—righteousness and justice.
5. Note that the love of God could not restrain the fall, but the integrity of God acts as a tremendous restraint on man.
6. Until man had something permanent, like the righteousness of God and eternal life, it was going to be a temporal relationship.
7. The relationship was perfect but it did not have permanence. We have a relationship and permanence—eternal security. The capacity for perfect environment was provided through doctrine resident in the soul; Jesus Christ taught every evening.
8. Grace is always key to our relationship to God. Grace in God's love prior to the fall; and grace in God's integrity after the fall.
9. Our point of reference changes after the fall; but God's grace remains constant.
10. The first state of man had no permanence; the second state of man can be permanent.

The word hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] is in the singular, and in the singular hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] can be used three ways: for Adam's original sin in the garden; for the old sin nature; for the principle of personal sin (sing.), not sins (pl). The original sin also gave the nature to sin. When Adam made the decision to sin it was a trend in his soul. We were born with a trend; Adam acquired it. The first time Adam sinned he started a trend, and that trend comes down to us in our personal sin.

“and death by sin” – the conjunction kai is used to introduce a result which comes from something that precedes, so we translate it “and so.” Then ho thanatos (θάνατος) [pronounced *THAH-nah-toss*] which is used here for spiritual death. Plus the preposition dia with the noun hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] with the definite article—“and so the death [spiritual death] through the sin [of Adam & the trend thereafter].” So sin in the singular combines two of our concepts of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*], the original sin plus the trend that was developed at the same time.

Romans 5:12a For this reason, just as through one man [Adam] the sin [nature] entered into the world, and so the death [spiritual] through the sin [nature].

Spiritual Death Principles

1. Spiritual death is lack of relationship with the integrity of God—cut off from the divine attributes (cut off from the righteousness and justice of God). .
2. Spiritual death is the antagonism of the integrity of God toward mankind.

3. Spiritual death is divine righteousness rejecting both the principle of the old sin nature [the trend] as well as the function.
4. God does not like the sin nature and He does not like the trends of the sin nature.
5. Righteousness demands righteousness. Spiritual death is the justice of God judging, condemning the old sin nature, its function and personal sin.
6. Justice demands justice. The justice of God executes what the righteousness of God demands.
7. Spiritual death is an impassable barrier between God and man established by the integrity of God at the time of the original sin.
8. Spiritual death is an impassable barrier perpetuated in human history, a barrier which can only be removed by the integrity of God.
9. The removal of the barrier demands both the function of the justice of God in removing our sins when Christ was carrying them on the cross, and the imputation of divine righteousness to anyone in the human race who will believe in Christ.

“so death passed upon all men” – the connective use of the conjunction kai plus the correlative conjunction houtos (οὗτος) [pronounced *HOO-tos*]—“and so.” Plus the nominative singular subject of thanatos (θάνατος) [pronounced *THAH-nah-toss*]—spiritual death, never physical death in this passage.

Plus aorist active indicative from the verb dierchomai (διέρχομαι) [pronounced *dee-AIR-khom-maī*] [dia = through; érchomai (έρχομαι) [pronounced *AIR-khoh-my*] = to go], to go through, to pass through, and it comes to mean to spread—“so death spread.” This is spiritual death spreading. The aorist tense is a gnomic aorist for a fact of doctrine so fixed in its certainty as to be absolutely axiomatic. The active voice: spiritual death produces the action of the verb spreading through the whole human race. The indicative mood is declarative for a dogmatic statement of fact. Plus another prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative plural of pás (πάς) [pronounced *pahs*] and anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“to all men.”

Romans 5:12a-b **For this reason, just as through one man [Adam] the sin [nature] entered into the world, and so the death [spiritual] through the sin [nature]. And so the (spiritual) death spread to all men.**

Spiritual death at the Time of Birth

1. Spiritual death is perpetuated through physical birth. We are born physically alive and spiritually dead.
2. At the moment of human life the human race is also spiritually dead—no relationship with the integrity of God, no possibility of blessing from the justice of God.
3. The barrier is so great that man cannot move it, break through it, climb over it, tunnel under it.

4. The justice of God put that barrier there so that the barrier could be removed by the justice of God. Love cannot put that barrier there in the first place; nor can love take it away.
5. An act of judgment from the justice of God put the barrier there, and an act of judgment from the justice of God must remove the barrier.
6. Such was the judgment of our sins on the cross. The justice of God judged our sins on the cross; the justice of God judged what the justice of God had condemned.
7. Adam's sin was a corrupting principle which transmitted itself to the entire human race. Adam had two feet and one head. He acquired an old sin nature through his sin; and his progeny have sin natures.

“for that all have sinned” – the preposition ἐπί (ἐπί) [pronounced *eh-PEE*] plus the relative pronoun hos is “on

account of which” and translated in its correct connotation “because.” Plus the nominative masculine plural subject from the adjective πᾶς (πάς) [pronounced *pahs*], referring to the entire human race. Plus the aorist active indicative of the verb hamartanō (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*].

Principle

1. The constative aorist [of hamartanō (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*]] contemplates the action of the verb in its entirety.
2. The constative aorist gathers into one entirety the entire human race. Hence, when Adam sinned we all sinned.
3. Adam is the seminal head of the human race, we were all in Adam when Adam sinned.
4. Illustration: Just as Levi was seminally in Abraham when Abraham paid tithes to Melchizedek, so the entire human race was in Adam when Adam sinned.
5. One decision involves a lot of people. Adam made one decision, it involved the entire human race. When FDR declared war on Japan and then Germany, we were in the war as a country.

The active voice: the human race seminally in Adam produces the action of the verb. The decision that Adam made would have been our decision, we would not have done it any differently. The indicative mood is declarative, it represents the verbal action from the viewpoint of reality. Adam, when he disobeyed, made a decision for the entire human race. Now each member of the human race must make a decision regarding another tree: the cross. One man's decision places all of us under spiritual death, but our own decision of faith in Christ provides us an eternal relationship with God and we have something better than Adam lost.

Romans 5:12 For this reason, just as through one man [Adam] the sin [nature] entered into the world, and the death [spiritual] through the sin [nature]; consequently the death [spiritual] spread to all men, because all sinned [the moment Adam sinned].

Principle

1. The reason we are born with an old sin nature and under spiritual death is because we would have done what Adam did.
2. In this sense Adam is a better man than any of us.
3. If he failed, we would have failed. He did fail and the justice of God involves all of us.
4. We are under the justice of God and that same justice provides blessing where the curse and condemnation of sin existed in the human race.

1977 Romans

Lesson #144

144 07/14/1977 Romans 5 via 1Timothy 2:9–15 "Perfection" = "innocence"; femininity re authority, reaction and response; capacity

We Hold These Truths by Larry McDonald; and Dan Smoot wrote the introduction. If the Constitution does not mean what it says, then we have no Constitution. At least 80% of what government is doing is illegal. It is okay to speak of these things theoretically, but those who agree with his evaluation say that they must be practical politicians. He is surprised that a Congressman writes this.

This is another article. All rights are extensions of property rights. The law can protect only what it can define. This same article points out that Marx's defined end point, the state disappearing, is in error. Tyranny never disappears or lessens.

A letter from a gal on the use of *perfection* as opposed to *innocence* to describe the circumstance for Adam and the woman on earth prior to the first sins. Everything that Adam needed came from God's love. Love can minister to perfection; but it cannot minister to imperfect, sinful man. Only justice can.

Bob is going to take us to 1Timothy 2:9–15:

This is how a woman can be charming and great. Feminine pulchritude, feminine royalty; the woman in the local church, the woman in creation, the woman in the fall, the woman in metamorphosis, the woman in godliness.

Beware of the ambitious woman. She can never see life from the standpoint of objectivity. The woman has little authority in life, except over the children. The woman does not have authority in the home. Once a male child is a man, the woman can no longer teach him. The ambitious woman is the one who wants to be well-thought of in life. Women can get out of line when they do not have strong authority; or the proper authority.

Paul thought he should focus on the woman before he gets to the fall.

I will take the translation from Bob's 1Timothy series (not sure if I have vv. 14–15?); some of the notes, if they are about the same, are also taken from this series.

gunê (γυνή) [pronounced *goo-NAY*] stands for *woman*. The first verb is kosméō (κοσμέω) [pronounced *kohç-MEH-oh*], from whence we get cosmetics. The woman is commanded to adorn herself. There is no excuse for the woman not to be beautiful. Customary present tense also tendential for an action not done yet. When a woman goes on a rampage, she loses all beauty. She gets angry or goes on a rampage, this often changes the features of the woman. She is a responder in life; and some responses destroy her. Bible doctrine changes all of that. If inner beauty is there, they stay beautiful. The active voice: Christian women at Ephesus are to produce the action of the verb and, of course, it refers to all Christian women, this is a part of the Word of God. The infinitive is the imperative infinitive used to denote a command.

The man took in doctrine and the woman did not. Their relationship was with the love of God, and not God's justice. When they sinned, the justice of God steps in and judged them.

It is not the physical appearance of the woman, but the condition of her soul. The actual physical appearance is not what the passage means. This is all about beauty of soul. Cosmetics is not just emphasis but it is for a disguise. They hide more than they show. The woman who does the best work with cosmetics knows what to show and what to hide. When those are backwards, he has Halloween.

There is no such thing as a Christian woman who needs to be ugly of soul.

If a woman is called on to become beautiful, this means that she is not born beautiful. The Word of God demands the inner beauty of soul. When men talk about the beauty of women, they all have different ideas and in discussions that Bob has been in, do not mention the woman's soul. The real issue is doctrine in the soul.

You do not have to be ostentatious; but you should dress with respect. No woman can have true beauty without respecting the authorities of what she is under. Femininity is related to her subordination to authority. When submissive, this brings out all of the woman's beauty. But the woman is no good when she loses this submissiveness.

No woman can truly love a man whom she does not respect. She must not confuse feeling sorry for a man with love.

Somewhere in the garden, the woman went on some sort of ego trip or she lost some respect for Adam and even for the Lord Jesus Christ in the garden.

Eve was at least socially unfaithful. Jesus Christ was her authority; and Adam was also her authority. She was socially unfaithful to Adam, her right man.

1Timothy 2:9 Likewise I have made a command decision that women should make themselves beautiful by respectable, well-arranged clothing, associated with respect for authority and good judgment (or common sense); not with emphasis on high fashion hair styling, golden jewelry or either pearls or expensive clothing.

These things are not forbidden; they are not to be emphasized. If you emphasize the superficial, you knock out the true issues of the soul.

The pulchritude of royalty is next:

1Timothy 2:10 **But what becomes fitting for women being promised super-grace status [or maturity] through intrinsic good accomplishments.**

This moves into parentheses. Women will be in a church and often they have a reaction to the pastor-teacher and they think that they are smarter than the pastor-teacher. Any church is a challenge.

V. 11 begins the parenthesis. The vocative singular begins the sentence and the parenthesis. We also have the absence of the definite article which emphasizes the quality of woman. The absence of the definite article reminds us of the fact that this passages designed so that the woman will be exactly what God intended her to be - the most wonderful thing in life. However, her response can be active or passive. Active response explains the beauty of the woman's aggressiveness in love. This aggressiveness only becomes distorted into something which is non-feminine when the woman reacts in her aggressiveness rather than responding in her aggressiveness.

A woman's response can be active or passive; and her reaction can be active or passive. When the woman reacts, it destroys her beauty.

A woman left Berachah and she came back. "I feel like I have not been away and I understood everything." But she had been out for a few years and missed a lot. The verb "Let learn" is the present active imperative of *manthanô* (μανθάνω) [pronounced *mahn-THAHN-oh*] The present tense of the word "learning" is both iterate and tendencial. The iterative present describes what recurs at successive intervals. Learning doctrine in the assembly of the local church occurs at successive intervals. The tendencial present indicates the action which is purposed is not taking place at the moment that Paul writes to Timothy.

Everything in Timothy is about the woman; everything in Romans is about the man.

hēsuchia (ήσυχία) [pronounced *hay-soo-KHEE-ah*]. Women are less inclined to accept authority. Whether it is her husband, a pastor-teacher, a doctor, etc. Lovers have quarrels because a woman responds to a man in a marvelous way and reacts to him in an intense way. When a woman is reacting, she is responding; and vice versa. How can a woman respond to Bible teaching? By not reacting. When a woman leans over and talks to someone, she is not concentrating. No one can concentrate and think about other things at the same time. There are two kinds of silences; one is verbal and one is mental.

A trash can filled to the brim, you have no room to let in a nice chateaubrion. As a responder, a woman is the most marvelous person in the world. In silence is such a beautiful phrase. The Holy Spirit can take γνώσις and convert it into ἐπίγνωσις. This is a

silence of soul so that a thought can come through. You cannot learn if you talk during Bible class. This word means inner tranquility and keeping quiet. A soul cleared out and ready to concentrate.

When women react, they generally talk. If they do not talk, they turn it inward and pound themselves to pieces. Angry words from some of the sweetest people regardless of the circumstances. Being in a church means nothing to a reacting woman. Such women become vulnerable to reversionism. Most conspiracies in a church start with women, who require a weak man to move it forward.

With all subjection is en plus the word pas. Pas means not only all but entire. These are both in the instrumental. With pas is hupotagê (ὑποταγή) [pronounced *hoop-ot-ag-AY*], and the best translation is "with entire subordination." This is a military word. There is a corresponding verb.

1Timothy 2:11 **Women be learning in silence with complete [or, entire] subordination (to authority).**

The woman in the garden failed to meet this principle. Love has no restrain; they was their responding motivator. Women respond better to justice than they do to love. They respect the power and authority that comes from justice. Divine love is not a restrainer. The woman cannot resist Satan because she has no inner resources. She hooks up with this stranger. She rejected the authority of Christ and the authority of her husband. When a woman reacts, she loses all respect for all categories of authority. Only justice can bring her back into line; but not love.

She gives a false interpretation. You cannot eat it and you cannot touch it. Before the fall, she thought that you can die a spiritual death or if you touch. When she ate and did not die, then she handles the fruit.

Clothing of the soul is necessary for spiritual advance. She failed to advance.

We have the present active indicative of epitrepô (ἐπιτρέπω) [pronounced *ep-ee-TREP-oh*] which means to permit, plus the strong negative ouk. Translation: "But I do not permit." The present tense is a static present for a condition which perpetually exists in the Church Age. The active voice: Paul is speaking and producing the action of the verb. Here is the first of several indication in the epistles that Timothy is having a hard time from the ladies. Timothy did not know how to cope with insubordinate women. The indicative mood is declarative representing the verbal idea from the viewpoint of historical reality. The strong negative is a command of unqualified assertion.

The wife goes around looking for a job; and let's say that she has a lot of authority in the business world. But she shifts gears every night. But she changes back. But, she brings her authority back with her, eventually. By teaching over men and women, the woman loses her femininity. The worst thing to happen to a woman is to lose her responsiveness. Without her responsiveness, there is no priest nation.

1Timothy 2:12 **But I do not permit a woman to teach, nor do I permit her to exercise authority over a man, but to be in silence.**

Aorist passive indicative of plássō (πλάσσω) [pronounced *PLAS-so*], which means, *to form, to mold*.

1Timothy 2:13 **For Adam was formed first, then Eve;...** (ESV)

Aorist active participle of verb: apatáō (ἀπατάω) [pronounced *ap-at-AH-oh*], which means, *to deceive*. The name of Satan's dialogue is deception. Listen, ladies, you can be deceived while you are being flattered. And Satan flattered the woman. "Go ahead and eat; and you can be just like God." All of us have been flattered, but it was really deception. The woman with doctrine would not be flattered. There was only one sin in the garden, and that was taking from the tree. Satan flattered her and appealed for her vanity.

The aorist active participle of verb: exapatáō (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*], which means, *to deceive, to beguile, to seduce wholly*. Adam was not deceived. He was not vulnerable to deception. The woman knocked Adam off his perch; but the woman did. That woman, being deceived.

The woman was deceived and she became the first sinner (the transgressor). She was vain; she was ignorant; she was rejecting authority. When a woman reacts, she rejects authority.

There is a difference between the man and the woman.

1Timothy 2:14 **But although that woman had been completely deceived, she had come to be [in the transgression] with the result that she remained in the transgression.**

"she shall be saved" - future passive indicative of sôzō (σώζω) [pronounced *SOHD-zoh*]. The future tense is a gnomic future, which is a statement of fact expected as a result of the first advent of Christ. The first advent was future but it was regarded as absolutely occurring. Even though it is future in God's plan Christ will come in the flesh. The passive voice: the woman receives salvation through the virgin birth, the incarnation of Christ, His impeccability, and His death on the cross. The indicative mood is declarative representing the verbal idea from the viewpoint of dogmatic, unqualified reality. The reality doctrine here is the virgin birth of Jesus Christ.

1Timothy 2:15a **In fact, she will be delivered (or saved) through childbearing (the virgin birth).**

The virgin birth allows the Lord to come into the world apart from copulation. He was free from the imputation of Adam's sin. Jesus was tempted in greater ways than we will ever be tempted. The woman was tempted and deceived; the man sinned knowingly; and the sin nature is passed down through the man.

The virgin birth is an extensive study, so we won't go into it.

The woman's variables are intensified. She responds all of her life and she cannot live beyond her capacity. If she tries, she goes into reversionism. This is what the woman did. She tried this, tried that, etc. Everyone needs to find out what their capacity is and not go beyond it. Feminine godliness is the answer for all the variables. Her happiness demands that she has doctrine. When she moves past her capacity, she loses her femininity. This results in disaster. If a woman tries to order people about. The woman is past her capacity when she dialogues with Satan. She was an easy victim, lacking the doctrine necessary to meet the challenge.

If they persist in doctrine and love. Doctrine and love (reference to the filling of the Spirit). Those together = cracking the maturity barrier. With stability of mind means that she stays with her own capacity. The woman can be happy and have others be happy around her.

Sooner or later, you ladies must decide what your capacity is. You cannot reject it and you cannot move beyond it. Don't do it, ladies.

1977 Romans

Lesson #145

145 07/16/1977 Romans 5:13 Sin and salvation preceded the Law; imputation of sinful trend of Adam cf. personal sin

Man was created perfect by God. Origin of sin in the human race is on Adam's shoulder. Everything that God provided in the garden was perfect. Only negative volition could destroy that negative environment. God does not tempt nor does He sponsor sin.

God can bless us as believers because we have His righteousness. All blessing in the garden came directly from the love of God. But the love of God cannot sustain man in temptation. The love of God was the point of reference to man. Love can only bless man; love cannot punish or curse man.

God loves the other members of the Godhead; and God loves His Own integrity.

When man fell, justice is applied; and from then to now, justice is our point of reference with God. This also brings with it eternal security.

Romans 5:13 **For until the Law, sin was in the world; but sin is not imputed, there being no law.**

Verse 13 – “For until the law sin was in the world.” The explanatory use of the postpositive conjunctive particle *gar*, and with it an adverb used as an improper preposition: *achri/achris* (ἄχρι/ἄχρις) [pronounced *AHKH-ree/AHKH-rece*]. The object of the adverb is the genitive of *nomos* (νόμος) [pronounced *NOHM-oss*]—“law.” It is translated literally, “For until the law [was given].” The verb is implied by the nature of the syntax. The subject is the nominative

singular of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*]. The old sin nature is Adam's sinful trend. He established this trend for the entire human race.

After five years of theology heard nothing about Adam's trend. He heard one time from one professor that the sin of Adam was imputed to us. Personal sin is the result of Adam's sinful trend.

Then the perfect active indicative of the verb eimi (εἶμι) [pronounced *eye-ME*], meaning to be, to exist, sometimes even to come to be. The imperfect tense is the imperfect of duration, it contemplates the process of sin as having gone on in the past up to the time denoted by the context, but without any necessary inference as to whether or not the process has been completed. The active voice: the sinfulness of man produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine. "For until the law sin was in the world." This means that the principle of sin continued from the fall of Adam to the time of Moses, and that every person who ever lived committed personal sins during that time. With or without the Mosaic law sins have always been committed. In other words, the Mosaic law is not a restrainer of sin, it is a declarer or a communicator of sin. It defines sin for us but it doesn't restrain us from sin. It defines sin and relates it to its penalty. Personal sin is the principle of doing things that are sinful, and then it is the practice of doing those things. So that sin in the singular always deals with the principle. Sin in the plural (sins) is the practice.

"in the world" – en (ἐν) [pronounced *en*] plus the locative of κόσμος (κόσμος) [pronounced *KOSS-moss*]. The principle of sin was there, the function and practice of sin was there, and the law didn't hinder it. Furthermore, people were saved, and the law didn't provide it. With or without the Mosaic law all of us were born spiritually dead.

Legalism was the basis for the persecution of Paul and others. Legalism came from the distortion of the Mosaic Law. The purpose of the law is not to save. It demonstrates that there is an answer to the sin problem.

The purpose of the law is related to the priest nation. God deals very harshly with the priest nation when we get out of line.

Sin and original sin and Adam's sinful trend all existed prior to the Law; and they all continued after the Law.

The imputation of Adam's sin is the basis of our condemnation. Therefore by the justice of God imputing the sin of Adam to us and giving us spiritual death He could bring us out of the pit of spiritual death by taking our personal sins, unjudged by the justice of God, and putting them on the cross so that the justice of God can judge our personal sins and we get out of the jamb. This is perfect justice.

Imputation of Adam's Sin is the Basis of Our Condemnation

1. Personal sin existed in the world from Adam to Moses but personal sin was not the basis for condemnation from the justice of God.

2. The basis for condemnation from the justice of God is the imputation of Adam's sin plus the receiving Adam's trend toward sin (the old sin nature). All sinners commit sin from the status of spiritual death.
3. Our personal sins are the manifestation of spiritual death, but they are not the cause of spiritual death.

Personal sin is not the issue in salvation; personal sin is an issue in the life of the believer; but renouncing sin as an unbeliever would gain us nothing. Condemnation of man occurs at birth; we are born with a sin nature and with Adam's original sin imputed to us. All sinners commit sin from the status of spiritual death. We were spiritually dead prior to committing our first sin. Our personal sins are the manifestation of spiritual death; but not the cause of spiritual death.

“but sin is not imputed when there is no law” – the nominative singular subject from hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*]. The singular gives us three possibilities: imputed sin, the old sin nature, or the principle of personal sin. Here we have the principle of personal sin. The negative ou (οὐ) [pronounced *oo*] plus the present passive indicative of ellogéō (ἐλλογέω) [pronounced *el-log-EH-oh*] which means to impute. The historical present tense views the past event with the vividness of a present occurrence, giving it great emphasis. The passive voice: personal sins receive the action of the verb—non-imputation. Our personal sins are not imputed to us. Sin in the singular can also refer to personal sin but it does not refer to personal sin as individual sins but as personal sin as a principle. The indicative mood is declarative viewing the action of the verb from the viewpoint of reality.

Plus the genitive absolute composed of nomos (νόμος) [pronounced *NOHM-oss*] in the genitive as the subject plus the present active temporal participle eimi (εἶμι) [pronounced *eye-ME*]. There is also a negative and it should read, when the law did not exist.”

Romans 5:13 **For until the law the sin nature was in the world, and imputed sin was in the world; but personal sin was not imputed when the law did not exist.**

Paul is taking the sting out of the Law. The human race existed without the Law, and people were condemned without the Law and they were saved without the Law. All of these various things took place without the Law.

Adam's Sin Imputed to Us at Birth

1. This verse emphasizes the fact that all the human race sinned when Adam sinned.
2. The basis for man's condemnation from the justice of God is the imputation of Adam's sin, as well as the possession at birth of the old sin nature or Adam's trend to sin.
3. Therefore we are born spiritually dead as a judgment from the justice of God.
4. Imputed sin and inherent sin is the basis for our condemnation rather than personal sins. At birth, we are condemned. Our trial occurred in Genesis 3. Adam's trial

was our trial. The wages of sin is death. We are born dead. We are born condemned.

5. While personal sin existed in the human race from Adam to Moses it was never the basis for condemnation. Our personal sins are judged once on the cross.
6. Adam's sin was imputed to the human race.
7. The personal sins of the human race are never imputed to the individual but all are imputed to Christ on the cross.
8. At the cross personal sins—past, present, and future—were imputed to Christ and then judged by the justice of God as grace provision for our salvation.
9. Condemnation came to the human race at birth through the imputation of Adam's sin and the possession of Adam's sin nature.
10. All members of the human race, except the humanity of Christ, are born spiritually dead—Ephesians 2:1,5. We arrived at spiritual death without committing a personal sin.

At salvation, the imputation of Adam's sin is replaced by the imputation of God's righteousness. Our condemnation by the justice of God is overwritten by justification by God's righteousness.

Adam's Sin Imputed to Us at Birth Part II

1. Spiritual death, condemnation from the justice of God, was not because of personal sins but because Adam sinned.
2. The imputation of sin is the doctrine of the imputation of Adam's sin to the human race, an act of the justice of God following the trial in the garden.
3. It is not the imputation of personal sin to the human race.
4. In other words, personal sin is not the issue in salvation. Cf. Romans 5:12.
5. It is imperative to understand that personal sin is never imputed until the cross.
6. On the cross Christ not only bore our sins as a result of imputation but was judged for our sins as the means of salvation.
7. In other words, the justice of God judged Adam's sin in the garden and our sins on the cross.
8. So Adam's sin was imputed to us at birth with resultant spiritual death. We acquired the old sin nature which also results in spiritual death. All personal sins were imputed^[8] to Christ so that we could be born again as justified and possessors of eternal life.
9. Two instant adjustments to the justice of God: salvation and rebound.

This is very elliptical, suggesting that Paul had become very excited about what he was understanding at this point.

The basis of God's perfect justice is not our personal sins. He imputed to each one of us at birth is Adam's sin. This is the reason that we are born condemned. The sin nature is also a part of our being at the moment of birth. Many people think that, if they never sin during this life, that they will be acceptable to God. But we are condemned on the basis of Adam's sin and the basis of having a sin nature. All of our personal sins are poured out upon Jesus Christ when He was on the cross. These sins were imputed to Him and He paid the penalty for all of these sins. This allows for us to have this so great salvation. We have the potential of this salvation also at birth.

The Doctrine of Imputation (from Notes)

I have several doctrines of imputation available to place here, but none of them match what Bob is teaching here. Also, when I placed one of them back in Romans 4, there was very little match up between that doctrine and Bob's teaching. So here, I just took notes.

1. Imputation connotes attributing or ascribing; imputation can ascribe either cursing or blessing, since imputation comes from the justice of God, both avenues are open. The justice of God can curse or bless. Cursing imputes sin and discipline; and blessing is different.
2. Two types of imputations: real and judicial. Real are things which are antecedently belonging to the receiver of the imputations. When an imputation is done where something is not antecedently the receptors.
3. The sin of Adam is imputed to the human race. A demonstration of the wisdom of God.
4. The sins of the world were poured out on the Person of Jesus Christ. This was a judicial imputation. This makes possible to have God's righteousness imputed to us. God can bless us IF we are good as God is. We are sinners by nature, sinners by the imputation of Adam's sin, and by our personal sins, and by the possession of the sin nature. We have no way by which we can gain the respect of God or God's blessing. God provides us with His perfect righteousness, so that He is able to bless us. No one possesses God's righteousness until God imputes it to us. 1Peter 2:24 2Corinthians 5:21 (?) Personal sin can be punished without imputation. That punishment is not judgment; punishment for personal sins is done for blessing. If we were judged for a personal sin, we would be immediately cast into the Lake of Fire. All of our personal sins were poured out on Jesus Christ.
5. The story of the cross is the pouring out of our sins onto Jesus Christ. On the cross, all of our sins were judicially imputed to Jesus Christ. The justice of God can only give blessing where perfection exists; and our sins were imputed to Him so that His righteousness might be imputed to us. And we have the ability to be blessed in many other ways, because we possess the Lord's righteousness. Isaiah 53:10–11 *Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one,*

my servant, make many to be accounted righteous, and he shall bear their iniquities.

6. The righteousness of God is imputed to the believer. Romans 4:3–5 For what does the scripture say? Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness [= ½ of divine integrity]. (Genesis 15:6) But to him who works for salvation his compensation [reimbursement] is not credited according to grace, but according to debt. But to him who does not work for salvation but believes on Him Who justifies the unbeliever, his faith receives credit for the imputation of divine righteousness.
7. Abraham is the pattern for all of us. Philippians 3:9 Also that I might be discovered in Him not having my own righteousness from the Law but that righteousness which is imputed by means of faith in Christ, the righteousness from the source of God at the point of faith in Christ.
8. The gentiles who pursued righteousness through faith in Christ, attained the righteousness of God. The Jews who tried to earn it from the Law did not receive the righteousness of God.
9. Romans 4:22–25 imputation is the basis for all direct blessing from God. Matthew 6:23.
10. Several imputations given in this doctrine:
 - a. Genesis 15:6 Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness. Salvation is imputed on the basis of faith in the Revealed God.
 - b. Isaiah 53:5 But He was pierced for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His wounds we are healed. Our sins were imputed to Jesus Christ.
 - c. Romans 4:3–5 For what does the scripture say? Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness [= ½ of divine integrity]. (Genesis 15:6) But to him who works for salvation his compensation [reimbursement] is not credited according to grace, but according to debt. But to him who does not work for salvation but believes on Him Who justifies the unbeliever, his faith receives credit for the imputation of divine righteousness.
 - d. 2Corinthians 5:21 For our sake He [God the Father] made Him [Jesus Christ] to be sin Who knew no sin, so that in Him we might become the righteousness of God.
 - e. Philippians 3:9 Also that I might be discovered in Him not having my own righteousness from the Law but that righteousness which is imputed by means of faith in Christ, the righteousness from the source of God at the point of faith in Christ.

Romans 5:14 Nevertheless death reigned from Adam until Moses, even over those not having sinned in the likeness of the transgression of Adam, who is a type of the coming One.

Verse 14 – “Nevertheless death reigned from Adam to Moses.” Death had to reign from Adam to Moses because the sin of Adam was imputed to every member of the human race at the point of physical birth. This verse begins with the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] used to set up a comparison between two clauses. Sin was not imputed where there is no law, nevertheless there is still the penalty of sin. The Mosaic law was given at the time of Moses. From Adam to Moses, as thereafter, spiritual death reigned because of the imputation of Adam’s sin to each person at the point of physical birth. Then the aorist active indicative of the verb *basilissa* (βασίλισσα) [pronounced *bahs-IHL-ih-s-SAH*], meaning to rule or to reign. The constative aorist tense gathers up into one entirety the fact that spiritual death applies to the entire human race from Adam to Moses. It actually applies all the way through history.

The active voice: *ho thanatos* (θάνατος) [pronounced *THAH-nah-toss*], spiritual death, produces the action of the verb. Spiritual death rules in the human race, and it refers to the fact that spiritual death is the penalty of Adam’s sin and we are all under spiritual death. The indicative mood is declarative for a dogmatic statement of fact. With this is a prepositional phrase *apó* (ἀπό) [pronounced *aw-PO*] plus the proper noun Adam (Ἀδάμ) [pronounced *ad-AM*], and then an improper preposition *méchri* (μέχρι) [pronounced *MEHKH-ree*] plus *Môseus/Môsês/Môusês* (Μωσεύς/Μωσῆς/Μωῦσῆς) [pronounced *moce-YOOC, moh-SACE*]—“until Moses.”

Spiritual death and the Imputation of Adam’s Sin

1. Since Adam’s sin was imputed to the human race, the human race receives condemnation from the justice of God, namely spiritual death.
2. In spite of the absence of the divine norm, the Mosaic law which defines personal sin, personal sin was not the issue in spiritual death.
3. Spiritual death, condemnation from the justice of God, comes from the imputation of Adam’s sin, not from personal sins.
4. Therefore, the Mosaic law which defines personal sin in the light of the essence of God is not the issue in the condemnation of mankind as was emphasized by the Judaizers and legalistic Jews.
5. Death rules because every member of the human race received by direct imputation Adam’s sin, and at the same time at physical birth received an old sin nature.
6. Personal sin was never imputed until the cross, and at that time it was imputed for the purpose of judgment from the justice of God.
7. Every member of the human race from Adam to Moses was under the penalty of sin which is spiritual death.
8. Such condemnation from the justice of God was based on imputed and inherent, but not personal, sin.
9. Personal sin is a fact in every person in the human race, but personal sin was not the basis for condemnation.

10. Adam's sin is the basis for condemnation for Adam is the federal head of the human race.
11. Spiritual death is the ruler of the human race.
12. The universal rule of spiritual death implies the universal rule of imputed and inherent sin.

“even over them that had not sinned after the similitude of Adam's transgression” –

some person will say they sinned in different ways, so is that fair? This will answer that question. The conjunctive particle *kai* is used as an ascensive adverb, meaning “even.” Then the prepositional phrase *ἐπί* (*ἐπί*) [pronounced *eh-PEE*] plus the accusative plural from the definite article, and then *ἐπί* (*ἐπί*) [pronounced *eh-PEE*] plus the accusative having a directional concept for sin—“even over those.” The definite article is used as a demonstrative pronoun. Then the negative plus the aorist active participle of *hamartanō* (*ἁμαρτάνω*) [pronounced *hahm-ahr-TAHN-oh*]. This is a constative aorist, it contemplates the action of the verb in its entirety. The active voice: people living between Adam and Moses produce the action. The participle is circumstantial—“who have not sinned.”

The phrase “after the similitude of Adams' transgression” – *ἐπί* (*ἐπί*) [pronounced *eh-PEE*] plus the locative of *homoíōma* (*ὁμοίωμα*) [pronounced *hom-OY-oh-mah*], which means, *likeness*, which means “likeness” or “in the likeness.” Plus the possessive genitive of *parabasis* (*παράβασις*) [pronounced *par-AB-as-is*] which means “transgression.” So, “even over those who had not sinned in the likeness of Adam's transgression [original sin].”

Adam's Sin is Imputed to All

1. Adam's sin was negative volition, direct disobedience to the command of God, regarding the prohibition of the tree of the knowledge of good and evil. God set up a test for man in his perfection. The test was for his volition which was free.
2. One thing man did not need in the garden was garden was to understand good and evil, the policy of Satan.
3. While many members of the human race do not have the duplicate, the exact sin that Adam had, we do have the facsimile and the justice of God recognizes the facsimile under the principle of guilt. In other words, everyone does not express sin in the same way.
4. All are just as guilty and under the penalty of sin (spiritual death) because of the imputed sin of Adam and because of the old sin nature.
5. Therefore the entire human race was in Adam when Adam sinned.
6. Condemnation does not originate from personal sin but from imputed or inherent sin.
7. Personal sin is the result of spiritual death rather than the means of spiritual death in the human race.
8. Personal sin is the direct result of being born with the imputation of Adam's sin plus the old sin nature. All personal sin comes directly from the old sin nature.
9. Not only sin but good and evil emanate from the old sin nature.

10. Sin, good, and evil however, are not the basis for spiritual death. They are the result of spiritual death.
11. Between Adam and Moses personal sins were not imputed for condemnation though personal sins existed in abundance.
12. Imputed and inherent sin is the basis for condemnation, never personal sin.

1977 Romans

Lesson #147

147 07/17/1977 Romans 5:14b Doctrines of the virgin birth and divine attributes (partial)

The hyper-Calvinist says that our point of contact with God is His sovereignty. Fundamentalist viewpoint today is that our point of contact with God is love. This is true in perfection, but not with a fallen man. Most of the time where God is the subject and love is the verb, love is an anthropopathism.

The a fortiori concept.

When people speak of the human race as being one, this should help us to understand when God is spoken of as being one.

Romans 5:14 **Nevertheless death reigned from Adam until Moses, even over those not having sinned in the likeness of the transgression of Adam, who is a type of the coming One.**

“who is the figure of him that was to come” – the nominative singular relative pronoun *hos* which has as its antecedent Adam. Plus the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. This is a dramatic present tense, a past event is viewed with the vividness of a present occurrence. The active voice: Jesus Christ as the last Adam is the one who is destined to come. Adam keeps on being the type rather than the figure. The word for figure is a predicate nominative from *tupos* (τύπος) [pronounced *TOO-poss*], and with the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] we have “who keeps on being a type.” The static present establishes forever the fact that there is a typology. Adam is the type, Christ is the antitype. The reason for this typology is the fact that Adam was created perfect from the hand of God, whereas Christ was born perfect by the grace of God. So we have only two people in all of history who were perfect at their beginning. The beginning of the first Adam was creation, whereas the last Adam was born perfect. Thus the static present to indicate that this will always be a type and antitype. The present active participle of *mellō* (μέλλω) [pronounced *MEHL-low*] is a little misleading here, it means to be about to be, to be on the point of, and also to be destined. It denotes an action that necessarily follows a divine decree. Corrected translation: “who is a type of him [Christ] who was destined to come.” Notice the past tense, “was destined.” Even though it is a present tense it is a historical present and it can be translated with the past tense. The participle is circumstantial referring to the first advent of Christ.

Romans 5:14 Nevertheless the spiritual death rule from Adam to Moses, even over those Who had not sinned in the likeness of Adam's transgression, who is a type of Him [Christ] Who was destined to come.

Principle

1. Adam is a type of Christ from the standpoint of federal headship of the human race.
2. Only two men in human history, Adam and Christ, are federal heads. Adam is the federal head of mankind and Christ is the federal head from the new birth.
3. The first Adam was created perfect and sinned, bringing condemnation to the human race. The author of sin is Adam.
4. The last Adam was perfect and was judged for our sins on the cross, bringing salvation to the human race.

Notice that neither the first Adam nor the last Adam started with an old sin nature. Both were minus anything related to sin; both had free will. The choice of the first Adam was negative, putting the human race under sin; the choice of the last Adam was positive, putting the human race in the category of salvation. The first Adam, then, acquired the old sin nature or the trend to sin through his own original sin. The last Adam was impeccable and never had an old sin nature, even though He was tempted far beyond anyone else who has ever lived. Because of the impeccability of Jesus Christ He was qualified to go to the cross as the last Adam and be judged for our sins. There was no imputation of our personal sins until the cross, and then they were imputed to Christ on the cross and judged by the justice of God. Therefore we have type and antitype. Adam is the author of spiritual death; the last Adam is the author of eternal life—1Corinthians 15:22, 45.

Bob covers the [doctrine of the Virgin Birth](#) again (previously covered in [lesson #5](#)). Whatever notes given here will be placed with that doctrine. Doctrine of the Virgin Birth

Receiving things which are associated with blessing; but without the capacity, you cannot enjoy these things. The [Doctrine of the Virgin Birth](#). Divine attributes are touched on in this lesson, but the related notes for this are back in [lesson #6](#) (so that I do not repeat these doctrines over and over again).

1977 Romans

Lesson #148

148 07/18/1977 Romans 5:15a A FORTIORI capacity for blessing; first cf. last Adam; false points of contact with God

Translation checked.

God keeps us alive to give us maximum blessing. We are told that our lives must be horrible or embarrassing or painful. All of these things are false. We cannot glorify God without spiritual growth. We must fulfill the reason to be alive in this life. We look to become spiritually mature. We think that we must do everything as if it belongs on us. The

objectives in the Word of God demand potential + capacity = reality. God wants our capacity commensurate with the blessing given us by God.

There are some very heavy chapters on Adam's original sin and our sin nature.

Romans 5:15 **But so also the gift is not like the trespass. For if by the trespass of the one, the many died, how much more did the grace of God and the gift in grace, which is of the one man Jesus Christ, abound to the many!**

Verse 15 – the a fortiori of capacity for blessing, hence the a fortiori for blessing in time. “But not as the offence, so also is the free gift.” The adversative conjunction *allá* (ἀλλά) [pronounced *ah-l-LAH*] sets up a contrast. It is emphasizing here the difference between the first and the last Adams, between the type and the antitype; in other words, between Adam and Christ. Then the strong negative *ou* (οὐ) [pronounced *oo*] used with the indicative to deny the reality of an alleged fact, plus the comparative particle *hos* with this negative, indicating the manner in which something does not proceed.

Then the nominative singular subject *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] which is used technically for Adam's original sin and correctly translated “transgression.” It is used with the definite article as a demonstrative pronoun and can be translated “But not as that transgression [the original sin of Adam].” The adverb *houtos* (οὗτος) [pronounced *HOO-tos*] refers to what precedes in setting up a set of comparative clauses.

Plus the adjunctive use of the conjunction *kai*—“also,” plus the predicate nominative of the noun *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*] which means a grace gift, or a gracious gift. It refers to the salvation work of Jesus Christ on the cross being judged for our sins. In other words, a contrast is being set up between the first and the last Adam. “But not as that transgression [the original sin of Adam], so also is that gracious gift [the work of Christ on the cross].”

Christ versus Adam

1. As noted in the previous verse Christ as the antitype to Adam's type is impeccable, perfect in His humanity, not a sinner. Christ is not a sinner in any sense of the word. The first Adam was not a sinner but became a sinner.
2. Christ did not have a sin nature, did not have the imputation of Adam's sin, did not have any personal sin, in contrast to the first Adam.
3. The typology of the two Adams, then, can only be carried a certain distance. It cannot be carried into their persons because as persons they were quite different. Adam was unique because he was created perfect and fell. Christ was unique because He is the God-Man and remained in His humanity impeccable. So there has to be some basis for setting up type and antitype. The answer is simple. Each one is a federal head of the human race.
4. Adam is the federal head of the human race through physical birth, while Christ is the federal head of the human race through spiritual birth.

5. This is why we must be born again to have an eternal relationship with the integrity of God.
6. Here the analogy ends and the contrast begins. The first Adam brought condemnation on the entire human race, while the last Adam brings salvation to the human race.
7. Because of the first Adam the justice of God condemns man, but because of the last Adam the justice of God is free to provide blessing for man—beginning at salvation through imputed righteousness and justification.
8. Therefore, while the human race is born in Adam the human race is born again in Christ. The noun *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] refers to the judgment from the justice of God on Adam and therefore on the human race. The words *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*], belonging to the first Adam, and *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*], which belongs to the last Adam, are set up in contrast.

But not as that transgression, but so it the gracious gift.

The Concept

1. That blessing from the justice of God, i.e. the imputation of divine righteousness and resultant justification, is potential for blessing in time that means great reward in eternity.
2. Remember that the point of reference for the human race is the integrity of God—righteousness and justice. We do not have a point of contact with omnipotence or with God's love.
3. Righteousness demands righteousness and justice demands justice. When God works on our behalf it is because these things have been fulfilled.
4. Justice executes what righteousness demands.
5. Therefore our point of contact is always the justice of God. We are never going to be given anything from God which compromises His character, but we are going to be given wonderful things which glorify His person. Everything depends upon our potential, and our potential depends upon the doctrinal content of our soul.
6. The justice of God gives us the righteousness of God at the moment of salvation, the point of faith in Christ.
7. As a result the highway for blessing is open. From justice to righteousness is the highway through which all of these blessings come to us.
8. All blessing from God originates with divine justice and terminates with divine righteousness imputed.
9. Divine justice can only bless divine righteousness.
10. This is the potential principle for all blessing from God. All blessing from God to the born again believer must be related also to the potential principle—the fact that we have God's righteousness. But He will never give us anything unless we have the capacity, and therefore capacity becomes a big issue. Principle: If God provided the greater in justification it follows a fortiori that He will provide the less in temporal

blessing from the justice of God. Furthermore, the provision of temporal blessing glorifies God, and for any born again believer to have any of the blessings of life in the devil's world it is glorifying to God.

*Bob was in a situation where he had to clear everything that he did with many men before taking it to the general. So, the omnipotence of God must clear everything with the justice of God. The justice of God is the guardians of all assets of God. Omniscience only functions through the justice of God. So an instant cure is only possible if this is cleared through the justice of God.

Adam's fall causes the justice of God to curse us at birth. The fall of man is imputed to us at birth; and we are cured until we are born again. One source for cursing and blessing.

“For if through the offence of one many be dead” – the conditional particle *ei* (εἰ) [pronounced /] introduces the protasis of a first class condition, a supposition from the viewpoint of reality. This protasis forms the basis for the a fortiori of capacity for blessing. With this conjunctive particle is the postpositive conjunction *gar* which expresses an explanation. Then the instrumental singular of *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*], meaning transgression, is technical and specific here for the sin of Adam. The instrumental here with the definite article expresses the means to indicate a demonstrative pronoun. The definite article, by the way, is almost always used as a demonstrative pronoun in the Attic Greek, which Paul uses here. The demonstrative calls attention with special emphasis to a designated object, i.e. the fall of man, the original sin of Adam. “For if by that transgression [Adam's original sin].”

Plus the possessive genitive singular from the definite article carrying the full force of a demonstrative pronoun, as per Attic Greek. With it is the genitive of the adjective numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*], showing that one person determined the course of the human race at a certain point in history. It refers to Adam and it is translated “of that one.” Plus the nominative masculine plural from the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], used as a substantive to include the entire human race. The only exception was the virgin birth.

The aorist active indicative of the verb *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], died.” The aorist tense is a constative aorist, it gathers into one entirety the implication of Adam's sin to everyone born into the human race. The active voice: the human race produces the action of the verb at the instant of physical birth. The indicative mood is declarative for a dogmatic statement of doctrine, namely the universality of spiritual death in the human race.

“much more the grace of God” – the dative singular adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*] – “much,” and the comparative adverb *mallon* (μᾶλλον) [pronounced *MAL-Ion*] – “more.” This is actually an idiom of greater degree and “much more” is used to introduce a fortiori logic. If the greater function of the justice of God has occurred the less will not be withheld.

If God can do the greater, then God can accomplish the less. The greater thing is salvation. But blessings in time is much easier for God to give to us. *What is holding it up? Why haven't I yet arrived?* The key is capacity. It would be a crime for God to give us blessing before giving us the capacity for that blessing first. If God did the just thing regarding Adam and his sin; then it follows that God will do the just thing regarding us after salvation.

Principle: God provides more in grace than man had in innocence before the fall. God provides more in the imputation of divine righteousness than He did in the garden where no righteousness had been imputed.

1977 Romans

Lesson #149

149 07/19/1977 Romans 5:15b A FORTIORI salvation provides the believer with more than Adam lost at the Fall

Translation checked.

There was no imputation of Adam's sin to Jesus. The typology of the two Adams can only be carried so far. We have compared the transgression of Adam with the gift from the grace of God.

Romans 6 means that you must understand just what God has done for us in order to appreciate what retroactive positional truth is. Grace increases and that is something that we ought to know about and have.

Believers run the gamut from imbecile to great. The 6th chapter of Romans is one of the most difficult chapters in the Bible. It starts about by saying, "Should we sin so that grace might increase?" If you don't sin to increase grace, what do you do in order to increase grace? When is grace static and when does it increase? It behooves us to stick around and find out what it is. The only people who have spent any time in this chapter who just skim off a little water and dunk you in it. However, there is no water baptism in the book of Romans.

We have security for those who succeed or fail. We will all wind up in the same place, although we will not have the same amount of reward.

Romans 5:15 **But so also the gift is not like the trespass. For if by the trespass of the one, the many died, how much more did the grace of God and the gift in grace, which is of the one man Jesus Christ, abound to the many!**

God provides more for us in grace than Adam and the woman had in the garden. We have not lost anything; and Satan has not destroyed anything that we will never see again.

"and the gift by grace" – the word for "gift" here is *dōreá* (δωρεά) [pronounced *do-reh-AH*]. The word *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*] always indicates the ability

related to the gift; *dōreá* (δωρεά) [pronounced *do-reh-AH*] has an entirely different connotation. This is the nominative subject *dōreá* (δωρεά) [pronounced *do-reh-AH*] referring to the incarnation, the hypostatic union, impeccability, followed by the justice of God judging our sins when they were imputed to Christ on the cross. It also includes redemption, reconciliation, propitiation, for these are the greater which have been given while the less becomes imputation and justification. The gift is the uniqueness of the person of Christ—“**much more the grace of God and the gift by the grace, by the one man, Jesus Christ.**” The words “the gift by the grace” is *en* (ἐν) [pronounced *en*] plus the instrumental of *charis* (χάρις) [pronounced *KHAHR-ic*]. We not only have grace as a principle but grace as a means of providing. So we have the principle of grace and the action of grace combined to put this together.

Next the ablative of source from *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] – “one,” and the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] – man: “by the one man,” and then “Jesus Christ.”

Principle: If God did the most for us when we were spiritually dead in Adam He can only do much more than the most for us now that we possess divine righteousness and resultant justification. That is because when the most was done for us we were related to the wrong man—Adam. But now we are related to the right man—Jesus Christ.

We are related to Adam by birth; and we have committed the same sin that Adam sinned imputed to us. Furthermore, we have Adam’s sinful trend. However, now there is something new—we are related now to the last Adam as opposed to the first Adam.

The greatest thing has been done for us while we were in spiritual death. Therefore, God can do much more than the most for us while we are related to the last Adam.

The ablative of means expresses the origin. This is where the a fortiori logic comes in.

“hath abounded unto many” – *eis* (εἰς) [pronounced *ICE*] plus the accusative plural from the definite article, plus the accusative plural of *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*]. The only qualification is instant adjustment to the justice of God through faith in Jesus Christ. It should be translated “to the many.” That is, the many who believe.

The verb means to increase or superabundant. It is the aorist active indicative of the verb *perisseuō* (περισσεύω) [pronounced *per-iss-SUE-oh*]. It is used in a transitive sense. It means to make over rich, to provide in superabundance, to increase beyond imagination. We can translate it, “has provided superabundance for the many” or “has provided over-richness for the many.” The many are the believers. The aorist tense is a culminative aorist, it views the work of Christ on the cross in its entirety but regards it from the viewpoint of existing results.

Interesting that this is an aorist and not present tense.

The existing results are three fold: a) the potential which comes at salvation, the imputation of divine righteousness and resultant justification; b) the capacity, the provision of Bible doctrine; c) the reality is maturity adjustment to the justice of God resulting in superabundance of blessing from the justice of God. The active voice: Jesus Christ produces the action of the verb. He has provided superabundance for the many who believe. The indicative mood is declarative viewing the action of the verb from the viewpoint of reality. We are made overrich; God overdoes, as it were. This phrase emphasizes the potential and the capacity.

Romans 5:15 **But not as that transgression [Adam's original sin], so also is that gracious gift [the work of Christ]. For if by the transgression [the original sin] of [that] one [Adam] the many died [spiritual death (and they did)], much more the grace of God, and the gift by grace, by the one man, Jesus Christ, who has provided superabundance for the many [who believe in the Lord Jesus Christ].**

Greater Blessings than in the Garden

1. The believer in Christ through salvation adjustment to the justice of God has been placed in a greater position than that which was lost by Adam in the garden.
2. God provides more in grace adjustment to the justice of God than man ever possessed originally in the garden, with all of its perfection.
3. The gift of grace, Jesus Christ, provides the a fortiori link.
4. The justice of God did the most in judging our sins when Christ was carrying them on the cross.
5. If the justice of God did the greater at the cross it follows a fortiori that the justice of God can do the less—temporal and eternal blessing for the mature believer.
6. The sin of the first Adam results in the condemnation of the human race.
7. But now the grace gift of God provides more for the many than was lost originally.
8. The work of Christ on the cross provided man with more than Adam had before the fall.
9. Hence, the believer is not restored to the status of Adam before the fall, he is restored to something far greater than Adam ever had. The believer is restored to super-paradise in the devil's world.
10. This constitutes a double a fortiori. If God can do the greater at salvation He can do the less after salvation. If God can do less after salvation He can do greater than less again and again and again.
11. So salvation adjustment to the justice of God, which is less than the work of Christ, becomes greater once more through maturity adjustment to the justice of God. It increases, it expands, from less to greater.

Man has done his worse; and therefore, God has done His best.

Because salvation makes us God's children, God is able to make great things happen for us. We are in the driver's seat for the most fantastic blessings (but we can also face great discipline as well).

150 07/20/1977 Romans 5:16 Good production of the old sin nature; one sin of Adam lead to condemnation of all, one bearing sins leads to one justification

There is a huge amount of good done from the sin nature. The sin nature rules the life of unbelievers. The sin nature is the source of all the disasters of history. This is coming up in Romans 6.

We are on the verge of some amazing things.

The parenthesis we are studying is vv. 13–17. But it will become even more complicated and difficult.

Romans 5:16 **And the gift is not as through one having sinned. For truly the judgment from one was unto condemnation; but the gift is out of many trespasses unto justification.**

Verse 16 – “And not as it was by the one that sinned.” It begins with the emphatic use of the conjunction kai—“In fact,” the objective negative adverb ou (οὐ) [pronounced oo], denying the reality of an alleged fact, plus the comparative particle hos (ὅς) [pronounced hohç], plus the preposition dia with the genitive for the adjective numeral heís, mia, hen (εἷς, μία, ἓν) [pronounced hice, Mee-ah, ehñ], plus anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos] which is implied but not given—“In fact, not like through one [Adam].” Plus the aorist active participle of the verb hamartanô (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh]—“who sinned.” The aorist tense is the constative aorist and it refers to a momentary action in past time, i.e. the original sin of Adam. The active voice: Adam produced the action. The participle is circumstantial.

“so is the gift” – the word for gift is the nominative subject dôrēma (δῶρημα) [pronounced DOH-ray-mah] and it refers to the Lord Jesus Christ as the last Adam. “In fact, the gift is not like the one who sinned.” The gift is the Lord Jesus Christ. In other words, the last Adam is not like the first Adam. Therefore the intention of this verse is to provide the a fortiori factor for the parenthetical much more.

“for the judgment was by one to condemnation” – the postpositive conjunctive particle gar is used in an explanatory sense, plus the affirmative particle men which usually works with an other particle, de—Classical Greek, “for on the one hand; on the other hand.” This is called the correlative use of the affirmative particle, it sets up a contrast between the gift, the Lord Jesus Christ, and the first Adam. Plus another subject in the nominative singular krima (κρίμα) [pronounced KREE-mah] which usually means action or the function of a judge, but here it means a judicial verdict—“for on the one hand the judicial verdict came by one transgression resulting in condemnation.” In other words, the judicial function of the justice of God produced the verdict. The verdict came as the result of one transgression and it led to the condemnation of the entire human race.

We have ek (ἐκ) [pronounced *ehk*] plus the ablative from heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] again—“by one [transgression].” The ablative of means is used here when the expression of means is accompanied by the implication of origin or source. We have the origin or the source of our condemnation, Adam’s sin.

Plus eis (εἰς) [pronounced *ICE*] with the accusative of the noun katákrima (κατάκριμα) [pronounced *kat-AK-ree-mah*]—“punishment” or “doom.” Actually condemnation was in the verdict, therefore katákrima (κατάκριμα) [pronounced *kat-AK-ree-mah*] means carrying out the sentence of punishment—“resulting in condemnation.”

Many Condemnations from Adam’s Original Sin

1. It means, first of all, from one to many. From one transgression [Adam’s sin] to many condemnations. From one transgression many spiritual deaths.
2. The gift which is the saving work of Christ on the cross is the means of establishing a fortiori in this section.
3. The gift resulted in many transgressions or sins being judged for one justification.
4. The first Adam committed one sin and the entire human race came under condemnation because of that one sin.
5. The last Adam was judged for all sins and the entire human race is eligible for justification. This sets up a fortiori in the context.
6. This is a restatement with amplification of Romans 5:12. All sinned when Adam sinned.
7. But because of one man’s work on the cross the entire human race is eligible for justification.
8. From one comes many sins, from many sins comes one justification.

No one has walked on this earth with the genius of Paul. The way he builds this up is incredibly genius. We do not see people who can think this brilliantly.

Romans 5:16a **For on the one hand the judicial verdict came from one transgression resulting in condemnation...**

“but the free gift is of many offences unto justification” – the adversative conjunction de, “but on the other hand,” is used with the previous affirmative particle men. Plus the nominative singular subject charisma (χάρισμα) [pronounced *KHAHR-ees-mah*]—“gracious gift,” referring to the saving work of Christ on the cross, bearing our sins and being judged for them by the justice of God. Plus the nominative neuter singular of the definite article which is used as a demonstrative pronoun to place special emphasis on the one act of Christ being judged for our sins. That is why we can call it “that gracious gift.”

What two people did in history is all that really counts. One person sinned and put us all under condemnation. One Person, Jesus Christ, provided us, through his payment for sins, has provided us with greater blessing than is found in the Garden of Eden.

Then the prepositional phrase ek (ἐκ) [pronounced *ehk*] plus the ablative plural of polus, polos (πολύς, πολλός) [pronounced *poll-OOS*]—“by [or, because of] many [transgressions].”

“unto justification” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] which means a statute, and ordinance or commandment: “resulting in condemnation.” The condemnation is spiritual death. It was Paul who so exploited the word dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] that new meanings were derived from it. In the plural it denotes commandments or statutes, but Paul was one of the first people in history to use dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] in the singular, and he used it in the singular to emphasize to the Gentiles that there is a divine order to be embraced, not a series of commandments to keep. The Jews had given the impression that you had to keep a series of commandments, and by switching this to the singular he showed that there is one divine order to be embraced. The word dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] means a right act, the fulfilment of a legal requirement. And from this came another meaning: a sentence of justification. From this comes the meaning in our context: a judicial act of justification. So this is translated, “resulting in a judicial act of justification.”

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

You have an idea about one person is a good person and someone else is a bad person; and it comes down to the sins which you like and don't like. But you think this because your thinking is mixed up. We are all dead because of one sin. God knew that, in the human race, we would branch out, we would special. Someone may come to you and say, “What's your major and what's your minor?”

Now, there are crimes, and such people need to be removed from society. Other than that, there is no one person who is no better than anyone else. We are spiritual death from what Adam did. None of us are any better than anyone else, from the standpoint of God's justice. God has perfect standards; each one of us is stamped as sinful.

There is one sin that condemns us; and one act which justifies us. One sin and one justification. Every time that we sin after salvation, the sin nature is on the throne; and when we name our sins, we are back in fellowship. But our personal sins are not the basis of our condemnation. You're in jail and you don't know why you're in jail; or you are out of jail and you don't know what to do about it.

Or you are watching a program that you can't stand and all you have to do is press the button but you don't. That is just about where Christianity is today.

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

Out of this verse is going to be a massive number principles which come out of this.

Everyone has used the words, *he is bad, he is good*. But according to divine justice, this is not the case.

1977 Romans

Lesson #151

151 07/21/1977 Romans 5:16 Principles; function of and superiority of divine justice to love 1

Roman 5–8 is probably the heart of the Christian life.

Bob has access to many famous people who have written commentary and he cannot believe how much they jump around and dodge important questions.

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

Christ did not simply solve one transgression; he solved all the transgressions.

Adam's sin is imputed to everyone; and this was all handled at one point in time. Our many sins might be poured out on the cross and judged. One basis for entering into death and one way of coming out. From the time in the garden to now. We are put into spiritual death by one thing and one thing will take us out.

The Justice of God Replaces the Love of God

1. The integrity of God is composed of His righteousness and justice. Righteousness is the principle of divine integrity, justice is the function of divine integrity.
2. What the righteousness of God demands the justice of God executes.
3. Man's point of contact is the justice of God. It has been since the fall of man.
4. The justice of God is the source of both blessing and cursing. However, cursing precedes blessing.
5. The original sin of Adam was Satan's challenge to the justice of God. Could the justice of God replace the love of God in God's relationship with man, and could the justice of God bless mankind? Man's point of contact with God in the perfect environment of the garden was the love of God. The love of God did not prevent the

original fall, but once the fall occurred the point of reference changes from love to justice. The justice of God was never an issue until man sinned. The wages of sin is spiritual death. Justice was only implied when Adam was warned not to eat from the tree of the knowledge of good and evil.

6. The justice of God was never the issue with man until man sinned.
7. In the garden of Eden man's point of reference was the love of God. The absence of sin in the garden made it possible for the love of God to be Adam's point of contact.
8. But when Adam sinned the point of contact changed from the love of God to the justice of God.
9. The one sin of Adam changed the entire structure of God's relationship to man.
10. One sin and divine love was phased out as the point of reference for mankind.
11. One sin and the justice of God became the point of reference to condemn. Not only that one sin but all mankind in that one sin. Adam's sin was imputed to all mankind by the justice of God at the point of physical birth. By so doing our personal sins are reserved for the cross and the means of salvation. All mankind was condemned by Adam's sin.
12. Innocence was the period of human history when the love of God was the point of reference for mankind.
13. The original sin of Adam changed the point of reference from the love of God to the justice of God.
14. The garden was the place of God's love but justice placed man in sin under spiritual death and total separation from the love of God. That is why man was expelled from the garden.
15. All functions of God after the original sin must be related to the justice of God—condemnation of one man, condemnation of all mankind, salvation provision for all mankind in the gracious gift of Jesus Christ, the justice of God judging all sins while Christ was bearing them on the cross.
16. From all these condemnation functions from the justice of God came the blessing functions of the justice of God. Divine justice is the source of blessing and cursing. Having a child is a matter of God's justice. The serpent crawling on the ground is a matter of justice. Every time you see a serpent, a man going to work, a pregnant woman, you are seeing outside of the garden the results of God's justice. Bob has never known a woman to be under her husband, that is judgment; having a child is judgment; even having salvation is judgment.

What comes from love can be lost. Do not knock justice. Justice is our life; justice is our point of contact. Grace is a matter of justice; someone had to pay; every sin of the human race has been poured out upon Jesus Christ and judged.

The greatest virtue in the human race is integrity. Romans 6:11–13 **In the same way, you too must continually consider yourselves dead as far as sin is concerned, but living for God through the Messiah Jesus. Therefore, do not let sin rule your mortal bodies so that you obey their desires. Stop offering the parts of your body to sin as instruments of**

unrighteousness. Instead, offer yourselves to God as people who have been brought from death to life and the parts of your body as instruments of righteousness to God.

The paradise that we will go into will be far greater than the garden. God gives us something that our volition will hold up in God's new system. Even the command to love is based upon integrity; justice. The worst things a Christian can do is malign and judge. Integrity counters. Bob would rather be in the devil's world under the justice of God rather than be back in the garden where Adam was. "You can have the Garden of Eden; something far greater has come along."

The average fundy today is not alive unto God. Romans 6 you have to know something in order to be alive unto God.

Romans 5:15 But not as that transgression [Adam's original sin], so also is that gracious gift [the work of Christ]. For if by the transgression [the original sin] of [that] one [Adam] the many died [spiritual death (and they did)], much more the grace of God, and the gift by grace, by the one man, Jesus Christ, who has provided superabundance for the many [who believe in the Lord Jesus Christ].

The same God Who imputed Adam's original sin to us provides us with a superabundance. Jesus became a curse for us. What the first Adam fouled up for us, the last Adam made things far greater.

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

Bob defies us to get that out of the messed up, fouled up King James version. Two verses which tell us where we are and where we are going.

Condemnation and Justification of the Human Race

1. The justice of God functions in the direction of the first and last Adam to provide for us blessing for our point of contact or point of reference.
2. The justice of God took over in the human race. The justice of God took over when Satan fell as well.
3. At the time man's fall the function of the justice of God was judgment on Adam and condemnation on the human race, the seed of Adam.
4. From the source of one man's sin condemnation from the justice of God came upon the entire human race. We are not condemned because of the sins we commit, we are condemned to spiritual death because of the sin that Adam committed.
5. The mechanics of this condemnation is twofold: a) Direct condemnation through the imputation of Adam's sin; b) Indirect condemnation through the perpetuation of the old sin nature.

6. Furthermore, from man's old sin nature comes man's personal sins which are also condemned by the justice of God.
7. For the justice of God must execute what the righteousness of God demands, and the righteousness of God demands the condemnation of all personal sins in the human race.
8. Therefore the "gracious gift."
9. Since man is born spiritually dead because of imputed and inherent sin the accumulation of personal sins in the human race were not judged between Adam and Moses, nor at any other time until the cross.
10. Then all sin, past, present and future, including those committed in the Millennium, were poured out on Christ at Golgotha and judged by the justice of God.
11. From the source of one act of sin comes condemnation from the justice of God.
12. From the judgment of many sins comes one act of justification from the justice of God.

From the source of one act of sin comes condemnation from the justice of God. From the judgment of many sins comes one act of justification from the justice of God.

The Basis for a Fortiori Argument

1. Justification and condemnation are two functions from the same source: the justice of God.
2. The human race is condemned for one sin but salvation is provided for all sins.
3. If one man's sin brings condemnation to the human race—and it does—much more one man's being judged on the cross brings justification to the human race—and it does.
4. One transgression condemned man in the garden.
5. Many transgressions were condemned in Christ on the cross.
6. The key to the garden is one transgression; the key to the cross is many transgressions.
7. The justice of God judged one transgression in the garden bringing condemnation to the human race.
8. The justice of God judged many transgressions on the cross bringing salvation/justification to the human race.
9. Therefore justification is much more than condemnation because justification deals with all the sins of the world, while condemnation dealt with only one sin—the original sin—in the world. When we understand this, we get a good idea where we are going.
10. This explains the a fortiori logic in the parenthetical much mores of vv. 15 & 17.
11. Justification is the greater work of God. The justice of God judged one sin at the fall of man, but all sins at the cross.
12. If God provided the greater in justification, it follows a fortiori that God can provide the less of capacity for blessing from the justice of God and the reality of blessing from the justice of God.

13. Verse 16 explains the a fortiori of both verses 15 & 17 where we have much more.
14. In verse 15, if the justice of God provided the greater in justification it follows a fortiori that the justice of God can provide the less—capacity for blessing from the justice of God. We can have a paradise in the devil’s world; and even a greater life in eternity.
15. In verse 17, if the justice of God provided the greater in justification it follows a fortiori that the justice of God can provides the less—reality of blessing.

Bob repeats vv. 15–16. The words *much more* set up a fortiori reasoning.

1977 Romans

Lesson #152

152 07/22/1977 Romans 5:16–17a "Greater" and "less"; justice condemns before it blesses

Bob had a hunk of tumor cut out of him, and commends the congregation of their good manners and concentration. “This only goes to show that you can do this all of the time.”

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one [Adam] who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

Bob goes over some basic points on God’s integrity and Adam’s original sin. When Adam sinned, the point of contact changed from the love of God to the justice of God. Our personal sins are saved for the cross, for Jesus to pay the price for them.

We do not have perfect environment. We are in the devil’s world. Production is not the key. God will be gone for this week and he expects everyone to catch up to where we are so that we can understand Romans 6.

A review of [Condemnation and Justification of the Human Race](#).

Romans 6 was written by a genius. Bob’s Greek professor in college said that Paul was the last great mind in history.

God will give us a greater environment than the garden in Satan’s domain.

A review of [The Basis for a Fortiori Argument](#).

God judged one sin and put that sin on all of us; but judged all of our sins in Christ Jesus. That is a much bigger thing.

It is easy for God to bless us; but why give us blessing if we cannot appreciate it?

Bob's tumor had to be separated from his muscle; and this required a doctor 2.5 hours and a great deal of knowledge to do it.

Bob expects to see a whole different congregation after Romans 5–6. Some will peel off; and there are others who are ready for it.

Principle

1. "Much more" sets up a fortiori logic.
2. In this context much more refers to the fact that the greater is justification, while the less is both capacity for blessing and the reality of it.
3. Providing capacity for blessing and the reality of blessing from the justice of God is nothing compared to providing justification.
4. If one man's sin led to condemnation of mankind and mankind since that one sin multiplies sins into billions ad infinitum, then it follows that justification is the greater blessing and prosperity in time is the less.
5. If God gave the greater He will not withhold the less.

Romans 5:17 **For if, by the trespass of the one, death reigned through the one, how much more will those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!**

Bob examines each and every word for our benefit. The old tapes are not that good.

The first Adam is much smarter than any of us. The only difference between him and us is, we would not have lived that long before sinning.

Verse 17 – the a fortiori of eternal blessing from the justice of God. Blessing doesn't stop in time for those who crack the maturity barrier, it has an eternal future that staggers the imagination. "For if by one man's offence death reigned by one" – it begins with the conditional particle *ei* (εἰ) [pronounced /] which with the indicative introduces the protasis of a first class condition. Plus the explanatory use of the postpositive conjunctive particle *gar*, it explains a fortiori logic relating to our future eternal blessing. Plus the instrumental of means from the definite article with the instrumental of *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*], the word for transgression, but it refers to Adam's sin. Plus the possessive genitive of the definite article with the possessive genitive of the numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*]. Adjectives in the Greek are often used as substantives and the meaning changes slightly. *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] here refers to Adam.

Then comes the subject, *ho thanatos* (θάνατος) [pronounced *THAH-nah-toss*], used when one death is going to be differentiated from another, but when you have both deaths of Christ you have an adjective, *nekros* (νεκρός) [pronounced *nehk-ROSS*] in the plural. In the plural it becomes *nekroi* and it means deaths, usually with the preposition. *Ek nekros* (νεκρός) [pronounced *nehk-ROSS*]—"from deaths," used in resurrection. It becomes a noun. So *ho thanatos* (θάνατος) [pronounced *THAH-nah-toss*] refers to spiritual death

here. So we have the nominative singular translated “the deaths.” “For if by the transgression of the one the death [the condition into which we were born, spiritual death].”

Death “ruled” – the aorist active indicative of *basilissa* (βασίλισσα) [pronounced *bahs-IHL-ih-s-SAH*] which means to rule, to reign. This is a culminative aorist tense, it views spiritual death from the justice of God in its entirety but regards it from the viewpoint of existing results—because everyone is born spiritually dead spiritual death rules in the human race. The active voice: spiritual death produces the action of the verb. The indicative mood is declarative for the reality of the first class condition. Plus the prepositional phrase, *dia* with the definite article and the genitive of the numeral adjective *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] used as a substantive. *Dia* plus the genitive means “through”; *dia* plus the accusative means “because of.” So it is “death ruled through the one [the first Adam],” and it did.

Condemnation → Justification → Salvation

1. One man’s transgression in the garden resulted in the justice of God condemning the human race with spiritual death.
2. Remember that man’s point of reference in the garden was the love of God, not the justice of God. There was no need for there to be justice in the garden. Adam lived in perfection. He was perfect and his environment was perfect.
3. The love of God makes no provision for sin, that which conflicts with the function of the justice of God.
4. Furthermore, the justice of God cannot make provision for sin in salvation until the justice of God first condemns sin. There had to be one sin in order for God to first condemn that sin.
5. Therefore the justice of God had no relationship with man in the garden until man sinned.
6. Then man entered into a relationship with the justice of God. It was a relationship of condemnation—spiritual death.
7. The principle: Justice condemns before justice blesses. You may wonder, *why do I have to die?* Justice condemns before justice blesses.
8. Condemnation precedes salvation/justification. Justification is the greatest thing that God could do for us; but He had to condemn us first.
9. Spiritual death rules in the human race through the fall of Adam. We do not have to commit a single sin in order to be spiritually dead. Satan is the ruler of this world but the ruler in mankind is spiritual death. All of our personal sins are gathered together and poured out on Jesus Christ. Adam sinned, and we went along with it. So we are born spiritually dead. We are dead by one act of sin and justified by one act of death by Jesus Christ.
10. This was the function of the justice of God. What Christ did to overcome this is “the most.”
11. If God has done the most for us in justification it follows a fortiori that He can do the less in eternity.

153 07/24/1977 Romans 5:17b [A FORTIORI SPECIAL Lessons 153–168] A FORTIORI re weak cause (sin of Adam) cf. strong cause (justification)

We are studying the great genius of the Apostle Paul. The development of this is, one sin of Adam, the justice of God became the point of reference. The wisdom of God allows one sin to place every single one of us into sin. Adam is the federal head of the human race. More than that, each one of us would have done that same thing. Our personal sins are held in reserve for a special imputation at the cross. One source of our condemnation is Adam's original sin; and one source for salvation.

If God has provided the greatest thing for us already—salvation—then He will not withhold the lesser thing from us, which is blessings from God. We are not given any of the blessings of God until we have the capacity to enjoy them.

Adam lost paradise or perfect environment. But this was lost through one sin. As a result, we are now in the devil's world. Potential + capacity = reality. There will be secondary potential in Romans 6 (starting in August—apparently the very end of August).

There has been the philosophy of fixing the world or making the world better so that Jesus Christ will return. But we do not have the genius of Satan. We find ourselves involved in many different activities where we feel like we are doing something. But we are simply eating voraciously from the tree of the knowledge of good and evil.

The original relationship with God did not require man to have any knowledge of good and evil.

The type of tree was never the issue.

This parenthetical set of verses is all about the motivation and the justice of God and the great wisdom of divine justice. There is a secondary potential. The baptism of the Holy Spirit acts as an insulation between us and tree of good and evil. You could not be given a few million dollars... The dignity of the human race is the tree of the knowledge of good and evil. There is legitimate production in the Word of God. All potentials are given to us at the moment of salvation. God gave us 36 potentials at salvation. In our souls, we must have an environment for blessing. We must be able to handle authority and wealth and your rm or your rw. There are millions of divorces between rm/rw in the United States today.

Romans 5:17 **For if, by the trespass of the one, death reigned through the one, how much more will those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!**

Bob reviews the vocabulary quickly which we have already covered for v. 17.

There are some descriptive words of the blessings which are to come (crowns, cities, etc.).

Bob reviews the last set of [principles](#) from lesson #152.

“much more” – the dative singular from the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*] is used idiomatically because we have a comparative adverb *mallon* (μᾶλλον) [pronounced *MAL-lon*]. In other words, the greater has already been accomplished.

Many of the adjectives are used as nouns; and as nouns, they often assume a slightly different meaning. *Nekros* is an adjective; but in the plural, for the two deaths of Christ on the cross, it is used as a noun. Often this comes when there is a plural.

Mallon can be translated as *much more, to a greater degree*.

Romans 5:17a-b **For if by the transgression of one [Adam’s original sin in the garden], the (spiritual) death ruled through the one [through the first Adam] [and it did], much more...**

A Fortiori Logic (#2)

1. Here is the beginning of a fortiori logic—with stronger reason, to a greater degree.
2. If the greater function of the justice of God has occurred the less will not be withheld.
3. If God can do the greater it follows a fortiori that God can also accomplish the less.
4. If God did the just thing in condemning Adam and the human race, it follows a fortiori that God can do the less in rewarding from His justice blessing in time, blessing in eternity.
5. If a weak cause [the sin of Adam] passively committed by the human race while seminally in Adam has brought spiritual death, much more certainly will a strong cause [the imputation and justification received at salvation] provide the a fortiori for eternal blessing as well as temporal blessing from the justice of God.
6. If we have received the greater in imputation and justification, it follows a fortiori that God’s justice will not hold back the less: which is blessing in time, eternal blessing and reward for the mature believer.
7. If God did the most for us in time [great blessing for the mature believer] He will only do much more than the most in eternity.

1977 Romans

Lesson #154

154 07/24/1977 Romans 5:17c A FORTIORI of eternal blessing from the justice of God

Bob knew a famous book called [Romans Verse-by-Verse](#) by a man considered to be the greatest expert in the book of Romans. Two sentences on v. 17.

Romans 5:17 For if, by the trespass of the one, death reigned through the one, how much more will those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!

“they which receive abundance of grace and the gift of righteousness” – the greatest problem with this is a misplaced prepositional phrase or two. For example, there is the prepositional phrase en (ἐν) [pronounced *en*] plus the locative of zôê (ζωή) [pronounced *dzoh-AY*]. The problem is that it modifies the verb lambánô (λαμβάνω) [pronounced *lahm-BAHN-oh*], not the verb basíliŝsa (βασιλίσσα) [pronounced *bahs-IHL-ihs-SAH*]. Basíliŝsa (βασιλίσσα) [pronounced *bahs-IHL-ihs-SAH*] means to rule, lambánô (λαμβάνω) [pronounced *lahm-BAHN-oh*] means to receive. It should be translated, “much more they who receive in life,” a very important change. In the KJV the prepositional phrase is attached to the wrong verb. In the English of the KJV it says, “they shall reign in life.” That is incorrect, it should be “they who receive in life.”

“which receive” – the articular present active participle of the verb lambánô (λαμβάνω) [pronounced *lahm-BAHN-oh*]. The definite article is used as a relative pronoun referring to the believer who not only attains salvation adjustment to the justice of God and resultant righteousness but also attains maturity adjustment to the justice of God. The present tense is a customary present tense. This always happens to everyone who cracks the maturity barrier and/or attains maturity adjustment to the justice of God. The active voice of the participle: the subject produces the action of the verb, and the subject is the person who first of all attains salvation adjustment to the justice of God through faith in the Lord Jesus Christ.

The blessing has to be encapsulated in an environment, which is our environment in this world. The encapsulation is the baptism of the Holy Spirit.

Then over a period of time he develops a capacity, rebounding and taking in doctrine, and attains maturity adjustment to the justice of God. So it is the believer who attains that maturity adjustment who produces the action of this participle. The participle is circumstantial with the customary present indicating the reality of the fact that in every generation there are those who crack the maturity barrier and who receive directly from the justice of God the most fantastic blessing.

Next is en (ἐν) [pronounced *en*] plus the locative of zôê (ζωή) [pronounced *dzoh-AY*] used for the function of life. Zôê (ζωή) [pronounced *dzoh-AY*] almost always refers to the function of life, but there is a synonym, bios (βίος) [pronounced *BEE-oss*], which is used for the pattern of life or the manner of life. So far: “**much more they who receive in life the abundance of grace.**” Note: That is in life.

“the abundance of grace” – with the accusative singular direct object is the definite article and with it a noun, the accusative singular direct object from perisseía (περισσειά) [pronounced *per-is-SIGH-ah*]. It means abundance or surplus. Plus the genitive singular of charis (χάρις) [pronounced *KHAHR-ic*]. When the believer cracks the maturity barrier he has a surplus of grace in the sense of unusual blessing—“the surplus of grace.” This is a

reference to those direct blessings from the justice of God to those who crack the maturity barrier. Remember: Divine justice can only bless perfect righteousness. Blessing from the justice of God must go in the direction of perfection, it condemns anything less than perfection.

The points below are reviewed in [Lesson #225](#).

Divine Justice Can Only Bless Divine Righteousness (2)

1. The integrity of God is composed of divine righteousness and justice. Justice is the guardian of the attributes of God as well as the believer's contact with God.
2. There must be no compromise in the function of the attributes of God. Hence, righteousness demands righteousness and justice demands justice.
3. To avoid compromise and inconsistency a principle of doctrine becomes axiomatic: Divine justice can only bless divine righteousness.
4. Righteousness is the principle of divine integrity; justice is the function of divine integrity.
5. God cannot accept anything less than perfect righteousness and God cannot bless anything less than perfect righteousness.
6. Therefore the justice of God, the source of all direct blessing from God, is free to provide such blessing where His perfect righteousness resides. We must have the primary imputation/potential; the righteousness of God. His perfect righteousness is imputed to us at the moment of salvation.
7. Hence, the imputation of divine righteousness is absolutely necessary for any blessing from the justice of God.
8. God loves His own integrity composed of His righteousness and justice.
9. Therefore what righteousness rejects justice condemns. What righteousness accepts or approves divine justice blesses.
10. This fulfils the principle: the justice of God administers what the righteousness of God demands.
11. At the moment of faith in Christ mankind receives the imputation of divine righteousness and resultant justification.
12. God recognizes His righteousness wherever it resides. No matter how crummy you are.
13. Justification is simply God recognizing the imputation of divine righteousness residing in us; which we receive at the moment of faith in Christ.
14. Justification precedes all other blessings from (the justice of) God.
15. Therefore righteousness imputed and resultant justification is the primary potential for all blessing from the justice of God.
16. While righteousness imputed is the potential, doctrine perceived through the function of GAP is the capacity for blessing as well as the reality.

Bob threw away all of his old notes on Romans. He blushed because he missed so much. Everything he said was accurate, but it barely scratched the surface.

Capacity is increased by the intake of Bible doctrine.

If the greater is given, then the less will not be withheld.

Adjectives when put into the plural are often nouns.

The crowns and the rewards and the cities are all rewards which are not literal, but this is language of accommodation.

After death there is an intensification of blessing beyond description.

We all receive logistical grace. There is a building provided; we have Bible provided for us. We need food and shelter.

Logistical grace is not a surplus of grace. We are all under grace. We are preserved by grace.

“and the gift of righteousness” – the connective use of kai, plus the objective genitive singular from *dōreá* (δωρεά) [pronounced *do-reh-AH*] which means gift or bounty. Plus the descriptive genitive singular from the definite article and the descriptive genitive singular of *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. That is God’s righteousness, the basis for receiving all this blessing.

Principle

1. If the justice of God provided in life the greater, namely the gift of righteousness and direct blessing from the justice of God to the mature believer, it follows a fortiori that He can do the less which is reward in eternity.
2. If God can bless the mature believer in phase two or time it follows that He can reward and bless the same believer in eternity.
3. The more difficult is blessing from the justice of God in time (than in eternity). In eternity there is no opposition from Satan, from the old sin nature, from false doctrine, etc.
4. The easier is the blessing for the mature believer in eternity. That is why we have this phrase, “shall reign by one, Jesus Christ.”

Some of you got it and some did not. And some of you are faking me out by shaking your heads.

Romans 5:17 **For if, by the trespass of the one, death reigned through the one, how much more will those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!**

“shall reign by one” – future active indicative of *basíliсса* (βασιλίсса) [pronounced *bahs-IHL-ihs-SAH*], meaning to reign or to rule. The future tense is a predictive future, it indicates an event which is expected to occur in the future—eternity, Revelation 20:6. The

active voice: believers who have attained maturity adjustment to the justice of God in time produce the action of the verb in eternity. The indicative mood is declarative for a dogmatic statement of doctrine.

The preposition *dia* with the genitive of the definite article, the genitive of the adjective numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] used as a noun or a substantive—“through the one.” Then, so that there will be no doubt as to who that one is, the genitive of apposition *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Christos* (χριστός) [pronounced *krees-TOHSS*], “Jesus Christ.”

Romans 5:17 For if by the transgression of the one [Adam’s original sin] the [spiritual] death ruled through the one [Adam, and it did]; much more they who receive in life the surplus of grace [blessing from maturity adjustment], and the gift of righteousness, they shall reign through the one, Jesus Christ.

1977 Romans

Lesson #155

155 07/29/1977 Romans 5:12 Breakthrough on old sin nature re genetics; (Intro) doctrine of imputation must have direction

Bob is going backwards to v. 12. He does not believe that we have extracted all that is there in vv. 12–17. The order of the day is concentration.

A year ago when Bob talked with Dr. Davidjohn about genetics. He asked which of the 24 males genes contains the sin nature.

The sin nature is with the body of corruption and remains with the body at death.

Old sin nature & Genetics

The notes below come from Lesson #155 and [#156](#) (and [#157](#)), where that lesson is reviewed.

Imputation must have direction. Everything must have a home; and imputation must have a home. There are three parts to this doctrine.

- a) At human birth
- b) At the birth of Christ
- c) At the new birth

Imputation must Have Direction at Human Birth

1. Human birth consists of physical life and spiritual death occurring simultaneously. There is no (soul) life in the blastocyst, in the embryo, or the foetus. As long as these are in the womb there is no life. There is reflex motility, movement, but there is no life. No one has life until it is imputed. Life begins when the foetus emerges

from the womb and God gives to that foetus neshamah, spark of life or breath of life. Bob says that this is physical life.

2. God cannot impute life without that life having a place to go. In other words, God does not impute life to a blade of grass or to a stone, or to a piece of bread. The home or the direction of human life is the soul. So God imputes to the format soul of the foetus when it emerges life. All imputations must have a home. The home of human life is the (format) soul, therefore God imputes life to the (format) soul. An imputation must have a place or a home to go to. The home of human life is the soul; and life is imputed to the soul.
3. The old sin nature is not a part of that home, though it influences the soul in all of its trends. An accurate and Biblical name for the old sin nature is "Adam's trend." Adam's trends are three: toward sin, toward good, toward evil. While the old sin nature influences the soul it is not a part of the soul. The soul is the home for life; and the sin nature is a genetically designed home. The old sin nature is not a part of the soul; it is a part of the body. So it does not go to heaven. The old sin nature is material.
4. The old sin nature [also, Adam's trend, the body of corruption, contamination] is the ruler of mankind, every person who enters the world. Satan is the ruler of this world but the old sin nature is the ruler of people. The justice of God imputes Adam's sin to each one of us to the sin nature. Bob believes that he has the answer to this now.
5. At birth the justice of God imputes Adam's original sin to its home—the old sin nature, which is genetically formed. Imputation must have direction.
6. The home for the imputation of Adam's sin is the old sin nature. Without the old sin nature the justice of God could not impute Adam's sin to us at birth. Without having an old sin nature, and therefore the imputation of Adam's sin to us, our personal sins would have to be imputed to us and Christ would have died in vain. It isn't that way but these are the implications. If Adam's sin cannot be imputed to us our personal sins cannot be imputed to Christ at the cross. Adam's original sin was not imputed to Jesus because there was no target for it (no sin nature).
7. The old sin nature is acquired genetically, while Adam's sin is acquired by imputation. Through imputation and genetics when we are born we are a facsimile of Adam after he sinned. After the fall he immediately had, besides spiritual death, and old sin nature. And through direct imputation and through the function of genetics the moment we are born we are duplicates of Adam. We combine Adam's original sin with Adam's trend. These meet in us at the point of life.
8. The old sin nature is transmitted through 23 male chromosomes which fertilize the female ovum. A cell has 46, and 23 is obviously half. When cells split through mitosis there are 46 chromosomes in each, but when a cell has half—23 chromosomes—the process is called meiosis. The meiosis by which the female ovum has a similar 23 chromosomes is known as polar body, a genetic process by which corruption or contamination of chromosomes is thrown off in the ovum in preparation for its fertility. In other words, before the female ovum comes through the fallopian tubes it is prepared by a process so that a woman has a unique trend. Every cell in the body of the male is contaminated, the old sin nature is in every one.

The reason we have different kinds of sins is because we have different trends. The genes combine in different ways so that you have red hair or black hair, for example. Polar body in any text book on genetics is the virgin birth, and most people who study and ridicule the virgin birth actually have it in every text book where it discusses polar body. The woman is unique, she has one cell that is free from the old sin nature or Adam's trend, and that is the one cell which through the function of polar body throws off the genetic impurities until there are 23 chromosomes in that ovum to be fertilized and they are pure, free from the old sin nature. The woman is a carrier of the old sin nature but she cannot transmit it. The man is the transmitter of the old sin nature. Polar body is essentially the virgin birth. The woman has one cell that is free from the sin nature; or from Adam's trend. This one cell throws off the genetic impurities. They are free from the sin nature. The woman is a carrier but she cannot transmit the sin nature. This is why the man has the authority. That one ovum is free from the old sin nature and this is the only cell that is.

9. The justice of God imputes Adam's sin to Adam's trend, resulting is instant spiritual death. Romans 5:12. The imputation of Adam's sin + Adam's trend = spiritual death. (Spiritual death is not separation from God, that is an over-simplification.) Spiritual death is the imputation of Adam's sin to Adam's trend (the old sin nature). Spiritual death is not separation from God; it is condemnation from God. God is associated with us, as He is condemning us. His justice condemns us.
10. In other words, imputation must have a direction. When God imputes the spark of human life to the soul He also imputes the sin of Adam to the old sin nature. So at birth there are two homes. At the point at which God imputes human life to the soul the justice of God imputes simultaneously Adam's sin to the old sin nature. The result is obvious: we have both physical life and spiritual death. These occur simultaneously at birth and they continue side-by-side until a person is born again or a person dies.
11. Therefore by these two imputations every member of the human race is a facsimile of Adam after he sinned. His original sin plus his old sin nature is spiritual death, not the sins he commits afterward. The cross is the issue with personal sins.
12. Spiritual death is Adam's original sin united with Adam's trend and given to us at birth. Personal sin is not the basis of spiritual death but one of the three manifestations of spiritual death, the other two being good and evil. Adam had a trend toward good, which resulted in operation fig leaves. Every bureaucracy is operation fig leaves and they all claim to be doing what is best for you. Personal sin is not an issue in the gospel because our personal sins are not imputed to us.

Bob could not answer the question, *why did not God impute the sin nature to Jesus Christ at birth?* He could fake around and make up some words, but he could not truly answer this question. Why does God impute Adam's sin to us, but not to Jesus? And the justice of God could not do anything wrong or unfair. Why did He do it that way?

Adam's spiritual death was his original sin combined with the sin nature, which formed (in his body?). As a result of being spiritually dead, Adam committed additional sins. Those sins were not imputed to him.

We were spiritually dead immediately, because we had Adam's original sin imputed to our sin nature. As a result, we commit thought, acts of evil and human good.

Imputation must Have Direction at the Birth of Christ

1. All cells in the human race are contaminated by the old sin nature. One exception: through meiosis and the function of polar body the 23 chromosomes of the ovum are uncontaminated and are free from Adam's trend.
 - a. The prep school illustration of the sin nature and the trends are fine for the kids.
 - b. Bob does not want to see any teacher teach genetics to the kids.
2. While the woman is a carrier of the old sin nature she cannot transmit the old sin nature genetically.
3. Only the male can transmit the old sin nature with the 23 chromosomes obtained by meiosis, used to fertilize the ovum. This is why men rule the world, and the hand that rocks the cradle rocks the cradle.
4. The virgin Mary was a carrier of the old sin nature. She was not perfect; she had a sin nature. Mary was born with the imputation of Adam's sin. But she possessed periodically that one pure cell. That ovum was fertilized by the Holy Spirit.
5. At the birth of Christ there was no imputation of Adam's sin. This is because imputation must have a home, it must have a direction; and genetically there was no home there. The male 23 chromosomes were not there.
6. The pregnancy, parthogenesis: The Holy Spirit provided 23 perfect chromosomes which fertilize the 23 uncontaminated chromosomes in the ovum of Mary.
7. Adam's sin could not be imputed to Christ because there was no home, no direction, no old sin nature. Christ had to have an old sin nature formed genetically from those 23 male chromosomes for the imputation of Adam's sin, and they were not there. So for this one time only in history the justice of God could not impute Adam's sin to a person at birth—male child, the Lord Jesus. Jesus was born as Adam was created
8. Because Adam deliberately sinned and the woman was deceived in the original sin in the fall of mankind, the woman is a carrier but only the man can transmit the old sin nature. While both the man and the woman were in the transgression there is difference in their approach. The woman was deceived but she did it. The man knew what he was doing and deliberately sinned. This difference sets up a principle. They had sex in the garden; and this was a perfect fusion of their pleasure and their love. This might be classified as paradise contraception. Who could only have the one pure cell: "I did not know what I was doing."
9. The woman is a carrier of the old sin nature, she cannot transmit it. The old sin nature contaminates every cell in her body, she has a body of corruption. The one exception is the ovum prepared for fertilization through the function of polar body.

10. Because of parthogenesis [virgin birth] there was no genetic formation of the old sin nature, no imputation of Adam's sin, and no spiritual death at birth of Christ. So at birth Christ did not have an old sin nature and therefore Adam's sin could not be imputed. Therefore Christ was the only person in His humanity ever born without spiritual death, because spiritual death is not separation from God, spiritual death is the imputation of Adam's sin plus Adam's trend. When Christ was born, there was no facsimile Adam.
11. When God the Father gave life to the soul of Christ divine justice did not imputed Adam's sin—no direction, no home, no target, no old sin nature.
12. Christ then lived a perfect life, resisting all temptation. Only through personal sin could Christ have acquired the old sin nature. Adam and the woman both acquired the sin nature by personal sin.
13. Therefore when Christ was on the cross all sins in the human race were imputed to Him and judged by the justice of God. This is the basis of salvation adjustment to the justice of God by faith in Jesus Christ.
14. This is the basis for salvation adjustment to the justice of God.

We are condemned due to the imputation of Adam's sin; and justified by the imputation of the righteousness of God. Jesus could accept our sins because of His volition. He had to agree to have our sins imputed to Him. We have to accept his righteousness the same way, by means of our volition.

We all have different trends; and lust is different because our sin natures are different. Some lust for money, some for power, some for men or women.

A fortiori is all about effort. More effort to pay for our sins.

Imputation must Have Direction the New Birth

1. At the moment of salvation adjustment to the justice of God through faith in Jesus Christ God's perfect righteousness is imputed to the believer so that blessing from the justice of God can have a home, a direction, a target. All imputations have to have a home or direction. Adam's sin condemns us; but Jesus solved this on the cross. All personal sins were imputed to Jesus Christ judged by the justice of God. There is only one sin which sends us to hell—sin because they do not believe in Me. When you reject Jesus Christ, you provide no home for justification.
2. Divine justice can only bless perfect righteousness. At the moment of salvation adjustment to the justice of God through faith in Jesus Christ God's perfect righteousness is imputed to the believer so that blessing from the justice of God can have a home.
3. Therefore blessing from the justice of God has a home—the imputation of God's righteousness, i.e. justification. When God gave us His righteousness, He put on His judges hat and said, "Vindicated."
4. However, blessing from the justice of God remains potential until the believer attains capacity for blessing through maximum doctrine resident in the soul.

5. Even doctrine must have a home; and the home is the heart or the soul's right lobe.
6. Potential + capacity = reality (blessing in time)
7. 2 a fortiori principles must be reviewed and revised:
 - a. If God provides the greater, looking at the degree or effort.
 - b. If God provides the greater, blessings in time, He will not withhold blessings in eternity. Paul accomplishes the reality of heaven using a fortiori.
8. The concept of the baptism of the Holy Spirit cancels the sovereignty of the sin nature in life.
9. The genetic home for the sin nature rules all man's thoughts and functions in life.
10. Through the baptism of the Holy Spirit, we have positional separation from Adam's trend.
11. Positional separation from Adam's trend abrogates the sovereignty of the sin nature in life.
12. The sin nature has trends toward sin, good and evil. By retroactive positional truth, rulership of the old sin nature in life is broken.
13. Provisional separation from Adam's trend is the secondary potential. This leads to another reality; a greater environment in life as over-against Adam in the garden. Adam's fall is a blessing to us. Grace under the justice of God provides more than from the love of God.
14. Capacity remains the same. Food goes to the stomach; that is the target; the home. It produces energy, growth, etc. Doctrine does the same thing, going to its home in the right lobe.
15. Doctrine in the soul is experiential separation of the rule of the sin nature in life.
16. Environmentally, we are removed from the power of the sin nature. Attaining these blessings glorify God.

Bob is preparing us for the genius of Romans 5. We produce a fortiori after a fortiori. An agricultural analogy is used as to what can be imputed to you.

The crowns are used to represent great eternal wealth, although we do not know what exactly that will be. That is language of accommodation.

God put cherubs to guard the garden because we cannot go back to perfect environment and this would not be good for us anyway.

1977 Romans

Lesson #156

156 07/31/1977 Romans 5:12a (Review of lesson 155) Results of the Fall; doctrine of imputation must have direction (cont)

Bob sees Romans 5 as one of the most critical chapters in the Word of God. Bob realizes that this is not simply salvation material. Bob thought that he extracted a great deal of material from the past 6 verses, to review and revise. Romans is the advance to maturity for the gentiles and Hebrews is the advance to maturity for the Jews.

This second trip through is going to be even more rewarding. This will be also covered in the ladies class as well.

Bob is going to go back and review what he covered on Friday, while he revises the doctrines of the sin nature and imputations.

While reviewing, additional notes will be placed back with lesson #155. Most of the lesson was devoted to reviewing the three main doctrines given in the previous lesson. Many additional points are added to the final doctrine in lesson #155.

Imbeciles decide which sins are worse than others; but they are all sins to God. A lust is simply a predilection for trends. We have variations of sin, variations of good, and variations of evil. All of the variations separate believers. However, one is not better or worse than another.

The justice of God does not give us blessing which we cannot appreciate. Potential + capacity = blessing in time.

The less is blessing in time; the greater is justification at faith in Christ. Gold is a standard for time, along with precious stones. That is all about the Millennium; but these are not for heaven.

The trouble with Paul is, he was a genius; and the trouble with fundies is, they are stupid.

105 minutes in, and we come to the exegesis.

We are going to stockpile for the first a fortiori principle. Paul will use the comparative clause and the conditional clause. *Dia + heis + anthropos* = through one man. *Harmartia* is used with the definite article; which means *this is something which you are now familiar with*. *Eiserchomai* = *to enter*. This is Adam's original sin + Adam's trends which enter in. Adam produces the action of the original sin. It enters into the devil's world. *Eis + kosmos*, which is the devil's world. Then Satan became the ruler and Adam's trend reigned in the life of man.

Romans 5:12 **For this reason, just as through one man [Adam] the sin [of Adam] entered into the world,...**

Principles

1. Man was created a perfect creature by a perfect God.
2. Divine provision for man had everything that man needed. The love of God was the point of reference for man. When man sinned, crossing the line, the justice of God kicks in and condemns man. Blessing would also come from the justice of God.
3. The relationship with the love of God was temporal. Man did not possess imputed righteousness. As long as man refrained from that tree, it was temporal. Perfect environment has no children. We know we have eternal security. But what cinches

everything is having the righteousness of God. Then eternal life has a home (in God's righteousness). God kept giving Adam Bible doctrine and He gave him the woman. The love of God can only give one day at a time. But with imputed righteousness, after sin, we have permanence.

4. Man in the garden, there was no permanence with the love of God.
5. Capacity for perfect environments came with daily conversations.
6. Relationship with God under perfect environment.
7. Good, evil and sin were not taught at that time.
8. The sin of Adam entered the world through the original fall.
9. The woman was deceived by Satan. She was genuinely ignorant and she underestimated the brilliance of the serpent. And she underestimate her man. The man is still her master. This is why the man has authority over the woman; after salvation, he still has it. The woman sinned.
10. Adam sinned by taking the fruit from her hand. Beware of what you take from the hand of the woman.
11. At the moment of negative volition, both died spiritually.
12. Their spiritual death included the existence of the old sin nature and its first trend, which was for good. They were naked, they recognized the fact, and realized that they had a social problem. Good and evil start with social problems. What are they going to do. They decide to adjust to one another. They conclude their first thought of evil. They think that they are right with God because they are right with one another.
13. While Adam and the woman had sex in the garden, there was no propagation. There was no male 23 chromosomes. Children came as a result of sin.
14. Sex in the perfect environment of the garden was a combination of perfect companionship and perfect sex and satisfaction.
15. This relationship was added to with negative volition.
16. When man sinned, the justice of God became his frame of reference. This included spiritual death and an assortment of punishments.
17. A new function was added to sex as a divine judgment; children. This had to happen in order for man to be redeemed.
18. These man Adams will all receive the imputation of Adam's sin.
19. This sin needs a home, which is the sin nature.
20. Both Adam and Eve had a sin nature after the fall. The man could pass along the sin nature; the woman could not.
21. The woman was a carrier; the man was a carrier. The man is also a transmitter.

The cancellation of the B1 bomber greatest mistake since Pearl Harbor.

1977 Romans

Lesson #157

157 07/31/1977 Romans 5:12b Spiritual death; true reason for fig leaves; provisions of love
1 cf. to the justice of God

Romans 5:12a For this reason, just as through one man [Adam] the sin [of Adam] entered into the world,...

Romans 5:12b “and death by sin; and so death passed upon all men”

The imputation of Adam’s sin + Adam’s trend = the old sin nature.

Romans 5:12 For this reason, just as through one man [Adam] the sin [of Adam] entered into the world, and the [spiritual] death through the sin [nature]; consequently the [spiritual] death spread to all men, because all sinned [when Adam sinned].

Principles

1. Spiritual death is Adam’s original sin united with Adam’s trend at birth. At birth we are born physically alive because of the imputation of life to the soul, but at the same time the imputation of Adam’s sin to the old sin nature gives us spiritual death. In those 23 chromosomes, all the weaknesses of the human race are to be found.
 - a. Personal sin is not an issue in spiritual death.
 - b. The imputation of Adam’s sin is the basis of our condemnation.
 - c. The sin nature is the home for Adam’s original sin; and it is separate from the soul.
 - d. Justification means that we are cleared for blessing from the justice of God.
2. Obviously then, spiritual death entered the world through Adam’s original sin.
3. Spiritual death is the imputation of Adam’s sin to Adam’s old sin nature or Adam’s trend. In other words, Adam’s original sin is combined with Adam’s trend to produce the facsimile of Adam after the fall and/or spiritual death.
4. Imputation must have a direction for the justice of God to function.
5. At physical birth the justice of God imputes Adam’s sin to Adam’s trend resulting in instant spiritual death.
6. At physical birth life has a home in the soul while the imputation of Adam’s sin has a home in the old sin nature.
7. Therefore by the imputation of life and at the same time the imputation of Adam’s sin at birth the human race is a facsimile of Adam after he sinned.
8. Spiritual death is Adam’s original sin united with Adam’s trend at birth.

Spiritual death is total condemnation. We either adjust to the justice of God or the justice of God adjusts to us.

Romans 5:12a For this reason, just as through one man [Adam] the sin [of Adam] entered into the world, and the [spiritual] death through the sin [nature]; consequently the [spiritual] death spread...

The imputation of Adam’s sin to Adam’s trend. The only exception is with Jesus Christ.

The spiritual death spread. Imputation must have a direction.

Another review of: *Imputation must Have Direction at Human Birth* ([#155](#))

Bob is counting on us arriving in heaven without a sin nature.

There was no target for Adam's original sin in Jesus. The last Adam would have to commit a sin in order to get a sin nature.

...*to all mankind* reads us into the picture. The linking of the sin of Adam with the trend of Adam makes us spiritually dead.

Romans 5:12 **For this reason, just as through one man [Adam] the sin [of Adam] entered into the world, and the [spiritual] death through the sin [nature]; consequently the [spiritual] death spread to all men, because all sinned [when Adam sinned].**

Adam made a decision for all of us; but we would have all made that same decision. This is confirmed by God imputing Adam's original sin to us. All personal sins were imputed to the Last Adam. We were all in Adam when he sinned. Adam had all the genes which make up the human race. The sin nature is genetically formed, which answers all the questions about the material and immaterial. When Adam sinned, every cell was corrupted.

Adam and Eve were not putting on clothes because they were naked, they were covering their bodies of corruption. This is a trend. Every cell is corrupted by the old sin nature genetically. It is the entrance of the sin of Adam into the world that led to two factors. a) Satan becoming the ruler of this world; b) The old sin nature rules through spiritual death. The old sin nature is the sovereign of life.

Adam and the woman had perfect bodies and they had sex but no children. But every cell was corrupted by the sin nature. Once a month, a woman has a perfect cell.

When Adam sinned, every cell of his body was corrupted.

Question: If Adam had not sinned, would he have had eternal life? The answer is no. If Adam had not sinned at this time he would still be on a daily contract with God. His contact is renewed for another day when at sundown he passes up the tree of the knowledge of good and evil. Had he not sinned he would still not have had eternal life, he would merely go on day by day with perfect environment which could only continue as long as he rejected the tree of the knowledge of good and evil. Good and evil is the enemy of perfect environment. It is the policy of Satan that inevitably destroys good environment. It was something that Adam did not need in the garden, his provision was perfect, and it was from the love of God, therefore no grace. Two things were missing from the garden: the function of the grace of God and the justice of God as the point of reference. These two are greater factors than existed in the garden. As long as the love of God was the point of reference and the source of Adam's perfect environment, the source of his perfection, there was no

place for either the justice of God or the grace of God. These are the two factors that add up to the first a fortiori of divine blessing. Adam had no security in the garden, he had to behave a day at a time. We have a security, for our behaviour is not even an issue—at least in this subject.

In the garden the love of God provided everything perfectly for Adam. Both Adam and the woman were perfect persons and they lived in perfect environment provided through the love of God—a perfect age, a perfect epoch. Two things were missing because they were not necessary at that time: the justice of God and grace. There was no need for grace as the policy of the justice of God in blessing. There was one issue, and that was a divine prohibition regarding the tree of the knowledge of good and evil. Good and evil at the present time is the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of human life. This is important because by combining a function and a policy together you have the counterfeit of the integrity of God. Righteousness is the principle of divine integrity and justice is the function of divine integrity. Policy and function is Satan's attempt to duplicate the integrity of God. All of this was a test for perfect volition. Perfect volition only becomes imperfect volition by the disobedience to the divine prohibition. And there was a day by day contract. In answer to the question, Could Adam and the woman have eternal life in the garden? the answer is no. As long as they refrain from the tree of the knowledge of good and evil they could have one day at a time. It is impossible to have eternal life without the function of the justice of God as the source in the essence of God and the policy of the essence of God in blessing, which is grace. The woman's sin could not be imputed to the human race because it was a transgression of ignorance. A transgression of ignorance cannot be used as a real imputation. Immediately the man and the woman sinned they came under a new system. No longer would the love of God be the point of reference or the point of contact for the human race, it goes to something which can provide greater, and that is the justice of God. So the justice of God goes immediately into action and it has two functions: cursing and blessing.

Vv. 13–17 is the a fortiori of prosperity. Vv. 13–14 is the stockpiling of the a fortiori.

Principles Anticipating Romans 5:13

1. This section is related to Romans 5:1. We as believers are commanded to have prosperity. The subjunctive mood is used where some people do not always do what is said to do. The hortatory subjunctive cannot be fulfilled until there is consistent learning and perception of Bible doctrine. We are commanded to be prosperous. We are ordered to be prosperous face to face with the God. As we grow spiritually, God becomes more real to us than people that we can see.
2. The hortatory subjunctive of Romans 5:1 is ordered of all believers.
3. This passage, vv. 13–17, develops through a fortiori logic. The details.
4. A fortiori is a Latin phrase meaning *with stronger reason*. When you have a reality with which you are cognizant, you can take that principle. If the greater has been accomplished, the less will not be withheld.
5. If the greater benefit justification has been given at salvation, it follows a fortiori that the justice of God will not withhold the less, blessing and prosperity in time in the

devil's world, which is greater than the blessing in the garden. The justice of God can provide more for us than the love of God can. Love cannot provide salvation because love cannot judge. The justice of God can do much more than the love of God. It became obvious at the cross. Therefore, the justice of God becomes a stronger factor. Technically speaking, there was no grace in the garden. To have grace, you must be undeserving, meaning spiritually dead. God can do more for us now and eternity than God can do in the garden. If Adam did not sin, we would be seminally in Adam.

6. Furthermore, blessing and prosperity in time glorifies God.
7. If God can do the greater, it follows that God can do the less. This is not quality or quantity. It is all about effort. It is about logic. If the strength provided the most, then the strength can provide the least. Logic is a lost art in the United States and everywhere else. We are in the rarified air of Paul's logic.
8. The greater is more difficult; the less is easier to provide. If I can do 100 pushups then I can do 10 pushups. A fortiori is about the degree of strength involved in accomplishment.
9. In v. 15, the a fortiori contends as follows: if God provides the greater at salvation for justification, then God can provide the less, blessing and prosperity in time.
10. In v. 17, the a fortiori contends: if God provides the greater, blessings in time it follows that God will provide the less, blessings and prosperity in eternity.
11. In warming up to the subject, we have seen the a fortiori logics; and these are all warm-ups. If we were justified by the blood of Christ, then deliverance from the last judgment is the less.
12. In v. 9, if we are justified by the blood of Christ then we will be delivered at the last judgment.
13. V. 10—if the greater has been given, then the less will not be withheld.
14. If the justice of God can do the greater, then the justice of God can do the less. This section that we are studying is the crux of the matter and this explains the mechanics of grace and what is required of the believer in time.
15. This sets the stage of the Christian way of life. This eliminates all the superficialities of legalism.
16. God is glorified when His justice can provide blessings in time.
17. This blessing in time is parlayed into blessings in eternity which glorify God.

This has become far more important because we have taken in many peripheral doctrines which lead to this.

Bob does not think he was found a greater passage. This is of extreme importance.

Could glorifying God simply mean the greater revelation of His attributes? Could this be not a devotional focus but an understanding of Him which is emphasized.

158 08/01/1977 Romans 5:13 Real and judicial imputations; spiritual death; target of personal sins

Balderdash only growls for so long and then he bites. Bob took him to the vet, but had to calm him. He bit Bob's hand down to the bone.

We are in the midst of stockpiling doctrines by Paul for a fortiori logic.

Bob reviews [Principles Anticipating Romans 5:13](#) from Lesson [#157](#).

Bob has never found such an important concept.

For until the Law, sin was in the world.

All of this goes back to v. 12. Human life requires a home, which is the soul. There was no human life in the blastocyst, the embryo or the foetus. The woman is a carrier of the sin nature, but only the man can transmit it. Adam's original sin was antecedently ours.

There is a format soul, and life goes to that format soul. When the foetus emerges in the case of Christ, there is no target for the sin nature. Adam's original sin and his sin nature was Adam's spiritual death. Genetically, the sin nature is passed down. By the imputation of Adam's original sin to the sin nature (or Adam's trend) = spiritual death. But that is not the case with the Lord. Because of a judicial imputation, we have all the sins of the world, past, present and future, poured out on Christ. The moment that we believe in Christ, the justice of God makes a judicial imputation. Only real imputations have a home or target; and judicial imputations do not. **A judicial imputation requires volition.** Divine justice can only bless divine righteousness.

The imputation of Adam's sin + capacity = reality, which is blessing in time. It is not what we do for God; but what God does for us. Only God can glorify God.

Grace has picked up the ball for us. In the garden, love was the provider. There was no sin apart from eating from one particular tree. **Dying, you will die.** Adam and the woman interacted with the love of God; everything that they had was perfect. Man had no security in the garden because he was on a day by day contact. Adam had no sin nature; there was no long list of sins.

Justice has its strength in grace. Grace with justice provides more for man in time than love could in the perfect environment of the garden. A perfect foundation demands a perfect superstructure. Human self-righteousness; human experiences—these things do not glorify God at all. This is not something that we strain at. The superstructure is blessing in time from the justice of God. In order for God to give these blessings, there must be the capacity. We can have the accoutrements of blessing and still be miserable. God first gives the capacity. So many will have misery in this life as believers do. In eternity, all will have a resurrection body, minus the sin nature, which is a part of the security.

For those who crack the maturity barrier and reach the various stages of maturity, these are parlayed into blessings in eternity. These blessings stagger the imagination. The foundation is the resurrection body minus the old sin nature.

Justification + blessing in time in v. 17 = blessing in eternity. Who gets the credit? The justice of God. There is no place for you to horn in and take some credit.

Then the adverb *achri* + the genitive of *nomos*. *Nomos* refers to the Mosaic Law, which defines an epoch of history. This covers a period of history. But so many Jews had distorted the Law into a legalistic system. From Adam to the Law. **For, unto the Law...**

Hamartia = personal sin, as defined by the Mosaic Law. Imperfect active indicative of *eimi*. The imperfect tense of duration, contemplating personal sins as a continuing process. It does not indicate whether this action has been completed. The person chooses to commit these sins. We are spiritually death because we have Adam's original sin imputed to the sin nature. Adam's trend is in every cell. But Jesus Christ could not have died except to exhale His life. Jesus was unique in every sense of the Word. The sin nature is in these trends. Our weakness in the field of sin, good or evil. The contamination is complete apart from those 23 perfect chromosomes from the woman. The real imputation occurs when Adam's sin is imputed to Adam's trend, which we have. It is imperative for personal sins to be reserved for a judicial imputation. The sins which Christ received were all sins from us which were judged by God the Father. Because of one judicial imputation, God is able to make a second judicial imputation of the righteousness of God, imputed to every person. The only way to avoid spiritual death is for this to occur. This is how the justice of God provides for us something that is far superior than what man possessed in the garden.

Personal sins from Adam's trend produce the action. The old sin nature rules life through spiritual death. The sin nature is the sovereign of life. Just as some have different eyes, different physical characteristics, that we also inherit certain weaknesses, which are a corrupting factor. The sin nature does not reside in the soul, it affects the thinking of the soul. A declarative indicative, for a statement of fact.

Cosmos is now the devil's world. Satan wants to create good greater than any system of good that God can produce. Satan is embarrassed by the fact of Adam's trends; meaning that he has very poor material to work with. Man, with his sins and with his human good and his trend toward evil frustrates Satan. Man by man's efforts cannot fix his environment. But Satan has been able in the United States to have people in the United States where they are producing socialism and a good environment. Evil flourishes better in a climate of do-goodism. Christianity seems to be helping Satan along. The Christian way of life has been corrupted by Satan, starting with the Methodists, and going into social action.

Satan set up a system from the tree of the knowledge of good and evil; and this has become federal encroachment.

For until the Law, personal sin was in the world...

Spiritual Death, Adam's Original Sin, and Adam's Trend

1. This emphasizes personal sin combined with Adam's trend which is formed in each one of us individually. We were seminally in Adam when He sinned. Adam's original sin hones in on Adam's trend forming a real imputation.
2. Personal sin is not the basis for spiritual death from Adam to Moses or from Moses to Christ. Personal sin is never the basis for spiritual death. It is only Adam's one sin.
3. Personal sin is one of three manifestations of spiritual death. It is the result not the means of spiritual death.
4. The other two manifestations of spiritual death is the thought function of human good and the thought function of evil.
5. While the Mosaic Law was not introduced until the time of Moses, the pattern of spiritual death functioned from Adam to Moses. The Mosaic Law defines personal sin.
6. With or without the Mosaic Law, man is spiritually dead. Spiritual death is the combination of Adam's original sin with Adam's trend. We are spiritually dead without committing any personal sin.

Spiritual Death, Adam's Original Sin, and Adam's Trend Part II

1. At the physical birth of every person, save one, God imputes Adam's original sin to the sin nature. Both the man and the woman carry the sin nature.
2. Spiritual death is the imputation of Adam's sin to Adam's trend. At birth, we are a facsimile of Adam.
3. This combination results in a facsimile of Adam after the fall.
4. The imputation of the soul at birth is physical life.
5. We are born physically alive and spiritually dead.
6. The sin nature is acquired genetically. The combination of Adam's sin along with the sin nature, means spiritual death. A judicial imputation is one which is indecently our own; a real imputation is something that has a normal target or home. A real imputation simply happens; a judicial imputation requires volition.¹
7. The home for physical life is the soul; the home for Adam's sin is Adam's trend.
8. Since Adam's fall, the old sin nature has been the sovereign of life through spiritual death.
9. Because the old sin nature is the sovereign of life, personal sin has existed in the world from Adam's fall until this moment.

For until the Law, personal sin was in the world...

The Pattern

¹ I am adding that final sentence.

1. While personal sin has been in the world since the fall of Adam, this is not the basis for condemnation from the justice of God.
2. The basis for the condemnation from the justice of God is Adam's original sin which has been imputed to Adam's trend, which we all carry.
3. The old sin nature is transmitted through Adam. From the male chromosomes.
4. Whether personal sin is defined by the Law or not, the condemnation is there already because Adam's sin has already been computed.
5. Therefore, condemnation from the justice of God originates because of the imputation of Adam's sin to the human race and not by personal sins.
6. Personal sins are the manifestation of spiritual death. We are already spiritually dead when we commit our first sin.
7. Spiritual death = the imputation of Adam's original sin to Adam's trend.
8. The target is the old sin nature.
9. The issue and emphasis to homo sapiens is not personal sin but Adam's sin.
10. The justice of God imputes Adam's sin to Adam's nature and this is spiritual death. All of this is instantaneously. God does the greater instantaneously while He accomplishes the less over a period of time.

We keep stockpiling doctrine through v. 17.

The nominative singular hamartia, which is the principle of personal sin. There is a contrast in the two clauses. The objective negative adverb ou. Our personal sins are imputed to us for condemnation. Pastors often go to Romans because they think it is simple. That they go to all of these various passages, where they do not fully understand what they are quoting. Over-simplification + stupidity = distortion and confusion.

Present passive indicative of ellogeô, which means *to impute*. Historical present presented with the vividness of a past occurrence. There was never a time in history where your personal sins were imputed to you. The average sloppy thinking of people today is that our personal sins are the reason for our spiritual death and our liability.

A genitive absolute links up a noun and a genitive are linked up to make a point. Nomos in the genitive is used as the subject. The present passive participle of eimi, but it does not mean *to be* here, but *to exist*. The negative mê with the participle. The negative mê denies the idea; ou denies the reality. It takes for granted that the Law did not exist from Adam to Moses.

For until the Law, personal sin was in the world but personal sin was not imputed when Law did not exist...

Analysis of Romans 5:13

1. The basis for all human condemnation from the justice of God is the imputation of Adam's sin. Your personal sins are not an issue. Personal sin is an issue in salvation only because Jesus Christ paid for them.

2. We are condemned on the basis of Adam's sin.
3. Personal sins are the result of having a sin nature, not the cause. Personal sin is a manifestation of spiritual death along with the production of human good. There are more born again believers destroying the United States from their confusion about the truth. Believers distort freedom.
4. Other manifestations of spiritual death include the production of human good and evil.
5. While personal sin existed from Adam to Moses, it was not the basis for our condemnation.
6. The personal sins of the human race were not imputed to anyone until the cross. This does not mean that we are not punished for personal sins.
7. At the cross, the personal sins of mankind—past, present and future—are imputed to Jesus Christ. There was no natural home in Jesus Christ for these imputations.
8. One imputation condemnation; one imputation justification. The link between them is the imputation of all personal sins to Jesus Christ on the cross.
9. One imputation for condemnation; one for justification. First one we are born; second one we are born again.
10. Between the imputations, all personal sins in history were collected and imputed to Jesus Christ and judged.
11. Condemnation comes to the human race at birth and justification comes at the new birth.

The exception will be studied tomorrow night.

1977 Romans

Lesson #159

159 08/02/1977 Romans 5:14a Pattern of spiritual death; Jesus Christ the exception to genetic contamination by the old sin nature

Real vs a judicial imputation. A real imputation has a direction, or a home or a target. The Lord created the soul. The home for the imputation of Adam's sin was the genetic home for the sin nature. Bob leaves out that a real imputation is automatic; it is not dependent upon volition.

The man and the woman both carry the sin nature; but only the man can transmit it.

The grace imputations are always judicial. This comes from the justice of God without having a home. The personal sins of the human race were imputed to Jesus Christ on the cross. They were not antecedently His Own. All judicial imputations are grace imputations; all real imputations are condemnation type except for the giving of life.

Romans 5:13 For until the Law, personal sin was in the world, but personal sin was not imputed when the Law did not exist.

Bob reviews [Analysis of Romans 5:13](#).

If we were judged for our sins, then we would be thrown into the Lake of Fire. Perfect people + perfect environment = a perfect paradise, which was a day by day contract maintained by the love of God. Man did not have eternal life and he did not have any sin; and there was no grace. Grace is the factor that makes it possible for us to have in time something greater than Adam and the woman had in the garden. One of the conditions of perfect environment was children. This circumstance remained as long as the man and the woman did not sin against God. As long as they were positive, God maintained that perfect environment.

There was no function of justice and no function of grace in the garden. The justice of God has a twofold purpose, introducing grace and justice to man.

Bob blushes about what he taught in Romans before; he doesn't really blush, because he needs his blood for other things. Bob is giving something that is not found in any book on Romans.

We can have greater than what Adam had in the garden. You can either come along with this or not. Bob's last night in CA spent the whole day writing longhand. First time he did this since he learned typing in high school. Bob was going to lose all of these things unless he wrote them down.

The old sin nature is not in the soul; it never was and it never could be. "Go to T&P; and no one is going to say, 'Ah, you weren't here, huh?'"

Imputation of the Sin Nature: Jesus Christ Is the Only Exception

1. All the cells in the human race are contaminated by the old sin nature with one exception. We have a body of corruption. Our actual cells are contaminated by the old sin nature.
2. Through myosis (myosis splits the cell) and the function of polar bodies. Half of the cells remaining, this is myosis; and these are 23 pure chromosomes, minus the old sin nature. About once a month, the woman has one cell free of the sin nature. The virgin birth is found in every biologic textbook.
3. The ovum prepared for fertilization is uncontaminated, no Adam's trend, no old sin nature. The reason it is theologically uncontaminated because the woman is a carrier but not a transmitter of the sin nature.
4. The woman cannot transmit the old sin nature.
5. Only the male can transmit the old sin nature. The 23 chromosomes from the male transmit the sin nature.
6. The virgin Mary was a carrier of the old sin nature. At that one moment, she possessed the one pure cell. The Holy Spirit provided 23 pure chromosomes to fertilize the uncorrupted set of 23 chromosomes in Mary. Physical death is a result of spiritual death just as sin is a result of spiritual death. Jesus had a perfect body, genetically speaking. There was only one way for Him to be contaminated and that

would be by committing a sin. When the foetus emerged from the womb, God gave human life to that soul, and this was a perfect person. Adam's original sin could not be imputed as there was no home for that. Until this past week, Bob did not understand why Jesus did not have a sin nature at birth. Spiritual death always strives to better itself. Satan cannot get all the good that he wants because of all the other trends in the sin nature. This frustrates Satan. Satan is trying to produce the Millennium before it occurs. Congress is trying to legislate perfection, but it cannot because of the trends of the sin nature.

7. Because of this, at the birth of Christ, God the Father imputed human life to the soul of Jesus Christ but He did not impute Adam's original sin. God provides the soul for human life. Life goes to its genetic home, the soul.
8. For imputation must have a direction; and no sin nature could be formed in Christ because of pathogenesis.
9. No copulation eliminated the 23 male chromosomes by which the sin nature is transmitted. Christ was born as Adam was created. Body, soul and spirit, perfection.
10. Because of the virgin birth, no imputation of Adam's sin.
11. No spiritual death at birth therefore.
12. Christ then lived a perfect life, resisting all temptation. Christ would have to sin in order to get a sin nature.
13. On the cross, all of our sins were imputed to Jesus Christ and judged by God the Father. Jesus was forsaken because He was made sin for us. 2Corinthians 5:21
14. This is the basis for salvation adjustment to the justice of God.

This clears the decks for v. 14.

Nevertheless, death reigned from Adam to Moses.

Alla sets up a contrast. The aorist active indicative of *basileuô* which means, *to reign, to rule*. Spiritual death rules the human race, but not because of personal sins but because of one sin. Adam's original sin to its genetic home at birth. The Mosaic Law defines what sin is. Spiritual death is based upon one sin. The Mosaic Law is eliminated as an issue in spiritual death. Spiritual death is Adam's original sin combined with Adam's trend, the sin nature. At birth, there is a facsimile Adam produced in each one of us. This combination is accomplished by a real imputation.

Adam's original sin always follows Adam's trend. If there is a sin nature, then Adam's original sin zeroes in on that nature at birth. God can have nothing to do with good, evil or sin. No corruption of the chromosomes until Adam's one sin. The rulership of the planet was given to Satan and the rulership of human life to the sin nature. We learn of something in Romans 6 which breaks the sovereignty of the sin nature.

Ho thanatos, the subject, and this refers to spiritual death. The definite article assumes our familiarity with spiritual death by this point in Paul's epistle. This gives no quality to the noun; it just indicates something with which we are familiar.

English grammar is an insult to English intelligence. Most people learn English grammar because they learned Latin.

Spiritual death ruled from Adam to Moses, which was an epoch where there was no Mosaic Law. Spiritual death rules actively and passively.

apo + Adam. An Indeclinable noun is one of the higher honors given to any person. Paul is giving him respect as our original parent. Improper preposition macri. Paul and Moses were both in a genius class. Add in Cæsar and Napoleon, and you have named the greatest brains in human history. Paul gives the correct, right and proper respect for his original ancestor, and he turns around and says, this is the greatest of them all. He does this with the improper macri with the genitive form of Moses.

From Moses to Christ, we have the Law.

nevertheless, the spiritual death ruled from Adam to Moses...

Principle

1. The imputation of Adam's sin to Adam's trend constitutes spiritual death.
2. Spiritual death has the imputation of Adam's sin + the formation of Adam's trend.
3. Adam's trend rules in human life.
4. This trend is formed genetically in each one of us.
5. Since the chromosomes contain many genes, we all have likewise trends of weaknesses in the field of corruption.
6. These trends or weaknesses explain the variety of sins, the variety of goods and evils, and the variation of lust patterns.
7. 3 categories of sin: mental, verbal and overt.
8. In spite of the absence of the divine norm, personal sin is not an issue in spiritual death.
9. The Mosaic Law which defines personal sin is not the issue. It is emphasized by the Judaizers.
10. Spiritual death, condemnation from the justice of God, combines Adam's original sin and its genetic home, the old sin nature.
11. Again spiritual death rules in the human race in the body by the sin nature and passively by the imputation of Adam's sin.
12. Reality in the human race as... Personal sin is not imputed or the basis for our condemnation.
13. Adam's original sin is the basis for condemnation from the justice of God.
14. Spiritual death rules through the function of the old sin nature.
15. The sin nature rules The triad of its trends.
16. The woman was deceived; and the man also sinned, but from cognition.
17. Ignorance is no excuse before the justice of God. The woman is just as guilty.
18. However, because of cognizance in the transgression, man transmits the sin nature.

160 08/03/1977 Romans 5:14b–15a Variations in old sin natures; first cf. second Adam; A FORTIORI of parlaying

Romans 5:14 **Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.** (BLB)

Next phrase begins with kai, used as an adverb, *even*. Epi + accusative plural meaning, *even over those*. Mê + hamartanô. Aorist active indicative. Epi again + the locative of homona. Position is emphasized here, where motive was emphasized before. In the likeness. Epi + the genitive emphasizes contact.

Parabasis refers to Adam's original sin. **Even over those who had not sinned in the likeness of Adam's sin.**

Principle

1. Adam's sin was a rejection of the authority over him.
2. A rejection of God's authority; and this was the only way for him to lose the garden.
3. One thing that Adam did not need in the garden of perfect environment is cognizance of good. It is an attempt to counterfeit divine good but by a man.
4. All sin is objection to God's authority. All sin is not the same sin that Adam committed. The trends were all there, but Adam just did not get around to committing all of them. Often churches are divided into groups of people who sin this way, and those who sin in another way. There is really a difference of sinning, aristocratic sinning and the sins of the peasants. We have a tendency to look down our nose at those who do not share our trend. All of this is a false system of divisiveness.
5. We do not have to duplicate the sin of Adam to be just as guilty.
6. Adam's original sin is the basis of our condemnation; not our own personal sins.
7. Without duplication of Adam's original sin, we are just as guilty as Adam because his sin has been imputed to us at birth. Real imputations have a target or home; judicial imputations do not.
- 8.
9. The entire human race was in Adam when he sinned. Genetically we have Adam's trend.
10. The entire human race is guilty because of one imputed sin which combines with Adam's trend to form spiritual death. Personal sin is not the basis for condemnation at birth.
11. The imputed sin of Adam is always the same; the personal sins of mankind are varied.
12. The variations of personal sin have nothing to do with our condemnation.

13. By imputation, Adam's sin is combined with the old sin nature resulting in spiritual death.
14. Personal sin is the result of spiritual death but not the means of spiritual death and condemnation in the human race.
15. Between Adam and Moses, personal sins were not imputed to the human race.
16. The variety of personal sins and their relative evil is not the basis for our condemnation.
17. Personal sins, human good, and the pattern of evil are all manifestations of spiritual death; but not the means of spiritual death.
18. Spiritual death is Adam's original sin + the old sin nature.
19. The trends and personal sins and the acts of human good under the umbrella of evil is the result of imputing Adam's sin to Adam's trend.
20. The imputation of Adam's sin + the sin nature = spiritual death.

Our nation is all about doing all kinds of good things for people. The welfare state is a principle of evil. The Indian bureau is also a waste. No place for these bureaus. You are an American citizen or not. We should have the best environment of freedom. Look out for people who want to do you a favor. You cannot do good and impress the Lord. The only answer to spiritual advance is the constant intake of Bible doctrine, resulting in maturity adjustment to the justice of God. No good has ever come from someone trying to do Bob good. Those who are trying to be helpful are just attempting to improve the devil's world. Adam and the woman thought that if they adjusted to one another, that would make their sin okay before God.

Their fig leaves which the two had did not keep them from blaming one another.

Some people do not want to be nice to you, but they grit their teeth and do it for Jesus. If we have any tendency to rationalize our own sins, we lose the concept of rebound.

Neuter singular relative pronoun *hos + eimi*. A static present; active; indicative. + predicate nominative of *tupos*. *Who is a type...* *Mello* is an action which follows the divine decrees. Aorist participle. *Of Him who was destined to come*.

Romans 5:14 **Nevertheless, the spiritual death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type of Him who is destined to come.** (Revised)

Principles

1. Here there is some limited typology, but important. Only two perfect men have lived, the first and the last Adam.
2. The first Adam was created perfect, but through the exercise of his own free will, a free will being perfect and having the option for sin.
3. Continuing the analogy, the last Adam was born perfect and through the exercise of His Own free will, He remained perfect. Only personal sin can acquire the sin

nature for those who are perfect. He arrived at the cross impeccable. Christ was born into a fallen world.

4. One imputation Adam's sin brought condemnation. One imputation of God's justice brings justification.
5. Between the two imputations is the first advent of Christ, parlaying condemnation into justification.
6. The parlaying of condemnation into justification, sets up a pattern for the grace of God whereby God parlays temporal blessings into eternal blessings (anticipating v. 17).
7. The cross parlays imputation of Adam's sin and resultant condemnation to resultant justification.
8. Justification sets up two principles of a fortiori logic.
9. We begin with the a fortiori of temporal blessing is the great issue.
10. If the greater is the gift of eternal life, if God gives the greater through grace, He will not withhold the less. God never changes principles. Grace in eternity just as it is grace now.
11. If the greater is the parlaying spiritual death into spiritual life, it follows that if God gives the greater through grace, He will not withhold the less through grace. The less is not less in quality; it is less in terms of degree of accomplishment.

If God gives the greater through grace, He will then give us the less. It will be grace in eternity just as much as it is grace now. All of these imputations are judicial from the justice of God. The function of the love of God cannot do this. We are under a better system; justice uses grace, which gives us greater blessings than what Adam had, giving us also greater security.

The repetition will keep us in line with grace. There are people born in the gutter and trying to chin themselves on the curb. They try to crawl out and someone kicks them back. Justice is on one end of the street and on the other end is righteousness. The grace system tells us that we do not earn it or deserve it. Christ being judged for our sins is more effort. Justice does not go around throwing out blessing; but love can throw out blessing all over the place, as there is no sin involved. The recipients of blessing had not yet sinned. No grace was necessary; they were not deserving or undeserving. Justice was not in the picture yet. Bob would want to get the show rolling. Let's sin and get cracking.

All of our blessings are encapsulated in the justice of God.

If you are going to do anything well, integrity is the issue. We are suffering in our country from lack of integrity in business, in government, in professional areas, which has sprouted up everywhere. The profession of law has profited by this. They establish integrity contractually.

We can nibble on v. 15. This is the first a fortiori, which is blessing in time.

Alla (differentiating between the first Adam and the last Adam); + the negative adverb ou, denying the reality of an alleged fact. Hos is something in the manner that it does not proceed. By seeing how it doesn't, we will see how it does. Paul gets so excited, he goes from one elliptical clause to another. + the nominative singular of paraptoma. **But not as that transgression...**

What precedes is the original sin of Adam. The work of Christ on the cross brings judicial justification. Charisma with the definite article, to emphasize the work of Christ on the cross.

But not as that transgression, so also is that gracious gift (the saving work of Christ on the cross)....

Adam's original sin is imputed to its genetic home. There were 23 chromosomes a perfect cell. Occasionally, a woman will have a perfect cell. It will have 23 chromosomes. The only cell free of the sin nature. No genetic formation of the sin nature. So no imputation of Adam's sin to Jesus Christ.

Our personal sins would not be imputed to us; but they were saved up for the cross.

Romans 5:15a **But not as that transgression, so also is that gracious gift (that is, the saving work of Christ on the cross)....**

The two judicial imputations provide for our salvation. This sets up the perfect, the ultimate in a fortiori.

1977 Romans

Lesson #161

161 08/04/1977 Romans 5:15b Imputation of Adam's sin + old sin nature = spiritual death; grace gift; source of physical death

Bob about talking and unnecessary movement.

vv. 12–14 read.

Romans 5:15a **But not as that transgression, so also is that gracious gift (that is, the saving work of Christ on the cross)....**

There is no home for divine righteousness in anyone. It is based upon the glory and the power of the giver. This provides a home for blessing in time and blessing in eternity. Condemnation to salvation to justification.

Principles

1. The first Adam committed the transgression which brought to mankind the old sin nature and spiritual death. Adam had a relationship with the love of God. He had

a perfect body and a perfect soul. The love of God provided perfect persons and perfect environment = a perfect paradise. It is not innocence; it is perfection. But in providing the soul for human life, God had to provide a perfect volition, which includes a test. Man had a contract. There was no way in the garden that man could have eternal life. Man could be perpetuated on a day-to-day basis. The tree of good and evil describes Satan's policy. When he took over the world, but he was not fully cognizant of sin. The woman takes the fruit off the tree, not knowing what she was doing. We get to the one who did know what he was doing. Adam took the fruit from the hand of the woman. There was no morality involved in the original sin. This was negative volition to a divine prohibition. The old sin nature and spiritual death were simultaneous. Since original sin was followed by spiritual death and the old sin nature. We are born with life being imputed to the soul; and we receive the imputation of Adam's original sin to our sin nature.

2. Spiritual death is the combination of Adam's sin with the old sin nature; producing a facsimile of Adam right after the fall.
3. The sin nature is the home for Adam's original sin.
4. The old sin nature is genetically formed in the body for the reception of Adam's sin. This explains why we are called fleshly or a body of sin. The old sin nature is found in the body; and is genetic. The genetic contamination produces different weaknesses and different strengths. It varies with individuals. It takes personal sin out of the limelight of spiritual death. All of our personal sins are imputed to Christ on the cross; but nothing to do with spiritual death. Personal sin is an issue in salvation and it is also an issue in the life of the believer (and unbeliever, in fact, when it comes to life). Spiritual death is the means by which the sin nature is the lord of this life. We will never understand Romans 6, where we discover positionally and experientially how this genetic monster is broken. The old sin nature is the sovereign of the life of unbelievers; and this is true of believers out of fellowship. The old sin nature is placed by the 23 male chromosomes contributed by the man.
5. Since the Holy Spirit fertilized the ovum of the virgin Mary, Jesus did not have a sin nature. There was no place for the sin to go.
6. There was no genetic home for Adam's sin. Jesus had a similar makeup to Adam; and Jesus faced temptations which we cannot imagine. Therefore Adam's sin was not imputed to Christ because there was no home for it.
7. Christ was born as Adam was created.
8. Through transgression, Adam became spiritually dead. But Christ did not sin.
9. So the gracious gift, charisma, was not like the transgression.
10. Christ, as the antitype to Adam's type, was impeccable and perfect because there was no genetic home for Adam's sin.
11. During life, Christ did not commit any personal sins.
12. So while the typology exists to a limited extent, analogy ends where antithesis occurs. Jesus Christ brings salvation by a judicial imputation; by imputing divine righteousness
13. Divine righteousness imputes Adam's sin to each person at birth; divine justice imputed God's righteousness to every believer at salvation.

Medicine is going back in time 200 years. The intensification of human good is evil. When you intensify it, the freedom of a good many people is destroyed.

Bob is tenderhearted and cannot stand to see the confused looks on peoples' faces. Imputation of Adam's sin covered in about 5 minutes in theology class and he answered 3 questions correctly on the sin nature in class. Bob has never seen so much confusion in his congregation. This is because so many of you were not here.

Principles

1. That gracious gift is a potential for all blessings of time and all blessing of eternity.
2. Since the fall of man, the point of reference has gone from the love of God in the garden to the justice of God in the devil's world.
3. Half of divine integrity.
4. Justice is the function of integrity; righteousness is the principle.
5. Justice executes what righteousness demands.
6. Man's point of reference is the justice of God; the source of both blessing and cursing. Love is only a point of reference for blessing. Justice is a source of cursing and blessing. Justice adds what love could not. It adds grace as a power factor; it adds security to all of us.
7. The cursing or condemnation of the justice of God is Adam's sin being placed with Adam's nature.
8. Blessing from the justice of God comes from the imputation of God's righteousness.
9. At the moment of salvation through faith in Christ, the justice of God imputes the righteousness of God to each believer. This is the basis for all blessings in time and eternity.
10. A highway of blessing is opened between the justice of God at one end and the righteousness of God at the other end. As long as you are alive.
11. This anticipates the two a fortiori. The second sentence in v. 15 gives us the a fortiori approach in time.

The protasis provides the approach; and the apodosis. Bob's approach was too superficial before. God uses human genius. There is so much emphasis on Christian dummies that we lose track of God's use of human genius. The genius of Paul is a system of a fortiori logic. We are here to be blessed. I know it sounds strange. This is why we are left here and that is important. Justice fires blessing to God's righteousness. That is the only thing that glorifies God. When we see that we have been blessed by God, this does not mean that we are great at business; it means that God is blessing us. There are a lot of people who are really enjoying what they have as a blessing from God. Once we become a mature believer, we act like a mature human being. There is even hope for our ten kooks. Even a kook can glorify God.

For if through the offense of one, many be dead...

Ei + the indicative (a 1st class condition from the supposition of reality). The conclusion is true or false depending upon whether or not you profit from it.

Principle

1. The assumption here is a supposition from the viewpoint of reality.
2. The assumption of the protasis indicates the reality of spiritual death through the imputation of Adam's sin to its genetic home, which is in the cells/chromosomes of the body. There are spiritual repercussions. As personal sins do not cause spiritual death and physical death and spiritual death are different. Physical death is a result of having a body of corruption. There is no healing in the atonement.
3. Next in this protasis post-positive particle gar. This expresses an explanation; this is a gar of amplification.

For you see if... The paraptoma, which is a technical word, and the definite article is used to indicate the original sin of Adam; or that transgression of Adam. Using the definite article in order to designate a technical principle is Attic Greek.

The instrumental of means is all about impersonal means. The direction, the target, the home and Adam's sin nature is transmitted by Adam's 23 chromosomes.

The possessive genitive singular carrying the full force of a dramatic pronoun. Also the adjective singular heis, referring to Adam. The adjective is used as a noun, which is also Attic Greek. Then the aorist active indicative of apotheneskô. This is used for spiritual death. The human race died.

In every birth in history, the same things happen—life is imputed to its home; and Adam's sin is imputed to its home. This starts with the birth of Cain all the way to the Millennium. The human race produces the action of the verb at the instant of birth. Declarative indicative.

But not as that transgression, so also is that gracious gift, for if by the transgression of that one, the many [the human race] died...

1977 Romans

Lesson #162

162 08/05/1977 Romans 5:15c Human race facsimile of Adam; no eternal life in the Garden of Eden; greater effort

But not as that transgression, so also is that gracious gift, for if by the transgression of that one, the many [the human race] died...

The is being taught for the first time anywhere. "If you are new to this church, welcome." We are not speaking in tongues; it just seems that way.

The obnoxious is the abstruse and the abstruse is the obnoxious. We have been building up to this for 6 or 7 hours.

Good and evil is the policy of Satan; and these things are not needed under perfect environment. As long as the love of God was the point of reference, there was no place for the justice of God or the grace of God.

Flesh, corruption are both synonyms for the sin nature. Men and women carry the sin nature; but only the man can transmit it. Hence, the importance of the virgin birth. All personal sins can be collected and put onto Christ, having no sin and no sin imputation. Adam's sin is a real imputation, and a real imputation must have a home.

Adam existed in two ways, prior to the fall and after the fall. Before the fall, Adam was perfect and his cells were perfect. Physically and mentally he was perfect. As long as Jesus remained perfect, there was no home for a sin nature.

A judicial imputation takes place on the cross, where all of the sins were saved up and put onto Christ.

There are no good seminaries around anymore.

Adam had no security in the garden. Behavior, which has been made a great subject; but it is not the major issue. Issues major always affect issues minor.

A protasis provides information for a premise. Here, we have a true statement.

But not as that transgression, so also is that gracious gift [the incarnation and sacrifice on the cross], **for if by the transgression of that one, the many** [the human race] **died** [and they did]...

What happens to the human race at birth? The same thing happens; human life is imputed to its home, the soul. Adam's original sin is imputed to its genetic home, which is the sin nature. This is genetically formed and not formed by God? We are facsimiles of Adam and we have the same sin. At the moment of birth, we suffer spiritual death. Adam's nature rules human life. Its rule is only turned back by the filling of the Holy Spirit. The exception of the Lord Jesus Christ, where there is no genetic form for the old sin nature. This one 23 chromosomes from the woman is perfect; and it is combined with the 23 chromosomes provided by the Holy Spirit. There is no contamination by the sin nature. No way that the sin of Adam can be imputed to Jesus Christ.

Preparing for the Apodosis

1. We are analyzing the protasis which is in the middle of v. 15. This is the premise of the a fortiori condition. It feeds the principle to the apodosis. A protasis leads us to a conclusion. This is why we are alive after salvation.
2. If God did the most for us while we were spiritually dead, He can only do the less for us once we belong to Him. Orthodoxy cannot penetrate beyond the superficial.

Orthodoxy is too often superficiality. This states 1% of what is here in this passage. This sets up a veneer of superficiality. The meaning of this passage is found in the human author, going from the known to the unknown.

- a. All of the passages dealing with heaven are very abstruse.
 - b. What is the scale of value for heaven?
 - c. 100 fold or 10 fold tell us nothing about heaven.
 - d. Or we can go to the number of cities. In reality, there are no cities in heaven. So what does this mean?
 - e. We are describing the infinite, the eternal.
 - f. Crowns are used to describe it. But, again, this is language of accommodation.
3. Outside of our Lord, there has never been a genius like Paul and God the Holy Spirit is not above using Paul's genius. This has eluded Bob for 30 years. Bob has never interpreted this apodosis until last Thursday in CA.
 4. Men raved over a commentator on Romans; and he gave a few sentences on vv. 15 and 17.
 5. A fortiori is the genius of the Apostle Paul, and he takes two a fortiori with the most reality than we can extrapolate about eternity. We have a lot of stockpiling to do.

The have pollus and mallon. A fortiori goes from the greater to the less. If the greater has been accomplished, then the less will not be withheld. We think in terms of quality; but this is logic. We are looking at degree of energy or degree of effort. If we have blessings in time, it follows that we have blessings in eternity.

To a greater degree means *much more*. The subject is the nominative singular of charis. Adam and Ishah in the garden were perfect. Perfect environment; perfect relationship. This is a day-to-day contract; no grace involved.

The following doctrine is reviewed in Lesson [#163](#); so some additional notes from that lesson may be included.

Much More the Grace of God

1. In a fortiori logic, if the greater has been given, the less will not be withheld.
2. The contrast between the greater and the less is not quantity or quality, but it is all about degree of effort for accomplishment.
3. The greater takes more to accomplish than the less. By the time that we get to heaven, there is no effort, by comparison. The contrast is not quality or quantity. The greater takes more to accomplish than the less. It is all about degree of effort in accomplishment. When people are not trained to think logically and they do, that is known as common sense.
4. If God did more to justify Adam. We are condemned before God; and we are born again, justification. If God did the greater, then He can do that which is less.

5. Because of an a fortiori, the stronger reason, it is easier for God to bless the human race. It is more difficult for Him to curse.
6. If God accomplished the greater in justification then He as able to accomplish the less (blessing us in time).
7. God provides more from His justice to mankind than He did to Adam and Ishah in the garden from His love.
8. There was no such grace in the garden. God's love was the frame of reference. Grace comes at the fall and thereafter.
9. When love is the frame of reference, then love does produce what grace does.
10. Only when justice of God is the point of contact, can maximum grace produces maximum blessing.
11. Justice provides more than love can. innocence versus perfection.
12. With the justice of God as the point of reference, grace becomes the basis for the stronger reason. The grace factor becomes the a fortiori factor.
13. In other words, in the garden, the love of God was the point of reference. As long as there was no sin, the status quo continued.
14. As long as the potential of sin was unfulfilled, the love of God provided perfect environment for perfect persons.
15. The point of reference is now the justice of God.
16. The justice of God blesses through grace. The justice of God condemns through judicial imputations.
17. The grace factor sets up a fortiori. The total condemnation of spiritual death provides the area of function for grace to provide justification.
18. The grace factor is the work of Christ on the cross paying for our sins. Our personal sins are imputed to Jesus Christ, resulting in salvation and a second judicial imputation. This is the basis for all those maturity blessings.
19. It is easier for God to bless due to the grace factor of the cross.
20. If God did the greater in justification, that God will do that less in temporal blessings and prosperity in time.
21. Because of the cross, it is easier for God to bless than to curse.
22. Because of two prior condemnations, the greater has already been accomplished.
23. Therefore, God has provided more in grace than man had in the garden before the fall.
24. God provides more through the imputation of divine righteousness and justification than could have been given in the garden. A part of the integrity complex.
25. With the justice of God as the point of reference and the grace of God as the mechanics of blessing, with a stronger reason, the mature believer has something greater in the devil's world than he could have ever had in the Garden of Eden.

Going back to the Garden of Eden would be a travesty. Man could not be anything other than unhappy in the garden, being spiritually dead. Human good tries to provide perfect environment for those in spiritual death. This is the United States of America in contemporary history. Guarantee this and guaranteed that. Guarantee to remove the

obnoxious; guaranteed for peanut head to make peanut head decisions. This will guarantee that we will destroy ourselves. We will destroy our own selves before the communists can do it. Satan has found the United States to be a joy to him.

1977 Romans

Lesson #163

163 08/07/1977 Romans 5:15d The greater blessings are available after the Fall than before it

Human life was imputed to you by God. There is no soul life in the womb. There must be a direction, a home, a place for something to automatically go to. At the same time, the sin nature was a genetically formed part of the physical body.

The process of myosis and polar bodies, the woman's 46 chromosomes throw off 23 corrupted ones and there are 23 uncorrupted chromosomes. If this is not the case, the there can be no proper pregnancy?

In a judicial imputation, there is no formed target, direction or home. Condemnation cannot be turned into justification without someone doing some work.

All of the sins of the human race are accumulated and put aside for the cross. This is a judicial imputation of the sins of the human race to Jesus Christ.

God the Holy Spirit fertilized the pure ovum; so no sin nature was formed. Justification in our passage is the first of two great a fortiori systems of logic. If the justice of God can provide the greater, it follows that He will not withhold the less. That is blessing in time; and if God provides blessing in time, then He will also provide blessing in eternity. We remain in time in order to glorify the Lord Jesus Christ. Production is not the issue in growth or glorification. No personal sin is imputed to us.

When we are resurrected, there will be no embarrassment in heaven. We will not all be the same, except with regards to ultimate sanctification.

Corrected translation going back to v. 12.

There was no grace in the garden. The relationship which we had with God was based upon His love. Adam and the woman were perfect persons in perfect environment. Nothing was corrupted.

Satan believes that, in his genius, he can produce perfect environment.

By refraining from the tree of the knowledge of good and evil, the man and the woman had one more day on earth in perfect environment. The justice of God both curses and blesses, based upon man's volition with regards to the various adjustments to the justice of God.

Justice + grace can do more for man out of the garden than the love of God could do in the garden. It is impossible to go back to perfect environment. There are many organizations dedicated to producing that perfect environment.

Spiritual death rules; and spiritual death = the imputation of Adam's original sin to Adam's trend.

But not as that transgression, so also is that gracious gift [the incarnation and sacrifice on the cross], **for if by the transgression of that one, the many** [the human race] **died** [spiritual death at birth] [and they did]...

A review of the principles found in: [Much More the Grace of God](#) found in lesson [#162](#).

And the gift by grace... Kai is used to bring in an appositional phrase. Then the noun dorea. God the Father gave life to the humanity of Jesus Christ. There is the exclusion of the 23 chromosomes, which removes the corruption of the sin nature. For the first time, in all of history, there was an embryo, blastocyst, then foetus, there was no corruption in the womb. There was no genetically formed old sin nature, so there was no home or target for Adam's original sin. This is why He is called the last Adam.

Jesus lived 33 years without any imputed sin. The virgin birth eliminates imputed sin from the life of Jesus Christ.

En + the instrumental of charis = by grace.

The Target as a Result of the Justice of God

1. If God did the most for us when we were in Adam, then He can do much more than the most for us because we have His righteousness. None of the blessing comes because we work for God.
2. The grace of God provided justification at the cross.
3. Justification means that the justice of God is free to bless us, because of that imputed righteousness.
4. With the imputation of divine righteousness to the believer, blessing has a home or target.
5. Perfect justice is the target.
6. A fortiori explains the target.

Plural of pollus. Apostolical genitives Christ and Jesus.

To the many is the object of the verb. Perisseuô = *to be present in abundance, to have an overflowing abundance of things*. Aorist tense; a reality of greater blessing for us in the devil's world.

Three existing results stated in this. Potential + capacity means blessing in time. We have blessings enshrouded in integrity. Integrity is the basis of security in life and the basis for great love.

In the security of the blessings in time, these are not our security or our motivation.

But not as that transgression [Adam's original sin], **so also is that gracious gift** [the incarnation and sacrifice on the cross], **for if by the transgression of that one, the many** [the human race] **died** [spiritual death at birth] [and they did], **much more the grace of God...**

Principles

7. The believer in Jesus Christ has been placed in a greater position than Adam had before the fall.
8. The great thrust of a fortiori. God provides more for for great blessing. Most people saying, The greater good for the create
3. The gift of grace from Jesus Christ provides the greater.
4. The personal sins are pour out on Jesus Christ. Personal sin is a result of the old sin nature.
- 5.
6. This provides the basis for the imputation of divine righteousness and imputation.
7. If the justice of God provides the imputation of righteousness to us at salvation, He can provide the less for us.
8. The sin of the first Adam
9. The imputation of our personal sins to Christ on the cross produces salvation.
10. The imputation of salvation provides justification.
11. Justification is the primary potential and the primary for divine blessing from the justice of God in time.
12. This blessing comes to the mature believer in time. This is the only way to glorifyjc in time.
13. The believer possesses blessing far greater than the garden.
14. If God can do the greater at salvation, He can accomplish the less for the mature believer in time.
15. If the justice of God can do the greater, then it follows that the justice of God can accomplish the less.
16. God can do greater than less, again and again.

But not as that transgression [Adam's original sin], **so also is that gracious gift** [the incarnation and sacrifice on the cross], **for if by the transgression of that one** [Adam's sin in the garden], **the many** [the human race] **died** [spiritual death at birth] [and they did], **much more the grace of God, even...the gift blessings in time for the many.**

There is a series of spiritual blessings, like occupation with Christ. From that comes capacity for life and love and happiness. Blessings given. Also abilities that we have never had before.

Temporal blessings. Advancement; social prosperity; sexual prosperity.

The dumbest and weirdest things happened after rm/rw. They looked at their mate, and decided, *nope, that is not it*; and they went out to find their rm or rw. But these were rm.rw on many occasions, but there was no capacity of doctrine in the soul. Without that, they are the most miserable in town. Social prosperity; mental prosperity. Cultural prosperity. Establishment prosperity. Professional prosperity. Investigation in medicine. Blessing by association. Direct blessing from God or indirect blessing. Many types of blessing by association peripheries. Salt of the land = the mature believer. Those who have adjusted to the justice of God.

The Hatfields and the Carters are the spinoff. The mature believer affects his generation in history.

Romans 5:15 **But not as that transgression** [Adam's original sin], **so also is that gracious gift** [the incarnation and sacrifice on the cross], **for if by the transgression of that one** [Adam's sin in the garden], **the many** [the human race] **died** [spiritual death at birth] [and they did], **much more the grace of God, even...the gift of grace by the One Man** [Jesus Christ] **Who has provided superabundance** [the blessings from the justice of God to the mature believer] **for the many** [that is, for the mature believers]. (Revised)

1977 Romans

Lesson #164

164 08/07/1977 Romans 5:16 Parlaying the condemnation into justification; keys to verse 16

Parlaying the condemnation into justification.

The emphatic use of kai. + the objective negative adverb ou(k). + the comparative hos. This indicates that manner in which something does not proceed. Dia + heis. + the subject dorêma. Then the verb aorist active participle of hamartanô. The aorist can last for a few seconds; a long period of time, or a series of the same acts. **In fact, the gift** [Jesus Christ] **is not like the one** [Adam] **who sinned...**

The Concept

1. The one who sinned was Adam, which took place in the garden where the environment was perfect. He was created perfect, but he sinned and became spiritually dead and having committed the personal sin.
2. Adam in his pattern started out with negative volition, which was the first sin, which was the real imputation. Adam's original sin caused simultaneously the sin nature and spiritual death. Jesus was like Adam before the fall. He are born like Adam after the fall.
3. At birth, the original sin of Adam was combined with the genetically formed sin nature, making Adam spiritually dead. Adam passes on his sin to the entire human race.

4. Jesus Christ is not like what occurred to Adam, as He is born without a sin nature. The result was a pregnancy without any sin attached.
5. There was no genetic home for Adam's original sin in Christ. No imputation of Adam's sin at the birth of Jesus Christ.
6. Adam was born perfect.
7. Adam used sin...
8. In the Garden of Eden, man's point of reference was the love of God.
9. The justice of God was not the point of reference in the garden. Grace was not a factor. Man was no, as of yet, undeserving.
10. Grace + the integrity of God would be the means of providing something better after the fall.
11. All of this stockpiling of Bible doctrine brings us to the eternity in heaven.
12. If the justice of God provides the greater in sal, then He will not withhold the less.
13. This blessing in time is more permanent than what mankind in the garden had. Eternal life was not available in the garden.
14. As long as man refrained from the tree of the knowledge of good and evil, he had continued life. What we have through the two a fortiori's is total happiness.
15. The potentiality of failure means the loss of everything. No security.
16. But now, the imputation of divine righteousness ...brings blessing and security in time; which can be parlayed into eternity.
17. In anticipation for the next verse, temporarily blessings are turned into...
18. An analogy, just as the justice of God functions the principle of grace, that same justice of God parlays temporal blessing into eternal blessing.
19. The foundation of eternal blessing is divine righteousness.
20. The foundation for eternal blessing is the resurrection body minus the sin nature, or ultimate sanctification.

Romans 7:16a **In fact, the gift [Jesus Christ] is not like the one [Adam] who sinned...**

We are talking about God's plan for your life; a way that you can be blessed. We are talking about the obvious; and you are thinking about something else.

If you are working together, one person write down the odd numbered points; and the other write down the even numbered points. Some of you, by doing this, you have not the foggiest.

Bob knew a man who was a millionaire in Dallas and he always wore the same old leather jacket to church so that he did not appear to be too successful. He was worried that he seemed to rich. He was propagandized rather than indoctrinated; and he was ashamed of his prosperity. Blessing from the justice of God glorifies God.

The greatest lovers put integrity first before love. Everything that counts comes from the justice of God. For just as the sin nature rules human life through spiritual death, so the grace of God, working from the justice of God, provides a basis for a new rulership in life.

Gar, as an explanatory conjunction. It amplifies the previous statement. Jesus Christ is not like what occurred through one Adam who sinned. Affirmative particle *men*, used with the particle *dé* + the definite article and a judicial verdict.

Paul starts to drop his verb, ellipsis.

Romans 7:16a **In fact, the gift [Jesus Christ] is not like the one [Adam] who sinned; for on the one hand, the judicial verdict came by one transgression resulting in universal condemnation...**

Principles

1. There is one condemnation in the human race which takes place at birth. It is imputed to our sin nature. The justice of God imputes Adam's sin to each one of us.
2. This imputation combines Adam's original sin with Adam's trend, the genetically formed old sin nature, resulting in condemnation. This one transgression causes a number of spiritual deaths.
3. When Adam sinned, spiritual death and the formation of the sin nature.
4. After the fall, Adam had spiritual death, which was his original sin + all of his trended; a contamination called the body of corruption.
5. When we are born, we are spiritually dead.
6. We are born a facsimile of Adam after his fall. We are all born like the first Adam after the fall.
7. Hence, one transgression results in a massive number of spiritual deaths. One justification results in the imputation of many spiritual blessings.
8. Adam's sin is imputed for condemnation; God's righteousness is imputed for our justification.
9. Between these two imputations is the imputation of all the sins of the human race to Christ on the cross.
10. There on the cross these sins were judged. A judicial imputation.
11. One man's sin imputed at birth means condemnation.
12. Because of one man's work on the cross imputed, we are justified. This makes the entire human race eligible.
13. From one sin comes many condemnations. From many sins, many justifications.
14. The first Adam brought sin into the world; the last Adam bring justification to the world.

Dé on the other hand. Charisma = gracious gift. Nominative neuter definite article. Calls attention to this one great gift of grace.

The implied use of a verb.

Ek + *pollus* + *paraptoma* (transgression). Legitimate but rare to render this *because of many transgressions*. *Eis* + *dikaioma*. When referring to one commandment, he used the

singular of dikaioma, which had not been done before. Christianity is not a system of commandments. It means *a right act in the fulfillment of a legal requirement, a sentence of justification, a pronouncement of justification*. This is a coined work.

Romans 7:16 In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in universal condemnation; but on the other hand that gracious gift was given because of many transgressions resulting in a judicial act of justification.

There are several keys in the stockpiling of great doctrines. We cannot take up every single doctrine found here. There are 8 or 9 to be studied.

Instead of learning all the doctrines, we will learn the keys. In football, we did not know the plays of the opposition, but we learned keys to look for. We could watch for these keys and act accordingly.

Key: Integrity of God

1. Righteousness and justice form the integrity of God.
2. Principle of divine integrity and the function of divine integrity.
3. A simple pattern: righteousness demands righteousness; justice demands justice.
4. Man's first contact with divine integrity occurred at the fall, where the function of the justice of God was condemnation.
5. With the added factor of grace, the justice of God provides condemnation and justification.
6. The original transgression of Adam changed the point of reference; two spheres of sovereignty in life. The sin nature is the ruler of human life.
7. Justice became the issue when the fall of Adam made justice the issue.
8. The justice of God was never an issue until the fall of Adam.
9. In the garden, man's point of reference was the love of God, providing perfect environment for perfect persons.
10. Man was a perfect creature at the hand of God.
11. Many could only sin and lose his contract.
12. Neither the justice of God or the grace of God was necessary in the garden because of the absence of sin.
13. Adam's original sin changed God's relationship to mankind.
14. One sin from Adam and divine justice replaced divine love.
15. Justice of God could only condemn Adam, and perpetuate that condemnation.
16. Man was expelled from the garden and placed under the justice and grace principle to be much more than the garden.
17. By closing the gates of the Garden of Eden, a temporary paradise, and open the gates of heaven, a permanent paradise. There was no way that man and woman in the garden could ever go to heaven. Their bodies were made perfect for this

earth's atmosphere. They could not go to heaven. By closing the door to the Garden of Eden God could open the door to heaven.

18. So the justice of God which condemned became the source of blessing.
19. The justice of God as our point of reference has a twofold function: cursing or blessing; condemnation or blessing.

Romans 7:16 **In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in universal condemnation; but on the other hand that gracious gift [incarnation and atonement] was given because of many transgressions resulting in a judicial act of justification.**

In those 4 imputations, we have a total summary of the plan of God for man.

Key: the Function of the Justice of God and its Implications

1. The sequence of the function of divine justice remains the same as at the time of man's fall. Condemnation then justification. This pattern continues.
2. In the pattern of grace, cursing always precedes blessing.
3. Adam's original sin was condemned by spiritual death and the attainment of the old sin nature. Acquired simultaneously by Adam.
4. With Adam, this was a simultaneous function resulting in a formula: Adam's sin + Adam's nature = spiritual death.
5. The condemnation is continued at physical birth. All of the cells of Adam are contaminated; ditto for the woman, save one.
6. This genetical provision provides a home and a target.
7. When God imputed life to its home in the soul, He imputes Adam's sin to its home in the sin nature.
8. Simultaneously, man possesses human life and spiritual death.
9. God's justice does not make an issue of a personal sins in condemnation.
10. These personal sins which are a result of spiritual death become the issue in salvation rather than in condemnation.
11. These personal sins are imputed to Christ at the cross.
12. Again, a real imputation attributes to one what is antecedently its own.
13. At birth, there were two real imputations. Human life to the soul and Adam's sin to the old sin nature. The soul is immaterial; and the old sin nature is material.
14. A judicial imputation ascribes to one what is not antecedently his own. The sins of the human race were imputed to Jesus Christ on the cross.
15. At salvation personal sins become the issue.
16. Adam's sin is the issue in condemnation; the sins of the world are the issue at salvation.
17. Just as at birth, so the cross. This time a judicial imputation where our personal sins are poured out on Christ.

18. The judicial imputation of sins results in the judgment of sins on the cross.

Our third key coming up next time.

1977 Romans

Lesson #165

165 08/08/1977 Romans 5:16 Keys (cont.); second function of the justice of God; basis for A FORTIORI

One of the most interesting things in the House, #8128, sponsored mostly by Californians and some from New York. It is one to prevent the sale, importation, etc. of handguns. It is a bill to confiscate all handguns throughout the United States. Their rationalization is handguns are more involved in crimes than long guns. And that guns in the home are not as effective as we think they might be.

Washington D.C. has the most rigid gun laws and it has not curtailed crime at all. First a voluntarily delivery and there will be so much time to turn them in. If you don't, \$5000 fine and 5 years in jail.

An address to ROTC talking about the impact of continual changes being made. The complexity of military political relationships have required. The worst decision of the president to cancel the B1 bomber.

The Atlanta Constitution: the Union Army. Consulting privates regarding policy? Oh, this is establishing a union in the army.

Communism is our enemy to the end.

41 year old pilot defected from China; and talked about huge food shortages.

LA Times 6July. On layoff notices to those involved on the B1 bomber.

Another paper on how human rights is ignoring the slaughter of hundreds of thousands of people in Cambodia. A tenth of the people have already perished, making Hitler look like a piker. No words about the bloodbath from our administration.

Two Reader's Digest writer describe the deaths of millions of Cambodians from direct interviews.

Andrew Young does not want to develop the Neutron bomb in order to strengthen our hand when it comes to negotiations.

Weak leadership and total inconsistency. Bob reads a few more articles.

Romans 7:16 In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression

resulting in universal condemnation; but on the other hand that gracious gift [incarnation and atonement] was given because of many transgressions resulting in a judicial act of justification. (Revised)

There are almost more doctrines to be analyzed than there are words in this corrected translation.

Third Key: Second Function of the Justice of God (Blessing)

1. Because man is born spiritually dead, the accumulated personal sins were not judged until Christ went to the cross.
2. All sins, past present and future were imputed to Christ on Golgotha. They could not be imputed to Christ if they were previously imputed to us. We are condemned based upon one sin. Because of that, our personal sins were not imputed to us. The judicial imputation.
3. From the judgment of many sins comes one act of justification, the first blessing from the Justice of God.
4. When anyone believes in Christ, the justice of God performs a judicial imputation.
5. The righteousness of God is imputed to us resulting in a judicial verdict called justification.
6. This judicial verdict becomes the basis for all blessings from the justice of God. The righteousness of God is the foundation; on that foundation must be built that which glorifies God. All of the false systems. The foundation is divine righteousness imputed. The reality of blessings in eternity. Ultimate sanctification in eternity.
7. Divine justice can only bless divine righteousness. The possession of divine righteousness through this judicial imputation. It is the foundation and the potential for all future blessings in time.
8. These blessings from the justice of God follow the grace principle of imputation of blessing. God's justice is at one end of the pipe and at the other end is God's righteousness. There are no works involved, no ecstatic experiences, etc. this results in the glorification of the Lord.
9. Grace is the policy for justice of God in providing blessing for the believer in time and in eternity.

We have a stockpiling of doctrines in this verse. We see the basis for

The Fourth Key: A Fortiori Logic

1. The justice of God is the same source for justification and condemnation.
2. The human race is condemned by one sin; and salvation is provided for all sins.
3. If one man's sin brings condemnation to the human race, it follows that one man's condemnation for all sins brings justification to the human race. The first Adam brought condemnation.
4. One transgression condemned Adam in the garden; many transgressions condemned Christ on the cross.

5. The key to the condemnation of all of us is the one sin of Adam. The key to the condemnation on the cross is many sins. All sins condemned Jesus.
6. The justice of God judged many transgressions on the cross to bring salvation and justification by the cross.
7. Justification forms the basis for a fortiori logic in this context.
8. Condemnation involved one man's sin; justification involved many sins.
9. One sin versus billions and billions of sins. But the key is the effort involved. Love is not the basis for our contact with God; it is God's justice. When the justice of God judged our sins on the cross, this was the greater provision of grace.
10. Justification is greater than condemnation. Justification deals with all of the sins of the world. Condemnation deals with one sin.
11. Justification is the greater work of the justice of God. If God provided the greater in justification, it follows that the justice of God can provide the less. Greater blessings than the blessing of the Garden of Eden.
12. If God can provide the greater, then God can provide for us the bridge to blessings in time. The bridge is the capacity factor, which is capacity to enjoy those blessings. So God builds bridges. Justice is the source; and the policy is grace. The logistical grace that we receive is a part of this bridge.
13. If God provided the greater and capacity, it follows that the justice of God will not withhold the less...blessing in eternity by surpassing grace. If God provides the greater, the blessing in time and the capacity, it follows that God will provide blessing in eternity. If you are standing on one bank and looking at a bridge...
14. A fortiori logic.
15. This concept about the greater and the less. This context uses much more, with the greater being justification and the less being capacity for blessing.
16. If God provides the greater, then He will not withhold the less.
17. All of this will be gathered into a great a fortiori related to eternity and eternal blessings.
18. The next verse sets up the a fortiori system. Temporal blessing to eternal blessing.
19. Grace is the policy for the justice of God in providing blessing in time and eternity. When the justice of God condemns, that is what we earn and deserve. In justification, that is grace.

The first six points is a summary of all that we have been studying.

A bridge has an embankment on both ends. You did not cross a bridge and drop into the water. The very thought that a bridge is there tells you that there is another side. In SF, on the golden gate bridge, there is a heavy fog, and you cannot see the other side. But you know the embankment is there, even if you cannot see it. Bob has never seen someone holding a sign, "Stop, you are going nowhere." A fortiori is a system for setting up reality. The bridge sets up a reality. Logic establishes eternity and heaven. They are parts of the same concept. One is spacial and the other is infinite beyond human comprehension. We do not have to understand how everything works in order for those things to be real. Like driving an automobile. You can't see the great; but the great can't

see you either. Bob talks about all the different wines. You might be in France looking at the grapes, you might not be able to see Houston where a bottle of that is being opened up. There was a real grape at that time as evidenced by the bottle.

Bob talks about standing with some hippie in Sausalito looking over the bridge. You only need to have one side established in order to fix the reality of the other side. You can be on either end and know that the other end is still there.

Paul was the greatest genius in history. The second a fortiori is next time.

1977 Romans

Lesson #166

166 08/09/1977 Romans 5:17a Old sin nature: the woman's and at physical death; Greek grammar; genius

v. 17 is the last verse that is being revised.

The world is filled with idiots. An article in the Houston Chronicle. This is made quite obvious from the Word of God. A mother and a daughter can sue a doctor over injuries or problems which occurred before the woman was conceived. She claims that he blood chemistry was changed by a blood transfusion. "This is why we have people like we have in the Senate, in the House of Representatives, in the White House and numerous other places where People have gone power mad with very little brain power to do the job." The judge who made this decision should be defrocked and should be stacking bricks.

A letter sent out from Jesse Helms. All of these weird and hideous activities and these bills to confiscate all handguns, if passed. To get law-abiding citizens away from any way to protect themselves.

It would be nice to pick up a newspaper and read 25 articles which are just common sense.

Perfect persons + perfect environment = the Age of Perfection. There had to be a test. There was no grace in the garden and no justice of God. As long as man was perfect, as long as he refrained from one tree, things continued in perfection under the love of God.

"What about Eve? Did Eve have an old sin nature?" Her sin nature was not of any significance apart from nagging Adam for 4 or 500 years. The woman was deceived, but Adam was not deceived. The woman was just as guilty, but she was deceived. The woman's sin could not be imputed because she did not know what she was doing. The woman was guilty. Only the man can transmit it. The woman's holds the world record. She holds the record. She is the first sinner with the sin nature. This does not mean that she wasn't smart, but Satan was smarter. *Every now and again I have to answer a question.* Bob went through 15 years of a ministry, and there were people who asked 1000 questions every night. We have passed the point of no return with regards to questions.

Bob did not understand a great many things until he had a number of breakthroughs this past month. The Holy Spirit indwells the body and it fills the soul.

Bob explains spiritual mitosis, where they take a point and divide it up in order to get two points. Bob understands everything now. He's not going to tell us these things all tonite; but then you might not come back tomorrow night.

Satan rules the world and the old sin nature rules the human race. There are two overworked terms, and innocence is one.

There would be problems with a dual imputation, there would be no establishment of authority in life. This does not mean that men rule over all women; and try to practice that on a limited scale. But the woman's sin is not imputed to all women and the man's sin to all men.

The soul is the home for human life. Life is imputed to the soul; and the genetically formed home combines Adam's sin with Adam's trend. That is spiritual death. Separation from God is an over implication of spiritual death. But God is never separated from us; He is just connected to us in a different way. By imputing Adam's sin to each one of us, He is able to gather up all of our personal sins and save them to be imputed to Jesus Christ. Personal sins have no target; no place to go to naturally in the Lord Jesus Christ.

The justice of God sets up a pipeline with God's justice at one end and God's perfect righteousness. Two imputations at birth, life and death. Two imputations at salvation. We will soon see other a fortiori things happening. God has parlayed out from the fall of man.

Vv. 12–16 reviewed.

When capacity is so saturated that blessings of God are the result.

We are stockpiling doctrines in this passage, particularly v. 16. A translation from blessing in time to blessing in eternity.

Romans 5:16 **In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in universal condemnation; but on the other hand that gracious gift [incarnation and atonement] was given because of many transgressions resulting in a judicial act of justification.** (Revised)

Adam became spiritually dead with an old sin nature. The sin nature is genetically formed in the body. Jesus, when born, was a facsimile of Adam before the fall; when we are born, we are a facsimile of Adam after the fall.

By myosis and the function of polar bodies, 23 chromosomes threw off the contamination of 23 corrupted chromosomes. No genetically formed old sin nature in Jesus; and no home for Adam's sin. Christ was born as Adam was created. We are born as Adam after

the fall; and Adam's original sin is imputed to us to Adam's nature or Adam's trend, the sin nature.

Jesus could not die from the diseases as we can die. Jesus can only die physically by an act of volition. The sin nature is in the body; not in the soul. Never was in the soul; never will be in the soul. When there is no physical life in its home, the sin nature ceases to function and disintegrates with the body of corruption. All of this stockpiling of doctrine. If the greater can be accomplished, the less can be given, because there is less effort involved. Do not think quality or quantity.

It is legitimate to add a verb into a sentence, if that verb was already used; or if it is the verb *to be*. That is not adding to the Word of God. There is not some special curse that will come down on you.

Romans 5:16 **In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in [universal] condemnation; but on the other hand that gracious gift [incarnation and atonement] was given because of many transgressions resulting in a judicial act of justification.** (Revised)

We are not spiritually dead because we have sinned, but because Adam sinned and at birth, Adam's birth was imputed to Adam's trend. Bob briefly mentions the four keys which were developed. Grace is the policy of the justice of God. The basis for a fortiori logic is then set.

Apparently the Oilers did horribly against the Oakland Raiders. So, we have had spiritual blessings; not blessings for our sports' teams. Infiltration of reversionism in athletics.

Starting v. 17. Always with an a fortiori, you have a conditional clause. It has a protasis and an apodosis. This always gives us a conclusion. Four conditions reviewed.

Protasis of a 1st class condition. + gar, setting up a relationship between the stockpiling of doctrines in vv. 12–17. This amplifies the previous verse. In logic, we consider the terms of logic. We consider of what requires the most effort, which is in the first part of a fortiori logic. When you try to insert quality or quantity, they you lose the logic. "If God does the most for us in salvation, then what can He do for us now? Much more than the most." This is legitimate and to be found in the old Romans tapes, but it is superficial.

If dear old doctor so-and-so could talk to us from heaven, he would say, "Get my book out of circulation." He offered up around 3 sentences in v. 17 and he had more sentences for the next verse, but none was related to the verse in question.

Bob was involved in many different campus groups; but it is generally an eclectic group, who accept this or that. Their relationship to the Christian life is often accidental. Many of you have given your lives and your personalities and your energy. Production is the result of spiritual progress or the result of glorifying God.

If you don't get those blessings from God, you will have nothing but a resurrection body to celebrate in heaven. These tapes are going to put out as a special from T&P.

The Word of God is designed to be understood; it is not designed to be abstruse. The most difficult passage for Bob is this passage and the next chapter. It is difficult to catch the genius of Paul.

Instrumental of means of the definite article and of paraptoma, which is so familiar, that a definite article to placed in front of it. This is the same transgression that we have been talking about.

Also a possessive genitive of another definite article + heis, used as a noun. This refers to one person, Adam. Then thanatos used for spiritual death (= Adam's original sin + the sin nature or the trend of Adam). Aorist active indicative of basilouô.

For if by the transgression of the one, spiritual death ruled through that one (and it did)...

Dia + the genitive of the definite article + heis. This refers back to Adam.

1977 Romans

Lesson #167

167 08/10/1977 Romans 5:17b Eighteen point summary of verses 12–17; A FORTIORI of divine blessing (Special—16 lessons)

Romans 5:17a For if by the transgression of the one [the original sin of Adam], spiritual death ruled through that one (and it did)...

Man, God, the Garden and Spiritual Death

1. Man's point of reference with God in the garden was the love of God. Man and the woman were both perfect and they lived in perfect environment. Age of Perfection. When people are perfect, they are not deserving or undeserving; so there is no grace in the garden. Since they are perfect, the justice of God is not involved.
2. When man partook of the tree of the knowledge of good and evil. Then point of reference changed to the justice of God. Righteousness demands righteousness; justice demands justice.
3. One man's transgression resulted in the justice of God condemning the entire human race. The two imputations at birth are real imputations. Human life is given to the soul; and the sin of Adam is imputed to the sin nature. There is only one sin which condemns us. That condemnation is spiritual death.
4. The love of God provided perfect environment for perfect creatures in the garden. Innocence is a misnomer.
5. Man could only lose his contract with God by sinning. He could perpetuate his life as long as he did not sin by eating from the tree of the knowledge of good and evil. "Dying, you will die." Physical death is a result of being contaminated with the sin nature in the body. *Dying* is the sin of Adam; and *you will die* is spiritual death. The

man and the woman are both carriers of the sin nature; but it is only transmitted by the male.

6. The love of God made no provision for sin in the garden, because sin was not an issue under the love of God. The sin nature has a trend toward sin, good and evil. More about that in Romans 6. Only the justice of God deals with sin. This is the most fouled up passage in the commentaries. Attempted interpretations were idiotic. Most people, when they come to a hard passage, so they pick out a word here or there and talk about those words. This does not correctly interpret the passage. We are almost divorced from reality at this time. But Paul lived in a time of brilliant thinking, and this comes across in the writing of Romans.
7. The justice of God could not make provision by salvation until the justice of God condemns Adam's sin in the garden. And the entire human race by the imputation of Adam's sin to everyone. Two real imputations at birth.
8. The justice of God had no relationship to man in the garden until man ate the forbidden fruit.
9. At the fall, man entered into a new relationship with God. If man was spiritually dead, God continues to have a relationship with man. We may not like that; but it is still a relationship. God gave us life and God keeps us alive. The very air that we breathe, the very life that we live, that is still from God. If spiritual death was separation from God, then we would not be living, breathing or even existing. Every person who is born has a relationship with God. God also imputed Adam's sin to our sin nature. This might be classified as an uncomfortable relationship with God. We can only improve our situation by being born again. Not every death of the seven deaths in the Bible are separation. The relationship that we have with God at birth is being under judgment.
10. The justice of God curses and blesses, its dual function. Justice must condemn before justice can bless.
11. In the function of the justice of God, condemnation precedes justification. All of you have been born again. This means that you were born once before. The justice of God always condemns us at birth; and this happens before God blesses us. There are two factors. The divine attribute is justice and the policy is grace.
12. At birth there are two real imputations. Human life to the soul and Adam's sin to the sin nature. God cannot be the Author of sin or the origin of sin. The author of sin is the old sin nature, which resides in the body. The origin of sin belongs to Adam.
13. As a result, we have physical life and spiritual death at the same time.
14. Spiritual death rules in human life with its trends toward sin, good and evil.
15. The original blessing from the justice of God is judicial imputation of divine righteousness at the moment of salvation.
16. This judicial imputation is possible because of a previous judicial imputation. All of the personal sins of the human race have not yet been imputed. They were collected and poured out on Jesus Christ and judged. All of these are functions of the justice of God. We start with condemnation at birth and we go to justification at salvation. There are two imputations. A judicial imputation of God's righteousness to us. That is justification.

17. By way of the cross, man goes from spiritual death to salvation.
18. Retroactive positional truth, which positionally destroys the sovereignty of the old sin nature. The sin nature is the sovereign of human life, ruling through spiritual death.

There has been tremendous work done in the preservation and propagation of correct manuscripts. Some of the greatest men in the field were killed in WWI; great scholars in the field of etymology were drafted and killed. Bob profits from the study of great men before him. Paul uses words here with highly technical meanings. The correct interpretation of this verse has not been found yet.

Some of you here showed up and I have not every seen you before. For this hour, I have a relationship with you. There will be a time when the unbeliever has no relationship with God. Spiritual death is not separation from God. Hell is the end of your relationship with God.

Romans 5:17a **For if by the transgression of the one** [the original sin of Adam], **spiritual death ruled through that one (and it did)...**

Dative singular adjective from *pollus*; + *mollus*, meaning *to a greater degree = with stronger reason = a fortiori*. Often, technical words around found in the Greek and Latin. The English is not used at all. It is a technical Latin phrase for a principle of logic. If the greater has been provided, then the less will not be withheld.

If the understanding is lacking, then Paul's reasoning is not fully interpreted. The human author uses his genius to write Romans and the Holy Spirit has allowed to see into his mind. His genius must become our information. You have to be a genius to originate this passage. If the greater has been provided, then the less will not be withheld.

The source of divine blessing is the justice of God. This is all amount of effort. Blessing in time and blessing in eternity are easy for God to do. It took an incredible amount to provide us with salvation. God the Father had to judge God the Son; this represents the greatest degree of effort imaginable. How does God demonstrate His love? He judges His Son on the cross. This whole *much more* is something that we see logically. We are on one side of the bridge and we know that there is an embankment on the other side of the bridge.

The second half of the verse is very fouled up. Put a circle around *in life* (you are not going to drop dead from doing this). It is out of place. There are two verbs and *in life* is placed with the wrong verb. *Bios* is used for the pattern of life and *zoê* is used for the function of life.

The definite article is used as a relative pronoun. Capacity is the link between potential and blessings.

The definite article is used originally for a demonstrative pronoun. *Perissêa* = *abundance, surplus*. Ablative singular of source of *charis*.

Kai + *dorea* (a bounty of blessing) + definite article + *dikaïosunê*.

If the justice of God can bless the mature believer in time, then God can accomplish the less by providing blessing in eternity.

Basileus = *to rule*. "Some will rule 100, some will rule 10, and the girl turning around in the back will not rule any."

Blessing in time will be parlayed into eternity.

Romans 5:17 **For if by the transgression of the one** [the original sin of Adam], **the spiritual death ruled through that one** (and it did), **much more, they who receive in life this surplus from the grace and the gift of the righteousness of God, much more they will rule by One Jesus Christ.** (Revised)

Words of accommodation is for dummies. The reality of eternity and blessings which are far, far greater are taught here.

1977 Romans

Lesson #168

168 08/11/1977 Romans 5:17 Principles on the concept of eternity: judgment seat of Christ

Richard L. Lesher is the president of the chamber of commerce. Pity the Navaho who must install an intercom even though he works alone. In Chicago, squeak toys were confiscated for squeaking too loudly. We have been told to provide smooth and rough floors for the same area; paint and no paint for the same area. Various projects are shut down for this or that animal or plant.

There was no justice in the Garden of Eden. Adam had a day by day contract with God in the garden. The first thing that the justice of God did was to condemn Adam. Both the man and the woman were spiritually dead. The justice of God is the source of both cursing and blessing. Condemnation must precede blessing.

It is easy for God to provide us with great blessings. It was much more difficult for God the Father to judge God the Son.

Perfect environment is not the solution to man's problems. The blessings from God can be enjoyed in historical prosperity or historical adversity.

Romans 5:17 **For if by the transgression of the one** [the original sin of Adam], **the spiritual death ruled through that one** (and it did), **much more, they who receive in life this surplus from the grace and the gift of the righteousness of God, much more they will rule by One Jesus Christ.** (Revised)

This time, the greater is the whole formula. Eternity is a totally unknown factor. We can only learn about heaven and eternity is by going to language of accommodation. The whole point is, when you crack the maturity barrier, you know that there is something on the other side, just like a bridge has to go from one embankment (which you can see) to another embankment which you know is there, but you cannot see.

Abraham lived in a tent with Sarah; but they died knowing that that city was coming. That same a fortiori blessings. Abraham had everything, and he still lived in a tent. He knew that, even though he had the great things in life, he still knew that there was something far greater promised him.

Nothing that we do is the basis for our reward of heaven. The only thing that glorifies God and is rewardable is Bible doctrine in the soul and maturity adjustment to the justice of God.

There is one more factor to study for v. 17. The greatest verse of ellipsis and aposiopesis (a sudden cut off of the language or words) and brockilogia (the study of what an author meant by his writing; I could not find this word) in the Bible.

Summary Points of Verse 17

1. We have just seen blessing in time in vv. 15 & 17; and we have seen a hint of blessing in eternity. These two blessing paragraphs we have noted before. Mature blessings to come from the justice of God are supergrace 2 blessings (blessings for time). Category 3 is blessings by association, people in your periphery who are blessed in association with you. When you crack the maturity barrier and maintain that status quo and you continue in maturity, then you move into the sphere of surpassing grace. What is greater than grace, surpassing grace; and surpassing surplus grace in eternity.
2. Where, when how can we have these things? The judgment seat of Christ, for these surpassing grace functions. 2Corinthians 5:10 **For we must all appear before the Judgment Seat of Christ that each one might be rewarded for the things done by means of the body, face to face with what he has accomplished, whether good or worthless.** Bob could almost write a book, how does it feel to be a peon in heaven? Even if you die the sin unto death, there is standing in a resurrection body minus the old sin nature, and there is no more sorrow, no more tears.
3. The reversionistic believer will lose all of the rewards of eternity, 2Timothy 2: Faithful is the word: if we die with Christ, if we endure, we will also live with Him. If we repudiate Him, He will deny us reward...
4. The Judgment Seat of Christ eliminates any necessity for one believer to judge another believer. Romans 14:10–12 Why do you judge your brother? Or you again, why do you regard your brother with contempt? This is regarding someone as not being as spiritual as yourself. They're not spiritual; they put a little gin in their ice cream soda. Every knee shall bow. The Lord will do all of the judging. "If He is not Lord of all, He is not Lord at all" and that is weird. Now, if you have to write up a report of someone as a supervisor. Those who are in authority need to be able

to evaluate those under them. When Bob has a believer under his command, he gives them the roughest fide of all. If a believer gets a good report from Bob, then they did really well.

5. The daily function of gap is the way to break through the maturity barrier. The only way to receive blessings from the justice of God. James 2:10–13

Some frustrated gossiping old biddy in a church is not in charge of anything; and she can ruin an entire church. Many people try to attack and destroy authority.

1977 Romans

Lesson #169

169 08/12/1977 Romans 5:17–18a (Principles) Grace factor and the justice of God; imputation of the sin of Adam (1–11)

Bob gives the “talk” before silent prayer.

We have Adam in the garden before the fall. Adam and the woman created as perfect people + perfect environment = a perfect age, a perfect dispensation. Not the age of innocence; the age of perfection. No need for God’s justice or God’s grace.

Satan rules through spiritual death and looks to duplicate the garden. There was a day by day contract. They enjoyed one day at a time. No eternal life apart from the function of the justice of God.

The woman took and ate the fruit, being deceived. Adam saw this and took the fruit from her hand, eating it. Both of them had an initial personal sin. The woman transgressed in ignorance; the man transgressed in cognizance.

We are not blessed for working around a church or handing out tracts, or blessed because we pray. Legitimate works and pseudo works bring no blessing from God. What we do that is legitimate should be a result of spiritual growth. A perfect God can only give blessing to a perfect home, which is God’s righteousness.

Some of you are not getting it. We are 17 lessons into the new section, and you know nothing more today than you knew 17 lessons ago.

There is a dual rulership in our lives. Satan rules the world; and the sin nature rules over us. In the Lord’s spiritual death, all personal sins were imputed to Christ on the cross. Both tyrannies are destroyed by retroactive positional truth in Romans 6.

Rightly dividing the Word of Truth also involves us knowing judicial and real imputations.

Grace is operational only when man is undeserving. What do you have to do to be undeserving? Be condemned by the justice of God.

The fourth paragraph in chapter 5 (verses 18-21) is the grace factor related to the justice of God. Remember, there was no grace in the garden. Grace could only be operational when man is undeserving. In the garden man was not undeserving, man was perfect. Therefore the grace factor only operates with the justice factor. What do we have to do to be undeserving? Sin is not the correct answer. All we have to do is have the justice of God condemning us, then we are qualified for grace. Grace always follows the principle that cursing is turned to blessing. Cursing comes first because those who are candidates for grace are undeserving.

Romans 5:18 **So then, just as through one trespass, it is unto condemnation to all men, so also through one act of righteousness it is unto justification of life to all men.**

Verse 18 – the antithetical functions of divine justice. The justice of God is the source of condemnation, cursing and blessing. “Therefore” – *ára* (ἄρα) [pronounced *AHR-ah*] *oun* (οὖν) [pronounced *oon*]. *Ára* (ἄρα) [pronounced *AHR-ah*] is an inferential illative participle, never used at the beginning of a clause and therefore it indicates that this is the conclusion of verse 12. There is a parenthesis beginning in verse 13 and terminating with verse 17. *Ára* (ἄρα) [pronounced *AHR-ah*] closes a parenthesis. (There are half a dozen illative particle that start a parenthesis, or certain other principles such as a clause beginning with *hina* (ἵνα) [pronounced *HEE-na*].) The word *oun* (οὖν) [pronounced *oon*] is an inferential particle denoting that what it introduces is the result of an inference from verse 12 with logical help from the parenthesis. This is translated “So therefore,” and it must be connected with verse 12.

“as by the offence of one judgment came upon all men to condemnation” – the relative adverb *hōs* (ὡς) [pronounced *hohç*] is used as a comparative particle indicating the manner in which something proceeds. The preposition *dia* plus the genitive of the adjective numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*], plus *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] for “transgression”—“So therefore as through one transgression”—Adam’s original sin. Then there has to be a verb—*ellogéō* (ἐλλογέω) [pronounced *el-log-EH-oh*] which means to impute—because we are dealing with ellipsis. We have *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] plus *pás* (πάς) [pronounced *pahs*] plus the accusative plural from the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“to all mankind.” Plus another prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular from *katákrima* (κατάκριμα) [pronounced *kat-AK-ree-mah*], which means a result of imputation. When you have a judicial imputation you are judged. *Katákrima* (κατάκριμα) [pronounced *kat-AK-ree-mah*] is the judgment—“resulting in condemnation.” “So therefore as through one transgression [Adam’s original sin] imputed to all mankind resulting in condemnation.” Condemnation is a reference to physical birth.

This is reviewed in [Lesson #170](#) (but all notes are placed here).

Imputation, Spiritual Death, and Adam’s Original Sin

1. Human birth consists of physical life and spiritual death occurring simultaneously.

2. Life begins when the foetus emerges from the womb and God imputes human life to the divinely prepared home, the soul. This is a real imputation since God prepared that home for human life. The soul is later corrupted by the old sin nature. The old sin nature is not in the soul but it corrupts the soul.
3. All real imputations have a home, a place to go, a direction. A real imputation involves receiving what is antecedently one's own. The reason it is antecedently one's own is because there is a home for it. *A real imputation does not involve volition.* Christ dying for us is accepting the imputation of our personal sins, which He paid the penalty for.
4. This is in contrast to judicial imputation which does not have a home and receives what is not antecedently its own. So a judicial imputation emphasizes the fact that the origin is the justice of God. There is no home, no target. So when an imputation comes from the justice of God and there is no home then God must judge the area where there is no home, or the person involved. *The person taking on a judicial imputation must agree to it in a judicial imputation.*
5. God prepared the soul as the home for human life, but He did not prepare the old sin nature.
6. The old sin nature is not a part of the soul and it is not from God. It is genetically formed. It has a trend toward good, evil and sin.
7. While the old sin nature influences the soul it is not a part of the soul.
8. The source of the old sin nature is Adam's original sin at the fall.
9. Adam received an old sin nature as a result of his original transgression and spiritual death.
10. At the fall Satan became the ruler of the world and the old sin nature became the sovereign of human life ruling through spiritual death.
11. At physical birth the justice of God imputes Adam's original sin to its genetically formed home. This is a real imputation.
12. So that in the human race spiritual death or the condemnation in this verse is the imputation of Adam's sin to Adam's genetical trend, forming immediately at birth a person who is Adam's facsimile.
13. Spiritual death is a combination of Adam's sin and Adam's old sin nature.
14. The old sin nature is acquired genetically, while Adam's sin is acquired by imputation.
15. The Old sin nature is transmitted through the 23 male chromosomes which fertilize the female ovum.
16. The meiosis by which the female ovum has a pure 23 chromosomes is known as polar body, a genetic process by which corruption or the contaminated chromosomes in the woman are thrown off in preparation for fertilization. The impurity is transmitted by the man who sinned in cognizance in contrast to the woman's original sin which was ignorance.
17. At birth the justice of God imputes Adam's sin to Adam's sin nature. When we are born and given life, we have genetically Adam's trend.

170 08/14/1977 Romans 5:18b Imputation of Adam's sin (cont.); parthenogenesis of Jesus Christ

Only blessings in time glorify God. Potential + capacity. God's blessing comes to us on the basis of grace; we are not blessed based upon our works.

When man sinned, God immediately condemned him. His personal sin was the origin of the old sin nature.

The 17 points of [Imputation, Spiritual Death, and Adam's Original Sin](#) from [Lesson #169](#) are reviewed.

Good and sins can be intensified to the point of evil. If there are a few homosexuals here and there, that is simply sinful behavior and lusts. However, when they become a political movement, that is evil.

We are identified with Jesus in His burial and resurrection, so we separate from good and evil. Right now there is a law before the House to confiscate all handguns. We have laws passed which have destroyed our whole concept of automotive function.

Most people today accomplish acts associated with Christianity, but they do them in the power of the flesh.

Romans 5:18a **So therefore as through one transgression imputed to all mankind resulting in condemnation...**

God, by His righteousness, imputes Adam's sin to our sin nature at birth.

Principle #2

1. The condemnation is spiritual death. Spiritual death comes through the imputation of Adam's sin to Adam's nature.
2. This is known as spiritual death or condemnation.
3. Therefore while God imputes life to the soul simultaneously the justice of God imputes Adam's sin to the sin nature. This is the condemnation of spiritual death. Our relationship with God at physical birth is spiritual death. Our relationship with God at the new birth is justification.
4. Life has a home in man's soul, while Adam's sin has a home in the genetically-formed old sin nature.
5. Mankind is under the condemnation of spiritual death or the imputation of Adam's sin to Adam's trend. We are born condemned; we are born again justified.

Next Set of Points

1. The condemnation is spiritual death, which is the imputation of Adam's sin to Adam's nature.
2. This is known as spiritual death or condemnation. This is not separation from God. We are in contact with the justice of God. This contact is not to our advantage. God condemns us before we can be justified.
3. Therefore, at birth, as God imputes life to the soul, the justice of God imputes Adam's sin to Adam's nature.
4. Life has a home in man's soul and Adam's sin has a home in Adam's nature.
5. We are born condemned and born again justified. There was no natural home for our sins in Jesus Christ. The sin of Adam simply went to its home, which is Adam's trend, genetically form in each of us. First there is imputation and then there is justification.
6. If God gives you blessings without the capacity, you would be miserable with those blessings. Your right man or right woman will make you miserable if you lack the capacity. If you don't believe it, you seize those things and see what happens, that you will not be happy.
7. Since spiritual death is Adam's sin attached to Adam's trend. Our personal sins are meaningful to Jesus Christ on the cross. He received them by imputation. Personal sin is also an issue post salvation. Personal sins are not imputed to us. Only one sin is imputed to us at birth.

This is why as through one's transgression condemns us.

Someone that Bob talked to said he liked to teach Romans first so that he could give his congregation the basics for witnessing.

Both Romans and Hebrews can take a person to maturity.

Romans 5:18 **So then, just as through one trespass, it is unto condemnation to all men, so also through one act of righteousness it is unto justification of life to all men.** (BLB)

There are no verbs in v. 18. There is an aposiopesis here.

“even so by the righteousness of one” – the correlative adverb houtos (οὗτος) [pronounced *HOO-tos*] refers to what precedes, plus the adjunctive use of kai: “so also.” We have seen condemnation, so let's see justification. Then a prepositional phrase dia plus the genitive of an adjective and a noun, heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] and dikaiôma (δικαίωμα) [pronounced *dik-AH-yo-mah*], the numeral “one” and the judicial act of “condemnation.” In verse 16 it was used for the result of the work of Christ on the cross, but here it emphasizes the imputation of all personal sins in history to the Lord Jesus Christ. So fare we have “so also through one sentence of condemnation”—a judicial act of justice whereby the justice of God judged all personal sins on the cross.

The spiritual death is where Jesus screamed *My God, My God, why have You forsaken Me?* None of us can be forsaken as Jesus was by His Father. Also by angels and by the Holy Spirit, and by man.

Adam's Trend Inherited

1. All cells in the human race are contaminated by the old sin nature, with one exception. All chromosomes in those cells are contaminated, with one exception.
2. Through meiosis and the function of polar body a female ovum being prepared for fertilization 23 contaminated chromosomes are thrown off but the 23 remaining chromosomes are free from Adam's trend. Therefore the ovum prepared for fertilization is uncontaminated. It has no old sin nature. The woman carries around a single pure half cell of 23 uncontaminated chromosomes.
3. The woman is a carrier of the old sin nature but she cannot transmit it.
4. The woman is a carrier of the old sin nature but the ovum prepared for fertilization is the exception to this contamination.
5. Therefore in copulation and resultant pregnancy 23 male chromosomes used to fertilize the ovum genetically transmit the old sin nature.
6. The virgin Mary was spiritually dead and a carrier of the old sin nature.
7. However, in parthogenesis she possessed that one pure cell fertilized by the Holy Spirit.
8. As a result God the Father could not impute to the Lord Jesus at birth Adam's original sin. There was no male involved in copulation. It was a virgin pregnancy followed by a virgin birth. Therefore Christ was born a facsimile of Adam before the fall. Adam was created perfect; Christ as born perfect.
9. No home, no target for the imputation of Adam's sin in Jesus. Due to the virgin birth.
10. Because of the virgin birth, there was no creation of the sin nature in the body of Christ. No spiritual death in Christ.
11. Jesus Christ lived a perfect life, resisting all temptation, arriving at the cross sinless.
12. The sentence of condemnation.
13. This is the judicial act of the justice of God imputing our personal sins to Jesus Christ on the cross.
14. The justice of God took all of the personal sins of history and judged them. That is what is meant by saying that Christ died for our sins.

1977 Romans

Lesson #171

171 08/14/1977 Romans 5:18c APOSIOPESIS; real and judicial imputations; antithetical functions of the justice of God

Romans 5:18 (so far): **So therefore, as through one transgression imputed to all mankind [resulting in condemnation] so also through one sentence of condemnation resulting in...**

Paul is very stimulated in his writing. These real and judicial imputations and their tremendous implication.

Aposiopesis is writing without verbs and modifiers; so he is writing a sentence where we must fill in the gaps with the words that the recipients would understand. There are no verbs in the verse and no clue except by looking at previous sentences.

Fundamentalists do not understand some of the simpler principles of exegesis.

Bob talks about the imputations. Two imputations at birth: human life imputed to the soul; and Adam's original sin imputed to Adam's trends. Indwelling of the Spirit stays with us; the filling comes and goes. This does not represent any new points; but this does not match with any previous doctrine given.

Koine Greek is far more expressive than modern Greek or classical Greek. They have many shading of expressions. We just have two prepositional phrases for this ver.

Romans 5:18 **So then, just as through one trespass, it is unto condemnation to all men, so also through one act of righteousness it is unto justification of life to all men.** (BLB)

“the free gift upon all men unto justification of life” – literally this means “to all mankind resulting in justification of life.

“upon all men” – eis (εἰς) [pronounced *ICE*] plus the accusative plural from the adjective páς (πάς) [pronounced *pahs*] and anthrôpos (ἄνθρωπος) [pronounced *ANTH-row-pos*], “to all mankind.” This phrase takes propitiation, the Godward side, and reconciliation, the manward side, and glues them together with the concept of atonement. **...to all mankind resulting in justification in this life...**

“unto justification” – eis (εἰς) [pronounced *ICE*] plus the accusative singular from dikáïōsis (δικαίωσις) [pronounced *dik-AH-yo-sis*], “resulting in justification,” plus the adverbial genitive of time from zôê (ζωή) [pronounced *dzoh-AY*] plus the definite article, “in this life.” The genitive of time does not signify a point of time or duration of time, it rather indicates a distinction of time. Hence, the genitive of time refers to this life rather than eternity. Salvation adjustment to the justice of God through faith in Christ and resultant justification must occur now. Cf. 2Corinthians 6:2. “God’s righteousness was imputed” is inserted into the ellipsis from the context.

Romans 5:18: **So therefore as through one transgression [Adam’s original sin] imputed to all mankind resulting in condemnation, so also through one sentence of condemnation [judicial act of imputation of personal sins to Christ on the cross] God’s righteousness was imputed to all mankind resulting in the justification in this life.**

This is going to be covered in keys.

All judicial verdicts result from the justice of God

The Keys: Imputations

1. We have antithetical verdicts falling into two categories: real and judicial imputations.
2. Real imputations have a target or a home; judicial imputations do not have a target or a home.
3. In the first half of v. 18 is the real imputation that brings condemnation to mankind.
4. When God gave life to the soul, He placed the old sin nature into us; which is the home for Adam's original sin. The woman's personal sin with a sin of ignorance. Adam committed a transgression of cognizance.
5. This results in condemnation or spiritual death.
6. The imputation of Adam's sin + Adam's nature = spiritual death.
7. Man's point of reference is the justice of God, not the love of God.
8. The order of grace requires condemnation to occur first. We must be condemned before we can be redeemed, which is an act of grace. Cursing must precede blessing; condemnation must precede grace. Reward in eternity boils down to the amount of doctrine in your soul. The soul is the home for human life. Life in heaven or life in the Lake of Fire; still the life is in the soul.
9. This is all about the last half of this verse are two judicial blessings. **...through one sentence of condemnation** [judicial act of imputation of personal sins to Christ on the cross] **God's righteousness was imputed to all mankind resulting in the justification in this life.** These imputations are necessary for our salvation.
10. The first judicial imputation; all personal sins of the human race were imputed to Jesus Christ on the cross. That is condemnation. Personal sins are not imputed to us. They were imputed, instead, to Jesus. There is a verdict to follow.
11. The second judicial imputation—the righteousness of God is imputed to the new believer regarding the blessing. The justice of God is the point of reference after the fall of man, so blessing must come from the justice of God. The pipeline in encapsulated by the integrity of God. There are a great many things which we construe as blessing which are logistical grace.
12. On one end of the grace pipeline is the justice of God (the origin of blessing) and on the other end is the righteousness of God.
13. Divine justice can only bless divine righteousness.
14. As a result, our blessings are permanent. Even when David committed that great sin, he continued to have these blessings which He had already been given. Things are removed if you go into complete and total reversionism. We have the blessings and we have the security from God. All blessings to the mature believer are encapsulated by divine integrity. God's righteousness was imputed to all believers, resulting in justification in this life.
15. [This comes from lesson [#172](#)] The very last word in the verse, the adverbial genitive of time: Both cursing and blessing are the functions of divine justice.
16. We are born into condemnation; we are born again through justification.
17. This occurs because all of our personal sins were poured out on Jesus Christ.
18. Justification belongs to all of those who believe in Jesus Christ.

19. Condemnation of the human race.
20. The positive volition results in justification.
21. The first Adam made a negative decision which resulted in our condemnation; and the last Adam made a positive decision, which potentially results in our justification. God's righteousness was imputed to all mankind, resulting in justification in this life.

People are always trying to do something in order to get God's blessing. They do these things, but these things are not the source of blessing from God. You are not blessed for your production (legitimate or human good).

The ultimate source of all blessing and cursing is God. Bob cannot even guess what these people want. He would probably drop dead if he knew what you wanted. Production is not the means of glorifying God.

Bob saw his sister and "I'll be doggoned, we get into a pretty quick..." She finally glared at him, with her blue-green eyes flashing, and said, "Bless you, brother." She turned and pivoted and walked out of there.

Bob starts talking about running out of ideas so finally the sheriff builds a church in the town; he goes into the saloon with his 6 guns and said, "There is going to be a church in this town!"

How do you get blessing from God? Doctrine in the soul. Production is a result and never a means.

Where does she get all of that stuff?

We start with point #15 next lesson:

1977 Romans

Lesson #172

172 08/15/1977 Romans 5:18–19a (Principles) Disobedience and results in women and men; "socio-biology" and the old sin nature

Brachylogy Is the completion of a sentence/thought of someone who has left many words out. From [Wiki-dictionary](#): brachylogy (uncountable) Concise speech; laconism. (rhetoric) Any of several forms of omission of words, including the omission of an understood part of a phrase, as, the omission of "good" from "(good) morning!"

We are still working on v. 18:

Romans 5:18: **So therefore as through one transgression [Adam's original sin] imputed to all mankind resulting in condemnation, so also through one sentence of condemnation**

[judicial act of imputation of personal sins to Christ on the cross] **God's righteousness was imputed to all mankind resulting in the justification in this life.**

We are completing one of the [keys, imputations](#), from [#171](#).

Volition is the key to a judicial imputation. This is why our sins could be poured out upon Jesus Christ, because He chose that to happen. This is also why not every person is justified as a result, because that would be a judicial imputation, which requires our volition.

More Points

1. At the moment of salvation, God's perfect righteousness is imputed to every believer. This is a judicial imputation, which is the end of the line for a fortiori.
2. Justification begins on earth and continues forever.
3. Divine justice can only bless perfect righteousness. There will never be a blessing from God that you have earned, deserved or worked for. These are all results and not the means of blessing.
4. Therefore, blessing from the justice of God has a home.
5. Justification means qualification for blessing.
6. However, blessing from the justice of God remains a potential until the believer adds capacity to that potential.
7. The missing link is spiritual growth. When that happens, you begin to glorify God. The potential is the imputation of divine righteousness. Reality are the blessings which come down the grace pipe.
8. Remember the two a fortiori principles. If the justice of God provides the greater, it follows that the justice of God can provide the less, which is blessings in time.

Romans 5:19 **For as indeed through the disobedience of the one man, the many were made sinners, so also through the obedience of the One, the many will be made righteous.**
(BLB)

Verse 19 – the antithetical decision of the two Adams. We have a conditional clause with a protasis and an apodosis. This presents the two decisions of history in a dramatic way. The protasis is a first class condition so the supposition is from the viewpoint of reality. We take the reality of Adam's negative decision and see how God has added to that decision—first of all, condemnation which puts man out of the garden, but from that condemnation comes the function of grace. From the function of grace comes something far greater than the perfect environment of the garden enjoyed by perfect persons. What is better than perfect environment? Cracking the maturity barrier and receiving blessing from the justice of God. The protasis here deals with the first Adam's decision whereas the apodosis which makes inference from the protasis gives us the decision of the second or last Adam.

“For as by one man’s disobedience many were made sinners” – the postpositive conjunctive particle *gar* is used in an explanatory sense, and the comparative adverb *hōsper* (ὥσπερ) [pronounced *HOH-sper*]: “For as.”

Then a prepositional phrase, *dia* plus the genitive of *paraclêtos* (παράκλητος) [pronounced *pahr-AHK-lay-toss*] which means disobedience, but it means a certain kind of disobedience. This is used primarily for female disobedience. It means actually, not willing to hear, therefore disobedient. It is a feminine word. Next is an ablative of means from the numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] plus the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], which means “mankind.” The ablative of means is used when the expression of means is accompanied by the implication of its origin or source. The feminine noun indicates something else: that Adam also rejected authority. Man is feminine when he rejects authority.

A lot of people would not be homosexual if they respected authority.

The man did not take the fruit off the tree; he took it from the hand of the woman.

Every homosexual was born of Adam and Eve. They have been conditioned in their souls because they are rejecters of authority. A true man is manly in his soul and he accepts the authority over him; and he accepts his responsibility for what goes wrong.

“For as through one man’s disobedience”

The Original Sin of Adam

1. This is a reference to the original sin of Adam in the garden.
2. Note the character of the original sin—disobedience to the authority of God.
3. God was the authority as creator and the provider of perfect environment. The perfect reference for provision was the love of God.
4. Neither justice nor grace was involved in the pristine perfection of the garden of Eden.
5. Adam’s original sin changed all that and man’s point of reference became the justice of God.
6. The first function of divine justice was condemnation, for righteousness demands righteousness and justice demands justice. The justice of God executes what righteousness demands.
7. Adam’s original sin resulted in both immediate spiritual death and the immediate acquisition of the old sin nature. The old sin nature originated from Adam’s disobedience. The old sin nature is a rejection of authority.
8. Adam’s perfect body became a body of corruption and the flesh was contaminated by Adam’s trend known as “the old man” or “the old sin nature.”
9. Adam’s sin nature was perpetuated at physical birth through genetics.
10. The genetically formed old sin nature is the home for the imputation of Adam’s original sin to each member of the human race at birth—a real imputation.

11. A real imputation rather than a judicial imputation. A real imputation involves the justice of God attributing what is antecedently one's own, while a judicial imputation does not have a home, a target, a direction in the sense of ascribing to one what is antecedently his own.
12. Spiritual death is the combination of Adam's original sin combined with Adam's trend by means of a real imputation.
13. There are several results of spiritual death: a) the old sin nature becomes the sovereign of the human race/human life, ruling through spiritual death; b) man's modus vivendi follows the trend of Adam's sin toward good, toward evil, as well as toward sin; c) Satan became the ruler of this world.

A [time magazine](#) with the concept of socio-biology. All acts, even altruistic ones, Morality and are securely rooted in the genes. *Morality and justice, far from being the triumphant product of human progress, evolved from man's animal past, and are securely rooted in the genes...Sociobiologists-whose growing ranks include some 250 biologists, zoologists and social scientists-argue that without consideration of biology, the study of human culture makes no sense. Indeed, sociobiology has significant implications for most areas of human concern-from education to relations between the sexes. Says Harvard Physicist Gerald Holton: "It's a breathtaking ambition . . . as if Sigmund Freud had set out to subsume all of Darwin, Joyce, Einstein, Whitehead and Lenin." Robert Trivers, a Harvard biologist and leading sociobiology theorist, makes a bold prediction: "Sooner or later, political science, law, economics, psychology, psychiatry and anthropology will all be branches of sociobiology."*

These and other claims by proponents of sociobiology have made it one of the most inflammatory doctrines to emerge from the campuses in decades. Since 1975, when Harvard Zoologist Edward Wilson's mammoth 700-page book Sociobiology: The New Synthesis brought the new science to public attention, the controversy has spread beyond Harvard-where it originated-dividing faculty departments and disrupting academic conventions. Angry opponents denounce "soso biology" as reactionary political doctrine disguised as science. Their fear: it may be used to show that some races are inferior, that male dominance over women is natural and that social progress is impossible because of the pull of the genes...

Edward Wilson has been picketed, and at Harvard, the left-wing Committee Against Racism has called sociobiology "dangerously racist." The committee also charged that the new science would give comfort to the supporters of Psychologist Arthur Jensen, a leading proponent of another controversial theory: that racial differences in IQs have a genetic basis. Wilson angrily called that attack "slander," and even Lewontin came to his defense, conceding that "sociobiology is not a racist doctrine." But he added, "Any kind of genetic determinism can and does feed other kinds, including the belief that some races are superior to others."...

Sociobiologists call their doctrine "the completion of the Darwinian revolution"-the application of classic evolutionary theory and modern studies of genetics to animal

behavior. Darwin's theory, now virtually unchallenged in the world of science, holds that all organisms evolve by natural selection—those that are better adapted to the environment survive and reproduce; the rest die out. Thus organisms are constantly perfected by the cruel competition to survive. Sociobiologists believe the behavior that promotes survival of the winners in the evolutionary game is passed on by their genes.

Time Magazine always has good writing. If he was not given this magazine, Bob would have gone out and bought it. This first time he has thought about that since there was a picture and comment from him about Barry Goldwater (Bob was also mentioned in an [article](#) about Dan Quayle—this article castigates both him and Quayle).

4 imputations: human life imputed to the body and Adam's original sin imputed to the old sin nature. The old sin nature is in the body; and it influences the soul. Then two judicial imputations: our sins are imputed to Jesus and His righteousness is imputed to us.

1977 Romans

Lesson #173

173 08/16/1977 Romans 5:19b "Socio–Biology" (cont.); obedience; four imputations

Romans 5:19 **For as indeed through the disobedience of the one man, the many were made sinners, so also through the obedience of the One, the many will be made righteous.**

“many were made sinners” – the nominative plural subject from the adjective *polus*, *polos* (πολύς, πολλός) [pronounced *poll-OOS*] used as a substantive, a noun with the definite article, and refers to the entire human race with the exception of the Lord Jesus Christ. Plus the predicate nominative plural from *hamartōlos* (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*], an adjective used as a substantive meaning “sinful ones.” It is a reference to the possession of the old sin nature transmitted by copulation.

Plus an aorist passive indicative from the verb *kathistēmi* (καθίστημι) [pronounced *kath-IHS-tay-mee*] which does not take an accusative case object. This is a compound verb [kata = the preposition ‘down’; *histēmi* (ἵστημι) [pronounced *HIHS-tay-mee*] = the verb to stand] meaning to stand down, to set down, to put in place. But in the passive voice here it means to appoint—“the many [human race] were appointed sinful ones.” We are not sinful ones by sinning, we are sinful ones by appointment. The aorist tense is a constative aorist, it gathers into one entirety the action of the verb. It takes the occurrence which is the imputation of Adam's sin to each member of the human race at birth and regardless of the duration of history it gathers every birth into this entirety. There are two imputations in this aorist tense: the imputation of human life to the soul; the imputation of Adam's original sin to the old sin nature, and that is condemnation. So that when we are born we are born as facsimiles of Adam after the fall. The passive voice: mankind at birth receives the action of the verb. This is called in this passage an appointment. Life is an appointment with death. At the moment of physical life we have an appointment with spiritual death. The indicative mood is declarative for a dogmatic statement of doctrine, the imputation of Adam's sin at the point of physical birth resulting in “sinfulness.” The appointment to a state

of sinfulness is the actual imputation of Adam's sin to its genetic home, the old sin nature at birth.

Bob read to us about sociobiology the other night. The sin nature is located in the human cells. This viewpoint has been attacked for many reasons. It implies that education does not help people to achieve anything in life. It implies that environment is not much help. It also implies that some people and some races are better than others.

Bob quoting from this [article](#) on sociobiology (Bob did not quote all that is below):

Many recent theorists-such as Nobel-prizewinning Ethologist Konrad Lorenz and Scots Biologist V.C. Wynne-Edwards-have focused on the group or species as the primary unit of selection. Darwin wrote that it was the individual organism. But Sociobiologists believe it is the genes themselves that conduct the life-or-death evolutionary struggle. This gene-based view of life is compatible with a finding made independently by researchers in a widely divergent branch of science. Rutgers Biochemist George Pieczenik has discovered patterns in DNA coding that he sees as evidence of selection occurring at the molecular level (TIME, April 4). "What this means," he says, "is that the DNA sequences exist to protect themselves and their own information. It's not the organism that counts. The DNA sequences don't really care if they have to look like a lowly assistant professor or a giraffe."

Yet sociobiology did not arise from molecular studies but as an answer to a century-old gap in Darwinian theory: Darwin could not fully explain why some organisms help other members of their species. His theory held that every organism fights for its own survival and chance to reproduce, not that of others. Since altruistic behavior reduces an organism's chances to survive, evolution should be expected to breed it out of all species. Still, some birds risk their lives for the flock by crying out to warn of the presence of a predator-thus chancing attracting the attention of the enemy and being singled out for attack. Dolphins sometimes try to save injured dolphins from drowning. Social insects serve the entire community, some going so far as to give their lives to protect the colony from invaders.

Sociobiology tries to resolve the dilemma. Its solution: altruism is actually genetic selfishness. The bird that warns of an approaching hawk is protecting nearby relatives that have many of the same genes it has-thus increasing the chance that some of those genes will survive. Sterile female insects work and give their lives to promote the spread of genes they share with their sisters. [R. B. Thieme, Jr.: altruism is the natural attempt to assuage a guilt complex]

Some 20 years ago, British Biologist J.B.S. Haldane anticipated the gene-based view of sociobiology when, tongue in cheek, he announced that he would lay down his life for two brothers or eight cousins. His reasoning: the survival of two full siblings (each with about half of his genes identical to Haldane's) or the group of cousins (each with about one-eighth of his genes the same as Haldane's) made the decision genetically acceptable.

According to sociobiologists, evolution produces organisms that automatically follow this mathematical logic, as if they were computers, totting up the genetic costs or benefits of helping out relatives who bear many of the same genes. If aiding the relatives increases the chances that familial genes will prosper and propagate, the organism will act altruistically-even to the extent of giving up its life, as a parent may, for example, by rushing into a burning house to save a child. Yet in humans, this genetic push is less binding; sociobiologists believe that human social behavior is largely controlled by facultative genes-the ones that can be influenced by environment to change their effects. Thus there is room for cowardly and selfish-as well as unselfish-behavior.

British Biologist William Hamilton in 1964 explained how altruism could help an individual spread his genes; he argued that the principle explained the social life of insects.

In all ants, bees and wasps, daughters of the queen share an average of three-quarters of their genes (see diagram). Because the daughters are more related to each other than they would be to their own offspring, said Hamilton, it is in their genetic self-interest not to breed but to assist the queen in producing more daughters.

Thus the females evolved as sterile workers who cooperate socially for genetically selfish reasons.

Some years later, Trivers reasoned that if Hamilton was right about the social insects, worker ants would spend three times the energy rearing sisters as rearing brothers, because the workers are three times more closely related to their sisters than to their brothers. Trivers and his associate, Hope Hare, then analyzed thousands of ants of 20 different species and confirmed the 3-to-1 female dominance-the strongest evidence so far that organisms act as if they understand the underlying genetics.

Still, there are problems in explaining all altruism as a direct investment in one's own genes. For example, some birds give warning cries for the flock even when their young and close relatives are absent. Trivers proposed a solution in a 1971 paper on reciprocal altruism that has become a central text for sociobiologists. "In other organisms," Trivers wrote, "the evidence that altruism is genetic is rather overwhelming. It is therefore irrational to argue that the first species in which altruism has no genetic contribution is human beings." Using game theory, he concluded that natural selection produces individuals that exchange favors-in effect saying, "You scratch my back; I'll scratch yours." In other words, the favor will eventually be returned, thus improving the outlook for the genes of the first altruist. According to the theory, human charitable acts are therefore rooted in biology and gene selfishness. This theory could explain human loyalty to nation, corporation or church; these institutions can provide benefits to members that increase the chances for them to survive and propagate.

Some philosophers and theologians have been dismayed by the theory. So was one young man who had won a Carnegie Gold Medal for saving a drowning victim; he wrote Wilson

a troubled letter. Recalls Wilson: "He found it difficult to grasp the notion that somehow his act was preordained through genes. I convinced him that the impulse and emotion behind his rational choice, though genetically determined, in no way detracted from the rationality and value of his altruistic act."

For many, such explanations of noble deeds are cold comfort. But Harvard Anthropologist Melvin J. Konner sees a bright side to reciprocal altruism. Sociobiologists, he says, "have in fact uplifted [human nature] by showing that altruism, long thought to be a thin cultural veneer, belongs instead to the deepest part of our being, produced by countless aeons of consistent evolution."

In Trivers' model, non-backscratcher (who refuse to play the game) and overt cheaters (who accept favors but never return them) are long-term losers in the evolutionary game. Yet subtle cheaters who pretend to cooperate but do not are winners. As a result, Trivers believes, humans survived by evolving a complex psychology and set of emotions to keep the altruist from being exploited by cheaters: indignation, guilt, gratitude, sympathy and moralism.

Indeed, to sociobiologists deceit is a crucial factor in evolution. Some birds, like the nighthawk, can feign a broken wing to lure predators away from a nest. In some avian species, a female that has been inseminated by a departed male may try to hide the fact, thus tricking a new male into investing his time and resources in offspring-and genes-that are not his. In the long run, however, natural selection sharpens up both the ability to cheat and the ability to detect cheating. Trivers and Dawkins suggest that the need for deceit-and for its detection-may have been responsible for the rapid enlargement of the human brain during the Pleistocene era.

Sociobiologists believe that self-deception is also a product of evolution, simply because a cheater can give a more convincing display of honesty if he lies to himself as well as to his neighbor. Says Zoologist Richard Alexander of the University of Michigan: "Selection has probably worked against the understanding of such selfish motivation becoming a part of human consciousness." Adds Trivers: "The conventional view that natural selection favors nervous systems which produce ever more accurate images of the world must be a very naive view of mental evolution."

Of all sociobiologists, Trivers has been the boldest in applying the gene-based view to humans. In part, that accounts for his rise-in just ten years -from an author of children's texts to a biology guru at age 34. The son of a Foreign Service officer, Trivers entered Harvard on a scholarship in 1961 to study math and prepare for a career as a civil rights lawyer. He was a bright, moody, private person who turned up at all the civil rights demonstrations and student protests. But his marks were so mediocre ("I was more interested in chasing women and the real world than in math") that his Harvard scholarship was canceled and he was turned down after graduation by two law schools.

Abandoning a law career, he took a job writing children's textbooks for the Educational Development Center in Newton, Mass., and while working on an animal volume was struck by a photo of baboons disciplining their young. It looked so much like human parents dealing with their children, recalls Trivers, "that it was possible to imagine language as just so much froth on the ocean, and that there was something else underlying human discipline. It occurred to me that to understand human behavior, it would be very helpful to examine the behavior of other organisms."

At the time, Trivers knew little about evolution and nothing at all about biology, but he plunged into the literature and sought out mentors. "Once I learned what natural selection was," he says, "it was clear that for one hundred years since Darwin, almost no work had been done in applying Darwin's reasoning to social behavior. It was an incredible opportunity to be able to move into this enormous vacuum."

Excited by his new interest, Trivers borrowed money and went back to Harvard as a special student in biology, gaining his Ph.D. and a faculty appointment in 1972. Zoologist Ernest Williams, one of his teachers, describes him as a brash, brilliant student who turned in papers with slashing attacks on well-known biologists, some of whom have not forgotten-or forgiven. Brashness is still part of Trivers' character. He derided an anthropologist (who, incidentally, admires his work) as too old to understand the implications of sociobiology. The anthropologist was then 38.

The second of seven children, Trivers admits that the problems of growing up in a large family and the arguments he had with his father helped to point him toward his theory that parent-child conflict is biologically certain. Trivers believes that the child shows a selfish interest in itself and seeks to get more than its fair share of the energy and resources of parents. But the parent has only a partial genetic interest in each child and thus is preoccupied with sharing resources. The result, according to Trivers, is biologically certain conflict between the child, who tends toward selfishness, and the parent, who insists that the child share.

Another example of the conflict, in a variety of mammals, is weaning. When the benefit to the child begins to be outweighed by the cost to the mother (reduced ability to bear or care for other offspring), the mother will deny milk, though the offspring will continue to demand more. But parents have an edge. (Says Trivers: "An offspring cannot fling its mother to the ground at will and nurse.") So evolution has provided a defensive weapon for the offspring: psychological warfare. Some fledgling birds will scream with hunger-even when they are reasonably well fed-to induce the parent to bring more food. Dogs withhold tail-wagging to get more food. Children withhold or provide smiles-as a means of reinforcing maternal behavior they need. Says Trivers: "Strong selection pressures tend to favor the infant's efforts to express its own self-interest. Once you explore the stratagems of parent and child, I think you can see that the child is not just an empty vessel to be filled by the parents but a sophisticated organism capable of acting in its own self-interests from early on."

So early, Trivers thinks, that the action may actually begin before birth. He believes there are "chemical tactics" that the fetus uses on the mother to increase its size and fitness while still in the womb. Even more surprising is Trivers' theory (for which he admits there is yet no evidence) of genetic conflict between egg and sperm before conception: under some conditions, the egg may try to repel sperm with female-producing X chromosomes in order to be fertilized into a boy rather than a girl.

Parents, as well as children, have genetic interests that emerge as manipulation. One of Trivers' examples: a parent may be overprotective in order to keep a grown child at home helping with the other offspring-something that promotes the self-interest of the parents and the younger kids but diminishes the chances of reproductive success for the older child. Says Trivers: "Humans are caught in an intense co-evolutionary struggle with their closest relatives. Parents, siblings and offspring are our allies as well as our opponents."

In fact, sociobiologists believe, conflict-both in the family and with outsiders-is the essence of life. But they do not think that man is at the mercy of an irresistible aggressive instinct, as Lorenz (*On Aggression*) and Author Robert Ardrey (*The Territorial Imperative*) insisted in their popular books more than a decade ago. For sociobiologists the trick in becoming an evolutionary winner is to hit just the right level of aggression. Too little, and the organism may be muscled out by competitors. Too much, and it may die in battle without reproducing, or use up time and energy in fighting while competitors steal its food or mate. Aggression, in other words, pays off only when the cost-benefit ratio makes it a workable strategy.

Sociobiology seems to have an explanation-usually a deflating one-for nearly every human phenomenon. Maternal love is a genetic investment policy. Friendship and law are probably rooted in reciprocal altruism and its calculus of self-interest. The socialization of children, at home and school, is as much forced indoctrination in reciprocal altruism as it is genuine teaching. Ethnic pride (as well as racism) can be viewed as an irrational generalization of the biological tendency to distrust strangers and prefer the company of individuals who look like ourselves. Says Wilson: "We are likely to see some of our most exalted feelings explained in terms of traits which evolved. We may find that there is an overestimation of the nature of our deepest yearnings."

Sociobiologists argue that those yearnings are so encrusted with self-deceit and rationalizations that only a rigorous evolutionary [we would say *Biblical*] analysis will make them clear. Wilson, in fact, calls for "ethics to be removed temporarily from the hands of the philosophers and biologicized." Though Wilson is hazy about what a biologicized ethic might be, he suggests there could be different moral strictures for males and females, old and young. An ethic of children, he says, might account for their genetically based resistance to parental control, as well as for the tendency of teen-agers to band together and set their own rules.

Wilson, 48, curator of entomology at Harvard's Museum of Comparative Zoology, is currently writing a book on the evolution of ethics in relation to sociobiology. A specialist

in the social insects, he wrote *The Insect Societies* (1971), then put in three years of 90-hour weeks working on his sociobiology text. Says he: "I wanted to synthesize and draw the boundaries to shape sociobiology into a discipline."

In the spectrum of current theories about human behavior, that discipline falls between the thinking of Harvard Psychologist B.F. Skinner, who regards people as pliable beings whose behavior can be almost entirely shaped by their environment, and Lorenz, who believes that man is a prisoner of his aggressive instincts. Like Freudian psychology, sociobiology stresses the innate but allows for the influence of environment. Indeed, sociobiologists concede the possibilities of a Freudian connection. Trivers says that he can think of 16 ways the discipline could "revitalize" the teachings of Freud, who also had something to say about inevitable parent-child conflict and the role of self-deception.

Many social scientists are now contributing to the development of sociobiological theory. Anthropologist Napoleon Chagnon of Penn State University (*TIME*, May 10, 1976) reports that the Yanomamo tribes of southern Venezuela and northern Brazil seem to be engaged in almost continuous war over the right to reproduce. The tribes "invest" more heavily in raising boys, practice female infanticide and constantly raid other settlements for women. Anthropologists Lionel Tiger and Robin Fox (*The Imperial Animal*) insist that evidence points to a "biogram," or biological program, guiding human behavior.

Harvard's Irven DeVore, already one of America's leading anthropologists when he converted to sociobiology, now says he will go back and redo all of his major primate studies. He has gone to Africa this summer to conduct the first real test of sociobiological theory on primates.

Donald Campbell, former president of the American Psychological Association, believes that psychology must adapt itself to evolutionary theory, if not sociobiology. He thinks religious teachings have evolutionary importance—an idea a few theologians have picked up from sociobiology. Says Unitarian Ralph Burhoe of Chicago's Meadville/Lombard Theological School: "The truths in religion have been selected because they are necessary and essential to man." Though no sociobiologist has yet worked out a full theory of religion, the general view is that the golden rule about love of neighbor evolved out of reciprocal altruism.

All told, sociobiology seems to have won the first round with its critics—largely because their accusations were overblown and based on emotional response rather than hard evidence. "Our rhetoric was at fault," admits Biologist Stephen Gould, an opponent of sociobiology. Lewontin adds glumly: "Other people may have listened more if we had presented our arguments differently."

Still, Trivers agrees that the critics have a point in being concerned about the social implications of what sociobiologists preach. "Social theory," he says, "ought to be looked at from the standpoint of what its implications are. It's not like particle physics." Wilson's

book, for instance, raises some unsettling questions that most social theorists shy away from: Is it possible that social classes reflect genetic differences? Do the upper classes gradually accumulate a separate and superior gene pool? After stating that the idea has "plausibility," Wilson goes on to say there is "little evidence" of its truth: culture moves too fast, and even the 2,000-year-old castes of India are not genetically different in any measurable way. Still, Wilson believes there is a "loose correlation of some of the genetically determined traits with success." Such beliefs worry many readers, so Wilson often devotes himself to reassuring audiences that sociobiology is not threatening. He says, for example, that only about 10% to 15% of human social behavior is genetically based. (After this less-than-scientific guess, Sahlins replied with some dry academic mockery that human behavior cannot be reduced to 10% biology, 5% physics, 3% chemistry, .7% geology, 81% symbolic logic and .3% the action of heavenly bodies.) [that is called debating with a sense of humor]

Wilson also stresses that genes need not always be obeyed.

He notes that man has "a genetically inherited array of possibilities. Some of these possibilities set limits on man's aspirations, others do not, and the search should be for where biology pushes mankind and where man can resist the push." He also admits that "genetic constraints evolved during the millions of years of prehistory, under conditions that to a large extent no longer exist." It would be foolish, he says, to rear as many healthy children as possible in today's crowded world, no matter what the genetic push.

Despite the weaknesses in sociobiological doctrine that required these concessions, opponents have been slow to mount a scientifically based counterattack. A major reason for the delay: few critics feel competent to cut across all the disciplines involved, from ethology and mathematics to anthropology and game theory. But a more sophisticated opposition is beginning to take root in the academic community.

Anthropologist Sahlins in *The Use and Abuse of Biology*, the only anti-sociobiology book published to date, contends that kinship patterns among humans do not—as sociobiological theory predicts—always follow bloodlines. He also argues that Trivers' theory of reciprocal altruism simply does not work: an individual may help himself by behaving altruistically, but he also helps one of his competitors. Thus there is no net advantage to altruistic behavior, and it should be selected against by evolution.

Another common objection: human sociobiology is long on theory, short on proof. Some sociobiologists concede that large chunks of the theory may have to be modified as studies proceed.

But the strongest argument against sociobiology is that it underrates the emergence of the human brain, consciousness and culture. Said Columbia Anthropologist Marvin Harris to an M.I.T. audience last year: "Sociobiologists tend to drastically underestimate the result to which human cultures represent an emergent novelty." His point: even simple organisms

show great variation in behavior, but only the genes can pass it on. Among humans, learning can be passed on by culture, thus overwhelming the genetic contribution to behavior.

The fear of many of sociobiology's opponents is that it will prove nothing but leave a heavy political impact anyway. Sahlins fears it may disappear as a science but go on and on in the popular culture.

Indeed, few academic theories have spread so fast and with so little hard proof. Apart from the Hamilton-Trivers work on altruism, there has been little to impress the skeptics, and no hard evidence has been presented to show that genes influence human cultural behavior. The power of sociobiology comes from its astonishing promise to link the physical sciences with the human sciences and to bring all behavior from *Drosophila* to *Homo sapiens* under one great discipline.

What is more, sociobiology may have appeared at the right cultural moment. The 1970s have brought with them growing impatience and disillusionment over failed educational and environmental experiments designed to alter social behavior. The concept of social theorists that man is infinitely malleable and perfectible has fallen into disfavor. At such a time the emergence of a doctrine preaching that man is caught in history, able to exercise free will only within the limits set by his genes, may do very well indeed.

This article and this science has stumbled across a doctrine about the same time that we did in Bible study. Every single cell in the body is involved. The only problem with this study is, of course, the evolutionary aspect of it.

This explains that the Lord could not die of a disease or in the usual ways of physical death. His blood coagulated almost immediately on the cross. He had perfect cell structure. He had to exhale but not inhale. He chose from His volition to no longer breathe, something that we cannot do.

They begin with a false premise and come to a correct conclusion.

Science is merely observing God's faithfulness.

When we die, our soul leaves our body; and the sin nature is not in the soul, so it does not travel with the soul.

Some denominations are formed on the basis of certain sins being acceptable and others not being acceptable.

The laws of human behavior in Beverly Hills, you never kiss and tell and you never welsch on an obligation.

When Bob was being raised, schools taught a mostly environmental theory, about how your environment caused so many things in your life.

The combination of genes results in a variety of ways, providing so many different ways to sin and so many different trends.

Homosexuality is a sin, but it can be parlayed into evil.

The evolutionary premise will eventually lead you astray. But sociobiology admits that evil is in the genes.

Time Magazine represents some of the best thinking of liberalism today.

We go from a premise to a conclusion; and there is an antithesis which establishes it all.

The contrast will be through obedience and disobedience.

Feminine singular noun *hupakoê* (ὕπακοή) [pronounced *hoop-ak-oh-AY*], which means, *obedience, compliance, submission; obedience rendered to anyone's counsels, an obedience shown in observing the requirements of Christianity*. Strong's #5218. You may not like the people over you and they have a policy; you have to go along with the policy which is set over you. Never try to break the authority.

If you are going to leave a church, you just slip out and find a church that suits you. And tapers are not to take their tapes to the pastor and demand changes. The principle of authority stands, but you do not disobey it. If you disagree enough, then you quietly leave.

We do not rebound human good because this was not imputed to Jesus on the cross.

Christ has redeemed us from the curse of the Law by becoming a curse for us.

And being found in the appearance of a man, He humbled Himself...

Jesus obeyed the Father's will by going to the cross.

Our personal sins cannot be imputed to us, because they were imputed to Jesus Christ on the cross. The justice of God imputes to us the righteousness of God.

1977 Romans

Lesson #174

174 08/17/1977 Romans 5:19c Real and judicial imputations; before and after the Fall; two encapsulations

Imputations is not a fully explored topic. Life is imputed to us at birth and the target is the human soul (the format soul). God is the giver of all life. At the same time, Adam's original sin is imputed to its genetically formed home, the old sin nature.

Sociobiology has many points of intersection with what we are studying.

All of our sins were imputed to Jesus Christ, a judicial imputation, of our sins; and He paid the penalty for our sins. God is able to provide a second imputation of God's righteousness to us, at the moment that we are born again. This imputation sets up a pipeline between the justice of God and the righteousness of God. Blessing and discipline can flow through that pipeline. All relationship since the fall is the justice of God.

The 35 or 36 things go through the pipeline at salvation. Then logistical grace becomes a part of our lives. We attain spiritual maturity through spiritual growth. This pipeline is encapsulated by the integrity of God. There is no self-righteousness and no work or no emotional experience etc. will be the blessing from God.

Bob gets letters. He has an organization. If he sat down and read and answered every letter, and many of them are arrogance. Some will say, "I think that you have been teaching this..." and then type 3 or 4 pages after that. They expect me to read all of that. Bob never sees these letters; he never intends to. "They are paid to read them; I'm not." Apparently, this is a result of many letters of people who are getting the most of the simple points that Bob is teaching mixed up.

There was no innocence in the garden. How can you have sex every day and be innocent? How can you have Bible class every day and be innocent? Man's point of reference in the garden was love, not justice.

Jesus Christ paid for our sins; but He also reject good and evil from the cross. Many of you are connected to organization which are looking to good things in the world, and this is not our job as a believer. Bob's father told him, "When you get into deep water, close your mouth."

Christ in His death and burial was completely separated from good and evil.

Romans 5:19 **For as indeed through the disobedience of the one man, the many were made sinners, so also through the obedience of the One, the many will be made righteous.**

"so by the obedience of one shall many be made righteous" – the object of the verb is the nominative plural of dikaios (δικαιος) [pronounced *DIH-kai-oss*], an adjective used as a substantive and it means "righteous ones." It is a predicate nominative because kathistēmi (καθίστημι) [pronounced *kath-IHS-tay-mee*] takes the nominative case rather than the accusative for its object. Certain verbs do not take an accusative. It describes every believer as a righteous one. This means *to appoint*.

The human race here is hoi polloi.

Imputation of Righteousness = Justification; the Pipeline

1. Dikaios (δικαιος) [pronounced *DIH-kai-oss*] refers here to the imputation of divine righteousness at salvation.

2. Justification means potential for blessing from the justice of God. These are the temporal blessings that glorify God.
3. There is a pipeline of blessing from the justice of God. On one end is justice and on the other end imputed righteousness.
4. All blessing from the justice of God flows through the grace pipeline. Justice is the origin and imputed righteousness is the recipient.
5. Divine justice can only bless divine righteousness. This is a judicial imputation.
6. The encapsulation of grace in the grace pipeline provides more for man in the devil's world than Adam lost in the fall and subsequent expulsion from the garden.

There are these environmentalists who are trying to fix the environment; and these same people do not want to kill criminals. When you improve the environment for criminals, you ruin the environment for law-abiding people.

Romans 5:19 For as through one man's disobedience [Adam's] the many [the human race] were appointed sinful [the OSN ruling human life through spiritual death], so also through one man's obedience [Christ] the many shall be appointed righteous [imputation of divine righteousness and subsequent justification].

The Keys: the Two Encapsulations

1. The encapsulation of spiritual death, which is condemnation from the justice of God. Justice is on one end and the old sin nature is on the other end. What is God going to send down that pipe? Not blessing. Only one thing can be sent down that pipe, the sin of Adam. That is the encapsulation of spiritual death; the condemnation from the justice of God. The first thing that we just receive: condemnation. The justice of God must first condemn us; and this makes us applicable for grace. The justice of God can do nothing for us until it first condemns us.
2. The imputation of maximum blessing in time to its grace-prepared home of imputed red divine righteousness and maximum doctrine acquired is the encapsulation of the integrity of God, grace blessing from the justice of God.
3. Grace blessing at salvation; logistical grace after salvation; and supergrace blessings after the attainment of maturity are the categories of blessing. Salvation and maturity blessings pass through the pipe. Logistical grace merely keeps you standing there. It is divine support to keep you at the pipe.
4. There encapsulations are formed around the decisions of the first and last Adam.
5. Adam brings sin into the world; Jesus brings divine righteousness into the world.
6. Positive and negative decisions.
7. By one man's disobedience all men are condemned.
8. Sovereign of
9. By one man's obedience, everyone has the potential of divine imputation of divine righteousness.
10. Under this justification, the power of the sin nature as the power of life is broken through retroactive propositional truth through the baptism of the Holy Spirit.

11. The potentiality for fantastic blessing for the justice of God ...maturity adjustment to the justice of God.
12. What the first Adam lost at the fall, the last Adam recovered at the fall.
13. The justice of God provides more than Adam and the woman possessed in the Garden of Eden.

There is always an advantage to playing on your home field. When we walk onto that field, we are dead. Life went in when we breathed and we cried; we were already on the home field of the justice of God. That is the advantage. God must first condemn us before he can do anything for us.

Some people never adjust to the justice of God because they reject sin or they are told that they are good or their works are respected. Bob has known a lot of religious people and he has encountered every type of self righteous type. Bob is 60 years. "We are about to vomit salute you." Bob has been on many Bible campuses and there are every kind of self-righteousness to be found there. God's righteousness and human self-righteousness are mutually exclusive. Sooner or later you must realize that you cannot receive blessing from God except through grace. You can be saved and still cling to your self-righteousness. There is a total condemnation, but as soon as we receive Christ through faith, we are totally saved. We go from total condemnation to total salvation. Grace is the policy of the justice of God; not of the love of God.

1977 Romans

Lesson #175

175 08/18/1977 Romans 5:19 Keys: freedom through respect for authority; original sin = disobedience to divine authority

Our president supports human rights when it is convenient. He is one of the most inconsistent presidents that we have every had.

The Russians are doing eavesdropping on people in the US; and we are likely doing the same kind of eavesdropping in the United States as well. Bob reads a few more articles.

Corrected translation given.

God's integrity reviewed along with the imputations.

Romans 5:19 For as through one man's disobedience [Adam's] the many [the human race] were appointed sinful [the OSN ruling human life through spiritual death], so also through one man's obedience [Christ] the many shall be appointed righteous [imputation of divine righteousness and subsequent justification].

There are several keys that must be noted. The original sin is a key to this passage.

Keys: Adam's Original Sin

1. The woman disregarded Adam's authority in order to talk with the serpent.
2. The woman reject the authority of her husband and the Lord Jesus Christ in escalating the dialogue with the serpent. Adam had a dual authority in two ways, as ruler of the world and authority over the woman. Satan uses agents; and he got her to remove the fruit from the tree.
3. All of this was accomplished in ignorance. The sin of ignorance did not exclude her from the nature of this transgression. She was the first human to sin.
4. The man disobeyed the authority of God when he became involved in the woman's transgress, taking the fruit from her rather than from the tree.
5. In this crisis, he did not use his authority properly. Adam, having free will, opens the door to weaknesses.
 - a. What appears to be the case is, Adam acted from love and not from justice when interacting with the woman.
 - b. In justice, Adam would have stood back and waited to hear from God on this matter.
 - c. However, because he was so strongly in love with the woman, he took his stand with her, rather than to allow her to remain condemned by herself.²
6. Unlike the woman, the man was not deceived.
7. Adam became spiritually dead by eating the fruit.
8. Adam's sin was a sin of cognizance. There is no life in the womb until God imputes this life. The sin nature is in the cells of the body; and God imputes Adam's original sin to his sin nature. The man is the transmitter of the old sin nature.
9. Transmission is accomplished genetically. Man has a body of corruption.
10. God is not the author of sin. The sin nature and soul are separated.
11. The sin nature influences the soul but it is not a part of the soul. The thinking of human good and in the concepts of evil.
12. What God originates and what man originates from sin are always kept separated. The soul is created by God; the sin nature by man.

The only president in our recent history who has used his authority during a crisis. Teddy Roosevelt did; George Washington did; but Abraham Lincoln did not. He said that slaves were not his equals; but he implied that of his opponent in the debate as well. We often blame our government on FDR, but this really began with Lincoln.

Our admirals in the Navy were comparable to the great German generals. Too many political appointments in business today; and they cannot handle the authority that goes with the job.

Freedom is Stabilized through Respect for Authority

1. Satan sponsored the first feminist movement and through it he became the dictator of the world. The sin nature became the ruler of life and Satan ruled over the earth.

² I added these points.

2. Satan used the woman to overthrow the man's leadership in the world.
3. The woman became a pawn in the hand of Satan rather than a responder to the man.
4. The historical trend of evil can be traced by to the woman. Civil rights destroy human freedom and human rights.
5. When the so-called rights of woman were obtained, she actually lost her rights and her basis for those rights.
6. Only Bible doctrine resident in the soul provide freedom from the tyranny of Satan. The world is ruled by Satan and human life is ruled by the sin nature. Good and evil is the policy of Satan; and the function of the sin nature in life. Sin embarrasses Satan. If man has the volition then he can resist Satan.
7. Only doctrine in the soul and the function of divine establishment in the soul can provide freedom from the
8. It takes authority to maintain freedom.
9. Human power and authority always lean toward freedom or toward tyranny. An unbeliever as a ruler with establishment principles can better maintain freedom than a believer ignorant than a reversionistic believer ignorant of establishment and constantly functioning under good and evil. Don't feel any confidence of born again believers in government.
10. Cognizance is conservatism; ignorance is liberalism, where doctrinal and establishment principles are concerned.
11. The ignorance of liberalism suffers from guilt complex through their concentrated efforts in human good intensify evil. It is often sinfulness + good which results in evil. Our freedom is dying from the self-righteousness of do-gooders. This intensifies evil.
12. The power and authority of evil...if continued unchecked, the destruction of the nation. Only the enlarged pivot can stop it.
13. When politicians try to perform human good for the greater benefit, they destroy the collective purpose of life.
14. They take the freedom and blessing from the very masses which they purport to help. Examples of the French and Russian revolutions. The more power that he has, the greater evil he will do.
15. Human good parlayed into evil becomes the abuse of power and authority.
16. Jesus Christ, the last Adam, demonstrated ...blessing from the only source, the justice of God.
17. The first Adam was disobedience to divine authority; that last Adam was obedient to divine authority, resulting in blessing.

Romans 5:19 For as through one man's disobedience [Adam's] the many [the human race] were appointed sinful [the OSN ruling human life through spiritual death], so also through one man's obedience [Christ] the many shall be appointed righteous [imputation of divine righteousness and subsequent justification].

Final Point

1. How many issue in life hang by the slender thread of power, authority, and self-discipline?
2. Disobedience to divine authority snapped this thread in the garden and man came under the condemnation of spiritual death. Man's point of reference was the love of God. There was no grace in the garden and no righteous and no justice. The age of Eden was the perfect age. No place for grace; grace only goes where man is undeserving. There is no way that the justice of God could become an issue. Man himself would have to create sin in the human race. Man had a daily contract. If man did not eat from the tree, Jesus came and taught him Bible doctrine. Man had a perpetuation of perfect environment; but not eternal life. We have something far greater than Adam.
 - a. Man's personal sin produced a sin nature and spiritual death. Our sin nature produces our personal sin.
 - b. The Age of Eden was over.
 - c. We have a new point of reference, the justice of God, and a new policy, which is grace.
 - d. We are under a total condemnation; we are undeserving; and this qualifies us for the grace package.
3. The justice of God, the source of condemnation, becomes out point of reference. Both the Adam and the woman had a sin nature and spiritual death. Authority is the issue.
4. The obedience of Christ provided us more than we lost in the garden, in time and in eternity.
5. In the garden, man functioned with the love of God as his point of contact. Free will was flawless until it violated prohibition. Everything in man was flawless until the original sin.
6. Perfect creature man.
7. With divine love as a point of reference, no sin destroyed this rapport; and no punishment restrained mankind.
8. Instead, perfect people + perfect environment = day by day contract with the love of God. This would be cancelled with the violation. Each day was created as a contract period. God came in the evening, as the end of the contract day. This is why the Jews started a new day with the evening. Genesis 2:17
9. Neither the love of God or the resultant blessing restrained our original parents and the time came when they sinned. We have something better than the garden in the encapsulation of blessing from the integrity of God.
10. At the fall, divine justice became man's point of reference administering both spiritual death and his progeny to the human race.
11. Divine justice the source of condemenation, is also the source of far greater blessing.

We do not face the same temptations that Jesus faced (like turning stones into bread).

Ladies do not like repetition unless it is a statement of your undying love.

1977 Romans

Lesson #176

176 08/19/1977 Romans 5:20a Grace factor since the Fall; doctrine of and purpose for the Mosaic Law

There was no application of the justice of God in the garden until Adam and the woman sinned. In order for there to be grace, the recipient must be completely undeserving. Grace excludes even legitimate works.

If you are given a million dollars and you have no capacity for it, then it will make you miserable. God is fair and because His justice is perfect, God always gives these blessings to those who have the capacity for them.

All *doing* is excluded from the justice of God. We cannot work for blessings. Spiritual growth happens through doctrine in the soul; not by works.

Romans 5:20 **Now the Law entered so that trespass might abound; but where sin abounded, grace over abounded,...**

Verse 20 – the grace factor since the fall. The first sentence of this verse deals with the Mosaic law as an instrument of condemnation. Remember that you have to be condemned before you are a candidate for grace. “Moreover the law entered, that the offence might abound” – “moreover” is the postpositive conjunctive particle *de* used as a transitional particle and translated “now.” Then the word *nomos* (νόμος) [pronounced *NOHM-oss*], nominative singular subject, is the word “law” and is minus the definite article to emphasize the qualitative aspect of the noun. Since the law came from God the law is perfect. There is nothing wrong with the law,^[9] but like anything that comes from God it can be distorted. It is incorrectly applied.

A 12 year old kid asked Bob about artificial insemination the other night. Whether it is artificial or whether it is, what we call in the sports world, participation,...

There is nothing wrong with the Law, or with Adam or the woman at creation. All are created perfectly. So far, we have: ***now the Law...***

[The Doctrine of the Mosaic Law](#) was originally covered back in [Lesson #55](#); therefore, I will go back there and insert any additional notes given here in this lesson (assuming that there is a reasonable amount of congruence between the two studies).

The verb here is not “entered.” This is the aorist active indicative of *pareisérchomai* (παρεισέρχομαι) [pronounced *par-ice-EHR-khom-ahee*]. *Eisérchomai* (εἰσέρχομαι) [pronounced *ice-ER-khom-ahee*] does mean to enter but *pareisérchomai* (παρεισέρχομαι) [pronounced *par-ice-EHR-khom-ahee*] does not. It is a dramatic word which means to enter the stage in the role of a minor actor to play a minor part. So the law is a minor actor

playing a minor part in life. “Now the law came in as a minor actor to play a minor role,” or we can just simply translate “**Now the law came in as a side issue.**” The aorist tense is a dramatic aorist, it states a present reality with the certitude of a past event. This idiom is a device for emphasis and it states what has just been realized from the preceding passage. We saw that spiritual death existed all of the way from the fall of Adam to the giving of the law at the time of Moses. All of that time personal sins were not imputed, and yet everyone was condemned because Adam’s original sin in the fall was imputed to its genetic home the old sin nature at the point of physical birth producing spiritual death with physical life. Now, from Moses to Christ, the law is there but personal sins are still not the basis for spiritual death. One sin is the basis for spiritual death and all personal sins were collected and became the judicial imputation of sin at the cross. This is a middle voice here but it is a deponent verb, hence middle in form but active in meaning. The Mosaic law produces the action of the verb, it enters history as a minor actor playing a minor role, namely the augmentation and condemnation from the imputation of Adam’s sin to its genetic home. The Mosaic law is an augmentation and that is the end of it right there as far as its role in connection with spiritual death.

“that the offence might abound” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces the final clause which gives a purpose, aim, goal, objective. Plus the nominative singular subject paráptōma (παράπτωμα) [pronounced *par-AP-to-mah*], technical in this section for Adam’s original sin.

The verb is the aorist active subjunctive of pleonázō (πλεονάζω) [pronounced *pleh-on-AHD-zo*] which means to be present in abundance, to have more than is necessary. It also means, as here, to be augmented, to enlarge, to increase—“in order that the transgression of Adam might be augmented [enlarged].” The aorist tense is a constative aorist, it refers to a fact or action extended over a period of time in human history. The constative aorist gathers into one entirety this function of the Mosaic law. So from the time the law was given until the end of time it acts in a minor role. The active voice: Adam’s original sin produces the action of the verb. The subjunctive mood is a potential subjunctive which is qualified by the element of contingency. In other words, the potential depends on the proper use of the Mosaic law. **Now the law came on stage as a minor actor so that the transgression of Adam might be augmented...**

Paul on the Law and Greek Drama

1. Paul who is the human author under the ministry of the Holy Spirit draws an analogy from Greek drama to describe the purpose and place of the law in the plan of God.
2. The law is analogous to an actor who enters the stage to play a minor role.
3. The law reveals condemnation in terms of the existence of the old sin nature. There are trends in the sin nature; and a temptation to one person is not a temptation to another.
4. This anticipates Romans 7:7 where Paul states that he was not even aware of the existence of the old sin nature apart from the tenth commandment. He comes to understand the sin nature through the Law.

5. While the law is a minor actor on the stage of life Paul recognizes its true function and purpose--Romans 7:12 (the Law is holy, righteous and good)
6. The Mosaic law also reveals the person and work of Christ, therefore the law receives an Oscar for the best supporting actor in history.
7. The imputation of Adam's sin which produced the condemnation of spiritual death is augmented through the law's revelation of personal sin.
8. Personal sin is not a means of spiritual death but the result of spiritual death, even the manifestation of spiritual death.
9. The transgression of Adam is imputed to the human race at birth for the condemnation of spiritual death.
10. As a result of spiritual death Adam's transgression is augmented by our personal sins. Augmentation leads to cognizance.
11. These personal sins are the results of spiritual death, but not the means. The imputation of Adam's sin is what condemns us.
12. Augmentation: our personal sins are not imputed to us but are reserved for the judicial imputation to Christ on the cross.
13. Summary: Adam's transgression is our spiritual death through a real imputation at birth, but the augmentation of personal sins is our salvation through a judicial imputation at the cross.
14. The imputation of Adam's sin at birth is a real imputation because it has a home, the genetically formed old sin nature.
15. The imputation of our personal sins to Christ is judicial because Christ did not have an old sin nature, nor any personal sin.
16. Therefore the imputation and judgment of our personal sins on the cross is the basis for eternal salvation and justification.
17. The mosaic law enters history as a minor actor to distinguish between Adam's original sin as the basis for our condemnation and personal sin as the basis for our salvation. Our personal sins are not an issue with regards to spiritual death. Only one sin is imputed to us at the point of birth. It is a real imputation.
18. In other words, spiritual death is the real imputation of Adam's sin to mankind at birth while salvation is the judicial imputation of our personal sins to Christ on the cross. Inasmuch as our personal sins were never imputed to us, they were reserved. One sin, Adam's original sin, was imputed to us at the point of birth. The old sin nature is a part of the body. Jesus had no genetically inherited sin nature.
19. The Mosaic law demonstrates that we are spiritually dead at birth through defining personal sins in terms of the result of spiritual death.
20. Not only does the Mosaic law define the old sin nature as a part of spiritual death and resultant condemnation, but at the same time the Mosaic law defines personal sins as the increase or the augmentation of Adam's original sin.
21. The imputation of Adam's sin condemns but the imputation of the augmentation [all personal sins] to Christ provides salvation and resultant justification.

177 08/21/1977 Romans 5 via Romans 8:32 Common sense in government; A FORTIORI summary; two real and two judicial imputations

If God can do the greater, than He will do the less. If God can provide the greater in justification, then He is able to provide the less, which is blessing in time and in eternity. Romans 8:32 is all about a fortiori.

Romans 8:32 **He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?** (BLB)

This answers the question, *If the God is for us, who can be against us?*

The perfect love between God the Father and God the Son; and this was set aside on one occasion only.

God is not the Author of sin; He cannot tempt to sin. The old sin nature takes up residence in the cells of the body.

Huper + an adjective (pas) + egô = but on behalf of all of us, He delivered Him over to the judgement. + the intensive pronoun: **The God Who did not spare even His Own Son, but on behalf of all of us, He delivered Him over to judgment...**

This is the build up for a fortiori logic.

Because of computers, young people are unable to think anymore.

Calvin Coolidge "My policy as president is to do nothing." The idea was for the government to do nothing and it was a great period of prosperity. He ran on that ticket and he stuck with that ticket. He promised to do nothing and he did; and nothing but prosperity came.

Everything provided for us today by politics is false.

Our softness toward communism; and hardness toward Rhodesian is why we are so mixed up today.

The next phrase is: ...how shall He not give us... This is presented in a way that indicate, *I cannot believe how you are not getting this.* People need to be able to apply Bible doctrine to current events; historical events. You have to be able to think straight. You have to be able to think in terms of the correct application of Bible doctrine to life. Common sense and logical thinking has almost disappeared.

The justice of God has been satisfied at the cross. Good and evil were not judged (to be reserved for Romans 6). The conclusion: **If God is for us, who will be against us?** If God has provided the greater at the cross, how can He not provide the less?

Bob is reminded of a guy Truman, who flew him out of Idlewild Airport in NY, saving him from going to New York. He was flying in Costa Rica and his plane exploded the day before. **How shall He not with Him give with grace?** All blessing is fulfilled with potential + capacity. All blessing goes through that pipeline, which is encapsulated by the integrity of God.

How shall not He, with Him, give us all things, in grace? This is the less in the a fortiori reasoning.

The Four Imputations

1. Real imputation of human life to the soul.
2. Real imputation of Adam's original sin to the sin nature.
3. Judicial imputation of all of our personal sins to Jesus Christ.
4. Judicial imputation of the righteousness of God to us when we are born again.

The God, Who did not even spare His Own Son He, Who delivered Him over to judgment, how shall He also not with Him give us all things in grace.

And if God is for us, then who will be against us? God is for us at the moment of being saved. Our blessing in time will be greater than what Adam had in the garden. We do not need the cherubs to guard the gates.

1977 Romans

Lesson #178

178 08/21/1977 Romans 5:20b Purpose of the Mosaic Law (cont.); personal sins augment Adam's original sin; concepts of grace

Going back to vv. 12–19:

Romans 5:20 **Now the Law entered so that trespass might abound; but where sin abounded, grace over abounded,...** (BLB)

Romans 5:20 **Now the law came in as a side issue** [like a minor actor to play a minor role], **in order that the transgression of Adam might be augmented** [enlarged]. **But where personal sin increased** [overflowed in great abundance], **grace increased in superabundance.**

Bob goes back to review and complete [Paul on Greek Drama](#) (which notes are place back in [lesson #176](#)).

The Doctrine [above](#) from [Lesson #176](#) is gone back to in order to complete it.

The past generation of evangelists made such a big deal out of personal sins, that most Christians are confused by that issue. There is nothing which keeps us from Christ except for negative volition. It is a false issue to introduce the renunciation of sin to salvation; or

how giving up sins as a part of salvation. This is not a part of God's plan at salvation. You grow out of sin.

I think one of the problems with the notes is, Bob went back to lesson #176 from #178.

Personal sins are an augmentation; but no personal sin is greater than the grace of God. Every personal sin has already been judged when Christ was judged.

Romans 5:20 **Now the Law entered so that trespass might abound; but where sin abounded, grace overabounded,...**

“But where sin abounded” – the adverb of place, *hou* (οὗ) [pronounced *hoo*] used to indicate a circumstance, not an actual place. Plus the postpositive conjunctive particle *de* which sets up a contrast between the increase of Adam's sin through personal sins or the augmentation and the super increase of grace. In other words, grace is always greater than any historical augmentation spiritual death. Spiritual death occurs at birth; personal sins are merely a manifestation of spiritual death, an augmentation. No augmentation of personal sins is ever greater than the grace of God. Then comes a nominative singular subject *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], used here for personal sin in contrast to *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*], Adam's original sin. “But where personal sin” is a better translation; “abounded” – the verb of augmentation, the aorist active indicative of *pleonázō* (πλεονάζω) [pronounced *pleh-on-AHD-zo*], used here to connote the increase of personal sins through the sovereignty of the old sin nature in life. The aorist tense is a culminative aorist, it views the imputation of Adam's sin to the old sin nature at birth, resulting in spiritual death, but it regards it here from the viewpoint of its existing results—personal sins. The active voice: personal sin produces the action of the verb by increasing as history continues. The indicative mood is declarative which views the action of the verb from the viewpoint of historical reality, the increase of personal sins throughout human history. Translation: **“But where personal sin increased [overflowed in great abundance], grace did much more abound.”**

“grace did much more abound” – nominative singular subject with the definite article, *hē* (ἡ) [pronounced *hey*] *charis* (χάρις) [pronounced *KHAHR-ic*]. The definite article is used here to indicate a principle familiar to the readers. Plus the aorist active indicative of the verb *hyperperisseúō* (ὑπερπερισεύω) [pronounced *hoop-ehr-per-is-SYOO-oh*] [*hupér* (ὑπέρ) [pronounced *hoop-AIR*] = over and above; *pleonázō* (πλεονάζω) [pronounced *pleh-on-AHD-zo*] = increase] which means to increase in greater abundance, to superabound—“grace increased in superabundance.”

Grace is always ahead of personal sin. The aorist tense is the culminative aorist, it views the superabundant supply of grace in its entirety but emphasizes it from the viewpoint of existing results, namely the imputation of all personal sins to Christ on the cross resulting in salvation. The active voice: grace produces the action of the verb in superabounding or increasing in superabundance. This is one reason that Bob uses the term supergrace as a name for spiritual maturity.

There are 3 a fortiori blessings which all add up to a principle related to blessing in time and blessing in eternity. If the justice of God provides the greater in the judicial imputation to the sins on the cross, then God can provide blessing in time. If the justice of God provided the greater in justification, it follows that will not withhold the less.

If the justice of God provided the great, blessings to us in time; He will not withhold the permanent blessings in eternity. These blessings in time are parlayed into something far greater in eternity.

Romans 5:20 **Now the law came in as a side issue** [a minor actor to play a minor role], **in order that the transgression of Adam might be augmented** [enlarged]. **But where personal sin increased** [overflowed in great abundance], **grace increased in superabundance**.

Analysis

1. Personal sin is the augmentation of spiritual death.
2. Spiritual death is the combination of Adam's original sin imputed to its genetic home, the old sin nature.
3. The old sin nature becomes the sovereign of human life ruling through spiritual death.
4. One of the three trends of the old sin nature is personal sin, in all three categories.
5. The law came in as a minor actor to define personal sin as an augmentation to spiritual death. Adam's personal sin is multiplied many times in history through the function of the old sin nature.
6. But while Adam's original sin has been parlayed into many personal sins they are more than covered by grace.
7. This is because personal sin was never imputed to the sinner. Instead, personal sin was imputed to Christ on the cross.
8. The judicial imputation of personal sins to Christ on the cross indicates that the increase of sins is more than matched by the super-increase of grace.
9. Man cannot create a problem which God cannot solve/has not solved. In eternity past, grace solved all of the problems.
10. The justice of God which condemns us is the same justice of God which blesses us.
11. The grace factor is the difference. Man's volition brought sin but God's sovereignty brought grace.
12. The reality of sin means the greater reality of grace. God's grace is greater than sin.

We need to go back and check out some principles of grace.

Grace is all that the justice of God is free to do for man on the basis of the saving work of Christ on the cross. Because of the complexities of the character of God, God's character must be consistent and uncompromised in blessing mankind.

One of the more basic doctrines of grace was found. With less than 15 minutes remaining, Bob will barely cover a few points.

The Doctrine of Grace

The plan of God, operation grace, was provided for man before man was created. Therefore man cannot earn and cannot deserve this grace. Under grace God does the work and man is only the beneficiary. Under supergrace God does the pursuing and man does the benefitting.

1. Grace is all that God is free to do for man on the basis of the cross. God is free to express His love through grace and He does this without jeopardizing His essence. No one can truly give apart from freedom and God gives out of total freedom because of the cross to us. Grace is the work and the plan of God on behalf of man beginning at the cross. It is God's plan and God's policy for mankind. It is a plan, a policy, a function, a mechanic, a divine modus operandi, a divine modus vivendi.
2. Under the principle of concept grace depends upon the essence of God, therefore grace depends on who and what God is. Grace is what God can do for man and still be consistent with His own character.
 - a. The Marshall Plan is total divorcement of common sense. It is weird that we would give billions of dollars and millions of bushels of wheat to countries which hate us.
 - b. How many times have you been gracious to a person and they have turned against you?
 - c. God provided Satan when a great many benefits and Satan turned against God. Generosity is not reciprocal.
 - d. This is why the justice of God is our point of reference and our source of all blessing. The justice of God is the guardian of all divine attributes.
3. No attribute of God's can be compromised when blessing man.
4. Because of the Lord's propitiatory work on the cross, God the Father is free to bless man. The grace pipe keeps out man's legalism.
5. God is free to express His love in the plan of grace.
6. Grace therefore is the policy of the integrity of God in blessing the believer.
7. Grace is the specific policy of the justice of God in blessing the mature believer.
8. Justice is the point of reference; and grace is the policy by which justice blesses the believer in the Lord Jesus Christ. Points #3–8 did not match the points below.
9. The believer must sort out the difference between grace and legalism. Legalism is man's ability and works intruding upon the plan of God. Man's works cannot coexist with God's works. Such an implied coexistence is blasphemy. Grace excludes human works.
10. Grace, sanctification, and the angelic conflict all meet in the plan of God. The greatest thing God can do for a believer is to make him exactly like His Son, Jesus Christ. Jesus Christ is the only celebrity of the Church Age. Ultimately it is the objective of God's plan to make everyone like His Son. Man was created to, resolve the angelic conflict and since man was given free will it is inevitable that he would fail. Adam through his free will sinned. Jesus Christ had to become a human being

and not an angel in order to resolve the angelic conflict - Hebrews 2:14-16. In other words, the first Adam lost the victory through the fall and the last Adam wins the victory through the cross - Colossians 2:14. Grace found a way to take man created inferior to angels and make him superior, and this is accomplished in all three stages of the plan of God for mankind.

- a. Stage one is positional sanctification in which the believer enters into union with the glorified Jesus Christ. Christ is seated at the right hand of the Father, this is an application of current positional truth. Every believer is in union with the Lord Jesus Christ therefore believers are positionally higher than angels. When Christ was seated at the right hand of the Father in His humanity He is higher than angels, we are in union with the God-Man, Jesus Christ, and we are now positionally superior to angels.
 - b. Stage two is our life on this earth and under the construction of the edification complex of the soul and the entrance into the supergrace life it is possible for our experience to represent in an effective way what was provided for us at the point of salvation. In other words, the supergrace life is the only normal Christian life which expresses the priesthood of the believer. Believers who do not grow up never live the normal Christian life. So stage two is designed through grace whereby God can take a believer living in the devil's world in the intensified stage of the angelic conflict and make it possible for this individual to adequately represent the Lord Jesus Christ.
 - c. Stage three is comparable to phase three in which the believer receives a resurrection body exactly like that of the Son of God, minus the old sin nature, minus human good. As a result he is exactly like the Son of God fulfilling Philippians 3:21, and this is the ultimate.
11. Every believer has tasted the grace of God at least once - Hebrews 6:4; 1Peter 2:3. At the moment of salvation every believer receives from God 36 things and he never loses these things. This grace package of salvation cannot be cancelled or destroyed either by God Himself, by angels, or by mankind. Among the 36 things received by grace at salvation we have the principle of propitiation in 1John 2:2 whereby the believer regardless of spiritual status is always under maximum love from God. But grace can only find a place to lodge where there is capacity for grace and capacity for grace only comes through the supergrace life.
 12. The occupational hazard for believers is disorientation to grace in the field of reversionism. Under these conditions, in Galatians 5:4, reversionism is called "falling from grace," and in Hebrews 12:15 it is called "missing grace." So reversionism is a great danger after one has erected and EDIFICATION COMPLEX STRUCTURE.
 13. The divine attitude in grace: God is constantly waiting to pour out His grace to every believer in phase two - Isaiah 30:18,19.
 14. Grace in phase two is found in such passages as Psalm 103:8-12; Romans 3:23,24; 4:4; 5:20; Ephesians 2:8,9; Hebrews 2:9.
 15. Grace in phase two is the believer in time.

- a. The prayer of the supergrace life - Hebrews 4:16. You will use prayer to the maximum once you enter the supergrace life.
 - b. Grace is suffering - 2 Corinthians 12:9,10. Supergrace suffering is designed for greatest possible blessing.
 - c. Grace in growth - 2Peter 3:18.
 - d. Grace in stability in phase two - 1Peter 5:12; Hebrews 13:9.
 - e. Grace as the modus vivendi - 2 Corinthians 1:2; Hebrews 12:28.
 - f. Grace in the production of divine good - 1 Corinthians 15:10; 2 Corinthians 6:1.
16. Grace and giving - 2 Corinthians 8:9; Philippians 4:14-18. Grace orientation is the bona fide motivation for the thought pattern involved in giving.
17. Grace in suffering - 2 Corinthians 12:7-10.
18. Some axioms concerning grace.
- a. God is perfect; His plan is perfect.
 - b. A perfect plan can only originate and function from a perfect God.
 - c. If man can do anything meritorious in the plan of God it is no longer perfect.
 - d. A plan is no stronger than its weakest link. For this reason grace excludes all human merit, all human ability. Grace also excludes any form of human good.
 - e. Legalism and human good is always the enemy of grace.
 - f. Therefore works of human righteousness have no place in the plan of God.
 - g. All human good is associated with the greatest mental attitude sin of pride. Reversionism is characterised by pride, jealousy, and other mental attitude sins.
19. There are four areas of pride which reject God's grace. This explains Satan's pride, human pride, why pride is the worst and most devastating of mental attitude sins.
- a. The pride of the believer who rejects the doctrine of eternal security. To say that you can commit a sin that is greater than the plan of God is blasphemous. Hebrews 12:28.
 - b. The pride of the believer who succumbs to pressure and adversity. He thinks his pressure and suffering is greater than the grace provision of God - 2 Corinthians 12:8-10.
 - c. The pride of pseudo spirituality, the believer who thinks his human systems of spirituality are greater than the ministry of God the Holy Spirit. These systems usually include some system of personality imitation, observation of taboos, confusing the means and the result, assuming that witnessing to 10 people a day is the filling of the Spirit whereas in reality the filling of the Spirit results in effective witnessing, relativity which says in affect "My sins are more refined than your sin, therefore when I compare myself with you I'm spiritual and you are carnal," the operation of the holy roller who thinks that their pseudo tongues somehow has spiritual content.

d. The pride of the believer in emotional revolt of the soul who assumes that his feelings and his emotions and his experiences are more important than Bible doctrine - 2 Corinthians 6:11,12.

20. Grace is related to the divine assets of John 1:12,16,17; 1 Corinthians 1:4,5; Ephesians 1:6,7.
21. The principle of supergrace is taught in James 4:6 were it is called "greater grace."
 - a. The supergrace of the Lord Jesus Christ - John 1:14,16,17.
 - b. The supergrace of the believer in phase two - Philippians 4; James 4; Ephesians 3:19,20, 2 Corinthians 12:8-10.
22. Notice a progression of grace in our context. In Ephesians 1:6 we have "his grace." In verse 7, "the riches of his grace." In 2:7, "the exceeding riches of his grace." There is a principle involved here. Once grace starts pursuing you you go from grace to the riches of His grace to the exceeding riches of His grace.

The translation is repeated.

1977 Romans

Lesson #179

179 08/22/1977 Romans 5:21a Doctrine of the old sin nature (revised); Jesus Christ minus an old sin nature and imputation of Adam's sin

Romans 7:20 **Now the Law came in as a side issue** (as a minor actor playing a minor role) **in order that the original sin of Adam might be augmented, but, where personal sin increased** (augmentation from the old sin nature), **the grace of God in super abundance.**

The Triumph of the Grace Factor

1. Adam's original sin imputed to man's sin nature.
2. Spiritual death is the combination of these two things. Human life is imputed to the human soul; and the life resides in the soul forever. The life will always be there. At the same time, Abomination of Desolation is imputed to its home.
3. The justice of God condemns man at birth due to the presence of Adam's original sin. This condemnation is necessary for us to be the subjects of grace.
- 4.
- 5.
6. Spiritual death occurs first, it occurs at birth.
7. Man's personal sins occur after spiritual death.
8. Two rulerships will be mentioned in this verse. The rulership of the old sin nature of human life ruling through spiritual death. The rulership of grace through the imputation of divine righteousness to those who possess eternal life.

Hamartia = a personal sin or Adam's trend. The definition suggests that it is a category of sin separate from all other categories. **In order that, just as the sin nature...**

Verse 21 – the triumphs of the grace factor. This verse is set up with a protasis and an apodosis. In the protasis we have the rulership of the old sin nature; in the apodosis we have the rulership of grace. “That as sin hath reigned unto death” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a final clause used to indicate divine purpose. God’s purpose, plan, goal is stated, i.e. the communication of the temporal objective of the justice of God toward the believer is stated in the comparative sentence. Then the comparative conjunction hôsper (ὥσπερ) [pronounced *HOO-sper*] introduces the protasis. A comparative clause introduces analogous thought for the purpose of elucidating or emphasizing the thought expressed in the principle clause. The principle clause is the last sentence of the previous verse. This comparative clause is designed to emphasize the triumph of the grace factor as the policy of the justice of God. Next is the nominative singular subject hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] for the old sin nature or Adam’s trend, plus the generic use of the definite article which comprehends the old sin nature as a category and separates it from all other categories of sin, such as personal sins or Adam’s original sin. So this begins, “In order that just as the sin nature.”

Bob changes things up for the [Doctrine of the Sin Nature](#) in [lesson #88](#). Additional notes are found there. This appears to be a Frankenstein doctrine.

1977 Romans

Lesson #180

180 08/23/1977 Romans 5:21 Doctrine of the old sin nature (revised and cont.); weaknesses; TV journalists anti-business

Bob is going to a football reunion, some guys whom he has not seen for 40 years.

Excellent articles in the TV Guide. Journalism and business; scorpions in a bottle by Pat Buchanan. Network newsmen are ignorant of businesses. It is an axiom to cover the CEOs with indictments, in the courts or in public opinion. 60% have a negative opinion of businesses; and more think negatively about the oil companies. Our oil companies and automobile companies are generally very well run and if left alone, our economy would be 1000% improvement in our economy. The various foundations came from the profits of large companies.

When the trend toward good is intensified, there is more evil.

[The Doctrine of the Old Sin Nature](#) back in [Lesson #88](#). Nearly the entire lesson is found in that doctrine.

1977 Romans

Lesson #181

181 08/24/1977 Romans 5:21b–6 (Intro.) Rulership of grace through the imputation of +R; Lordship of Jesus Christ; integrity of God

Going all the way back to Romans 5:1

Romans 5:21 ...so that, just as sin reigned in death, so also grace might reign through righteousness, unto eternal life through Jesus Christ our Lord. (BLB)

Then the aorist active indicative of the verb *basileúō* (βασιλεύω) [pronounced *bas-il-YOO-oh*], meaning to rule or to reign. The aorist tense is a culminative aorist, it views the imputation of Adam's sin to its genetic home, the old sin nature at birth and resultant spiritual death in its entirety. The active voice: the old sin nature produces the action of the verb by ruling human life through spiritual death. The indicative mood is declarative viewing the action of the verb from the viewpoint of reality. The old sin nature is the reality as the ruler of human life. The means by which the OSN rules: *en* (ἐν) [pronounced *en*] plus the locative singular of the definite article and the locative singular of *thanatos* (θάνατος) [pronounced *THAH-nah-toss*], used here for spiritual death—"That just as the sin nature[10] has ruled in the sphere of spiritual death."

Now the apodosis: "even so might grace reign through righteousness" begins with the adverb *houtos* (οὗτος) [pronounced *HOO-tos*] which introduces the apodosis of comparison, plus the adjunctive *kai*, "also," and translated "so also." Then the nominative subject *charis* (χάρις) [pronounced *KHAHR-iç*]—"grace," plus the subject with the generic use of the definite article which contemplates grace as a category separate from all other categories of *modus operandi*. With this we supply a genitive "of God." Plus the aorist active subjunctive of *basíliсса* (βασίλισσα) [pronounced *bahs-IHL-ihs-SAH*]. This is a constative aorist, it gathers into one entirety the rule of the grace of God instead of the rule of the old sin nature in the life of a mature believer. Maturity adjustment to the justice of God substitutes the rule of the old sin nature, and the substitution is the grace of God. Adam's sin nature ruled through spiritual death but the grace of God rules through the imputation of God's righteousness and a result from that which is maturity. All believers have the imputed righteousness of God but few believers crack the maturity barrier. Note that both rulerships come through imputation. The active voice of the verb: grace produces the action of the verb, beginning with the primary potential for blessing which is the imputation of divine righteousness. The subjunctive mood is potential, it implies a future reference—maturity adjustment to the justice of God. The fulfillment of the potential depends on the individual believer's attitude toward Bible doctrine—"so also the grace of God might rule." This depends upon your volition. If you are negative, then the grace of God will sustain you, but it will not rule you in the spiritual life. There is only one way to grow spiritually. You do not grow by production.

"through righteousness" – *dia* plus the genitive singular of *dikaioσύνη* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], the judicial imputation of divine righteousness to the believer at salvation. Imputed righteousness is the recipient of grace blessing.

"unto eternal life" – incorrect. This is *eis* (εἰς) [pronounced *ICE*] plus the accusative singular from the adjective *aiōnios* (αἰώνιος) [pronounced *ahēe-OH-nee-oss*] and *zōē* (ζωή) [pronounced *dzoh-AY*], "eternal life," but *eis* (εἰς) [pronounced *ICE*] plus the accusative means "because of." When God gives us something in time He intends for it to be permanent and therefore to be carried over into eternity. The person who cracks the

maturity barrier in time has phenomenal blessing in time, but he has even greater blessing from that in eternity. Blessing in time for the mature believer is parlayed into blessing in eternity for that same mature believer. Imputed righteousness is the potential, and the potential has to be realized. The only way that the potential can be realized is to give something to believers at salvation that was never given in the garden, something that makes it permanent: eternal life. There was no eternal life in the garden or even the potentiality of eternal life.

There are some fundies who believe that the original sin was sex; but the two people had perfect environment, which included the perfect relationship, mentally, spiritually, and physically.

Adam and the woman made their first option for grace by believing in the Lord.

Most people are straining; they are agonizing their way through life. The rulership of grace in our life does not begin until we crack the maturity barrier. Things might get tough before we get there.

“by Jesus Christ our Lord” – dia plus the genitive of Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] Christos (χριστός) [pronounced krees-TOHSS] kurios (κύριος) [pronounced KOO-ree-oss] and egó (ἐγώ) [pronounced ehg-OH]. Dia plus the genitive of Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE] Christos (χριστός) [pronounced krees-TOHSS] means “through Jesus Christ.” However, the genitive of kurios (κύριος) [pronounced KOO-ree-oss] and the genitive of egó (ἐγώ) [pronounced ehg-OH] are possessive genitives—“our Lord.” He is Lord the moment a person believes in Christ—“our Lord,” no matter who that believer is. Egó (ἐγώ) [pronounced ehg-OH] is genitive plural—all believers; anyone who has the imputation of divine righteousness also has the Lordship of Jesus Christ.

There used to be these camps in Texas, and people got ticks and bad doctrine. They kept saying, “If Lord is not Lord of all, then He is not Lord at all.” Christ is our Lord, no matter what we think. You are better off having a pizza (Bob has never had one before).

Napoleon and a guard. The guard was asleep and Napoleon took his musket and stood guard for him for a little time. When he woke up, Napoleon jabbed him a little, and make him get down on his hands and knees and eat dung (otherwise he would face a firing squad). Then Napoleon forgave him and gave him his musket and then he made Napoleon get down and eat dung (not realizing that this was really Napoleon). Napoleon let him live anyway and he was a very old man. He was asked if he had ever met Napoleon and he said, “Yes, in fact, we dined together.”

Romans 5:21 ...so that, just as sin reigned in death, so also grace might reign through righteousness, unto eternal life through Jesus Christ our Lord. (BLB)

Romans 5:21 But just as the sin nature has ruled in the sphere of spiritual death, so also the grace of God might rule through imputed righteousness because of eternal life through Jesus Christ our Lord.

Principle

1. The Lordship of Christ is accomplished through two judicial imputations: the imputation of all personal sins to Christ on the cross and the imputation of God's righteousness at salvation.
2. Since Christ is the object of the first judicial imputation it follows that Christ is the means of receiving the second judicial imputation, i.e. righteousness.
3. Through the imputation of Adam's sin to its genetically formed home, the OSN, man is spiritually dead. This is a real imputation in contrast to a judicial one. Through the imputation of these sins to Christ on the cross we not only receive God's righteousness and eternal life but He is Lord. There is no decision that settles it all.

Romans 5:21 **But just as the sin nature has ruled in the sphere of spiritual death, so also the grace of God might rule through imputed righteousness because of eternal life through Jesus Christ our Lord.**

Some Final Points

1. The old sin nature is the sovereign of human life ruling through spiritual death.
2. The old sin nature is both material and immaterial. The latter is material which we cannot define. We call it spirit not understanding how it is structured.
3. The material part of the sin nature is the contamination of all human cells.
4. The immaterial part is the function of its trends toward sin, good and evil.
5. At the moment of salvation adjustment to the justice of God, there is the potentiality of grace becoming the sovereign of human life.
6. There is the potentiality therefore of glorifying God.
7. Spiritual death provides a palace for the old sin nature to rule human life. Eternal life provides a new palace for grace to rule human life.
8. The imputation of divine righteousness is the primary potential; when implemented by maximum doctrine in the soul, results in maximum blessings from the justice of God.
9. Furthermore, a grace operation which glorifies God the Father and God the Son in time.

The imputation of Adam's sin sets up the rule of the sin nature over us in life. No doctrine means the grace of God will not rule us. Grace replaces the imputation of cursing with the imputation of blessing.

Final Points

1. Grace ruling through righteousness is a reference to the pipeline of blessing prepared at salvation adjustment to the justice of God.
2. Man's point of reference is the justice of God and grace is the policy of the justice of God in blessing mankind.
3. Justice is the point of reference for mankind. Grace is the policy of the justice of God;

4. This blessing is mechanically enculsated in the integrity of God.
5. On one end of the pipeline is the justice of God and the righteousness of God.
6. Just as ruling thorough spiritual death; potential
7. Four imputations make it possible for the grace of God to rule in the life of the believer.
8. Two real imputations: human life to the human soul and Adam's sin to its home, the old sin nature. The soul is formed by God.
9. The imputation of Adam's sin to his sin nature...condemnation from the justice of God. The condemnation activates the grace of God. Condemnation is the key to us having something greater.
10. Condemnation must precede justification.
11. One judicial imputation takes place on the cross, the imputation of our personal sins to Jesus Christ.
12. When anyone believes in the Lord Jesus Christ, the justice of God sets up the potentiality for grace blessing.
13. The potential is the righteousness of God in our souls; the reality is blessing in time, which glorifies God.

We have a summary of doctrines necessary to understand chapter six.

The doctrines covered in this chapter.

- [1] See the Doctrine of Eternal Security.
- [2] See the Doctrine of Glory.
- [3] See the Doctrine of Suffering.
- [4] See the Doctrine of Hope.
- [5] See the Doctrine of Justification.
- [6] See the Doctrine of the Blood.
- [7] See the Doctrine of Reconciliation.
- [8] See the Doctrine of Imputation.
- [9] See the Doctrine of the Mosaic law.
- [10] See the Doctrine of the Sin Nature.

Preparation for Romans 6:

1. The integrity of God is the part of God's essence known as holiness. Holiness infinitive construct composed of righteousness and justice.
2. Justice in the integrity of God is man's point of reference after the fall and throughout all human history.
3. Prior to the fall in the Garden of Eden, the point of reference was the love of God. Two perfect persons + perfect environment.
4. Man's point of reference was love, so there is no justice or righteousness and no grace.
5. However, the warning the justice is around the corner was found in Genesis 2:14.

6. However, in the integrity of God, righteousness demands righteousness and justice demands justice.
7. In righteousness, the divine love for holiness for the integrity of God is revealed. In justice, the divine hatred for sin, human good and evil is revealed.
8. What righteousness demands, justice executes. Righteousness rejects man's sinfulness, man's human good and man's evil. Justice condemns those things.
9. At the cross, the personal sins were imputed to a perfect Jesus Christ and judged by the justice of God.
10. Therefore, the integrity of God supercedes the love of God blessing us...
11. The imputation of divine righteousness after salvation, is the blessing from the integrity of God.
12. Justice can only bless where perfect righteousness exists.
13. Self-righteousness is excluded from any phase of the plan of God.
14. Imputed divine righteousness and self-righteousness are mutually exclusive.
15. Self-righteousness brings cursing from the jog while imputed righteousness is the source for blessing.
16. The Mosaic Law produces a self-righteousness which is hostile and antagonistic to the imputed righteousness of it.
17. The true purpose of the Mosaic Law is not to produce self-righteousness, but to condemn man.
18. The only benefit that can come from God comes through the adjustment to the justice of God.

1977 Romans

Lesson #182

182 08/28/1977 Romans 6 (Intro.) Concepts and principles related to the integrity of God and man; only God can glorify God

Bob has returned from the gathering of the athletes.

Adam and the woman in the garden, the warning of justice in Genesis 2:14. The integrity of God superseded the love of God. Justice can only bless where perfect righteousness exists. Self-righteousness brings cursing from the justice of God.

Chapter 6

A Doctrine Bob Thought We Covered but Did Not

1. The failure of certain ones in the human race does not abrogate the integrity of God. Past failures of anyone or our own failure.
2. God's integrity is not cancelled because some people do not believe in Him.
3. God's integrity is not cancelled because some believers fail to utilize logistical grace.
4. What mankind lacks never cancels God's integrity. God never lowers Himself to the level of any man.

5. Salvation adjustment to the justice of God results in salvation and imputed righteousness; but salvation maladjustment to the justice of God results in condemnation. Any system of salvation by works. This is the principle of grace.
6. The justice of God is source of blessing and cursing but the justice of God is never neutral doing nothing.
7. Therefore, whether justification or condemnation, the integrity of God is maintained. Glorification of God demands the maintenance of the integrity of God.
8. The function of the justice of God maintains the integrity of God.
9. Since God is infinite, eternal, invisible and incomprehensible, it is necessary for mankind to reveal Himself to mankind. He does this only through Bible doctrine. Knowledge of doctrine versus ignorance of doctrine is the fundamental issue of life.
10. The content of the Bible reveals and vindicates the integrity of God. Obviously it never vindicates people or human function. Grace is always the policy of the justice of God.
11. Through comprehension of doctrine, we learn of the integrity of God and we learn to adjust to the justice of God. Salvation is a one-time decision; but rebound is periodic; and the intake of Bible doctrine is also periodic.
12. Maintaining maturity adjustment to the Justice of God through gap.
13. Man by man's efforts seeks to acquire human integrity by activity. This maligns God and insults grace. There is establishment integrity. All education requires discipline and authority. Without authority in teaching, the kids do not learn.

Chuck Older was there at that athletic reunion, and he was the judge for the Manson case. He learned great integrity. "Charles Herman Older (September 29, 1917 - June 17, 2006) was an American who was the third highest scoring ace of the American Volunteer Group (the "Flying Tigers") and later the judge in the Charles Manson murder trial. Hanford, California, U.S. West Los Angeles, California, U.S."

Bob was not swatted as hard as the others as he was going to get it from his father later (and sometimes at the school). About half of Bob's class had genius IQs and they kept testing and retesting them to figure out what happened.

They ostracized or beat up anyone who smoked pot. They regulated themselves on this kind of thing. Bob smoked a half a pack of his father's murads (Turkish cigarettes) and decided that he did not like the feeling. No one had long hair. They all had short hair.

The Integrity of God Principles

1. The integrity of God is infinite, absolute and eternal and part of His perfect essence.
2. The integrity of God is not the absence of sin or evil, and the sum total of His perfection; the perfection of His attributes.
3. The integrity of God is not maintained by His will or His sovereignty. It is His immutable self. Man has to make decisions for or against integrity. People can have integrity today and lose it by tomorrow. Integrity in the human race is maintained by decision. God never has to make a decision about being honest or

dishonest; or righteous or unrighteous. We can have integrity today; but tomorrow we don't. We might not accept a bribe on one day, but then accept one the next. We are unstable as creatures; but God cannot be unstable. Therein lies our security.

4. The integrity of God is not maintained by the self-righteousness of man. "You have dishonored the Lord." But the Lord is not subject to dishonor. You can dishonor yourself but not God. This does not sweep away morality. This idea that you fail means that God fails. We are arrogant if we think that we can dishonor God.
5. It is blasphemous to assume that self-righteousness or unrighteousness promotes divine integrity. We can promote soap and a certain kind of automobile or ourselves, but we cannot promote God.
6. Divine righteousness totally rejects man's self-righteousness.
7. God in grace provided all that His integrity demands of the human race. That comes in the 4 imputations. Most pastors teach one-shot things; but you cannot do that where there is verse-by-verse and line by line teaching. Romans is the most important section of the Word of God.
8. Consequently, there is nothing that man can do to destroy or compromise the integrity of God. In fact, every time we get out of line, God disciplines us. The reversionistic believer gets warning discipline; then intensive discipline and then dying discipline.
9. The essence of God includes His integrity and this integrity stands eternally without help from mankind. God does not need our help; we need His.
10. God does not need our help, we need His help. God does not need our righteousness; we need His righteousness.
11. Imputed righteousness at salvation is the beginning of blessings from the justice of God. Once we have His righteousness we have a basis for blessings.
12. Imputed righteousness is where God begins to share His integrity with mankind.
13. God found a way to bless mankind without compromising His essence.
14. God did not do this from human sentimentality or emotion; and God is not emotionally attracted to good personalities. This is not prominent in Berachah Church where maintained their stinking personalities.
15. Man often concludes that his self-righteousness pleases God; but all of our righteousnesses are as filthy rags to God.
16. Man's sinfulness and man's self-righteousness does not advance the glory or plan of God.

Example of human integrity: Bob's grandfather cofounded Lincoln's Life Insurance, and in order to maintain the company, he and the cofounder had to put up 2 million each when the Great Depression hit. He never failed to meet a payroll. Everyone who retired from that company retired with a great pension. There were no laws concerning this.

Some people had integrity during the depression; some killed themselves if they could not pay; and others made the promise to pay back by the end of life. It is all about volition.

Only Divine Integrity Glorifies God

1. Man in grace can only glorify God with what God has given him.
2. God's authority is based upon His authority. All authority in life is based upon integrity and the malfunction of authority in life reveals a lack of integrity. Authority must be established on the basis of integrity. Integrity knows when to punish and when not to. All men who have used their integrity properly apply their authority correctly.
3. Maladjustment to the justice of God means
- 4.
5. No nation can possess freedom, prosperity from the integrity of God.
6. Social, economic and political reform apart from the integrity of God is useless. You cannot make people nice to each other.
7. This intensifies the problem with degeneration, chaos, revolution, historical catastrophe.
8. Political and theological liberalism seek reform apart from the integrity of God. Nothing is permanent apart from the integrity of God.

Douglas MacArthur was one of those. He saved Australia, who wanted to surrender to the Japs in War2. Robt E. Lee and Stonewall Jackson both had great integrity. Jackson had deserters shot. He was heavily disliked as a professor at VMI. Integrity made him tick.

Everything is life is integrity. Bob and his friends enjoyed talking about their favorite teachers and the best ones always had integrity.

Bob remembers a youth from Berachah who went off on drugs. Bob braced him in the teen class.

The brain is a material thing; but behind it is an immaterial thing, the soul. Your whole concept of discipline and authority from youth.

Individuality is expressed after you accept authority. No maladjusted soldier ever becomes a great soldier.

We first must learn how to do it God's way.

1977 Romans

Lesson #183

183 08/28/1977 Romans 6:1 Integrity of God is not arbitrary; four imputations; results of real imputations

The Mosaic Law is incapable of making man righteous before the integrity of God. Therefore, the Law cannot justify; only the justice of God can justify. Justification is a judicial act or verdict from the justice of God recognizing the imputation of divine righteousness at salvation. Justification recognizes this divine righteousness and

vindicates the one who possesses it. Justification is not forgiveness. Forgiveness is subtraction; and justification adds righteousness. Justification is the basis for the a fortiori blessings from the justice of God. If the justice of God can provide the greater, then God can provide the less, which would be blessings; and that means that God would allow for blessing in eternity.

The four imputations.

No bacteria until after the flood. That caused the deterioration of cells more quickly.

Spiritual death is not some sin or series of sins that we commit; it is Adam's original sin imputed to our sin nature. The old sin nature is an ex-husband. He is still around; but she, in the meantime, has married her ideal man. When this takes place, the first husband is dead to the woman.

Outline: Four Paragraphs.

1. A rhetorical question about the old sin nature, verse 1.
2. The answer, verses 2-14.
3. A question about personal sin, verse 15.
4. The answer, verses 16-23, the potentiality of carnality and reversionism.

Dead to Sin, Alive to God

Romans 6:1 **What then will we say? Shall we continue in sin that grace may abound?**
(BLB)

Verse 1 - "What then shall we say?" The nominative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*], plus the postpositive inferential conjunctive *oun* (οὐν) [pronounced *oon*], a particle which is used in the formula question, a question which occurs seven times in Romans-3:5; 4:1; 6:1; 7:7; 8:31; 9;14, 30. So far we have "Therefore what." Then the future active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*]. The future tense is a deliberative future, used for a question of uncertainty is raised or expressed. Here we have a rhetorical question taking the place of a direct assertion. The rhetorical question here is going to introduce a false conclusion so as to set up what is really true.

Bob does not want us to feel talked down to here; he wants us to feel totally stupid.

These rhetorical questions are set up as a formula. The bluff of the pseudo-intellectual. Paul is dealing here with the Jewish segment of the Roman church. He will ask, *what conclusion can we come to?* And then he will come to a false conclusion.

There is the final verse of the last chapter:

Romans 5:21 **But just as the sin nature has ruled in the sphere of spiritual death, so also the grace of God might rule through imputed righteousness because of eternal life through Jesus Christ our Lord.**

“Shall we continue in sin” – the present active subjunctive from the verb *epiménō* (ἐπιμένω) [pronounced *ep-ee-MEHN-oh*] means to continue, to stay, to remain, to persist in. We translate: “Are we to continue.” The present tense of duration denotes what has begun in the past and continues into the present time. Used with the subjunctive it will have a slightly different meaning. The active voice: mankind produces the action of the verb in remaining under the sovereignty of the old sin nature after salvation. The subjunctive mood is the deliberative subjunctive used in debater’s technique for a rhetorical question which states an erroneous conclusion/assumption in the form of a question. This is so that the question can be refuted and the false doctrine can be replaced by true and accurate doctrine. There is also the locative of sphere from the noun *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] in the singular which refers to Adam’s original sin, the old sin nature, and also the principle of personal sin. In the plural it refers to actual personal sins. Here it refers to the old sin nature or Adam’s trend. With this is the locative singular of the definite article used here generically to refer to the old sin nature’s rulership of human life through spiritual death. “Are we to continue in the sovereignty of the sin nature?”

“that grace may abound” – the conjunction *hina* (ἵνα) [pronounced *HEE-na*] introduces a final clause/purpose. Plus the subject, the nominative singular of *charis* (χάρις) [pronounced *KHAHR-ic*]—“grace” with the definite article to denote a previous reference. The previous reference being Romans 5:20,21 which has been distorted into a false conclusion by some. Plus the aorist active subjunctive of *pleonázō* (πλεονάζω) [pronounced *pleh-on-AHD-zo*] which means to abound, to increase, to augment—“in order that the grace of God might increase.” The constative aorist tense is used for a fact or action extended over a period of time but gathered up into one entirety. It gathers up into one entirety the concept of Romans 5:20, 21 now deliberately distorted to anticipate the false conclusion. The active voice: grace allegedly produces the action of the verb. Since this is a false conclusion it is an allegation rather than a fact. The subjunctive mood is the potential subjunctive for an allegation rather than a fact.

Romans 6:1 **Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?**

Two questions are set up by Paul to take the people to a false conclusion, which he will correct. The false conclusion is set up as debater’s technique. This takes into account that there are some kooks in the audience. There are a limited number of places where kooks can go. Anyone can go into a church. Kooks can be embarrassing to people who are ambitious. The false conclusion occurs in the mind of the believers who relate grace to personal sin rather than to the blessing of God. Grace belongs to the justice of God. Grace provides mankind more than what is lost in the garden. What man has recovered was noted in the two a fortioris. What the love of God could not do for man, the justice of God can do. Man has more after the fall than Adam possessed in the garden. If the

justice of God can provide righteousness for us, then God will not withhold the lesser, blessings in time. Same for blessings in eternity.

All local churches over 5 people have at least one kook. As long as they do not cause problems, they can stay. Otherwise, Bob can suggest another church.

Following a logical argument is beyond their ability to get. They are disoriented to life. A kook is someone who just cannot get it. There are only about ten kooks in Berachah. He never looks for them, but they look for him.

There were quite a number of kooks at the Roman church. Paul anticipates that they will draw false conclusions. They relate grace to the old sin nature. How can you do this? It is easy if you are not following the argument and the line of reasoning. Grace belongs with the justice of God; it does not belong to the sin nature. Grace is the policy of the justice of God in blessing mankind.

Since the fall of man, the grace of God has been the policy of God; and the justice of God is our point of reference with God.

1977 Romans

Lesson #184

184 08/29/1977 Romans 6:1 Principles; abrogation of the rule of the old sin nature; sin not the source of the increase of grace

June 1977 of the Freeman (a magazine?). Article: How did we lose our freedom? Federal and state regulations has cut our freedom. Unfortunately, our courts have backed away from protecting our freedoms. The advancement of the public welfare is what is often presented. Final responsibility for our freedom lies with the courts. Our freedoms have been left to the elected representatives responding to special interests.

Romans 6:1 **Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?**

A set of notes referred back to.

Grace Is Not Sponsored by the Sin Nature

1. Bible doctrine corrects sketchy thinking. Believers who heard the teaching of the previous chapter. If grace counteracts sin, grace is not the source of grace.
2. After the sin nature and personal sin have disappeared, grace will still be around.
3. Grace does not require the sponsorship of sin.
4. Through Adam's fall, the old sin nature with its trends toward sin, good and evil, came into existence.
5. Man and woman are both carriers of the sin nature, but only the man perpetuates it.
6. This is accomplished through the 23 males chromosomes which

7. The genetical formulation of the old sin nature and producing the body of corruption is the basis for imputation of Adam's original sin in birth.
8. At birth, Adam's original sin is combined with the old sin nature.
9. Another result is the old sin nature's sovereignty over human life.
10. The sovereignty of the old sin nature has been broken by the justice of God using the grace factor.
11. Grace originates from the justice of God, not from the sin nature or from personal sin.
12. The power of the old sin nature has been broken by the grace policy of the justice of God.

Motion and action in the womb; but there is no soul-life. When the fetus emerges from the woman at birth, God gives life to us. Life is given to the format soul. God provides the soul and God provides the life. This is a real imputation. A real imputation ascribes to someone what is antecedently his own. Life goes with the soul. The soul has what belongs to it. The life remains in the soul. There is no soul sleep. This is permanent, no matter where we end up. This is a permanent condition. Simultaneously, Adam's original sin is imputed to its permanent home, the sin nature.

Perfect person + perfect environment = a perfect age. Everything was provided for man from God's love. There was no grace. Grace goes from the justice of God to undeserving people. No grace and no justice. The tree of the knowledge of good and evil had a big sign on it saying, "No." Each day was a new contract. Each new day began at sundown. This continued until man violated God's single negative command. There was no morality involved in the first sin. When the woman committed this personal sin, she has a sin nature and spiritual death. The whole issue was volitional. The man took the fruit from the hand of the woman. The personal sin of Adam + the sin nature = spiritual death. When Adam's original sin is imputed to us, we have instant spiritual death.

At the moment of the fall, Adam had one personal sin and one sin nature. This is exactly what we have at birth. We have the personal sin of Adam. In time, we commit personal sins, but that is the result of spiritual death.

Whereas by one man, sin entered into the world. Adam's personal sin is the basis for our spiritual death.

No imputation of Adam's sin at birth for Jesus as there was no natural home for it. There was no natural attraction. Because we have spiritual death, the justice of God can provide salvation for us. If we believe in Jesus Christ, God can then impute the righteousness of God to us. That sets up the pipeline between the righteousness of God and the justice of God. This pipeline remains empty until the believer cracks the maturity barrier, supergrace A and supergrace B.

The whole system of eating and sleeping is nonmeritorious. There are a lot of people running around and doing things for God. But God does not make deals. Grace is a no-

deal situation. We grow to maturity spiritually the same way. Bible doctrine is our nourishment for spiritual growth just as food gives us physical growth. Everyone has this system of eating. We can take in a variety of foods; and that can change things. Only true doctrine causes the believer to grow.

Romans 6:1 **Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?**

More Points on Romans 6:1

1. Grace is a genius thing; a genius thing is not a convenient thing.
2. We do not have to live under the rulership of the old sin nature in order for grace to increase. At the fall of man, two rulerships came into existence: Satan over the world and the sin nature over man.
3. Grace increases over the advance to maturity by the intake of Bible doctrine; that is the only way to grow up spiritually. Grace increases by the advance to maturity.
4. Satan is the ruler of the world and the sin nature is the ruler of man.
5. The source of grace is the justice of God.
6. The justice of God made 4 imputations to provide for the increase of grace.
7. 2 real imputations at birth; and 2 judicial ones.
8. At the cross was a third imputation.
9. The fourth imputation occurs when we believe in Jesus Christ.
10. Justification is the grace provision from which all grace increase is accomplished. The increase of grace is the 5th imputation.
11. Justification is the grace provision from which all grace increase is accomplished.
12. The sin nature and personal sin cannot increase grace.
13. Grace can abound by spiritual growth; not by sinning. Antinomianism today; to sin a great deal.
14. The increase of grace follows the pattern from saving grace, to logistical grace, to supergrace, the ultra supergrace, to dying grace and to eternal grace.
15. Increasing the sovereign rule of the old sin nature does not increase grace.
16. The rulership of the old sin nature in the life of the believer is incompatible with the increase of grace in the life.
17. Grace is the policy of the justice of God.

We belong under one man's ministry.

Romans 6:1 **Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?**

More Points on Romans 6:1

1. In anticipation, the baptism of the Holy Spirit received at salvation and resultant retroactive positional truth has positionally abrogated the sovereign rule of the sin nature in the life of the believer.

2. Rebound adjustment to the justice of God increases grace.
3. Potential is both justification and the baptism of the Holy Spirit.
4. Capacity is always the same, maximum doctrine in the soul resulting in maturity adjustment to the justice of God.
5. The increase of grace is the reality of blessings in time from the justice of God plus (what we are going to study) the encapsulation in the devil's world to provide both security and enjoyment of blessings from the blessings of God.
6. The sin nature's rule over human life is incompatible with the royal family on earth.
7. Grace does not increase through the function of the sin nature, which includes sin, good and evil.
8. The continued sovereignty of the sin nature after salvation results in reversionism and the modus operandi of evil.
9. This does not increase grace. Sinning increases discipline. The justice of God curses and blesses. Sinning increases cursing, discipline and punishment.

It is easy to slip now and again. But you do not lose those blessings through sin. The perfect illustration, the baptist enigma David and Bathsheba, who lost none of his great blessings. He was disciplined, but when the smoke had cleared, he was a mature believer with all the accoutrements of blessing. If you are only restrained by fear of punishment, that is not much different to the unbeliever who does not sin to keep from being arrested.

Bob is looking at the blankest faces...

1977 Romans

Lesson #185

185 08/30/1977 Romans 6:2 (Intro.) Review of the doctrine of the old sin nature (revised in lessons 179–180)

Romans 6:1 **Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?**

Bob sees last night as one of the worst times ever. We are going to have to relearn some doctrines. Current positional truth, retroactive positional truth, baptism of the Holy Spirit, and Bob is going to review [the doctrine of the sin nature](#), which goes back to [lesson #88](#). Almost all of the notes from this lesson are found there (some additions were made to the doctrine).

1977 Romans

Lesson #186

186 08/31/1977 Romans 6:2a Principles of divine justice can only bless +R; Paul refutes false claim; a credit to others

Several points of review. Wherever you find chromosomes, you find genes; wherever you find genes you find the sin nature. The old sin nature exists in the cells of the body. It is called a mortal body and a body of corruption.

Production is the result of spiritual growth, not the means of spiritual growth. Rebound is instant adjustment to the justice of God.

Bob is not going to cater to a one-shot ministry where things are handled in one day. There are apparently a lot of people wandering through Berachah Church. “If you don’t plan to come here day after day, then you need to go back to your Baptist church.” You will not be asked to knock on doors or to tithe. Some of you show signs already that you do not belong here. Bob does not have to report to anyone how many people have shown up. “Once again, church tramp, tramp on.”

Divine justice can only bless divine righteousness. There must be no compromise to the function of the attributes of God. Justice requires justice. When you receive blessing from God, there is security and stability associated with it. God will not bless until you have the capacity to enjoy it. How bad you are is not an issue. How bad you used to be is not the issue.

The word *yield* means to be operationally ready to go under the commands of a superior officer.

We begin the rebuttal to the false assumption:

Romans 6:2 **Never may it be! How shall we who died to sin still live in it?**

Verse 2 – a categorical denial of the false assumption. “God forbid” in the Greek is *mê* (μή) [pronounced *may*] The 3rd person, present deponent optative *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*]. There is no word for “God” in there. But this is not really an erroneous translation because you never translate an idiom literally. This is an idiom. When the KJV was translated “God forbid” was really just a strong negative, that’s all. This was the correct translation at that time. Good translations could be, *hell no; definitely not; NO!*

The qualifying negative *mê* (μή) [pronounced *may*] is used in a prohibitive sense in an independent clause to express a negative wish. But it is just one of two basic negative adverbs. One is *ou* (οὐ) [pronounced *oo*] and the other is *mê* (μή) [pronounced *may*]. *ou* (οὐ) [pronounced *oo*] always denies the fact; *mê* (μή) [pronounced *may*] denies the idea. Therefore *mê* (μή) [pronounced *may*] is used with the subjunctive; *ou* (οὐ) [pronounced *oo*] is used with the indicative. *mê* (μή) [pronounced *may*] always denies the idea or the principle behind it. So we have *mê* (μή) [pronounced *may*] denying the idea plus the optative which always expresses a wish—the aorist active optative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to become or to come to pass. This is a gnomic aorist tense, it is used for the certainty of refuting a false allegation. The active voice: a false assumption produces the action of the verb. The optative mood is the voluntative optative for the expression of a negative wish. In this expression, the phrase *mê* (μή)

[pronounced *may*] genoito (γίνομαι) [pronounced *GEE-noyt-oh*, we have the optative of wishing which strongly deprecates the false assumption stated in the form of a rhetorical question and says in effect, "I will refute it." The literal translation is, "Let it not be so." This implies everything that the idiom is not. That is why you do not translate an idiom literally, or when you do you lose the meaning of that particular sentence. So Paul uses the Greek idiom to express his abhorrence of an inference and a false conclusion which aids and abets legalism.

Points

1. Reputation of such an allegation emphasizes a principle: God's integrity does not depend upon the ability, the self-righteousness or the talent of man.
2. Divine justice functions for blessing through the policy of grace.
3. Grace is the policy of the justice of God in providing blessing for the believer in time and in eternity.
4. Grace always emphasizes the production of God and de-emphasizes the production of man.
5. In emphasizing the production of God grace calls attention to man's point of reference which is the justice of God. Grace always emphasizes the justice of God in emphasizing God's production.
6. Under grace everything depends on who and what God is. Everything depends on the justice of God being free from compromise in blessing man.
7. This strong idiom denies the allegation that the multiplicity of sins increases the amount of grace. The idea that I was such a sinner that God needed to use more grace on me.

Shallow teaching that our failures and successes bring credit or disgrace to God. These things do not bring credit to God or disgrace. We can do neither.

Bob has never seen so many washboards in all his life. We depend upon God; He does not depend upon us. Our successes or failures do not advance or hinder God's plan or God's integrity by what we do. When we think it all depends on us, that eliminates us from the playing field.

Emphatically not! We who have died to the old sin nature, how shall we still live in it?

1977 Romans

Lesson #187

187 09/01/1977 Romans 6:2b Baptism of the Holy Spirit cancels the sovereignty of the old sin nature; increase of grace through spiritual growth, not sin

No one else's tracks and books are allowed in Berachah or any political material. We do not want anyone to be subpoenaed or propagandized or politically swayed. If you use this church for another purpose, then you are not welcome, but you will be excommunicated forthwith.

There will be a rhetorical question asked and this is not a true question where an answer is expected. A point will be made from it. Grace is never advanced through sin; and God solves all problems as related to the sin nature and to personal sin.

Adam's original sin was a trespass of cognizance. He is always the basis for our spiritual death. Satan being the ruler of the world is not an issue in Romans. We are dealing with the problems of the sin nature.

Grace is advanced and increased in relationship to blessing coming from the justice of God; it is not increased by sin.

You can do all kinds of great things for God, but this does not advance you nor does it necessarily glorify Jesus Christ.

Saving grace to logistical grace to supergrace to ultra supergrace to dying grace to ultimate grace; this is grace all the way. No reference to the sin nature or to production.

Grace is related to God blessing of the believer; to the justice of God; it is unrelated to the sin nature. The modus operandi of the sin nature—sin, good or evil—does not advance the grace of God.

Emphatically Not

1. The allegation of the first verse and the erroneous conclusion and the emphatic denial raises the question, *what increases grace?* If human good, sin or evil do not increase grace.
2. It is definitely not any act of the sin nature.
3. The grace function, which provided our so great salvation, also abrogated the sovereignty of the old sin nature over our life. Grace is propitiation, redemption. But grace is static with regards to the sin nature.
4. The grace of God increases when the believer advances.
5. The formula for the increase of grace: potential + capacity = reality. The pipeline of grace is encapsulated by the integrity of God. Through that pipeline passes the increase of grace, at salvation and at maturity. What righteousness demands, the justice of God executes. When the righteousness of God demands blessing, the justice of God provides that blessing. Grace is related to blessing; not to sinfulness and not to evil. The capacity is maximum doctrine in the soul.
6. As the believer grows spiritually, grace increases. When the believer attains maturity adjustment to the Justice of God, grace is given. When Abraham went into Hagar's tent, he was a mature believer. When he exited, he was still a mature believer. He did not lose his wealth, success, prosperity. David and Bathsheba, the same thing. David fornicated. Did he lose his wealth, his throne, or what did he lose? Both men were disciplined, but these acts of discipline did not remove blessings which came down the grace pipe.
7. The very fact that there is security in salvation; there is also security in the spiritual life. There is no sin that the believer can commit which changes these things.

The Panama Canal was purchased by the United States, and, therefore, it belongs to the United States. Reality is even mature believers sin. And when a mature believer sins, his discipline is even worse than it would be for babies who sin.

Bob is thinning out the congregation for a great winter offensive. There are those who do not understand God's grace or the importance of Bible doctrine.

Arrogance eliminates wisdom; arrogance eliminates smarts. The very place where your life it is where your growth is. You fill up your soul with doctrine.

Romans 6:2 **Never may it be! How shall we who died to sin still live in it?**

“How shall we that are dead to sin, live any longer therein?” The nominative masculine plural from the qualitative relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*]. It has an antecedent which is the editorial suffix “we” from verse 1. The literal translation of *hostis* (ὅστις) [pronounced *HOHS-tiss*] is “we, the very ones who.” But we shorten that to “we who” in order to make better English. Then the aorist active indicative from the verb *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] which refers to retroactive positional truth as a result of the baptism of the Holy Spirit. This is retroactive positional death—“we who are dead,” very much alive but dead to something. Corrected translation: **“We who have died.”**

The aorist tense is a constative aorist, it refers to a momentary action which occurs at salvation, the baptism of the Holy Spirit and subsequent retroactive positional truth. The active voice: the believer produces the action of the verb at salvation by faith in Christ. The action is very simple. The believer dies to the rulership of the old sin nature. The old sin nature is still alive in us in the cell structure of the body and we are still alive on this earth. But retroactively or positionally we have died to the old sin nature which we carry in the body. The believer dies, then, to the old sin nature's sovereignty in human life through the baptism of the Spirit. The indicative mood is declarative, used for the statement of a correct doctrinal conclusion in contrast to the false conclusion of the previous verse. Then the dative singular indirect object from *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] after the verb, used for the old sin nature or Adam's trend. With it is the definite article which denotes a previous reference in the context. Since the old sin nature has been previously used in the context the definite article merely indicates this is the same sin nature, previously mentioned in verse 1. **“We who have died to the sin nature.”**

Then comes the interrogative particle *pôs* (πῶς) [pronounced *pohç*] which introduces a rhetorical question used to challenge an erroneous assumption. Plus the future active indicative of the verb *zaô* (ζῶω) [pronounced *DZAH-oh*], to live. The future tense is a deliberative future used in a rhetorical question taking the place of a direct assertion. The active voice: the believer produces the action of the verb at the moment of salvation through the baptism of the Spirit. The indicative mood is the interrogative indicative for a rhetorical question used to make an assertion. Plus the adverb *éti* (ἔτι) [pronounced *EH-tee*] which denotes a continuing situation and means “still.” “How shall we still live.” Plus

the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of the intensive pronoun autós (αὐτοῦς) [pronounced *ow-TOSS*] used to emphasize the identity of the old sin nature as the sovereign ruler of human life through spiritual death—“in it,” i.e. in the power of the old sin nature.

Romans 6:2 **We who have died to the sin nature, how shall we still live in it?**

Principles

1. The old sin nature, the sovereign of human life, is no longer the controlling factor in the life of the believer. Positionally the old sin nature is dead, its power has been broken.
2. Living in the old sin nature refers to continuing under the rule of the old sin nature and following its trends—sin, good, and evil.
3. After salvation the old sin nature still resides in those contaminated cells of the body, but through the baptism of the Holy Spirit at salvation the power, the sovereignty, the authority, the rulership of the old sin nature has been broken.
4. Obviously because of its genetic origin the old sin nature is not eradicated until either physical death or resurrection, whichever occurs first.
5. Though still present in our body of corruption the old sin nature has been robbed of its power to rule our lives. The only reason it still rules is because we exercise our options in favour of it.
 - a. Some believers have a face lift or plastic surgery and many times, this is all about fighting the negative effects of the sin nature.
 - b. Far preferable to fight the effects of the sin nature in your soul.
 - c. A woman who has remarried and keeps going back to the first husband is the believer who keeps returning to the control of the sin nature after being born again.
6. A new power, the power of the Holy Spirit, has replaced the power of the old sin nature, so that we have an option to go with the old sin nature or to go with the Holy Spirit.
7. The rhetorical question introduces the point of doctrine that there is a new life for the believer on earth, a modus vivendi which is free from the sovereignty and the power of the old sin nature.
8. One of the applications, then, of the baptism of the Holy Spirit is retroactive positional truth. Retroactive positional truth has broken the power of the trends of the old sin nature.
9. While imputed righteousness and subsequent justification is the basis for temporal blessing after salvation, the salvation ministries of the Holy Spirit provide the basis for breaking the old sin nature’s rulership of human life.
10. These salvation ministries of the Holy Spirit are designed to provide the environment for temporal blessing from the justice of God at spiritual maturity.
11. Obviously the environment cannot be the same as the garden of Eden, since at that time man and woman were perfect people in a perfect environment.

12. Both perfect people and perfect environment were both destroyed by the fall of Adam and the woman.
13. Now the devil rules the world and cannot provide perfect environment for mankind, though he brings all of his genius into focus on the problem. He is the ruler of this world and he brings all of his genius into play when it comes to creating perfect environment, and destroy the second advent of Jesus Christ. All concepts of perfect environment in the devil's world originate from Satan. People are so different to the United States because the devil has sold them on the concept of better environment. Satan has the genius to start various acts of human good, but he is not smart enough to provide perfect environment.
14. Now that the sin nature is the sovereign of human life all attempts of environmental improvement merely intensify and become evil.
15. The intensification of human good is evil. The intensification of sinfulness is evil.
16. Therefore the salvation ministries of the Holy Spirit are specifically designed to provide the best environment for temporal blessings from the justice of God.
17. The environment provided by the salvation ministries of the Holy Spirit are necessarily internal since the Holy Spirit does not improve or whitewash the devil's world.
18. By internal is meant that these ministries of the Holy Spirit are related to both the body and the soul. They relate to the body where the old sin nature dwells; they relate to the soul where doctrine must find residence.
19. Remember that the old sin nature dwells in the human body genetically and influences the human soul toward sin, good, and evil.
20. From its genetic headquarters in the human body the old sin nature constantly seeks to rule the soul of mankind.
21. But the Holy Spirit's five ministries at salvation frustrate this activity of the old sin nature. These five ministries of the Holy Spirit are designed to provide an encapsulated environment in the devil's world, an environment which is actually better than what Adam had in the garden.

Homosexuality is a sin; but when they get society to accept them as legitimate, they have parlayed a sin into evil. Attacks on big business and establishment are attempts of human good to improve things, and the result is evil.

1977 Romans

Lesson #188

188 09/02/1977 Romans 6:2 Imputation of eternal life to spiritual birth; doctrine of the salvation ministry of God the Holy Spirit

Romans 6:2 **Never may it be! How shall we who died to sin still live in it?**

The Salvation Ministry of God the Holy Spirit

1. In order to provide a spiritual environment in the devil's world where the old sin nature rules human life, God the Holy Spirit has provided five separate ministries

at the point of salvation so that we can have an environment better than the original environment of the garden of Eden. Remember that in the garden we had perfect persons, perfect environment and a perfect age. We need something much greater than what our original parents had, but there are two problems. Since the fall of man Satan is the ruler of this world and the old sin nature is the ruler of human life ruling through spiritual death. So the change is dispensation from Israel to the Church was designed to provide a royal family for the Lord Jesus Christ seated at the right hand of the Father, a royal family to go with His battlefield royalty. Jesus Christ is God and therefore has His eternal royalty, and as eternal royalty He has a royal family in the Father and in the Holy Spirit. Jesus Christ in His humanity is the son of David, and therefore He has a royalty and royal family as well in the line of David, the dynasty of David. But Jesus Christ as King of kings and Lord of lords—His battlefield title—did not have a royal family. And so the age of Israel is interrupted and a new dispensation begins in order to call out a royal family for the Lord Jesus Christ. As members of the body of Christ we are a part of that royal family, and we have therefore the privilege as members of that royal family to have certain things which no believer had at salvation in past dispensations. The environment for the royal family of God in the devil's world during the Church Age is actually provided by these five ministries of God the Holy Spirit at the point at which we make salvation adjustment to the justice of God. This is an encapsulated environment in the devil's world and the provision for this comes from five specific ministries. This is environment for the royal family of God to grow from spiritual babyhood to spiritual maturity which is the only way we can glorify God. The emphasis in the Word of God is not on production but on spiritual growth. The emphasis in apostasy is on production, and the implication and allegation is that whenever we do certain things for God, God is going to bless us. That is not only legalism but it is blasphemy. We cannot do anything for the blessing of God. The blessing of God is based upon what God has provided, and God has provided an encapsulated grace pipeline with the righteousness of God on the receiving end and the justice of God on the originating end. And so each ministry of the Holy Spirit at salvation in some way creates that encapsulated environment so necessary for the breaking of both Satanic power and the old sin nature's sovereignty over human life.

2. Five Holy Spirit functions follow:
3. Regeneration is the one ministry of the Holy Spirit that occurs in every dispensation. Regeneration merely means to be born again, to be born a second time. It is the true concept of following Jesus, and the Lord Jesus Christ explained that to follow Him was not to say what He said or to try to adopt His mental attitude about things. Nor is discipleship following Jesus as it is loosely used today. Following Jesus is described in Matthew 19:28, "And Jesus said unto them, Truly I say unto you that you who have followed me, in regeneration ..." John chapter 3 explains regeneration. The target for the imputation of Adam's sin is the genetically-formed old sin nature. The target for eternal life is the spiritually formed birth. The Holy Spirit actually provides a birth which is totally spiritual. The first ministry of the Holy Spirit is regeneration—Titus 3:5-7.
 - a. At your real birth, you received life from God.

- b. At regeneration, you had to be born again. Jesus had to explain to Nicodemus what being born again meant.
 - c. Man will always have human life, even those who are not regenerate.
 - d. Regeneration must be related to eternal life. By the washing of regeneration. One of the first things that is done with a baby is it is washed. You can't go through life with that stuff hanging on. This is by the renewing of the Holy Spirit. The Holy Spirit provided a home for eternal life.
4. The baptism of the Holy Spirit.^[1] The baptism of the Holy Spirit takes each one of us, having received the righteousness of God and eternal life, and enters us into union with Christ as He is seated at the right hand of the Father, and retroactively united with Christ in His spiritual death, in His physical death, and in His burial.
- a. We will have this doctrine before we cover Romans 6:3
 - b. Water is very beneficial to the body; and Bob showers at least twice a day.
 - c. Water baptism has not been a legitimate ordinance of the church since A.D. 96. Water baptism teaches retroactive positional truth (?). Baptism can be divisive. Even in Paul's day, people would proclaim who baptized them.
 - d. The baptism of the Spirit is what...
 - e. Human life is encapsulated in spiritual death. Therefore, there must be a life given to us with no encapsulation.
5. The indwelling of the Holy Spirit. The Holy Spirit's and indwelling and filling are two different things. Filling is a command, e.g. "Walk in the Spirit." But we are never commanded to be indwelt. The indwelling of the Holy Spirit, a ministry at the point of salvation, has to do with the body of the new believer. The body contains the cell structure, the cell structure are all contaminated; so the indwelling of the Holy Spirit is to counter the function of the old sin nature where the old sin nature resides. The indwelling of the Holy Spirit is never lost, and at salvation the body of corruption is changed and becomes the temple of the Holy Spirit. The filling of the Holy Spirit always refers to the soul. You can lose the filling of the Spirit; you cannot lose the indwelling of the Spirit. When you lose the filling of the Spirit you have one of two conditions: grieving the Spirit – Ephesians 4:30; quenching the Spirit – 1Thessalonians 5:19.
- a. You can glorify God in your body.
 - b. Grieving the Spirit is sin. You can recover by rebound.
 - c. Quenching the Spirit is reversionism; and that takes time to recover from that.
 - d. We had the prophecy of the indwelling of the Holy Spirit in the book of John. Many were filled with the Spirit in the OT.
6. The sealing of the Holy Spirit—Ephesians 1:13; 4:30; 2Corinthians 1:22. A seal guaranteed a transaction. The Holy Spirit guarantees that we are saved. We are sealed with that guarantee. This indicates both eternal security and this is the escutcheon of the royal family of God forever. No one was ever sealed by the Spirit before the Church Age. There are certain sealings after the Church Age, like 144,000 evangelists. But this is a specific seal dealing with a specific subject, the fact that we are royal family of God forever. The sealing also indicates the

identification of ownership; we are owned by God as of the moment we believe in Christ. This also emphasizes positional sanctification or our relationship with God forever. Sealing ratifies the fact that God has a plan for our life and that we are in the divine decrees, and that God has taken it upon Himself to give us logistical support so that we can fulfil the objectives related to this principle.

- a. The sealing of the Spirit is the promise of super-grace blessings for the royal family – Ephesians 1:13.
 - b. Reversionism is incompatible with the sealing of the Spirit – Ephesians 4:30.
 - c. The sealing of the Spirit is the down payment or guarantee of security for the royal family – 2Corinthians 1:23.
7. The distribution of spiritual gifts – 1Corinthians 12:11. All spiritual gifts are sovereignly bestowed by the Holy Spirit at the moment of salvation. Many spiritual gifts are not mentioned in scripture. The only ones that are, are ones that pertain to the function of the local church and a few extra ones to make us realize that these gifts do exist. The reason that the gifts related to the local church have to be mentioned is so that there can be proper administration in the local church. The other spiritual gifts do not have to be mentioned for the only thing it takes for a spiritual gift to function is spiritual growth. So the believer's concern is not what his spiritual gift is, it is his concern to grow in grace and in the knowledge of our Lord and saviour Jesus Christ.
- a. The gift of evangelism is outside the local church; so an evangelist should not be the pastor of a church.
 - b. Females do not have the gift of pastor-teacher. Women are barred from this spiritual gift.
 - c. Spiritual gifts provide an environment for spiritual growth.

Divine encapsulation of the blessing pipeline between the justice of God and the righteousness of God. 35 more things pass through the pipe, given at the point of salvation. Our study above is of 5 of these things, five things supplied by the Holy Spirit at salvation.

Blessing is our side of it; glorification of God is His side of it.

Then our advance needs to be spiritual. The things which we receive at salvation are not experienced. We do not feel them; we do not experience them. There is no speaking in tongues connected to the Christian way of life. The baptism of the Holy Spirit is not something which you feel.

When Bob was saved, he had no feeling, apart from suffering a hangover.

If you think that doing great things with your voice is spiritual, then Bing Crosby even more so.

When you throw the sin nature a few crumbs, remember, that it is just a beggar now.

189 09/04/1977 Romans 6:3a Doctrine of seven baptisms; water baptism; baptism of the Holy Spirit

Verses 3-5, ignorance of categorical indoctrination.

Romans 6:3 **Or are you unaware that as many as have been baptized into Christ Jesus have been baptized into His death?**

Verse 3 – the challenge, “Know ye not.” The disjunctive particle ê (ἤ) [pronounced ā] is used to separate related or similar terms. It is translated “or.” Then the present active

indicative of the verb agnoeô (ἀγνοέω) [pronounced *ag-noh-EH-oh*] which means to be ignorant—“Or are you ignorant.” The perfective present tense denotes the continuation of existing results. Here it refers to the fact of ignorance which has come to be in the past but this same ignorance of doctrine is emphasized at the moment as a present reality. Right now they are ignorant where they should be cognizant. The active voice: the believer in the Lord Jesus Christ produces the action of the verb, namely being ignorant in the field of extreme importance to our experiential advance. The indicative mood is an interrogative indicative in which the reality of Christian ignorance is enquired about when the indicative is used to ask a simple question.

The principle is obvious. Ignorance of doctrine is the most serious problem in Christianity, in the first century as well as in the twentieth century. Cognizance of doctrine is the only means of spiritual growth, the only way to acquire capacity for divine blessing from the justice of God, and the only way to glorify the Lord Jesus Christ in time. Everything hinges on inculcation of Bible doctrine through the consistent function of GAP. The first phrase, “Are you ignorant?” is a challenge to learning Bible doctrine.

“that so many of us were baptized into Jesus Christ” – the conjunction hóti (ὅτι) [pronounced *HOH-tee*] is used after verbs of thinking or non-thinking. Here it is used after a verb of ignorance or non-thinking to indicate the failure of cerebration and therefore the failure of application to the Christian modus vivendi. With it is a correlative adjective hosos (ὅσος) [pronounced *HOS-os*], the nominative plural used as the subject. The adjective is used for a substantive to refer to all believers in Christ and is translated, “Or are you ignorant that all those who” or “that all of us who.” Plus the aorist passive indicative of baptizô (βαπτίζω) [pronounced *bap-TID-zoh*] which is transliterated “baptize.” This is not water baptism here, but Spirit baptism.

Baptism, early on in the Church Age, taught retroactive positional truth and current positional truth. The only ceremony which continues in the post-canon period is the Lord’s table; but not baptism.

The aorist tense is a constative aorist for a momentary action at the instant of salvation adjustment to the justice of God through faith in Christ. The passive voice: the believer

receives the action of the verb at the moment of salvation adjustment to the justice of God. The justice of God at the beginning imputes the righteousness of God to our souls. It is obviously, then, not an experience but a part of the salvation ministry of the Holy Spirit. The indicative mood is declarative for a dogmatic statement of doctrine; all believers receive the baptism of the Holy Spirit at the moment of faith in Christ.

We are blessed because God establishes this grace pipeline. It has almost been washed away by the heresy of water baptism in today's world.

“into Jesus Christ” is eis (εἰς) [pronounced *ICE*] plus the accusative of Christos (χριστός) [pronounced *krees-TOHSS*] Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]—“Or are you ignorant, that all of us have been baptized into Christ Jesus.”

None of the things given to us at salvation; the 36 things we receive are not seen and are not felt.

All personal sins were imputed to Jesus on the cross. In the spiritual death of the Lord, there was a non-imputation which occurred at the same time. Good and evil, the policy of Satan, were not imputed. They were rejected in the imputation. The human sin nature has 3 trends: sin, good and evil.

Was Adam's original sin imputed to Christ at the cross? Of course it was! This was a personal sin. The woman's sin was also imputed to Jesus Christ on the cross. All personal sins were imputed for judgment at the cross.

Sin is regarded as separate from good and evil. There is a race between true perfect environment and Satan's version of perfect environment. Satan is in the good and evil business. Good and evil are as great an issue as sin.

The indwelling of the Holy Spirit is the Holy Spirit entering into the body. This creates a new system regarding the control of the sin nature of the soul. When we get to v. 13, we will study a new doctrine of the filling of the Spirit.

The baptism of the Spirit is taking every new believer and putting them in union with Christ, a permanent identification which separates Christianity from all other religions. We have a relationship.

The Age of Israel is halted, and the Church Age is inserted. The Age of Israel will continue to its conclusion, which is the 2nd advent of Christ.

In all ages, the family of God is formed by having faith in Jesus Christ (or in God as He has revealed Himself). The baptism is unique in the Church Age. The tongues movement is a vicious attack on the baptism of the Spirit. The baptism of the Spirit is not an experience; it is not something that you feel.

The baptism of the Spirit is every person being put into Jesus Christ, as we have all been baptized into one body. Since Bob is going over many of the points of this doctrine, I am going to insert an early version of the Doctrine of the Baptism of the Holy Spirit (these notes will not match up exactly):

This is reviewed in [Lesson #238](#) (and any additional notes from that lesson will be placed here). This does not really match up with Bob's second run at this.

This doctrine is being reviewed in [Lesson #270](#) and any additional notes from the study are placed below. There was only one existing doctrine in the notebooks. Not well matched to the doctrine below. Next time this is done, perhaps a new set of notes ought to be done. Well, so far, I am finding all of the points here; but just in a different order.

The Baptism of the Holy Spirit

1. This is the salvation ministry of God the Holy Spirit. Prior to the Church Age at salvation God the Holy Spirit was the agent of regeneration. Now, He is not only the agent of regeneration but He performs other functions as well, other functions which make the Church Age believer unique. You, as a Church Age believer, have been entered into the holy of holies. That is unique because in the previous dispensation everyone had to stay out. The holy of holies is Christ at the right hand of the Father and you have been entered into union with Christ. So positionally you live in the holy of holies, and the means by which this is accomplished is the baptism of the Holy Spirit. That is why you didn't feel or experience the baptism of the Spirit. That is entrance into the royal family. And that isn't all. Our bodies are indwelt by the Holy Spirit and nobody was ever indwelt by any member of the Trinity in the Old Testament. Always before man was building something to represent what God did - a tabernacle, an altar, a laver, a table of shewbread, a lampstand, a golden altar of incense, an ark of the covenant, later on a temple. All of these things are shadows pointing to the reality, and once the reality comes God does His own building. He builds instantaneously a temple, a temple inside of the believer. Your body is the temple of the Holy Spirit who is in you, inside you. That never happened before.
 - a. And what does God want to do with that temple? He wants to fill it with human treasures from the divine source of grace, something to match the third person of the Trinity living inside of you. What could match it? Something on the outside - your blessing, your promotion, your prosperity. Whatever form it was designed to be in eternity past, it is definitely there. Then you were sealed by the Holy Spirit at the point of salvation. That is the security of your royalty. And you were given a spiritual gift, the guarantee of the provision of royalty.
 - b. The baptism of the Spirit, then, is unique, along with the other salvation ministries of the Spirit - except regeneration.
 - c. 1Corinthians 12:13 all of us were made to drink from one Spirit.
2. The prophecy of the baptism of the Spirit was given first of all in John 14:20, then in Acts 1:5. It was accomplished by Jesus Christ just before the conjunction of the

ages or the interruption of the Age of Israel and the beginning of the Church Age - Acts 1:5 is very important in that connection.

3. The definition and the mechanics of the baptism of the Spirit is important today simply because of that form of apostasy called the tongues movement. By definition the baptism of the Spirit is a part of the salvation work of the Holy Spirit, instantaneous, not felt or experienced in any way, whereby He takes you and me when we believed and enters us into union with the Lord Jesus Christ. The mechanics of this are taught in 1Corinthians 12:13. The mechanics are related to the concept of the body of Christ.
4. The baptism of the Spirit and the essence of the royal family are linked and related forever. The baptism of the Spirit unifies all members of the body of Christ, according to Ephesians 4:5. It is something we have in common, it is something we all have and always will have and there never will be a time when we lose it. And we are all inseparably linked together. All members of the royal family have the same baptism, the baptism of the Spirit, and it provides equality in the royal family which did not exist under physical birth. The moment we are born physically into the world we are immediately in a system of inequality. The devil could never overcome that, but he keeps trying.
5. The baptism of the Spirit is related to spiritual sanctification.
6. The baptism of the Spirit occurs at the moment of salvation - Colossians 2:12. Therefore the baptism of the Spirit is not an experience of any kind. It is not speaking in tongues, it is not ecstasies, it is something that happens instantaneously and has no connotation of emotion, of stimulation, or anything else that the holy-rollers erroneously peddle today. One Lord, one faith, one baptism.
7. The baptism of the Holy Spirit first occurs in the Church Age; and not before. The baptism of the Spirit interrupts the Jewish dispensation and begins the Church Age. We see this in Hebrews 9:26 where Christ offered the efficacious sacrifice that interrupted the Jewish Age before its completion and began the Church Age which is the dispensation for the royal family of God. The baptism of the Spirit, therefore, is the interrupter of the Jewish Age and the beginning of the Church Age - Matthew 16:18 (the future tense of *I will build* means that the church was not yet in existence); Acts 1:5; 2:3; 11:15-17 which says the baptism of the Spirit occurred in Acts 2:3. Retrospectively, Peter recognizes that the baptism of the Spirit occurred on that Day of Pentecost.
8. Colossians 2:10–12 Therefore the baptism of the Spirit is the unique ministry of God the Holy Spirit where every believer is placed into union with Jesus Christ. This is from where we get the phrase *in Christ*.
9. The baptism of the Holy Spirit is one of seven Bible baptisms. The Bible baptisms are divided into two parts, those which are real and those which are ritual. There are four real and three ritual baptisms.
 - a. A real baptism is an actual identification whereas a ritual baptism is simply a representative identification, and in that ritual water always represents something very important. Of the real baptisms there is the baptism of Moses - 1 Corinthians 10:2, the people of Israel identified with Moses in crossing the Red Sea to safety. There is the baptism of the cross in Matthew 20:22 where

our sins were identified with Christ in the function of His efficacious saving work (this is called the baptism of the cup) . Then there is the baptism of the Spirit whereby we are identified with Christ forever, identified with the real holy of holies - 1 Corinthians 12:13. Finally, there is the baptism of fire in Matthew 3:11 and in many passages in which the Tribulational persons who are unbelievers are cast into fire at the end of the Tribulation which is really the end of the Jewish Age.

- b. There are three basic ritual baptisms. Again, water is always used to represent something in the spiritual realm.
 - i. In the baptism of John - Matthew 3:1-10 - water represented the kingdom which he preached, and those who believed were entered into the water. He had no ritual of the temple, he lived in the Jewish Age, therefore baptism was given to him as a special ritual. This is the only shadow not authorised by the Mosaic law but authorised by a special addendum from God. God personally did something for John the baptist that he has never done for anyone else. He permitted him to have a ritual which would be meaningful to these people who were very close to the interruption of the Jewish Age. The water represented the kingdom which he proclaimed.
 - ii. The Lord Jesus Christ Himself was baptized by John. And it is interesting that our Lord is never related to the shadows which portray Him at the temple. He is never related to these things because at the time they were ritual without reality. Therefore in Matthew 3:13-17 our Lord turned His back upon the shadow, the temple, and walked down to John and asked John to baptise Him. John refused because he understood his own ritual and he also identified the Messiah and knew that He was sinless and did not need salvation and was in effect the saviour, the Lamb of God who takes away the sin of the world. So he said no, and our Lord explained that this was another addendum to the addendum and that the water would have a different meaning. It was simply our Lord's volitional ritual by which He agreed to go to the cross. The water, therefore, represented the divine decrees and the Father's plan, and the humanity of the Lord willingly accepting this plan, though for Him it was the most excruciating misery that anyone ever suffered in history. Therefore once again we have a ritual baptism, a water baptism, and the meaning of the water is dependent entirely upon its declaration in scripture and has no meaning apart from that.
 - iii. There is also what we call Christian baptism. This is found in Acts 8:36-38; 16:33, and a host of passages in the book of Acts where baptism was practiced after the Church Age began. The water represented the individual identified with Christ in his death, and when the candidate came out of the water it was a picture of identification with Christ seated at the right hand of the Father. So it portrayed identification with Christ in death, burial, and resurrection. There is no

reference to water baptism in the epistles, except in an unfavourable reference in 1 Corinthians 1 where there was a lot of squabbling. The purpose of water baptism was not to enter into controversy but it was to understand some very important principle of doctrine. It was to portray the baptism of the Holy Spirit. There is no record that there is any significance in the perpetuation of baptism after the canon of scripture is completed.

- iv. No authorization at this time for baptism in the Church Age.
- 10. The baptism of the Spirit is not an experience but it is the basis by which we enter into the holy of holies.
- 11. The first part of Hebrews 10:10 says we have been sanctified in the past with the result that we remain separated toward God forever. We have been earmarked as unique. We are royal family. The baptism of the Spirit is unique to the Church Age and the baptism of the Spirit is only used for royalty, for royal family only. It was not used in the Old Testament, it will not be used in the Tribulation, it will not be found in the Millennium.
- 12. We are made complete in Christ by the baptism of the Spirit? We have a position in Christ which is never improved. **In Him, you have been made complete at salvation.**
- 13. A circumcision not accomplished by hands.

The Scripture speaks of seven baptisms. The word has been transliterated; and this does not tell us what the verb means. Notes were inserted about Baptism and about the kinds of baptisms found in the Scriptures.

The Doctrine of Baptism

The verb "baptize" and the noun "baptism" are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with "something else."

Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.

Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig's blood. That was called the baptism of the spear. It was now a warrior's spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig's blood) which has been offered as a sacrifice to the god of war.

Euripides used baptize in identifying a sunken ship with the sea. The "something else" was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with "something else" and that is what baptizo means. It means to put something into something else, and that is all.

We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. "Baptize" is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.

To summarise: Baptizo or baptise means to identify. That is the translation of the noun and "to identify" is the verb. This was true in the days of Homer. Homer used these words in the sense of identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be "identification."

Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.

There is nothing gained by baptizing a believer today. It divided believers then as it does today. Paul was appreciative that he only baptized a few people.

Water baptism is divisive and it will not advance believers in this era. If water is necessary for the baptism at hand, water will be mentioned. If there is no water, then it is not a water baptism.

This following doctrine is also inserted from NB1:

The Seven Kinds of Baptism in the Scriptures

There are seven baptisms in the scriptures (Four real, three ritual)

1. Real Baptisms: (Actual Identification)
 - a. Baptism of Moses - 1Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea. The only ones who were immersed here were the Egyptians and they all died.

b. Baptism of the cross or cup - Matthew 20:22; 2Corinthians 5:21. Jesus Christ drank the cup filled with our sins - identified with our sin and bore it on the cross. He was made sin for us - 1Peter 2:24.

c. Baptism of the Holy Spirit - (Believer), 1Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian - Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.

d. Baptism of fire - (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2Thessalonians 1:7-9.

2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water. None of these baptisms are legitimate today. What was happening was teaching.

a. Baptism of John - Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolizing that identification with His Kingdom by baptism." This represented the kingdom that would be offered to the people by the King. The only ritual involving water was the priest washing his hands to indicate rebound. There is no blessing or spiritual growth from this baptism unless the person being baptized understands what is taking place. John's baptism ended with his beheading.

b. Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation - Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His baptism. Jesus submitted to baptism; in fact, He demanded it. John hesitated, because the Lord was impeccable. Jesus was not a sinner saved by grace. So to John, this baptism made no sense. But in this case, the baptism of Jesus means that Jesus is entering into the plan of God.

c. Baptism of the believer in the Church Age - Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolizes retroactive and current positional truth (identification with Christ in His resurrection, ascension and session). It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism. No reason for any person to be water baptized since A.D. 96. When Bob was baptized, he did not understand what it meant; or what it stood for. Water baptism was followed in the book of Acts because the book of Romans had not yet been written. It was a teaching device at that time. It is doctrine that advances you, not some ceremony or act. Romans explains what takes place in such lucid terms that baptism is never necessary to be used again.

The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death." Prior to Romans 6 being written, baptism was used in order to teach believers of that era.

The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth - allowing His resurrection life to live through us.

Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.

The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

There was a beginning date for the church; and there must be a nucleus to start. All believers in Jerusalem were hit at the same time with the baptism of the Holy Spirit.

We are the petros; but Christ is the *petra* (πέτρα) [pronounced *PEHT-ra*]. "On this rock I will build My church."

The Jews could not comprehend gentiles becoming royal family. So there needed to be manifestations of the Spirit like speaking in tongues among the gentiles. Paul said, "Who was I to stand in God's way?" Or maybe that was Peter?

Ephesians 4:5 One Lord, one faith and one baptism. This is not to be a plague next to the baptistry.

Galatians 3:26–28 ...for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Colossians 2:9–12 For in him the whole fullness of deity dwells bodily, and you have been filled in him, who is the head of all rule and authority. In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead.

190 09/04/1977 Romans 6:3b Doctrine of positional truth; baptism of the Holy Spirit; Church Age believers get double +R and eternal life

Romans 6:3 **Or are you unaware that as many as have been baptized into Christ Jesus have been baptized into His death?**

“were baptized into his death” – in the Greek the word order is reversed, “into His death were baptized.” It begins with the prepositional phrase eis (εἰς) [pronounced *ICE*] plus the accusative singular of thanatos (θάνατος) [pronounced *THAH-nah-toss*], referring to the spiritual death of Christ on the cross, that time when the sins of the world were judicially imputed judged by the justice of God. This is the basis of propitiation and reconciliation in salvation. The accusative singular of the definite article in front of the noun is used to denote a previous reference. The definite article may be used to point out an object such as spiritual death which has been discussed and defined previously, as in Romans 5:14, 17, 21.

Plus the possessive genitive singular from the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*] used here as a possessive pronoun to emphasize the uniqueness of the spiritual death of Christ on the cross. This unique spiritual death was taking all of the sins of the world by imputation and being judged for all of them, and at the same time rejecting good and evil, therefore separating them from the efficacious work of the cross; “were baptized” – the aorist passive indicative of the same verb, baptizô (βαπτίζω) [pronounced *bap-TID-zoh*], used again for the baptism of the Holy Spirit. The aorist tense is a constative aorist for that momentary action at the instant of salvation adjustment to the justice of God and/or faith in Christ. The passive voice: the believer receives the action of the verb at the moment of salvation.

Romans 6:3 **Or are you ignorant that all of us who have been baptized into Jesus Christ, into his spiritual death were baptized?**

Principle #1

1. Note that the baptism of the Holy Spirit specifically enters the believer into union with Christ, forming positional truth.
2. This verse emphasizes union with Christ in His spiritual death on the cross. The next verse will emphasize union with Christ in His physical death and burial.
3. with Christ in His death, then, has a two-fold connotation: a) All personal sins were judged at the cross; b) Good and evil were not judged because of non-imputation.
4. Personal sin had to be judged for the grace provision of salvation but good and evil could not be imputed and could not be judged for salvation, and will not until the end of the Millennium.
5. Therefore, good and evil continue as a part of the angelic conflict until the end of human history, i.e. the end of the Millennium.
6. So first the old sin nature’s ruling power over human life has been broken and we are identified with Christ when He destroyed the sovereignty of the old sin nature over human life.

7. Second, because of the baptism of the Holy Spirit each believer is positionally separated from good and evil as well as rejects human good and evil.
8. Being separated positionally from good and evil the believer can walk in newness of life which is the environment for those a fortiori blessings noted in the previous chapter.
9. Those blessings received from the justice of God at maturity, plus the environment provided through the baptism of the Spirit, results in the mature believer possessing greater blessing than Adam and the woman had in the garden, and having an encapsulated environment for those blessings.

Principle #2

1. The newness of life provided through the baptism of the Spirit also includes positional freedom from producing good and evil. Not only are we free from the tyranny of good and evil but we are also free from having to produce good and evil.
2. The believer has no obligation to improve the devil's world through social action, socialism, welfare state, communism, environmentalism, or any social gospel, social action, getting involved, etc. We get the righteousness of God double; because we are in Christ. We are something special. We are taken at the moment of salvation. We share all that He has; this little addition is why we are royal family. We share everything that is Christ's due to current positional truth.
3. The human race is protected from Satan's policy of good and evil through the laws of divine establishment which promote freedom instead of improvement at the cost of freedom. The greater good for the greater number is evil.
4. In addition to the laws of divine establishment the believer is insulated from good and evil positionally^[2] through the baptism of the Spirit.
5. The newness of life mentioned at the end of the next verse includes freedom from the production of human good and evil.
6. While the production of divine good is not the means of blessing and reward from the justice of God, it is the spiritual result of spiritual advance to maturity. The more the believer grows spiritually the more becomes his production, but it is always a result, never a means. Spiritual growth is always the means; production is always the result.
7. Divorced from the useless activity of human good and the function of evil, the life of the believer can be devoted to glorifying the Lord Jesus Christ through maximum knowledge of Bible doctrine, which means the consistent function of GAP. As a result of this comes maturity and maximum blessing from the justice of God. It is that maximum blessing from the justice of God which glorifies God in the angelic conflict. Take in doctrine and wait for the Lord to open up ways to produce for Him.
8. It becomes necessary for us to become thoroughly cognizant of the tree of the knowledge of good and evil—Satan's policy as the ruler of this world. It is also the function of the old sin nature as the ruler of human life.
9. Because our original parents became involved with that tree, contrary to divine prohibition, they became spiritually dead. Satan became the ruler of the world. The old sin nature became the ruler of human life.

Romans 6:3 **Or are you ignorant that all of us who have been baptized into Jesus Christ, into his spiritual death were baptized?**

By the baptism of the Holy Spirit, the believer is moved from being subject to the sin nature.

Bob reads the first 11 verses of Romans 6.

There was only one doctrine of positional truth, from NB1. That is what is below. Some of the notes given from Bob were integrated into the existing doctrine.

The Doctrine of Positional Truth is reviewed in [Lesson #238](#). This is not really matching up very well with the notes there.

The Doctrine of Positional Truth ["In Christ"]

1. Positional truth is being placed in Christ by the Holy Spirit, differentiating believers in the Church Age from all other believers.
2. The mechanics of positional truth are found in Acts 1:5; 1Corinthians 12:13 [mechanics]; Ephesians 4:5 [principle]. In other words, at the point of salvation every believer receives 36 things. Five of these are directly accomplished by God the Holy Spirit, one of which is the baptism of the Spirit whereby He takes us and enters us into union with Jesus Christ. This is what is different in the Church Age and what separates us from religion.
 - a. The non-imputation of good and evil at the cross is a part of this.
 - b. Adam's original sin is imputed to every person.
 - c. Eternal life given to us.
 - d. There are blessings in time and blessings in eternity; and this is based upon having the righteousness of God imputed to us.
 - e. This is one of the first things that the believer learns.
3. Positional truth belongs to the carnal as well as the spiritual believer, to the supergrace believer and the reversionist - 1Corinthians 1:2, 30.
4. Positional truth protects the believer from divine judgement in eternity. Being in union with Christ means that we share His life [eternal], His righteousness [+R, which means it is impossible for us to be judged at the great white throne], His sonship, His heirship, His priesthood, His election, His destiny, His kingship. Romans 8:1.
5. Positional sanctification qualifies the believer to live with God forever. If you are going to live with God forever there are certain things you must have: eternal life, +R - 1John 5:11,12; 2Corinthians 5:21. The believer enters into union with Christ, he shares the life of Christ, the righteousness of Christ, therefore he is qualified to live with God forever, he has the same kind of life that God has, the same kind of righteousness that God has.

- a. The baptism of the Spirit is unique; it is something that Moses and Abraham did not have.
 - b. With the privileges of royalty, God expects more. We have never seen so many believers acting like peasants rather than like the royalty that we are.
6. Positional truth explains both election and predestination. The principle is that in eternity past Jesus Christ was elected by God the Father, so Christ is elected. In electing Christ He also gave Him a destiny. When we enter into union with Christ we share the election of Christ, we share the destiny of Christ; therefore we are pre designed, foreordained by virtue of union with Christ. Remember that Christianity is a relationship: union with Christ, not a religion.
 7. Positional truth produces a new creature in Christ - 2Corinthians 5:17.
 8. Positional truth guarantees the eternal security of the believer - Romans 8:38,39.
 9. Positional truth exists in two categories: retroactive and current. When Jesus Christ died on the cross the sins of the old sin nature were poured out on Him and judged, human good was rejected. When we accept Christ as saviour we enter into union with Christ as He is seated at the right hand of the Father. But we also enter into union with Christ as He was upon the cross. We are identified with Christ in His death, we are identified with Christ in His resurrection and ascension. Retroactive positional truth is identification with Christ in His death - Romans 6; Colossians 2:12; 3:3. Current positional truth is identification with Christ in His resurrection.
 - a. Retroactive positional truth is being identified with the physical and spiritual deaths of the Lord and being identified with Him in His burial.
 - b. Current positional truth: identified with Christ in His resurrection, ascension and session.
 - c. Both of these are involved in what we are studying.
 10. The implications of current positional truth. They all have to do with the fact that we share what Christ has. Christ is seated at the right hand of the Father, we share everything that Christ has and is.
 - a. Christ is eternal life - 1John 5:11,12.
 - b. Christ is absolute righteousness - 2Corinthians 5:21.
 - c. Christ is elected, we share His election - Ephesians 1:4.
 - d. Christ has a destiny, we share His destiny - Ephesians 1:5.
 - e. Christ is the Son, we are in union with Christ, we share His sonship - 2Timothy 2:1.
 - f. Christ is the heir, we share His heirship - Romans 8:16,17.
 - g. Christ is sanctified, we share His sanctification - 1Corinthians 1:2.
 - h. Christ is a King, we share His kingdom - 2Peter 1:11.
 - i. Christ is a high priest, we share His priesthood -Hebrews 10:10-14.
 11. The characteristics of positional truth.
 - a. It is not an experience, it is neither emotional nor ecstatics.
 - b. It is not progressive, it cannot be improved in time or in eternity.
 - c. It is not related to human merit or human good. Grace escalates divine good and excludes human good.

- d. Positional truth is eternal in nature, it will last forever.
- e. Positional truth is known only to the Word of God. This requires the function of GAP.
- f. Positional truth is obtained en toto at the moment of salvation. It is accomplished by means of the baptism of the Spirit, one of the 36 things we receive at the point of salvation.

By the time that we get to vv. 11–13, we will know how to live like royalty. These tongues people are acting like peasants. We will get *newness of life*, which is a spiritual aristocracy. How can you run around and be weirdo all of your life. We are challenged to become normal Christians rather than weirdos and cuckoo clocks.

Until we learn the policies of God's plan, we should keep our mouths shut. Deal with safe topics, like the weather. The weather is good; or the weather is bad today. But don't slip up and say, "The weather comes from God, you know."

The Corinthians, who were way out of line, they still were in Christ.

A new creature is dealing strictly with positional truth. It has nothing to do with giving up things that are obnoxious to society (and doubly obnoxious to fundies).

Bob goes back to the doctrine of positional truth to finish it off.

1977 Romans

Lesson #191

191 09/05/1977 Romans 6; Gen. 2:9, 16–17; 3:1–6 Tree of the knowledge of good and evil; human good; morality; trees in the Garden of Eden

We have a double portion in the field of life and in the field of righteousness.

Good and evil were not imputed; they were rejected. Positionally, we have rejected good and evil, which is the policy of Satan for human life. In the Lord's physical death and burial, He was completely separated from good and evil. We are separated from good and evil positionally because we are identified with Christ in His death, burial and resurrection.

To watch a ball going over a net back and forth is his idea of nothing to do. He quit golf and tennis at age 11. He could never understand why people like these sports so much. He could see it being okay if you could pull out a gun and shoot the net.

Genesis 2:9, 16; 3:1-6. "And out of the ground made the Lord God to grow every tree" – in some case it was an individual tree and in other cases it was a group of trees – "being desirable to the sight"—designed for the soulish pleasure of the man, stimulation to the soul through observation, a reminder that God had provided everything for our original parents. There were four categories of trees, which were not provided in grace because there was no grace in the garden; grace comes after condemnation: a) designed for

blessing, total stimulation through observation; b) designed for food, to satisfy and stimulate the human body (Bob likes to call these the chocolate trees³); c) the tree of lives in the middle of the garden, the tree that gave them their capacity for life and their enjoyment of perfect environment and of the Lord. This tree was actually the tree of positive volition and as they partook of this tree they had great capacity to appreciate all that God had provided. The only thing that would keep them of eating of this tree would be eating from the next tree, which was the tree of the knowledge of good and evil; d) the tree of the knowledge of good and evil. Notice that sin was not an issue in the garden. Sin cannot be an issue when people are perfect.

There was no cancer and no bacteria. They had perfect health and perfect food. The trees were absolutely perfect all the way around. There was stimulation of the appetite and of the sight.

The trees are not in the garden out of grace. There is no grace in the Garden of Eden. There was no sin and no grace in the garden.

There had to have been a volitional test in the garden in order to resolve the Angelic Conflict. At the end, everything in the Angelic Conflict will be completely and totally resolved.

A perfect person can choose to create his own reality by going against God. Perfection was there and it was man himself who created the imperfections that existed.

Ponce DeLeon's fountain of youth was also found in the Garden of Eden (the tree of life).

Bob talks about the idea that perfection lasted for 1000 years like the Millennium.

The tree perfectly portrays, then, man's relationship with God in the garden. It was not a grace relationship but a God's love to man's perfection relationship. There was no sin, there was no grace, there was no involvement of the integrity of God. The whole system was love. Perfection was there and it was man himself that created the imperfections. The world was in a state of perfect environment and was restored for man's occupancy and for man's rulership. It was the dispensation of perfect environment.

Our problems in this life are related to good and evil. Some believers think that good and evil are related to the Christian way of life and that they are going to be rewarded.

Verse 16 – "And Jehovah Elohim commanded the man, saying, Of every tree of the garden you may freely eat; but from the tree of the knowledge of good and evil, you will not eat from it." That is a prohibition. Notice that good and evil is the policy, and the one thing that man did not need under perfect environment, the one thing he did not have to understand, was good and evil. Knowledge of good and evil was not necessary for a relationship with God in the garden. This tree was a test in the garden. There was no sin in the garden.

³ They tasted good and they were good for you.

“ . . . because that day you eat from it dying you will die.” “Dying” here refers to the old sin nature, it refers to spiritual death. The moment the old sin nature entered the cell structure of the body of Adam ageing began, but because of the perfection of the cell structure, from being in the garden, it took 930 years for him to die. Physical death is the result of ageing in the cell structure. All that was required for man in the garden to die was to commit one personal transgression. The woman’s transgression was a transgression of ignorance; Adam’s transgression was a transgression of cognizance. Therefore Adam’s sin is the only one that could be imputed to us. A sin of ignorance involves the woman in the guilt, but a sin of ignorance could not be imputed. Therefore we have the imputation of Adam’s sin, and that is the only personal sin ever involved in spiritual death. Our sins are never involved in spiritual death, spiritual death comes at birth when Adam’s sin is imputed.

3:1—“Now the serpent was also more crafty/clever than any lower creature in the field which Jehovah Elohim had manufactured. So he said to the woman, Is it really true that Elohim has said, You shall not eat from every tree of the garden?”

Verses 2,3 – “And the woman replied to the serpent, We may eat from the fruit of the trees of the garden; but from the fruit of the tree which is in the middle of the garden, Elohim has said, You shall not eat from it”--and that is what He did say, but she adds to what He said—“neither shall you touch it,” which He did not say. All of this time she hasn’t even touched it because she has been thinking, If I touch it I’ll die, “lest you die.”

Verse 4 – “And the serpent said to the woman, Definitely you will not die”—Satan always says that God is a liar. That is the whole principle of the angelic conflict. God can only give that which is true, and therefore it is truth which causes us to grow. We never grow by doing things, we grow by learning truth.

Verse 5 – “For Elohim keeps knowing that in the day you eat from it that the eyes of your soul shall be opened and you will become like God.” That is how he appealed to her. He suggested that the only way that God could keep her down and under His thumb was to keep her away from that tree. If she ate of it she would be as smart as God!—“knowing good and evil.” God knows all about good and evil. The woman in her relationship didn’t need to know about good and evil. See the emphasis: not mention of sin. Violation of the prohibition is the original sin.

Verse 6 – “And when the woman saw that the tree was good^[3] for food, and was an object of desire to the eyes, and to cause one to be knowing, she took from the fruit, and ate, then she gave to her husband with her; and he ate.”

Cæsar was a wench, but he did more for Rome and the world at large than any other man. People can have integrity, despite the fact that they sin. Establishment and integrity are fundamental to character. Establishment and integrity demand the suppression of crime. Crime violates the freedom, property and privacy of others. This means that a criminal cannot have integrity.

The Doctrine of Human Good is covered (this is a repeat), and it has already been done in this series. [Human Good](#) from Lesson [#46](#).

1977 Romans

Lesson #192

192 09/06/1977 Romans 6 Brain cf. mentality; anti-gun legislation; principles re human and satanic good and evil

South Africa reserves the right to use its nuclear potential for other than peaceful purposes, as is found in the news. He names Carter specifically.

First prayer in Congress:

Adams then quotes from part of Psalm 35 to his wife Abigail: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me; take hold of shield and buckler, and stand up for my help; draw out also the spear, and stop the way against them."

As recorded by Headley, Duche' prayed:

"O Lord, our Heavenly Father, high and mighty, King of kings and Lord of lords, who dost from thy throne behold all the dwellers on earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down, we beseech thee, on these our American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring henceforth to be dependent only on thee - to thee have they appealed for the righteousness of their cause - to thee do they now look up for that countenance and support which thou alone canst give. Take them, therefore, Heavenly Father, under thy nurturing care, give them wisdom in council, and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of thine own unerring justice sounding in their hearts constrain them to drop the weapons of war from their unnerved hands in the day of battle.

Be thou present, O God of wisdom, and direct the councils of this honorable Assembly. Enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed - that order, harmony, and peace may be effectually restored, and truth and justice, religion and piety may prevail and flourish amongst thy people. Preserve the health of their bodies and the vigor of their minds. Shower on them and the millions they here represent such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ thy Son, our Savior. Amen."

This was one of those moments in history that captured the moving of God's Spirit. Washington was there with Patrick Henry, John Randolph, Richard Henry Lee and John Jay along with John and Samuel Adams of Massachusetts. In all, 56 delegates from every colony except Georgia attended. John Adams wrote "It was enough to melt a heart of

stone. I saw the tears gush into the eyes of the old, grave Pacific Quakers of Philadelphia." Amazingly, Jacob Duche, who had been used so mightily in that hour and throughout the year of 1775, when he saw things go badly in 1776 and 1777, turned away from his country, ran to the British, and fled Philadelphia for England. But let us remember that God reigns, not mankind. The Scripture read by Duche, ordained by God, and then spontaneously prayed, inspired a group of patriots who began their deliberations on their knees. This is what must happen again - oh may the Spirit of God fill delegates and move our Congressional halls again!

We don't hear prayers like that anywhere else these days.

A distinction should be made between Satanic (or human good) and morality, which is establishment good. This is all found in Romans 13:1-7. A corrected translation is read.

The last few points of the doctrine of [Human Good](#) from Lesson [#46](#) are completed.

Satan has people working under his program to achieve the Millennium before God can. The key is not knowing specific people on a football team; so you only have to read what is happening on the field based upon their numbers. The parallel is, we understand Satan and his plan and we can figure out what he is doing. Apparently there is a change where certain players on the team have certain numbers. #1-19 is a quarterback or a kicker. This is rightly divided the game of football.

"We have fall in Texas one day before Thanksgiving."

Evil is a factor that the believer must constantly face. We are to understand as believers what was judged on the cross. What was not dealt with on the cross was our greatest enemy, which is evil. Therefore, we must deal with it through the provision of logistical grace.

Religion, which is evil, has infiltrated the local churches. We will see our members mentioned in v. 13. We are to put ourselves under orders to our... The specific part of the body that is always a sucker for evil is the brain. Mentality is the soul; mentality and the brain work hand-in-hand. The brain is the computer. This computer is filled with concepts of evil concepts (good and evil in the brain). This is physiological; and the mentality is in the soul, which is not a part of the body. We face evil constantly because of the genetic presence in the brain. We have collected all kinds of good and evil in our brains. We accept this data unless there is doctrine in the soul to counter it.

Hebrews 5:13-14 For everyone partaking of milk is ignorant of doctrine [Adam's original sin is imputed to the sin nature at birth. That human life always remains in your soul and your soul remains intact. A brain could go right through your brain turning it into goo, and the brain is destroyed but the soul is not shattered or divided up and that soul still have life in it. That soul is not even bruised, even if you fell face first on a claymore mine. You cannot blow up a soul. You can use your toe to shoot off a shotgun pointed at your head and you can destroy your brain but not your soul. These imputations all of a purpose and

they offset good and evil.] pertaining to righteousness. [our point of reference since the garden has been the righteousness of God. When man fell, the justice of God did two things. Abraham did not lose his maturity blessings when he went into the tent of Hagar. Same for David. Both retained their blessings and both were disciplined. At salvation, 36 things comes through the pipe. But the outstanding blessings come at the point of maturity. Solid food, advanced doctrine, belongs to the mature believer.] because of self-discipline, they keep having their perceptive faculties [which pour into the computer Bible doctrine, which changes the information about good and evil.

Hebrews 5:12–14 For also because of the time [national crisis] being obligated to be communicators of divine viewpoint [in time of crisis], you require once more teaching of certain things, the elementary principles of the doctrines from God; and you have become ones having need of milk, and not of solid food. for everyone partaking of milk is ignorant of doctrine pertaining to royal righteousness because he is immature. But solid food [advanced doctrine] is belonging to the mature [the growing believer or the one who has reached supergrace], the ones because of self-discipline keep having their perceptive faculties well-trained with reference to differentiating between both the honorable and the evil.” R. B. Thieme, Jr.’s Corrected Translation

1Corinthians 13:5

We are born with this stuff. Most born again believers spend their lives fueling their brains with good and evil, after getting involved in so-called Christian works.

Bob has had the greatest breakthroughs in the past 3 weeks.

We all have a problem; we all of the sin nature in every cell of our body; 46 chromosomes, which explain why we are different from others. The frustration of Romans 7:19. Desiring to do the good, and yet the evil is always present. The only way to counteract this is by having Bible doctrine in the right lobe. Even legitimate things are distorted.

Some people are so dumb that they cannot do evil on their own, but they have to imitate others who are doing evil. They don’t know what it is all about. They think that they are helping someone. **Beloved, do not be imitators of the evil, but be imitators of the absolute good.**

How can you have your prayers answered, if your soul is always pushing good and evil?

He who keeps the royal command...for a wise right lobe knows the proper time and the correct procedures.

False doctrine creates an evil. Evil is a distortion of doctrine. Establishment came first and is the protection of the unbeliever. Evil has become something that we have come to accept. Like social security and almost any form of welfare. Governmental abuses of power here. The rise of bureaucracies created by all three branches. But they are supposed to be the servants of the people and not the masters of the people.

Industry has been chosen to pay the way for every branch of government. Labor will make industry pay for their attempt to grab the power.

Bob talks about some bill (HB1096) which is being presented to reduce the freedom to own guns. All kinds of evil; turning law-abiding citizens into criminals, turning human good into evil.

The Second Amendment says that the people have the right to bear arms; not the militia.

Satan constantly tries to violate the laws of divine establishment. Of the 40 million Americans who own guns, only a small percentage, less than 1%, actually violate the law. The Sullivan Law sends people to jail in NY for using guns to protect themselves.

Killing is a matter of volition in the soul. It is the function of the brain; it is an emotion. They should have anti-emotion legislation.

The old sin nature cannot be legislated out of existence. Keep folding your arms. The person who is not armed is impoverished.

Luke 11:20–21 “If I, by the finger of God, cast out demons. Then the kingdom of God has come to you.” Then Jesus gives an example of a strong man guarding his own home who uses arms to protect his home and things.

1977 Romans

Lesson #193

193 09/07/1977 Romans 6:4a Review of verses 1–3; distortion of "yield" and grace

We have studied the integrity of God, which is made up of God's righteousness and justice. In the garden, man's point of reference was the love of God. After Adam's sin, the point of reference became God's justice. Everything that Adam and the woman needed was provided for; but there was one tree, the tree of the knowledge of good and evil. This tested their volition. Our original parents did not need to know anything about good and evil. Man and God renewed this contract on a day-to-day basis. Physiology was changed; and the sin nature became a part of the human body.

The fall of man caused a brand new ball game. The justice of God provides both cursing and blessing. It is always one sin that is imputed to us for spiritual death.

The two imputations at birth—human life to the human soul (and this continues forever). At the same time, Adam's original sin is imputed to the sin nature. Our personal sins are not imputed; they are held in reserve for the cross, where they are imputed as a judicial imputation.

The cross makes 3 adjustments to the justice of God. The first is the imputation of eternal life to its divinely prepared home (which takes place when we believe in Jesus Christ). The

righteousness of God of imputed by the justice of God, setting up the grace pipeline, having the justice of God on one end and the righteousness of God on the other.

The integrity of God never changes. He is immutable.

With these imputations, we will have the choice to place ourselves under orders or under a system of authority; or whether we continue with the authority of the sin nature. If you function under the control of the sin nature, then you acts in accordance with good and evil, which is programed into the brain. To counter this, ths process has to reverse. The daily function of gap has to reprogram the brain so that divine viewpoint prevails in our lives. Anything that we can do, any system like the welfare state or socialism, comes from the sin nature. Improving the devil's world is not our function in life.

Man can do nothing to compromise the integrity of God. God does not need our help; we need His help. We need His righteousness and His grace provision.

Only God can glorify God; we can only glorify God by using what He has provided.

When man is not influenced by Bible doctrine or by divine establishment, then he drifts toward theological and social liberalism.

The integrity of God is not arbitrary. God is God. He must reject self-righteousness; He must reject good and evil. Justification is not simply subtraction (of sin); it is also addition (the righteousness of God imputed to us).

- V. 1 question about the sin nature
- vv. 2–13 is the answer to that
- vv. 14–15 distortion of grace
- vv. 16–23 are the options in the Christian life.

Grace is associated with the integrity of God; it is not associated with our sins. All personal sins were not greater than grace. They were imputed to Jesus Christ, and for three hours, He screamed because of them. The love of God the Father for His Son had to be set aside, so that our sins could be paid for. This was not a blessing for Jesus Christ to receive all the sins of the world and to receive the as a judicial imputation and to be judged for them. Grace is never increased and never multiplied by sin. What would you do logically? You would sin! Grace is increased by the intake of Bible doctrine; it is increased by the reprogramming of the brain.

More than any other book, Romans brings out the genius of Paul. To understand Romans, you must understanding the thinking and genius of the human author.

Fundies never realize that some of their hymns are against God; are anti-grace. Putting information into the computer and getting good and evil to come out of the brain.

Your brain can take 100 bullets and they will destroy the brain but not the soul.

Bible doctrine eliminates sloppy thinking, which is the false conclusion that sin increases grace.

Grace is the policy of God; and it is a genius policy. Too many want legalism and grace to stand side-by-side. To understand grace, you have to understand a lot of doctrine. And what we cannot understand, we reject (being good Texans). Grace increases only through spiritual growth.

We are recipients of a double portion, having the eternal life of God the Father and of God the Son. If there is anyone who should understand Romans 6, it should be those listening to this lesson.

Romans 6:3 **Or are you ignorant that all of us who have been baptized into Jesus Christ, into his spiritual death were baptized?**

Water does not baptize us into Jesus Christ. The baptism of the Holy Spirit baptizes us into Christ. All personal sin was judged at the cross; good and evil was not judged. God and evil must continue to the end of the Millennium. The ruling power of good and evil has been broken. While Satan is the ruler of this world, the sin nature is the sovereign over the person. The believer has a newness of love. This is re-programming our brain. Blessings received at maturity are greater than the blessing of Adam and Eve in the Garden of Eden.

The newness of life has positional freedom. The human race is protected from the policy of good and evil. We are insulated against this by the newness of life. Divorced from the useless activity of good and evil, the believer can continue with maximum blessing. We need to be thoroughly cognizant of the tree of the knowledge of good and evil. Through this, Satan pulled the great coup d'état in this world.

Romans 6:4 **Therefore we were buried with Him through baptism into death, so that, just as Christ was raised up out from the dead by the glory of the Father, so we also should walk in newness of life.**

Romans 6:4 – “Therefore we have been buried together with him.” The idea of being buried with a dead person may not appeal as a living person. This is a spiritual concept, a principle that occurred at salvation. The aorist passive indicative of the verb, *suntháptō* (συνθάπτω) [pronounced *soon-THAP-toe*] means to be buried with someone. We are united with Christ in His death. Why is it burial and not simply death? His body was uncontaminated in His body, because the Holy Spirit saw to the perfection of the cell structure of Jesus Christ. When His body went into the grave, He was without a sin nature for his entire life. Not once was He under the sovereign rule of the sin nature. We are, through union with Jesus Christ, free positionally from the sin nature as the Lord is. This is true while we are in fellowship. The aorist tense is a constative aorist which refers to a momentary action that occurred at the point of salvation, a momentary action that is related to our Lord's physical death and burial on the cross. He died physically and was buried shortly thereafter. In Christ's physical death He was still perfect in Himself, impeccable. He still had a cell structure totally free from the old sin nature, therefore He had no trends

toward sin, toward good, toward evil, which are the trends of the old sin nature. He did not have a body of corruption. The judicial imputation of all sins had occurred, they had been judged by the justice of God as a part of the spiritual death. At the same time as the saving work on the cross occurred, good and evil as the policy of Satan and the function of the sin nature had been rejected. Good and evil was not judged on the cross, for good and evil must continue as an issue in the angelic conflict throughout all human history. In His death and burial Jesus was totally separated, totally free from good and evil. Through retroactive positional truth we are identified with Christ in His death and burial through the baptism of the Spirit. We as believers, then, are positionally separated from good and evil. Since good and evil had been rejected positionally they also can be rejected experientially through a phrase which simply says, "Walking in newness of life." Hence, the positional break with good and evil makes possible the experiential victory over good and evil in the devil's world. Identification with Christ in His physical death and burial is positional separation from good and evil. Identification with Christ in His physical death and resurrection is positional victory which breaks the power and the authority of good and evil, both as the policy of Satan as the ruler of this world and as the function of the old sin nature as the ruler of human life. The passive voice of the verb *suntháptō* (συνθάπτω) [pronounced *soon-THAP-toe*]: the believer receives the action by being identified with Christ in His physical death and burial. The result of this identification is a positional manumission from good and evil. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. The reality is the baptism of the Holy Spirit, one of the 36 things which occurs at salvation, never seen, never felt, nor experienced; it is the basis for retroactive positional truth.

1977 Romans

Lesson #194

194 09/08/1977 Romans 6:4a Church Age believer's identification with Jesus Christ's spiritual and physical death; burial & rejection of good and evil

Bob reminds us that this is the most important thing that we do, despite the fact that the Dallas Cowboys just kicked off to the Stealers.

It took 980 years for Adam's body to wear out. He lived under much better conditions. The body has the corruption. The soul is in the body residing there as a temporary residence. The soul leaves the body on death.

We carry around our own computer and we have to program our computer. Whether you know it or not, since you learned to talk and became aware of your own existence, you have been a computer operator. No matter what path that we digress into, we always come down to the fact that Bible doctrine is more important than anything else.

In the spiritual death of Christ, we have the judicial imputation of all personal sins to Christ on the cross. Non-imputation of good and evil. These continue to be issues in human history. The issue in salvation is not how many sins that we have done, but the issue is Jesus. Personal sin is not an issue in salvation. This is only an issue to Jesus Christ, as He was the recipient.

Grace is never sponsored or increased by sin.

Apparently people attended funerals and the concubines and wives were killed with the husband who died. The British Empire was the greatest thing to happen to India. Up to 1910, the British empire was the greatest thing to happen to world history at that time. Millions of Indians saved and millions of Africans saved as well. The British in England in Africa and they ended cannibalism. The British saw the killing of the women in India, so they ended that.

We are said to be buried with Christ right here. Since this is a fact that started at salvation, it becomes obvious that this is not a literal burial (added to the fact of an elapse of 1900 years).

What does physical death and burial of Jesus Christ mean? Jesus still had a cell structure totally free of the sin nature, even in death. His cell structure was perfect even there. And when He was buried, He still had a perfect cell structure. Does it decompose? Possibly not, as there was no sin nature. Possibly yes, because the blood coagulated so that blood and serum exited the Lord's side when He was stabbed while still hanging on the cross.

Positionally, we are separate from good and evil.

A repeat of points about good and evil; and how there are these born again believers in Congress supporting legislation which is nothing more or less than good and evil. The UN is a good and evil factory.

Many of you are supporters of what the Bible would classify as good and evil.

Romans 6:4 **Therefore we were buried with Him through baptism into death, so that, just as Christ was raised up out from the dead by the glory of the Father, so we also should walk in newness of life.**

Some of the notes will come from the previous paragraph.

With this verb, "we are buried together," we have an instrumental singular of association from the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*], referring to the Lord Jesus Christ. The intensive pronoun is designed in Koine Greek for emphasizing identity, for emphasizing someone who is important. No one is more important to us than the Lord Jesus Christ our saviour, the unique person of the universe. In the Greek New Testament it is legitimate to translate an intensive pronoun not as "the same," but by using a personal pronoun. So we employ here the personal pronoun to give it the force necessary. The Lord Jesus Christ is in view. In the instrumental of association a second party must furnish the association. The second party is the Holy Spirit who furnishes the association by one of His five ministries at salvation: the baptism of the Spirit. Then a prepositional phrase, *dia* plus the genitive of *baptisma* (βάπτισμα) [pronounced *BAP-tis-mah*], "baptism"— "through baptism."

“into death” – eis (εἰς) [pronounced *ICE*] plus the accusative of thanatos (θάνατος) [pronounced *THAH-nah-toss*], a reference to the physical death of Christ on the cross which immediately preceded His burial. Plus the accusative singular of the definite article used as a possessive pronoun—“into his death.”

Principle

1. Identification with Christ in His spiritual death on the cross means rejection of good and evil. Good and evil has not been imputed, it is the policy of Satan as the ruler of this world, the function of the old sin nature as the sovereign of human life, the old sin nature rules through spiritual death.
2. Identification with Christ in His physical death on the cross means separation from good and evil.
3. The justice of God separated personal sins from good and evil at the cross.
4. Only personal sins were imputed to Christ on the cross for judgment and salvation provision.
5. Good and evil were rejected for imputation that good and evil might continue to be the issue in history in the angelic conflict.
6. Good and evil will be judged in the future, both at the beginning of the Millennium when Satan is judged and at the end of the Millennium when the Gog and Magog revolt/revolution is suppressed. At that time also human good will be used as the basis for the indictment at the last judgment.

Sometimes, the evangelist spends so much time talking about sins that he obscures the way of salvation. Evangelism is a tragedy and a travesty today.

In the final judgment, our sins are not trotted out; but the books of works are opened and those are trotted out. The unbelievers good works are the basis for their condemnation.

Then comes a protasis and an apodosis. “that like as Christ was raised up from the dead” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a final clause, denoting a purpose, an aim, an objective: “that” or “in order that.” Then comes the conjunction which introduces the protasis of a comparative clause, hōsper (ὥσπερ) [pronounced *HOO-sper*]. The apodosis will be introduced by houtos (οὗτος) [pronounced *HOO-tos*], generally translated “and, so” or “just as,” and “so” for the apodosis. Plus the aorist passive indicative of the verb egeirō (ἐγείρω) [pronounced *ehg-Ī-row*] for “resurrection.” It means to raise up but in the passive it is used for the resurrection of Christ.

Hence, “in order that as Christ has been raised up.”

This is a culminative aorist tense, it views the resurrection of Christ in its entirety but emphasizes the existing results which, in this context, are related to the baptism of the Holy Spirit and the believer’s identification with Christ in His resurrection, ascension and session. In other words, our identification with Christ who is seated at the right hand of the Father. The passive voice: Christ receives the action of the verb through two agencies. God the Father had a part in the resurrection of Christ—Colossians 2:12; 1Thessalonians

1:10; 1Peter 1:21. God the Holy Spirit had a part in the resurrection of Christ—Acts 2:24; Romans 1:4; 8:11; 1Peter 3:18. The indicative mood is declarative for a dogmatic statement of doctrine—the fact of the bodily, physical, literal resurrection of Jesus Christ from the dead. The baptism of the Spirit gives us a spiritual identification. It is true that in the future we will have a body exactly like that of our Lord.

Two general resurrections: Alpha company is Jesus, Who has already be resurrected. Then Bravo company, which is us, believers of the Church Age. We are the royal family, so logically we would be next. Charley Company will pass in review at the end of the Tribulation. Delta company will be those who lived through the Millennium.

The resurrection of Christ is in view here with the aorist passive of *egeirō* (ἐγείρω) [pronounced *ehg-Ī-row*]. Christ is the one resurrected at this time. At this moment in history only the Lord Jesus Christ has a resurrection body. Our identification with Him is a spiritual identification, just as our identification with Him on the cross and in the burial of our Lord was a spiritual identification. These spiritual identifications are brought about through the baptism of the Holy Spirit.

“from the dead” – *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural from the adjective *nekros* (νεκρός) [pronounced *nehk-ROSS*]. *Nekros* (νεκρός) [pronounced *nehk-ROSS*] was a noun from the time of Homer and an adjective from the time of Pindar. The noun denotes a dead person or dead body, e.g. “dead ones.” While the adjective means dead and is used of both man and animals, in the Septuagint *nekros* (νεκρός) [pronounced *nehk-ROSS*] is used for the Hebrew *meth* and *muth*, and this tells us that when it is used as a noun it means deceased as well as a dead body. So you can have two translations: “raised from dead ones” or “raised from deaths.” *Nekros* (νεκρός) [pronounced *nehk-ROSS*] is also used for inanimate objects, especially idols which were called *nekroi* or “dead things.” In the New Testament *nekros* (νεκρός) [pronounced *nehk-ROSS*] is used as a noun meaning “dead” in distinction from the living. If this prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *nekros* (νεκρός) [pronounced *nehk-ROSS*], had a definite article then it would mean that Christ was raised up or resurrected from among dead ones. But there is no definite article. We have simply *ek* (ἐκ) [pronounced *ehk*] *nekron* without the definite article where you go to the use of Pindar instead of Homer—“from deaths.” Since this phrase is referring to our Lord’s resurrection it is referring to His resurrection from two deaths: the spiritual death which is the imputation of all of our personal sins to Christ on the cross and the physical death which occurred because His saving work was finished while He was still alive— *tetelesthai* (τε-τελέ-σθαι) [pronounced *teh-tehl-EH-sthigh*].

Romans 6:4a “Therefore we have been buried together with him through the baptism of the Spirit into his death: in order that as Christ has been raised up from deaths.”

1977 Romans

Lesson #195

195 09/09/1977 Romans 6:4b Brain (computer) re drugs and programming with doctrine; "newness of life"

Romans 6:4 Therefore we were buried with Him through baptism into death, so that, just as Christ was raised up out from the dead by the glory of the Father, so we also should walk in newness of life.

“by the glory of the Father” – the prepositional phrase, *dia* with the genitive singular from the definite article, plus the genitive singular of *doxa* (δόξα) [pronounced *DOHX-ah*]. This is the generic use of the definite article with the noun *doxa* (δόξα) [pronounced *DOHX-ah*] to comprehend all the attributes of God (= glory of God). They are gathered together into a single whole here in distinction to all other attributes of rational creatures, whether angelic or human. The possessive genitive singular from the definite article with the proper name is not unusual. Frequently the definite article is used with the name of God whose identity is clear in the context and familiar to the readers. So it is assumed that God the Father is well known to the readers and next is the possessive genitive singular from *patēr* (πατήρ) [pronounced *pat-AYR*] for the first person of the Trinity—“through the glory of God the Father.” Glory refers here to all of the attributes of God. This verse emphasizes the function of God the Father in raising Christ from the dead, as also does Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21.

Eternal life is imputed at the new birth just as soul life is imputed at birth.

Now we have the apodosis of this comparative clause which begins with the phrase, “even so we also should walk in newness of life.” This apodosis is designed in a comparative clause in order to introduce us to the fact that it is possible for us as members of the royal family of God to have an experiential victory equivalent to what God has provided positionally. But this depends on certain distinctions which are important to us, distinctions which recognize the difference between a real and a judicial imputation. At birth we have those two real imputations which provide spiritual death. Human life is imputed by God to the soul. At the same time Adam’s original sin, the only sin that is involved in spiritual death, is imputed to the genetically-formed old sin nature. We have as a result of this, spiritual death. But because only one sin is involved in our spiritual death this reserves all personal sins in the history of the human race for that judicial imputation which is the greater part of the saving work of the Lord Jesus. His saving work on the cross includes the judicial imputation of all sins and the judgment of those sins. As we approach the cross, salvation adjustment to the justice of God, personal faith in the Lord Jesus Christ, there are two imputations which are extremely important. One is judicial and one is real.

The judicial imputation: the justice of God imputes the righteousness of God to each one of us, setting up a grace pipeline. All divine blessing comes through the grace pipeline and is encapsulated by the integrity of God. Justice is on one end, righteousness is on the other, so that there can be no penetration into this pipeline with anything that is false—any legalism, any system of good, any system of legitimate good, no personality change, no talents, no ability of any kind. The pipeline is the source, then, of the salvation blessings as well as blessings related to maturity adjustment to the justice of God. It is protected by the integrity of God in such a way through this encapsulation that we have security with these blessings. Any blessing that flows through this pipe is secured by the integrity of God, not by any personal maintenance of self-righteousness, morality or system or function

of the individual. There is nothing we can do, it is what God has accomplished. Therefore this pipeline is encapsulated to guarantee that the other 35 things that we receive at salvation and which flow through this pipe and are received by the righteousness of God are permanent. Then there are no other blessings which flow through the pipeline until we crack the maturity barrier. Then the pipeline is opened again by the justice of God. In the meantime we are sustained by logistical grace—everything that God provides for us to take in doctrine.

The apodosis of the comparative clause states the application of retroactive positional truth. It is introduced by the adverb houtos (οὗτος) [pronounced *HOO-tos*]. The adjunctive use of kai is translated “so also.” The comparative clause introduces analogies through the purpose of elucidation. However, the believer must understand the doctrine of the protasis in order to comprehend the application of the apodosis. So from the doctrine of the baptism of the Holy Spirit and subsequent retroactive positional truth stated in the protasis comes the application of walking in newness of life. The word “we” is found as a separate personal pronoun as the subject. It is the nominative plural subject from the pronoun egó (ἐγώ) [pronounced *ehg-OH*], the personal pronoun which also emphasizes the difference between the body and the soul. It refers to the life, the real you.

“should walk” is the aorist active subjunctive of the verb peripateō (περιπατέω) [pronounced *per-ee-paht-EH-oh*]. The word was derived from the concept of pateō (πατέω) [pronounced *paht-EH-oh*] for motion and peri which means motion away from a centre. In other words, this centre is one foot on the ground and the other foot is in the air and then suddenly down and in motion. It had a connotation of motion and thrust, and others such as energy, balance, orientation, purpose, all of the things necessary for walking. Here we are interested in an individual walking and what is meant here in this verse. All of the factors in walking are involved in the Christian way of life. We are given the ability for a new type of walking.

A spiritual birth means a spiritual type of walking. The energy is spiritual from the Spirit and from the Word. The balance and coordination is spiritual from the Word, the orientation is spiritual from the Word, and the purpose is spiritual from the Word. All of these also relate to the body part where the old sin nature dwells, and the emphasis here is that in a spiritual walk the spiritual controls the physical, for the physical or the corporal is where the old sin nature dwells.

Adam and the woman had the potential of violating the potential of God.

Because of our retroactive identification with Christ in His physical death, in His spiritual death, and in His burial we have two categories from these three activities. First of all we are identified with Christ in His spiritual death, the imputation of personal sins, but at the same time the non-imputation of good and evil—the policy of Satan as the ruler of this world and the function of the old sin nature as the ruler of human life. Good and evil were rejected in spiritual death. Positionally we have rejected good and evil. In physical death and burial Christ was separated from good and evil so that our identification with Christ in

His physical death and burial we are also totally separated from good and evil positionally. These positional factors must be brought into the experiential realm.

Because of rejection of good and evil and because of separation from good and evil positionally we are now, because of this positional factor, able to walk in newness of life. Newness of life means freedom from the sovereignty of the old sin nature as the ruler of human life. The culminative aorist tense views the Christian life in its entirety but regards it from the standpoint of existing results—the potential for newness of life as the result of the baptism of the Spirit. The active voice: the nominative plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] produces the action of the verb. In other words, “we” refers to all believers in the Lord Jesus Christ. This is a potential subjunctive mood which separates the baptism of the Spirit as a secondary potential from the reality of environment for mature blessings by freedom from the rule of the old sin nature. The link which keeps the baptism of the Spirit from providing grace environment for the believer’s mature blessing is capacity. Translation: “so also we might walk.” The potential subjunctive indicates the fact that whether you ever reach newness of life or not is dependant entirely on your attitude toward Bible doctrine. Doctrine is the basis of newness of life.

The one of the most detrimental things to the body is the use of drugs. From marijuana on, all of these things are vicious. They cannot destroy the soul; but they destroy the neurons of the brain. Drug addiction can no more destroy the soul than a claymore mine set next to the head. You can scatter your brains all over. The computer gets destroyed, but it will not destroy the soul. We have a soul; and there is life in the soul; and the home for human life is that soul. That life will never leave your soul. That life remains in your soul forever. When God does something for a person, saved or unsaved, it is permanent. We have life; we always will have life; and the issue is, where will that life take us?

There will be nothing that can be done for the unbeliever after death. They will have that same life after death, but they will be in maximum pain for all eternity. Every soul in life can make the choice. This time, the tree is the cross; before, it was the tree of the knowledge of good and evil.

At the Judgment Seat of Christ, all of our good deeds will form the basis for our indictment.

We have a second righteousness. We are made the righteousness of God in Him (2Corinthians 5:21).

“in newness of life” – the prepositional phrase *en* (ἐν) [pronounced *en*] plus the locative singular of the adjective *kainótēs* (καινότης) [pronounced *kahee-NOHT-ace*] which means not “newness” but it means unusual or astonishing. It really doesn’t mean “newness,” it means unusual, astonishing, extraordinary. There are two basic adjectives for “new,” *neos/neōteros* (νέος/νεώτερος) [pronounced *NEH-os,neh-OH-ter-os*] and *kainos* (καινός) [pronounced *kahee-NOSS*]. *Neos/neōteros* (νέος/νεώτερος) [pronounced *NEH-os,neh-OH-ter-os*] is an adjective which connotes what has not occurred before, whereas *kainos* (καινός) [pronounced *kahee-NOSS*] connotes what is new in the sense of being remarkable, unheard of. “Newness” is all right because anything that is unusual or

astounding is also new. So we can stay with “in newness of life” but it must be understood that behind this newness is the unusual, the astonishing, the extraordinary. Plus the descriptive genitive singular of *zôê* (ζωή) [pronounced *dzoh-AY*]—“life.”

Potential + capacity = reality. Potential = the baptism of the Holy Spirit and resultant retroactive positional truth which breaks the ruling power of the old sin nature in human life. Capacity = maximum doctrine resident in the soul resulting in maturity adjustment to the justice of God. Reality = the grace environment of maturity blessings from the justice of God, an encapsulated environment, something new.

Romans 6:4 **Therefore, we have been buried together with him [Christ] through baptism of the Spirit into his [physical] death: in order that as Christ has been raised up from deaths [spiritual & physical] to the glory of god the Father, so also we might [potential] walk in newness of life.**

The potential depends upon attitude toward doctrine.

Newness of Life

1. Newness of life is the grace environment provided through the baptism of the Spirit for the blessings of the justice of God to the mature believer.
2. Newness of life provides something better than Adam had in the garden of Eden.
3. Newness of life is freedom from the policy and the plan of Satan as the ruler of the world.
4. Newness of life is freedom from the sovereignty of the old sin nature as the ruler of life.
5. Walking in newness of life is the *modus vivendi* of the mature believer.
6. Hence, newness of life is a descriptive term for the blessings, the security, the grace environment of the new believer.
7. Therefore, newness of life is the *modus operandi* of the mature believer.
8. Newness of life does not refer to the status quo of the immature believer, the baby or the adolescent (sophomore). It only refers to the one who has cracked the maturity barrier.
9. Newness of life refers to life on the other side of the maturity barrier.
10. Note that the newness of life is potential (the potential subjunctive of *peripateô* (περιπατέω) [pronounced *per-ee-paht-EH-oh*]) and this potentiality can only be converted into reality through the capacity factor—maximum doctrine resident in the soul. You cannot lose what God has given you through the grace pipeline.
11. The principle: The believer does not grow spiritually through production but through the perception of doctrine.
12. Therefore there is no substitute for Bible doctrine resident in the soul.

David has blessings from God that he did not lose. We fail God, but He never fails us. His integrity is involved and the grace pipeline is encapsulated. Both David and Abraham were

blessed, including material blessings, which they did not lose even under temporal discipline from God.

Bob realizes that what he is teaching can be problematic for the weirdos, six of which are in attendance that night. They will figure out that they need to reach maturity as quickly as possible so that they can involve themselves in some great sins that they were thinking of. There is security in what God provides after salvation. Solomon was a mature believer when he took the throne, but he took a nosedive into discipline. He even lost his right woman (which is the Song of Solomon). Both Solomon and David were kings by the grace of God. They were kings as mature believers and they retained their kingship. Whatever comes down through the grace pipeline, you keep.

1977 Romans

Lesson #196

196 09/11/1977 Romans 6:5a Evil U.S. government policies; doctrine of retroactive positional truth

A review of imputations. 3 adjustments to the justice of God. All blessings come through the integrity of God pipeline but the righteousness of God is imputed to us.

in current positional truth, we are entered into union with Him.

Romans 6:5 **For if we have become united in the likeness of His death, certainly also we will be of the resurrection,...**

Verse 5 – positional truth in a conditional sentence. Conditional sentences are designed with a protasis [the “if” clause] and an apodosis [the conclusion]. The protasis is always an assumption from reality—1st class reality; non-reality—2nd class condition; a possible assumption, contingency assumption—3rd class condition; a wish in the assumption—4th class condition, and an apodosis is a conclusion from the wish. Here we have a 1st class condition, an assumption from the reality of Bible doctrine, and from this the apodosis draws the conclusion. The protasis: “**For if we have been planted together in the likeness of his death**” – it begins with the postpositive conjunctive particle *gar*. This particle is used to explain retroactive and current positional truth in a conditional sentence. Then comes the conditional conjunction *ei* (εἰ) [pronounced /] plus the indicative mood—“if,” used to introduce a first class condition, a supposition from the viewpoint of reality. This is an actual truth. In the premise we have retroactive positional truth, and in the conclusion of the apodosis we have current positional truth. Plus the perfect active indicative of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to become, to come to pass. It is used here of a person who has changed their nature by entering into a condition, so it is translated literally, “For if we have become.” The perfect tense of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] is the intensive perfect, it indicates the completed action with emphasis on existing results. The active voice: the believer produces the action of the verb through the baptism of the Spirit at salvation. The intensified result follows our faith in Christ, the baptism of the Spirit puts us in union with Christ in His death, His burial, resurrection, ascension and session. The indicative mood is declarative to indicate a reality

of doctrine. This is a fact that occurs during the Church Age for each one of us as members of the royal family of God.

“planted together in the likeness of his death” – the predicate nominative plural from *sumfutoj*. The word means to be united with something, to grow together with something. Here it means intimately united. This is a reference to retroactive positional truth or identification with Christ in His death and burial. Plus the dative singular indirect object from *homoíōma* (ὁμοίωμα) [pronounced *hom-OY-oh-mah*], which means, *likeness*, and it does mean “likeness,” but it also means “form” or “copy.” It has a definite article in front of it to denote a previous reference in the context. i.e. the baptism of the Holy Spirit. Plus the descriptive genitive singular of *thanatos* (θάνατος) [pronounced *THAH-nah-toss*], referring to death, the spiritual death of Christ on the cross where the sins of the human race were imputed to Christ and judged. Plus the definite article, denoting again a previous reference to spiritual death in the context (v. 3), and the possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used as a possessive pronoun to emphasize the uniqueness of the spiritual death of Christ on the cross. First of all, the uniqueness of His person. He was unique from the standpoint the virgin pregnancy. He did not have the imputation of Adam’s sin. It was the unique spiritual death referred to by *thanatos* (θάνατος) [pronounced *THAH-nah-toss*] in which our Lord was judged for our sins, but at the same time rejecting by non-imputation the good and evil as the policy of Satan and the function of the old sin nature.

Translation of Romans 6:5a: “For if we have become intimately united to the likeness of his death [and we have through retroactive positional truth].”^[4]

Indiana was going to leave the union, so Lincoln bribed states. To gain the freedom of some, he took away the freedoms of many.

We are close to losing all of the freedom that we have enjoyed; and this is the intensification of human good. When human good is intensified, it becomes evil.

South Africa has always been a great nation and closer to being a Christian nation than any other nation. With our facade of goodness, we are trying to destroy South Africa.

Certain kinds of sins can come along and be parlayed into evil. Athens in the 5th century B.C., but they tolerated the sin of homosexuality. To recognize is and to give is status in society is to parlay it into evil. We can take a multitude of good or sin, and intensify it into evil. Reviewed in [Lessons #202](#) and [#239](#).

Doctrine of Retroactive Positional Truth

- A. Definition and Description.
1. Retroactive positional truth is identification with Christ in His two deaths and burial through the mechanics of the baptism of the Spirit.
 2. Identification with Christ in His death includes both His spiritual death and physical death.

3. The spiritual death of Christ on the cross is related to the judicial imputation of all personal sins, which is the basis for salvation. This is efficacious substitutionary atonement.

4. However, the emphasis in retroactive positional truth is on what was not imputed to Christ on the cross: our human good and evil.

5. In the spiritual death of Christ, both human good and evil were rejected from judgment by the justice of God. They were also separated from Christ's efficacious sacrifice. Being identified with Christ, we have positionally rejected and been separated from human good and evil.

a. Intensification of human good results in evil.

b. Certain sins can be parlayed into evil.

c. Evil destroys the moral fiber of a people, so that they are unwilling to fight for freedom. Thus a nation is destroyed from within before they are destroyed from without.

d. When freedom, the establishment protection against human good and sin, and doctrine, the spiritual protection against human good and sin, are gone, then sin and human good are parlayed into evil.

e. While sin was being judged, Christ was rejecting human good or evil as the solution to the problem between God and man.

6. Human good and evil have a dual function in life. They are both the policy of Satan and the function of the old sin nature which rules our life.

7. Through retroactive positional truth the believer is separated from good and evil positionally, so that the rulership of Satan and the sovereignty of the old sin nature are broken positionally.

8. Therefore, retroactive positional truth coupled with current positional truth is the basis for abrogating the sovereignty of the old sin nature ruling human life by means of spiritual death. And at the same time, the baptism of the Holy Spirit (the mechanics for retroactive positional truth and current positional truth) establishes the sovereignty of the Lord in the life of the believer. We do not establish the sovereignty of the Lord. This brings up a heresy that *if Christ is not Lord of all, He is not Lord at all*. We are unable to make Christ the Lord of our life. Under grace, God does the work; not man.

B. The principle of retroactive positional truth is related to two formula's of blessing from the justice of God. This is the basis for the blessing from the justice of God. Romans 5:12-17.

1. Primary potential one plus capacity equals reality of blessing in time, ($P1 + C = BT$). Potential two plus capacity equals reality of encapsulated environment, which is ($P2 + C = EE$).

2. The first potential, P1, is the imputation of God's perfect righteousness at salvation and subsequent justification.

3. Capacity, C, is maximum Bible doctrine resident in the soul through the daily metabolization of doctrine.

4. The reality of blessing in time is the imputation of our escrow blessing to us at the point of spiritual maturity.

5. The second potential, P2, is the baptism of the Spirit with its resultant retroactive positional truth. This destroys the ruling power of the old sin nature.

6. The second capacity is still maximum doctrine in the soul.

7. The second reality is the reality of an encapsulated environment, a grace environment for the enjoyment of our escrow blessings, regardless of the historical environment. We have total security with regard to the blessings and the environment in which to enjoy those blessings. This is an even better situation than in the Garden of Eden, where the blessing could be and eventually were lost by man.

C. Retroactive positional truth is part of the believer's completeness in Christ, Colossians 2:9-12. **For in Him all fullness of deity [that is, all divine attributes] dwell permanently in bodily form, and you are in Him, having been completed, the one Who is the sovereign Head of princes, angels and authorities. In fact, in Him, you have been circumcised by a circumcision not made with hands, but by the renunciation of the body [the body is the location of the old sin nature] of the flesh [the flesh is a reference to the old sin nature] [this is our identification with Christ in His deaths]; having been buried with Him by means of the baptism of the Spirit, the same by which you have been raised up with Him by faith from the operational power of God Who raised Him from the deaths.**

1. The believer is positionally separated from good and evil through retroactive positional truth.

2. Retroactive positional truth is also rejection of good and evil as the function of the old sin nature.

3. Through current positional truth the believer is positionally higher than angels. You are perfect positionally. Now we must bring our experience to the point of our position in Christ.

4. The believer's completeness in Christ has broken the power of Satan as the ruler of this world and the old sin nature as the sovereign of this life.

5. This is all positional; and must be brought to the point of reality.

D. The believer's mental attitude is related to retroactive positional truth, Colossians 3:1-4 **Therefore, if you have been raised with Christ [and you have], keep on investigating the above-things [that is, learn doctrine]; things where Christ is, sitting on the right hand of God; keep thinking objectively about the above-things of doctrine and not about the things which are on earth [Satan's policies and the trends of the old sin nature] for you have died [retroactive positional truth]; your life has been hidden encapsulated in the Christ by means of God. When Christ, Who is our life, has been revealed, at that time [the second advent], you also will be revealed with Him in glory [that's the time what we will come back with our rewards for cracking the maturity barrier].**

1. Thought requires energy

2. You must have words and know the meaning of words in order to think.

3. You must have content in order to think.

E. Colossians 2-3 has the same marriage analogy.

F. Retroactive positional truth breaks the power of the old sin nature as the ruler of human life, Romans 6:1-5, the passage which we are studying. We have rejected, been separated from and divorced from the old sin nature. Therefore our ex-husband no longer has any authority over us. V.5, "If you have become intimately united to the likeness of His death [and you have],..."

G. Summary.

1. Retroactive positional truth is identification with Christ in His spiritual death and physical death, and in His burial.
2. Identification with Christ in His spiritual death emphasizes the non-imputation of good and evil, hence, the rejection of good and evil as the policy of Satan, and as the function of the old sin nature.
3. Identification with Christ in His physical death and burial connotes separation from good and evil, therefore, abrogation of both Satan's power and authority, as well as the old sin nature's trends in its power and authority.

Romans 9/11/77, 11/3/77

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1977 Romans

Lesson #197

197 09/11/1977 Romans 6:5b Brachylogy of Paul's genius; doctrine of current positional truth

Here is where we are so far: Romans 6:5a: "For if we have become intimately united to the likeness of his death [and we have through retroactive positional truth]."

The result is we have a better environment than Adam and the woman had in the garden. Good and evil were not imputed at the cross, but they were rejected. Positionally, we are totally separated from good and evil. The mature believer has a better environment in the devil's world than Adam and the woman had in the garden. This is a down payment for me blessings in eternity.

Romans 6:5 For if we have become united in the likeness of His death, certainly also we will be of the resurrection,...

"even so we should also walk in the newness of life" – the rhetorical ascensive of the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*]. Ordinarily this is an adversative conjunction but here is the rhetorical ascensive use of it which combines with the adjunctive use of *kai*, meaning "and not only this but also."

Plus "we shall be," the future passive indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. This is not the predictive future for the possession of a resurrection body, though that is a true doctrine. Just as identification with Christ in His death is a part of the Baptism of

the Spirit so is the phrase “we shall be intimately united in the likeness of his resurrection.” This is not our resurrection which is a literal fact but not taught here, this is current positional truth being taught. So the future tense is not a predictive future, it is not predicting the future of our resurrection body which occurs at the Rapture of the Church. People think because there are difficult times, that the rapture is coming. Do not fall for that sucker’s dream; things are bad, so the rapture is about to occur. Point in fact, the rapture could occur at any time. There is no prophecy to occur prior to the rapture. We cannot say or speculate when it might occur.

We can match up powers of influence with the kings of Revelation, for illustrative purposes, but nothing more. There have been others identified

People are speculating about life on other planets and wars with other creatures from other planets. But our planet is going to continue.

Between those who are worried about interplanetary things and what is happening in the world today.

John Tower (a Texas Senator) is voting against giving away the Panama Canal.

Bob has declared war on weirdos and creeps, to protect our privacy, to come to Berachah and not be annoyed.

There is a logical result, which is current positional truth; and a future result, which is the rapture. That is a true doctrine but it is not taught in this context. Rather, we have a gnomic future for a statement of fact or doctrine which may be rightfully expected under the conditions of current positional truth. Hence, this is a logical result rather than a chronological result. The future tense in the Greek is used obviously for chronological things but it is also used for logical factors as well. The passive voice: the believer through the baptism of the Holy Spirit at salvation receives the action of the verb, namely current positional truth. The indicative mood is declarative for a dogmatic statement of doctrine—current positional truth. There is also a genitive of reference from a personal pronoun used as a possessive pronoun and translated “his,” and with it the genitive of reference *anastasia* (ἀνάστασις) [pronounced *an-AS-tas-is*] for resurrection. It refers to the literal resurrection of our Lord Jesus Christ and we are identified with that resurrection.

Romans 6:5 **For if we have become intimately united to the likeness of His death [and we have through retroactive positional truth], not only this, but also we shall be intimately united to the likeness of His resurrection [current positional truth].**

Note that the apodosis is very elliptical. We have “we shall be of his resurrection”—an ellipsis. The idea is not fully expressed grammatically and is left to the reader to supply the self-evident omissions to make it a correct sentence. This ellipsis indicates Paul’s great excitement. The protasis is not elliptical. So we can fill in the apodosis from the words in the protasis. This is called brachylogy. This can also be called aposiopesis.

This is pure classical Greek which talks about the mental stimulation of Paul when it comes to current positional truth. Whenever Paul turns on this afterburner to his genius, he goes into brachylogy, which is correct Greek. Adding these words are not addition to the Word of God.

This verse means that the policy of good and evil, both as to its policy and as to its function, it destroyed through the baptism of the Holy Spirit. This is a positional destruction. We are identified as believers with Christ in His death, in His burial, and in His resurrection. Being intimately united with Christ in His death we have positionally rejected good and evil, we are positionally separated from good and evil. But being united with Him in His resurrection we have the basis for newness of life. Newness of life = the status quo of the mature believer. It is the reality of blessing in time plus the reality of encapsulated environment in the devil's world. The old sin nature is not eradicated, but rather we have freedom from the power and the tyranny of the old sin nature as the ruler of our lives.

Just as the blessings are potential and so is the encapsulated environment. In each case, we have the capacity. But we have two different realities from these two potentialities. This is a potential until we break the maturity barrier.

Satan has a system of phony integrity. Pseudo integrity; it is good and evil.

We have greater security in this life than Adam and the woman had in the garden. The garden of Eden is now closed. We have blessing by moving forward, not backward. The sin nature is not eradicated, but we have freedom from the old sin nature. We possess truth which is divided into categorical concepts.

I could not find the following doctrine in NB1 or NB2. So I wrote the notes from scratch. This doctrine will be returned to on many occasions and this will be filled in as that occurs.

This is reviewed in [Lesson #204](#). We will review this again in [Lesson #269](#).

The Doctrine of Current Positional Truth

1. Definition and description:
 - a. Current positional truth is identification with Christ in His resurrection, ascension and session.
 - b. In contrast to retroactive positional truth (which is identification with Christ in His spiritual death, physical death and burial), which puts us in union with Christ as He is seated on the right hand of the father. Identification with Christ in His death represents the rejection of good and evil, which is the policy of Satan and the old sin nature. In retroactive positional truth, we are separated from good and evil, but it does not give us anything to grasp for or to hold onto. We reject good and evil through retroactive positional truth; but current positional truth gives us something new that can be exploited in grace. When God takes away the old, He substitutes the old. The old is

removed by retroactive positional truth; and substitutes with the new in current positional truth. 35:00

- c. Two factors are emphasized:
 - i. The blessing factor is Potential₁ + capacity = blessings in time.
 - ii. Secondary potential (baptism of the Holy Spirit) + capacity = encapsulated environment. No instability of historical occurrences can disturb the encapsulated pipe. There may be great adversity in the United States, but no loss of blessing occurs, even with such problems.
 - d. Current positional truth establishes Church Age believers as royal family. Old Testament saints are family of God; believers in the Church Age are royal family of God. The baptism of the Holy Spirit is unique to the Church Age. It is designed for current and retroactive positional truth, but it also establishes a royal family. We share the life of Christ (eternal life) and the righteousness of God. But we also receive these things from the Father. A double portion of eternal life and of +R. This means that more is expected from us. Only negative volition toward doctrine will keep us from these blessings. The baptism of the Spirit places us into Christ.
2. We need to relate to the primary potential, which is the imputation of divine righteousness the secondary potential is the baptism of the Holy Spirit. Current positional truth is one of the two results of the baptism of the Holy Spirit. All cursing and blessing comes from the righteousness of God. Divine righteousness is given to us in two ways; the double portion. 2Corinthians 5:21 describes the double portion righteousness; different from the righteousness which we receive in Romans.
 3. We must relate current positional truth to the secondary potential. The relationship is accomplished by the protasis and apodosis, one is retroactive positional truth; and the other is current positional truth. Romans 6:8–10
 4. Current positional truth must be related to the possession of eternal life. Eternal life is another double portion for the Church Age believer. We as royal family have a double portion. One is an imputation and the other is . All Old Testament believers have eternal life. We are first born again; and then we have a spiritual birth. Human life was imputed to the human soul. The Holy Spirit provides the new birth for the imputation of eternal life and by position. We have the double portion of eternal life and of righteousness, one from the Father and the other through the Son. 1John 5:11–12 John 3:36 we have two imputations of divine righteousness. Jesus Christ was elected by God the Father as a part of the eternal decrees; and we are elected by virtue of being in Christ. Holy and blameless match up with the position and the actual state of being.
 5. Our election is that we are in union with Christ. Current positional truth, we are seated with the Father in Christ. Jesus was born into the dynasty of David. We share the Lord's election and His destiny.
 6. Current positional truth is related to the royal family of God. The Lord is divine royalty as being equal to God. In His battlefield royalty, He is King of Kings, Lord of Lords; but He has no royal family. We are the royal family. The intercalated

Church Age provides the environment for this to take place. This time frame allows time for the royal family to be assembled.

7. Current positional truth must be related to the royal priesthood Hebrews 10:10–14
8. Current positional truth must be related to positional sanctification. **To the church of God to those who have been sanctified in Christ Jesus, but from Him you have become righteousness and sanctification.** 1Corinthians 1:30 equality on resides where there is human freedom provided by establishment.
9. Current positional truth must be related to God's personal possession forever. 1Peter 2:9–10 **But you are a chosen race; You are a royal priesthood; you are a holy nation; You are a people for God's Own possession...in order that you might proclaim His excellencies Who has called you out of darkness into His marvelous light, for you were once not a people, but now you are the people of God; you have not received mercy, but now you have received mercy.** Mercy is the two judicial imputations at salvation. We can only be equal before the law, ideally speaking. All of the legislation that has been passed to achieve equality; and it has not. We are higher and greater than others by virtue of positional truth. We are a people of God's Own possession.
10. The function of God's grace I may need to check lesson #198
- 11.

Boston was pushing integration in the south and they found out that it applied to them, and they are having riots and demonstrations today because of it. The cowardly state, Rhode Island, backed down. They were a slave state. It is always easy to tell other states how to run their business.

There is no such thing as racial equality. By creating evil out of good, you destroy a state. By creating evil from God, our education system has been shot down.

Bob heard that the federal government is now messing with the trucking business. They say that you drive on federal roads. But those are taxpayer roads.

A man has 3 sons, one smart, one strong and one idiot. The smart one goes into business; the strong one into the military; and the idiot goes into the federal government.

We are God's personal possession. All of us collect troubles and problems. The existence of the old sin nature guarantees trouble. Our life has a purpose, meaning and definition.

1977 Romans

Lesson #198

198 09/16/1977 Romans 6:6a Intelligent comprehension; importance of repetition and retroactive positional truth; encapsulation

Largest conference in midwest.

Our Lord went to the cross and He was qualified to accept the personal sins of mankind and pay for them. Imputation of divine righteousness at the second birth, setting up the encapsulated pipeline.

Water baptism took place prior to the completion of the canon. It was a training aid.

Verses 6-8, the implications of positional truth. In the first five verses Paul makes the simple statement of the doctrine: retroactive and current positional truth. Then we have the implications of the doctrine. There is no application until the implications are understood. Current positional truth emphasizes that we are different from all other believers in other dispensations. We are royal family of God rather than the simple nomenclature "family of God." The difference is what happens at the new birth.

Romans 6:6 ...knowing this, that our old man was crucified with Him, so that the body of sin might be annulled, that we are no longer enslaved to sin.

Verse 6 – "Knowing this." If we had known these things Paul wouldn't be giving them to us, so when it says "knowing this" and it is talking about something we do not know we have to assume that we are ignorant and then take it from there. Obviously the Romans to whom he addresses these things didn't know anything about it. This is the present active participle of the verb ginôskô (γινώσκω) [pronounced *gih-NOH-skoh*], it denotes intelligent comprehension of an object or a matter; whether this comes for the first time or comes afresh after consideration and finally deciding if the person was right all along. There is a difference between intelligent comprehension and parrot memorization. The verb is apropos at this point. Ginôskô (γινώσκω) [pronounced *gih-NOH-skoh*] is often used as a tongue-in-cheek verb, i.e. it is used on those who have rejected information, but they are finally brought around to accepting the doctrine at a later time. It can be translated "to come to know, to perceive, to learn again." The verb ginôskô (γινώσκω) [pronounced *gih-NOH-skoh*] denotes knowledge of what really is. It never denotes false knowledge, pseudo knowledge, pseudo intellectualism. It connotes verification by observation, hence to know from reflection on the facts or, in this case, reflection on true doctrinal principles. So it finally comes to mean in this case to know from reflection on the doctrine of retroactive positional truth plus current positional truth. The imperative concept is here, we have to learn again. In the participial form this would be "knowing, comprehending, perceiving." The present tense is a perfective present tense, it denotes a continuation of existing results from the perception of retroactive and current positional truth. It implies perception of this doctrine in the past but it emphasizes renewing it, reviewing it, and hearing it again and again until suddenly it breaks through and everything falls into place. The active voice: the believer produces the action of the verb through constantly exposing himself to repetitive doctrinal teaching. The participle is circumstantial or imperative. This is a command that demands intelligent cooperation. This is because we have to be read into the picture. We understand that this "Knowing this" is a command that requires us to think while we are executing the command.

The word "this" is the accusative singular direct object from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*], meaning "this," and is used here for what

is relatively near in context, relatively near in thought—retroactive positional truth. The participle, while it is circumstantial it is primarily a strictly Koine Greek concept. In the Koine Greek there is a strange phenomenon, at least to the Classical Greek thinker, and that is what is known as the imperative participle. Instead of using repetitions of imperatives the participle is substituted. The imperative participle is found as a peculiarity of the Greek of the New Testament. The best translation would be, “Be knowing this.” We are commanded to learn.

Retroactive Positional Truth Principles

1. Retroactive positional truth is that phase of the baptism of the Holy Spirit at salvation which identifies the believer with Christ in His spiritual death on the cross, physical death on the cross, and burial after He was taken down from the cross.
2. In the spiritual death of Christ on the cross all the personal sins in human history were judicially imputed to Christ and judged, but at the same time the other two trends of the old sin nature were not imputed.
3. Good and evil is the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of human life.
4. Good and evil were not imputed at the cross. Hence, in the spiritual death of Christ on the cross they were rejected, rejected to remain an issue in the angelic conflict, rejected to be perpetuated in human history as an issue every believer must face, and either overcome through the intake of doctrine or be entrapped by ignorance of doctrine and therefore lose out in glorifying God in time. Good and evil pretty much describes Christianity in the 20th century.
5. We are identified with Christ in His spiritual death, which means the positional rejection of good and evil—Satan’s policy and the old sin nature’s function.
6. All believers have positionally rejected good and evil. All of the systems of discipleship and programs of churches are mixed up, and many actually function in the realm of good and evil.
7. In the physical death of Christ on the cross and His subsequent burial in the tomb He was totally separated from good and evil—burial connotes His humanity. His body was in the tomb, His soul was in Paradise, and His spirit was in the presence of the Father. In the presence of the Father His spirit was separated from evil. In Paradise there was no evil, and therefore His soul was separated from evil. In His body there was not one cell with then old sin nature, and therefore separation from evil was there in the body in the tomb.
8. We are identified with Christ in His physical death and burial, which means positional separation from good and evil.
9. All believers have been positionally separated from good and evil since the day they believed in Christ.
10. This, therefore, is the implication of retroactive positional truth which must be understood for both implication and application.

Bob explains encapsulation by using weather as an example. He is in Houston, where the humidity makes the hot weather much hotter and the cold weather much colder. He hears

people who come to visit Houston complain about it, but that does not bother him, because he is encapsulated. We will find out, that no matter how horrible things become. The United States is caught between a socialistic government in Canada; and south of us is Mexico and below that. But believers who crack the maturity barrier, no matter how bad the historical climate, we are encapsulated. This is the meaning of the baptism of the Holy Spirit.

History crushes the immature believer; history crushes good and evil. Satan keeps having this policy of good and evil, and every time he gets something going it crushes everything. Good and evil destroys people. Good and evil is destructive. This is Satan's embarrassment. He cannot control it.

In contemporary history, environment is getting bad all over. Why are so many people here in Houston? There is an encapsulated environment in Berachah Church.

Bob used to love body surfing. He did it all of his life until leaving CA. The key is riding the crest of the wave. You get at the bottom of the wave and you get knocked all over the place.

1977 Romans

Lesson #199

199 09/18/1977 Romans 6:6b Doctrine of the old sin nature (review lessons 179–180)

Romans 5 might be understood to be directed toward all believers (it is true of believers in all dispensations). Romans 6 is directed to royal family believers.

The brain can be destroyed and yet, the soul remains intact. This is true in time and in eternity.

Adam's original transgression is imputed to the sin nature. This one sin gives all of us spiritual death. Nothing that we do condemns us. These are both real imputations (life to the soul and Adam's original sin to our sin nature).

The pipeline that God establishes, with justice on the giving end and righteousness on the receiving end. Identification of Christ in His spiritual death. The sin nature is the ruler of man in this life. It is found in every cell of the body. This control has been broken forever by retroactive positional truth.

We are also identified with Jesus Christ in His ascension. This gives us a double portion as members of the royal family. This is current positional truth.

Most people their concept of the Christian way of life is not.

Hebrews has the objective to bring us to maturity; but so does Romans through imputation and royal family concepts.

Romans 6:6 ...knowing this, that our old man was crucified with Him, so that the body of sin might be annulled, that we are no longer enslaved to sin.

“that our old man was crucified with him” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is correctly translated “that.” This conjunction is sometimes used just for quotation marks. It is frequently used to indicate the content of what is thought, the content of thinking, perception, and that is the use here. “Be knowing this, that.”

A review of [Retroactive Positional Truth Principles](#) from the previous lesson.

There was no grace in the garden because there was no need for it. Grace is the divine policy by which the justice of God blesses the believer in time and in eternity.

In this life, we can enjoy better environment than Adam and the woman had in the garden. But this better environment requires capacity.

Then we have the content of what we should be knowing from that imperative participle. The nominative singular adjective *palaios* (παλαιός) [pronounced *pal-ah-YOSS*] is correctly translated “old,” but meaning necessarily literally old. It means old in point of time, being in existence for a long time, which perfectly describes the sin nature. The sin nature has been in existence since the fall of mankind. Then the nominative singular subject from *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], used quite frequently not for male but for the entire human race, mankind. Plus the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], translated “our,” meaning it belongs to us. We possess it from birth. The moment that we are born, we have the sin nature. This is passed along to us by our father.

The verb, “is crucified,” is the aorist passive indicative from the verb *sustaurōō* (συσταυρόω) [pronounced *soos-tow-RO-oh*] [*sun* = with; *starow* = to crucify], which means to be crucified with another. We might translate it “co-crucified.” The aorist tense is a constative aorist, it refers to a momentary action at salvation, namely the baptism of the Holy Spirit resulting in retroactive positional truth. The passive voice: the subject, the sin nature, receives the action of the verb—co-crucifixion with Christ. The indicative mood is declarative for a dogmatic statement of doctrine.

“that the body of sin might be destroyed” – the conjunction *hina* (ἵνα) [pronounced *HEE-na*] introduces a final clause: purpose, goal, objective. Here it denotes purpose—“in order that.” Plus the nominative singular subject *sōma* (σῶμα) [pronounced *SOH-mah*]—“body,” referring to the human body where the old sin nature dwells. That’s why the body is called “the body of corruption,” and that is why the body decomposes when the soul leaves at physical death. The genitive of reference is in the singular of the word *hamartia* (ἁμαρτία, ἡ) [pronounced *hahm-ahr-TEE-ah*], referring to the old sin nature. The definite article used with it denotes previous reference to the sin nature in context, plus employed as a possessive pronoun meaning “it”—“in order that the human body with reference to its sin nature.”

Plus the aorist passive subjunctive of the verb *katargeō* (καταργέω) [pronounced *kaht-ahrg-EH-oh*] which means to render useless, to render inoperative, to render powerless, to release from an association with something or someone. Here we translate it “might be rendered inoperative/powerless.” This is a culminative aorist tense, it views the doctrine of retroactive positional truth in its entirety but it emphasizes it from the viewpoint of existing results, namely the ruling power of the old sin nature is broken.

Note that the body is not rendered inoperative but the old sin nature which is in the body is rendered powerless. The ruling power of the old sin nature is positionally broken, not experientially. Experiential breaking of the power of the old sin nature comes in verses 11-13. The passive voice: the body as the throne room for the old sin nature receives the action of the verb, being rendered inoperative or powerless. This sovereign power is broken positionally. The subjunctive mood is the potential subjunctive, used with *hina* (ἵνα) [pronounced *HEE-na*] to indicate a divine purpose, qualified by the element of contingency. The potential subjunctive implies future reference, hence the future reference is perception and application of retroactive positional truth. One more word is needed here, and that is *tês* (τῆς) [pronounced *tayc*]. a definite article in the form of a possessive genitive. It is used as a possessive pronoun, which is why it is translated “its sin nature.”^[5]

Romans 6:6a-b **Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative],...**

We would do well to review [the doctrine of the old sin nature](#).

What happens to the sin nature at salvation is where we will begin next time.

1977 Romans

Lesson #200

200 09/18/1977 Romans 6:6b Doctrine of the old sin nature (cont.); indwelling of the Holy Spirit in the body; weaknesses and self-righteous critics; adjusting to people cf. God

Bob goes right into the [Doctrine of the Sin Nature](#).

We suffer from self righteous hypocrisy as a country and we function in evil because of our relationship to Rhodesia and South Africa.

Romans 6:6a-b **Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative],...** (7 minutes remain)

For the principle below, the first few points line up, then Bob sounds like he is giving a different doctrine. In [Lesson #201](#) Bob reviews these points (and expands them).

Solving Sin, Good and Evil: Principles Regarding Romans 6:6

1. The fall of man resulted in two historical changes relative to the human race: a) Satan became the ruler of the world, replacing Adam in that role; b) The old sin nature came into existence as the sovereign of human life, ruling through spiritual death.
2. The old sin nature is located in all the cells of the human body. In its location it has three trends: toward sin, human good and evil. Every cell possesses 46 chromosomes, every cell being corrupted by the sin nature.
3. Personal sins of the human race were judicially imputed to Christ on the cross and judged, therefore providing eternal salvation for anyone who believes in Jesus Christ.
4. The other trends—good and evil—were not imputed to Christ on the cross. Good and evil must continue as the issue in the angelic conflict until the end of history which is the end of the Millennium.
5. The co-crucifixion of the old sin nature at the cross must be examined categorically in relation to its trends. When it says “our old man has been crucified together with him,” that means co-crucifixion. This must be examined categorically.
6. The trend toward personal sins: All personal sins are judicially imputed to Christ on the cross, and because of this we have the instant solution to carnality in the rebound technique.
7. The trend toward good and evil: Good and evil were not imputed to Christ on the cross.
8. It all adds up to the fact that the sovereignty of the old sin nature over human life, therefore, has been made powerless through retroactive positional truth. **Know this that our old man has been crucified together with Him, that it might be rendered powerless.**
9. The imputation of all personal sins of the human race to Christ on the cross means that the believer through the rebound technique is instantly forgiven sins, cleansed from all unrighteousness, restored to fellowship and filled with the Spirit. In other words, because all personal sins were judicially imputed to Christ on the cross and judged it is possible after salvation when we commit sins we cite these sins, and since these sins have already been judged they are instantly forgiven. And at the same time the unknown sins which have accumulated are likewise forgiven because they were judged on the cross also. The issue of good and evil is solved by non-imputation at the cross. Good and evil is the policy of Satan in this world. Sin is not a part of his policy, it is an embarrassment to Satan because he is trying to produce the conditions of the Millennium before the Second Advent of Christ. This is a part of the angelic conflict. It is the race to the Millennium. If Satan could find a way to eliminate sin and to saturate the world with good and evil in his genius, this would mean defeat for the Lord in the angelic conflict. But there is no way that it can occur because Satan cannot control sin in the world. His objective is to saturate the world with good and evil. Eating of the tree of the knowledge of good and evil permitted good and evil to be the Satanic policy and the old sin nature’s function. There is no instant solution, but there is a solution. The solution has to be divided into two parts: the positional part at salvation and the experiential part in the Christian life. The positional part is accomplished for us. God the Holy Spirit enters

us into union with Christ in His spiritual death, in His physical death, and in His burial. In spiritual death good and evil have been rejected—non-imputation. They had to be non-imputed for a solution to exist. The very imputation which solves the sin problem cannot be used for good and evil, and in the wisdom of God they were not imputed. Therefore in Christ's physical death and burial He was totally separated from good and evil so that positionally we have rejected good and evil, and positionally we are totally separated from good and evil. There must be a positional solution in order to have an experiential one. All three trends are resolved by the cross. God uses antithetical solutions for these three trends. God had to do two antithetical things at the cross. He imputed our sins to Jesus Christ on the cross, but He did not impute good and evil to the Lord.

10. Retroactive positional truth means identification with Christ in His spiritual death where we have the imputation of personal sins, His physical death and burial.
11. The non-imputation of good and evil at the spiritual death of Christ is tantamount to rejection of good and evil. Therefore positionally the believer has rejected good and evil, though not experientially. There is not instant solution to good and evil.
12. Good and evil is the policy of Satan as the ruler of the world and the function of the old sin nature as the sovereign of human life.
13. Identification with Christ in His physical death and burial connotes total separation from good and evil. Therefore positionally we as believers are separated from good and evil. This is positional, but not experientially.
14. This verse indicates that positionally the power and the authority of the old sin nature as the sovereign of human life has been broken, rendered inoperative, abrogated. The last phrase of this verse provides another result of retroactive positional truth, namely manumission from enslavement to the old sin nature as the ruler of human life.

1977 Romans

Lesson #201

201 09/19/1977 Romans 6:6c Retroactive positional truth re the old sin nature, personal sins and good and evil

Jesus said, "You must be born again," because of what happened at the fall and at our own birth. Because of that one sin, Adam's original sin, we stand condemned at birth. All of our personal sins were poured out on Christ on the cross.

Grace excludes any system of human works. The grace pipeline is encapsulated going from God's justice to His righteousness. No human good, no personality change and nothing else can intrude on the blessing from God's justice to His imputed righteousness which we have. We are resurrected with Christ in His resurrection, ascension and session, which is current positional truth; and this is what we will study next.

Bob reviews [Principles Regarding Romans 6:6](#) from [lesson #200](#).

Bob was called in when he was officer of the day, and there was an officer and a woman who went crazy in the officer's club. No one wanted to handle this, and someone thought to call the officer of the day. The problem included obnoxiously drunk officer and a female as well. No one else wanted to touch this. Field grade officers disappeared. Bob use an antithetical situation. He took the guy outside and beat the hell out of him. Bob did not want to put him on the report and charge him. The woman Bob did not touch. Bob got her to the door and into a car to take her wherever off the post. Officially, nothing had never been done. No family disgrace. The lady was no compromised. The general was happy with the way that it was handled. Now, suppose that I beat up the woman and escorted the officer to the car? This is why God did not judge good and evil in Jesus Christ. This worked out very nicely. This dealt with two categories, a male and a female.

Satan is trying to produce the conditions of the Millennium before the 2nd advent of Christ. He promotes good and evil; not necessarily sin. There should be a good human illustration here, as related to the movement of communism in the United States. Russia attempts to subvert the United States through all varieties of degeneracy; things which are not allowed in the Soviet Union (or in China).

So God needs to solve the sin, good and evil problems, but they are solved in antithetical ways. There must be a positional solution in order to have an experiential one.

Literal translation of Romans 6:19 **For just as you have put your members under orders as slaves to impurity resulting in lawlessness, so now, put your members under orders as slaves to the righteousness of God resulting in experiential sanctification.** This is the solution to good and evil.

Bob spits out the word "obey" in the marriage ceremony and she smiles and says, "I do." Positionally, she has agreed; experientially, it is a long fight with a short stick. There is no instant solution.

Romans 6:6 **...knowing this, that our old man was crucified with Him, so that the body of sin might be annulled, that we are no longer enslaved to sin.**

"that henceforth we should not serve sin" – the articular present active infinitive from the verb *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*] which means to be a slave. It means to serve as a slave, to obey as a slave. The definite article is in the genitive singular, *του*, used as a substantive to introduce a purpose clause for the infinitive—"that we." The present tense is a perfective present, it denotes the continuation of existing results from retroactive positional truth. It refers to the fact which comes to be in the past at salvation, but is emphasized as a present reality. As the present reality we should not be slaves to the sin nature. The active voice: the believer produces the action of the verb positionally as a challenger to experiential sanctification. The infinitive is an infinitive of purpose. With it is a strong negative adverb, *mēketi* (μηκέτι) [pronounced *may-KEHT-ee*], "no longer"—"that we should no longer be slaves." The word "we" is the accusative of general reference from the first person plural pronoun *εγώ* (ἐγώ) [pronounced *ehg-OH*], and correctly used as the subject although actually the accusative of general reference

describes the believer as a person connected with the action of the infinitive. Then the dative of indirect object from the noun hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] in the singular, referring here to the old sin nature. The definite article precedes it to denote a previous reference in the context—“that we should no longer be slaves to the sin nature.”

Romans 6:6 **Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative], that we should no longer be slaves to the old sin nature.**

Antithetical Solutions for Sin, Good and Evil

1. Retroactive positional truth has positionally manumitted us from the tyranny of the old sin nature's rule in the human life. A positional manumission.
2. This means that personal sin is handled through the rebound technique since all personal sin was judged at the cross.
3. This also means that good and evil have been positionally rejected and a total state of separation exists positionally.
4. Good and evil is a terrible trap which detracts the believer from the only system for glorifying God in time—cracking the maturity barrier. This is an instant recovery from sin; but not from good and evil.
5. Good and evil distracts from the true function of the spiritual life: the daily consistent perception of doctrine, resulting in spiritual growth and maturity adjustment to the justice of God.
6. Maturity adjustment to the justice of God is the basis for temporal blessing from the integrity of God and glorification of Christ in the angelic conflict.
7. The pipeline of blessing is encapsulated by the integrity of God with justice on the giving end and imputed righteousness on the receiving end. Divine justice only gives to perfect righteousness. We have that righteousness and therefore we have potential blessing from God.
8. Blessing only flows through this pipeline when there is capacity through maximum doctrine resident in the soul.
9. Between the potential of imputed righteousness and the reality of blessing in time is the missing link—capacity from doctrine resident in the soul.
10. Good and evil detract from developing capacity for blessing through perception of doctrine.
11. This should be obvious from the fact that good and evil are the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of human life. Obviously, neither Satan nor the old sin nature want to lose their rulership.
12. Therefore the Lord has broken the power of the sin nature with its function of good and evil through retroactive positional truth.
13. Therefore positionally the believer is free from the slavery of the old sin nature.

Bob repeats these points.

202 09/20/1977 Romans 6:7 Freedom from slavery to the old sin nature; doctrine of retroactive positional truth (review); Sam Ammons

Bob had a talk with Sam Ammons from Liberty Baptist Church; he had a great viewpoint on racial relations. He said, as long as we have welfare, this will keep the Black families away from God. Since he is here tonite and this is unknown to him, Bob calls him to the front.

Someone wants to write a dissertation on Bob's ministry. Sam wants them to talk to him. The rest of the Apostles did not stand out like Paul did. Bob stands up tall over the rest of us. If he wants to get turned off, he says he studies under the Colonel. Without doctrine, Sam could not have stood up under the pressures. Students became critical of him and he started with the doctrine of Ham. Now he has a strong class on the campus. The Black race is not downtrodden because we were slaves. Black churches are emotional. It is too bad that we don't have as many teachers as we have singers. We can pack a house for music, but not for doctrinal teaching. Service last two hours. He lets them sing for an hour and he teaches for the other hour.

Sam is on the TSU campus. They recently lost a game, and they think the problem is, they haven't got the coaches to Sam's class yet.

First six verses read in the corrected translation.

We are spiritually dead not because we have sinned but because Adam sinned. Our personal sins were gathered up and poured out on Jesus Christ on the cross.

When we believe in Jesus, we receive the righteousness of God imputed. This pipeline is encapsulated by the integrity of God.

God prepared the soul for human life; and God the Holy Spirit prepares the believer of eternal life as well.

No matter what the external circumstances happen to be, which circumstances are often highly unstable; our lives must be, in contrast, very stable.

The sin nature has three trends. Sin was imputed to Jesus Christ; but good and evil were rejected at the cross.

We have a double portion of God's righteousness and a double portion of eternal life. All of these things we have noted in some detail

Romans 6:7 **For the one having died has been freed from sin.**

Verse 7 – “For he that is dead is freed from sin.” It begins with the explanatory use of the conjunctive particle *gar*—“For,” but really meaning “For you see.” It amplifies the statement of the previous verse and gives an explanation. Then the articular aorist active participle from the verb *apothnêskō* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] referring to retroactive positional truth or identification with Christ in His spiritual death, physical death, and burial. This death is synonymous with the co-crucifixion of the previous verse. This verb is also synonymous with becoming intimately united to the likeness of His death, v.5. The definite article is used as a relative pronoun, referring to the believer at the moment of salvation adjustment to the justice of God. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. This constative aorist refers to the momentary action of the baptism of the Spirit at salvation and resultant retroactive positional truth. The justice of God relates to us in two ways: He judges/condemns us; and He blesses us.

Love as a divine attribute only has 2 outside directions. The Father loves the Son and the Spirit. Internally, God loves His righteousness and God loves His justice.

There are many passages which speak to God’s love; but those are anthropopathisms, where God’s policy is explained to us by means of human perspective or by human frame of reference.

So, again, the constative aorist simply gathers up into one entirety our union with Christ in His spiritual and physical death and burial. Spiritual death: the non-imputation of good and evil means rejection. Positionally because we are in union with Christ in His death we have rejected good and evil. Physical death and burial: separation from good and evil, and therefore because we are in union with Christ in His death and burial we are positionally separated from good and evil—not experientially, only positionally. It is the positional rejection and separation from good and evil that breaks the power, the sovereignty and the authority of the old sin nature as the ruler of human life ruling through spiritual death. The active voice: the believer at the instant of salvation produces the action of the verb through retroactive positional truth. The participle is circumstantial for the baptism of the Spirit at salvation and resultant retroactive positional truth. So we have, “For he who has died.” The circumstantial participle is talking about the baptism of the Holy Spirit which is identification with Christ in His death, resurrection, ascension, and session. Here we are talking about retroactive positional truth. This is not a literal death, this is retroactive positional truth or being intimately united with Christ. Through it all believers of the royal family of God have positionally rejected good and evil and have been totally separated from good and evil. This means not only the Christian abrogation of Satan’s policy but the cancellation of the power and the authority of the old sin nature over our lives as believers.

Principle

1. A dead person is discharged from the obligations of his former sphere of life. We understand this as a principle but experientially, of course. This is why the word “death” is used in this context. It is not a literal, physical death we are discussing but it is identification with Christ in His death. A dead person cannot pay a debt, etc., or

have any relationship with anything in human life. A dead person is discharged from the obligations of his formal life.

2. As unbelievers we were under the authority of Satan as the ruler of this world, and under the authority of the old sin nature as the sovereign of human life. There is no way, by our own actions, can be get away from the sin nature as the sovereign of our life. We can produce human good, we can do evil; we can sin; but we cannot get outside of any of those realms.
3. Both the power of Satan and the old sin nature have been abrogated through the baptism of the Holy Spirit at salvation.
4. This passage, then, emphasizes the annulling of the power and the authority of the old sin nature as the sovereign of human life. In other areas of scripture Paul discusses the annulling of the power of Satan but in Romans the emphasis is on the old sin nature.
5. Positionally, the power of the sin nature has been broken. Experientially, the old sin nature controls to the extent that we fail to understand and utilize the provision and support of logistical grace.
6. Logistical grace does not come through the encapsulized pipeline. The pipeline is closed until we reach spiritual maturity.

“is freed” – perfect passive indicative of *dikaioō* (δικαίω) [pronounced *dik-ah-YOH-oh*]. It means to justify and to vindicate. In the passive voice, however, it has a different meaning. There it means to be acquitted, to be pronounced righteous, to be made free, or to become free. So it does have a freedom connotation but only in the passive voice of the verb. We translate it, “has been acquitted from.” Paul uses the verb in its legal connotation of a judicial decision of acquittal. There is a preposition coming up which strengthens this. It will be followed by the preposition *apó* (ἀπό) [pronounced *aw-PO*], and when used with *apó* (ἀπό) [pronounced *aw-PO*] in the passive voice it definitely means to be acquitted. This is a judicial decision of acquittal. It is tantamount, then, to positional freedom from slavery to the old sin nature as the ruler of human life. Through retroactive positional truth the justice of God has acquitted positionally the believer from the power of the old sin nature.

“For he who has died [retroactive positional truth] has been acquitted from...”

The perfect tense is a dramatic perfect which is the rhetorical application of the intensive perfect. When special attention is directed to the results of an action emphasis on the existing action is thereby intensified. In the Greek this is the emphatic method of presenting the fact of retroactive positional truth. This is a Greek idiom for saying that positional truth is, always will be, and never can be cancelled. Positional truth cannot be cancelled. No matter how much we saturate ourselves with good, sin or evil, we cannot cancel positional truth. The passive voice: the believer receives the action of the verb through the baptism of the Holy Spirit. The indicative mood is declarative for a dogmatic statement of fact. Through the baptism of the Holy Spirit and resultant retroactive positional truth the believer is dead to the sin nature and therefore has no further obligation to the authority of the sin nature. That means he has no obligation to sin and we have no obligation to perform human good (this is the apostasy of fundamentalism today), and we have no obligation to

become involved in evil (today, this is called *getting involved*; in previous generations, this was the *social gospel*).

“from sin” – the preposition από (ἀπό) [pronounced *aw-PO*] plus the ablative singular of the definite article, plus the ablative of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*]. The definite article comes first after the preposition and we have a generic use of the article. It specifies a category, hence it gathers all of the sin natures of believers into that category and distinguishes them from all other sin natures. The ablative singular of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] refers to the sin nature of the believer only, not the sin nature of the unbeliever. The sin nature of the believer continues its residence in the cells of the human body. But when he dies the soul leaves the body of corruption which then disintegrates. The power of the sin nature has been broken, so we translate “**from the power of the sin nature.**”

Our sin nature has been taken out of the category unbeliever; and it has been placed in an entirely new category. The brain is a part of the body. The brain is a giant computer programed for sin, good and evil. We continue with the sin nature in our body. But when we leave our body, we leave the sin nature behind.

Romans 6:7 **For he who has died [baptism of the Spirit and resultant retroactive positional truth] has been acquitted [positional deliverance] from the power of the sin nature.**

A review of the [doctrine of retroactive positional truth \(Lesson #196\)](#).

1977 Romans

Lesson #203

203 09/21/1977 Romans 6:8 Evil of Edward II vs. integrity of Andrew Harclay; truck industry; current positional truth

Edward I might be the greatest of all English kings, Edward II, his son, is the worst. He had no integrity, no common sense, an emotional wreck, he had favorites to whom he gave great power. He is a ruler without integrity, without honor, without anything. Andrew Harclay was born in the early 1270s. He was a person of great integrity himself, although it is doubtful that he showed political acumen in all that he did. Someone else is mentioned who gained the independence of Scotland. The Scots would come over the boarder and then escape with their booty.

A political situation in Wales. The Welsh barons stood up against the king. The king blamed this on the Earl of Lancaster, who was possibly the second most powerful man. Many of the Welsh barons went north and they formed a revolutionary army against Edward II. Most people went to that side, but Andrew Harclay refused to. He apparently did well, and was made the Earl of Carlisle. He begged the king for an army to deal with Scotland. Robert Bruce noticed where they were invading. The English armies depended upon a system of supply, but there was nothing to forage thanks to King Edward II. The British were going to send up ships north, but the winds were against them.

The army was starving to death. The Scots followed them. Edward II disbanded this army about the time that the Scots invaded England.

By this time, Andrew, who had integrity but was politically naive. The Scots controlled the north country and ... He recognized that Edward II could not defend the north area. 12 men to be named by Bruce and Harclay to compromise on this, to bring peace.

Then Andrew gathered all the royalty and brought them together. One of these men went after Andrew, and Edward II was outraged by everything and he decided that he should be hung. Andrew realize that he was going to lose out completely. He had resigned himself to death. He confessed his life and said he had not committed any treason. The king told the judges to sentence him to death and to execute him by dividing him up.

Edward II then entered into the same agreement with Robert Bruce, except at twice the cost.

There are relatively few people who have the ability to exercise authority. Everyone thinks that they can do it, but few can really do this. Harclay is a true tragedy of history. He was right and loyal. He was also a born-again believer. He did his job honorably and right.

The situation of England, Scotland and Wales parallels to the situation taking place in the United States today. It is important that we understand the integrity of God and our relationship to the integrity of God. The more we understand God's perfect character, the more we will understand how things go so badly in history. The mature believer takes on the same characteristics of God. There is no period when people are completely wrong in their thinking, unreality at best, insanity at worse. History repeats itself.

The average person today do not know about any of these people. But this combination of situations has occurred many times.

Next to the Word of God, there is nothing more important to study than human history. Even the unbeliever can pick up trends.

Edward Given's five volume set on England (I think the English empire?).

It is large trucks which bring to us all of the great things that we enjoy in life. This is the greatest industry in the United States. They depend upon gas and good highways. The railroad ceases providing for us. What we have in the stores depends entirely upon the trucking industry. No one thinks of free enterprise as the basis for the vigor of this nation. The federal government is doing everything possible to destroy free enterprise. Calvin Coolidge was the last great president. It was his policy to do nothing. He traveled; he stayed out of the way; and did things the president should do. His policy was to lay off of free enterprise. Great peak of prosperity under him. He did absolutely nothing.

We live in a time of total imbecility and fundamentalist Christianity is leading the way in new frontiers of imbecility. The solution is being completely choked out. Bob sees his name

on a book, what is wrong with him, by and author who Bob does not know. Seeing this criticism is a great encouragement to him.

Those who teach doctrine are being maligned. Today, it is only the teachers; but as things are going, it will be all of you next (referring to his congregation). “Some of you won’t hold up for five minutes. You looked at doctrine as being a fetish or good luck.”

People and their mad dash to be entertained. The other night Saturday Night at the Movies, the time today was parallel to what is happening today. People are mad for entertainment; and entertainment takes precedence over everything else in life.

The only way that we can deal with the United States as it is, is by assembling for Bible doctrine. We shed the troubles and difficulties with rebound. The solution for this nation is believers. As goes this group and other groups like it. As goes the believer, so goes the nation.

Romans 6:8 **Now if we died with Christ, we believe that we will also live with Him,...** (BLB)

Verse 8 – current positional truth. “Now if we be dead with Christ.” Current positional truth is introduced as the apodosis of a conditional sentence. The protasis states the reality of retroactive positional truth and the apodosis states the doctrinal inference and the reality of current positional truth. The protasis always gives an assumption on which the conclusion is found in the apodosis. This begins with the conditional conjunction *ei* (εἰ) [pronounced /] with the indicative, and this is the way we know this is a first class condition. This introduces the protasis of a 1st class condition which is a supposition from the viewpoint of reality. It implies that retroactive positional truth is a reality which has now been realized and therefore it does exist. The 1st class condition proclaims the reality of the premise, namely the baptism of the Spirit at salvation is true for each one of us, and retroactive positional truth is also a reality at that time.

Now if we be dead” – aorist active indicative of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], referring to the fact that we are identified with Christ in His death and burial. This is a constative aorist which contemplates the action of the verb in its entirety, it refers to the momentary action of the baptism of the Holy Spirit at salvation, resulting in retroactive positional truth. The active voice: the believer at the moment of salvation through faith in Christ produces the action of the verb, he dies with Christ. The indicative mood is declarative for the reality of retroactive positional truth and subsequent identification with Christ in His spiritual death, physical death, and burial.

Then comes a prepositional phrase, *sun* (σύν) [pronounced *soon*] plus the instrumental of association of the proper noun *Christos* (χριστός) [pronounced *krees-TOHSS*]. The instrumental of association is extremely important here. To have association a second party must furnish the means of that association. The second party is God the Holy Spirit who at salvation enters us into union with Christ. Association, then, is established through the baptism of the Spirit. The absence of the definite article in front of *Christos* (χριστός) [pronounced *krees-TOHSS*] emphasizes the qualitative aspect of the noun, hence the

uniqueness of the person of Christ. It is a reminder of His hypostatic union. It is also a reminder of the uniqueness of His humanity alone in impeccability. “Now if we had died with Christ [and we have].” This is a statement of retroactive positional truth.

“we believe that we shall also live with him” – the present active indicative of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] is used here for perception. It means to believe, but it is used here in the sense of the daily function of GAP, as a system of perception, for faith is the way we learn in life. This is a reference to the perception of doctrine or the reality of doctrine going from the left lobe of the soul into the human spirit and then into the right lobe. This is correctly translated “we believe.” It is a retroactive progressive present tense, it denotes what has been perceived in the past and continues into the present time because *gnōsis* (γνώσις) [pronounced *GNOH-sis*] has been converted into *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The active voice: the believer produces the action of the verb by utilization of a non-meritorious system of perception, i.e. faith. The indicative mood is the verbal action from the standpoint of reality, for a dogmatic statement of confidence in doctrine and therefore a conversion of *gnōsis* (γνώσις) [pronounced *GNOH-sis*] doctrine into *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine. Plus a conjunction, *hōti* (ὅτι) [pronounced *HOH-tee*], used after words of cognizance or perception. Sometimes it is used to merely indicate that what follows it is thought, is perception, is understanding. That is what we have here. With the adjunctive *kai* plus the future active indicative of *suzāō* (συζάω) [pronounced *sood-ZAH-oh*] [sun = with; *zāō* (ζάω) [pronounced *DZAH-oh*] = to live], living with or living in association with—“we also believe that we shall live in association with him.” There is a future tense here, the ethical future which portrays a logical result. In other words, the future tense usually has a time connotation, but not this one. The ethical future has no time connotation whatever, it is strictly a logical result being portrayed. Since the believer is identified with Christ in His death and burial it is a logical conclusion that he is identified with Christ in His resurrection, ascension and session. The active voice: the believer produces the action of the verb, identification with Christ in His resurrection and/or current positional truth. The indicative mood is declarative for the reality of both retroactive positional truth and its relationship to current positional truth. Plus the instrumental singular of association from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used as a personal pronoun and emphasizing the identity of the Lord Jesus Christ—“with him.”

A lot of Greek comes right out of the Sanscrit.

Romans 6:8 **Now if we have died with Christ [and we have], we also believe that we shall live in association with him.**

Principle

1. While retroactive positional truth centers around positional rejection and separation from good and evil as the policy of Satan and the function of the old sin nature, current positional truth relates the believer to the function of the royal family of God. In other words, they have separate function. Retroactive positional truth rejects positionally and separates us positionally from good and evil. But current positional truth relates us to the King of kings and Lord of lords. The Age of Israel was

interrupted because Christ sat on the right hand of God; and this was His second form of royalty. When He received His battlefield royalty, He then required a royal family. Holy Spirit is the agent of regeneration. Every believer has at the moment of salvation the righteousness of God and eternal life. We have double righteousness as royal family; and we have a double portion of eternal life.

2. Current positional truth implies that the life of the believer as royal family has meaning and purpose and definition.
3. In the absence of Jesus Christ from the earth during the Church Age and Tribulation the believer represents Christ as a royal ambassador. Believers in the Church Age are royal ambassadors.
4. This explains also the ministry of God the Holy Spirit in terms of ambassadorship, for not only does He indwell and fill us but He is the means of our perception of our instruction.
5. During the Church Age, then, while Christ is absent spirituality is designed to produce the character of Christ, to possess integrity from God. In other words, spirituality is not an emotional activity but a rational activity of perception of Bible doctrine. Cf. Galatians 4:19, 5:22,23; Ephesians 5:1.
6. During the Millennium when Christ rules on earth spirituality will have a different objective, namely therefore to appreciate Christ. There are no ecstasies related to spirituality in this dispensation. Ecstasies are reserved for the millennium when Christ is on earth is to be appreciated both rationally and emotionally. Of course, the emotions are always under control when there is rational appreciation.
7. A second objective of current positional truth, and closely related to the first (ambassadorship), is the advance to maturity. We are here not only to represent Christ as ambassadors but we are here to advance to maturity so that we can receive from the justice of God those blessings which glorify the Lord Jesus Christ.
8. This advance to maturity is accomplished only through maximum doctrine resident in the soul, and therefore the daily function of GAP is necessitated.
9. Again, the filling of the Spirit plays an important part in the function of GAP. It becomes obvious, then, that experiential sanctification (cracking the maturity barrier) and ambassadorship for Christ are closely related. In fact, they are inseparably related by the subject of current positional truth. Current positional truth advances us to maturity, glorifying the Lord Jesus Christ, and fulfilling our ambassadorship.

1977 Romans

Lesson #204

204 09/22/1977 Romans 6:9a Leadership quotes; relaxed mental attitude vs. social mixing; doctrine of current positional truth (review)

A reading *Malice in Blunderland*. Flip Wilson's Law, you can't hit the jackpot unless you put a few nickels into the machine. Most people are not ready for innovation; cannot stand innovation and are suspicious of innovation.

Tom Jones Law: Friends may come and go, but enemies accumulate.

Wyler's Law: Nothing is impossible for the man who does not have to do it.

An executive has almost nothing to do but determine what needs to be done. A job he could have done himself in 20 minutes, but has spent two days finding out what the problem was after 3 weeks of discussion.

A look back at [current positional truth](#), which is found back in [Lesson #197](#).

We are the first dispensation with a completed canon of Scripture. No matter how much false doctrine is communicated. Bob did not invent the rules; he just discovered them. Sheep are hardbound; and they need to be under the guidance of a shepherd. If not for that, they would be gathered under rocks and crevices. In the latter case, if he looks to the right and says, *God willing*, then they do the exact same.

Loving all the brethren is one thing; but we do not have a social life with every believer. You do not run around with all the people that you work with in a large business. Sometimes, there are relationships with some individuals. Just because we meet together for an hour in the shop, this does not mean that we are going gush over everyone else. The weirdest people are nice to each other simply because they have been beaten into submission with false doctrine. You don't have to be nice to every believer, or speak to them, etc. Some come from intense Christian backgrounds to Berachah; and they don't realize that the cuffs are off. They keep their hands in the same place but they eventually discover this freedom.

You cannot teach five people without two of them misconstruing what you've said.

Louis XIV acted like royalty; he fought like royalty. As a baby, he was just a baby. But as an adult, he learned exactly how to behave like royalty.

We won't act like royalty until we get enough doctrine in our souls.

The wages of sin is death. This gets mixed up. It is not wages; it is rations.

When we believe in Jesus Christ, we have His life. We have eternal life as a double portion, one from the Father and one from the Son. 1John 5:11–12 You can look at this from the standpoint of imputation or from position.

Verses 9-12 is where we get into the application and execution of the things learned in the first eight verses: the application through cognizance of pertinent doctrine.

Romans 6:9 ...knowing that Christ, having been raised up out from the dead, dies no more. Death no longer rules over Him. (BLB)

Verse 9 – “Knowing that Christ being raised from the dead.” It begins with the nominative masculine plural from the perfect active participle, perfect tense used as a present tense, of oida (οἶδα) [pronounced OY-da]. The perfective present is used for doctrine which is learned in the past but emphasized as a present reality. And this perfective present assumes that you are thoroughly cognizant of what has been taught in verses 1-8. The active voice: the believer has the knowledge of the pertinent doctrine to which application is now given. The participle is circumstantial for cognizance of doctrine, specifically doctrines pertinent to the baptism of the Spirit, and now at this point, current positional truth.

Plus the conjunction hóti (ὅτι) [pronounced HOH-tee], used for the content of what has been learned through the function of GAP, plus the nominative singular subject from the proper noun Christos (χριστός) [pronounced krees-TOHSS], minus the definite article. Then the aorist passive participle from egeirō (ἐγείρω) [pronounced ehg-Ī-row] which means to be raised. The aorist tense is a constative aorist, it refers to a momentary action in past time, namely the resurrection of Jesus Christ. The passive voice: Christ receives the action of the verb through the function of God the Father and God the Holy Spirit. The participle is a causal participle denoting the ground or action of the main verb coming up. It should be translated, “**Knowing that because Christ has been raised from the dead**”—ek (ἐκ) [pronounced ehk] plus the ablative plural of nekros (νεκρός) [pronounced nehk-ROSS]. This is the ablative of source indicating that He was resurrected from the source of two things which held Him. One held Him for three hours—spiritual death; one held Him for three days—physical death in which His body was in the grave, His spirit was in the presence of the Father, the soul was in Paradise. The absence of the definite article with nekros (νεκρός) [pronounced nehk-ROSS] indicates the qualitative aspect of our Lord’s two deaths. It matches, first of all, the anarthrous construction of the word “Christ,” and it parallels it indicating that the one who hung on the cross was unique, and therefore His two deaths were absolutely unique.

“dieth no more” is incorrect. The correct translation: “he can never die.” This is the adverb oukēti (οὐκέτι) [pronounced ook-EHT-ee], meaning “no more” or “never.” It is used here logically and means “never” rather than “no more.” Then the third person singular present active indicative from the verb apothnēskō (ἀποθνήσκω) [pronounced op-ohth-NACE-koh]—“**he can never die.**” This is a static present for a condition which perpetually exists. Christ is never subject to death, He cannot die either spiritually or physically again. The resurrection body is a guarantee against death. The active voice: Christ produces the action. The indicative mood represents the verbal action from the viewpoint of absolute dogmatic reality. In other words, the indicative mood says a statement of doctrine is formed.

“death hath no more dominion over him” – now the two deaths of nekros (νεκρός) [pronounced nehk-ROSS] are gathered into one nominative singular subject, thanatos (θάνατος) [pronounced THAH-nah-toss]. It refers especially to physical death since Christ was never subject to spiritual death by being under the dominion of the old sin nature, He received the imputation of our personal sins from our old sin natures, and therefore the emphasis at this point is on the fact that physical death has no claim over Him, the old sin

nature never had one. Physical death is the result of spiritual death or the genetical possession of the old sin nature, along with the imputation of Adam's sin. Spiritual death equals the imputation of Adam's sin to Adam's trend or old sin nature. If physical death no longer has any control over the resurrection body of Christ, neither does the old sin nature have any more sovereignty in the life of the believer who is identified with Christ in His resurrection. Spiritual death = the imputation of Adam's sin to the old sin nature. The second death is the perpetuation of spiritual death into eternity. These two are not in view here, it is physical death which is in view this time. Physical death no longer has any control over the resurrection body; neither does the old sin nature have any more sovereignty in the life of the believer who is identified with the resurrected Christ. So positionally, not only has the power of the old sin nature been broken—retroactive positional truth—but the power of physical death has been broken through current positional truth.

1977 Romans

Lesson #205

205 09/23/1977 Romans 6:9b–10a Physical death; results of current positional truth; intensification of good and evil in the Middle Ages

Romans 6:9 ...knowing that Christ, having been raised up out from the dead, dies no more. Death no longer rules over Him. (BLB)

Death is the way that blessings in time are transitioned into blessings in eternity. This is the 5th category of blessing under SG2. Physical death is no longer the ruler; physical death is the result of having the sin nature. In past time, the cells and chromosomes did go through an aging process; but bacteria became a bigger thing after the flood. There are many potentialities. The manner in which you die is not the issue; but the status in which you die. For the unbeliever, physical death is the worst thing that could ever take place in the person's life.

The verb here is the present active indicative from the verb *kurieúō* (κυριεύω) [pronounced *ko-ree-YOO-oh*] which means to be lord or master, to be in control. It has the connotation of rulership but it isn't as strong a word as *basileúō* (βασιλεύω) [pronounced *bas-il-YOO-oh*] which is used for the ruling power of the old sin nature. *basileúō* (βασιλεύω) [pronounced *bas-il-YOO-oh*] is used for a king ruling, absolute authority ruling; *kurieúō* (κυριεύω) [pronounced *ko-ree-YOO-oh*] is used for a husband ruling his wife, but the husband himself is subject to a higher authorities. *basileúō* (βασιλεύω) [pronounced *bas-il-YOO-oh*] is used for the old sin nature's rule over life. The old sin nature is the absolute authority over human life from the point of physical birth because of the imputation of Adam's original sin to the genetically-formed old sin nature. So from the very start in life we have an absolute ruler—the old sin nature. But *kurieúō* (κυριεύω) [pronounced *ko-ree-YOO-oh*] is slightly different. A husband, for example, who rules a wife might find himself as a private in a platoon, which means he has authority over him, he is under authority. So the word implies authority somewhere, but not everywhere. *basileúō* (βασιλεύω) [pronounced *bas-il-YOO-oh*], on the other hand, means to have authority everywhere, the

absolute and highest authority. Physical death is not the absolute ruler—kurieúō (κυριεύω) [pronounced *ko-ree-YOO-oh*]; spiritual death is, however.

There is also a temporal adverb, oukéti (οὐκέτι) [pronounced *ook-EHT-ee*], this time meaning “no longer”—“death is no longer master/lord.” The verb itself is a static present tense, representing a condition which perpetually exists. The active voice: physical death does not produce the action with the temporal negative adverb oukéti (οὐκέτι) [pronounced *ook-EHT-ee*] being involved. The indicative mood is declarative, a dogmatic statement of doctrine.

With this is an objective genitive singular from the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*], used as a personal pronoun referring to the Lord Jesus Christ. We are in union with Christ and this will be the significance of this statement—“death is no longer master or lord over him.”

Romans 6:9 **Knowing that because Christ has been raised from the deaths he can never die; physical death is no longer master or lord over him.**

Current positional truth and retroactive positional truth Romans 6:9)

1. Retroactive positional truth destroys the sovereign authority of the old sin nature over human life ruling through spiritual death. Current positional truth, on the other hand, destroys the limited authority of physical death in human life.
2. Understanding the doctrine of current positional truth leads to application which we will find in verse 11.
3. Instead of being ruled by the old sin nature located in the cells of the human body and influencing our souls toward sin, good and evil, we now have a new sovereign: the Lord Jesus Christ. We are identified with Him in His deaths, in His burial, resurrection, ascension and session. And remember that because of positional truth Jesus Christ is lord at the moment we believe in Him.
4. Before salvation and the baptism of the Holy Spirit our lives were under the absolute rule of Satan who is the ruler of this world. We were under the rule of the old sin nature which was the ruler of life, and under the limited rule of physical death. So that we were in slavery, under slavery to every category of evil that could exist, and as such our lives could never have any great happiness or richness of blessing. All of that, of course, has been changed.
5. Now both retroactive and current positional truth have abrogated the authority and power of these former rulers. The power of the old sin nature is broken through retroactive positional truth and the power of physical death is broken through current positional truth.
6. Therefore having studied these things by principle and by implication, we are now ready for application, verses 12 & 13 specifically. At this stage the implication is obvious. It is our relationship with Christ, our union with Christ, the baptism of the Holy Spirit at salvation, resultant retroactive and current positional truth which is the basis for the freedom from the slavery to the old sin nature and to physical death.

7. Remember that the baptism of the Holy Spirit which occurs at salvation is not an experience, but is the ministry of God the Holy Spirit entering us into union with Christ so that we are intimately united with Him in His spiritual death, physical death, burial, resurrection, ascension, session.
8. The baptism of the Spirit has two directions: identification with Christ in His deaths and burial, and identification with Christ in His resurrection, ascension and session.
9. Having been positionally liberated from the sovereignty of the old sin nature as an absolute ruler, and the authority of physical death as an under ruler, we must recognize and apply doctrine for the experiential victory commanded in verses 11-13.

Bob notices that 90% of those in the parking lot don't know how to walk or stand. Bob apparently shows how some women are walking and standing. Might be opening a class tomorrow, close order drill, ladies only.

When a pastor doesn't have an answer for something, he tells everyone to yield.

Romans 6:10 **For that which He died, He died to sin once for all; but that which He lives, He lives to God.** (BLB)

Verse 10 – “For in that he died” includes a cognate accusative neuter singular from the

relative pronoun *hos* (ὃς) [pronounced *hohç*], translated “which.” There is antecedent for the relative pronoun in the word “death/thanatos (θάνατος) [pronounced *THAH-nah-toss*],” found in the last phrase of the previous verse. The explanatory conjunction *gar*, “for,” plus the aorist active indicative of the verb *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], referring to the spiritual death of our Lord on the cross in which all personal sins were judicially imputed to Him and judged on the cross. The whole human race can therefore have eternal life by simply believing in Christ—“For the death which he has died.” The aorist tense is constative, it contemplates the action of the verb in its entirety. It takes all the personal sin in human history and imputes them to Christ on the cross, and then the justice of God judges those personal sins, and the three hours involved are gathered up into one entirety. The active voice: the subject is determined by the cognate accusative as spiritual death, i.e. the spiritual death of Christ on the cross. Hence, Christ is being judged for our sins on the cross and that is the subject. The declarative indicative mood is for the reality of the judicial imputation of all personal sins to Christ on the cross.

“he died unto sin once” – aorist active indicative of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], referring again to the spiritual death of Christ on the cross. This time we have the culminative aorist tense, it views the judicial imputation of all personal sins in their entirety but it emphasizes the existing results which includes eternal salvation for anyone who will believe in Christ. The active voice: Christ produces the action of the verb being judged for our sins. The declarative indicative: this is an unqualified statement of doctrine. Christ was bearing our sins and being judged by God the Father on the cross. Then a dative of reference singular from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], used here for the old sin nature—“with reference to the sin nature.” The definite

article is used here, the generic use. In other words, the article is used to represent a category, namely the old sin nature.

Then an unusual but strong adverb, ephapax (ἐφάπαξ) [pronounced *ef-AP-ax*], “once for all.” This adverb separates the spiritual death of Christ from the physical death of Christ on the cross. “For the death which he has died, he died once for all with reference to the sin nature.”

Principle

1. The spiritual death of Christ was judgment from the justice of God for all the personal sins of the human race. The justice of God imputed these sins, then judged them.
2. Between the spiritual death and physical death of our Lord is the adverb ephapax (ἐφάπαξ) [pronounced *ef-AP-ax*], “once for all.”
3. The physical death of Christ was an act of His own volition. He expelled His breath and dismissed His spirit into the presence of the Father. As His spiritual death was unique, so was His physical death. He did not bleed to death. He had no problem when it came to coagulation. When he was pierced by the soldier’s spear, that revealed that most of His blood remained in His body.
4. The judicial imputation of all personal sins to Christ on the cross is the crux of our Lord’s spiritual death.
5. At the same time of the judicial imputation of all personal sins to Christ on the cross other aspects of trends of the old sin nature, namely good and evil, were rejected and were definitely not a part of that imputation. This means, again, the non-imputation of good and evil is tantamount to the rejection of good and evil. The rejection of good and evil by our Lord is shared by us positionally since we have been entered into union with Christ through the baptism of the Spirit.
6. Remember that good and evil is the policy of Satan as the ruler of this world and the function of the old sin nature as the ruler of human life.
7. Hence, the significance of retroactive positional truth which identifies the Church Age believer with Christ in His spiritual death, thereby constituting the believer’s positional rejection of good and evil.

The baptism of the Holy Spirit did not take place until A.D. 30. Until AD 30 there was never identification with Christ. Until AD 30 there was always good and evil in the world, but good and evil were never concentrated and rapidly disseminated as they have been since AD 30. Because of a radical change in history after our Lord’s crucifixion in which history began to speed up, in which momentum began, good and evil was concentrated as never before in history in the latter part of the Roman empire. Givens “Rise and Fall of the Roman Empire.” He takes this from Marcus Aurelius up to the 15th century. This is a monumental work done in the 18th century. He demonstrates the concentration of good and evil. A concentration that had not existed as well organized at the decline of the Roman empire, right up to the point in human history.

Rome set up a system to allow for good and evil to be concentrated, and that started your problem. Rome had a decline of their military and a decline of good thinking. There were all of these peoples who were drawn to the center of this good and evil. Rome became a vacuum. And these people became malcontent where they were and a vacuum seemed to draw them westward. It led to a horrible time in history. The medieval times was a disastrous period of history. A time of great darkness. One bright spot was the Persians such as existed in the days of Daniel.

The average lifespan was 28–31 years of age. Great plagues. People died like flies. Low point in history was at that time. The knights are often Romanticized. Even the most famous men were 5'6" or so. Men were 5'2" to 5'4". When Romanism became a distorted force. This history bored Bob except for the tutor period. Nothing duller than a knight running around in armor and not bathing and eating with his armor. This was the low period of all of history. In the reformation, there was the return to Bible doctrine. Western civilization began to emerge and show some light. Always light here or there when there were pockets of doctrine.

Huguenots made a great contribution to the colonies and to Prussia.

As the Church Age began, history changed rapidly. In the ancient world, if you managed to escape, you could flee from concentrated evil. But the time came when that was no longer true. There was no place to go except inward with Bible doctrine. Concentrated good and evil. Concentrated sin and evil. We might be ready for the rise and decline of the United States. Medicine has been set back 100 years, in order to let in people to achieve quotas. The federal government has destroyed all real exploration by some companies. It is better to have better and fewer doctors. Everything is heading toward a medievalism in the United States.

Paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-meet/par-is-TAHN-oh*] is going to be key to this chapter and to staving off medievalism.

1977 Romans

Lesson #206

206 09/25/1977 Romans 6:10b Our position in Christ; blessings secure for the believer though disciplined for carnality (David)

Imputation and position describes the Christian way of life. A real imputation has affinity and antecedent. The old sin nature is carried by the man and woman, but passed along genetically by the man.

In order to live with God forever, we must have the same life that He has (eternal life) and we must be as good as God is (perfect righteousness).

In Romans 6, we find out that we have a double-portion of eternal life and of righteousness. The grace of God is a policy.

Romans 6:10 For that which He died, He died to sin once for all; but that which He lives, He lives to God. (BLB)

“but in that he liveth” – the postpositive conjunctive particle *de* is used here to emphasize the contrast between the spiritual death of Christ and His physical death on the cross. The spiritual death is related to His saving work and the physical death is related to His subsequent resurrection. Plus the accusative neuter singular relative pronoun *hos* (ὃς) [pronounced *hohç*], whose antecedent is resurrection life. Plus the present active indicative from the verb *zaô* (ζάω) [pronounced *DZAH-oh*], used here is relationship to resurrection, the resurrection life of Christ in His hypostatic union. There is a static present tense for a condition which perpetually exists—“but the life which he lives.”

In His humanity Christ will always have a resurrection body, and that resurrection body is no longer subject to any type of corruption or death of any kind. The active voice: the subject produces the action of the verb. The subject is determined by a cognate accusative and we translate, therefore, “the resurrection life which he lives.” When an accusative of the direct object contains the same idea signified by the verb it is called a cognate accusative. Hence, the limits set by the accusative are co-extensive with the significance of the verb, producing a subject as well as an object of the subject. The declarative indicative is for a dogmatic statement of Bible doctrine.

“he liveth unto God” – again, the present active indicative of *zaô* (ζάω) [pronounced *DZAH-oh*], this time in the present tense of duration denoting what has begun in the past and continues into the present time. What was begun in the past: the resurrection of Christ, His ascension and session at the right hand of the Father. It continues for ever as His status quo and becomes the basis for His third category of royalty in which we share. When the Lord Jesus Christ was seated at the right hand of the Father He was declared to be the King of kings and Lord of lords. This is the third category of royalty which belongs to Him.

One category of royalty is shared by the Father and the Holy Spirit. Jesus Christ is called the Son of God in the royalty of His deity. He has a family: God the Father and God the Holy Spirit. Jesus Christ is royalty—Jewish royalty—by birth. He is called the son of David by His title. His royal family is the dynasty of David. But when He was declared to be the King of kings and Lord of lords, the battlefield royalty of the angelic conflict, there was no royal family. Therefore the interruption of the Jewish Age and the beginning of the Church Age. In this this Church dispensation we now have royal family, and the significance is that we have greater opportunity, greater blessing, greater everything than anyone who ever lived in the past or anyone who will ever live in the future. But it becomes a matter of being definitely briefed by Bible doctrine with regard to these things, and the maturity adjustment to the justice of God today has far greater repercussions than at any time in history.

The present tense, then, means that He will always be in this status and this is a guarantee of our blessings as far as maturity adjustment to the justice of God. The active voice: the resurrected life of Jesus Christ in hypostatic union produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact. There is also a dative of reference from the definite article to denote a previous reference, and the definite article

may be used to point out an object which has been clearly presented before and is now well understood by the readers—the dative of reference for the noun *theos* (θεός) [pronounced *theh-OSS*], referring to God the Father. It should be translated, “he lives with reference to the God.” Due to the resurrection, ascension and session of Christ He is alive with reference to God the Father in the realm of His humanity. The deity of the Lord Jesus Christ is not an issue. He has always co-existed and been co-eternal with God the Father. There never was a time when God the Father and God the Son did not live together, always, forever, and eternally. The deity of Christ, then, is never the issue, it has always existed in co-eternity with God the Father and God the Holy Spirit. This statement must be related to positional truth, i.e. retroactive and current positional truth. Retroactive positional truth breaks the sovereign authority as the ruler of human life, whereas current positional truth demands that the believer live with reference to the God. We are to walk in newness of life.

Romans 6:10 **For the death [spiritual] that he [Christ] has died, he died once for all with reference to the sin nature; but the resurrection life which he lives, he lives with reference to the God.**

Principle

1. This statement must be related to the baptism of the Holy Spirit at salvation and subsequent positional truth.
2. Since we have already noted that positional truth is categorized into retroactive and current it must be related to these two doctrinal aspects.
3. The datives of reference are in contrast in this verse: our Lord’s death to the old sin nature and His life, with resurrection, to God. He died once for all with reference to the sin nature, but in that He lived, He lived with reference to the God.
4. We have previously noted that identification with Christ in His death is the basis for the rebound technique solving the problem of all personal sins and carnality after salvation. This is solved temporally by rebound.
5. We have also noted previously that the non-imputation of good and evil at the cross is the positional basis for rejection of good and evil.
6. Because of the resurrection, ascension and session of Christ the believer in Christ is identified with Christ who lives his life with reference to the God. So positionally, at least, we live our lives with reference to God. But that is positional and not necessarily experiential.
7. Therefore current positional truth demands that the believer live his life with reference to God.
8. Union with Christ demands a new way of life for the believer in time, a way of life related to grace and doctrine.
9. Positional truth demands a new way of life compatible with the relationship between the resurrected humanity of Christ and God the Father.
10. Current positional truth establishes the principle that the Christian way of life is the supernatural way of life with a supernatural means of execution. This does not imply any extra-natural phenomenon (as holy rollers do).

11. Anything that the unbeliever can accomplish in his modus vivendi is not the Christian way of life.
12. Therefore when the believer is under the influence of the old sin nature, performing the trends of the old sin nature, he simply imitates the unbeliever. Imitation of the unbeliever is not the Christian way of life.

Man has made two false assumptions: (1) that we ought to return to the environment of the garden. (2) Adjustment to one another (as men) is equivalent to or key to adjusting to God.

There are several believers in Congress and as presidents. The worst people that we have today are born-again believers who are liberal. There is no match between their position and their actual actions. They are involved in good, which becomes evil.

Our government is trying to keep the scum of the earth alive. As a result, we are not the country that our forebearers established.

You have various things that you want, and you attempt to get these things apart from having the capacity to appreciate them. The grace pipeline is the only answer for this. Any blessings that flow through this pipeline to the mature believer; and they go to the righteousness of God, which is the other end of the pipeline.

You cannot lose what God blesses you with. David is an example of this. When he was disciplined, he retained the blessings from God, but he was not happy with it. That is security in life. All security is based upon the integrity of God. For those who advance spiritually, God provides the means and opportunity of production. None of us have security of anything in life by anything that life offers us. Our only security is from the justice of God. If God be for us, who can be against us?

Bob predicts that we have not come anywhere near to our saturation of good and evil in the United States.

Grace cannot increase through the sin nature.

1977 Romans

Lesson #207

207 09/25/1977 Romans 6:11 Rogers' Ranger Orders; Roman Empire Commodus cf. Pertinax; Socrates on emotion; conclusion from positional truth; resistance from temptation

The one desiring power, according to Edward Given, was not born in this way. He was a weak child who had an attendant who apparently affected him or a long period of time. No sense of responsibility and he was anti-education with the training that would have prepared him for the throne.

Pertinax did not bring his own family in to rule. He educated his son with simplicity. He lived with the virtuous part of the Senate. He went on to change Rome. He was as good as Commodus was evil. Both failed to make the proper application of history. Everything

the Commodore did was good, but both of them failed to make the correct application. Pertinax knew what needed to be done, but tried to do too much all at once. Rome never recovered from the assassination of Pertinax.

In colonial days, we were a people of great common sense; and it was clear that we would become a great nation. Roger's Rangers who helped us greatly in the French and Indian war. He wrote 19 standing orders that all his rangers needed to follow. His first order was "Don't forget nothing."

Taken from:

<https://sofrep.com/specialoperations/robert-rogers-brilliant-flawed-first-american-special-operator/>

Rogers Standing Orders:

1. Don't forget nothing.
2. Have your musket clean as a whistle, hatchet scoured, sixty rounds powder and ball, and be ready to march at a minute's warning.
3. When you're on the march, act the way you would if you was sneaking up on a deer. See the enemy first.
4. Tell the truth about what you see and what you do. There is an army depending on us for correct information. You can lie all you please when you tell other folks about the Rangers, but don't never lie to a Ranger or officer.
5. Don't never take a chance you don't have to.
6. When we're on the march we march single file, far enough apart so one shot can't go through two men.
7. If we strike swamps, or soft ground, we spread out abreast, so it's hard to track us.
8. When we march, we keep moving till dark, so as to give the enemy the least possible chance at us.
9. When we camp, half the party stays awake while the other half sleeps.
10. If we take prisoners, we keep 'em separate till we have had time to examine them, so they can't cook up a story between 'em.
11. Don't ever march home the same way. Take a different route so you won't be ambushed.
12. No matter whether we travel in big parties or little ones, each party has to keep a scout 20 yards ahead, 20 yards on each flank, and 20 yards in the rear so the main body can't be surprised and wiped out.
13. Every night you'll be told where to meet if surrounded by a superior force.
14. Don't sit down to eat without posting sentries
15. Don't sleep beyond dawn. Dawn's when the French and Indians attack.
16. Don't cross a river by a regular ford.
17. If somebody's trailing you, make a circle, come back onto your own tracks, and ambush the folks that aim to ambush you.
18. Don't stand up when the enemy's coming against you. Kneel down, lie down, hide behind a tree.
19. Let the enemy come till he's almost close enough to touch, then let him have it

Rogers Standing Orders:

and jump out and finish him up with your hatchet.

Bob read all of these. This is why such a small body of men could make such an impact on this nation's history.

Romans 6:11 **So also you, consider yourselves to be dead indeed to sin, but living to God in Christ Jesus.** (BLB)

Verse 11 – “Likewise reckon ye also yourselves to be dead indeed unto sin.” There is an adverb here which separates the doctrines from the application—houtos (οὗτος) [pronounced *HOO-tos*]. It refers to what precedes and by this now makes the application. It is translated “So.” In other words, having assimilated doctrine and its implication it is now time for application. Then the adjunctive use of the conjunction kai, “also.” In other words, these two words bring in a simple concept: doctrine demands application. The effectiveness of doctrine in your life is twofold: a) spiritual growth; b) application to contemporary history. Here we are dealing with application to contemporary history. Doctrine demands application.

Next is the present middle imperative from the verb logizomai (λογίζομαι) [pronounced *log-IHD-zohm-a*] which means to calculate, to take into account, to evaluate, to estimate, to think, consider, ponder, have in mind, to be of the opinion. In other words, it is a verb of application. In this case we follow the Attic Greek of logizomai (λογίζομαι) [pronounced *log-IHD-zohm-a*] which connoted thought according to strict logical rules, and therefore meant to deliberate or to conclude or apply information.

There have been people in Berachah who are unable to think because of the use of drugs.

Plato actually assigned a meaning to this verb—non-emotional thinking. Emotion may result from thinking but emotion must never be allowed to destroy thinking. “So also all you yourselves conclude [think doctrinally].” In other words, the application of doctrine. The present tense is an aoristic present for punctiliar action in present time. This is a direct middle voice referring to the results of the action directly to the agent or the believer with reflexive force. The imperative mood is an entreaty rather than a command, and entreaty which does not convey the finality of a command but has the force of urgency. It is always an urgent principle that we must begin to think in terms of doctrine, and when we have a conflict in our soul between how we feel and what the Word of God says we must always go with what the Word of God says, rather than how we feel. Emotion must never destroy our ability to reason and to think. Our highest form of emotion must come from the stimulation of thought, rather than the destruction of thought. Doctrine means reason, thought, following a system of thought for spiritual growth as well as for application. Then we have the word “yourselves” again.

Socrates was famous for being nearly nagged to death by his wife, Xantippe. He stayed out of the house and hung out at the gym which was next door to... People thought that their great talents here or there; and Socrates proved them otherwise.

People wanted to be rid of Socrates, and he did not mention the gods. He was hauled into court for being an atheist. Account of the trial by Plato. Because the Athenians killed Socrates, Plato said that their emotions kept them from advancing and he said that their future was uncertain. He developed a concept. He took the word logos and coined a word used before him, logizomai. He used this verb to refer to non-emotional thinking.

This time, instead of being a part of the reflexive middle, we find it as a reflexive pronoun, the accusative plural of general reference from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*]—“yourselves.” The accusative is used with the infinitive and it is not actually the subject of the infinitive coming up but it describes the persons connected with the action of the infinitive, i.e. all believers. Hence, it is translated as the subject of the verb to be, the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*]. By making it the subject of the infinitive, immediately we have an issue: you have to get doctrine for yourself. You cannot hire someone to come in and takes notes for you. There is no substitution for taking in Bible doctrine.

Take one of the most fantastic things in life, a woman. But without authority, she becomes a monster. Everything in life that is worthwhile is involved with authority.

Logizomai (λογίζομαι) [pronounced *log-IHD-zohm-ai*] is authority, the application of doctrine to experience; doctrine is the authority in our lives. With this authority we have to have an infinitive, and that is why we have the accusative of general reference. With the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*] is heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*] as the subject—“So also on the one hand all of you yourselves conclude yourselves to be dead.” Notice that a verb of application also exercises authority, for the infinitive is under the authority of the main verb. That is the static present of eimi (εἶμι) [pronounced *eye-ME*] for a condition or circumstance perpetually existing from retroactive positional truth. The active voice: the believer produces the action of the verb through being identified with Christ in His death. The infinitive is an actual result of the baptism of the Holy Spirit which occurs at the point of salvation.

With this is an accusative plural direct object of the infinitive from the adjective nekros (νεκρός) [pronounced *nehk-ROSS*] used as a substantive to describe retroactive positional truth breaking the sovereignty and authority of the old sin nature as the ruler of human life. Plus the affirmative particle men, used correlatively with de in the style of Attic Greek, meaning on the one hand and on the other hand. Plus the dative of reference singular from hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], previous reference to the old sin nature. “So also, on the one hand, all of you yourselves conclude yourselves to be dead with reference to the sin nature.”

Principle

1. The conclusion called for in this verse demands complete understanding of certain related doctrines, such as the baptism of the Spirit, retroactive and current positional truth.
2. In this section of the verse retroactive positional truth is in focus. Retroactive positional truth means identification with Christ in His spiritual death, His physical death, and burial.
3. Identification with Christ in His spiritual death relates to the non-imputation of good and evil at the cross. Hence, rejection of good and evil as the policy of Satan and the function of the old sin nature.
4. In the spiritual death of Christ on the cross all personal sins were imputed to Christ and judged, but good and evil was neither imputed nor judged at the cross.
5. In the physical death of Christ and His burial there was a total separation from good and evil. The body of Christ was in the grave, separated from good and evil. The spirit of Christ was in the presence of the Father, separated from good and evil. The soul of Jesus Christ was in Paradise, separated from good and evil.
6. By identification with Christ in His physical death and burial the believer is positionally separated from good and evil.
7. Positionally, then, the believer has both rejected and separated himself from good and evil. Hence, the power and authority of the old sin nature as the ruler of human life is broken positionally.
8. This opens the way for the experiential victory over the old sin nature whose power has been abrogated. Remember, you cannot apply what you do not understand.

“but alive unto God through Jesus Christ our Lord” – the conjunctive particle *de* is used to connect one clause with another, as per Attic Greek: “but on the other hand.” Plus the present active participle from the verb *zaō* (ζάω) [pronounced *DZAH-oh*] meaning to live. The present tense is the present tense of duration which denotes something begun in the past and continuing into the present time. The active voice: the believer in Christ through the baptism of the Spirit and current positional truth produces the action of the verb. The participle is circumstantial for current positional truth. Plus the dative of reference from *theos* (θεός) [pronounced *theh-OSS*], “God,” plus the definite article used for God whose identity is clear to the readers. A prepositional phrase follows, *en* (ἐν) [pronounced *en*] plus the locative of two proper nouns for God the Son, *Christos* (χριστός) [pronounced *krees-TOHSS*] *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]—“in Christ Jesus.” The phrase “our Lord” is not found in the original manuscript. Translation: “but on the other hand living with reference to God in Christ Jesus. The prepositional phrase, “in Christ Jesus” emphasizes positional truth or union with Christ which is the essential description of Christianity. We have not a religion in Christianity but a relationship.

Romans 6:11 **So also on the one hand all of you yourselves conclude yourselves to be dead with reference to the sin nature, but on the other hand living with reference to the God in Christ Jesus.**

Summary

1. The conclusion from positional truth, whether retroactive or current, is stated as application to these doctrines.
2. Anticipating Romans 7:1-4 where we have an illustration of a woman who has divorced one husband and is now married to another husband. This is what actually happens to us as believers at salvation. The old sin nature is the husband up to the point of salvation, it rules human life with its trends toward sin, human good, and evil. But the moment we believe in Jesus Christ positionally we are divorced from the old sin nature and positionally we have a new husband, we are in union with Christ. Retroactive positional truth divorces us from the old sin nature positionally. Current positional truth enters us into union with Christ. So the old sin nature is the old husband; Jesus Christ is the new husband.
3. The first husband is the old sin nature with trends toward sin, good and evil. Positionally, the old sin nature is aced out; it is out of the picture. But the believer keeps asking it back inside.
4. The woman is the believer in the Lord Jesus Christ.
5. The second husband is the Lord Jesus Christ—"in Christ Jesus."
6. Salvation is divorcing one husband and marrying another; dying to the old husband and becoming alive to the new husband. The believer is positionally dead to the old husband; he is positionally alive to the new husband.
7. The authority of the old husband, the sin nature, was broken by death—retroactive positional truth.
8. The authority of the new husband—Christ—becomes a reality at salvation through the baptism of the Spirit and resultant current positional truth.
9. The believer is the bride, dead to the first husband but alive to the new husband.
10. The old sin nature husband is still around, still seeking to regain his control over the wife, the believer. But union with the second husband, the Lord Jesus Christ, has broken the first husband's authority over the former wife.

You can't counsel a dumb woman. You do not let your ex inside your door.

When the old sin nature knocks on the door, you do not let it in.

There are two concepts of resistance of temptation. The first is the unbeliever concept. The unbeliever resists temptation and lust from the old sin nature in three ways: a) restraint—law and law enforcement; b) disapproval—the establishment influence of society disapproves, and this becomes a restrainer; c) inability—lack of capacity, lack of money, lack of ability to follow some lust pattern in the field of sin or good or evil.

The believer has these three, but he has three additional areas of resistance to temptation: a) the Holy Spirit—temptation is resisted through the filling of the Spirit, Galatians 5:16; b) doctrine—maximum doctrine resident in the soul produces application resistance of temptation, Psalm 119:11; c) fear—respect for divine authority related to the function of the justice of God. Understanding divine discipline is also a restrainer, as per Hebrews 12:6.

208 09/26/1977 Romans 6:12 Madame Roland and the French Revolution; option re the old sin nature; doctrine of logistical grace; right pastor–teacher

Madame Roland would have been considered a moderate and she just wanted to improve France. She obviously and frankly through human good wanted to improve the situation. She was in the revolution. She saw with the Jacobeans that all of her human good reforms had been turned into violence.

Loyalists would be rooted out and killed. Any suspicious types to be put into jail. The mob headed by the Jacobeans was lawless. Many did not oppose the Jacobeans because they were so quick to kill. Madame Roland deeply felt the peril. Jacobeans wanted to send their enemies to the scaffold. Madame Roland did die at the guillotine. She was responsible for rousing up the mob in the first place; and she thought that she cause was so important and so right. Very self righteous. She actually brought about terrible violence to those who were completely innocent. She was a woman who believed in human good; and did not understand its repercussions and its attachment to evil.

Human good eventually results in evil.

The first 11 verses are read.

We are entered into Christ by means of current positional truth.

Romans 6:12 **Therefore do not let sin reign in your mortal body, in order to obey its desires.** (BLB)

The sin nature cannot be removed from the human body; but whether it reigns or not is what we deal with.

Verse 12 – since living with reference to the God constitutes the fulfilment of the principle potential + capacity = reality, it is necessary for the rulership of the old sin nature to be experientially cancelled or abrogated. Positionally it was accomplished at the point at which we believed in the Lord Jesus Christ. “Let not sin reign in your mortal body” – it does not talk about the exclusion of the sin nature from the mortal body, but its rulership must be cancelled. Until the day that we die the old sin nature will continue to live in every cell of the human body. This begins with the inferential particle *oun* (οὐν) [pronounced *oon*], it denotes that what it now introduces is an inference from what has preceded: the positional victory over the old sin nature through retroactive positional truth. What follows as an inference is the experiential victory over the old sin nature, or how Jesus Christ experientially becomes the ruler of your life. Experientially the Lord Jesus Christ, your saviour and Lord positionally, is not necessarily experientially your sovereign. There is a vast difference between positional victory over the old sin nature and experiential victory. The experiential factor deals with your occupation with the person of Christ. This only comes through maximum doctrine resident in the soul.

Next is the negative particle *mê* (μή) [pronounced *may*] used as a part of an imperative of prohibition, and used with a verb in order to set up the imperative of prohibition expressing a negative command. The negative *ou* (οὐ) [pronounced *oo*] denies the fact; the negative *mê* (μή) [pronounced *may*] denies the idea. The nominative singular subject *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] refers to the antagonist, the old sin nature, with the generic use of the definite article which indicates the old sin nature as a category—the sovereign of human life ruling through spiritual death. **“Therefore, do not let the sin nature.”**

Plus the verb, the present active imperative of *basilissa* (βασίλισσα) [pronounced *bahs-IHL-ihS-SAH*], the word which is used for absolute sovereignty. The word here means to continue ruling, i.e. ruling after salvation. Positionally the power of the old sin nature is broken; experientially whether this becomes a reality depends upon the believer’s attitude toward doctrine, the rebound technique, and other similar things. The progressive present tense has very strong linear *aktionsart*, and with the negative *mê* (μή) [pronounced *may*] it means to stop a course of action which is already in progress. The active voice: the believer in Christ executes the negative command based upon positional provision of retroactive positional truth, plus the experiential provision of logistical support/grace in advancing to maturity. This is the imperative mood of prohibition in which the prohibition in the present imperative demands that an action then in progress be stopped. Paul is obviously speaking to believers who in ignorance of Bible doctrine are totally disoriented to God’s plan and have permitted the old sin nature to rule in their lives.

Some believers will try very hard to reduce their sinning, but they continue in a life of good and evil.

Then a prepositional phrase, *en* (ἐν) [pronounced *en*] with the locative neuter singular from the adjective *thnētós* (θνητός) [pronounced *thnay-TOSS*] which means mortal or subject to death. The adjective is used to describe the existence of the old sin nature in the cell structure of the human body and thus providing the process which leads to death or vulnerability to disease leading to death. In other words, the corrupting influence, the ageing influence of the human body is the presence of the old sin nature. It is not only the ruler of human life through its trends but it is the basis for ageing and disease.

Next is the locative of sphere from *sōma* (σῶμα) [pronounced *SOH-mah*], used for the human body where the old sin nature is located, plus the possessive genitive plural from the pronoun *su*—“our body.” Literally, “Therefore stop permitting the sin nature ruling in your mortal body.” The command to stop permitting indicates that we have some control over the matter, that our volition is very definitely involved. The sin nature is located in the cell structure of the body; life is located in the soul.

“that ye should obey it in the lusts thereof” – the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the articular present active infinitive *hupakouō* (ὑπακούω) [pronounced *hoop-ak-OO-oh*] which means to obey. *Eis* (εἰς) [pronounced *ICE*] plus the infinitive usually indicates a purpose clause, so we translate it “that you should obey”—recognize authority and place one’s self under it. Here we have the retroactive progressive present denoting what has

begun at birth and continues into the present time, even after the new birth, i.e. the rulership of the old sin nature. The active voice: the old sin nature produces the action of the verb through ruling human life. The infinitive of purpose with eis (εἰς) [pronounced *ICE*] expresses the aim of the action denoted by the finite verb.

Plus the instrumental plural of manner from epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*], with the instrumental plural of manner of the definite article used as a possessive pronoun. The instrumental of manner expresses the method by which an act is performed or an end is achieved. The old sin nature dominates the lust pattern in its trends toward sin, good, and evil. It should be translated “that you should obey the same [OSN] with its trends.” The trends are the means by which the old sin nature functions as the sovereign of human life. The objective genitive singular from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] is translated “the same.” This is the attributive use of autós (αὐτός) [pronounced *ow-TOSS*] emphasizing the old sin nature.

Romans 6:12 **Therefore, stop permitting the sin nature ruling in your mortal body, that you should obey the same [the sin nature] with its trends.**

Stopping the Sin Nature from Ruling in Your Mortal Body

1. Notice that this is a negative command. This is something that has to be shut down, turned off. This negative command of prohibition indicates that the believer has an option after salvation regarding the rulership of the old sin nature.
2. As a result of the baptism of the Spirit at salvation and resultant retroactive positional truth the sovereignty and the authority of the old sin nature as the ruler of life has been broken positionally. This is true for every believer. The fact of the abrogation of the old sin nature’s power means that experientially there can be and should be a change.
3. The option, then, is the issue. How and where do we exercise our options? What is the exercise of the function of our options?
 - a. The option lies on the experiential side of Christianity.
 - b. The option is related to experiential Christianity, not positional Christianity.
 - c. Positional Christianity gives us the opportunity to exercise our options, but the option is exercised in the field of Christian experience.
4. This option is exercised in at least two ways. They can be described simply as maturity adjustment to the justice of God. We have two opportunities to exercise an option, both are continuous.
 - a. One of them as to do with an instantaneous recovery from carnality. Because sins were imputed and judged at the cross when we are out of fellowship we can name our sins and immediately we are forgiven—rebound adjustment to the justice of God. So we exercise our option first of all by grace orientation with regard to rebound.
 - b. The second area is one where the option must be exercised and that has to do with Bible doctrine. This is maturity adjustment to the justice of God as the second use of constant volition. We must exercise our option for doctrine every day so that through the function of GAP we can grow in grace and in

the knowledge of our Lord and saviour Jesus Christ. And once we crack the maturity barrier then experientially the old sin nature is not in control, we are living “newness of life.”

5. While the above is the principle the functional concept is the utilization of logistical grace, which includes rebound, subsequent filling of the Spirit, the daily function of GAP or consistent positive volition toward Bible doctrine.
6. The concept will be amplified in the next verse in studying the principle of yieldedness.
7. In the meantime we should be cognizant of the fact that logistical grace has provided everything necessary for obedience to this command to stop permitting, and the command in the next verse to yield.
8. The execution of divine commands would be impossible without the support of logistical grace. Therefore at this point we have to conclude that logistical grace makes it possible for experiential victory over the old sin nature.^[6]

Given all this, we need to review the Doctrine of Logistical Grace (the doctrine below was put together from a number of different lessons all around this time; and the amount of time spent on this doctrine was around 20 minutes in this class; just the basic definition was covered):

The Doctrine of logistical grace is also covered in [Lesson #318](#), [Lesson #547](#). Any notes from there are placed here. It appears that this doctrine will be covered 3 or 4 more times in the book of Romans.

Doctrine of Logistical Grace

- A. Definition and Description of Logistical Grace.
 1. Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement.
 - a. Logistics is the provision, movement, and maintenance of all resources and services necessary to sustain military forces. Logistics involves the national economic capacity and the nation's capability to support its military forces.
 - b. Logistics is also defined as the military science of planning, handling, and implementation of personnel under every possible military condition.
 - c. Logistics includes the design, development, acquisition, storage, movement, distribution, maintenance, evacuation, and disposal of material. It includes hospitalization of personnel, and the construction and maintenance of housing facilities.
 - d. Logistics must be distinguished from administration. Administration is the management of all services and resources necessary to sustain military forces. Administration implies management, and management is the function of logistics. Therefore, the two become inseparable.

- e. Hence, logistics is a technical military term for sustaining troops in every form of military activity and maneuver, i.e., in the barracks, in the field, in the battle, before the battle, and after the battle.
 - f. Logistics is the science of supporting troops in advance, retreat, evacuation, reconnaissance, attack, exploitation, and pursuit. The battle of Dunkirk in World War II is a dramatic illustration of the importance of logistics.
 - g. From this military nomenclature comes a Bible doctrine based on analogy. Logistics always plays a very important and dramatic part in warfare, but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.
 - h. The word "logistics" comes from two Greek words.
 - (1) Logistes (λογιστης), an inspector of accounts, an auditor, a calculator.
 - (2) Logismos (λογισμός) [pronounced *lohg-is-MOSS*], a thinker.
2. Logistical grace is defined as divine planning, divine support, divine provision, and divine blessing for the execution of protocol plan of God by the royal family for the fulfillment of God's will, purpose, and plan for your life. This keeps us alive from salvation to spiritual maturity.
3. Logistical grace includes three factors of divine provision.
- a. Life support is provided for every Church Age believer. This explains how and why we are alive every moment. The only reason we are alive is because of logistical grace. We do not earn or deserve it; there's no work we can accomplish to keep ourselves alive.
 - b. Blessing is provided for every Church Age believer, both winners and loser. This dramatizes the justice of God, in that the justice of God sends life support and blessing to the indwelling righteousness of God in both winners and losers. This emphasizes grace. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, losers coast on it, but never utilize it.
 - c. Divine provision for every Church Age believer to execute the protocol plan of God. All doctrine comes from the prepared pastor-teacher. If you have persistent positive volition, you will find doctrine and your right pastor-teacher.
4. The basis of logistical grace is divine integrity.
- a. God is infinite, eternal, and absolute holiness, which may be classified as divine integrity or absolute unchangeable divine virtue.
 - b. The integrity of God is composed of His perfect righteousness and justice. God loves His own integrity. Four principles related to the integrity of God apply:
 - (1) What the righteousness of God rejects, the justice of God judges.
 - (2) What the righteousness of God accepts, the justice of God blesses. This is the basis for logistical grace.

(3) The justice of God administers what the righteousness of God demands. The righteousness of God in accepting certain things demands blessing from the justice of God. This is the basis for logistical grace.

(4) At the moment of salvation, the righteousness of God is imputed to the believer by the justice of God. The righteousness of God demands blessing from the justice of God whether we fail or succeed as Christians. This is why God provides logistical grace to both winners and losers.

c. Christians who fail to execute the Christian life still have the forty things they received at salvation, one of which is the righteousness of God. This means God will support and sustain you regardless of how deserving or undeserving you are.

d. At the moment of salvation through faith in Christ, the righteousness of God is imputed to us. This is true in every dispensation. There are three results from the imputation of divine righteousness to the believer.

(1) Justification. God looks at His righteousness imputed to us and declares us to be righteous. We receive instant justification, Rom 5:1.

(2) God's love changes from impersonal love to personal love toward His perfect righteousness imputed to us. God can now love us personally.

(3) We receive logistical grace.

e. In the function of the policy of grace, there can be no compromise of divine attributes. God has found a way, through logistical grace, to bless each believer without compromising His attributes.

f. God's perfect righteousness is the principle of divine integrity, while God's perfect justice is the function of divine integrity. That is the basis for logistical grace.

(1) God cannot accept anything less than perfect righteousness as the object of divine blessing.

(2) Therefore, God cannot bless anything less than His own perfect righteousness.

g. The indwelling righteousness of God is the recipient of all life support and all blessing from God. The grace pipeline excludes human merit and ability from all blessing.

h. The justice of God is the source of life support and blessing. Divine justice is the point of reference with mankind since he sinned.

i. Between His perfect righteousness and justice, God has found a way to administer logistical grace blessing to every Church Age believer.

j. The principle of logistical grace demands that divine justice provide life support and blessing to the indwelling righteousness of God.

- k. Therefore, the grace pipeline is established between the two attributes of divine holiness or integrity. This pipeline excludes man's works and ability; man doesn't earn or deserve any of these things.
 - l. Rom 3:22, "Even the righteousness of God through faith in Jesus Christ for all who believe."
 - m. Mt 6:33, "Seek first the kingdom of God and His [imputed] righteousness, and all of these things shall be added to you."
 - n. 2 Cor 9:8 defines logistical grace for us. "And God is able to make all grace abound to you, that always having all sufficiency in everything [logistical grace support and blessing], you may have an abundance for every good of intrinsic value production."
5. The basis for logistical grace includes both the possession of divine righteousness imputed at salvation plus the human spirit created by the Holy Spirit at salvation.
6. Besides providing life support and blessing, logistical grace is for the perception and execution of the protocol plan of God. Everything is provided, so that every believer has equal privilege and equal opportunity to execute God's plan and glorify God. As a part of this aspect of logistical grace, the following assets are given to us.
- a. The creation of a human spirit at the moment of salvation.
 - b. The teaching ministry of God the Holy Spirit in operation Z inside the divine dynasphere.
 - c. The provision in every generation of X-number of male believers with the gift of pastor-teacher. This gift is a part of logistical grace to communicate Bible doctrine to you.
7. Logistical grace is imputed through the grace pipeline.
- a. At one end of the pipeline is divine justice, the source of divine blessing to all believers, winners or losers. At the other end of the pipeline is divine righteousness, the recipient of divine blessing given to every Church Age believer, winner or loser. This pipeline cannot be destroyed; it does not suffer from any "metal fatigue."
 - b. Since the source of all logistical grace blessing is the justice of God, this means God is fair in supporting winners and losers alike. Since God is perfect, it is impossible for God to provide blessing for imperfect believers. We are not blessed because of what we do for God, but because of what God has done for us.
 - c. Therefore, the pipeline excludes all human ability, morality, talent, giving, sacrifice, service, or any other patronizing function of legalism as the source of divine blessing.
 - d. The existence of this pipeline after salvation means that God is free to bless all believers, winners and losers, spiritual or carnal, without compromising His own divine attributes. God found a way to bless us through the divine policy called grace. God cannot accept anything

less than perfect righteousness and cannot bless anything less than perfect righteousness.

- e. Consequently, the justice of God sends His grace blessing down the pipeline. All life support and blessing to both winner and loser comes this way. This means that in logistical grace, the justice of God is the source of all divine support and blessing, and the righteousness of God is the recipient of that divine support and blessing.
8. Divine justice can only bless perfect righteousness.
- a. The integrity of God is both the guardian of the divine attributes and the believer's point of contact with God.
 - b. In the function of divine grace there can be no compromise of divine attributes. God has found a way to provide logistic grace for the believer without any compromise of His attributes.
 - c. God's perfect righteousness is the principle of divine integrity. God's perfect justice is the function of divine integrity. Therefore, God cannot accept anything less than perfect righteousness as the object of His divine blessing. And man's righteousness is unacceptable to God.
 - d. God was motivated by impersonal love to solve the problem of how to bless man. And God solved the problem through His justice.
 - e. From the moment of salvation through faith in Jesus Christ, perfect divine righteousness resides in every member of the royal family, Rom 3:22. This means the believer is qualified to receive life support and blessing whether he succeeds or fails in the Christian life.
 - f. In this way, logistical grace avoids any compromise of divine attributes. In this way, logistical grace is compatible with the integrity of God.
 - (1) God's righteousness demands righteousness; God's justice demands justice. What the righteousness of God demands, the justice of God executes. The righteousness of God demands that justice discipline us when we sin. When filled with the Spirit, the righteousness of God demands that we be blessed.
 - (2) The righteousness of God is the principle of divine holiness, and divine justice is the function of divine holiness.
 - (3) What the righteousness of God rejects, the justice of God condemns.
 - (4) What the righteousness of God accepts, the justice of God blesses.
 - (5) The justice of God administers what the righteousness of God demands.
9. Biblical Documentation.
- a. 2Peter 3:18, "But grow by means of [logistical] grace and the knowledge of our Lord Jesus Christ."

- b. Logistical grace is support and supply for growth, Phil 4:5. "Near" means interposition, within supporting and supplying distance.
- c. The Lord is within supporting distance, Deut 33:27; Phil 4:19; Psalm 37:25; Eph 1:3; 2 Cor 9:8.

B. The Testimonies of Logistical Grace.

1. The anthropomorphic testimony is found in Deut 33:27. "The eternal God is thy refuge, and underneath are the everlasting arms."
2. The Biblical definition of logistical grace is found in 2 Cor 9:8. "And God is able to make all grace abound to you, that always having a sufficiency in everything [logistical grace support], you may have an abundance for every good of intrinsic value production."
 - a. The context for this verse is giving. If your attitude is right, God will provide for you to give. In fact, we are really God's stewards with the money He entrusts to us.
 - b. How is God able to make all grace abound in giving us things? Logistical grace is the answer.
 - c. Note that this sufficiency is not qualified by occurring during prosperous times. You have a sufficiency in all circumstances, including maximum historical disaster. There is no historical situation or circumstance to which this does not apply.
3. David gives the testimony of old age to logistical grace. Psalm 37:25, "I have been young but now I am old; yet I have never seen the righteous forsaken [logistical grace given to imputed righteousness] nor His seed begging bread." This means that logistical grace blessing to you can extend as far as the third generation.
4. The testimony of the shepherd is found in Psalm 23:1-6. "The Lord is the One shepherding me; therefore, I cannot lack for anything. He causes me to lie down in green pastures of choice food [life support]; He leads me to waters of refreshment [life support]. He restores my soul [rebound]; He guides me in paths of righteousness [problem solving devices] because of His reputation. Also, when I walk through the valley of the shadow of death [dying grace], I cannot fear evil because You are with me. Your rod [divine discipline] and your staff [divine deliverance], they comfort me. You have prepared before me a table in the presence of my enemies [logistical grace]; you have anointed my head with oil [promotion]; My cup [escrow blessings for time] is overflowing. Only the good [prosperity of escrow blessings] and grace [logistical grace] shall pursue me all the days of my life, and I will dwell in the house of the Lord forever."
 - a. It is impossible for anyone who has imputed divine righteousness to lack anything because the justice of God sends life support and blessing to all believers, both winners and losers.
 - b. Grace depends on God's reputation, not ours.
 - c. You do not fear anything under dying grace.

- d. The rod was used to "spank" the sheep for discipline. The staff was used to rescue sheep from danger. Both discipline and deliverance are a comfort to the believer who knows doctrine.
- e. As long as you live, logistical grace will pursue you.
- 5. The testimony of Paul is found in Phil 4:19. "My God shall supply all your needs [logistical grace support] according to His riches in glory in Christ Jesus." God will never run out of riches to support you. "Riches" refer to God's virtue.
- 6. The testimony from our Lord is addressed to the apostle Paul in 2 Cor 12:9. "Then He assured me, 'My grace [logistical grace] has been and still is sufficient for you. For the power is achieved with weakness.' Therefore, I will boast all the more gladly about my weaknesses in order that the power of Christ may reside in me."
 - a. "Weakness" refers to grace orientation as a problem solving device. It refers to humility, lack of arrogance, and to suffering for blessing in the three categories of providential preventative suffering, momentum testing, and evidence testing.
 - b. Weakness is our part; in the grace policy we rely on God's strength to us.
 - c. We boast in the sense of cognition of Bible doctrine, in the sense of esprit-de-corps; not in the sense of arrogance. We boast in the sense of cognitive self-confidence in spiritual self-esteem, cognitive independence in spiritual autonomy, and cognitive invincibility in spiritual maturity.
 - d. "That the power of Christ may reside in me" is a reference to the fact that Jesus Christ indwells his body and occupation with Christ as the ultimate problem solving device. It is also a reference to our spiritual growth, following the pattern of the humanity of Christ in the previous dispensation of the Hypostatic Union. The pattern of our Lord's spiritual growth was as follows.
 - (1) Spiritual self-esteem plus providential preventative suffering resulted in our Lord's spiritual autonomy.
 - (2) Spiritual autonomy plus momentum testing resulted in our Lord's maturity.
 - (3) Spiritual maturity plus evidence testing resulted in our Lord's strategic victory in the Hypostatic Union. His strategic victory included His impeccability, His saving work on the cross by means of His spiritual death, followed by His physical death, burial, resurrection, ascension, and session at the right hand of God the Father.
- 7. The testimony of the prophet Jeremiah is found in Lam 3:20-25, written as the fifth cycle of discipline was being administered. "Surely my soul remembers and is humbled within me [Jeremiah's grace orientation]. This I recall to mind; therefore I have hope [faith under pressure]. The Lord's

gracious functions never cease [perpetuation of logistical grace even to enslaved believers]; His compassions never fail. They are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul [logistical grace rations]; 'therefore, I have faith under pressure [in Him].' The Lord is good to those who trust in Him, to the soul who seeks Him."

- a. What gives Jeremiah faith under pressure? He applies logistical grace to the situation.
- b. The integrity of God is the basis for logistical grace support and blessing, not the worthiness of the believer.
- c. Even as they march to Babylon, enslaved under the fifth cycle of discipline, the Jews are reminded every morning that they wake up that God is giving logistical grace to them. Since they are still alive, God has a purpose for their lives.
- d. The Jews failed God so that the nation has fallen. Yet the faithfulness of God never changes, for His grace continues to provide for them in disaster.
- e. The verb for "trust" in verse 25 is qal active participle of QAWAH, referring to a rabbit finding refuge in the cleft of a rock. This connotes the use of the problem solving devices.
- f. The Lord becomes very important to many believers in times of disaster; whereas in times of prosperity, the Lord isn't nearly as important to many casual believers. Casual attitudes toward the Lord disappear when disaster comes.
- g. For those who do seek the Lord and trust in Him through the use of the ten problem solving devices, they will have a fantastic and magnificent life.
- h. Logistical grace is the basis for the perpetuation of the believer's life in time no matter what disasters may come. God sustains the life of every believer on planet earth in spite of Satanic opposition, the policy of evil, opposition from others, and our tendencies for self-destruction. We have a propensity for self-destruction; yet God keeps us alive in spite of ourselves and in spite of others.

C. Logistical grace keeps the believer alive.

1. No believer can live on this earth apart from logistical grace support. Hebrews 2:14, "That through death He might render powerless him who has the power of death, that is, the devil; and might deliver those who, through fear of death, were subject to slavery all of their lives." One of the greatest enslavements in life is fear of death.
2. At salvation, we have divine righteousness. We must be sustained in our advance to maturity.
3. Logistical grace plays a fantastic role in keeping winners and losers alive.
 - a. Ps 33:18, "Behold, the eye of the Lord is on those who respect Him, on those who wait for His grace to deliver their soul from death, and to keep alive in depression."

b. Ps 56:13, "For you have delivered my soul from death, indeed my feet from stumbling, that I may walk with God in the light of life." To walk with God in the light of life means you know about logistical grace so that you appreciate it and therefore utilize it.

c. Ps 116:8, "You have rescued my soul from death."

4. Under logistical grace, God can and does prolong life.

a. Psalm 79:11, "According to the greatness of Your power, You preserve those who are doomed to die."

b. Prov 14:27, "Reverence for the Lord is a fountain of life, that one may avoid the snare of death."

c. Psalm 68:19-20, "Blessed be the God who daily bears our burdens [logistical grace], the God who is our deliverance. God is to us a God of deliverances, and to God belongs the escape from death."

d. Under logistical grace, God preserves us from death.

D. Logistical grace includes six (or more) categories of support (some of these points are found elsewhere in this doctrine).

1. Life-sustaining support is provided by God. God sustains the life of every believer on earth. No believer can depart from life apart from God's will. Therefore all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life. Psalm 48:14, "This God is our God forever and ever; He will be our guide even unto death." Lam 3:20-25.

2. The provision of an auditorium of some sort for a local church. Too often, taper groups wander around; they stop the tape, etc. Bible doctrine is the hub of all worship. The local church will continue until the end of the Church Age. In the meantime, the local church will be the classroom. Even though there is apostasy in every generation, that does not cancel the principle. There is no substitute for the local church. God does not change his policy because some local churches have failed. God does not transfer His plan to service organizations.

3. The provision of a pastor-teacher via monologue. Bob is beginning to think that seminaries are useless. We need theology but seminaries are not teaching it anymore.

4. The royal priesthood is provided for the believer to operate in privacy. This allows every believer to live and let live. Freedom from bullying and privacy of perception. The priest must live his own life as unto the Lord.

5. Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God, Mt 6:33; Phil 4:19.

6. Security provision is taught in the doctrine of eternal security. Your security is from God. This includes the assignment of guardian angels, and the provision of the laws of divine establishment for freedom to advance to maturity. If positive to Bible doctrine, God provides the security for you to make that advance, as in the wall of fire. 1Peter 1:5, "We are kept by the power of God."

7. Spiritual riches are provided by God, such as our portfolio of invisible assets, the ten problem solving devices, and the unique factors of the Church Age. It also includes the provision of doctrinal teaching from your right pastor, privacy and security necessary to maintain positive volition, the royal family honor code, and discernment to see distractions and set them aside. Spiritual provision of an evangelist, a pastor, the privacy of your priesthood, the Canon, and a local church are all provided for you. Eph 1:3, "Who has blessed us with every spiritual blessing."

8. Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.

9. God preserves us from death.

E. The Logistical Grace Rationale, Mt 6:25-34, the "not to worry" passage. "For this reason, I say to you: stop worrying about your life as to what you shall eat or what you shall drink, nor for your body as to what you shall wear. Is not life more than food, and the body more than clothing? Look at the birds of the air: they do not sow, neither do reap, nor do they gather into barns. And yet your heavenly Father feeds them. Are you not of greater value than they? Now which of you by worrying can grow eighteen inches? And why are you worried about clothing? Observe the lilies of the field and how they grow. They do not work, neither do they spin. In fact, I say to you, that even Solomon in all of his glory did not clothe himself like one of these. And if God keeps clothing the common grass of the field [and He does], which is alive today and tomorrow is thrown into the furnace, will He not do much more for you, believer of a little faith? Therefore, do not worry, thinking 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?' For all these things the Gentiles search for eagerly; furthermore, your heavenly Father knows that you have need of them. But seek first the kingdom and His righteousness [basis for logistical grace is possessing the righteousness of God], and all these things [logistical grace support] shall be provided for you. Therefore, do not worry about tomorrow, for tomorrow will take care of itself [under logistical grace]. Each day has enough evil of its own."

1. In this passage, there are four commands not to worry. We are commanded not to worry because God, in logistical grace, will provide for us, regardless of our spiritual status. Remember that logistical grace is for winners and losers.

2. The principle from the first command is that there is no meter on God's grace. You cannot measure God's grace.

3. Are you more important than a bird? If so, then not to worry! 4.

4. Fear, worry, anxiety, apprehension is rejection or ignorance of God's logistical grace provision. Yet God continues to support even those who worry.

5. God provides logistical grace support for winners as well as losers. Losers worry. Worry is fear.

a. The more things you surrender to fear, the more things you fear. The more things about which you worry, the more things you worry about.

- b. The extent to which you surrender to fear, you increase the power of fear in your life. The extent to which you surrender to worry, you increase the power of worry in your life; yet God still keeps you alive.
 - c. The more things that acquire the power of fear in your life, the greater your capacity for arrogance and becoming a loser. The more you acquire the power of worry in your life, the greater your capacity for worry and becoming a loser; yet God still supports you.
6. The application of verse 34 is that you can so live in the past that you do not live today. Grace gives you the ability to live one day at a time, not handicapped by the past and not distracted by the future.
7. Logistical grace emphasizes the principle of living today, and therefore fulfilling the principle of living one day at a time, and each day as unto the Lord.
- F. The A Fortiori of Logistical Grace, Rom 8:31-32. "Therefore to what conclusion are we forced? If God is for us, who is against us? The God who did not even spare His own Son, but on behalf of us all He delivered Him over to judgment, how shall He not also with Him in grace give to us the all things?"
- G. The Issues of Logistical Grace.
- 1. Logistical grace is the basis for stability in time. 1Peter 5:12 **I have written you briefly exhorting and testifying that this is the true grace of God. Stand fast in it.**
 - 2. Logistical grace is designed for momentum in the plan of God. Heb 12:28, "Therefore, because we have received to ourselves an unshakable kingdom, let us keep holding grace, through which we might render acceptable service to God with reverence toward Christ and respect toward doctrine."
 - 3. Logistical grace continues in reversionism. 2 Cor 6:1, "Do not receive the grace of God in vain." Gal 5:8, "You have drifted off course from grace." Heb 12:15, "See that no one falls back from the grace of God."
- H. Logistical grace provision for learning Bible doctrine and advancing to maturity.
- 1. In the perpetuation of human life in time, God sustains the believer's life in spite of all Satan's opposition, no believer can continue in life without God's logistical grace. This demands recognition that undeserved suffering cannot trap the believer with desperation and despondency. Undeserved suffering is a blessing. This transcends the adverse circumstances of life. Job 5:20; Psalm 33:19, 56:13, 68:19-20. Death is a matter of the sovereignty of God. God can and often does prolong the life of the believer, Psalm 102:19-20, 23-24; Psalm 118; Prov 14:27.
 - 2. The formation and preservation of the Canon includes the mechanics of inspiration and the faithfulness of divine integrity.
 - 3. Laws of divine establishment and authority:
 - a. Freedom and privacy of the local church.
 - b. There is just one elder, the pastor-teacher. That is the authority in the local church.

- c. The people who reject divine establishment authorities (woman rejecting husband; worker rejecting boss) will also reject the authority of the pastor-teacher.
 - d. Rejection of pastor-teacher means rejection of the doctrine that he communicates.
 - e. Laws of divine establishment provide freedom and separation of church and state as well as the state's protection of the freedom of the local church.
 - f. The establishment freedom secured by the military. This is the basis of religious freedom.
 - g. No religious person should reject military training as a result.
 - h. Laws of divine establishment inculcate respect for authority, Hebrews 13:
4. The laws of divine establishment provide freedom and authority as part of logistical grace.
- a. Freedom is the basis for resolving the angelic conflict.
 - b. Freedom is an extension of the function of the soul.
 - c. Freedom is the status of human volition as the uncaused cause of human function. "Live and let live" is the axiom of freedom and the royal family honor code.
 - d. Privacy is the environment for the function of freedom. Property is the legitimate possession of the believer from blessing.
 - e. Freedom cannot exist without the umbrella of authority. Freedom and equality cannot coexist. Freedom is the reality of life and guarantees inequality.
 - f. Freedom is the motivation for grace orientation.
 - g. Freedom is the policy of God in the creation of the human race to resolve the angelic conflict.
 - h. Freedom is common sense, orientation to reality, the basis for establishing the logistical grace rational.
 - i. Freedom without authority is anarchy, authority without freedom is tyranny.
5. God has given divine authorization to the local church as the classroom for learning the Word of God. God will always provide enough local churches for believers to learn doctrine, whether by means of face-to-face or non-face-to-face teaching. Academic authority is mandatory, and there must be consistency.
6. A right pastor is provided for everyone. No one ever deserved the right to be a pastor. All kinds of personalities have the gift.
7. The royal priesthood of the believer is provided for your privacy. Royalty allows you to live your life before the Lord without being bullied by other believers spiritually. The royal priesthood makes it possible for the believer

to be informed without being distracted by the criticism, maligning, or judging of others.

8. The ministry of the Holy Spirit in the metabolization of doctrine and His enabling power for function inside the divine dynasphere.
- I. Logistical grace is for the positive and negative believer, Num 20:1-12; 1 Kg 19.
- J. Additional points in Romans but not in these notes:
 1. Rejection of logistical grace Galatians 5:8 **You reversionists have become a casualty from Christ whoever are being vindicated by the Law (legalistic reversionism); you have drifted off course from [logistical] grace. Hebrews 12:15 See to it that no one falls back from the grace of God [logistical grace], that not one root of bitterness sprouting up cause trouble, and through this evil, many be contaminated.**
- K. Eph 815ff, 1032 4/2/89; 1/23/78; 8/14/78; 5/27/79; 5/28/80; 2/20/83

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Bob heard testimonies in CA of those who were not eating or starving their family so that they could give more money to the church. God does not honor that kind of giving.

Everyone has their right pastor. Bob is not everyone's right pastor. If someone is your right pastor, then listen to that pastor; don't order tapes (unless he has said that it is okay). Every pastor is responsible for his own sheep.

There is a security provision: guardian angels, guardian angles on duty. Protection.

1977 Romans

Lesson #209

209 09/27/1977 Romans 6:13a Horatio Hornblower; authority; "yield" = place yourself under orders: military analogy

The stories about Horatio Hornblower, for the most part, are true. The set of books on him were all based upon the truth, but some fiction was inserted. He told the Brits that they needed to go from wood to metal ships and from sails to steam. He was thought crazy to have such ideas. Hornblower died reading the book by Givens on the Roman empire.

Some of his exploits are still unknown, as they were done in secrecy.

Bob is stalling here, and he knows that, when you hear this information, you might not be able to take it.

Romans 6:13 **Neither yield your members to sin as instruments of unrighteousness, but yield yourselves to God, as living out from the dead, and your members to God as instruments of righteousness.** (BLB)

Verse 13 – “Neither” is the negative disjunctive particle *mêde* (μηδέ) [pronounced *may-DEH*], used for the continuation of a preceding negative. In other words, the negative came from verse 12 where we had “and not.” The next word is “yield,” so the time has come to deal with a word which has misled more believers than any other word, the present active imperative of the verb *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. This word has never really been carefully examined by the average pastor, or even the average professor, but a few scholars have taken the time to do some digging. *Paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] is a military word, and the word “yield” is not used in military language.

What is really going to be shocking, yield in the spiritual realm is about as nebulous as you can get. What exactly are you yielding to or what does it mean? Someone goes and throws a faggot on the fire and say, “I yield my life to God.” What does the person do next? Has he reached the top? Is it time to die? Some think that this means *to surrender*, because that is defeat; and this is not a word of surrender.

We get most of our help here from Polibius, the historian, who used the word and helped us to understand it in a sentence which is extant today. It begins, *tous hippeis*, and it means *the cavalry*. The cavalry means military, mounted military. His next word was *ephekateran* [ἐπί (ἐπί) [pronounced *eh-PEE*] = *upon*; *ekataran* = *both*], plus *tokeras* meaning *wings or horns*. One word has been left out so far, *paristhsan*, which is the aorist active indicative of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. It was used in a technical sense of ordering people who were accustomed to take orders, trained to obey orders, and making a tactical disposition of them so that the enemy was defeated. So we can translated, “He set the cavalry on both wings,” or “He ordered the cavalry on both wings,” or “He made tactical disposition of the cavalry on both wings.”

Xenophon, another historian who wrote on military subjects, used *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] for a demonstration. In other words, to make the enemy think you were going to attack in a certain area. For example, one time when the Spartans were fighting the large Persian army there was a weak spot in the Persian army in the right centre. So they made demonstration to the left wing and the right wing of the Persian army and the Persians panicked and sent even more people to the wings, and the Spartans came in with their main attack. *Paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] is used to move large bodies of troops in a tactical situation. The implication is that these troops are trained, organized, recognize authority, and have the ability to obey, to respond to a command under pressure. That is what we have in “yield,” the connotation of responding to a command under pressure because you recognize authority, because you are trained to take commands, to obey commands.

Aristophanes, the famous comedian, used it in the connotation *to be on hand*. Demosthenes used it in a military connotation *to stand by or to stand fast*. We cannot ignore what these men say because it has great bearing on the use of the word. This means that you are standing fast, awaiting your chance to enter into the battle. We cannot ignore how these writers use this word.

In the New Testament there is a transitive and an intransitive use of the verb. Both are military, however. In the transitive it means *to place yourself under the command of someone or to put yourself under orders to someone*. When you put yourself under someone you are in a system of authority and you are under the authority of someone else. *To place yourself under orders* was an old military way of saying, *Reporting for duty*. Once you place yourself under orders or report for duty you do numerous things. You obey commands every day. This word does not mean to yield, it means to place yourself under orders, to report for duty. You are given more commands than you can obey every day. You have more paperwork than you are able to deal with. Your days are filled with decisions, under the authority of someone else.

Most fundies run around without authority over them, learned a few words to say from time to time, like *God willing*. This means, *to place yourself under orders, to report for duty*. This is linked to a constant stream of orders being given and you obeying those orders. You are placing yourself under a new authority, separated from the sin nature (which used to rule over you). This is an order which recognizes that the power of the sin nature has been broken; and now you walk or march in newness of life.

All of us are under orders to God. Since we are a large organization, God has delegated authority in the human race. So we cannot just walk into God's office. There are a series of men which must all grant you permission to get into the top office. You may pray a lot, but you don't get through very much. We are all under authority.

We lose track of the fact that Christianity is a tougher military organization than any other that exists. We often lose the benefits because we do not have self-discipline; nor do we control our emotions, nor do we start out knowing anything. The blessings which accrue are phenomenal and these blessings may not be apparent while you are in Bible class.

Military enlistment, military authority. **Stop placing your members under orders to the sin nature as weapons of unrighteousness.** That is the direction that we are going in.

The intransitive meaning is a military term for making a demonstration, which is not pertinent. So it is linked, then, to military service, to obedience, to self-discipline, to a constant series of orders being issued and obeyed. Inasmuch as the old sin nature's sovereignty over human life is broken through baptism of the Spirit and resultant retroactive positional truth the believer must not place his members as members of unrighteousness in the service of the old sin nature. This is our first true command to experientially break with the function of the old sin nature and to place ourselves under a new authority. This is an order to recognize that the power of the old sin nature has been broken and now to get under the new system of authority which was previously noted at the end of verse

4—“walk in newness of life.” All of us are under orders to God, but since we are a large organization God has delegated authority in the human race.

The sin nature tells you to go out and sin or do some good or do some evil. The sin nature no longer has authority over you any more. The Holy Spirit has torn the chevrons off the shoulders of the sin nature. Positionally, we have rejected the sin nature. The old sin nature no longer has chevrons on the arm or the sleeve. It no longer has rank of the arm; and we no longer have to obey. We no longer have any responsibility to the old sin nature. Later, we will know that the sin nature is the former husband and it will do everything that it can to get us back.

Translation: “Stop placing your members under orders to the sin nature as weapons of unrighteousness.”

The present tense is a progressive present for a continuous action which must be halted. Once a person receives Christ as saviour he should regard that as his enlistment. Christianity is a system of authority and discipline. Paul is saying, Stop resisting the authority and discipline. The active voice: the believer is commanded to stop or halt. This is a negative prohibition which comes from *mêde* (μηδέ) [pronounced *may-DEH*] plus the present active imperative of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. The imperative is the imperative of prohibition used for a prohibition in the present imperative which demands that the action be stopped or halted.

Next, the accusative plural direct object from *mélos* (μέλος) [pronounced *MEL-oss*], meaning members of the body. By members of the body we usually think of limbs, like our hands. This can be our hands, our tongues, our brain. Our members contain the old sin nature. We have been accustomed to obedience to the old sin nature. It has been the way of life for all of us from birth to regeneration, but we are talking about after regeneration here. We continue to obey the sin nature; and Paul says, “Stop it.” So *mélos* (μέλος) [pronounced *MEL-oss*] means parts of the body, not the soul. Plus the possessive genitive plural from the personal pronoun *su*—“your members,” not someone else’s. Don’t worry about the members of someone else.

Bob talks about two men who were friends from back in the service, one was the other’s drill sergeant. They are talking and reminiscing and the one goes toward the restroom and he hears, loudly, “Rear march,” and he does. He obeys almost out of instinct. That is what happens when the sin nature begins to issue orders to you.

Next comes the dative singular indirect object from the noun *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*]—“to the sin nature.” Also the generic use of the definite article for something specific in a category: the old sin nature.

There are two ways in which the believer puts himself under orders to the old sin nature. One is carnality in which we succumb to the trends of sin, good and evil. Then we have reversionism which intensifies either sin or human good, or both, into a system of evil: the function of evil, endorsement of evil.

Then the accusative plural direct object from hoplon (ὅπλον) [pronounced *HOP-lon*]. It comes from the Greek word for light infantry, “hoplite.” Hoplon (ὅπλον) [pronounced *HOP-lon*] was the weapon of the hoplite (= a *light infantryman*). Hoplon is a reference to the weapons of the soldier. And so we have the word “weapons.” The weapon is the object of prohibition along with the descriptive genitive singular from adikia (ἀδικία) [pronounced *ah-dih-KEE-ah*], generally meaning “wrongdoing.” It is also used for the function of evil and reversionism – “weapons of wickedness.” These include not only sinfulness but the functions of good and evil as the other trends in the old sin nature. The functions can exist in either the status of carnality or reversionism, depending on the use of rebound or the lack of use of rebound.

Translation so far: “**And stop placing your members as weapons of wickedness under orders to the old sin nature.**”

A weapon of wickedness is your tongue as you begin to gossip or malign someone. Or your mind begins to fill with mental attitude sins toward others.

Before we get to the positive side, we need to put in a lot of time on the negative side.

1977 Romans

Lesson #210

210 09/28/1977 Romans 6:13 Doctrine of rebound (revised 1–3); Elihu Root on government and the U.S. Constitution

Elihu Root, speaking in 1913; warned of socialism as an assault against the individual. In his day, the federal government was still the servant of the people. Abraham Lincoln was the first person to violate this. It took a great deal of discernment to recognize that had happened. Lincoln paid Indiana a great deal of money to keep them in the union. This set a terrible precedent.

There is no such thing as a federal money. A dictator never permits an expression of public will that would displace him. He only goes out through only a revolution. Law cannot give to depravity the rewards of virtue, to indolence the rewards of industry, to indifference the rewards of ambition, or to ignorance the rewards of learning. The utmost that government can do is measurably to protect men, not against the wrong they do themselves but against wrong done by others and to promote the long, slow process of educating mind and character to a better knowledge and nobler standards of life and conduct. We know all this, but when we see how much misery there is in the world and instinctively cry out against it, and when we see some things that government may do to mitigate it, we are apt to forget how little after all it is possible for any government to do, and to hold the particular government of the time and place to a standard of responsibility which no government can possibly meet.

Government cannot solve social, political, economic or problems. It is not only useless but detrimental for government to try to do too much. Government primarily dealt with

criminals and preserving freedom. Interference with individual freedom government should be jealously watched and protected.

In the nature of things, all governments must be imperfect because man is imperfect. It is hard to succeed and easy to fail in regulating liberty. He said these things around 1913.

A review of rebound, which does not match up with either doctrine found in NB1 or NB2.

God created the soul; but God did not create the sin nature. God is the source of the human life. We are born physically alive and spiritually dead. We are condemned based upon Adam's original sin. The judicial imputation of our personal sins to Jesus Christ on the cross. We can adjust to the justice of God through salvation or not.

Don't wait around for auto-flagellation. There is only one way to be forgiven of your sins temporally. Nothing is added to confession. You don't make it up to other people or confess to others. You don't try to beg for forgiveness or promise never to commit this sin again.

Without the grace provision of rebound, the believer could not exploit the positional victory over the sin nature. Rebound must be related to man's point of reference with God.

Blessing of salvation, blessing of restoration to fellowship; and a set of blessings from paragraph SG2.

1977 Romans

Lesson #211

211 09/29/1977 Romans 6:13; via 1John 1:9; 1Cor. 11:31 Doctrine of rebound (4, 5); tattling; "Three Musketeers"

A few nights ago, we reflected on truth being stranger than fiction; such as Hornblower being a real person. He was probably in the top five greatest admirals in British history.

"The Three Musketeers" along with the fourth; and the fourth actually existed. Charles DeBatts...the count of... Very little in English about him, but there is one book. Dartanian is the 4th Musketeer, apparently a different name than in the Alexander ___ novels.

When we started the book of Romans, it seemed that this would be a simple book about salvation. This is undoubtedly the most difficult and deepest of all the books. It reflects the pure genius of Paul. This book will be a divider of the Berachah congregation. If you are not into the depth, Bob recommends that you move on to another church. Others of you will find that Romans puts everything together for you.

Bob has never implied or suggested that if you don't think that you are married to the wrong person then you should divorce them. Bob will speak thousands of words a week; and somewhere in all of those words, you will find your excuse.

We are now getting down to specific commands that must be obeyed. Everything in life that is worthwhile is related to authority and order.

We are going back to the doctrine of rebound in the previous lesson. Since I did not put together a clear, point-by-point doctrine, additional notes will be placed here.

The brain is a part of the human body and not a part of the soul. The mentality programs the computer. There is no soul sleep. The life that is in the soul continues forever. Adam's original sin is imputed to the genetically formed sin nature. God does not solicit to sin and He therefore is not the creator of the sin nature.

Our sins were imputed to Jesus Christ; and there was no affinity between Him and our personal sins. At the point of our salvation, we receive from the justice of God the righteousness of God. That is the divine imputation of God's perfect righteousness. Through this pipeline passes the 34 or the 36 things of salvation and then the pipeline is shut down until we reach maturity, when it opens up again.

In the spiritual death of Christ on the cross, all of our sins were judicially imputed to Him. The sin nature had 3 basic trends: sin, good and evil. At the cross, all the personal sins were imputed by the justice of God to Jesus Christ and judged. Good and evil were not imputed or judged. They remain the issue of the Angelic Conflict. Good and evil is the policy of Satan as the ruler of this world. Good and evil was not imputed. When we believe in Jesus Christ, the baptism of the Holy Spirit takes place.

In the Lord's physical death and burial, good and evil are rejected; and positionally, we have rejected good and evil.

The basic deterrent to spiritual growth, is unconfessed sin; and there is not maturity adjustment to the justice of God. This is Romans 6:1–14.

The grace mechanics of the rebound technique are found in 1John 1:9. Homologeô; people do not go around *saying the same thing*. It is for speaking in the courtroom and you cite a previous case. There is no emotional connotation. It means *to name, to acknowledge; to admit*. Bob does not like the word *confess* because it sounds too much like there is more happening here than admitting or acknowledging. Aorist tense. This is an instant adjustment to the justice of God. You name it and it is over. You do this to God; not to other people. No human good and no evil is mentioned here. This is just sin.

You only confess what has been judged. Our sins have been judged. We have a relationship with God. To people who are immature, God is not very real.

We have the right to go to God with our own sins; but not with anyone else. Bob remembers a little redhead and her name was Colleen Moore and she got Bob into more trouble than anyone else. A tattletale. Redheads were a lot of trouble for Bob. Bob thinks that she must have been in love with Bob. Bob can still hear her voice, "Miss Hayner." That teacher used to tape Bob's mouth. Bob endured all of this because of a little redhead

named Colleen Moore. Had he not done these things, she would not had such a good time.

Because the sins that we name have already been judged, God has no choice but to forgive them. No matter what you have done, God forgives the sin. Declarative indicative. This is a dogmatic statement of doctrine. There is a dual predicate nominative: faithful and just. God cleanses, purifies; aorist tense, active, subjunctive mood goes with hina for the subjunctive clause. (Bob goes through most of 1John 1:9, word-by-word).

How you feel about that sin is unrelated to being forgiven. God has already judged that sin, so it is all about how He feels about it. The judgment of our sins has been completed; it is finished.

Bob is at odds with the Christian world here. They all want us to do something or to feel something and enjoy some self-flagellation. The authority for emotion is the right lobe.

1Corinthians 11:31 is another verse on rebound. *...for if we were discerning ourselves, we would not be being judged,...*

diakrinô (διακρίνω) [pronounced *dee-ak-REE-no*], which means, *to separate thoroughly*, (literally and reflexively) *to withdraw from*, (or by implication) *to oppose*; (figuratively), *to discriminate*. Psalm 51:3–4 Picking up with point 6 next time.

1977 Romans

Lesson #212

212 09/30/1977 Romans 6:13; via Matthew 18:23–35; 1Cor. 5:1; 2Cor. 2:5–11 Explanation of 1Cor. 5:1ff and 2Cor. 2:5–11; doctrine of rebound (6–11)

Gaius Julius Cæsar made out his will, and this benefitted Rome for the next 300 years. He had several wives and children, but no real heirs. He still had a bloodline which was related to his sister Julia. Her daughter married a commoner. Octavius was the son and Octavia is the daughter. Octavius is the grand nephew. Cæsar made sure that Mark Anthony would have nothing to do with ruling Rome. What had to be done is the person with power must adopt someone. Often this was within your own family.

A woman that Octavius had loved, Livia Drusilla. The trouble is, he was married to the other famous family, married to Tiberius Claudius Nero. She had by him two famous sons, Junior and Drusis. Since Octavius was the ruler, he told Tiberius to divorce her so that he could marry her.

Tiberius' family died out; so he adopted Germanicus. Germanicus had 9 children by Agripina, the granddaughter of Octavius. The Claudia and the Julian Cæsars were, by this, two ruling families joined.

Adoption meant that you used the legal power of the one who adopted you. Lucius Domicious Hanabarbas, who was crazy. Claudius, 4 years before Romans was written,

and he adopted Lucius, and gave him the name Nero Claudius...etc. The wife poisoned Claudius and Nero came to the throne. This is how important adoption is. He uses this word of ultimate significance which Paul uses in Romans 8:15.

God the Holy Spirit has adopted us, even though we are not related to God in any way. Four years before Paul wrote Romans Nero came to the throne, one of the worst and most brutal rulers. Romans were a very cruel people. The Hannibarbi people were very vicious. He carried the blood of many ruling lines. Paul was in the forefront of understanding adoption. Nero was adopted and this is why Claudius died, who was great. Not as great as Julius or Augustus. Their reigns are known in the Bible as the fulness in time. Tiberius was a great administrator. All of this came to a disastrous end, and there is a...

What came out of this for Paul. Paul, at one time, was a man of wealth. Paul is preparing us for a new doctrine that we are going to take. We were learn a lot about undeserved suffering. Paul will die by the imputation of martyrdom. But we do not understand this through the 20th century practice of adoption. The whole system of government went wrong because Caligula was ruling, but he did not adopt anyone. When Nero became the ruler, he executed Britannicus. Nero would have parties and rape several women at each party. He was a weirdo all the way. Agrippina was to take this brat of hers and to adopt him, and that was Nero. All of this takes place about four years before Paul writes Romans. Nero in 68 A.D. will kill Paul; and Nero will die horribly months (years) after that time. Paul was the greatest Roman. *Adoption* is a key word used by Paul. It takes an inconsequential person like Nero or Caligula; and adoption is what gave them so much power. This was a word of great significance. We are the people who are no good from the standpoint of God's perfect character.

Only Church Age believers have been adopted; only Church Age believers have this relationship with the Holy Spirit. Adoption means, above all, is a planned life.

The man who came to power four years after Paul wrote Romans would be the man who would make Paul a martyr. Bob is covering the Doctrine of Adoption (which he will cover again in lessons [#305–306](#)); at which time I will more carefully take the notes. The notes below come from the first chapter of Ephesians (1972?). Not sure what sort of overlap there will be (surprisingly enough, I did not find the doctrine in NB1 or NB2). This was close to the doctrine given by Bob in this lesson. Some points from [Lesson #560](#).

The Doctrine of Adoption

1. Isagogics: the Bible must be interpreted in the time in which it was written. The noun *húiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] refers to a Roman custom in Paul's time. In the Roman empire the son was placed under slaves and teachers during his minority. At around age 14 he had graduated from a system of intensive training and discipline which was administered by slaves, those who taught him. He was then recognized as an adult member of the family. The ceremony was called *húiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*], the word "adoption" in our passage. The basic concept of the ceremony was freedom to function as an adult citizen in the Roman world. This custom is taken by Paul. There is no concept here

of adopting someone outside the family, it is recognition of someone inside the family, that they have now grown up.

2. We must relate the etymology to the isagogics. The word *huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] comes from the Greek word *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*] which means adult son, and *thesia* come from *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*] which means to appoint or place. *Huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] means, then, to be appointed an adult son as a member of the family. It refers to one of the 36 things that every believer receives at the moment of salvation, and it has to do with the believer's freedom. At the moment you believe in Christ spiritually you are *brephos* (βρέφος) [pronounced *BREHF-oss*], a child on mother's breast. But you are at the same time in union with Christ who is the Son of God, *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*], and being in union with Him positionally you are *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*]. You are a child spiritually, experientially, but positionally you are an adult son. This indicates that every believer, no matter how he fails, is still another *huios* (υἰός, οὐ, ό) [pronounced *hwee-OSS*] of God; he is in union with Christ.
 - a. Example of Gaius Julius Cæsar who had three wives. He had no sons as heirs. Daughter Julia married to Pompey. She died in childbirth. Cæsar still had a bloodline in his sister Julia. She had a daughter who married Gaius Octavius. Octavius and Octavia were the sons and daughters. Octavius is the grand nephew of Cæsar. Mark Anthony was overly arrogant, emotional, and Cæsar made certain that he would not rule Rome. Cæsar named Octavius as his heir. Roman adoption often takes place, and the person that you adopt has your power and authority. You recognize the adopted person as having the same power as you. Octavius became the heir and he still had to fight to get there. And his name was Gaius Julius Cæsar Octavius (?). He had a second wife, Julia, she was married thrice. Once for love, but her father forced her to marry someone else and they produced many children. The most famous one of this group was Agrabina. There was a woman that Octavius loved, Drusilla, but she was married to Tiberius Claudius Nero and she had two famous sons by him. Drusis was the second, handsome and charming. Two families closely allied, the Claudians and the Julians. Her next husband adopted the two sons. Germanicus was a great general and Tiberius envied him. He had to go to his brother's line for an heir, so he adopted Germanicus (a military genius). He had nine children, and they were to be a source of some interest. Caligula had a sister who married into the Hanabarbas, and Agrabina was the sister of Caligula, and they had a son, Lucius Domicius Hanabarbas. When the adoption system broke down, Caligula was absolutely insane and named no adoptive sons. Adoption was one of the more important words when it came to Roman rule.
 - b. Caligula did not adopt an heir and someone was chosen at his death. I think Claudius was made ruler. He did adopt a son, Lucius Domicius Hanibarbas, and he was called Nero.
 - c. Paul uses the word of ultimate genius. Nero, one of the most brutal rulers, came to the throne in the time of Paul. Excessively cruel.

- d. Paul was a great genius. He had been wealthy; but he had other supergrace blessings to take the place of it.
- e. 10 years later, Paul would do what?
3. The mechanics of adoption. Positional truth in Ephesians 1:4,5 gives us the mechanics. By means of the baptism of the Holy Spirit every believer enters into union with Christ. Positional truth is the mechanics of adoption. The word *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*], the verb from thesis (θέσις) [pronounced *THEH-sihs*], is fulfilled by the baptism of the spirit - 1Corinthians 12:13. At the moment of salvation every believer is an adult son.
- a. Even as He has chosen us for Himself in Him before the beginning of the world that we should be saints [royal family] and blameless before Him; in love, having pre-designed us for the purpose of adoption [which is a part of the salvation ministry of the Holy Spirit] as adult sons for Himself [which includes the power and position of a permanent royalty] (Ephesians 1:4–5)
- b. God took all kinds of people and adopted us into the royal family. We are God's heirs.
4. The time of adoption is the point of salvation - John 3:3,7; 1:12; Galatians 3:26; Titus 3:5. The son is like a slave until he turns 14 and then he will be given a toga and he will be recognized as an adult son. As a slave, that parallels our lives as unbelievers. We only glorify God through reaching spiritual maturity. The mechanics are the believer is put into union with Christ.
- a. The son is under the authority of these various tutors appointed by his father and he is, in effect, a slave to them.
- b. At age 14, he is given to toga virilus. Rome is how we understand these passages and doctrines.
- c. God has given us power and authority, in adopting us a sons.
5. Adoption anticipates blessings, power and authority. Romans 8:23
6. God has a personal adoption of His royal family; and a national adoption (of Israel, with the 4 covenants).
7. Adoption tells us that Israel has a future. Isaiah 66:22 Exodus 4:22 Isaiah 5:26–30 10:22–23 14:1–4 60:4–6 Joel 2 Zechariah 10:10–12
8. The implications of adoption are freedom to have relationship with God and serve Him - Galatians 4:5. Remember that adoption as well as salvation in general gives us freedom toward God, not freedom in the human race. Therefore full time Christian service is nothing more or less than the believer free to have relationship with God - Romans 8:15.
- a. Galatians 4:1–5 Now I say, as long as the heir is a minor, he does not differ from a slave in the household although he may be in the future lord of everything. But he is under guardians and stewards until the date set by his father, until the date when he receives adoption, he is under guardians and stewards (teachers and bodyguards and the ones who trained him). So also we, while we were children, we were held in bondage in slavery to the rudimentary principles of this world. But when the fullness of time came, God sent His Son, born of a woman and under the Law, in order that he

might redeem those who were under the Law that we might receive the adoption of sons.

- b. They must be born again in order to take part in the adoption. There is no theocracy and no client nation of Israel throughout the Church Age.
9. There is also a future aspect of adoption - Romans 8:23, the resurrection body, minus the old sin nature, minus human good. In other words, the future aspect of adoption is ultimate sanctification.
10. Israel, as a nation, has a very special adoption. Israel has a future national adoption. Paul will be adopted as a Church Age believer; and as a Jew.
11. More points on adoption:
 - a. Adoption takes place at the 2nd advent. At that time, God will weed out the unbelievers. Baptism of fire. Ministry of the wheat and the tares. Related to the doctrine of adoption. Only the wheat goes into the kingdom. Good fish v. bad fish. Only those who are believers are in the adoption. Having a relationship by blood but missing the boat by not believing in Christ is sadly missing the beat.
 - b. The concept of heritage is meaningless unless you live up to that heritage.
 - c. Bob is a descendant from Benjamin Harrison as one of the signers of the declaration of independence. Bob is also related to one of the presidents.
 - d. You cannot be dumb and carry a burden. Dumb people, nothing bothers them.
 - e. There is family (Abraham, Moses, David) and there is royal family (us).
12. Adoption is the father recognizing his son as an adult.
13. The second is adopting a slave or a relative who is not a son.
14. Too often the Jews think in terms of a achievement and natural ability; or they think they have a relationship based upon being related to Abraham, Isaac and Jacob.
15. We are adopted into a royal family.
16. Biblical theology has complete botched this. Neo-orthodoxy. We have to think in the time, the customs, and the history that we are studying.
17. Many Jews will miss their adoption because they do not believe in Jesus Christ as their Savior.
18. The Jews are very occupied with Hitler and the murder of 6 million. The communists do terrible things to the Jews and the Arabs do cruel things to the Jews. Why these things?
19. The adoption refers to Israel as the firstborn. Isaiah 66:22 Exodus 4:22 Deuteronomy 7:6
20. This means that Israel has a future in time and future in eternity.
21. With a spiritual heritage such as this, it would be a tragedy for any Jew to miss the adoption. "Our of Egypt I called My son." Adoption. The is the day a nation went forth.
22. The immature child. Galatians 4:12 the greatness in Israel is in the future. Listen, O Israel, sons I have raised but they have rejected Me. An ox knows his owner and

a donkey knows his manger. My people do not understand. Sons who have abandoned the Lord. They have turned backward from Him.

23. Isaiah 1:2–4 Hear, O heavens, and give ear, O earth; for the LORD has spoken: “Children have I reared and brought up, but they have rebelled against me. The ox knows its owner, and the donkey its master's crib, but Israel does not know, my people do not understand.” Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.

Swatonius is quite the historic writer; you will not fall asleep for his writings.

Your entire life depends upon adoption. We have emphasized in dying grace the great blessing which has come; and there is also the glory that is associated with our deaths (if we are adult sons in Christ). When you think of a glorious death, you think of the death of Stonewall Jackson. A glorious death. He was a mature believer. He died in an aura of great glory.

Bob is exegeting Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The word is *krazô* (κράζω) [pronounced *KRAD-zoh*], which it does not mean *to cry*; but it means *to shout out*. Paul as a genius had a vocabulary for Roman systems and customs; and vocabulary for Jewish thinking. Adoption is a Roman custom. The son would, having reached a majority age, would throw his toga (?) into the air. He says *father* in Greek and in Latin. Paul uses *abba* instead, which is Jewish. *Abbâ* (Ἀββᾶ) [pronounced *ab-BAH*] is the first word that He uses (this is Aramaic; the spoken language of the Jews); and then Paul uses the Greek word for *father*, which is, *patêr* (πατήρ) [pronounced *pat-AYR*].

This wonderful plan or wonderful relationship with God. Bob gives the corrected translation of Romans 8:15, which we will cover in a couple of chapters.

Paul is able to think in two languages.

1977 Romans

Lesson #213

213 10/02/1977 Romans 6:13 Doctrine of the filling of the Holy Spirit (1–3); brain cf. soul and influences between them

Translation of Romans 6:13 so far: “And stop placing your members as weapons of wickedness under orders to the old sin nature.”

The doctrine below is reviewed in [Lesson #214](#).

Soul, Body, and Imputation Principles

1. The cell bodies or neurons of the brain are collected together, forming islands or blankets of grey matter. The branching connections form what is called "white matter" in the brain.
2. The brain is matter. The brain is not a part of the soul, although there is a close relationship. The brain belongs to the body whereas the two frontal lobes with the mentality belong to the soul. The entire brain system vibrates with an energy held in very disciplined control, while millions of messages flash back and forth as functional targets within the brain.
3. Sensory and motor mechanisms play roles in the integrative action of the brain. The brain is a giant computer programmed by the sin nature; and reprogrammed by the intake of Bible doctrine.
4. The old sin nature resides in the brain as a part of the body; it does not reside in the mentality of the soul, nor in any part of the soul. Bob is not covering all parts of the brain in detail.
5. Therefore the commands of this verse (**And stop placing your members as weapons of wickedness under orders to the old sin nature.**) exist because of the relationship between the brain which is matter and the soul which is immaterial. This is a mistake of the medical community which do this.
6. The brain is the mechanical expression of the soul's consciousness. Some believe that self-consciousness belongs to the brain; but it belongs to the soul.
7. Just as we would distinguish between the driver of a car and the engine of a car, so we must distinguish between the soul of man and the brain. The soul is immaterial.
8. The brain is a part of the body of corruption controlled by the old sin nature from birth.
9. The brain is a giant computer controlled by the old sin nature with its trends toward sin, toward good, and toward evil.
10. For the believer the brain continues to be programmed for good and evil as the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of human life.
11. Under spiritual death the brain rules the soul since the old sin nature is located in the brain as a part of the human body.
12. At regeneration the power of the old sin nature has been broken through the real imputation of eternal life to its home or target (spiritual birth) and the judicial imputation of divine righteousness to the believer. These two imputations break the power of the old sin nature.
13. Add to this the baptism of the Holy Spirit and for the first time the human soul is in a position to be free of its sovereign of human life.
14. By the intake of Bible doctrine new information is fed into the brain computer. The new information programs it to the second husband, the Lord Jesus Christ.
15. Only Bible doctrine resident in the soul can fulfil experientially what has been accomplished positionally through the baptism of the Spirit.
16. Only Bible doctrine resident in the soul can reprogram the brain's computer so that the believer is free from good and evil. This is the only method of spiritual growth.

17. To place ourselves under orders to God and our brain members as weapons of righteousness to God we must therefore reprogram the giant computer with Bible doctrine in the soul.

Your brain is computerized for good and evil; and you might hear something that drives you crazy, makes you angry. Bob says something about our Christian president, and his computer is overloaded with good and evil programs. Our tax dollars are used in order to make us conform to some federal policy.

If your brain is reconfigured for divine viewpoint, with your new husband, you will think quite differently.

Translation of Romans 6:13 so far: "And stop placing your members as weapons of wickedness under orders to the old sin nature."

You can reprogram the giant computer with grace apparatus for perception.

The Doctrine below comes from Romans and from Spiritual Dynamics (1992) This includes the Deity of the Holy Spirit, which may not be a part of the notes in this series. The points are mostly found here, but differently organized.

The doctrine below is continued in [Lesson #214](#) (the notes are kept here) Reviewed again in [Lesson #275](#) , [#276](#) & [#277](#) (notes are all here and they matched up reasonably well, apart from the numbers). The points are here; but not numbered the same way.

Doctrine of the Filling of the Holy Spirit

A. Definition and Description.

1. The filling of the Spirit connects the spiritual life with spiritual maturity.
2. This takes place in the soul. We are indwelt by the Holy Spirit in the body; but filled in the soul. When we sin, the Holy Spirit is grieved; and this is dealt with by rebound.
3. The filling of the Spirit is the first power option in the Christian life (the second power option is doctrinal orientation to life) and the second problem solving device for the execution of the protocol plan of God.
4. This is the spiritual dynamics for spiritual advance.
5. Scripture.
 - a. 1Thessalonians 5:18-19 says, "In everything give thanks; for this is the will of God for your benefit in Christ Jesus. Stop quenching the Spirit." When you quench the Holy Spirit by the sin nature controlling the soul, by stress in the soul producing sin, by false doctrine in the soul, or by using defensive mechanisms instead of the problem solving devices, you have no divine power at your disposal. Therefore, the importance of the recovery of the power of the Holy Spirit.

- b. The recovery of the power of the Holy Spirit is the subject of Eph 4:30, "Furthermore, stop grieving the Holy Spirit of God, by whom you were sealed for the day of redemption." These believers were commanded to stop grieving the Holy Spirit which they were doing. This was a wake up call to get back on track and start living their own spiritual life.

6. Spirituality or the filling of the Holy Spirit links salvation adjustment to the justice of God to maturity adjustment to the justice of God. To make it from salvation to maturity requires the filling of the Holy Spirit and the daily intake of Bible doctrine. We already have perfect righteousness judicially imputed at salvation.
7. The filling of the Holy Spirit is God the Holy Spirit controlling the soul of the believer. Descriptions of the filling of the Holy Spirit in Scripture.
 - a. Walking in the Spirit, Gal 5:16.
 - b. Walking in the light, 1John 1:7.
 - c. Imitating Christ, Ephesians 5:1.
 - d. Epistles of Christ ministered by the Spirit, 2Corinthians 3:3.
 - e. Partakers of the divine nature, 2Peter 1:4.
 - f. Be filled with the Spirit, Ephesians 5:18.
8. The believer starts the Christian way of life with the Holy Spirit controlling the soul. We have the indwelling of the Holy Spirit and the filling of the Holy Spirit simultaneously at the point of salvation. As soon as we sin, the old sin nature controls the soul. When we rebound, the Holy Spirit again controls the soul. Carnality is loss of the filling of the Holy Spirit. Carnality is neglect of rebound, causing sin to multiply. Sin minus rebound equals carnality. The filling of the Holy Spirit is recovery through rebound adjustment to the justice of God. Prov 1:23; 1John 1:9.
9. At the moment of salvation, the Holy Spirit indwells the body of the believer. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction. The battlefield is the soul. This counteraction is spearheaded by the filling of the Holy Spirit. We are always indwelt by the Holy Spirit. The filling of the Holy Spirit means God the Holy Spirit controls the soul. He does not control when we sin (grieve Him) or perform human good or evil (quench Him). When we rebound (1John 1:9), the Holy Spirit controls our soul again. Quenching the Holy Spirit is lack of rebound when in reversionism.
 - a. The indwelling of the Holy Spirit is documented in Romans 8:9; 1Corinthians 3:16, 6:19-20; Gal 3:2, 4:6; Jn 7:37-39, 14:16-17.
 - b. "Anointing" or "unction" of the Spirit is found in 1John 2:20,27. These terms are synonymous with the indwelling of the Holy Spirit, but not with the filling of the Holy Spirit, Acts 4:27, 10:38; 2Corinthians 1:21.
 - c. The objective of the indwelling of the Holy Spirit is to break the sovereignty of the old sin nature's rule over human life experientially. The baptism of the Spirit breaks it positionally, Galatians 5:17.

- d. The indwelling of the Holy Spirit is the principle of victory over the old sin nature, while the filling of the Holy Spirit is the function of victory over the old sin nature.
 - e. The filling of the Spirit is the means to execute the Christian way of life.
 - f. While the indwelling of the Holy Spirit is permanent, the filling of the Holy Spirit fluctuates due to the trends of the old sin nature and the function of our volition toward those trends. The indwelling of the Holy Spirit involves the body of the believer; the filling of the Holy Spirit involves the soul of the believer.
10. Since the filling of the Holy Spirit is functional, it is the means of executing the objectives of the Christian way of life. Anything you do in the energy of the flesh is not the Christian way of life.
- B. The filling of the Spirit is one of the seven ministries of God the Holy Spirit to us at the moment of salvation. There are salvation and post-salvation ministries of the Holy Spirit.
- 1. We do not earn and we cannot deserve the ministry of God the Holy Spirit to us. Ephesians 4:30, "Furthermore, stop grieving the Spirit, the God, by whom you were sealed for the day of redemption."
 - a. See the Doctrine of Sins Against the Holy Spirit.
 - b. See the Doctrine of the Deity of the Holy Spirit.
 - c. See the Doctrine of the Sealing Ministry of the Holy Spirit.
 - 2. The Holy Spirit plays a far greater role in the Church Age than any other dispensation except the dispensation of the Hypostatic Union. The Church Age is the only dispensation in which every believer is a priest, an ambassador for Christ, and entered into union with Christ. The precedence for the Christian way of life comes from our Lord's ministry on earth, not the Mosaic Law.
 - 3. There are seven ministries of God the Holy Spirit to the Church Age believer at the moment of salvation.
 - a. Efficacious grace. God the Holy Spirit takes the faith alone in Christ alone of the spiritually dead unbeliever and makes it effective for salvation. The call of God to believe in Christ comes from God the Holy Spirit making the gospel clear to the unbeliever-common grace. The Holy Spirit put His seal on our efficacious grace, guaranteeing that our non-meritorious faith in Christ is effective for salvation. You are saved by grace through faith alone. Eph 1:13, "In whom also when you heard the message of truth, the gospel of your salvation-in whom also when you had believed, you were sealed by means of the Holy Spirit with reference to the promise." The sealing ministry of God the Holy Spirit is His signature guarantee of five different things.
 - (1) The guarantee of the ministry of efficacious grace.
 - (2) The guarantee that you have eternal life.
 - (3) The guarantee that you have eternal security in time.

(4) The guarantee of your very own portfolio of invisible assets.

(5) The guarantee that you will have a resurrection body forever.

- b. Regeneration or being born again. Mankind emerges from the womb with biological life and spiritual death. At the moment of birth, God creates the immortal soul life and imputes to biological life. Jesus said to a religious Pharisee, "You must be born again." The Holy Spirit creates a human spirit at the moment we believe in Christ. At that moment, God the Father imputes His very own eternal life to that human spirit. That is being born again. Human life puts us in a hopeless status-spiritual death; regeneration makes us spiritually alive. Regeneration is the ministry of God the Holy Spirit at salvation in creating a human spirit, which causes the believer to become instantly trichotomous-body, soul, and spirit, 1 Thes 5:23; Phile 25. The soul is the residence of human life; the human spirit is the residence of eternal life.
- c. The baptism of the Spirit is the ministry of God the Holy Spirit in taking every new believer and entering him into union with the person of Jesus Christ. We are in union with Christ forever. This is how the Holy Spirit makes Christ Lord. You cannot make Christ Lord. This is positional sanctification. At the same time as entering us into union with Christ, a new spiritual species is created. Race, culture, and gender are no longer an issue. This adds up to equal privilege and equal opportunity to execute the plan of God for the Church. In addition, we are royal family of God and have the eternal life of Christ. We have a double portion of eternal life. We are also the sons of God. We are joint-heirs with Christ. We share His election and His destiny. Acts 1:5; 1 Cor 12:13; Gal 3:26-28; Eph 4:4-5. The baptism of the Spirit is not an experience, not an emotion.
- d. The indwelling of the Holy Spirit, 1 Cor 3:16, 6:19-20; 2 Cor 6:16. The Holy Spirit dwells in the body of every believer as of the moment of faith in Christ for the purpose of making the body of the believer a temple of the Holy Spirit. Your body is made a temple of the Holy Spirit for the indwelling of Christ. Just as in the Age of Israel, Jesus Christ dwelt in the Tabernacle and later the Temple as the Shekinah Glory as a guarantee of blessing to Israel, so He now indwells the body of each believer as a guarantee of escrow blessings for time and eternity.
- e. The filling of the Holy Spirit occurs at the moment of salvation by God the Holy Spirit entering us into our very own palace-the operational divine dynasphere. Our Lord was entered into the prototype divine dynasphere at the point of physical birth, since He was filled with the Spirit from birth. The divine dynasphere is a part of our portfolio of invisible assets. There are eight gates in the divine dynasphere:
- (1) Gate one is the filling of the Holy Spirit.
 - (2) Gate two is basic Bible doctrine.

(3) Gate three is enforced and genuine humility, objectivity, and teachability. God makes war against the arrogant believer but He gives grace to the humble believer.

(4) Gate four is momentum from perception, inculcation, and metabolization of Bible doctrine circulating in the seven compartments of the right lobe of the soul.

(5) Gate five is spiritual self-esteem.

(6) Gate six is spiritual autonomy.

(7) Gate seven is momentum testing.

(8) Gate eight is spiritual maturity.

f. The distribution of spiritual gifts occurs at the moment of salvation. The Lord Jesus Christ was involved in the initial distribution of spiritual gifts at the beginning of the Church Age, Ephesians 4:7-8. But subsequently, God the Holy Spirit distributes all spiritual gifts. All of these gifts are necessary for the function of the team. These gifts only function under the filling of the Spirit plus the metabolization of doctrine.

g. The sealing ministry of the Holy Spirit, Ephesians 1:13-14 4:30. This is a guarantee of His ministry of efficacious grace, of eternal life, of eternal security, of our portfolio of invisible assets, and of a resurrection body.

C. The ministry of God the Holy Spirit to the Church Age believer is the same ministry that He had to our Lord Jesus Christ during the First Advent.

1. The first power option of our spiritual life is the same filling of the Spirit that occurred for the first time in history in our Lord Jesus Christ. The relationship of God the Holy Spirit to our Lord Jesus Christ in the incarnation set the precedence for Church Age believers. During the dispensation of the hypostatic union, our Lord's humanity was sustained by the filling of the Holy Spirit. This was prophesied in the Old Testament.

a. Isaiah 11:2, "And the Spirit [God the Holy Spirit] of the Lord [God the Father] will rest on Him [Jesus Christ], The Spirit of wisdom and understanding, The Spirit of counsel and power, The Spirit of knowledge and occupation with the Lord [God the Father]."

b. Isaiah 42:1, "Behold, My servant, whom I sustain; My chosen one in whom My soul delights. I will put My Spirit upon Him; He will bring forth justice to the nations." The fulfillment of this prophecy is declared in Jn 3:34, "For He [God the Holy Spirit] whom God [the Father] has sent speaks the doctrines from God; for He does not give the Spirit by measure." Mt 12:28, "If I cast out demons by the Spirit of God [and I do], then the kingdom of God has come to you."

c. During the First Advent, our Lord's humanity was filled with the Spirit as a part of the doctrine of impeccability. Lk 4:14, "And Jesus returned to Galilee in the power of the Spirit." Our Lord prophesied in Jn 14:16-17, 26; 16:13-14 that the disciples would have the Holy Spirit

to teach them when the Church Age began. In the context of Lk 4:17-21 our Lord read from Isa 61:1, "The Spirit of the Lord is upon me." Then He declared, "This Scripture is fulfilled in your presence today."

- d. During His earthly ministry, our Lord offered the filling of the Holy Spirit to the disciples, knowing that they would need this power because of their key role at that time and in the future. None of them accepted the offer and asked for the Spirit. Lk 11:13, "If you then, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him?" Ten days before the Church Age began, on the day of our Lord's ascension, our Lord gave the Holy Spirit to the disciples without their asking. This established a precedent for the Church Age. Jn 20:22, "And when He had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'"
2. At the moment of salvation through faith in Christ we have four principles involved in our relationship to the Holy Spirit.
 - a. Every believer is indwelt by God the Holy Spirit and cannot lose that indwelling presence of the Spirit all the days of his life on this earth. Our body is a temple of the Holy Spirit, in order to provide the indwelling presence of God the Son. God the Father, God the Son, and God the Holy Spirit indwells every believer during the Church Age.
 - b. Every believer is simultaneously filled with the Holy Spirit at the moment of salvation and loses that filling the first time he sins.
 - c. However, the believer recovers the fellowship of the Spirit, the filling of the Spirit, through the rebound technique.
 - d. The filling of the Spirit is tantamount to residence inside your very own palace-the operational type divine dynasphere. Fellowship with the Holy Spirit is synonymous with the filling of the Spirit.
 3. As the believer understands the ministry of God the Holy Spirit in two dispensations, his love for the Holy Spirit increases by quantum leaps. Our Lord constantly made choices for the function of the two power options in the function of His spiritual life. The two power options-the filling of the Spirit and metabolized doctrine-played a major role in our Lord's earthly ministry.
 - a. Jn 1:14, "The Word became flesh and He tabernacled among us and we beheld His glory, as of the uniquely born One from the Father, full of grace [grace orientation] and truth [metabolized doctrine]."
 - b. Heb 9:14, "How much more then shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" The one offering that was greater than all the Levitical offerings was the offering of our Lord Jesus Christ on the Cross. Our Lord offered Himself and remained filled with the Spirit while bearing the judgment

for our sins. The filling of the Spirit gave Him the power not to resent any sin that was imputed to Him for judgment.

- c. Our Lord on the Cross established a precedence or our life in the Church Age, as explained by Heb 12:2, "Be concentrating on Jesus, the founder and perfecter of our doctrine, who because of His exhibited happiness, He endured the cross, disregarding the shame, then He sat down at the right hand of the throne of God." You cannot separate loving Jesus Christ from loving God the Holy Spirit. We have a far greater power in the filling of the Holy Spirit, so that we do not have to react to injustice.
 4. Our love for God the Holy Spirit begins when we metabolize the doctrine of the ministry of God the Holy Spirit at the point of our faith in Christ, when we begin to learn what God the Holy Spirit did for our Lord Jesus Christ, when we begin to learn how the first power option (the filling of the Spirit) that has been given to us is the same power option that sustained our Lord on the Cross. The ministry of the Holy Spirit for us at salvation adds to our love for Him. Your capacity to love God the Holy Spirit is directly related to your capacity to love God the Father and God the Son.
- D. The Deity of the Holy Spirit.
1. The deity of the Holy Spirit is established in Trinity passages which reveal the coequality of the Spirit with God the Father and God the Son, 2Cor 13:14.
 2. In the Old Testament, God the Holy Spirit is called Jehovah, Isaiah 6:8-9 cf Acts 28:25; Jer 31:31-34 cf Hebrews 10:15.
 3. Certain divine attributes are ascribed to the Holy Spirit which emphasize His deity.
 - a. Omniscience, 1Corinthians 2:10-11.
 - b. Sovereignty, 1Corinthians 12:11.
 - c. Omnipotence, Gen 1:2.
 - d. Lordship, 2Corinthians 3:17.
 - e. Omnipresence, Psalm 139:7.
- E. Scriptures Related to Spirituality.
1. Positive side.
 - a. Ephesians 5:18, "Stop being intoxicated with wine by which is dissipation [a lifestyle of self-absorption to try and solve the problems of life], but keep on being filled with the Holy Spirit."
 - (1) Dissipation refers to a disorderly lifestyle, an excessive lifestyle of dependence on the wrong things to solve the problems of life. Loss on control of oneself means loss of clear rationality with regard to the options of life, which is detrimental to your spiritual life. Hence, dissipation is loss of true self-orientation in life.
 - (2) This is an analogy by antithesis. The present passive imperative of the Greek verb plêroō (πληρώω) [pronounced *play-ROH-oh*] means to be filled, to be controlled. It means to

fill up a deficiency. The filling of the Holy Spirit fills up our deficiency of power to execute the spiritual life.

- (a) At the time of writing the present tense was a tendential present, which indicates an action that is mandated but is not actually taking place. For the rest of the Church Age believers it becomes a durative present tense, which is used for an action or state of being in the past continuing into the present; hence, present linear aktionsart.
 - (b) The passive voice indicates that the Church Age believer is acted upon by God the Holy Spirit inside the operational type divine dynasphere.
 - (c) The imperative mood is a command, a demand on the volition of the believer.
- (3) The Greek preposition EN plus the instrumental of agency can be translated "keep on being controlled by means of the Spirit."
- (4) The believer is filled with the Holy Spirit when two synonymous conditions occur: the Holy Spirit controls the soul of the believer and the believer resides in his very own palace-the divine dynasphere. Spirituality is the filling of the Spirit.
- b. 2 Cor 3:17ff, "Now the Lord is the Spirit; and where the Spirit of the Lord is, there is [spiritual] freedom. But we all, with an unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory [the humanity of Christ under the filling of the Spirit] to glory [the Spirit filled life of the believer who executes the protocol plan of God], as it were from the Lord, the Spirit."
- (1) The Holy Spirit is God. He is deity. He is the Lord.
 - (2) The Holy Spirit provides spiritual freedom from the control of the sin nature when we are filled with the Spirit.
 - (3) We have an unveiled face when we are filled with the Spirit and learning the mystery doctrine of the Church Age. The Bible is a mirror in which we see ourselves as God sees us through the objectivity provided by the filling of the Spirit.
 - (4) The glory of the Lord is humanity of Christ in hypostatic union. We are being transformed into the same image as the humanity of Christ under the filling of the Spirit through seeing ourselves in the word of God through the ministry of God the Holy Spirit.
- c. Eph 3:16, "that He may give you, on the basis of the riches of His glory [your portfolio of invisible assets and the unique assets of the Church Age], to become strong by means of power through His Spirit in your inner being." This is the ministry of God the Holy Spirit metabolizing doctrine in your inner being, circulating that doctrine in

the seven compartments of the stream of consciousness, and giving you the ability to make right decisions from a position of strength. We acquire strength through the teaching ministry of the Holy Spirit inside the divine dynasphere. This is what our Lord prophesied for the Church Age in Jn 14:26, 16:12-14. This was Paul's great teaching in 1 Cor 2:9-16.

- d. Gal 5:16, "Keep on walking by means of the Spirit."
- (1) This does not mean spirituality by works, by legalism. The positive side clarifies the difference between the means and result in spirituality. In spirituality, the Holy Spirit is the grace provision, Acts 1:8. The means after salvation is rebound. The result is the filling of the Spirit and the function of the Christian way of life.
 - (2) Spirituality and spiritual growth are related but they are not the same thing. They are two aspects of the Christian life. Spirituality is an absolute based on the filling of the Spirit. Spiritual growth is a relative concept based on the amount of doctrine circulating in our stream of consciousness. As we advance in spiritual growth, much of the time we are spiritual and sometimes we are carnal.
 - (3) As an absolute, spirituality or the filling of the Spirit is the ministry of God the Holy Spirit to the believer's soul providing not only the teaching of the Word but providing metabolized doctrine circulating in the seven compartments of the stream of consciousness.
- e. Gal 5:1, 13-18, 22-25 is a dissertation on the importance of the filling of the Spirit as far as the execution of the spiritual life.
- (1) Gal 5:1, "It is for [spiritual] freedom that Christ has set us free; therefore keep standing fast and do not become entangled again in the yoke of slavery [carnality]."
 - (2) Gal 5:13-18, "For you were called to freedom, brethren; do not use your freedom as an opportunity for the flesh [sin nature], but through virtue-love serve one another. For the entire Law has been summed up in one doctrine, in the statement, 'You shall love your neighbor as yourself.' But if you bite and devour one another, take care lest you be consumed by one another. Therefore, I command you, keep walking by means of the Spirit, and you will not carry out the lust patterns of the sin nature. For while the flesh [sin nature] desires what is contrary to the Spirit, and the Spirit is totally opposed to the sin nature; for these two are constantly opposed to each other, so that you do not do the things you wish. But if you are led by the Spirit, you are not under the Law." The Christian way of life cannot be based on the Mosaic Law. The Mosaic Law was never

designed to be a spiritual way of life. The best the Mosaic Law can do is make you very legalistic.

- (3) Gal 5:22-25, "But the production of the Spirit is virtue-love, happiness, prosperity, patience, integrity, generosity, faithfulness, humility, self-discipline; against such there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us advance in our spiritual life by means of the Spirit."
2. Negative side.
 - a. Ephesians 4:30 **Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption.** This is the retroactive progressive present active imperative of the Greek verb *lupeō* (λυπέω) [pronounced *loo-PEH-oh*]. Grieving the Spirit is carnality or life in cosmic one. This is a command to stop sinning and persisting in cosmic one without rebound. This command emphasizes the fact that spirituality and carnality are mutually exclusive. They are absolutes, 1John 1:6-7; 1John 2:10-11.
 - b. The command to not live in cosmic two is found in 1Thessalonians 5:19, "Do not quench the Spirit."
 3. The positive and negative commands emphasize imitation as the issue in the spiritual life. We either imitate God or people, Ephesians 5:1.
 - a. Believers filled with the Holy Spirit imitate God, Gal 5:22-23.
 - b. Carnal believers imitate unbelievers, 1 Cor 3:3; Gal 5:19-21; 1 Jn 1:6.
- F. The filling of the Holy Spirit is related to spirituality, growth, and victory over the sovereignty of the old sin nature, 2Peter 1:2-5. The metabolization of doctrine after the filling of the Holy Spirit supplies your integrity, and your integrity supplies knowledge for growth and passing momentum tests.
- G. Since spirituality is the *modus operandi* of the royal priesthood, it is not subject to the Mosaic Law, Rom 8:2-4.
 1. Rom 10:4, "For Christ is the end of the law for righteousness to everyone who believes." The Law demands perfect righteousness; believing in Christ provides for us this requirement of the Mosaic Law.
 2. Gal 5:18, "If you are led by the Spirit you are not under the Law."
- H. The Results of the Filling of the Holy Spirit.
 1. Christ is magnified in the inner life of the believer, 2Corinthians 3:3 (we become a living epistle); Ephesians 3:16-17; Phil 1:20-21.
 2. The filling of the Holy Spirit is the basis for the perception, metabolization, and application of Bible doctrine, Jn 14:26, 16:12-14; 1Corinthians 2:9-16; 1John 2:27.
 3. The believer is guided by God only while filled with the Holy Spirit, An encapsulation. Romans 8:14-16.
 4. The true function of worship for the royal family, This is not a physical position; or music of some sort. Worship is an inner attitude, which includes

the filling of the Spirit. Bible doctrine is the second factor of worship. John 4:24; Phil 3:3.

5. Effectiveness in the believer's production; e.g., in witnessing, Acts 1:8; in prayer, Ephesians 6:18.
 6. The glorification of Christ in the human body, John 7:39 cf 16:14; 1Corinthians 6:19-20.
 7. Imitation of God, Ephesians 5:1; Gal 4:19 cf 5:22.
 8. Partnership with the divine essence, 2Peter 1:4. Our partnership with Christ as royal family only functions when we are filled with the Holy Spirit, Phil 2:1-2.
 9. We require the filling of the Holy Spirit in order to represent Jesus Christ here on earth. Emotion is not the fuel for the spiritual life; the Holy Spirit is our fuel. We all have emotion and we use it for different things.
- I. There are no ecstasies associated with the filling of the Spirit in this dispensation.
1. 10 days after the ascension, the Age of Israel was suddenly stopped.
 2. Christ is absent from the earth in the Church Age. Christ is on the earth in the Millennium. Vast difference.
 3. Believers represent Jesus Christ at the right hand of the Father.
 4. Filling of the Spirit designed to grow spiritually.
 5. Emotion is not the filling of the Spirit; emotion is not the fuel for the spiritual life. The filling of the Spirit is not emotional in the Church Age.
 6. Two warnings against emotion and ecstasies for the royal family of God. Romans 16:17-18 keep an eye out for those people who are causes dissensions; mark such men and avoid them. They are slaves to their own emotions. 2Corinthians 6:11-12 **Oh you Corinthians, our mouth has been open face to face with you (teaching in the local church) because our right lobe has been enlarged. You have not been hindered from learning doctrine from us; you have been hindered by your own emotions.**
 7. Emotions are designed to respond to teaching in the right lobe.
 8. Only in the Millennium, emotions will be associated with the Lord Jesus Christ.
 9. Believers in the Millennium are said to be indwelt by the Spirit. Jer. 31:33 Ezekiel
 10. They are also filled with the Spirit Isaiah 32:15 44:33 zech 12:10
 11. The filling of the Spirit in the Millennium only is characterized by ecstasies. Joel 2:28-29.
- J. When is spirituality characterized by emotions or ecstasies?
1. In the Church Age, the believer represents the absent Christ, who is now at the right hand of the Father.
 2. Therefore, the purpose of the filling of the Holy Spirit during the Church Age is related to the fact that Christ is absent.

3. Therefore, the character of the filling of the Holy Spirit during the Church Age is different than the character of the filling of the Holy Spirit during the Millennium when Christ is on the earth.
 4. Hence, the function of the filling of the Holy Spirit during the Church Age is designed to provide the ability to learn doctrine and to apply doctrine as the fulfillment of the Christian way of life.
 5. In this way, the Church Age believer fulfills his ambassadorship, representing Christ who is now at the right hand of the Father. We need special power to do this, and the divine power of the Holy Spirit is the basis on which we operate.
 6. Emotion is not our energy. We all have emotion as part of our capacity for life, but emotion is not the filling of the Holy Spirit or the fuel for the Christian way of life. The filling of the Holy Spirit is never emotional in the Church Age.
 7. There are two warnings against emotion and ecstasies to the royal family of God.
 - a. Romans 16:17-18, "Keep an eye out for those who are emotional and contrary to doctrine you've learned. They deceive the stupid by flattering speech."
 - b. 2Corinthians 6:11-12, "You are hindered from growth by your own emotions."
 8. Emotions are designed to respond to knowledge in the right lobe, but emotion is not a Church Age characteristic of the filling of the Holy Spirit. However, it is normal to emote over doctrine you learn.
 9. Spirituality is not defined in the Church Age by emotions.
 10. Only in the Millennium when Christ is present on earth does emotion and ecstasies characterize the filling of the Holy Spirit. For in the Millennium, the filling of the Holy Spirit is designed to appreciate Christ, and therefore, emotions and ecstasies are legitimate. Joel 2:28-29.
 11. Believers in the Millennium are said to be indwelt with the Holy Spirit, Ezek 36:27, 37:14; Jer 31:33.
 12. Believers in the Millennium are also filled with the Holy Spirit, Isa 29:19, 32:15, 44:3; Ezek 39:29; Zech 12:10.
 13. Legitimate use of emotions. We have things in our memory center and we can enjoy many different things emotionally. Nothing more beautiful than a woman who responds to the authority legitimately over her; and nothing more ugly than a woman who rejects all legitimate authority.
 14. When there is chemical stimulation of the brain, the emotion can get completely out of control.
- K. Pseudo-Spirituality (this is acting in opposition to true spirituality, or attempting to find a substitute for true spirituality, which is the filling of the Spirit).
1. The believer must be able to distinguish between personality and spirituality. Spirituality is not personality. Yet too often a sweet personality passes for being someone spiritual. Watch out for these types.

2. Spirituality by personality imitation consists of imitating someone who is sweet. People who do this are stupid. They imitate such superficial things as mannerisms, dress, the absence of cosmetics, neglect of grooming; pious speech such as "amen," "praise God," or "God willing;" or mannerisms such as poor posture or expressions of sincerity. Developing a pleasing smile or attitude. You must distinguish between personality and spirituality.
3. The omission of cosmetics is seen by some as spiritual. This all has to do with being presentable or not.
4. Having long hair and a beard has nothing to do with spiritually. Being a hippie is not spiritual; being a Jesus freak is not spiritual.
5. Uttering spiritual language does not make you spiritual.
6. Spirituality by "yielding" is a concept that has arisen from the mistranslation of Romans 6:13. "Yielding" is meaningless. It assumes spirituality by dedicating your life, witnessing, or constant prayer. But production is the result of the filling of the Holy Spirit, never the means. Bob explains throwing a faggot on the fire.
7. Self-crucifixion is alleged to be spirituality. But there is no such thing as experiential self-crucifixion. This is a false interpretation of Romans 6:1-13. This is nothing but extreme asceticism. Identification with Christ in His death, burial; and that is retroactive positional truth.
8. Spirituality by obeying taboos such as giving up cards, drinking, movies, dancing, smoking, mixed bathing, etc., has no substantiation in Scripture.
 - a. A taboo is something forbidden by tradition, social usage, or by some form of authority. A taboo is a prohibition set up by a religious group, but is not forbidden by the Word of God.
 - b. Hence, a taboo is a superimposition of legalism on the Word.
 - c. Taboos are the customs of legalists, such as "don't have fun on Sundays."
 - d. Anything an unbeliever can do is not the Christian way of life. To offend people because they are legalistic is to be just as wrong as the legalist. Evil is always offended by anything related to grace.
 - e. It is not our objective to superimpose our own idea of right and wrong on others. We have personal taboos, and others have their own. We are each to live our own life as unto the Lord without superimposing our personal standards on other believers. The principle is live and let live.
 - f. When people are positive to doctrine, don't get in their way with taboos and bullying. The exception to this is the right of parents to superimpose standards on their children. That includes a dress code and everything else.
 - g. The results of legalistic bullying.
 - (1) If someone can bully you into setting up a system of taboos for spirituality, you will become a legalist and a bully also.

(2) If you reject and react to taboos, often you take it out on doctrine and become a reversionist.

9. Spirituality by relativity says that a person is spiritual because his sins are more respectable than someone else's. In a typical comparison, a subtle type of sinfulness is compared to a shocking type of sinfulness, resulting in a false rationalization. Included in this rationalization is the delusion that there are degrees of spirituality.
10. Spirituality by ecstasies is based on the fact the emotions are not under the authority of the mentality of the soul, which is called the emotional revolt of the soul. As a result, ecstasies and stimulation have no meaning, no foundation, no relationship to reality, and no relationship to spirituality; e.g., the tongues crowd, the holy-rollers. What is regarded as ecstasies is actually a stage of reversionism. This problem exists in believers accustomed to using their feelings for their criterion, and who do the same in their spiritual life.
11. Spirituality by ritualism alleges that spirituality is the consistent observance of certain rituals like baptism and communion.
12. Program spirituality says that becoming involved in church programs determines one's spiritual status. This includes such things as giving, attendance, participation in prayer meetings, bringing visitors, and teaching Sunday school. Program churches are designed to carry weak pastors. This system caters to approbation and power lust.

L. Spirituality is the link between salvation and maturity adjustment to the justice of God.

1. Maturity adjustment to the justice of God is gained through postsalvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine inside the divine dynasphere.
2. This process depends upon the ministry of the Holy Spirit in making doctrine understandable to the believer.
3. This means the filling of the Holy Spirit is absolutely necessary for the perception of Bible doctrine, Jn 14:26, 16:12-14; 1 Cor 2:9-16; 1 Jn 2:27.
4. Without Bible doctrine resident in the soul, there is no maturity adjustment to the justice of God.
5. Without the filling of the Holy Spirit for the teaching of Bible doctrine, there is no perception and therefore, no growth.

M. Oil is used for the ministry of the Holy Spirit. 1John 1:20-21.

1. Oil is used as an analogy to the filling of the Holy Spirit. It lubricates. Friction wears out machines; oil eliminates friction.
 - a. By way of analogy, the filling of the Holy Spirit makes it possible for us to assemble with other believers in a local church, where no two are in the same stage of spiritual growth.
 - b. Certain people will be obnoxious to you. However, the filling of the Holy Spirit protects you from getting your eyes on people, and He gives you understanding and toleration of others.

2. Oil in the ancient world was used for healing as a medicine.
 - a. By way of analogy, the filling of the Holy Spirit produces an understanding of others and a tenderness toward others as you realize they have problems also. Consequently, a breach is healed before there is any further difficulty.
 - b. The filling of the Holy Spirit also heals your bitterness, anxieties, and fear as you grow with doctrine.
 3. Oil is used for light. This refers to the ministry of the Holy Spirit in illuminating the Word of God.
 4. Oil propels or accelerates, as in diesel fuel. Therefore, the filling of the Holy Spirit is necessary for advance to maturity.
 5. Oil invigorates; it provides energy for athletes (rub down). The filling of the Holy Spirit gives energy for the execution of the Christian way of life.
 6. Oil warms. The ministry of the Spirit provides the function of the Christian way of life. We are different people when we are controlled by the Spirit.
 7. Oil adorns; it is used for grooming. Likewise, the Holy Spirit produces in us a beauty, an animation, a thoughtfulness, and an energy which we would not otherwise have. The filling of the Holy Spirit produces in us everything worthwhile, thereby advancing us in the right direction with concentration, poise, and good manners.
- N. The Importance of the Power of the Spirit, 1Kings 19:1-18.
1. The filling of the Holy Spirit comes through rebound. After you rebound, Bible doctrine must be the number one priority in your life. Without that priority, you can lose your advance overnight.
 2. Zech 4:6, "'Not by might, nor by power, but by My Spirit,' says the Lord."
- O. The old husband and the new husband are discussed in [lesson #214](#) as a part of this doctrine. I did not get these notes, but this will be covered in Romans 7.

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 Spir Dynamics 90-98 11/26/92; 12/5/77; Rom 8/24/78

1977 Romans

Lesson #214

214 10/02/1977 Romans 6:13b Doctrines of the filling of the Holy Spirit (4–9) and pseudo–spirituality

Human life is imputed to the soul at birth. This is a real imputation. There is a natural target or home for what is being imputed. Volition is not an issue. We are born physically alive and spiritually dead. The three imputations are the basis for our salvation; and salvation cannot occur without these three preceding imputations.

In Romans 7, we will have divorce from the first husband and being married again to the second.

A review of [Soul, Body, and Imputation Principles](#) from the previous lesson, and any new notes will be placed there.

We will go back and pick up the rest of the points of the [filling of the Holy Spirit](#). Notes will be found in Lesson [#213](#). The bulk of the notes for this lesson are found in those two doctrines in the previous lesson.

Romans 6:13 **Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.** (BLB)

“but yield yourselves unto God” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up a contrast between the negative and the positive command, plus the aorist active imperative of *paristêmi*/*paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*], the military term which means to put yourself under the command of someone, the verb which first of all connotes authority.

1977 Romans

Lesson #215

215 10/06/1977 Romans 6:13c Guadalcanal; distractions from Bible doctrine; "deaths"

7 August 1942 (?) Coordination of Navy, Marines, Air Force and the Army. This is called the Guadalcanal campaign. This started a terrific battle in Washington. In the first place, the president of the United States determined with Britain that most of the operation would take place in Europe, and less important in the Pacific. That was stupid. MacArthur and Chester Nimitz had a line between them, the Solomon Islands. They wanted to go up north island by island. Nimitz was going to be in complete charge. MacArthur wanted us to go to Rabaul. This was more important than the Singapore and Manila falls.

FDR told Marshall, “You decide.” The famous coast watchers of the Solomon Islands. Mostly these were Australians, with one American. These were tough. They went behind enemy lines; in fact, when the Japs moved in, they just stayed there.

The Coast Watchers saw that the Japs were building an airfield where they took over. Very much like the 13th verse of Romans 6. We pulled everything together to explain it. When a base is established, the United States would be cut off from Australia.

MacArthur was insistent here. Real, raw courage as you will never find it, *Lonely Vigil* by Walter Lord. One of the greatest eyeopeners of that phase. All of the Coast Watchers lived very close to the Japs. They would be attacked, but they would just hide, and then come out later and continue to attack the Japs.

V. 13 is like giving a command, but you need to have all of the training in order to obey it.

You must know how to rebound; and you must know the significance of the filling of the Spirit. Without that, there is no advance, no human energy, no divine energy. We cannot understand doctrine unless we are controlled by the Holy Spirit. There is no middle ground; you understand rebound by grace, or you do not advance.

Romans 6:13 **Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.** (BLB)

This material has been covered before. It is an explanation of *yield yourself unto God*.

You must be grace oriented in order to be authority oriented. “If I don’t start numbering things, you don’t think it is worth writing down.”

Bob apparently just did a conference in Kansas. Very responsive and well-disciplined.

“but yield yourselves unto God” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast between the negative and the positive command, plus the aorist active imperative of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*], the military term which means to put yourself under the command of someone, the verb which first of all connotes authority. The visible manifestation of divine authority is Bible doctrine. *Paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] also means that when you are under authority you must have discipline, the ability to respond the same way today, tomorrow, the next day, the next, and so on. Positive volition toward doctrine. Distraction is the enemy of discipline.

Some guy or gal comes into town, and you put doctrine aside for a night. That is distraction and distraction keeps you from advancing. Anything that comes along and you are long gone. Our way of life has to be doctrine. Do not ever assume that you can go without it. You do not reprogram your brain which has been operating on sin, good and evil for the past 20 years. You do not make one-shot decisions.

Let’s say, you find that you have the gift of pastor-teacher. Do you make a one-shot decision to be a great pastor-teacher? You are in preparation every single day. Bob used to hear these testimonies. Hundreds of idiotic testimonies of young people who made a one-shot decision for the Christian life. Every single day, you make decisions and you wade through all the distractions. The more you go for doctrine, the more distractions that you will face. Doctrine needs to be #1 in your life.

You do not get direct orders from the commanding officer; it comes down through channels. God does not tell you what to do directly. The Scripture has to be in place, which requires a number of people to be involved; which takes you to the pastor-teacher who teaches it to you.

The aorist tense of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] is a constative aorist, it contemplates the action of the verb in its

entirety. The action of the verb is to makes a decision today, tomorrow, the next day, and every day that God gives you on this earth to function under GAP. The constative aorist here refers to action over a period of time, a constant daily decision. The period of time is from the day of salvation until the day that you die or are resurrected, whichever occurs first. The active voice: the believer is commanded to produce the action of the verb. The imperative mood is the imperative of command. It is an order for the intake of doctrine on a daily basis, but doctrine taken in on the basis of your decision.

The accusative plural direct object from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*] follows. When the action expressed by the verb is referred back to its own subject the construction is called reflexive. It is translated by a reflexive pronoun, “but put yourself under orders.” You have to do it.

The dative of indirect object of the proper noun for God, theos (θεός) [pronounced *theh-OSS*], comes next, and with it the generic use of the definite article to emphasize the uniqueness of God—“to the God.” The believer places himself under orders to God by his attitude toward the teaching of the Word. Production is the result of spiritual growth through the function of GAP. The production is never the means of either growth or blessing from the justice of God. Even legitimate production commanded in the Word of God must be the result of spiritual growth. God has made the system of teaching doctrine a system of authority. To obey this command, **put yourself under orders to the God**, means you maintain the filling of the Spirit.

“as those that are alive from the dead” – the comparative particle hōsei (ὡσεῖ) [pronounced *hoh-SIGH*] which means “as” and sets up a comparative clause, and with it the present active participle of zaō (ζάω) [pronounced *DZAH-oh*], meaning to be alive. It should be translated, “as those who are alive.” The present tense is static a condition assumed as perpetually existing. We are alive because of current positional truth, and it is perpetual. The active voice: the believer through retroactive positional truth produces the action. The participle is circumstantial through the baptism of the Holy Spirit, retroactive and current positional truth. All of this comes to pass.

Then ek (ἐκ) [pronounced *ehk*] plus the ablative plural of nekros (νεκρός) [pronounced *nehk-ROSS*] which can mean either dead or deaths, depending on another factor of grammar. There is no definite article here and the absence of the definite article determines the meaning of this adjective substantive. Minus the definite article it means “deaths,” because the absence of the definite article calls attention to the qualitative aspects of Christ’s death, i.e. the two deaths on the cross. With the article it is “dead ones.” So this is correctly translated, **“as those who are alive from deaths.”** Christ’s deaths, because we are identified with Him in His deaths at the moment we are saved through the baptism of the Holy Spirit. We are alive from deaths because we are identified with Christ in His spiritual and physical deaths. This identification makes us separate from good and evil.

Principle: **Positional victory is the basis for experiential victory. Positional victory provides the opportunity for the expression of positive volition, the application of retroactive and**

current positional truth. The ruling power of the old sin nature over human life has been broken positionally so that the believer is no longer the slave to his sovereign authority from birth.

“and your members as instruments of righteousness unto God” – the connective conjunction kai, “and.” Plus the accusative plural direct object from the noun μέλος (μέλος) [pronounced *MEL-oss*]—“members.” Those members include the brain. The old sin nature is in the brain and all of the cells of the body.

Plus the possessive genitive plural from the personal pronoun su. Plus the double accusative plural of hoplon (ὄπλον) [pronounced *HOP-lon*]—“weapons.” Plus the descriptive genitive singular of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]—“righteousness,” the only reason we have any blessing from God, starting at salvation. Plus the dative indirect object from theos (θεός) [pronounced *theh-OSS*]—“to God.”

We cannot break through this screen with anything that we do, including personality change, great promises, prayer, etc. We receive what we receive is based upon having God’s righteousness. It is God’s righteousness which is key to our spiritual life. We do not lose God’s righteousness because we lose our own righteousness.

David did not lose all of his blessing because of his great sins. He did not lose God’s righteousness.

1977 Romans

Lesson #216

216 10/07/1977 Romans 6:13 Guadalcanal campaign part II Grace pipeline; anatomy of and re-programming of the brain from good and evil to Bible doctrine

In order to understand this verse, we need a large number of doctrines. The Japs took over the Solomon Islands, to cut the US off from Australia. There were the coast watchers who hid behind the lines.

Great cooperation of forces in the Guadalcanal campaign. Differences at the top, but the men cooperated with one another well.

Yamamoto was the smartest Jap of all and he knew they needed to take this islands back. Japs began to fly men in there to land at night.

One guy repaired 1st, 2nd and 3rd degree damaged machine guns when in the midst of a battle; the only time that this has been done.

One guy who killed off 75 Japs and many were put on the run. He could not leave his gun on its swivel base. He had to hold it and lean over to kill them all.

Comparison of ships lost. We were handling destroyers very badly; we lost about 14 of them; and changed our approach to dealing with destroyers.

This was our first great victory in the Pacific.

Half or more of the class is given over to the Guadalcanal campaign, including medal of honor recipients.

There are many pitfalls and distractions in the Christian life. V. 13 was already exegeted.

Romans 6:13 **And stop placing your members as weapons of wickedness [good and evil] under orders to the sin nature: but place yourselves under orders to God as those who are alive from deaths, and your members as weapons of righteousness to the God.**

Imputations, God's Righteousness, and Our Personal Sins

1. The grace pipeline is established for blessing for the believer. God's righteousness is imputed to every believer at the moment of salvation. The justice of God cannot give blessing to -R. It can only bless God's perfect righteousness.
2. The pipeline is encapsulated by the integrity of God.
3. Righteousness is the principle of divine integrity; justice is the function. Divine righteousness is the guardian of God's integrity.
- 4.
5. Since justice is the only source of blessing to mankind, justice must have a target for that blessing.
6. The target is the righteousness of God given at salvation. An affinity between divine justice and imputed righteousness.
7. All blessing from the justice of God must have a divinely prepared target or home. This is justification (which is the imputation of divine righteousness).
8. Human life is given to the soul; a natural affinity there. Adam's original sin is imputed to a genetically prepared home in the human body, the old sin nature. This sin, Adam's original sin, is the only sin that condemns any of us. We are not condemned by our personal sins. Our personal sins are only an issue in the saving work of Jesus Christ. There is no affinity between ourselves and God's righteousness except as prepared by God.
9. All blessing from the justice of God are a real imputation.
10. So to make our members weapons of righteousness,
11. Because of current positional truth, we have the right and privilege of growing in grace.
12. This can only be accomplished by the teaching of Bible doctrine. Maturity is a series of decisions over many years. Consistent, whether a topic interests you or not.
13. When we reach maturity adjustment to the Justice of God, our members become weapons of righteousness to the God.

14. When this takes place, God fill the grace pipeline with the most fantastic blessings from His justice.
15. The flow of these blessings through the grace pipeline is the ultimate in glorifying Jesus Christ in itime.
16. Obviously, the old sin nature with its trends toward sin, good and evil, is a hindrance to advance.
17. This can make our members weapons of wickedness.
18. We can be confused about the Christian way of life.
19. By persistent positive volition toward Bible doctrine ith rebound, the believer voices the pitfalls of spiritual advance.

The ultimate in imputation is divine blessing from the justice of God.

Romans 6:13 **And stop placing your members as weapons of wickedness [good and evil] under orders to the sin nature: but place yourselves under orders to God as those who are alive from deaths, and your members as weapons of righteousness to the God.**

The Brain and the Soul

1. Members of unrighteousness or wickedness...those parts of the body where the sin nature resides.
2. This includes the brain. Not the same as the mentality of the soul.
3. The brain has neurons, which are male cells.
- 4.
5. The brain is a part of the body; the mentality is a part of the soul.
6. The brain is a computer and a messenger to the self consciousness.
7. The brain is that vastly complicated part functioning like a computer to make thought possible.
8. The neurons of the brain have their own electrical charges transmitted on axons.
9. Muscle tone, pasture, sleep rhythm, breathing, coughing, etc. is controlled by the brain. This proves that you have a brain.
10. In other words, the brain is the part of the human body which regulates the rest of the body. You need a go-between the computer and the one preprogramming the computer.
11. The sin nature resides in the brain but not in the soul.
12. Howeverkkkkkkkkkkkkkkkkkkkkkkkkkkkkkkkkkka
13. Until regeneration, the brain is a vast computer filled with good and evil. That is the policy of Satan as the ruler of this world.
14. Only Bible doctrine can offset this computerized data.
15. To make the brain a weapon of righteousness requires maximum foc in the soul by he members

The Brain

1. Grey matter and white matter of the brain.
2. The brain keeps everything in disciplined control. Like a well-trained army. Millions of messages flash back and forth.
3. Sensory and motor mechanisms play roles in the integrative action in the brain.
4. It is not Bob's objective to discuss the brain hemisphere. The interpretive cortex. The sin nature resides in the brain and it uses all of these functions of the brain. We need to wake up every day and reprogram out computer.
5. The command of this verse is negative and positive. To get out of the sin nature control and... Every process of the brain must correspond with the nervous system, says one who thinks that there is no soul.
6. The brain is the mechanical expression of the soul's self consciousness. We know that we exist.
7. Just as we would distinguish between the driver of an auto.
8. The brain is a part of the body of corruption controlled by the body of corruption since birth.
9. Sin, good and evil.
10. The brain continues to be programmed for good and evil....
11. The brain rules the soul under the
12. X
13. Add the baptism of the Spirit and the soul is ready...
14. By the intake of Bible doctrine, new information is fed into the computer, reprogramming it for the plan of God.
15. Accomplishing experientially.
16. Reprogram the brain computer
17. We must reprogram the giant computer with Bible doctrine to fulfill v. 13.

When in Kansas, a couple brought Bob a letter. They had lost their first child at a young age. They did not fall apart. You cannot go to the mission field if your brain is programmed to produce good and evil.

We are moving rapidly into great historical crisis.

1977 Romans

Lesson #217

217 10/09/1977 Romans 6:14 General Keegan on U.S. crisis; old sin nature = husband #1; Law = marriage counselor; Jesus Christ = husband #2

Bob spoke to a large audience in Lubbock the other day. General George Keegan just retired. He learned things today which confirmed what he has said. No president in our history has ever been surrounded by such evil. The very functions of our services have been limited. Free enterprise and capitalism is under terrible attack; attacks that you cannot believe.

Our military establishment is being reduced to absurdity. Everywhere you turn, there is that same old Marxist song. What Bob heard from Keegan would be frightening to any believer who has no doctrine. The press is on the side of the Marxists. The press has information that they are not reporting today. They are deliberately deceiving the American public.

The American people no longer think like Americans. It is very refreshing to interact with people who fought at a time when we were truly great. Today the average person on the street is no more an American than the average person you see in Moscow.

For some of you, you are too far gone. You will say, *doctrine doesn't work*. The time will come, sooner or later, when things are going to pop in this nation. We are already lost.

A man high up in England said that their socialist government has destroyed free enterprise; they cannot compete on world markets. "England is dead right now. Socialism has strangled most nations of this world."

An historical trend is a trend of history; it is not just one person. The average person on the street is filled with good and evil.

Verses 14 & 15, a question dealing with the problem of distortion. Distortion in thinking is a sign of erroneous thinking. These verses reflect the principle that history repeats itself. When there is divorcement from reality there is distortion in thinking, and when there is distortion in thinking there is erroneous thinking and inability to see the historical trend and to reverse it. Once the trend begins to gain momentum there is only one way a trend in history can be stopped. That is by intervention from the One who controls history, the Lord Jesus Christ. The trends in the United States have gained such momentum today that they cannot be stopped by any normal means or any normal situation. Our only hope at this particular moment lies in the spiritual solution entirely. We are to a point where they cannot be reversed apart from the Lord Jesus Christ controlling history.

Romans 6:14 **For sin will not rule over you, for you are not under law, but under grace.**

Sin here does not refer to personal sin. The activity of the day and the policy of Satan today is good and evil.

There is an affinity between human life and the soul; and wherever we exist, we will continue to have life in the human soul. At the same time, Adam's original sin was imputed to its genetically prepared home, the sin nature, the subject of our verse. Adam's original sin has an affinity for the sin nature. Adam's sin is the source of the old sin nature in mankind. Although the woman sinned first, she sinned from ignorance. Adam's sin is the principle for setting up the sin nature.

We are not condemned from our own personal sins, but because of Adam's original sin. Therefore, all personal sins in history is not an issue in our condemnation or in our salvation. In salvation, the issue is, *what do you think of Christ?* The first Adam is the source of our condemnation; and last Adam is the source of our salvation. Personal sin

is raised so much by our clergymen today. But there is not much difference between current clergymen and the croaking of a frog.

One sin is the basis for our condemnation; our personal sins do not condemn us. Personal sin is an issue to the Lord Jesus Christ; because all of our personal sins were imputed to Jesus Christ on the cross. The moment of faith in Christ, two more imputations occur. The justice of God imputes a judicial imputation to each one of us, the righteousness of God. That establishes a grace pipeline and it sets up a security. All divine blessings through that pipeline throughout a person's life. The justice of God can only bless the righteousness of God. The two form the integrity of God. Righteousness is the principle of divine integrity; and justice is the function of divine integrity. Nothing can penetrate this pipeline. At the same time, eternal life is imputed as a real imputation. This is regeneration or the new birth.

At the point of salvation, the Holy Spirit enters us into union with Christ, which is the baptism of the Holy Spirit. There is retroactive positional truth where we are identified with Jesus Christ in His death (and, positionally, we have rejected good and evil). Being in Christ in His death and burial rejects good and evil. Then we are in Christ in His ascension and glorification at the throne.

There is a divorce at the point of salvation. The believer divorces the first husband, the sin nature; and the second husband is Jesus Christ. The first husband tries to get the wife back. The old marriage counselor is the Law; and the new marriage counselor is grace (or the Holy Spirit?). Grace is the system by which the justice of God provides blessing to the believer.

Grace is the policy by which the second husband blesses the believer.

Slaves to Righteousness

Verse 14 – the principle of victory over the old sin nature. Three words found here: “Sin,” the culprit; “law,” the marriage counselor of the first marriage; “grace,” the policy by which the second husband is going to bless those who are believers. This blessing is both personal and by association, and historical.

“For sin shall not have dominion over you” – the explanatory use of the conjunctive particle *gar*, then the culprit, the nominative singular subject from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], referring to the old sin nature, not personal sin. Then we have the slavery, the lordship: the future active indicative of *kurieúō* (κυριεύω) [pronounced *ko-ree-YOO-oh*] which means to lord it over, to rule over or control. The future tense is a progressive future, it denotes the idea of progress in future time. The progress in future time comes from the consistent use of the rebound adjustment to the justice of God when necessary, the persistent function of GAP while on the road to maturity adjustment to the justice of God. During the time from salvation and moving toward cracking the maturity barrier we are under the support of logistical grace, the support of positional truth; positionally the power of the old sin nature has been destroyed. The active voice plus the

negative means the old sin nature does not lord it over or control the believer's life. The indicative mood plus the negative *ou* (*ou*) [pronounced *oo*] is a potential indicative of obligation expressing the contingent element, i.e. persistence in the use of logistical grace to overcome the attacks of the first husband. The future active indicative is followed by the objective genitive plural from the personal pronoun *su*. The personal pronoun is used because Christianity is personal, it is a personal relationship between you and God—"For the sin nature will not lord it over you." Therefore, that which is adverse in your life, the tyranny of the old sin nature, has been broken so that a new lordship can be established.

In marriage, the man owns 100% of the stock. When you do get married as a woman, remember that the man owns 100% of the stock. There is nothing that says that you have any stock in the corporation. Nothing says that you must get married.

The husband, as the ruler, calls the shots. The unbeliever is born spiritually dead. The marriage counsel, the Mosaic Law, points to the Lord Jesus Christ as the solution. In the second marriage, the Lord Jesus Christ is now *kurios* and He owns 100% of the stock. This should help you ladies when it comes to marriage and what it is all about.

The woman loves the man, and is willing to be under the man's authority. The moment that you say *I do*, he becomes your Lord and ruler. Women are so poorly mannered and they are gossipy and trouble makers. They are not controlled by their husbands.

No one is free from authority. Authority is a protective thing; it is a desirable thing. Bob is delighted to be under the authority of God. Our country has many groups and authorities.

The Sin Nature Will Not Lord it over You

1. The potential indicative of obligation is the key to understanding this phrase. Positionally the power and the authority of the old sin nature is broken, but experientially the victory of the old sin nature is contingent on the use of the rebound technique plus a daily option for Bible doctrine—GAP. Eventually, if this persists there will be the maturity adjustment to the justice of God which is the basis for great blessing.
2. Retroactive positional truth emphasizes the non-imputation of good and evil. Hence, the rejection of good and evil which is the policy of Satan as the ruler of this world and the function of the old sin nature as the ruler of life.
3. Furthermore, the believer is not only identified with Christ in His spiritual death on the cross, but the believer is also identified with Christ in His physical death and burial which is total separation from good and evil. Good and evil is destroying our country.
4. Therefore the power of the old sin nature as the ruler of human life has been broken through identification with Christ in His spiritual death, physical death and burial.
5. It is current positional truth, however, which relates the positional victory to the experiential victory. The fact that we are positionally dead to good and evil does not mean that we are experientially dead to good and evil. Just as in a divorce, the first husband may cause a lot of trouble and change the woman's mind.

6. We are also identified with Christ in His resurrection, ascension and session. This emphasizes the new life, noted in verses 4, 8, 10, 11, 13.
7. In verse 17 we will see more of this new life—"that system of doctrine with which you were entrusted."
8. The new life must be a life of assimilation of Bible doctrine which is the only source of spiritual growth and advance to maturity.
9. The new life is the fulfilment of the formulae:
 - a. potential + capacity = reality of blessing in time. The primary potential is justification, the imputation of divine righteousness at salvation. The capacity is maximum doctrine resident in the soul. The reality of blessing in time: doctrine produces maturity adjustment to the justice of God and blessings in time are the result of maturity adjustment to the justice of God.
 - b. The second formula is a secondary potential, the baptism of the Spirit, plus capacity—maximum doctrine resident in the soul resulting in maturity adjustment to the justice of God. This equals the reality of encapsulated environment. The environment for blessing from the justice of God is encapsulated so that historical disaster or any other historical climate has no adverse effect on those blessings.
10. In seeking to continue the enslavement of the believer after its power is broken the old sin nature distorts the Mosaic law into a system of human good. This system of human good becomes legalism; legalism is evil.
11. It is the tendency of reversionism to distort the law into a system of works and good which produces an evil called "religion." Christianity is not a religion, it is a relationship with God through Christ.
12. Religion is the devil's ace trump. Religion and legalism distort the Mosaic law into a system of good deeds to gain the blessing of God.
13. Therefore the next phrase becomes important to us, for it emphasizes the fact that the believer is not under the authority of the Mosaic law but comes under a new principle of blessing: God's grace. Grace is the source of our blessing in the sense that grace is the principle by which divine justice provides blessing for each one of us as believers.
14. Being under the authority of grace means the utilization of grace for victory over the power of the old sin nature, such as rebound, the perception of doctrine, and continuing to live so that we can crack the maturity barrier which is the result of logistical grace. We are all kept alive through the principle of logistical grace.

"for ye are not under the law, but under grace" – the postpositive particle *gar*, "for," followed by the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*], plus the negative *ou* (οὐ) [pronounced *oo*] which denies the reality of an alleged fact or an assertion of fact. Then a principle of authority, the preposition *hupó* (ὑπό) [pronounced *hoop-OH*] plus the accusative of *nomos* (νόμος) [pronounced *NOHM-oss*]. There is no definite article, it is anarthrous construction and it emphasizes the qualitative aspect of the law. In other words, there is nothing wrong with the law in its proper usage. Only its distortion by legalism becomes a problem. The law in itself is holy, just, and good; it is from God and

is perfect. The law, however, has limited objectives related to the unbeliever. Once a person becomes a believer he is not under the authority of the law.

Plus an adversative conjunction *ἀλλά* [pronounced *ah-l-LAH*] emphasizing a contrast. There is a contrast of authority, and so we have a new one, the preposition *ὑπό* [pronounced *hoop-OH*] plus the accusative of *charis* (*χάρις*) [pronounced *KHAHR-icē*]. This is our new principle of authority for blessing. Again, there is the absence of the definite article, emphasizing the qualitative aspect of *charis* (*χάρις*) [pronounced *KHAHR-icē*] or grace. Both the Mosaic law and the principle of grace are from God, and when properly used result in great blessing to the believer.

Romans 6:14 **For the sin nature will not lord it over you; for you are not under law, but under grace.**

Principle: While the Mosaic law has a definite purpose it does not include either salvation or victory over the old sin nature.

The Law can teach the existence of the old sin nature; but it cannot tell you how to overcome the sin nature.

The Law acts as a marriage counselor for the unbeliever married to his sin nature.

Grace solves the problem, through salvation and then through maturity adjustment to the Justice of God. There are concepts of freedom and concepts of morality taught to us by the Law. Morality cannot save and morality cannot provide anything in the spiritual realm. The misconception of fundies today is, if you live a moral life, you are a great Christian; and if you violate their standards, you are a horrible Christian and possibly not even saved.

The Law says, "You have a bad marriage, but I cannot solve the problem."

We face the same issue. There must be in the right lobe of the soul Bible doctrine. That Bible doctrine re-programs the giant computer known as the brain.

1977 Romans

Lesson #218

218 10/09/1977 Romans 6:15 Distortion of grace; maximum Bible doctrine results in increase of grace; Wilson vs. T. Roosevelt

10 minute Eucharist.

Review of the first 14 verses:

Slaves to Righteousness

Romans 6:15 **What then? Shall we sin because we are not under law, but under grace? Never may it be!**

Verse 15 – a question regarding the distortion of grace. “What then? shall we sin, because we are not under the law, but under grace?” It begins with the nominative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*], means “what.” Plus the inferential particle *oun* (οὐν) [pronounced *oon*] forming up with the interrogative and setting up a principle, an interrogative and elliptical idiom. It means, “What then are we to conclude?”

Then the question: the aorist active subjunctive from the verb *hamartanô* (ἁμαρτάνω) [pronounced *hahm-ahr-TAHN-oh*]. It means literally, “Shall we sin?” The constative aorist refers to a momentary action, hence an occasional act of sin. The active voice: the believer produces the action of the verb through either mental, verbal, or overt sin. The deliberative subjunctive mood is used here as a rhetorical device. Rhetorical questions in the Koine Greek represent an attitude of mind. Here the rhetorical question represents the false assumption in the form of a question.

We have already seen that sin does not advance the grace of God, for that was the first half of the chapter based upon the question in verse one. The grace of God can only be advanced by the justice of God, for grace is a policy from the justice of God. Grace is the perfection and perfect character of God Himself. Then we have the causal use of the conjunctive particle *hóti* (ὅτι) [pronounced *HOH-tee*] which should be translated “because.” Plus the present active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*], plus the negative *ou* (οὐ) [pronounced *oo*] which denies the reality of the alleged fact. And we have a repetition of what we had in the closing phrase of the previous verse: the preposition *hupó* (ὑπό) [pronounced *hoop-OH*] plus the accusative of *nomos* (νόμος) [pronounced *NOHM-oss*]—“under [the authority of] law.”

“but grace?” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] setting up a contrast of authority, and then *hupó* (ὑπό) [pronounced *hoop-OH*] plus *charis* (χάρις) [pronounced *KHAHR-iç*].

Grace, Good, Evil, Legalism, Antinomianism (Distortions of Grace)

1. Grace is never increased and never advanced by any function of the old sin nature, whether sin or good or evil.
2. Grace originates from the justice of God. Grace is the policy of the justice of God in providing blessings for mankind.
3. Grace does not motivate the sin since grace is from God. Grace is the policy of God.
4. As a divine policy, therefore, grace cannot motivate to sin or carnality. Grace cannot motivate to good or evil.
5. Therefore being under the authority of grace means using grace provision in order to head off the trends of the old sin nature, whether sin and especially good and evil which seem to be the downfall of Christianity in the 20th century.
6. The old sin nature does not sponsor grace. God is the author of grace; God is the user of grace; grace is God’s policy, not the policy of the old sin nature. The old sin nature’s counter attack comes in the field of good and evil, but grace is strictly from God.

7. Therefore we have in this verse a rhetorical question which is a false assumption of two antithetical failures. One of these failures is legalism and the other is antinomianism.
8. To the legalist grace always appears as a license to sin. To the antinomian grace always appears as an excuse for sin.
9. Neither position is correct. In fact, both legalism and antinomianism are distortions of the grace of God.
10. Such distortions can only be corrected through cognizance of such doctrines as we have noted in the basic imputations and the baptism of the Holy Spirit.
11. Neither legalism nor antinomianism can break away from the ruling power of the old sin nature over life because both are distortions.
12. Only the divine provision and the divine support of logistical grace can exploit the positional victory over the old sin nature.

Such a question demands an answer, and in this verse there is the negative answer. The positive answer is given in a separate paragraph, beginning in verse 16. Our answer is a very strong negative which is translated “God forbid,” made up from two Greek words which are an idiom: *mê* (μή) [pronounced *may*] plus *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*] which is the aorist active optative from *gínomai* (γίνομαι) [pronounced *GIN-oh-my*]. The literal translation of the idiom is “Let it not be so.” The negative *mê* (μή) [pronounced *may*] is a qualified negative used in the prohibitive sense in an independent clause to express a negative wish. While the negative *ou* (οὐ) [pronounced *oo*] denies the fact, the negative *mê* (μή) [pronounced *may*] in our context denies the idea. The aorist tense of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] is a gnomic aorist used for the certainty of refuting a false allegation. In other words, the idiom says this is false, this is wrong, this is out of line. The active voice: the false conclusion produces the action and is being denied by the idiom. The optative mood is a voluntative optative for the expression of a negative wish. This is a very strong negative idiom which deprecates the erroneous assumption stated by the debater’s rhetorical question. There is no word for God here. *Hell no* sometimes offends people when it is said in church. Translation: “**Emphatically not.**” Grace always emphasizes the function of divine justice, not divine love. The negative idiom denies the allegation that even occasional sin, human good, or the function of evil in the believer increases grace. The grace of God increases in direct proportion to the development of the believer’s capacity for blessing through maximum doctrine resident in the soul. Only justice can increase grace; nothing that the sin nature produces increases grace. The sin nature rules as sovereign through spiritual death.

One thing that Bob has noticed in the anti-communist movement. The problem is well-expressed and well-defined. The problem is not worth defining without expressing a solution; and the solutions presented are nearly always too superficial.

Romans 6:15 **What then are we to conclude? Shall we sin because we are not under law, but under grace? Definitely not.**

Principle

1. Maximum indoctrination results in grace increase. Notice that grace is related to the intake of doctrine, not our failures and disasters.
2. Grace is the policy of the justice of God, in providing blessing for the believer in time as well as in eternity.
3. God's integrity does not depend on man's sinfulness or the production of human good, or the function of evil.
4. The integrity of God is not sponsored by the function of the old sin nature or its trends.
5. Acts of personal sin do not increase grace blessing from the justice of God, but rather increase discipline and punishment from the justice of God.
6. Being under the authority of God's grace does not encourage us to acts of personal sin but we are motivated to press on to maturity through the consistent intake of Bible doctrine.
7. Being under the authority of grace means utilization of grace. Utilization of grace means utilization of grace provision for victory over the old sin nature. This means advance to maturity where we both glorify the Lord Jesus Christ and receive those maximum blessings from the justice of God. Those blessings are described as "exceedingly abundantly above all we could ask or think."
8. Therefore, remember that sin originates from the old sin nature. Human good and evil originate from the old sin nature. Grace originates from the justice of God.
9. Remember that the justice of God is the source of both cursing and blessing to each one of us as believers.
10. Therefore the believer cannot perform an occasional act of sin with impunity. There is always discipline. The believer cannot perform an act of human good with impunity. There is condemnation of that human good from the justice of God. And there cannot be a series of sins resulting in evil, or a series of human good acts resulting in evil, without divine punishment both to individuals involved and for the nation in general. In other words, we never function under the old sin nature with impunity.
11. Being under the authority of grace rather than the law does not imply that the justice of God no longer administers punitive action for the believer who chooses to sin, perform human good, or to become involved with evil.
12. Divine justice punishes sinfulness and divine justice blesses growth in grace.
13. Therefore, freedom from the Mosaic law does not imply immunity from punishment or discipline.

We are familiar with the concept of freedom through military victory. During the presidency of Woodrow Wilson, a man with ideals but had few ideas. The United States under Wilson had only 80,000 troops which constituted our standing army; a very small army. Wilson was a history professor from Princeton. Therefore, the shrinkage of the military.

He had a great senior officer, Leonard Wood. He took over the platoon and kept them alive after the Apaches attacked. He was involved in the last of our Indian wars (and captured Geronimo).

Wood was involved with the rough riders associated with Theodore Roosevelt. He rose rapidly and became a major general in TR's army. He was appalled by Wilson's attitude. He warned us that lack of military preparedness is a sure way to military conflict and loss.

The pacifist policies of Wilson were deprecated by these people. They believed a crisis was coming in the near future in 1915 and they asked for training under General Wood. He needed 30 people at least. He got 1200 people.

Wilson would not participate or the VP. Teddy Roosevelt was invited and he accepted with great enthusiasm. Wood required his speech up front, which Teddy agreed to. He was allowed to speak; but he allowed the original speech to go to the press. Wilson said this would never happen again. The 1200 became the civilian soldier. Preparation is necessary for anything in life. Preparation is necessary in the spiritual realm as well.

1977 Romans

Lesson #219

219 10/10/1977 Romans 6:16a Authority: legitimate, of Caesars and attacks on authority of management

A pastor on the west coast said Romans 9–11 was designed for us to understand in heaven. It is a little complicated and not one of the easier passages in Scripture.

Life begins after we emerge from the womb. God takes human life and He imputes it to the human soul. This imputation is permanent. All imputations have a permanence about them (unless one is overwritten). Bob may add human life to the soul.

Human life is not adequate to spend eternity with God. For Christ to be experientially the Lord of our life, that would be equivalent to spiritual maturity.

Verses 16-23 form the final section of Romans 6, the options of the Christian life. We have opportunities to use our volition.

Romans 6:16 **Do you not know that to whom you yield yourselves as slaves for obedience, you are slaves to him whom you obey, whether of sin to death, or of obedience to righteousness?**

Verse 16 – “Know ye not, that to whom ye yield yourselves servants to obey.” The present active indicative from the perfect stem oida (οἶδα) [pronounced OY-da], plus the negative ouk (οὐκ) [pronounced ook]—“do you not know.”

That is a challenge that there is something to learn, something to understand. This is the basic concept of life. You must understand authority in life, and the extent to which you buck authority in life is the extent to which life destroys you. The present tense is a tendencial present used for an action purposed or attempted but not taking place. But it must take place. It is imperative that it take place, for when Paul wrote to the Romans a crisis was in the making. The Roman empire was a republic for five hundred years. But

when a republic degenerates into a democracy, and democracy degenerates into anarchy, then always a strong man comes along and brings order out of chaos. The strong man was Julius Caesar who converted the republic into an empire, though it was not really his intention. It becomes inevitable though in order to stop the violence and anarchy. Then the empire had a series of successes.

All of the emperors were unbelievers but that is not important, for the ruler of a country does not have to be born again. These men were all unbelievers but they were the authority. Remember what Jesus said: “Render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.” There is no conflict there. There is a division: one dealing with establishment and one dealing with the spiritual realm. The empire became a system of authority set up by Caesar. Believers not only lived under this system but they thrived under this system. Christianity advanced under this system. It is a basic principle that every believer must recognize, for Christianity cannot evangelize without freedom and establishment. Christianity cannot teach doctrine without the protection of law and order. Freedom and establishment must go together. Freedom is abused unless there is a system of authority. “Do you not know?” They had to recognize that they had a problem. That is why Paul wrote in this way to these people, for they were about to destroy everything that had been gained. They were about to lose everything because they had actually come to the attitude of anti-government authority. They refused military service and establishment principles, unless it suited them.

All of us have been under authority which we consider to be unfair or incompetent.

Violence is not the solution; and Bob admits that he has wanted to take out a few members of the congregation. The message is the issue and that establishes the pastor’s authority.

The tendencial present means something that is not occurring, not taking place. They are not understanding the issue. The negative represents the idea of what is intended. They should be under governmental authority as believers, but they are rejecting governmental authority. The active voice: believers are not producing the action of the verb, though they should be. The indicative mood is an interrogative indicative, it is asking a question. Plus the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] after words of perception, or in this case what they should understand and do not.

Next is a dative masculine singular indirect object from the relative pronoun *hos* (ὃς) [pronounced *hohç*], followed by a present active indicative from *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] —“Do you not know that to whom you place yourself under orders.” *Paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] is a military term for recognition of authority. The present tense is a pictorial present which presents to the mind a picture of events in the process of occurrence. The active voice: the believer places himself under the command of either the sin nature residing in the human body or under orders to God as a member of the royal family of God and therefore possess the double portion of blessing at salvation.

Management is essential; and the federal government is attempting to destroy management. We have lost track of what authority is so that the most basic concepts have now been destroyed.

1977 Romans

Lesson #220

220 10/11/1977 Romans 6:16b Paratroopers and elite troops; opting for proper authority; happiness in obedience.

Jokes about parachutists.

The French has the greatest paratroopers in the world. Of all the elite corps, they are the ones most misused. Small elite groups often survive in spite of this; but so many of them are not properly used. Divisions are better supported by air support and artillery. Darby's Rangers were destroyed at Anzio.

The French have had elite troops longer than any other nation. Apparently, elite troops are often sacrificed.

The greatest elite troops today are the fundamentalists who are taking in Bible doctrine. Those who are consistently positive toward Bible doctrine. Elite troops are designed to do the impossible as if in a disciplined way. 14. We will never be sacrificed by our commander-in-chief.

We all accept authority in different fields. If we are going to have our appendix removed, we accept the authority of a doctor. Somehow this seems to slip away when it comes to the spiritual realm. There is no spiritual advance apart from recognizing the authority of the local pastor-teacher. Bob accepted the authority of three men prior to his going into a seminary. All of them were great teachers in his own opinion. Bob would not have made those strides without accepting their authority. None of us can live without authority; we cannot survive without authority. How could we get across town in an automobile. Authority allows this to take place.

All great lovers have great self-discipline. A man cannot be a great lover without having great self-discipline and knowing how to use his authority. Most men are poor lovers because they have rejected authority all along the way.

Romans 6:16 **Do you not know that to whom you yield yourselves as slaves for obedience, you are slaves to him whom you obey, whether of sin to death, or of obedience to righteousness?**

Options of the Christian life between vv. 18–23.

We stopped at the word paristimi. Present active.

The first portion of the double portion comes from God the Father, the second from God the Son through the agency of God the Holy Spirit. All believers in history receive the first portion at salvation adjustment to the justice of God. In other words, the moment that you believe there are two imputations which comprise the first portion. The first of these imputations: the justice of God imputes as a judicial imputation divine righteousness to every believer. That sets up the grace pipeline for blessing. At the same time there is a real imputation: eternal life is imputed to its designated target or home prepared by God which is regeneration—eternal life imputed to the new birth. Human life was imputed to the soul at physical birth. At the new birth eternal life is imputed to regeneration prepared by God the Holy Spirit. This is the first portion from God the Father.

The second portion at salvation comes from God the Son through the agency of the Holy Spirit. All believers of the Church Age are royal family of God, and at the moment of salvation God the Holy Spirit enters us into union with Christ, seated at the right hand of the Father.

This is current positional truth in contrast to retroactive positional truth which deals with the old sin nature. Current positional truth deals with the Lord Jesus Christ.

The Lord Jesus Christ is seated at the right hand of the Father. He has perfect righteousness and eternal life. We share everything that Christ has, but righteousness and eternal life are involved in the second portion of the double portion for royal family. At the point of entering into union with Christ we receive His life—eternal life. We receive His righteousness—perfect righteousness. 2Corinthians 5:21 is not the imputation of divine righteousness, as in Romans 3,4,5, it is righteousness we have by being in Him. So since one system of righteousness is imputed—the Father's righteousness is imputed from the Father's justice and we have the righteousness of the Lord Jesus Christ—we have something no one ever had before the Church Age began, a double portion of divine righteousness. This is very significant because it means that our blessings are concentrated. Royalty always has privileges. We have privileges based upon the fact that we have a double portion of divine righteousness. More than that, we have the eternal life of the Lord Jesus Christ, and then we have the eternal life of the Father which was imputed. This tells us that there is no excuse for any believer not reaching maturity.

This double portion is a challenge to find the authority which is doctrine, to find the one who communicates it as our own right pastor, and to stay with it until we have cracked the maturity barrier. By that time there will be no problem with regard to authority. Mature believers never have an authority problem. Mature believers do not have any problems with authority. You lose authority when you use a tape recorder. "Do you think I would let you go out for a drink of water or to have a little chat?" When you are in familiar circumstances, there is no discipline there.

There is some merit in FX type groups.

The potential indicative is the potential indicative of obligation. This has the idea of contingency in the indicative to indicate that we have an option. Not only do we have an

option but every day in that day He gives us some opportunity for exposing ourselves to the teaching of our right pastor under the principle of authority. The word “yourselves” is the accusative plural from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*] used as the direct object of the verb. When the action expressed by the verb is referred back to its own subject the construction is called reflexive. You must submit to authority as an individual and not because you are bullied into it by others—with the exception of children, of course.

“servants to obey” – incorrect. When you walk into a church you are not a servant. This is the double accusative plural from doulos (δοῦλος) [pronounced *DEW-loss*], a slave. This is the ideal circumstance in life; he does not have to worry about sustenance. That is God’s job. As a slave, Bob’s authority is over his congregation; that is his delegated authority. God can remove Bob instantly or He can sustain him.

There is nothing wrong with being a waiter; nothing wrong with being in service to others. There is no disgrace in any of this. No disgrace for being a maid or a housekeeper. You belong to a good society, because that blessing overflows. So what if you are yardbird 3rd class? There is only something wrong if you have a problem with authority. There is no job or no service in life where you have authority.

All happy societies in history have class distinctions. When you break down class distinctions, you are breaking down authority structures.

Everyone is a slave to someone. There is someone with the authority over all of us who can demote us or promote us. Doctrine, sooner or later, brings you to the place where you accept authority and you like it. Some of you ladies consider yourselves superior to your husbands. You can never be subjective and be happy. As long as you resent authority in life, you have lost out on happiness.

We are all under authority and we are promoted or demoted by higher authority. If God doesn’t promote you, you are not promoted. If God doesn’t provide the success, you are not successful. If God doesn’t provide the happiness, you are not happy. But you will never develop the capacity for blessing until you develop the capacity for authority. Authority eliminates the hang-ups. We are on the experiential side of this chapter. When a dog learns how to behave, he is happier because he receives more approbation. Once you have accepted Christ, that’s it. You cannot undo salvation.

Then God rubs our noses in it. Then the prepositional phrase eis (εἰς) [pronounced *ICE*] plus the accusative singular of hupakoê (ὑπακοή) [pronounced *hoop-ak-oh-AY*] which means “obedience,” and eis (εἰς) [pronounced *ICE*] plus the accusative here means “for the purpose of.” So the corrected translation: “**Do you not know, that to whom you put yourselves under orders as slaves for the purpose of obedience.**” The purpose for slavery is obedience. You are at someone else’s disposal. But the greatest happiness in life is being at someone else’s disposal because it is the source of blessing and refreshment in human life. Always in the spiritual life there is no such thing, then, as emancipation;

everything is always manumission in the sense that we have options every day of our life for the Lord Jesus Christ—for Him or against Him.

1977 Romans

Lesson #221

221 10/12/1977 Romans 6:16c Jackson, etc.: spiritual preparation for disaster; reversionism and sin unto death under the rule of the old sin nature

Douglas Freeman is a great historian and particularly on the confederacy. Second volume of Lee's Lieutenants is really well-written. A story of a military man who was picking up his guts off the ground and stuffing them back into this body. He survived.

A letter from Thomas Jonathan Jackson to his wife about the life to come.

Jeb Stuart speaking of God's hand in his report of the most famous calvary raid.

It is unclear whether Freeman was a Christian, but he picked up much of the Christian influences with the various histories that he writes about.

Romans 6:16 **Do you not know that to whom you yield yourselves as slaves for obedience, you are slaves to him whom you obey, whether of sin to death, or of obedience to righteousness?** (BLB)

“his servants ye are to whom ye obey” – the present active indicative of the verb eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a retroactive present which denotes what has begun in the past and continues up to the present time. The active voice: the believer produces the action of the verb, either by putting himself under orders to the old sin nature or by exercising the option of grace and placing himself under orders to God through the daily function of GAP. The indicative mood is declarative representing the issue from the viewpoint of reality.

Plus the predicate nominative plural from doulos (δοῦλος) [pronounced *DEW-loss*], “you are slaves,” and the dative of indirect object masculine singular from the relative pronoun hos (ὃς) [pronounced *hohç*], “to whom.” This is not only a relative pronoun but it has a direction indicated by the verb, the present active indicative of the verb hupakouō (ὑπακούω) [pronounced *hoop-ak-OO-oh*] which means to obey, to be under the authority of, to be subject to, to render obedience. It always has the connotation of obedience to duly constituted authority—“**you are slaves to the one to whom you habitually render obedience.**”

The option: the old sin nature versus under orders to God through the intake of doctrine. This is a present tense of duration for what has begun in the past and continues into the present time. Since the day that you were saved you have exercised an option: either you were the slave to the old sin nature or you were the slave to the Lord through Bible doctrine. The active voice: the believer produces the action in exercising the option on a

daily basis. The indicative mood is declarative representing the verbal action from the viewpoint of reality, the reality being the exercise of your option.

The cognizance of the options of authority becomes important at this point, and they are presented in the closing part of the verse. The first option is the old one, and it is expressed under the phrase “whether of sin unto death.” “Whether” is one of several disjunctive particles, êtoi (ἤτοι) [pronounced *AY-toy*], and it should be “either.” The other disjunctive particle comes up at the beginning of the next phrase, it is “either, or.” Plus the objective genitive singular from the noun hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] for the sin nature in this case.

Then the prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative singular of thanatos (θάνατος) [pronounced *THAH-nah-toss*], referring to the sin unto death^[7]—“either to the sin nature resulting in death.” The sin unto death is maximum discipline for believers only. The sin unto death is the means by which reversionistic believers are transferred from time to eternity. Dying grace, disciplinary death (sin unto death); and reversionistic superimposition of human will over divine will; resurrection or the rapture. The reversionist is maladjusted to the justice of God.

At salvation, we adjust to the justice of God by believing in Jesus Christ. When you sin or fail, rebound is made on a daily basis. You simply name your sins to God. This is a temporal adjustment to the justice of God.

People do recover from the sin unto death. David writes about this in Psalm 118. Jeremiah 44:12. You can contemplate the sin unto death with fear and anxiety. This puts you on the bottom rung of heaven.

Beyond ultimate sanctification, there is no equality in heaven. All believers will have a body like the Son of God. But that is where equality ends. Some believers will have 20 cities; some will have 100. There are inequalities among believers now in time; and the same will be true in eternity future. The tragedy is, there is almost no one at the top side.

No one knows how to discipline more appropriately than the Lord. We are all susceptible to one area or another.

All true motivation is positive. We are often kept from criminal acts because we do not want to be arrested. The only thing that restrains is force of law. And for bullies, whatever it takes to hurt them, that will solve the problem. Bob’s father told him, you will always be bullied until you hurt them. He told him the key is to having a baseball bat behind the bushes. One kid shot Bob, and he put Bob in a wagon, took him home and rang the bell and ran. Mother saw him and fainted. Next time, Bob got him in the knee. You hurt him and that solves the problem. This is how you handle criminals.

Principles from Romans 6:16

1. The believer who continues under the rule and authority of the old sin nature after his positional deliverance at salvation is under that category beyond carnality called reversionism. This is going back to the first husband, the sin nature.
2. Reversionism is a synonym for apostasy and is defined as the place of total failure for the believer. Reversionism is rejection of Bible doctrine.
3. Reversionism means to be controlled by the old sin nature with its trends toward sin, toward good, toward evil.
4. To be dominated by the old sin nature after salvation means failure to attain maturity adjustment to the justice of God, and therefore failure to receive the blessings of maturity by which we glorify God, and by which the justice of God demonstrates the importance of the divine plan in the angelic conflict.
5. To be dominated by the old sin nature after salvation means that the justice of God must discipline and punish rather than bless.
6. The justice of God is the source of both cursing and blessing.
7. Condemnation from the justice of God does not remove the imputation of salvation.
8. Nor does condemnation from the justice of God erase the double portion aspect of possessing the righteousness of Christ and the eternal life of Christ from the baptism of the Spirit.
9. Condemnation from the justice of God to the reversionistic believer does imply divine discipline in three categories: warning, intensive, dying.

The second option is the new one: “or obedience unto righteousness” – the disjunctive particle ê (ἢ) [pronounced *ā*], “or,” which gives the alternative to habitual obedience to the old sin nature. The objective genitive singular hupakoê (ὑπακοή) [pronounced *hoop-ak-oh-AY*], meaning obedience. Then the prepositional phrase which sets up a contrast, eis (εἰς) [pronounced *ICE*] plus the accusative of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]—“because of [imputed] righteousness.”

Romans 6:16 **Do you not know, that to whom you put yourselves under orders as slaves for the purpose of obedience, you are slaves to the one you are slaves to the one you habitually render obedience; either to the sin nature resulting in death, or obedience because of [imputed] righteousness [and resultant justification].**

Principle: The believer who does not exercise his options for placing himself under orders to God is the believer who fails to adjust to the justice of God after salvation.

Rebound adjustment to the justice of God and the daily function of gap is what comes next. To place yourself under the power of the sin nature, is to place yourself under double slavery rather than double blessing.

1977 Romans

Lesson #222

222 10/13/1977 Romans 6:17a Marriage analogy of slavery to the old sin nature or Jesus Christ and husband; volition

Bob is a Hamiltonian not a Jeffersonian. Jefferson said, “Let your gun be your constant companion on your walks. Exercise to the body and independence to the mind. No free man should be kept from the free use of his gun.” (Not an exact quote).

Authority is not the same as power. There can be no proper freedom in this society apart from legitimate authority.

When there is a message on RW, then many will show up, up to age 80.

Those teaching prep school are finding out that they are learning a lot more by teaching it. There are pseudo motivations for coming to Berachah (praying to God for RM or RW or a million dollars). Whereas the Baptists used to tithe for these things; some of you give your time.

The decision for obedience to God.

Bob has the Saint Petersburg Times an article from page 10E. Moderator’s first question: Patriotism is something we don’t hear much about these days; why don’t we hear more about it. Some good responses from teens. “We do not realize how many freedoms that we have.” Mike talked about military victory to maintain freedom. Sounds like a taper. “How do you explain patriotism to others when the president pardons all of the draft dodgers.” Two related the Bible to patriotism. “If you are a believer going into the military, be the best killer of your enemy.” These kids are definitely on doctrine.

Romans 6:17 **But thanks be to God that you who were slaves of sin have now become obedient from the heart to the pattern of teaching to which you were committed.** (BLB)

Verse 17 – “But God be thanked.” This is not the literal translation but is the accepted idiom. It is the postpositive conjunctive particle *de* which here means “now,” indicating an important principle: that by the time we reach this verse we have something to be grateful for as far as appreciation of the provision of grace. Then the nominative singular of exclamation, the noun *charis* (χάρις) [pronounced *KHAHR-ic*]. When it is desired to stress a thought with great distinctiveness the nominative is used without the verb—obviously a part of an idiom. It is literally, “Now grace.” While *charis* (χάρις) [pronounced *KHAHR-ic*] means grace it also has the connotation of thanks or gratitude. Plus the dative singular indirect object from *theos* (θεός) [pronounced *theh-OSS*] with the definite article. It literally means, “**Now grace belongs to the God.**” It is an idiom for gratitude. At the point the people who have followed through and have learned all the lessons recognize that grace belongs to God, but the idiom means “**Now thanks to the God.**” The true basis for thanksgiving is being the beneficiary of grace, beginning at salvation.

Then comes the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] used after an idiom of gratitude to express the content of that gratitude, the purpose, the means of that gratitude—“that,” plus the gratitude concept.

“ye were the servants of sin” – imperfect active indicative of eimi (εἶμι) [pronounced *eye-ME*], the verb to be. The imperfect tense is unusual here. The imperfect differs from the aorist in representing a process rather than a concept of aktionsart. The aorist is aktionsart in past time; the imperfect tense is a past time tense also, but it is linear aktionsart in past time. The imperfect tense also differs from the perfect in representing a process which carries no sense of completion. The imperfect represents a process without attainment. So we have what is known as the inceptive imperfect which simply denotes linear aktionsart in the sense ‘you kept on being’ without any time connotation as to when it terminated. The positional termination is salvation; the experiential termination, maybe never. After salvation most believers go on living under slavery to the old sin nature, and they do so for only one reason: ignorance of Bible doctrine. The active voice: believers, as unbelievers, produce the action of the verb, and sometimes believers after salvation produce the action of the verb. The indicative mood is declarative for the reality of slavery to the old sin nature, beginning at birth.

The word “servants” is the predicate nominative plural from doulos (δούλος) [pronounced *DEW-loss*], which does not mean servant, but slave. Plus the genitive singular of relationship from the noun hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] which, used in the singular here, is referring to the old sin nature. This represents the true status quo of all unbelievers. It is caused by the two imputations at birth: the imputation of human life to the soul and Adam’s original sin to the genetically formed old sin nature—**“Now thanks to the God that you kept on being slaves of the sin nature.”**

“but” – here is the change, the postpositive conjunctive particle de, used this time to connect clauses which there is a contrast; “ye have obeyed from the heart that form of doctrine which was delivered to you.”

The analogy: a form of slavery called marriage (chapter 7:1-6). We have the first husband. The husband is the lord and master in marriage. The old sin nature is the first husband. The wife is the unbeliever. The marriage counselor is the Mosaic law. In the second marriage which occurs at salvation we have a second husband, the Lord Jesus Christ. The wife is the believer and the marriage counselor is God the Holy Spirit. The culprit is the old sin nature and as unbelievers we are, in the role of the wife, slaves. Before salvation all of us were married to sin nature, all of us were under the lordship of the sin nature as the ruler of life. It rules through spiritual death. The postpositive conjunctive particle de emphasizes a contrast between our status quo as unbelievers and our status quo as believers at the moment we believed in Christ. The spiritual birth gives us a new relationship. The principle: two real imputations at physical birth resulted in our first marriage—slavery to the old sin nature. This particle de acts as an adversative conjunction to give us the source of gratitude, not the source of our problem. The emphasis in this passage is going to be on the new marriage. We did not make a mistake when we believed in Christ! If we are married to Christ and divorced from the old sin nature, that immediately becomes the basis of everything we do in life. Analogy: when you are divorced from your first husband that is the end of the line. Divorcement means death, just as if he was no longer among the living. Since you know that you are married to Christ you have to make decisions accordingly. You can’t be married to one man and go back to an ex-husband.

Therefore you as a believer make constant decisions to cut off the old husband. How do you do it? Two ways. When you sin, you rebound. When you perform good and evil there is no rebound technique for that is a part of the angelic conflict, so you have to say no to good and evil, and you can't say no until you are smart enough to say no. You are never smart enough to say no until you know the doctrine of reversionism, the doctrine of good and evil.

When you go into a marriage, it is a lifetime of learning. You need to learn authority; you need to learn submission. When a woman walks into a marriage, you pay attention to the man. You have to learn your husband; you have to penetrate beyond the facade and find out what the person is really like. The woman has to do more learning than anyone else in a marriage. A woman cannot survive without learning. No one become a student without volition and determination. You have to keep learning and keep trying. You made the decision which got you there; you have to make all the decisions after that.

1977 Romans

Lesson #223

223 10/14/1977 Romans 6:17b Authority in marriage; rejection of first husband, the old sin nature, made experiential by GAP

Romans 6:17 **But thanks be to God that you who were slaves of sin have now become obedient from the heart to the pattern of teaching to which you were committed.** (BLB)

The first husband is the sin nature; the second husband is Jesus Christ. The first wife is the unbeliever; the second wife is the believer. The marriage counselor in the first marriage is the Law; the marriage counselor in the second marriage is grace.

Women who say *I do* place themselves under an authority which will be removed at death or at the Biblical approach to divorce. To be a slave to a man requires cognizance. A society of homosexuals is a society which has ceased to exist.

The woman has to learn how to please a man; and she does not know how to do this automatically. The dowdy female who knows how to please her man is miles ahead of the very attractive woman who impresses dozens of men.

Bob is going over the first few verses of Romans 7. Once you believe in Christ, you are divorced from the first husband and married to the second. When we are divorced from the first husband, it is just as if he is dead. Therefore, when he knocks on the door at night and he wants to come in, and if you let him in, you are the world's dumbest female. This man no longer has any relationship with you. It is over. The old sin nature is alive and in you as long as we live in this world. Romans 7 is the battle of the two husbands.

All of your life, you have wanted to be a big shot. You have wanted to make decisions. Well, this is your life now. You are making decisions day in and day out. The must make decisions for doctrine and you make decisions regarding sins and rebound.

This divorced woman needs to make many decisions against her first husband and for her second husband.

Now back to Romans 6:17:

The spiritual woman is the balm of Gilead. If a woman accepts the authority of her husband and operates under that authority, she is a blessing to all of us. The greatest creature in the world is the woman who accepts authority.

“Now you kept on being slaves to the sin nature” is not the basis for thanksgiving. It is “Now thanks be to God that you have obeyed.” The thanksgiving goes with the phrase “ye have obeyed,” the aorist active indicative of *hupakouō* (ὑπακούω) [pronounced *hoop-ak-OO-oh*]—“thanksgiving for obedience. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. How do we obey the second husband, the Lord Jesus Christ? We obey Him by pleasing Him by the daily intake of Bible doctrine. It takes the daily function of GAP and regardless of its extent or duration the aorist tense gathers it up into one entirety. The constative aorist is the fact and action of the inculcation of Bible doctrine through the consistent function of GAP. The active voice: the believer as the wife of the second marriage produces the action. The declarative indicative is for the reality of the daily function of GAP, resulting in maturity adjustment to the justice of God. Remember that is addressing this phrase to those Roman believers who formed the pivot which preserved the Roman empire in the days of Nero. They had a large pivot of mature believers, those who had cracked the maturity barrier, and Paul is thanking God for this large pivot. There is a relatively small spin-off of reversionism. Therefore in Nero’s day the Roman empire was preserved and would go on from there to greater things in the period of the Antonine Caesars, the greatest period that Rome would ever know, and it was based on the pivot. This pivot was now forming.

“from the heart” – *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *kardia*, the right lobe where Bible doctrine must be stored for *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine. This is the ablative of means. The ablative is not the usual case for expressing means but whenever the means also includes the concept of origin, then the ablative is used instead of the instrumental case. That is why the translation here is “but by means of the right lobe.” Note that you do not obey your second husband, the Lord Jesus Christ, by means of works. It is by means of thought, not works.

“that form of doctrine” – the accusative singular direct object from *tupos* (τύπος) [pronounced *TOO-poss*], meaning form, pattern, figure, mold or stamp. It is derived from the Greek verb *tuptw* which means to punch someone and to make an impression. It means an impression left by a blow, hence what is formed or what leaves its impress is called *tupos* (τύπος) [pronounced *TOO-poss*]. Here we use the word “pattern.” With it is the possessive genitive singular from *didachē* (διδασχῆ) [pronounced *dihd-ahkh-AY*] which denotes the fact that the believer through the function of GAP possesses doctrine. *Didachē* (διδασχῆ) [pronounced *dihd-ahkh-AY*] means teaching, doctrine or instruction. So we can call it a pattern of teaching or a system of doctrine.

“which was delivered unto you” – the prepositional phrase eis (εἰς) [pronounced *ICE*] plus the accusative singular from the relative pronoun hos. It should be translated “into which system of doctrine . . .” Plus the aorist passive indicative from the verb paradídōmai (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] which means here to be delivered, to be handed over. After salvation believers are handed over to a system of doctrine. This is the most important thing after salvation, it is what the believer is handed over to. This can also be translated “you were committed to doctrine.” In other words, the believer after salvation is committed to a system of doctrine for the glorification of the second husband, the Lord Jesus Christ, and manumission from the tyranny of the first husband, the old sin nature. This is the constative aorist tense for a fact or action extended over a lifetime on earth. From the moment of salvation until the end of your life on this earth, whether it is by the Rapture of the Church or by physical death, the constative aorist gathers up into one entirety the most important thing in your life, a system of doctrine that you have to learn. The passive voice: the believer receives the action of the verb after salvation by being handed over to a system of doctrine for growth and glorification of the Lord Jesus Christ. The declarative indicative is for a dogmatic statement of fact. The believer is handed over to a system of doctrine for maturity adjustment to the justice of God with resultant blessings from the justice of God.

Romans 6:17 **Now thanks to the God that you were** [kept on being] **slaves to the sin nature, but** [this is what is new] **now you have obeyed by means of the right lobe a system of doctrine** [pattern of teaching] **into which** [system of doctrine] **you were committed** [delivered, handed over].

Before *but* is the first marriage; after the *but* is what is new.

Principle

1. Salvation has both temporal and eternal results.
2. The eternal results are noted in many passages dealing with operation phase three.
3. In this context the emphasis is on the fact that after salvation God has delivered us over to a system of doctrine as the only means of spiritual advance to maturity, and the only way to glorify the Lord Jesus Christ.
4. The fact that God has delivered us over to a system of doctrine emphasizes the principle that we should daily exercise our options for the perception of doctrine. We are married to Christ; how do we please Him? By taking in doctrine consistently.
5. Since learning doctrine is the greatest thing we do in this life we should demonstrate positive volition toward God’s plan by the daily function of GAP.
6. Self-determination must be related, then, to learning doctrine as the essence of the Christian way of life. We were not delivered over to a system of works or to a system of legalism; it is a system of doctrine.
7. Committal to Christ means receiving the delivery of Bible doctrine as taught by one’s right pastor-teacher.
8. Note that this verse emphasizes our former status as unbelievers in terms of the old sin nature rather than personal sin.

9. Note also that obedience comes from doctrine resident in the right lobe rather than emotional stimulation by persuasive personality.
10. The system of doctrine must be resident in the right lobe for obedience to Christ. This system of doctrine is the means by which we fulfil the command of verse 13—to put ourselves under the command of God and to place our members under His command.
11. The system of doctrine was handed over, delivered, to the believer. This delivery of doctrine is the only means of spiritual growth, the only means of glorifying the Lord Jesus Christ, the only grace system for living the Christian life. Nothing in Christianity can ever be divorced from Bible doctrine. Rejection of doctrine, ignorance of doctrine, are the most serious offences against our Lord Jesus Christ.

1977 Romans

Lesson #224

224 10/16/1977 Romans 6:18 Legitimate slavery (as in marriage); rejection of the rule of the old sin nature for enslavement to +R

This passage is all about two marriages. First marriage is to the sin nature and second is to God the Father. The first marriage is not broken up by death.

V.17 is a system of doctrine which solves the life's problems.

Romans 6:17 **Now thanks to the God that you were** [kept on being] **slaves to the sin nature, but** [this is what is new] **now you have obeyed by means of the right lobe a system of doctrine** [pattern of teaching] **into which** [system of doctrine] **you were committed** [delivered, handed over].

Romans 6:18 **And having been set free from sin, you have become slaves to righteousness.** (BLB)

The analogy is going to be found in Romans 7, which corrected translation is now found in the index.

Verse 18 – “Being made free from sin.” The postpositive conjunctive particle *de* is used as a simple transitional conjunction without any contrast intended. It is simply linking the previous verse. Plus the aorist passive participle from the verb *eleutherōō* (ἐλευθερώω) [pronounced *el-yoo-ther-OH-oh*] which means to be free—“And having been set free.” The aorist tense is a constative aorist, it takes the occurrence of salvation adjustment to the justice of God, which through the baptism of the Spirit provides positional freedom, and linking it to maturity adjustment to the justice of God, gathers it up into one entirety. The passive voice: the believer receives the action of the verb through the three adjustments to the justice of God—salvation, rebound, and maturity. The participle is an instrumental participle denoting the manner in which the action of the main verb is accomplished. The action of the aorist participle precedes the action of the main verb. The main verb: “you became slaves.” “And by having been set free” is a correct translation. By having been set

free positionally and experientially “from sin” – the preposition από (ἀπό) [pronounced *aw-PO*] plus the definite article, plus hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*]. The definite article denotes something previously defined in context, namely the old sin nature—“from the sin nature.”

Principle

1. The old sin nature is the sovereign of human life ruling through spiritual death.
2. This rulership of the sin nature over human life begins at physical birth through two real imputations: the imputation of human life to the divinely prepared home, the soul; the imputation of Adam’s original sin to the genetically prepared home, the old sin nature.
3. The rulership of the old sin nature over human life terminates positionally at salvation through the baptism of the Holy Spirit and subsequent retroactive positional truth.
4. The rulership of the old sin nature over human life terminates experientially at maturity adjustment to the justice of God through a system of doctrine resident in the soul.
5. This system of doctrine in the soul reprograms the giant computer called the brain where the old sin nature resides. The computer saturated with good and evil becomes saturated with the policy of God. In other words, at maturity we have a reprogramming of the brain with divine viewpoint for the function of grace.

“ye became the servants of righteousness” – the aorist passive indicative of the verb *doulōō* (δουλόω) [pronounced *doo-LOW-oh*], meaning to be a slave, to become enslaved. The aorist tense is a culminative aorist, it views the positional and experiential freedom the sovereignty of the old sin nature in its entirety but it regards it from the viewpoint of existing results, namely the mature believer enslaved to righteousness. That means that sooner or later it must be recognized that the justice of God is the source of all blessing as well as cursing in your life. Remember the principle: God’s justice can only bless perfect righteousness. Every blessing we have comes because we have God’s righteousness, not because of our own righteousness. We are never blessed because of what we do. The person moving toward maturity has dedicated to the principle he received at salvation, or at the marriage ceremony, i.e. the imputation of divine righteousness. You became enslaved to righteousness. The passive voice: the mature believer received the action of the verb, the exploitation of imputation. He exploits the imputation of divine righteousness by a system of doctrine. You have received righteousness at salvation but only a system of doctrine will exploit the fact that you possess a grace pipeline directly from the justice of God to divine righteousness in you. The only way that you can exploit what you received at salvation is through perception of Bible doctrine. There is no other way. The indicative mood is declarative for a dogmatic statement of doctrine regarding the mature believer. The indicative mood is also the way of denoting the main verb.

“of righteousness” – dative singular direct object, but it also has the definite article to denote something which has been defined in the context. This is *dikaioσunē* (δικαιοσύνη)

[pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], the righteousness of God. With the definite article it is translated “to the righteousness [of God].”

Romans 6:18 **And by having been set free** [both positionally and experientially] **from the sin nature, you became enslaved to [the] righteousness** [of God].

Principle

1. The righteousness of God is the principle of divine integrity, while the justice of God is the function of divine integrity.
2. Righteousness demands righteousness; justice demands justice. What righteousness demands, justice executes. That is the basis for all blessing in the spiritual life.
3. Therefore, again, what righteousness demands justice executes. Justice is the point of reference for the human race since the fall of man and resultant spiritual death.
4. Divine justice can only bless perfect righteousness. Therefore being enslaved to the righteousness of God is that mature status of the believer which glorifies God, and receives maximum blessing from the justice of God.
5. Slavery to the righteousness of God is the mature status of maximum blessing from God and maximum glorification of God in history.

1977 Romans

Lesson #225

225 10/17/1977 Romans 6:18–19a Importance of imputed +R; slavery: legitimate and to +R; freedom from the old sin nature rule

Our point of reference is always the justice of God. Points given earlier: [Divine Justice Can Only Bless Divine Righteousness \(2\)](#) ([Lesson #154](#)); but found elsewhere as well)

Romans 6:18 **And by having been set free** [both positionally and experientially] **from the sin nature, you became enslaved to [the] righteousness** [of God].

Jesus said: **“But first seek the kingdom and His righteousness, and all these things will be added to you.”**

Divine righteousness establishes the grace pipeline. Every blessing hangs on the fact that every believer has divine righteousness imputed to him at salvation. Since there is no blessing apart from the justice of God, there is nothing given to us apart from our imputed divine righteousness.

We are divorced to the first husband (the sin nature), we became enslaved to the righteousness of God.

Romans 6:18—the Believer Being Enslaved to God’s Righteousness

1. To be enslaved to the righteousness of God is to become a mature believer. Three adjustments to the justice of God: salvation, rebound, maturity. You are not enslaved by throwing a faggot on the fire or dedicating yourself to something.
2. Under this status, divine justice can only bless divine righteousness.
3. Because man is weak, hopeless, helpless, useless, he needs slavery for security.
4. The only security in slavery is bondage to the righteousness of God.
5. This slavery to God's righteousness is divine blessing passing through the grace pipeline. The grace pipeline has justice on the giving end and righteousness on the receiving end.
6. There is no greater security than the encapsulation of divine integrity.

Romans 6:18 — Being Freed from the Old Sin Nature

1. At salvation we are positionally freed from slavery to the sin nature. Good and evil were rejected at the cross. The Lord's Person was completely separate from good and evil. He was totally impeccable. No genetically formed sin nature. In His spiritual death, rejection of good and evil. Identification with Christ in His death is our divorce from the old sin nature.
2. The believer is experientially freed from the old sin nature through maximum adjustment to the justice of God. This is attained through maximum doctrine in the soul.
3. V. 18 describes the mature believer's relationship with God. He transfers from enslavement to the old sin nature to enslavement to the righteousness of God.
4. The righteousness of God is half of divine integrity which completes the grace pipeline at salvation.
5. The grace pipeline is established by the judicial imputation of divine righteousness at salvation.
6. Blessing of maturity type slavery always comes from the integrity of God.
7. Such slavery involves discipline, we are disciplined as slaves. When we are blessed, we are blessed as slaves.

To maintain slavery, this must be done by freedom. We must make daily decisions with regards to Bible doctrine. We must choose daily to exercise our option to stay under slavery.

This principle is challenged in v. 19. V. 19 is two sentences and the first belongs back with v. 18. When a woman marries a man, she is exercising her option for slavery. The woman is willing to enter into this state of slavery when it is love.

If a man kicks a woman around, it requires no brains and no love. In marriage, the woman should spend her time pleasing her man, which is 25 hours a day. The new low is female sports' announcers.

Romans 6:19 I speak in human terms on account of the weakness of your flesh. For just as you yielded your members in bondage to impurity and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification.

Verse 19 – the challenge of the new option. The first sentence is the explanation as to why slavery is used as an illustration. It is the perfect illustration of security as well as being the perfect illustration of the woman's role in marriage. "I speak to you after the manner of men" is obviously a literal translation, and obviously not the correct translation. This is the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] which is used quite frequently for idioms in the Greek—"I speak." It means to speak or to communicate and it is in the customary present tense to denote what habitually occurs when illustrations are taken from human life and inserted into the record of scripture. The active voice: Paul as the human author uses the illustration. The indicative mood is declarative representing the verbal idea from the standpoint of absolute and dogmatic reality.

Paul added the accusative singular direct object from *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], and by adding it—meaning human or belonging to man—he indicates that this is an idiom. "I speak according to man" is an idiom meaning, "I use a human illustration." Slavery is not being taught in this passage, slavery is being used as an illustration. Slavery was practiced in the time of the Roman empire and the Bible must be interpreted in the time in which it was written. Note that while slavery was both a social problem and a political institution in the Roman empire Paul did not condemn slavery or subject it to any type of excoriation, he is simply pointing out the fact that it makes a perfect illustration. The solution to slavery was not through political reform, and therefore Paul did not beat the drums for abolition of slavery.

Emancipation is when the government determines that slavery must be ended. Manumission means the slave owner frees his slave on the basis of his own choice.

The idiotic female at Wheaton College who walked up to a guy and said, "The Lord has told me that we should be married."

Saturday Night Specials being outlawed is typical of the stupid, sloppy liberal thinking that exists today. That discriminates against poor people.

It was the people in Massachusetts who were responsible for all the anti-slavery stuff that led to the Civil War.

"because of the infirmity of your flesh" – *dia* plus the accusative of the definite article with the accusative of *asthēneia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*] which means "weakness," and with the definite article it denotes a previous reference to the weakness of the old sin nature which is synonymous with its trends toward sin, toward good, toward evil. It is literally translated, "because of the weakness." Then a genitive of apposition in the plural from the personal pronoun *su* and *sarx* (σὰρξ) [pronounced *sarx*]—"your flesh [old sin nature]." The believer's weakness is the old sin nature, and while the power of the old sin nature as the ruler of human life has been broken through the baptism of the Spirit and

resultant retroactive positional truth, experientially the old sin nature continues to be the weakness of the believer in time. Hence, there are three categories of weakness in the believer: our trend toward sin, our mutual trend toward good, our mutual trend toward evil. Sin is related to the doctrine of carnality, while good and evil is related to the function of reversionism.

Slavery Options Following Salvation

1. This is the first of two sentences in this verse. It actually belongs to the previous verse as an explanation as to why slavery is used as the illustration.
2. Because the believer still possesses the old sin nature after salvation human illustrations like slavery, marriage and divorce must be used to communicate the doctrine.
3. In this illustration Paul is neither condoning nor condemning slavery, he is simply using a common occurrence in the Roman empire to illustrate a point of doctrine.
4. After salvation the believer has an option. He can continue under the slavery of the old sin nature or he can transfer to the new slavery: God's righteousness, which was judicially imputed at salvation.
5. Salvation provides an option in slaveries. Slavery to the old sin nature results in discipline and punishment from the justice of God.
6. Slavery to God's righteousness results in blessing and promotion from the justice of God.
7. Blessing and promotion from the justice of God glorifies the Lord Jesus Christ in the angelic conflict.
8. Therefore glorification of Christ becomes the challenge of exercising a new option.
9. Domination by the old sin nature is a slavery to misery, depression, disaster, oppression. But spiritual maturity (slavery to righteousness) is a slavery to blessing, security, reward and promotion.
10. This slavery fulfils the doctrine: If God doesn't promote you, you are not promoted; if God doesn't bless you, you are not blessed; if God doesn't provide it, you have nothing even though you have everything. Everything becomes nothing unless it comes down through the grace pipeline.

1977 Romans

Lesson #226

226 10/17/1977 Romans 6:19b Ranger Field Manual, RBT3; professional Christians; benefits of slavery

There is a Ranger Field Manual which has just come out, written by R. B. Thieme, III Bob reads some passages. It is the best unit for rapid deployment, where there is little time allowed.

Sooner or later, believers must become very professional with regards to what we are called to do. The fundamentalist world has lost its ability to be professional. It is a sign of the times in which we live. The words *professional Christian* means that a believer needs

to know what is required of him and how to get there. Romans is to give us a professional attitude, for us to know that we have objectives, and that we have a way to accomplish them. The Ranger becomes a good analogy. It requires motivation to become a Ranger, and motivation to stay in the Rangers. Systems of authority and tremendous training and great motivation is required of the Rangers; and this is properly applied to believers as well.

One infantryman can carry a weapon which will take out a tank or a plane. Bob likes the whole concept of light infantry.

We need to get back to the professional Christian, who is prepared and trained in the Christian realm.

Adam's original sin had no morality associated with it. It was simply a violation of a divine prohibition. The sin nature which we have is an authority violator. Authority is the great issue in the original sin.

Bob reviews vv. 12–18, with a great deal of commentary inserted.

We are in the same boat; but our sins are different. We all have different areas of weakness and areas of strength.

There are no sins in hell. All of the sins were poured out on Jesus on the cross. They were imputed to Him.

We have two categories of life: human life and eternal life. The latter is that supercharger, when we die or depart via the rapture.

The great Christians are all haves, not have-nots. People think that there are better countries to go than the United States. Sure things are bad here; but it is the best place in the world. Where would you go? You name it and it is a pile of junk compared to our country. There is nothing that comes close to it, with all of our troubles and problems. A lot of people want to know what is around the next corner. It is higher, and deeper and thicker.

The have to know what you are doing, you have to know the objectives, you have to know the game plan, etc. in order to move forward.

We have perfect security, no matter how bad history gets, we have an encapsulated environment and protected blessing. Timing is everything; and that is why doctrine is so important.

Slavery is an encapsulated environment. When you are enslaved, who provides the food, the shelter, the routine, the work and the shelter? The master. That's my doctrine called "Bwana does it all."

You women need to be certain that you are comfortable being a slave to the man that you are about to marry.

A man's ministry does not stand or fall based upon what people think. It depends entirely upon Who and What the Lord is. The security is in the slavery (v. 17).

We are now halfway through v. 19....

Romans 6:19 **I speak in human terms on account of the weakness of your flesh. For just as you yielded your members in bondage to impurity and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification.** (BLB)

“for as you have yielded your members servants to uncleanness unto iniquity” – this begins with the postpositive conjunctive particle *gar*, used here in the explanatory sense of a comparative clause. The comparative clause is introduced by an adverb used as a conjunction, *hōsper* (ὥσπερ) [pronounced *HOH-sper*], “for just as.” *Hōsper* (ὥσπερ) [pronounced *HOH-sper*] introduces the protasis of a comparative clause. Plus the accusative plural direct object *mélōs* (μέλος) [pronounced *MEL-oss*], used for parts of the human body.

The verb is the aorist active indicative of *paristēmi/paristanō* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] which means to place yourself under orders, recognizing authority. This is a constative aorist for a succession of events over a period of time. It takes every act of obedience to the old sin nature and gathers it up into one entirety from the point of birth to regeneration. That is the period of time we are under orders to the old sin nature. The aorist tense gathers up into one entirety every function whereby we are obedient to the old sin nature. The active voice: the believer produces the action of the verb as an unbeliever. The indicative mood is declarative representing the verbal idea from the viewpoint of reality, the reality of the first marriage. Plus the possessive genitive plural from the personal pronoun *su*—“your.” The word *doulos* (δοῦλος) [pronounced *DEW-loss*] is a double accusative plural direct object, and it means “slave.” With it is the dative singular indirect object *akatharsia* (ἀκαθαρσία, ας, ῆ) [pronounced *ak-ath-ar-SEE-ah*], meaning “impurity,” and it refers to the old sin nature's trends toward sin—“for just as you have put your members under orders as slaves to impurity.”

“and to iniquity unto iniquity” – the connective use of the conjunction *kai* followed by the dative singular indirect object from *anomia* (ἀνομία) [pronounced *an-om-EE-a*], meaning “lawlessness,” but it refers to the old sin nature's trend toward human good. Human good is lawlessness to God. Then it is repeated. This time it is lawlessness repeated as part of the object of the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of *anomia* (ἀνομία) [pronounced *an-om-EE-a*], translated “resulting in lawlessness.”

Lawlessness resulting in lawlessness is the tree of the knowledge of good and evil. Now comes the apodosis in which an option is given for the believer in time.

The unbeliever is a slave to the first husband, the sin nature. The believer has an option to place himself under orders to the Lord Jesus Christ rather than to the sin nature. When you go back to the sin nature for sin, good or evil, you are placing yourself under discipline.

1977 Romans

Lesson #227

227 10/18/1977 Romans 6:19c "The Desert War" Time-Life publication; sanctification in phase 1, 2, 3 and results

Time Life books has a set of books dealing with WWII and the 4th volume deals with the Desert War. Rommel was good with division level and some other level, but he was not the brilliant man that he was made out to be. He was not a bad officer; he just was not that good.

Eisenhower sends George S. Patton into the desert. He cranked up a strong system of discipline, and the men were fighting mad, mostly at Patton. Patton fined men not wearing the proper helmet. At the restroom, he even yanked open doors to check on helmets.

A Ranger attack, and they opened up a pass; and killed and took many prisoners. This force is often squandered; and their superiors often did not know how to use these elite troops. You do not take elite troops and put them into a situation without the support of combat arms. Darby's Rangers were devastated in Italy. Merrill's Marauders also mentioned.

Emotion, without being in submission to the right lobe, is a great disaster.

Bob goes back to v. 17.

Christianity is a profession; it is called the profession in the Bible. If you are an engineer, then you need to understand all the mathematics and engineering design that you can. Everywhere that we turn today, there is a lack of professionalism. Knowledge controls emotion. Never in all of history has the police officer been so abused. The police officer must maintain his professionalism. Some do go holy roller, and the police are judged by the 1%. But you always judge based upon the 99%.

Romans 6:19 **I speak in human terms on account of the weakness of your flesh. For just as you yielded your members in bondage to impurity and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification.** (BLB)

“even so now yield your members servants to righteousness unto holiness” – this begins houtos (οὗτος) [pronounced *HOO-tos*] nun (νῦν) [pronounced *noon*], correctly translated “so now.” “So” is the rest of the analogy. Houtos (οὗτος) [pronounced *HOO-tos*] introduces the apodosis of a comparative clause. “Now” means right now as believers, as those who are born again, as those who are ambassadors for Christ.

Then the aorist active indicative of *paristêmi/paristanô* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*], the military word recognizing authority and being obedient to that authority, and translated “put yourself under orders.” The aorist tense is a constative aorist which gathers up into one entirety the manner in which we put ourselves under orders to God. We do it through the daily function of GAP which leads to maturity adjustment to the justice of God. The active voice: the believer who is constantly positive toward doctrine produces the action. The imperative mood is an order. Plus the accusative plural from *mélos* (μέλος) [pronounced *MEL-oss*]—“members.” Translation: “so now put your members under orders.”

There is also a double accusative here. It is usually translated by the word “as” and whatever the word is—*doulos* (δούλος) [pronounced *DEW-loss*], “as slaves.” Slavery describes the function of the believer who is correct, or the professional believer. Plus the dative singular indirect object *dikaioσunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], “righteousness,” the key to all blessing from God. On the giving end of grace is justice, and justice cannot give to any type of imperfection. Therefore, righteousness is the key—the imputation of the righteousness of God. This imputed righteousness forms the grace pipeline through which all blessings flow from the justice of God to the believer. The definite article before the noun denotes a previous reference to the righteousness of God, therefore it is translated correctly, “to the righteousness.”

With it is a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] with the accusative singular of *hagiasmos* (ἁγιασμός) [pronounced *hag-ee-as-MOSS*], which is correctly translated holiness, consecration, or sanctification—“resulting in sanctification.” This is experiential sanctification, which is synonymous with maturity adjustment to the justice of God.

Sanctification is used in three ways: (1) salvation sanctification; (2) maturity sanctification; and (3) eternal sanctification.

Paul calls the carnal believers in Corinth sanctified, in 1Corinthians :2.

Phase II sanctification is called godliness; this is experiential sanctification. Agents of sanctification: Word of God and Holy Spirit in phase II sanctification.

Romans 6:19 I use a human illustration because of the weakness of your flesh [the old sin nature]; for just as you have put your members under orders as slaves to impurity [the old sin nature’s trend toward sin] and to lawlessness [the old sin nature’s trend toward good] resulting in lawlessness [the old sin nature’s trend toward evil] so now put your members under orders as slaves to the righteousness of God, resulting in experiential sanctification.

Principle

1. Experiential sanctification is described as the believer placing himself under orders as a slave to the righteousness of God—through the intake of Bible doctrine. The word *yield* is an obscure word. The various things that we do, like tithing or witnessing, and the end result is, we get blessed by God. This is refuted by the

encapsulation of the grace pipeline. This is a rejection of the integrity of God. The believer places himself as a slave under orders to the righteousness of God.

2. This is a statement of principle rather than the mechanics of experiential sanctification.
3. The mechanics or the execution of placing one's self under orders to God involves the filling of the Spirit which, in turn, involves rebound adjustment to the justice of God when necessary, plus the daily function of GAP, eventuating in maturity adjustment to the justice of God.
4. The principle deals with the imputation of divine righteousness at salvation, resulting in the creation of a grace pipeline with divine justice on the giving end and divine righteousness on the receiving end. Don't think that self-righteousness or some system of works gets you blessing from God. What other believers think of you is irrelevant.
5. This fulfils the doctrine that divine justice can only bless divine righteousness.
6. This grace pipeline is encapsulated with the integrity of God, composed of His righteousness and His justice. Again, righteousness is the principle of divine integrity; justice is the function of divine integrity. Righteousness demands righteousness; justice demands justice; what righteousness demands, justice executes. When we crack the maturity barrier righteousness demands blessing; justice executes by pouring the blessings of paragraph SG2 through the pipeline. That is when God is glorified by your life.
7. The encapsulation cannot be penetrated by any form of human good, human righteousness, human production, human personality change, human talent.
8. The grace blessings from the justice of God are insulated against any form or function of human legalism.
9. Therefore, grace blessing glorifies God.

Romans 6:19 **I use a human illustration because of the weakness of your flesh** [the old sin nature]; **for just as you have put your members under orders as slaves to impurity** [the old sin nature's trend toward sin] **and to lawlessness** [the old sin nature's trend toward good] **resulting in lawlessness** [the old sin nature's trend toward evil] **so now put your members under orders as slaves to the righteousness of God, resulting in experiential sanctification.**

Principle

1. The first part of this verse emphasizes what we are through physical birth: under orders to impurity and to lawlessness resulting in lawlessness.
2. At physical birth the two real imputations result in physical life and simultaneously spiritual death.
3. The real imputation of human life to its divinely prepared human home, the soul, plus the real imputation of Adam's original sin, the genetically prepared home, the old sin nature, results in spiritual death which in our context is under the analogy of the first husband. Spiritual death is the first husband. As long as you are married to your first husband, you cannot have anything to do with your second husband.

4. This means that every member of the human race has placed himself under orders to the old sin nature as the sovereign of human life, ruling through spiritual death.
5. Therefore mankind follows the trends, slavery to impurity or personal sin, slavery to good and evil or lawlessness.
6. But salvation adjustment to the justice of God through faith in Christ changes all that, and the change is not death but divorce.
7. The change occurs through two salvation blessings from the justice of God.
8. The first blessing is the imputation of divine righteousness providing the primary potential from the justice of God and the grace pipeline.
9. The second blessing is the baptism of the Holy Spirit providing the secondary potential for the encapsulated environment in which those mature blessings are enjoyed in any stage in history.
10. Two key words should be noted in the last half of this verse: righteousness and sanctification.
11. Righteousness occurs at salvation adjustment to the justice of God, while sanctification is fulfilled at the point of maturity adjustment to the justice of God.
12. At salvation the believer becomes the slave to imputed righteousness, while at maturity the believer becomes the slave to sanctification.
13. A comparison to the former slavery is the challenge to exercise a new option.
14. By advancing to maturity the believer places himself under slavery, the slavery of both temporal and eternal blessings.

If you lived during the French revolution with the grace pipeline and you reached experiential sanctification, then your blessing from God is just the same as it would be in a time of peace and prosperity.

The word *doulos* removes any concept of human greatness. This keeps the believer from pride and inordinate competition with other believers.

1977 Romans

Lesson #228

228 10/19/1977 Romans 6:20; 7:1–7 Taxpayer's complaint; unbeliever a slave to the old sin nature, excluded from +R of God

As of 1974, the number of people supported by taxes exceeds the number of those paying taxes.

We are married to the old sin nature as the first husband from birth. We are anticipating the analogy found in Romans 7. The word found in the passage means *slave*, not *servant*.

Verses 20-21, the old sin nature's sovereignty over human life.

Romans 6:19 I use a human illustration because of the weakness of your flesh [the old sin nature]; for just as you have put your members under orders as slaves to impurity [the old

sin nature's trend toward sin] **and to lawlessness** [the old sin nature's trend toward good] **resulting in lawlessness** [the old sin nature's trend toward evil] **so now put your members under orders as slaves to the righteousness of God, resulting in experiential sanctification.**

A preacher on the radio said the Romans was not meant to be understood in this life. We might take a break with something amusing and easy and helpful.

Romans 6:20 **For when you were slaves of sin, you were free from righteousness.**

Verse 20 – “For when ye were the servants of sin.” The explanatory use of the postpositive conjunctive particle *gar*, “for.” With it is the temporal adverb *hóti* (ὅτι) [pronounced *HOH-tee*] used as a temporal conjunction—“For when.” An even better translation: “For as long as.”

Then the imperfect active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The imperfect tense is the imperfect of description which represents what is going on in past time from physical birth. This is strong linear aktionsart. The active voice: mankind is producing the action of the verb from physical birth until salvation. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the predicate nominative *doulos* (δοῦλος) [pronounced *DEW-loss*]—“slave.” Plus the genitive singular of relationship from the definite article to denote a previous reference, and the genitive singular of relationship from the noun *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], for the old sin nature—“**For as long as you were slaves of the sin nature.**” Slavery to the sin nature falls into two categories: from birth to salvation, and the potential after salvation which is going back to the first husband in the analogy which is unfaithfulness to the second husband, the second husband being the Lord Jesus Christ.

“you were free from righteousness” – the imperfect active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. This is the imperfect of duration. As long as you were married to the old sin nature you were constantly in a status quo, and that status quo was you were actually free with reference to the righteousness of God. The word “free” here means exclusion. The active voice: the believer produces the action of the verb, looking back at the first marriage to the old sin nature, unbeliever days. The indicative mood is the reality of the fact that spiritual death is an exclusion from the principle. No one in spiritual death can ever be blessed because they so not have on the receiving end of the grace pipelines the righteousness of God.

Next is the predicate nominative masculine plural *eleútheros* (ἐλεύθερος) [pronounced *el-YOO-ther-oss*]. It's in the plural because spiritual blessings flow through the grace pipe: Temporal blessings, category #2; blessing by association, category #3; historical impact, category #4; and eventually, dying grace. *Eleútheros* (ἐλεύθερος) [pronounced *el-YOO-ther-oss*] is in the plural to indicate exclusion of all five categories. No unbeliever ever received direct blessing from God. Then the dative of reference singular from both the definite article and *dikaioσύνη* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], referring to the imputation of divine righteousness.

Unbelievers can receive indirect blessing from God; blessing by association.

The vocabulary of Romans is simple; but the structure is complex. Bob has not read anything as difficult in the Greek as Romans. By comparison, Revelation is pitifully easy.

The word for *freedom* really mean exclusion here. We live in a free country, but we are still excluded from doing many things.

Romans 6:20 **For as long as you were the slaves of the sin nature you were excluded with reference to [the] righteousness [of God].**

This means no grace pipeline, no potential or reality of grace blessing from the justice of God. The righteousness of God is used here as the principle of receiving blessing from God which glorifies God.

Principle

1. As unbelievers under the rulership of the old sin nature we were slaves to the old sin nature and its trends toward sin, good, and evil.
2. There is no possibility of blessing from the justice of God through the grace pipeline encapsulated with divine integrity. This is because God's righteousness must be on the receiving end, and God's righteousness is not imputed until we believe in Jesus Christ.
3. Hence, the unbeliever is excluded from the benefits related to the imputation of the righteousness of God.
4. The benefits of imputation or justification include not only immediate salvation but the potentiality of great blessings in time and in eternity.
5. Hence, slavery to the sovereignty of the old sin nature ruling human life through spiritual death excludes any possibility of fulfilling this formula—potential plus capacity equals reality of blessing in time.
6. The unbeliever is excluded from the righteousness of God imputed, and all it means to the believer.
7. But salvation adjustment to the justice of God through faith in Christ changes all this. The imputation of divine righteousness at salvation provides the potentiality for great blessing from the justice of God in time, and even greater blessing from the justice of God in eternity. At the same time salvation means divorce from the first husband and marriage to the second.
8. We as believers have the opportunity in time to place our members under orders as slaves to the righteousness of God, resulting in experiential sanctification.

Miscellaneous comments: There is a breakdown of establishment when the welfare state takes charge. Medicine bottles with caps you have to squeeze and push and pull; and this is because five children opened up an aspirin bottle and ate too many.

229 10/20/1977 Romans 6:21 Establishment vs. total depravity; doctrine of the Last Judgment (second death)

Fundamentally there are two approaches to life. The first is that man is inherently good, and the second is that man is inherently bad. The concept that man is good leads to a greater intensity of evil, and it leads to more problems historically. Then the attitude that man is not to be trusted, is inherently evil, tricky, and therefore there must be some safeguards. The tax people pass a great many laws and this is because some people are just crooks and they will give any excuse not to pay taxes.

Bob wants to go on record that income tax is a legitimate function. Many Christians write letters to Bob about this. Just because we have bad management of money, that does not, in any way, change the principle. No excuse for a believer to be dishonest and a cheat. This is the principle of total depravity.

Social life demands a great deal of hypocrisy. Hypocrisy is dominant in local churches today as well.

Let's say someone comes up to you and says, "How would you like to make some money?" If you accept that and think that they are okay, that is your mistake and you deserve to get fleeced.

Because of this, God has given us a system known as authority. Authority converts all of us into nice people and honest people in certain circumstances. All women are totally depraved and, therefore, need an authority.

The law allows us to be depraved people and live side-by-side other depraved people and have privacy and protection.

The sin nature is the first husband and he is constantly trying to get us back. Julius Cæsar was allegedly the greatest lover who ever lived; and he was a man with a definition sense of authority. The man who rejects all authority, he is no lover. The secret to obedience is mental attitude acceptance of authority.

All the laws of divine establishment take cognizance of the principle of the universality of sin and the fact that we are born with that old sin nature, and that the old sin nature has trends toward sin, toward good, and toward evil. All law is designed with that in mind. Authority is the system by which the doctrine of total depravity is a reality, but authority converts all of us totally depraved types into nice people, right people, honest people, in certain circumstances. That is why we have the laws of divine establishment.

Romans 6:21 **What fruit, therefore, did you have then in the things of which you are now ashamed? For the end of those things is death. (BLB)**

Verse 21 – “What fruit had ye then in those things whereof ye are now ashamed?” The nominative neuter plural from the interrogative pronoun *tís* (τίς) [pronounced *tihç*], used strictly for a direct inquiry, especially when it is followed with the inferential conjunction *oun* (οὖν) [pronounced *oon*]. This is an inferential conjunction denoting that what is introduced is an inference from what precedes. Plus the accusative singular direct object from *karpos* (καρπός) [pronounced *kahr-POSS*]—“fruit, production.” It means benefit and profit. Here the meaning is benefit. The previous verse tells us we were excluded from benefits.

Plus the imperfect active indicative of the verb *echô* (ἔχω) [pronounced *EHHH-oh*]. “What benefit were you having.” The progressive imperfect tense of the description represents what was going on in past time, in the first marriage. No benefit in the first marriage from birth to salvation. The active voice: the unbeliever as the wife of the old sin nature produces the action of the verb. This is an interrogative indicative in which the viewpoint of reality is implied in a fact enquired about when the indicative is used for asking the simple question.

Then the correlative adverb *tote*, referring to the previous marriage, “at that time,” the time between physical birth and regeneration. “Therefore what benefit were you having at that time?” Plus the prepositional phrase, *epi* (ἐπί) [pronounced *eh-PEE*] plus the dative plural from the relative pronoun *hos* (ὅς) [pronounced *hohç*]—“over which.” There is no “those things” in the Greek text. Because of the elliptical nature of the text something must be added for clarity in translation, hence we add “from trends, over which.” Plus the present active indicative from the verb *epaischunomai* (ἐπαισχύνομαι) [pronounced *ehp-ahee-SKHOO-nom-ahee*]—both passive and middle form, and it means to be ashamed. With it an adverb of time, *nun* (νῦν) [pronounced *noon*], “now”—“you are now ashamed.” The present tense is a descriptive present of *epaischunomai* (ἐπαισχύνομαι) [pronounced *ehp-ahee-SKHOO-nom-ahee*] to indicate what is now going on—embarrassed, ashamed of the past. The passive voice: the believer receives the action of the verb, shame, and he receives the shame from a knowledge of doctrine. The indicative mood is a potential indicative of obligation. The potential indicative means that everyone doesn’t understand this doctrine, but it could mean that you are in the process of learning it. The answer to such a question is obviously no benefit.

“for the end of those things is death” – this is not physical death here. This is the postpositive explanatory particle *gar*, plus the nominative singular subject *telos* (τέλος) [pronounced *TEHL-oss*], meaning end or conclusion, plus the descriptive genitive plural from the remote demonstrative *ekeinos* (ἐκεῖνος) [pronounced *ehk-Ī-noss*] which implies that the Roman believers have experienced enough growth to have some experiential victory over the old sin nature’s sovereign power in human life. Plus the predicate nominative singular from *thanatos* (θάνατος) [pronounced *THAH-nah-toss*]—“death,” used here for spiritual death in time parlayed into the second death in eternity. This is a reference to the great white throne judgment of Revelation 20:12-15. Since all personal sins were imputed to Christ on the cross and judged this implies the judgment of good and evil. No sin will ever be judged at the final judgment.^[8] A spiritually dead person of Ephesians 2:1 can only produce dead works of Hebrews 6:1. Dead works cannot please God in time—Romans 8:8, or in eternity—Revelation 20:14-15.

Romans 6:21 Therefore, what benefit were you having at that time from old sin nature trends over which you are now ashamed? For the end of those things [OSN trends] is death.

I screwed up; I already had this doctrine recorded elsewhere in these notes. The notes here followed Bob's doctrine. This doctrine is repeated in Lesson [#268](#).

Doctrine of the Last Judgment

- A. Definition.
1. The Last Judgment is the alternative to salvation. In effect, it is facing God's judgment in eternity because you would not face God's judgment in time.
 2. The Last Judgment is the expression of the integrity of God toward those who reject Christ as Savior.
 3. It is the culminating judgment of human history in which every unbeliever of the human race is judged and sentenced to the lake of fire. They will stand before Jesus Christ who is the supreme court judge of heaven, John 5:22.
 4. This is also called the second death or the Great White Throne Judgment, Revelation 20:12.
- B. There are two basic categories in the human race based on God's justice.
1. The believer has accepted and adjusted to divine justice in time, John 3:18, 36; Acts 4:12.
 2. The unbeliever must face divine judgment in eternity, since he was negative to divine justice in time.
 3. Attitude toward Christ determines classification in the human race. Idiots, morons, babies, and those who never reach the age of accountability are automatically saved by the justice of God.
- C. In the Last Judgment, only the unbeliever is under the indictment of rejection of Christ as Savior, John 3:18, 16:9; Revelation 20:15. The Book of Life is the roster of believers only. The unbeliever is not found in the Book of Life because he has not been given eternal life for faith in Christ. He has committed the "willful sin" or "unpardonable sin" of unbelief in the person and work of the Lord Jesus Christ, Hebrews 10:26.
- D. No believer is involved in the Last Judgment, Romans 8:1. **"There is, therefore, no judgment to those who are in Christ Jesus."**
- E. The unbeliever has two appointments with God.
1. Hebrews 9:27-28, physical death.
 2. The second death or the Last Judgment. This is spiritual death or separation from God forever. Hebrews 9:27, "For just as it is destined for man to die once, but after that the judgment."
- F. The second appointment of judgment is preceded by the second resurrection, John 5:24-29; Dan 12:2.
1. All unbelievers are resurrected at the end of the Millennium in order that they may be judged by Christ and cast into the lake of fire. They are resurrected

from the fire of Hades to go into the eternal lake of fire. So the Last Judgment follows the second resurrection.

2. Dan 12:3, "And many of those who sleep in the dust of the ground will awake to eternal life [first resurrection for believers only], but others to disgrace and eternal rejection."

G. The Basis of Indictment of the Unbeliever.

1. No sin is mentioned as the basis of judgment, but rather the unbeliever's human good and his righteousness based on his good works, which God rejects as not good enough to match the perfect righteousness of God required for eternal life with God.
2. At the Last Judgment, two books are opened.
 - a. The Book of Life lists the names of believers only. Therefore, this book is closed because all the names of unbelievers have been blotted out, and so it is not an issue at the Last Judgment.
 - b. The Book of Works lists the name of every person who has rejected Christ as Savior. All his works are listed there. They are all added up, and they total relative righteousness. God is perfect righteousness and cannot have fellowship with anything less. This is the basis of judgment.
3. So the unbeliever is judged on the basis of his works, not his sins, Romans 2:5-6; Revelation 20:12-13.
4. Jesus Christ was judged for the sins of believers and unbelievers; this is the doctrine of unlimited atonement, taught in 2Corinthians 5:14,15,19; 1Timothy 2:6, 4:10; Tit 2:11; Heb 2:9; 2Peter 2:1; 1 Jn 2:2
5. The unbeliever is judged because he has rejected Jesus Christ as Savior. Jn 3:18, "He who believes in Him is not judged, but he who does not believe is judged already because he has not believed in the name of the uniquely born Son of God."
6. Jn 16:9 says that the convicting ministry of the Holy Spirit does not address your personal sins, but only the one sin which could not be judged on the cross. "Concerning sin, because they do not believe in Me."
7. The dead were judged according to the good deeds; the books of works. These good deeds add up to negative righteousness.
8. All of our sins were judged on the cross.

H. The Eternal Status of the Unbeliever.

1. The unbeliever faces "the second death," Rev 20:14, also called "dying in your sins," Jn 8:21,24. **Unless you believe that I am Messiah, you will die in your sins.**
2. The unbeliever will live forever in the lake of fire, Rev 20:14-15; Matt 25:41.
3. The unbeliever does not have his name in the Book of Life, Revelation 20:15; only in the Book of Works, Revelation 20:12-13.

- a. Man's works are not adequate to live with God forever. Only the righteousness of God is adequate. The righteousness of God is imputed to all believers at the moment of faith in Jesus Christ.
 - b. Rom 2:22, "Even the righteousness of God through faith in Jesus Christ for all those who believe."
 - c. The cross separates the entire human race into believers and unbelievers.
4. To live with God forever, you must be as good as God is (have perfect righteousness), and live as long as God does (have eternal life). The unbeliever has neither. Therefore, he lives forever with human life in his soul in the lake of fire in a resurrection body designed especially to suffer maximum pain.
 5. God gives the unbeliever an indestructible body and soul to suffer with forever, Revelation 14:11.
- I. (From Lesson [#268](#)) We are born condemned.
1. All people are born condemned at birth.
 2. We have a choice to believe in Jesus Christ; and the rebirth will take away the second death.
 3. We are condemned at birth; but judged at a later time (which judgment is potentially set aside by the spiritual death of Jesus Christ).
 4. God makes no exception for people who have nice personalities.
 5. This is perfectly fair because every person can choose to believe in Jesus Christ.
 6. The name of the plan of God is security. There are two kinds: eternal security and temporal security (which you get at spiritual maturity).
 7. Salvation is the work of God and the first time that you believe, you are saved.
- Revelation 674; 8/18/76; Romans 3/1/77; 10/20/77; 11/28/77; Ephesians 778 3/3/88

Benefits from the Justice of God.

1. There is no benefit from anything whose termination is the second death or the Lake of Fire.
2. No benefit until we believe in Jesus Christ.
3. At salvation, there are 36 permanent benefits which are never removed.
4. Thereafter, many benefits accrue under the function of gap.
5. The grace pipeline is filled with blessings for the mature believer.
6. Such benefits not exist for the unbeliever...
7. No benefits from the first husband.
8. No benefits until mankind exercises his faith in the grace of God.
9. At the moment of salvation, the believer receives the righteousness of God.
10. Blessings from the justice of God to...
11. The interim blessings are classified as logistical grace blessings.

1977 Romans

Lesson #230

230 10/21/1977 Romans 6:22 Results of divorce from the old sin nature at salvation and slavery to Jesus Christ

Everything that we are studying depends upon us having a good understanding of imputations.

Human life has an affinity for the soul, so imputing human life to the soul is a real imputation. We have simultaneously at birth Adam's original sin imputed to us (so we are spiritually dead) and human life.

Our personal sins are not imputed to us but to Jesus Christ. We either adjust to the justice of God or the justice of God adjusts to us.

In our analogy, the sin nature is the first husband; the wife is the unbeliever; and the marriage counselor is the Mosaic Law. In the second marriage, the husband is Jesus Christ and the wife is the believer; and the marriage counselor is...

Sophia likes slavery, where Sophia Loren does not mind being a slave to her man, even though she claims to be a feminist.

Bob goes back to read vv. 17–21. The left lobe is a staging area. Information can be repeated from memory.

At salvation, we receive 36 things, 2 of which are imputations. Eternal life is imputed to its divinely prepared home, regeneration. Judicial imputation of divine righteousness imputed to us, which is the basis for blessing from the justice of God. This is known as the principle of righteousness. All divine blessing to the mature believer is a real imputation. There is an affinity between the justice of God and the righteousness of God, which we possess. God is glorified by blessing us. The blessings are not given until there is capacity. Capacity is the system of doctrine in the soul which provides capacity. You can have wealth, promotion, success, all types of prosperity; but it will not make you happy apart from the capacity to appreciate it.

To receive blessing and to live in a time of historical disaster, there must be blessings that come through an encapsulated environment. No matter what the historical climate is, they are encapsulated. God provided something greater for us.

Every believer's soul is a battleground, where the old husband, the sin nature, tries to get his wife back.

We are ready to look at the benefits. There is an unsaved status and a saved status. The sin nature is the husband or the lord in the first marriage; the marriage counselor for the second marriage is God the Holy Spirit, which requires the ministry of the Holy Spirit.

Romans 6:22 **But now, having been set free from sin, and having become slaves to God, you have your fruit unto sanctification, and the end is eternal life.** (BLB)

Verse 22 – the benefits of freedom from the old sin nature; the benefits of the divorce which occurred at salvation. “But now being made free from sin” – the same identical phrase in the Greek in verse 18. The postpositive conjunctive particle *de* used as an adversative conjunction to emphasize a contrast with the previous phrase which emphasized the second death as the end of the rulership of the old sin nature over human life. So we have a contrast between unsaved status of mankind and salvation status of mankind, a difference of rulership, a difference of lordship. The old sin nature is the lord or the husband in the first marriage; the Lord Jesus Christ is the Lord in the second marriage. With this is an adverb of time used in two forms, *nun* (νῦν) [pronounced *noon*] and *nuní* (νυνί) [pronounced *noo-NEE*]. *Nuní* (νυνί) [pronounced *noo-NEE*] is simply the more emphatic of the two and is translated here “but now.” Next is the aorist passive participle of *eleutherōō* (ἐλευθερώω) [pronounced *el-yoo-ther-OH-oh*], which means having been freed or having been set free. It has to do with divorce. The aorist tense is a constative aorist which contemplates the action of the verb in its entirety. Here it refers to a momentary action, salvation with emphasis on the baptism of the Spirit which divorces us from the first husband. The passive voice: the believer receives the action instantaneously at the moment of salvation. This is a circumstantial participle. A prepositional phrase follows, *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative of *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] with the definite article denoting a previous reference in the context. “But now, having been set free from the sin nature [OSN’s sovereignty].” This is positional deliverance accomplished through the baptism of the Holy Spirit, both retroactive and current positional truth.

Principle

1. Positional freedom is tantamount to divorce from the old sin nature, and this is accomplished through retroactive positional truth. First of all, rejection of the old sin nature’s function—good and evil; secondly, separation from good and evil.
2. Retroactive positional truth identifies the believer with Christ in His spiritual death where non-imputation of good and evil signifies rejection of good and evil.
3. Being identified with Christ in His spiritual death means that positionally we have rejected good and evil as the policy of Satan, and the function of the old sin nature as sovereign of human life.
4. Retroactive positional truth identifies the believer with Christ in His physical death and burial in which He was totally separated from good and evil.
5. Being identified with Christ in His physical death and burial means that we are positionally separated from good and evil as the policy of Satan as the ruler of this world, and the function of the old sin nature, ruler of human life.

“and become servants to God” – the postpositive conjunctive particle *de*, this time simply used to connect two clauses where a contrast is intended. The contrast is between the first and the second marriages. Plus the aorist active participle of *doulōō* (δουλόω) [pronounced *doo-LOW-oh*], which describes the woman’s part in marriage. The culminative aorist views

the salvation action in its entirety but emphasizes the result, i.e. a new marriage. The passive voice: the believer receives the action of the verb at salvation through the baptism of the Spirit which makes Christ Lord of every believer. The participle is circumstantial.

When you believed in Jesus Christ, He became your Lord, whether you make some experiential decision at some emotional point in time.

With this is the dative singular indirect object from the proper noun for God, theos (θεός) [pronounced *theh-OSS*]. The definite article is used to portray the fact that God is a separate category from all other categories with which we are familiar—“and having become slaves to the God.”

Bob goes back to his translation of Romans 7:1–7.

Romans 6:22a **But now having been set free from the sin nature, and having become slaves to the God,...**

Principle

1. Salvation is a transfer of slavery from the first husband, the old sin nature, to blessing and security of the second husband who has integrity.
2. The judicial imputation of divine righteousness, and the real imputation of eternal life to its divinely prepared home of regeneration, brands the believer as a slave to the second husband forever.
3. Because of current positional truth Jesus Christ is Lord of every believer, regardless of his experiential status.
4. While freedom is necessary for the function of the angelic conflict it is not necessary in the marriage relationship of the second marriage.
5. All great relationships in life include the concept of slavery, whether relationship with God or a woman's relationship with a man in marriage.
6. Such slavery means security. Security means blessing. There is no real blessing unless there is security.
7. Such slavery is the basis for God providing more than Adam and the woman lost in the garden.
8. Our slavery requires a rigid schedule of learning Bible doctrine under the principles of GAP.

“ye have your fruit unto holiness” – present active indicative of the verb echô (ἔχω) [pronounced *EHHH-oh*], meaning to have or to have and to hold. The present tense is a retroactive progressive present, denoting what has begun in the past with the believer's positive volition toward doctrine and continues into the present time with that same positive volition, moving through every distraction in life, recognizing that this is the only way that the objectives are obtained, and moving toward the objectives regardless of any other factor. The active voice: the believer produces the action of the verb through consistent and faithful perception of Bible doctrine. The indicative mood is declarative representing the verbal concept from the viewpoint of reality.

Plus the accusative singular direct object from *karpos* (καρπός) [pronounced *kahr-POSS*], translated “fruit,” but generally it means “benefit.” Plus the genitive plural from the personal pronoun *su*, translated “your benefit.” What is the benefit? *eis* (εἰς) [pronounced *ICE*] plus the accusative of *hagiasmos* (ἁγιασμός) [pronounced *hag-ee-as-MOSS*], translated “sanctification,” provided it is understood that sanctification here refers to cracking the maturity barrier through the consistent function of GAP, maximum doctrine in the right lobe, or the completed edification complex through doctrine. This fulfils the principle: potential + capacity = reality.

The association with a mature believer, there is great blessing. You provide for your children by being a mature believer before you die.

A large pivot and a small spinoff will turn our nation around.

Principle

1. The benefit of slavery to God is experiential sanctification or maturity adjustment to the justice of God.
2. This attainment of spiritual maturity involves two basic factors, i.e. the filling of the Holy Spirit—rebound adjustment to the justice of God, plus the daily function of GAP resulting in maximum doctrine resident in the soul and a completed edification complex.
3. Hence the result: maximum glorification of God, and simultaneously maximum blessing from the justice of God.
4. This maximum blessing from maturity adjustment to the justice of God is insulated against historical adversity by means of encapsulation of environment.
5. Hence, benefits with reference to sanctification or maturity adjustment to the justice of God is maximum blessing flowing through the grace pipeline to the mature believer.

“and the end everlasting life” – we get to use the life that was given to us by imputation at salvation. The postpositive particle *de*—“and,” plus the nominative singular subject from *telos* (τέλος) [pronounced *TEHL-oss*], the goal, the end, the final objective of life on earth. Then the accusative direct object of the verb to have and to hold.

Romans 6:22 **But now having been set free from the sin nature [the 1st husband], and having become slaves to the God, you are having benefit with reference to sanctification, and the end of life on earth, eternal life.**

This does not imply that eternal life only belongs to the mature believer. It just means that eternal life is going to be more rewarding, more beneficial, more blessing, for the mature believer. But eternal life belongs to all believers in Jesus Christ. It is a real imputation at the point of salvation to all believers. But the ones who are going to enjoy it the most are those who crack the maturity barrier in time.

Principle

1. Spiritual benefit and blessing from the justice of God comes from being slaves to God. The slave recognizes authority; and we recognize this authority by taking in Bible doctrine.
2. This transfer of slavery from the old sin nature to God occurs at the moment of salvation.
3. No longer does the sin nature provide rations and pay. Now the justice of God provides rations and pay.
4. Blessing from the justice of God occurs at maturity adjustment to the justice of God by means of the daily function of GAP and maximum doctrine resident in the soul.
5. Hence, the believer receives benefit from advancing to spiritual maturity.
6. At the end of life on earth there follows eternal life and the parlaying of blessings in time into blessings of eternity.
7. The plan has both temporal and eternal security as well as temporal and eternal blessing. Where God blesses there is always security. Security is a part of every divine blessing.

1977 Romans

Lesson #231

231 10/23/1977 Romans 6:23 (Corrected translation verses 1–22) Rations from the old sin nature: spiritual and second deaths

Our last day on the Romans 6. We need to seek out clues as to how each passage should be interpreted. We fail to understand too often that the passage itself gives us the key to interpretation. The first key was given awhile ago, the doctrine of imputations. When it comes to God, only one characteristic is pertinent. God is love, eternal life, omnipotence, veracity; etc.; but our contact with God is His integrity. Righteousness is the guardian of divine justice and justice is the guardian of all God's attributes. We either adjust to the justice of God or the justice of God adjusts to us.

Human life was given to us by God as a real imputation and the imputed factor is human life. There is the human soul which is made by God. The human soul is perfect. Human life was imputed to the soul at birth. No matter what happens, your soul is going to remain alive. As the soul departs from the body, the soul still has human life in it.

At the same time, Adam's original sin is imputed to the genetically formed old sin nature. Adam's original sin is the source of our condemnation. None of our personal sins are a source of our condemnation, as Jesus Christ died for our sins. Jesus Christ accepted our sins as a judicial imputation. There was no natural antecedent for the sins of mankind. None of our sins were antecedently His Own.

God prepared regeneration so that we might have eternal life imputed to us. The justice of God as the originator, and divine righteousness is imputed to us. This grace pipeline is established by the integrity of God.

There is retroactive positional truth and current positional truth. All of our sins being imputed to Jesus Christ leaves good and evil behind, but they have been rejected by God. Good and evil is the policy of Satan in this world.

We move to a new interpretation analogy. Slavery of marriage is set up. Marriage and divorce looks backward into what we have been studying; and it looks forward to what will be studied.

Romans 6:1–22 are reread and explained.

We are heading toward historic disaster, and this is obvious even to very stupid people.

The primary potential is Romans 5 and secondary potential is Romans 6.

We must have blessings in time in order to have blessings in eternity. There is no equality in time and no equality in heaven.

V. 23 is often quoted, but it is rarely quoted in accordance with its meaning in context.

Romans 6:23 **For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.** (BLB)

Verse 23 – the key to this verse is the last phrase of verse 22, “eternal life.”

“For the wages of sin is death” – the inferential use of the postpositive conjunctive particle *gar*. When *gar* is used inferentially it is translated not “for,” but “certainly.” Plus the nominative plural subject *opsōnion* (ὀψώνιον) [pronounced *op-SOW-nee-on*] which means ransom money paid to a soldier. This is the subsistence allowance, the ration. In other words, it is used literally for what is appointed for buying food. Hence, the maintenance or sustenance allowance in the military. We will translate it “subsistence pay.”

With this is the ablative of source singular from *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] with the definite article, referring to the old sin nature, the first husband. The definite article is used for what has previously been defined and understood from the context. The idea of separation in the ablative case may be accompanied by the implication of the original situation which in some way contributed to that separation. The separation here is the divorce from the first husband, the old sin nature, and the marriage to the second husband, the Lord Jesus Christ. The original situation was the fall of Adam, his original transgression of cognizance that contributed to the present state of the old sin nature’s rulership over human life through spiritual death. “Certainly the subsistence pay from the sin nature.” Implied but not stated in the context is the verb to be.

Plus the predicate nominative singular from *thanatos* (θάνατος) [pronounced *THAH-nah-toss*]—“death,” the subsistence pay of the old sin nature. The word for subsistence pay is in the plural. The rations from the sin nature is death. The old sin nature issues rations

every day, a subsistence every day that a person is alive as an unbeliever. Spiritual death from the sin nature is our daily rations.

“but” – the postpositive conjunctive particle *de* which is used to connect two clauses which are generally antithetical, and the nominative singular subject of *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*], meaning free gift, free benefit. The word is taken from *charis* (χάρις) [pronounced *KHAHR-ic*] or grace, hence it means proof of grace, gift or benefit—“but the grace benefit.” Because grace is absolutely unique the definite article is used to show that grace is a category which is quite different from any other category and must be separated from all other categories. So it is “the grace benefit.” Plus the ablative of source from *theos* (θεός) [pronounced *theh-OSS*] with the definite article, and again, God is unique. His policy is unique; His person is unique, and therefore the definite article indicates a specialized category which is unique. Again we have the ablative of source indicating the fact that the origin is involved.

Then the implied verb to be plus the predicate nominative from the adjective *aiōnios* (αἰώνιος) [pronounced *ahee-OH-nee-oss*] and the noun *zōê* (ζωή) [pronounced *dzoh-AY*]—“eternal life.” Eternal life was made to participate in, not simply to be admired. Eternal life should be exploited. The exploitation of eternal life is not to put your salvation on the shelf and then go out and do whatever you want, and say goodbye to God until eternity. There is only one way to grow up, and that is taking in doctrine daily.

True blessing is designed for our lives in spiritual maturity. The believer who remains out of fellowship may live a horrible life in time; but he has eternal security and eternal life.

Everyday that we have human life, we continue to have eternal life. God’s purpose here is for us to have blessings beyond our imagination. The minimum guarantee is the resurrection body in eternity.

You might think that you are doing a great job, passing out tracts, rolling in the aisle, or whatever; and you might impress others, it does not follow that you are impressing God.

Just as good wine should be enjoyed; eternal life is also to be exploited and enjoyed. There is only one way to grow up, and that is taking in doctrine.

“through Jesus Christ our Lord” – *en* (ἐν) [pronounced *en*] plus the locative of *Christos* (χριστός) [pronounced *krees-TOHSS*] *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Kurios* (κύριος) [pronounced *KOO-ree-oss*], referring to positional truth: “in Christ Jesus our Lord.”

Romans 6:23 **Certainly the subsistence pay [rations] from the sin nature is death; but the grace benefit from the God is eternal life in Christ Jesus our Lord.**

We have eternal life as an imputation; and we also have His eternal life by virtue of union with Jesus Christ (as we are in Christ). Since we have a double portion, there is more expected of us than anything in the past. We are expected to exploit grace.

Principle

1. The Greek word for rations or subsistence pay is in the plural, indicating that there is more than one type of death involved for the unbeliever: spiritual death in time and the second death in eternity. In time we have spiritual death as unbelievers; in eternity the lake of fire. The old sin nature pays rations forever to those who stayed married to him.
2. Notice that there is a contrast between the plural “rations” and the word “grace benefit” in the singular. While the old sin nature simply pays a subsistence allowance to its slave, God in grace gives grace benefits. Rations imply earning or deserving something; grace benefit has the connotation of unearned sustenance.
3. Hell is earned and deserved but heaven cannot be earned or deserved.
4. Hell depends on the work of man; heaven depends on the work of God.
5. Note the emphasis on the possession of a double portion of eternal life. The first portion: the real imputation of the Father’s eternal life to its divinely prepared target, regeneration—John 3:18, 36. The second portion is the possession of eternal life belonging to Christ through the baptism of the Spirit and subsequent current positional truth—1John 5:11,12; Romans 6:23.

[1] See the Doctrine of the Baptism of the Holy Spirit.

[2] See the Doctrine of Positional Truth.

[3] See the Doctrine of Human Good.

[4] See the Doctrine of Retroactive Positional Truth.

[5] See the Doctrine of the Sin Nature.

[6] See the Doctrine of Logistical Grace.

[7] See the Doctrine of the Sin unto Death.

[8] See the Doctrine of the Last Judgment.

What follows is a whole parenthetical chapter.

1977 Romans

Lesson #232

232 10/23/1977 Romans 7:1a Virgin birth; old sin natures of Mary and virgins; doctrine of imputations (real and judicial)

The Battle of the Bulge (I assume a movie) is very accurate, but with the names changed.

There is a holiday tomorrow, the recognition of the attainment of freedom through military victory. Medal of Honor citation. He had to cover 30 yards of ground without any cover.

The Justice of God Is the Source of All Imputations.

1. Imputation is attributing or ascribing something to someone.
2. The justice of God is the sources of cursing and blessing, condemnation and salvation.

3. Imputation is a part of the executions of the justice of God.
4. This function is based upon cognizance of the integrity of God.
5. Integrity of God is made up of justice and righteousness.
6. There are two categories of imputations found in the Scripture: real and judicial.
7. Real ascribes to one what is antecedently his own.
8. A judicial imputation ascribes to someone what is not their own. No home or object.
9. The justice of God is the source of all imputations, whether real or judicial.

Imputations at Birth

1. Physical life and spiritual death occur at the same time at birth.
2. Life cannot exist until the imputation of life outside the womb.
3. Life in the womb is reflex motility.
4. Life is imputed to the human soul.
5. Human life residing in the soul remains forever. Human life cannot be separated from the soul.
6. There is no soul sleep or soul death. Life remains in the soul, whether the person is in heaven or hell.
7. The home for Adam's sin since the fall.
8. Adam's original sin was acquired by a real imputation. The old sin nature is transmitted through the 23 male chromosomes.
9. Justice of God imputes Adam's original sin to the sin nature.
10. Adam's original sin or transgression is a real imputation because it has a home or a target.
11. A real imputation must have direction. At birth, Adam's original sin is imputed to the genetically formed sin nature.
12. The result is physical life and spiritual death from birth.
13. These two real imputations at birth make every person of the human race a facsimile of Adam at the fall. Personal sin is not the basis for our condemnation.
14. Personal sin is a manifestation of spiritual death.

These are keys to understanding Romans and many other passages in the Bible. These imputations are the key to everything.

Imputation and non Imputation at the Birth of the Lord Jesus Christ

1. All the cells in the human race are contaminated by the old sin nature.
2. There is one exception; through myosis and the function of polar bodies, 23 chromosomes are thrown off, leaving 23 uncontaminated chromosomes. The woman carries one cell free of the sin nature.
3. Only the man can transmit the sin nature.

4. The virgin Mary was born spiritually dead and she was a virgin for her first birth. But, she was not perfect. All of us have known real and alleged virgins. They are not sinless. Behind this facade of virtue is an old sin nature. Accurately, Mary was a woman like any other woman, with her good points and her bad points. She had committed sins, but fornication was not one of her sins. Prior to her own salvation, she was spiritually dead. Mary was royal family in Israel. She was married to an aristocrat as well.
5. The virgin Mary possessed one pure cell free from the contamination of the sin nature.

Jesus was impeccable so that He could be judged in our stead. All of the personal sins were collected on the cross and laid upon Jesus Christ. He carried the sins and He carried the penalty. Isaiah 53.

Additional doctrines covered.

We might say that each marriage has children. The first marriage have the acts of sin, human good and evil. For the second marriage, these are the blessings which flow through the grace pipe from the justice of God to the righteousness of God. 5 sets of blessings.

Chapter 7

Outline: Four Paragraphs of Romans 7.

- 1) The key to interpretation: the two marriages (with a divorce in between), verses 1-6.
- 2) The function of the law as a marriage counselor, verses 7-14.
- 3) The attacks of the first husband, verses 15-21.
- 4) The great inner conflict, verse 22-25.

Released from the Law

Romans 7:1 **Or are you ignorant brothers (for I speak to those knowing the law), that the law rules over the man for as long as the time he is alive? (BLB)**

Many people think that they are marrying for love and they have found their rm or rw; and it turns out that they do not. The Law straightens this out.

Verse 1 – the lordship of the law. The Mosaic law not only is a marriage counselor, but a tough one. It walks in and says you have a bad marriage. The law is the authority from God that says so. “Know ye not” – really, “How stupid are you?” The verb is not a verb of knowledge, it is a verb of ignorance. It begins with the disjunctive particle ê (ἤ) [pronounced ā], used in an interrogative sentence to introduce a rhetorical question. The particle relates to Romans 6:14 and it implies that the writer Paul is skeptical about Romans believers—that they are stupid as a general rule. Then the present active indicative of agnoeō (ἀγνοέω) [pronounced *ag-noh-EH-oh*] which means to be stupid. The purpose of

Romans 7 is to take your stupidity about the inner conflict, take away all of the philosophical and psychological terms, the syndromes, the relationship to environment, the human viewpoint, and find out what that conflict really is. As long as you cherish any psychological human viewpoint with regard to the inner conflict after salvation you cherish irrational arrogant notions about your own self-importance. All of these things are to be dispelled. "Or are you stupid?" Bob sees Romans 7 as an enema preparing you for Romans 8. The descriptive present tense indicates what is now going on. Stupidity is now occurring. The active voice: believers in this case who are Jewish and influenced by the law, living in Rome, are fulfilling the action of the verb and taking Gentile believers along with them. The indicative mood: the interrogative indicative assumes that there is an actual fact which may be stated in answer to the question.

Points in Preparation for Romans 7

1. The information of this chapter is related to the information of the previous chapter, but with a different emphasis. Positional truth in the previous chapter; and this chapter deals with the two husbands.
2. The woman, the believer, has died to her first husband by divorce. The first husband is trying to make inroads with the ex-wife.
3. At salvation, the believer is no longer under the sovereignty of the sin nature.
4. The first husband is no longer in a state of marriage. The second husband is the Lord Jesus Christ. The first wife is the unbeliever; the second wife is the believing person.
5. The authority of the former husband was broken at divorce. The wife is married to a new husband, current positional truth.
6. The first husband is still alive and still making those noises.

The vocative plural is describing a condition that exists among believers—*adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], "brethren, believers." Picking up the concept of Romans 6:14 we now go to the Mosaic law as the marriage counselor. Remember that the disjunctive particle picks up the thread of this verse and develops true information regarding the old sin nature as the first husband under the teaching of the marriage counselor. "Or are you stupid, brethren."

1977 Romans

Lesson #233

233 10/28/1977 Romans 7:1b "Panzer Battles"; Mosaic Law a marriage counselor for the unbeliever; counseling

Bob picked up a paper in Miami and he checked the Sports Page. He likes the auditorium there; he could look out and see everyone.

Bob came across an article about him in Miami.

Hitler is discussed; his brilliance and clear headedness; and his ability to almost put those around him under a spell. Not sure who this writer was. Maybe the Panzer general?

Everything this man says reeks of genius; but he was unable to relate anything to the principles that we are familiar with. Panzer Battles, 1939-45 by F.W. Von Mellenthin

The Germans were mad dogs and so were the Russians. We should have first destroyed the Germans and then the Russians.

The principles in this next chapter are going to change our lives. Bob is going straight through the next two chapters with no stopping and no holiday windings. . Don't get subjective when going through these chapters.

When you remain vulnerable for questions, they are not even worth a sneer.

A woman writes to Billy Graham, and she was saved, and she does not think that she loved her new husband and thinks she should be with her first husband.

Apparently, all those around Billy Graham answer these letter.

Speaking of T&P, "We don't raise salaries; we just let them read the letters."

if we are subjective, then we will not be able to make through all of chapter 7.

Bob reviews the outline.

Released from the Law

Romans 7:1 **Or are you ignorant brothers (for I speak to those knowing the law), that the law rules over the man for as long as the time he is alive? (BLB)**

How far we are: **Or are you ignorant, brothers,...**

Principle

1. The information of this chapter is related to the information of the previous chapter but with a different emphasis. In Romans 6 the emphasis is placed on positional truth, while in this chapter the emphasis lies with the battle between two husbands. As believers we all have an ex-husband, the old sin nature. As believers we have a new husband, the Lord Jesus Christ.
2. Anticipating the key illustration of Romans 7:2-4, the woman, the believer, has died to her first husband through divorce. The death is divorce, the husband is still very much alive.
3. At salvation the believer through the baptism of the Spirit is no longer under the sovereignty of the old sin nature. Retroactive positional truth constitutes a divorce. Identification with Christ in His spiritual death is rejection of the first husband; identification with Christ in His physical death and burial is separation and divorce from the first husband.

4. Hence, the first husband, the old sin nature, is no longer is a state of marriage. The wife of the first marriage is the unbeliever and the wife of the second marriage is the believer. The second husband is the Lord Jesus Christ. The wife of the second husband: each one of us comes into the picture at this moment. “for I speak to those who know the law” – he refers to the fact that they know the law but they do not understand the point. Not understanding the point they do not really understand the law. Salvation dissolves the first marriage. The authority or the marriage counselor for the first marriage is the Mosaic Law; and the Holy Spirit for the second marriage. The authority of the old husband, the sin nature, is broken at salvation. The believer at salve becomes dead to the first husband. The believer to the 2nd husband becomes alive.

If the Mosaic Law has led you to salvation, that is the end of the Law for the new believer.

The remainder of the Greek exegesis is missing in the existing notes; but Bob does go over it.

Principle

1. The law is a marriage counselor for the first marriage. The marriage takes place by two imputations.
2. The Mosaic Law reveals to the unbeliever that he is a sinner by action, a do-gooder and that he produces evil.
3. Personal sin must have a source; the source is the sin nature.
4. Paul will demonstrate that he become cognizant of the old sin nature through the Law.
5. 1Timothy 1:2–10 There is nothing wrong with the Mosaic Law. The law applies to certain groups of people. Good translation here. 38:00

The law was distorted among the Jews, so to the sin nature. Freedom from the old marriage. The eality of the new marriage is found in Romans 6:8. The contrast of marriage counsels or 2Corinthians 3:6. Judaizers and legalistic gentiles distorted the Law into a spiritual way of life.

When you go to a pastor-teacher with a problem, you are demoting him.

The Doctrine of Life's Restraints

1. Restraint under the first husband..
2. Social restraint.

Romans 7:1 **For are you ignorant, brethren, (for I communicate to those who know the law,) that the [Mosaic] law lords it over mankind [as long a time as he lives.**

234 10/30/1977 Romans 7:2; Deut. 24:1–4a; Matthew 5:32 Old Testament divorce (death to old spouse); salvation = divorce the old sin nature and marry Jesus Christ.

“The Portrait of Jenny”, a movie for Saturday night, was an allegory. Bob explains what was taking place. This portrayed through an allegory what the relationship is between a man and a woman.

We are coming to a place in Romans that even great Bible teachers have missed. Most read this as a dissertation of marriage and divorce, and they completely miss the point.

This is the second marriage when an unbeliever becomes a believer. We see the triumph of the second husband in Romans 8. We could go back to Romans 6 and, in about an hour’s time, explain how this applies.

Do not apply this passage subjectively.

We need to understand the interpretation of this passage first, so that we can understand it. Most people think that this passage teaches marriage and divorce. Most people understand marriage and divorce; so it becomes a very good illustration for what Paul is teaching.

Romans 7:2 **For the married woman is bound by law to the living husband; but if the husband should die, she is cleared from the law of the husband.** (BLB)

Verse 2 – “For the woman which hath an husband.” The word “hath” is not found in the original. The explanatory conjunctive particle gar, introducing the illustrative analogy which is the key to interpretation of Romans chapters 6,7,8. This is the analogy which is used throughout. Plus the nominative singular subject, hê (ἡ) [pronounced *hey*] gunê (γυνή) [pronounced *goo-NAY*], “the woman,” but with the generic use of the definite article it denotes a distinctive class of woman, the married woman, the wife. Plus the appositional predicate nominative singular from the noun hupandros (ὑπανδρος) [pronounced *HOOP-an-dross*], meaning subject to a man, under the authority of man—“For the wife under the authority of her husband.”

The Woman Under Authority in Marriage

1. Marriage has a system of authority. The man is the ruler over the woman. The woman does not have any authority over the man whatsoever. If she tries to exert any authority over the man, what she does is bad for the marriage and for society. This does not mean that the man is a tyrant.
2. If a woman is not willing to submit to the authority of a man she should not marry him.
3. No woman can achieve femininity or attractiveness when she has rejected the authority of her husband. The woman is a responder; she needs to have one in authority over her (the man).

4. A woman who rejects such authority becomes a monster, but a woman under such authority is the most attractive of all of God's creatures.
5. A woman has a greater influence under authority than when she exercises authority.
6. Therefore the difference between beauty and ugliness in a woman is found in that one word, "authority," and how she handles it.
7. As responders women were never designed to be independent of authority. A woman is designed to have authority over her children.
8. No woman's beauty is complete until she has accepted the authority of the man she loves. Then her influence becomes phenomenal. When society is filled with feminine women, the result is men who are inspired by their women.

"is bound by the law to her husband" – the perfect passive indicative of the verb *deō* (δέω) [pronounced *DEH-oh*] means to bind or to tie, and is used here for binding by law and duty. The dramatic perfect tense describes a fact in a real and vivid way. In fact, the action is completed and we have the existing results, the state of marriage, emphasized. The passive voice: the wife, the subject, receives the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of absolute reality.

The instrumental of means from *nomos* (νόμος) [pronounced *NOHM-oss*] is used for the Mosaic law as the marriage counselor, as per Deuteronomy 24:1-4. The dative singular indirect object from *anēr* (άνήρ) [pronounced *ah-NAIR*] refers to the husband—"has been bound to her husband by law." "so long as he liveth" – the articular present active participle of *zaō* (ζάω) [pronounced *DZAH-oh*]. The definite article is used as a personal pronoun, translated "he." The present tense is static for a doctrine taken for granted as a fact: the authority of the man in the divine institution of marriage. The active voice: the husband produces the action of the verb in the marital state. The participle is temporal, therefore it is translated "while he is living." Living can refer to either physical life as opposed to death or marriage as opposed to divorce. Death is used for divorce as well as physical death.

The doctrine below is reviewed in [Lesson #235](#).

The Divorce Analogy

1. The wife of the first marriage is the unbeliever, while the wife of the second marriage is the believer in the Lord Jesus Christ. Throughout this passage the same principle accrues: the first husband, the old sin nature; second husband, the Lord Jesus Christ. Marriage counselor of the first marriage: Mosaic law; marriage counselor of the second marriage: God the Holy Spirit.
2. In this phrase the wife is the unbeliever married to the old sin nature from birth. She is bound to her husband while still living.
3. The rulership of the old sin nature begins at birth with the imputation of Adam's sin to the genetically formed old sin nature.
4. The Mosaic law is the marriage counselor who advises the unbeliever of his status of spiritual death from birth and the continued rulership of the sin nature from birth to the point of regeneration.

5. As salvation adjustment to the justice of God, the believer becomes married to Jesus Christ. Codex #1 of the Mosaic law points out the problem, while codex #2 presents the solution to the problem.
6. At salvation the believer is divorced from the first husband, the old sin nature, and married to a second. She is now under the authority of Jesus Christ and no longer the sin nature.
7. The baptism of the Spirit and resultant retroactive positional truth provides the mechanics for the divorce analogy.
8. Three identifications are involved in the divorce analogy:
 - a. identification with Christ in spiritual death is rejection of good and evil, the function of the old sin nature as the ruler of life. In the analogy, a woman, before she divorces a man rejects him in her soul;
 - b. identification with Christ in physical death is separation from good and evil, the function of the old sin nature as the ruler of human life. In the divorce analogy, after a woman rejects a man the next stage is separation, tantamount to separation from the first husband;
 - c. identification with Christ in His burial. This is divorce from the old sin nature. Divorce is comparable to death.

Next set of points:

Principle

1. Between physical and spiritual birth, the unbeliever is under the authority of the sin nature and the Mosaic Law as the marriage counselor.
2. Divorced from the old husband by retroactive positional truth; married to the Lord by dpt.
3. This does not mean that the sin nature dies.
4. This does not imply that the Mosaic Law attempts to interfere. It is still there.
5. Until salvation, the sin nature is the ruler in marriage.

The authority of the old sin nature, the first husband, has been abrogated, rendered nul and void by divorce. The believer wife has divorced the old sin nature, so the old sin nature is dead to the wife, the believer in Jesus Christ.

“but if the husband be dead” – the postpositive conjunctive particle *de* connects one clause to another where there is an antithesis. The contrast exists between the first and the second marriage. The conditional particle *eán* (ἐάν) [pronounced *eh-AHN*] introduces the 3rd class condition—“but if.”

Plus the nominative singular subject *ho anêr* (ἀνὴρ) [pronounced *ah-NAIR*], which includes the generic use of the definite article representing man as a special class, i.e. the husband of a wife, and it is a reference to the old sin nature who after salvation is the ex-husband. Then the aorist active subjunctive of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], used here not for physical death but for divorce. The aorist tense is a

constative aorist which contemplates the action of the verb in its entirety, and the action of the verb is the divorce from the first husband, the old sin nature. This divorce includes identification with Christ in His spiritual death or rejection of the husband, identification with Christ in His physical death or separation from the first husband, identification with Christ in His burial which is the actual divorce from the first husband, the old sin nature. The active voice: the first husband produces the action by being divorced by the baptism of the Spirit and resultant retroactive positional truth. The subjunctive mood is potential, and the potential concept is based upon whether an individual believes in the Lord Jesus Christ or not.

“she is loosed from the law of her husband” – the perfect passive indicative of the verb *katargeō* (καταργέω) [pronounced *kaht-ahrg-EH-oh*], meaning to render nul and void, to cancel, to abrogate, to abolish, to wipe out, to set aside. Here it means to be released from a former association—“she has been released.” The perfect tense is completed action in the past and results continuing, the present result being union with Christ, a new husband. The passive voice: the wife receives the action of the verb, the first marriage is nul and void by divorce and therefore she is released by the law from her first husband, the old sin nature. The indicative mood is declarative for the reality of divorce and release from the first husband. Then the prepositional phrase *ἀπό* (ἀπό) [pronounced *aw-PO*] plus ablative of means of *νόμος* (νόμος) [pronounced *NOHM-oss*], and the ablative of source from the noun *ἀνὴρ* (ἀνὴρ) [pronounced *ah-NAIR*]—“she has been released by the law from her first husband.”

Deuteronomy 24:1–4

Deuteronomy 24:1 “When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house,...

One school of thought: the husband determines what is disgraceful. Then there is the Hilel school, to cover anything that was displeasing, including between a poor cook or poor housekeeping. Samar and Hilel interpretations given.

The noun is used for any sexual sin which made the woman unfaithful. Jesus interpreted this in Matthew 5:22.

Deuteronomy 24:2 ...and if she goes and becomes another man's wife,...

Deuteronomy 24:3 ...and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife,...

Deuteronomy 24:4 ...then her first husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Dying or divorce is considered equivalent. The divorce is as if the husband is dead. The woman is free from the second husband; but she cannot go back to the first husband, because they are dead to each other.

Romans 7:2 **For a married woman is bound by law to her husband as long as he lives; but if her husband dies, she is released from the law of the marriage.**

1977 Romans

Lesson #235

235 10/30/1977 Romans 7:2–3 (Review of verse 2) Results of positional truth; Paul retrieves wandering minds regarding divorce

V. 2 is the key to understanding most of this passage. Bob redoes this verse. The woman is under the authority of a man in marriage and if she is not willing to submit to the man in marriage, she should not get married. A woman has a great influence under authority than when she exercises authority. As responders, women were not designed to be independent of authority. No woman's beauty is complete apart from her relationship with her husband.

[The Divorce Analogy](#) (from the previous [lesson](#)) is reviewed; any additional notes will be placed there.

The divorce is retroactive positional truth. Death refers to divorce, as death refers to many other things in Scripture apart from physical death.

Deuteronomy 24:1–4 is reviewed. The wife who divorces her first husband is dead to him and he to her. This is the marriage counselor.

Romans 7:2 **For the wife under the authority of her husband has been bound to her husband by law while he is living. But if the husband has died, she has been released by the Law from her first husband.**

Romans 7:3 **So then, if she is to another man, the husband being alive, she will be called an adulteress; but if the husband should die, she is free from the law, so as for her not to be an adulteress, having been to another man. (BLB)**

Paul is a genius and he is going to have quite a laugh over this.

Socialism and welfare is not divine establishment. This is an example of good and evil. It is good and evil that leads the average Christian astray.

Verse 3 – how the illustrative principle does not work. (In verse 4: how the principle does work) “So then if while her husband liveth” – the inferential illative particle *ára* (ἄρα) [pronounced *AHR-ah*]. It denotes a transition from one thing to another by natural sequence, and it also denotes logical inference. It can be translated “therefore” or “consequently.” It is followed by a redundancy to us, the inferential conjunction *oun* (οὐν)

[pronounced *oon*], also translated: “therefore.” If it was translated literally it could be “Therefore, therefore” or “Consequently therefore.” Immediately we are struck with the fact that Paul is laughing. But he is also advancing the argument from the negative standpoint. The correct translation is “Therefore if.”

Paul is going to explain what it isn’t and then we will understand when he tells us what it is.

The noun in the genitive case is the subject of a participle in the genitive case. This is the genitive absolute, it is not grammatically connected with the rest of the sentence. The genitive singular of *anêr* (ἀνὴρ) [pronounced *ah-NAIR*] is the subject of the participle, used for a noble person in contrast to an ordinary person who is *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*].

Many get married because of attractiveness, but when you discover who that person is behind the attractiveness, that changes things.

Then a genitive present active participle from *zaô* (ζάω) [pronounced *DZAH-oh*]. The retroactive progressive present denotes what has begun in the past and continues into the present time. She is married, doesn’t like it any more, and would like to get out from under the situation. She has discovered that her monster was a tyrant. The active voice: the husband produces the action of the verb by existing as the husband. This is a temporal participle translated “Therefore, if while her husband is living.”

What follows is not the way the illustration works. This is digression but there is a purpose for it. He is following their thinking. This is not Paul’s illustration, but he is going off on a tangent, following the thoughts of his audience. You cannot talk about marriage without people going off on a tangent in their thinking.

Much of Paul’s audience have been married and remarried many times. This is because slave women have been brought into Rome from other countries.

Principle

1. Positionally the divorce is final—the divorce between the old sin nature and the unbeliever. Both the ex-husband is dead to the wife and the ex-wife is dead to the husband. Positionally we are dead to the old sin nature.
2. The death or divorce of the first marriage is comparable to retroactive positional truth, while the new marriage to Christ is comparable to current positional truth.
3. Salvation adjustment to the justice of God not only divorces the believer from the first husband, the old sin nature, but unites the believer to the new husband, the Lord Jesus Christ.
4. At salvation the believer is positionally delivered from the power and sovereignty of the old sin nature through retroactive positional truth.
5. At salvation the believer becomes subject to the power and sovereignty of the Lord Jesus Christ through current positional truth. Therefore, at least theoretically, we are

living to please our new husband. But our new husband has policies and they must be understood; they must be communicated and He has delegated authority which must be accepted before we can ever please the second husband. There exists them temptation to go back to the first husband.

6. The analogy of the context, then, is obvious. The believer is analogous to a married woman who prior to salvation has been under the authority of the first husband, the old sin nature. But now, after salvation, the believer is placed under the authority of the second husband, the Lord Jesus Christ.
7. All of this positional. It does not become experiential until the believer cracks the maturity barrier. Maturity adjustment to the justice of God through maximum doctrine resident in the soul makes the believer's experience equal to his position, but experience never equals position until the maturity barrier is cracked.

“she be married to another man” – the aorist active infinitive of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] means to become. It is used here for the wife who has changed her nature to indicate entering a new condition. Hence it means to belong to another. This includes belonging to another mentally as well as physically. It does not imply marriage here, but intimate relationship with another man other than the husband. Translation: “she has become intimate.” The aorist tense is a constative aorist, it contemplates mental and physical intimacy in its entirety. Mental intimacy and spiritual intimacy with the old sin nature is involved and it is gathered up into one entirety. The active voice: the married woman produces the action of the verb with a man other than her husband and, by the analogy, with other than the Lord Jesus Christ. The subjunctive mood is potential, part of the 3rd class condition which qualifies the illustration with contingency, and implies here a future reference.

Plus the instrumental of association, and we have the same noun, *anêr* (ἀνὴρ) [pronounced *ah-NAIR*], but here it is not used as the husband. *Anêr* (ἀνὴρ) [pronounced *ah-NAIR*] is used here for a man who is admired other than the husband. With it is an adjective in the instrumental singular of association—*héteros* (ἕτερος) [pronounced *HEH-ter-os*], meaning another of a different kind. Translation: “she has become intimate with another man.”

In the instrumental of association a second party must furnish the means of association. So the other man has made the proper noises and she has responded. Third class condition: maybe she will and maybe she won't. One thing is sure. The congregation to whom this was originally addressed in Rome have already wandered into this area of thinking, so the genius of Paul wanders with them. The principle: When a sheep wanders from the flock you have to go out, or send the dog out, to get the sheep to wander back into the flock. You have to go out and get the sheep, it will not wander back of its own accord. So the audience has wandered into thinking, and Paul just takes a little short trip with them to bring them back in. The short trip is verse 3 in which he discusses the iffy possibilities of the situation.

“she shall be called an adulteress” – the future active indicative of *chrêmatizô* (χρηματίζω) [pronounced *kh-ray-mat-IHD-zo*], which indicates that Paul is minding his own business, not

exhorting anyone. The KJV translator is suggesting *kaleô* (καλέω) [pronounced *kal-EH-oh*], which means to call, implying minding someone else's business. *Chrêmatizô* (χρηματίζω) [pronounced *khray-mat-IHD-zo*] does not mean to call anyone anything, and the verb should be translated "to classify"—"she shall be classified." He is illustrating, not sticking his nose into anyone's business. The future tense is a gnomic future for a statement of fact which may be rightfully expected under these conditions, but a statement of fact which does not excoriate anyone. Paul is sticking with a principle. Paul is bringing his audience back to objectivity. The active voice: the married woman who is unfaithful to her husband produces the action of the verb. However as noted in the title of this verse this is how the illustrative principle does not work in the analogy, but this presents a principle: you cannot learn doctrine while under subjectivity. The more hang-ups you have the more difficult it is to learn doctrine when doctrine crosses the sensitivity areas of your hang-ups. The indicative mood is declarative, expressing the verbal idea from the viewpoint of reality.

Then the nominative of classification from *moichalis* (μοιχαλίζω) [pronounced *moy-khal-IHS*]—"adulteress." Since the nominative is by nature the classification case it is not unusual for this classification to remain in the nominative. This can also be called the independent nominative, and that is a grammatical paronomasia. "So then, if while her husband is living she has become intimate with another man she shall be classified as an adulteress."

Principle

1. While this information is necessary for the analogy it is not the way the principle works out in the passage.
2. In retroactive positional truth the wife is divorced and/or dead to her first husband, the old sin nature.

So Paul first deals with the possibility that her husband is not dead; and she would be classified as an adulteress. But that is not what is actually being said/illustrated here.

"but if her husband be dead" – the postpositive conjunctive particle *de* sets up a contrast again; it joins two clauses that are antithetical, or where a contrast is intended. The contrast is between the principle which does not work and how the illustrative principle does work out. The conditional particle *eán* (ἐάν) [pronounced *eh-AHN*] introduces the protasis of a 3rd class condition, the condition of probability. With it a supposition from the viewpoint of probability. The subject is the nominative singular from *anêr* (ἀνὴρ) [pronounced *ah-NAIR*] with the definite article, and correctly translated "but if her husband."

Then the aorist active subjunctive of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. This is the constative aorist contemplating the action of the verb in its entirety, and this use of the aorist refers to the momentary action at salvation where the divorce occurs. The active voice: the first husband produces the action of the verb by dying and/or being the object of divorce. The subjunctive mood is for a potential subjunctive in a 3rd class condition—"but if her husband has died [physical death or divorce]." This is analogous to the baptism of the Holy Spirit at salvation and resultant retroactive positional truth.

“she is free from the law” – present active indicative of eimi (εἰμί) [pronounced *eye-ME*] for “she is.” The present tense is a static present for a condition or circumstance perpetually existing. He is dead after the divorce is final. It is finalized instantly at the moment of salvation. The active voice: the wife, analogous to the believer, produces the action. She is dead to her first husband. The indicative mood is declarative representing the verbal idea from the standpoint of dogmatic reality. Plus the predicate nominative feminine singular from the adjective eleútheros (ἐλεύθερος) [pronounced *el-YOO-ther-oss*], describing the result of divorce or death; it refers to freedom, having the connotation of being independent and not bound. In this case obviously from the husband, but also from the marriage counselor. In the second marriage there is a new counselor, the Holy Spirit. Then ἀπό (ἀπό) [pronounced *aw-PO*] plus the nominative from nomos (νόμος) [pronounced *NOHM-oss*]—“free from the law.” The definite article can be used here as a demonstrative pronoun—“from that law.”

“so that she is” – this is a result clause made up of an infinitive plus a definite article, tou + the negative + the infinitive εἶναι (εἶναι) [pronounced *ī-nī* or *ī-nah-ee*] (Bob mentions “eis” several times, but it is not found in any of the manuscripts which I refer to). This is used for a conceived result that follows the nature of a case, or is assumed logically as a consequence. The infinitive is the present active infinitive of eimi (εἰμί) [pronounced *eye-ME*], “she is no adulteress.”

The accusative singular of general reference for a subject of the infinitive, αὐτός (αὐτός) [pronounced *ow-TOSS*] is the intensive pronoun in the accusative case for the infinitive must have a subject. It is the feminine form of αὐτός (αὐτός) [pronounced *ow-TOSS*] and it should be translated “the same one,” the same one who was divorced from her husband. That same one may now have an intimacy with a man without being classified as adulterous. Plus the negative adverb μή (μή) [pronounced *may*] which denies the idea that she could now be so classified. Then the present active infinitive of eimi (εἰμί) [pronounced *eye-ME*], the customary present plus the negative denotes what does not habitually occur. This classification is not possible and in this way Paul has taken his wandering mind congregation and brought them right back to the subject. The active voice: the wife does produce the action of the verb. The infinitive is conceived result which follows the nature of the case. It is assumed as the logical consequence from the previous illustration, verse 2. So she is not an adulteress, the accusative singular of moichalis (μοιχαλῖς) [pronounced *moy-khal-IHS*].

Principle: The actual case in the analogy is now presented. The believer is married to Christ through current positional truth and is not an adulteress because of that relationship with Christ. This is where the minds went. Paul anticipated subjective minds wandering off into the wrong direction.

“though she be married to another [man]” – the aorist active participle of the verb gínomai (γίνομαι) [pronounced *GIN-oh-my*] which means to become. The culminative aorist views the event in its entirety but regards it from the viewpoint of existing results, namely current positional truth, marriage to the second husband immediately following the divorce. The active voice: the wife of the first husband now dead produces the action of the verb, being

married to a second husband, the Lord Jesus Christ. This is a concessive participle, therefore translated “though she has become.” Then is added the word “married” to clarify the analogy, to *héteros* (ἕτερος) [pronounced *HEH-ter-os*] *anêr* (ἄνθρωπος) [pronounced *ah-NAIR*], “another man,” the Lord Jesus Christ.

Romans 7:3 **So then if, while her husband is living, she has become intimate with another man, she shall be classified as an adulteress; but if her husband has died [or divorced] she is freed from that law; so that she is not an adulteress, though she has become married to another man.**

Interpreting Romans 7:3

1. As far as the analogy is concerned the first husband, the old sin nature does not actually die. Death here is divorce.
2. This is the presentation of the illustrative principle, and noting the fact that their subjectivity intrudes—people wander from the subject, and therefore this is not the working out of the principle at the beginning of the verse. This pattern must be understood for the interpretation of this verse.
3. Actually, it is the wife who dies/divorces the first husband at salvation.
4. The wife or the believer does or divorces through the principle of retroactive positional truth. While the wife dies to the first husband by divorcing him at salvation the husband, the old sin nature, does not die to the wife in the sense he wants her back, and therefore remains very active in trying to seduce her back to the first marriage.
5. Remember that good and evil is the function of the old sin nature as the ruler of human life.
6. By union with Christ in His spiritual death the believer or wife has positionally rejected good and evil, positionally separated from good and evil, positionally divorced good and evil; and therefore, by current positional truth has married the Lord Jesus Christ.

The wife/new believer has a new husband; but she is not an adulteress for doing this.

1977 Romans

Lesson #236

236 10/31/1977 Romans 7:4a Military resolutions; privacy for GAP; believer back under the old sin nature and three codices of the Mosaic Law

Some resolutions from a veterans group (Veterans of the World Wars) that Bob belongs to. Keep the Panama Canal under US control. Allow looters during a crisis to be shot on sight. Continued occupation of border between North and South Korea. These men recommend everything that is in complete agreement with Bible doctrine. This is the establishment doctrine taught in the Word of God.

Reading of vv. 1–3. *Classified* is an impersonal term, and it means that we do not intrude on their privacy, which includes their sex life. The exception is parents over children. Once they get out of the home, they will find these things out the hard way.

Only cuckoos run around and admit their sins to everyone. The order of the day in church is privacy. You cannot come in and pay attention if you know that half the congregation is looking at you out of the corner of their eye.

Everyone in church must have their privacy; and Bob will go overboard to make certain that we have our privacy in church. Bob would never have a beard; but someone who wants to come and listen with a beard, that is okay. People should recognize that Berachah is the one place that they can come and have complete privacy.

Romans 7:4 Likewise, my brothers, you also have been put to death to the Law through the body of Christ, for you to belong to another, to the One having been raised out from the dead, so that we should bear fruit to God. (BLB)

Verse 4 – how the principle does work out. “Wherefore, my brethren, ye also are become dead to the law by the body of Christ.” The conjunction *hōste* (ὥστε) [pronounced *HOH-steh*] is used to introduce an independent clause—“therefore,” followed by the indicative. Plus the vocative plural from *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], referring to all believers. It is a reminder that all of us as believers are in the same family, born into it in the same way. We were born again, but we were born again at different times. Furthermore, not all of us have had the same opportunities at the same time, nor have we used the same opportunities to take in doctrine. We cannot all be put in the same mold. There is no cookie cutter apparatus to make us all the same. We are not alike in any way. We are royal family of God; and we are all different. We expect too much of others and not enough of ourselves. None of us are free from distractions or from temptation. And if you are envious of any other person, you are a fool.

With the adjunctive use of the conjunction *kai* and the nominative plural subject, *su*—“Therefore, my brethren, you also.” Plus the aorist active indicative of *thanatōō* (θανατώω) [pronounced *thahn-aht-OH-oh*], meaning to put to death, but in the passive it means “made to die.” You were made to die, to be divorced from the first husband, the old sin nature positionally. The constative aorist gathers into one entirety the action of the verb. It contemplates the baptism of the Spirit and resultant retroactive positional truth in its entirety. The passive voice: the believer receives the action of the verb through retroactive positional truth at the moment of salvation. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

Next, instead of having the husband mentioned, we have instead the marriage counselor. This is because when you go back to the marriage counselor of the first marriage of the first marriage, the Mosaic law was perfect, it did a great job pointing out our problem and the solution—dative of reference singular from the noun *nomos* (νόμος) [pronounced *NOHM-oss*], used for the Mosaic law as the marriage counselor. The definite article denotes a precious reference to the Mosaic law as the marriage counselor in Romans

6:14, 15. Then *dia* plus the ablative of means from *sōma* (σῶμα) [pronounced *SOH-mah*], used here for the physical body of our Lord in hypostatic union. Plus the generic use of the definite article emphasizing the uniqueness of our Lord's humanity from the virgin birth to resurrection, and the possessive genitive from *Christos* (χριστός) [pronounced *krees-TOHSS*]—"the body of the Christ." This is a reference to Christ on the cross. The ablative of means is used because of origin involved. Married to Christ through current positional truth means and demands greater things from us. Therefore since the second marriage is so infinitely superior to the first it demands a higher and a greater marriage counselor, that one being God the Holy Spirit.

Husband and a wife used to go to Berachah. They left. She was worried about two Christians being married. She went to a marriage counselor and eventually has an affair with the marriage counselor. The marriage was over; and she stayed with the marriage counselor.

1977 Romans

Lesson #237

237 11/01/1977 Romans 7:4b Marriage analogy (cont.); children of the marriage to Jesus Christ

Paul F. Reardon in the battle of Monte Casino. He led an assault platoon. His command was pinned down. He moved out in full view of the enemy and he moved close enough to throw a grenade 45 yards for a direct hit. The company took the objective. He reached the building, but his men were unable to follow him. He moved in and was killed, after killing at least two of the enemy.

The 45 is the only anti-personnel handgun. Another medal to a Lieutenant Robinson. It is because of men like him that we can assemble and study the Word of God.

Romans 7:4 **Likewise, my brothers, you also have been put to death to the Law through the body of Christ, for you to belong to another, to the One having been raised out from the dead, so that we should bear fruit to God. (BLB)**

The human body of Christ received the imputation of all of our sins.

Divorce is tantamount to death.

"that ye should be married to another" – the preposition *eis* (εἰς) [pronounced *ICE*] plus the infinitive to introduce a result clause, and with it is an articular infinitive. The articular infinitive is something that you learn only in Classical Greek. It must be remembered that there is a great distinction between the Koine Greek of the New Testament and the Koine Greek found in extra-biblical manuscripts of the time. Much of the New Testament Koine Greek is really Attic Greek, pure Classical Greek. The articular infinitive is actually Classical Greek idiom. We have an actual result here. An articular participle or an articular infinitive becomes a noun, and that affects the meaning of the Greek.

Plus the accusative plural of general reference from the personal pronoun *su* which is used as the subject of the infinitive. The pronoun refers to all believers. Then the aorist active infinitive from the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to become, but here means to become intimate, referring to intimacy in marriage. The aorist tense is a constative aorist for an instantaneous action at salvation. The instantaneous action is whereby God the Holy Spirit who enters us into union with Christ retroactively—the divorce from the first husband, the old sin nature—also enters us into union with Christ seated at the right hand of the Father. This is the second marriage where the Lord Jesus Christ becomes the groom and the Church becomes first of all the body of Christ, and then for an official marriage prior to the Second Advent we have the bride later on. The active voice: the believer produces the action of the verb at salvation through current positional truth. The infinitive is an infinitive of actual result. What this is saying in effect is that when you believe in the Lord Jesus Christ it is also tantamount to a marriage ceremony in which the bride says, “I do.” Translation: “with the result that you might become.”

Then the dative of indirect object from the adjective *héteros* (ἕτερος) [pronounced *HEH-ter-os*], which means another of a different kind, i.e. the Lord Jesus Christ who is totally different from the old sin nature. Identification with Christ in His resurrection, ascension and session is current positional truth and is tantamount to the second marriage to the Lord Jesus Christ. Often the dative of indirect object indicates the one in whose interest the baptism of the Spirit occurs, and it is to our advantage to have a relationship that no believer in the past ever had. We are royal family of God as a result. So through the baptism of the Holy Spirit the Lord Jesus Christ has a royal family for His battlefield royalty in the angelic conflict.

“even to him who is raised from the dead” – again, this emphasizes current positional truth which starts with the resurrection of the Lord Jesus Christ. The articular aorist active participle from the verb *egeirô* (ἐγείρω) [pronounced *ehg-Ī-row*] used for the literal, bodily resurrection of Christ. The definite article is used as a relative pronoun. The culminative aorist tense views the resurrection of Christ in its entirety but regards it from the viewpoint of existing results: ascension, session, glorification, battlefield royalty. The passive voice: Christ received the action of the verb through two agencies. The resurrection of Christ was accomplished by God the Father—Colossians 2:12; 1Timothy 1:10; 1Peter 1:21. God the Holy Spirit was also involved—Acts 2:24; Romans 1:4; 8:11; 1Peter 3:18. Both are mentioned as agents of resurrection because of this analogy in which Christ is the second husband and God the Holy Spirit is the marriage counselor. The circumstantial participle means “even to him who has been raised up.”

The resurrection of Jesus Christ is personally related to each one of us. It was not easy. To whom much is given, much is expected. But this does not mean that you must get out there to do something great for God.

The husband suddenly wakes up and asks, where is all the glow and go? What has happened? Marriage is not a romantic novel. How your marriage works out is what you do every day. When you say, *I do*, you are agreeing to be the man’s slave. You go to bed

every day a slave and you wake up every day a slave. The key is not what you do once and awhile, but what you do every day.

We are expected every day to make positive, correct decisions for the Lord Jesus Christ. Bible doctrine.

The most difficult thing in the world to be a good slave; and it is also difficult to be a good disciple. God wants you to live for Him consistantly one day at a time as His slave.

We do not belong to ourselves; none of us do. When the time comes, we have the doctrine and the Lord will have the place or situation where you can apply it.

We are moving toward the saturation point of good and evil and it is about to erupt.

Then ek (ἐκ) [pronounced *ehk*] plus the ablative plural from the adjective nekros (νεκρός) [pronounced *nehk-ROSS*]. The adjective is plural but it should be translated “dead.” You would ordinarily says “dead ones”—“who has been raised up from among dead ones.” That would be a correct description of resurrection because we do have here a literal, physical, bodily resurrection. But that really isn’t what it means because the adjective is used as a substantive. The definite article with nekros (νεκρός) [pronounced *nehk-ROSS*], and that would be translated as an adjective “from among the dead ones.” However, here we do not have a definite article. This is what is called in a preposition phrase, anarthrous construction. The noun is not preceded by the definite article. The absence of the definite article in a prepositional phrase changes the meaning of that adjective which is used as a substantive. It emphasizes the qualitative aspects of nekros (νεκρός) [pronounced *nehk-ROSS*], and there is not qualitative in the “dead ones” of nekros (νεκρός) [pronounced *nehk-ROSS*] but there is something qualitative about “deaths”—“from deaths,” resurrection from deaths, not dead ones. The correct translation: “to him who has been raised up from deaths”—spiritual and physical death. Christ died twice on the cross.

“that we should bring forth fruit unto God” – a purpose clause: the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a final clause to denote aim, purpose objective. We have an objective here. We are married to another to produce. The human race is perpetuated by a relationship between a man and a woman, and this is called fruit or production. So in the old marriage we had children, now in the new marriage we have children. The children of the first marriage: sin, good, evil. Now we are married to Christ, the wife is the believer, the Holy Spirit is the marriage counselor, and now new children are to be produced. This time maturity adjustment to the justice of God which glorifies the Lord Jesus Christ. But it is possible for the believer to go back to the old sin nature and produce sin, good, and evil. It doesn’t mean he is an unbeliever, it simply means that he is unfaithful to the second husband.

Plus the aorist active subjunctive from the compound verb karpophoreō (καρποφορέω) [pronounced *kahr-pohf-EH-oh*]; from [karpos = fruit; phoreō = to bear] – “in order that we might bear fruit.” Bearing fruit here: the children of the marriage in the analogy. The aorist tense is a culminative aorist, it views the advance to spiritual maturity in its entirety but it

emphasizes the viewpoint of existing results. The active voice: the believer produces the action of the verb through the daily function of GAP. The teaching of Bible doctrine is the Lord Jesus Christ making love to the believer. The believer can accept or reject that love. The Bible doctrine must become epignōsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] before it means spiritual advance. This is the potential subjunctive implying a future reference qualified by the element of contingency. The contingency is based upon individual attitude toward Bible doctrine. Plus the dative of indirect object from theos (θεός) [pronounced *theh-OSS*] emphasizing the one in whose interest maturity adjustment is attained. It has the definite article to indicate in this case someone well known to the readers.

Romans 7:4 Therefore, my brethren, you also were made to die with reference to the law by the human body of the Christ; with the result that you might belong to another, to the one who has been raised up from deaths [spiritual and physical], in order that we might bear fruit to the God.

Principle #1

1. The production of union with Christ in His resurrection is maturity adjustment to the justice of God which glorifies the Lord Jesus Christ.
2. This can only be accomplished through the daily function of GAP, i.e. perception of doctrine under the ministry of one's right pastor.
3. Hence, Bible doctrine resident in the soul is the seed planted for the harvest of glorification of the Lord Jesus Christ. Bible doctrine resident in the soul is the means of glorifying the Lord Jesus Christ.
4. Doctrine resident in the soul is the seed which produces the harvest of glory to God and at the same time that ultimate in life: direct blessings from the justice of God to the mature believer.
5. Note that this verse emphasizes that the Mosaic law, while perfect in its proper function, is not the marriage counselor for the second marriage.
6. The Holy Spirit is presented as the marriage counselor for the second marriage in the middle of verse 6.
7. Therefore, death to the old husband or divorce from the first husband through retroactive positional truth also includes death or divorce to the Mosaic law as the marriage counselor of the first marriage.

Romans 7:4 Therefore, my brethren, you also were made to die with reference to the law by the human body of the Christ; with the result that you might belong to another, to the one who has been raised up from deaths [spiritual and physical], in order that we might bear fruit to the God.

Principle #2

1. The baptism of the Holy Spirit at salvation provides the analogy of divorce from the first husband and marriage to the second husband, the Lord Jesus Christ. This explains the phrase "by the human body of the Christ" in our translation.

2. This verse implies that divorce is death to the former mate in marriage.
3. Therefore to die with reference to the law means that the Mosaic law, the marriage counselor for the first marriage, is no longer functional or operational. We go to a higher marriage counselor.
4. In other words, the Mosaic law has fulfilled its function in providing information for the divorce from the first husband.
5. Codex #1 of the Mosaic law, the commandments, presents the problem of spiritual death in the first marriage.
6. The first marriage occurred at physical birth with two real imputations. Human life imputed to the soul; and Adam's original sin to the sin nature.
7. Retroactive positional truth is divorce from the first husband at salvation, while current positional truth is marriage to the second husband at salvation.
8. The purpose is stated at the end of the verse: "in order that we might bear fruit to the God." No one bears fruit to God in status quo spiritual death. We have to be alive to God before we can bear fruit to God. This is accomplished through maximum doctrine resident in the soul resulting in maturity adjustment to the justice of God.

1977 Romans

Lesson #238

238 11/02/1977 Romans 7:5 Intro. review of the doctrines of the baptism of the Holy Spirit and positional truth

Bob said that he would give this doctrine one more time, but then, after that, he will dust them. See [The Baptism of the Holy Spirit \(lesson #189\)](#).

You don't need to tell people what you agree with and what you don't agree with. It is not what you agree or disagree with me, that is irrelevant. What you learn from Bob is what is important. He is an expert and we are not.

A Church of Christ minister approached Bob and asked him if he was baptized by immersion. "Oh, thank God; that means you are saved!"

The church is not built on Simon-Peter; it is built upon Christ Jesus. "I will build my church (future tense) and the gates of Hades will not overcome it."

[The Doctrine of Positional Truth](#) is reviewed. It was first studied in [Lesson #190](#), and that is where the notes will be found.

Romans 7:5 **For while we were in the flesh, the passions of sins that were through the Law were at work in our members, to the bringing forth of fruit to death.** (BLB)

1977 Romans

Lesson #239

239 11/03/1977 Romans 7:5 Intro. MacArthur (CMH); racism; doctrine of retroactive positional truth; migrations to the United States

Douglas MacArthur was prepared in the Philippines for attacks from Japan; he could see way beyond what others could see. As a divisional commander, he was out ahead of his point. Great combat and moral courage. He is a misunderstood man. He mobilized, trained, and led an army against superior forces. A personal disregard for personal safety when under fire. He had rational courage. Never once did he doubt that God had a purpose for his life. This rational courage is almost nonexistent today.

We enjoy our freedom by studying the Word of God each night.

The [Doctrine of Retroactive Positional Truth](#) is in [lesson #196](#) (notes are there).

The review includes the two marriages, the unbeliever to the sin nature; and the believer to Jesus Christ. Marriage counselors and children.

Every woman is the slave of husband she marries, which can be good, if her strength of love is enough.

Bob was watching the news and an atheist woman, Murray-O'Hair kept disrupting the prayer. When the woman rejects the existence of God, she rejects the ultimate in authority. She rejects every type of authority. She kept interrupting a prayer. "Don't touch me!" she said. "That is probably the only time she has had a chance to say this."

Bob does not see how such a woman could have a happy marriage if they have rejected all forms of authority.

Bob reads Romans 7:1-4.

Bob now goes back to a review of the [Doctrine of Retroactive Positional Truth](#) is in [lesson #196](#) (Bob goes to part B). Current positional truth will be saved for Romans 8.

There is no such thing as a racial issue among Christians. The communists are raising the racial issue in order to destroy the western world (the free world). Many races are hypersensitive about their race and things said. Racial issues is a satanic device. When you get involved in things like this, you are arrogant. The exploitation of this today is the function of Marxism. You are a sucker and a fool and lacking in Bible doctrine if you fall for that stuff. As a born-again believer, how could you begin to think such a thing. We are born again because God has a framework for your life in your race. That is a simple application; so why be a sucker. Marxism is a satanizing of racism.

Those who reject Bible doctrine tend to become duped by communism and their propaganda. Do not blame your rotten personality on racism. If you are persecuted at all, it is probably your fault. And if you think it is racial discrimination, who thinks they can get justice by the courts of this world?

Bob thinks that all of these books written about him are anti-Scot and anti-Germany. See how stupid that is? It is God Who has a purpose for you life. If God only used black haired and brown eyed people, we would all be black haired and brown eyed. Communism tries to exploit racism.

We do not condone slavery, but people were brought to the United States on purpose by God.

Bob thinks that the next great opening could occur in Mexico. The Catholic church and communism have been very antagonistic toward one another; but the truth gets lost there. There is a tremendous amount of illegal immigration out of Mexico; and this movement for our country may be indicative of positive volition.

God has a purpose for your life as a believer, and it is not to be a Marxist agitator.

Arabs are not to even look into our direction; but we are getting a massive number of Arabs moving into the United States. They are free to believe what they want to believe; but that does not happen in any Arabic nation.

People are coming from everywhere to the United States. Racism is not an issue; your social life is not an issue.

Why are you an American? Why are you here? God is going to use you. God uses everyone, regardless of their vocation. The spiritual battle for our country is far greater than al of these other petty concerns like racism.

There is a population shift taking place right now like never seen before.

Romans 7:5 **For while we were in the flesh, the passions of sins that were through the Law were at work in our members, to the bringing forth of fruit to death. (BLB)**

1977 Romans

Lesson #240

240 11/04/1977 Romans 7:5–6a Children of the first and second marriages; functions of the three codices of the Mosaic Law

No tracts to be left in Berachah Church, no businesses are to solicit here; and no materials on Democrats or Republicans to be left here. Trying to use the Lord in any business or any other endeavor. This has been the policy of Berachah and will continue to be so as long as Bob is in charge.

Some form of production is in the realm of possibility.

Romans 7:5 **For while we were in the flesh, the passions of sins that were through the Law were at work in our members, to the bringing forth of fruit to death. (BLB)**

Verse 5 – we go back to review the production of the first marriage. “For when we were in the flesh,” a reference to the analogy to the first marriage, to being an unbeliever. The explanatory use for the conjunctive particle *gar*, “for”—and explanation is forthcoming, followed by the temporal particle *hóti* (ὅτι) [pronounced *HOH-tee*] used as a temporal conjunction, plus the imperfect active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. The imperfect tense is a progressive imperfect for linear aktionsart in past time. This is also known as the imperfect of duration, indicating that in past time, from birth to salvation, the old sin nature was the husband, the absolute authority. The active voice: the believer produces the action of the verb under the sovereignty of the first husband, now divorced, the old sin nature. The indicative mood is declarative representing the verbal idea from the standpoint of reality.

Then the prepositional phrase *en* (ἐν) [pronounced *en*] plus the locative singular of *sarx* (σάρξ) [pronounced *sarx*] for the old sin nature—“For when we were in the flesh,” or better, “For while we were in the flesh [OSN].” This is a reference to the status quo of the unbeliever from birth, all the way to salvation. And if this status quo remains after salvation it becomes classified as carnality or reversionism. Carnality is sinning without rebound. The sovereignty of the old sin nature has been broken by the baptism of the Holy Spirit and subsequent retroactive positional truth. Hence, this phrase refers to the unbeliever’s status in life.

We are all condemned by Adam’s sin. Personal sins are reserved for the cross. At salvation, God imputes His righteousness to us, and that establishes the grace pipeline. This is a judicial imputation. Eternal life is a real imputation, as it is imputed to God’s Own righteousness. We cannot penetrate the grace pipeline with anything, like tithing or living right, etc. This eliminates legalism.

It is not the imputation of personal sins to the cross that is in view in retroactive positional truth, it is the rejection of good and evil, the other two trends of the old sin nature. When good and evil are rejected as the other two trends this is tantamount to the rejection of the first husband followed by the separation from the first husband, followed by divorce. This is the concept of retroactive positional truth.

Agamemnon, who agreed to sacrifice his daughter in order to win in Troy. When he returned, 20 years later, his wife drew him a bath. While he relaxed, she threw a net over him and his wife and her lover cut him up into little pieces.

Or Helen, whose face launched a thousands ships. These emotional trends of those who act under impulse or under a trend. That is *pathêma* (πάθημα) [pronounced *PATH-ay-mah*].

When some people have problems getting pregnant, that is okay. Sometimes that is God’s plan. Such people should not have children or even adopt.

“the motions of sins” – incorrectly translated. The nominative plural subject *pathêma* (πάθημα) [pronounced *PATH-ay-mah*] means sufferings, misfortunes, passions. The noun

was used in the Greek to denote what befalls a man and has to be accepted by him. It really means impulse or trend, following an impulse or trend. With this is the possessive genitive plural from the noun hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*], referring to personal sins which are categorized in three classifications: mental sins, verbal sins, and overt sins. So we translate: “the sinful impulses” or “the sinful trends.” The sinful impulses refer to the children of the first marriage. If you continue to function in good and evil then you are unfaithful to the second husband because the only children in the second marriage is the filling of the Holy Spirit + the consistent function of GAP = maturity adjustment to the justice of God. This means that the production that glorifies God are the blessings that the justice of God provides for the mature believer, blessings which are secure, blessings for which you have capacity.

If, after salvation, you continue to function in good and evil, then you are being unfaithful to your new husband. There is only one production in the second marriage.

How do we know the trend is sinful? Codex #1 defines sin in all of its categories; it makes it clear what personal sin is.

“which were by the law” – the nominative plural definite article used as a relative pronoun, “which,” the preposition *dia* plus the genitive of *nomos* (νόμος) [pronounced *NOHM-oss*] with the definite article: “which through the law.” The law is the marriage counselor.

“did work in our members” – imperfect middle indicative of the verb *energēō* (ἐνεργέω) [pronounced *en-erg-EH-oh*], which means to be operative or effective, or to be at work: “which through the law were effective,” i.e. we understood these things as sin because they were defined for us by the marriage counselor. The progressive imperfect tense of duration denotes that occurred in the past up to the time of salvation, the divorce from the first husband. The middle voice is the dynamic middle which emphasizes the part taken by the subject in the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

Plus the preposition *en* (ἐν) [pronounced *en*] plus the locative plural from *mélos* (μέλος) [pronounced *MEL-oss*], referring to the human body, and especially to the brain where these things are programmed; and the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“our.”

“to bring forth fruit unto death” – *eis* (εἰς) [pronounced *ICE*] used in order to indicate a result clause, plus the accusative of the definite article with the articular infinitive, aorist active infinitive of the verb *karpophorēō* (καρποφορέω) [pronounced *kahr-pohf-EH-oh*] – to bear fruit or to produce, resulting in the production of fruit. The constative aorist gathers up into one entirety the rulership of the old sin nature over the life of the individual from physical birth to the new birth. The active voice: the trends of the old sin nature produce the action of the verb. The infinitive is the infinitive of actual result. Plus the instrumental of association singular from *thanatos* (θάνατος) [pronounced *THAH-nah-toss*], used here for spiritual death.

Romans 7:5 For while were in the flesh [OSN], the sinful [impulses or] trends which through the law were effective in our members, resulting in the production of fruit associated with spiritual death.

Principle

1. Obviously this is a reference to the past, prior to salvation which through the two imputations at physical birth we became spiritually dead and therefore related to the old sin nature.
2. The two real imputations which occurred at physical birth combined to produce the status quo of the first marriage.
3. The result of spiritual death was not only the sovereign rule of the old sin nature over life, but the function of its trends.
4. In this passage the old sin nature's trend toward sin is the one emphasized because this trend was solved at the cross.
5. The Mosaic law demonstrates these personal sins as sin—Romans 3:20; 1Timothy 1:9,10.

Principle

1. Through the Law simply means that the Law acts as a marriage counselor for the first marriage. The Law analyzes the problem; it reveals the problem. Personal sin in a manifestation of that marriage.
2. The sin nature is located in the cell structure of the body.
3. Production by the sin nature refers to sin, good and evil.
4. The children of the first marriage, the trends toward good, evil and sin.
- 5.
6. Therefore the Mosaic Law is a marriage counselor demonstrating the problems and fallacies of the first marriage.
7. As a marriage counselor, the Law is perfect.

By way of contrast, v. 6—production within the first and second marriages:

Romans 7:6 But now we have been released from the Law, having died to that which we were bound, in order for us to serve in newness of the Spirit, and not in oldness of the letter. (BLB)

Verse 6 – “But now we are delivered from the law” begins with the postpositive conjunctive particle *de*, used to connect two clauses where a contrast is intended. First clause: production of the first marriage; second clause: production of the second marriage. The adverb of time *nuní* (*vuví*) [pronounced *noo-NEE*] refers to the fact that we are now in the second marriage—“now,” referring to salvation adjustment to the justice of God and current positional truth by which we became married to the Lord Jesus Christ.

The verb is the aorist passive indicative of *katargeô* (*καταργέω*) [pronounced *kaht-ahrg-EH-oh*], which means to be ineffective, powerless, to abolish. In the passive voice it means

to be released from an association with something. “But now we have been released.” It is a verb of divorce. The aorist tense is a culminative aorist which views the baptism of the Spirit at salvation in its entirety, it views it here from existing results, namely the release from the first husband and release from the marriage counselor.

The Mosaic law is not the marriage counselor of the second marriage. When you divorced the first husband by believing in Christ you left the law behind. Then the prepositional phrase από (ἀπό) [pronounced *aw-PO*] plus the ablative of nomos (νόμος) [pronounced *NOHM-oss*]—“But now we have been released from the law.” The marriage counselor from the first marriage has no good advice the offer for the second marriage.

Once you accept the solution, you cannot go back to the first marriage or the marriage counselor for the first marriage.

Principle

1. The Mosaic law was the marriage counselor of the first marriage between mankind and the old sin nature.
2. The first marriage existed from birth to regeneration.
3. The divorce is based on salvation adjustment to the justice of God, i.e. faith in Christ.
4. The divorce part in salvation is retroactive positional truth. The believer has rejected, separated and divorced the old sin nature.
5. Remember that good and evil is the function of the first husband, the old sin nature. God and evil is used as the principle.
6. The Mosaic law as the marriage counselor taught the fact of the old sin nature and the function of the old sin nature’s trends.
7. The law counselled that mankind has a bad marriage in relationship to the old sin nature.
8. The law also points to the solution, revealing salvation—Levitical offerings, the various articles of furniture in the tabernacle, the holy days, the modus operandi of the Levitical priesthood.
9. Once mankind has believed in Christ the law can do nothing further as a marriage counselor since the believer is married to Christ through the baptism of the Spirit and current positional truth.
10. Therefore, the believer has been released from the law as the marriage counselor of the first marriage—Romans 10:4.

1977 Romans

Lesson #241

241 11/06/1977 Romans 7:6b MacArthur re Nov. 11; abuse of authority; can't rebound good and evil

We are a free country only because of our armed forces. November 11th is the great holiday coming up.

A few words by Douglas MacArthur, speaking of the citizen soldier and the professional soldier. I think that this was the dedication of MacArthur Park. It can be found here: http://kukis.org/Samuel/2Sam_18.pdf

His words were prophetic. Our people interacting with our enemies are traitors.

The Law is perfect, but it has very limited objectives with it.

“You look like you are all under the great pressure of divine discipline.” The worst and best things come out of marriages.

When men get married, the sometimes become corrupted with their power over the woman.

Bob was very heavily hooked up with campus crusade; and wrote material for them; before he understood.

We’ve got a good thing going on here this morning, but it might become evil if it overlaps to the football game today.

Romans 7:6 **But now we have been released from the Law, having died to that which we were bound, in order for us to serve in newness of the Spirit, and not in oldness of the letter.** (BLB)

“that being dead wherein we were held” – there is no word for “that” in the original, or any grammatical construction that demands it. There is simply the aorist

active participle from the verb *apothnêskō* (ἀποθνῄσκω) [pronounced *op-ohth-NACE-koh*]. The aorist is a constative aorist which gathers up into one entirety the baptism of the Holy Spirit at salvation, referring to that momentary action when we believe in Christ. The active voice: the believer produces the action of the verb a salvation through retroactive positional truth. This verb “to die” refers to divorce, not physical death—“by having died” or “through having died,” an instrumental participle which indicates the means by which the action of the verb is accomplished. Then *en* (ἐν) [pronounced *en*] plus the instrumental from the relative pronoun *hos* (ὃς) [pronounced *hohç*], translated “by which.” Plus the imperfect passive indicative of the verb *katechō* (κατέχω) [pronounced *kaht-EH-khoh*] which means to be suppressed or to be bound—“through having died to that by which we were suppressed.” This is a reference to the first marriage.

Romans 7:6a **But now we have been released from the law as a marriage counselor, through having died to that by which we were bound [1st marriage to the OSN];...**

The paragraphs coming before the exegetical study above perhaps should be placed after it.

242 11/06/1977 Romans 7:6c Power and the old sin nature corrupt; self-promotion; basic power is volition

Joseph Cleto Rodriguez received the medal of honor when fighting in the Philippines in the battle for Manila. We have freedom because of him.

When some men are given the power over a woman, they become tyrants. They cannot handle authority. Power corrupts.

Romans 7:6 **But now we have been released from the Law, having died to that which we were bound, in order for us to serve in newness of the Spirit, and not in oldness of the letter.** (BLB)

“that we should serve in newness of spirit” – the conjunction *hōste* (ὥστε) [pronounced *HOH-steh*] introduces the dependent purpose clause, and should be “for the purpose of.” Plus the present active infinitive of *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*] which means to be a slave and therefore to be under authority.

Imputations and marriage analogy reviewed. God created the soul; and human life continues after death.

“No one is going to use Berachah Church in order to advance themselves. You will never advance by bribing God...I am in complete charge in this church.”

Adam could not lead a platoon of one; man allowed the woman to lead him. Because of that, Satan became ruler of this world. Satan can only be in one place at one time, and when he is in the United States, he mostly goes to CA.

“You men think if you have recruited your own, you could get the one good recruit. We have a lot of mismatches today.” Love is in the mind; it is not in the body. It is not the function of sex.

Bob cut many a friend off because they went one way and he went the other for doctrine. “We might even go all the way to Christmas without another incident—I doubt it.”

The secret to be a great leader to be a great lover is inside the soul. The psychiatrist today is where surgery was 500 years ago.

How many are you still blaming your problems on a tyrannical father or an unloving mother? Power corrupts government and individuals.

We have a whole movement of women saying that they are free spirits.

The infinitive has as its subject the accusative plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], and this is called the accusative of general reference, translated

“we.” It serves as the subject of the infinitive and it changes the translation, “so that we might serve as slaves.” The customary present tense denotes what may reasonably be expected to occur in the second marriage to the Lord Jesus Christ. It is the will of the second husband, the policy of the second husband, that the wife, the believer, crack the maturity barrier and receive from the justice of God those blessings of paragraph SG2 which glorify God and bring blessing to. When we understand this principle we cling to the divine viewpoint and we recognize that if God doesn’t promote us we are not promoted; if God doesn’t prosper us we are not prospered. The active voice: each one of us as believers. The infinitive is the infinitive of intended result, when the result is indicated as fulfilling a deliberate objective—“so that we might serve.”

Plus en (ἐν) [pronounced *en*] plus the locative of kainótēs (καινότης) [pronounced *kahee-NOHT-ace*], “in newness,” newness in the sense of something incorruptible. The law can even be corrupted by human distortion, but the Holy Spirit is God and He is incorruptible. So there is the principle of corruptibility neutralising the effectiveness of the Mosaic law; but you cannot corrupt God. Then the ablative of means singular from pneuma (πνεῦμα) [pronounced *PNYOO-mah*], and this is anarthrous indicating the quality of the incorruptibility. This ablative expresses means when source is indicated. Translation: “that we might serve in a new marriage by means of [Holy] Spirit.” God the Holy Spirit will give the information to make a positive decision when it should be positive, a negative decision when it should be negative, provided that God the Holy Spirit has taken the information into your soul—Bible doctrine. God the Holy Spirit only uses doctrine. But the marriage counselor does not go where He is not wanted, and every time we commit a sin without rebound, and when we become involved in good and evil, then we are grieving and quenching the Spirit; we are not controlled by the Spirit. The Holy Spirit is the marriage counselor for the new marriage to Christ. Hence, the Holy Spirit through doctrine provides the motivation, the inspiration, and the reality of our relationship to the Lord.

Sooner or later, everyone latches onto a gimmick. They have some kind of a plan, back there on the back burner, just waiting to launch it.

“and not in the oldness of the letter” – the connective use of the conjunction kai and the negative adverb ou (οὐ) [pronounced *oo*], “and not.” We are all through with the old marriage counselor. Then the locative singular of palaiótēs (παλαιότης) [pronounced *pal-ah-YOT-ace*], used Hebraistically as an adjective—“and not in the old marriage.” The ablative of means is from grámma (γράμμα) [pronounced *GRAHM-mah*] —“by the letter,” referring to the Mosaic law.

Adam was smart, stronger and better looking than anyone here; and the same is true of the woman. But they had power; they had volition, plus and minus. Power is corruptible. The woman took the fruit from the tree; and the man took the fruit from her hand. They chose corruption.

No one grows by the Law; we grow by the function of the Holy Spirit by means of Bible doctrine.

Romans 7:6 But now we have been released from the law as a marriage counselor, through having died to that by which we were bound [1st marriage to the OSN]; that we might serve in a new marriage by the Spirit, not in the old marriage by the letter.

1977 Romans

Lesson #243

243 11/07/1977 Romans 7:7a The Rangers; only the Mosaic Law reveals old sin nature trends; stay with the system

Throughout this week, Bob has been reading various medal of honor recipients. Also articles, like the Army's Fightingest outfit. Average age of 25; 199 came home out of 2000. The rest were left behind in hospitals, in prisons and in graves. An article about Rangers in WWII.

A defeat of the German army in one battle with no Ranger casualties. Our freedom to meet has been purchased on the battlefield.

Codex #1, #2 (ceremonial laws, presenting Jesus as the solution) and #3 (divine establishment laws).

Bob left seminary not knowing anything about imputations, despite getting an A in this subject. Romans has forced him to learn it and apply it.

It is incorrect that you become spiritually dead after your first sin. You are born spiritually dead. Adam's original sin is the basis for our spiritual death. Our personal sins were not imputed to us. They were imputed, instead, to Christ on the cross.

When we believe in Jesus Christ, there are two more imputations. Righteousness to every believer; and eternal life to every believer.

Prior to written revelation, the Mosaic Law was revealed in other forms. Hammurabi was not copied to get the Mosaic Law.

The 6th imputation is our objective, with is blessing based upon spiritual growth. There is a 7th which we will study in the future.

Verses 7-14: The function of the Mosaic law as a marriage counselor. Some unusual things about the law and how it functioned as a marriage counselor. There is nothing wrong with the law, even though people have distorted it into a system of legalism.

Verses 7, 8, the function of the law in exposing the old sin nature. All of the genius of the unbeliever cannot discover the old sin nature with its trends toward sin, good, and evil. Only the revelation from God provides the information. And revelation from God in God's Word, specifically the Mosaic law, reveals the old sin nature as the sovereign of human life ruling through spiritual death. Satan is the sovereign of this world but the old sin nature is the sovereign of human life. Mankind is blind to the status quo of the first marriage apart

from the function of and ministry of the Mosaic law. Specifically, then, the Mosaic law is the marriage counselor indicating a bad first marriage and presenting the solution related to the Lord Jesus Christ.

The Law and Sin

Romans 7:7 **What then shall we say? Is the Law sin? Never may it be! But I have not known sin, if not by Law. And indeed, I had not been conscious of covetousness if the Law had not said, “You shall not covet.”**

Verse 7 – “What shall we say then?” The nominative neuter singular from the interrogative pronoun *tis* (τις) [pronounced *tihç*], and an inferential postpositive conjunctive particle *oun* (οὐν) [pronounced *oon*], used here for an inferential formula idiom. Plus the future active indicative of the verb *légô* (λέγω) [pronounced *LEH-goh*] which means to say or to speak. The future tense is a deliberative future, and a deliberative future starts us on a Greek debater’s idiom. Questions of uncertainty are always expressed by the future indicative. Such questions may be real, asking for information, as here, or they may be rhetorical taking the place of a direct assertion. The active voice: Paul uses the rhetorical debater’s idiom to refute a distortion that there is something wrong with the law. The indicative mood is an interrogative indicative in which the indicative assumes that there is an actual fact which may be stated and answered to the debater’s idiom. The rhetorical question in the Greek (not in the English) debater’s technique to introduce the a false assumption, a false inference, from the previous paragraph regarding the function of the Mosaic law as a marriage counselor of the first marriage. Literally, the phrase is translated, **“Therefore what shall we say?”** But this is an idiom and you do not translate idioms literally. The idiom actually means, **“Therefore to what conclusion are we forced?”** Doctrinal teaching forces conclusions, leads to correct inference, and there is always the danger of distorting the correct inference. So no comes the false conclusion, an erroneous inference from the previous paragraph. The false conclusion is the erroneous assumption that the Mosaic law is no good.

“Is the law sin?” This is a rhetorical question stating a false conclusion in order to set it up as a straw man and knock it down. The nominative singular subject *nomos* (νόμος) [pronounced *NOHM-oss*] refers to the Mosaic law. The definite article denotes a previous reference, it may be used to point out an object the identity of which has been previously defined in the context. Plus the predicate nominative singular subject *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], translated “Is the law sin?” The question represents the believer’s failure to rightly divide the Word of truth, and it also indicates a certain prejudice to dispense with the law as having no value of any kind. The predicate nominative *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] refers to the principle of sin here and not the sin nature. The law is a gift from God; it is designed by God, an instrument created by God.

“God forbid” – *mê* (μή) [pronounced *may*] *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*]. Literally, **“Let it not be.”** The word for “God” is *theos* (θεός) [pronounced *theh-OSS*], and it is not there in the original. The negative *mê* (μή) [pronounced *may*] denies the idea.

Genoito is the aorist active indicative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*]. The gnomic aorist is for the certainty of refuting a false allegation. The active voice: the assumption is false. Hence, a false assumption always produces false action. If you don't think right, you don't do right. "Let it not be" is an idiom meaning "Emphatically not."

Principle

1. In Romans chapter 6 the writer, the apostle Paul, communicates the fact of retroactive positional truth, namely that the believer is dead to the old sin nature (death is tantamount to divorce). When a divorce occurs between two people they are dead to each other for time and eternity. In Romans 7:1-6 Paul emphasized the believer's death to the Mosaic law. This is a part of the divorce. Once the advice of the Mosaic law is followed, namely to believe in Jesus Christ, then the divorce has occurred and also there is death to the marriage counselor.
2. Since both the Mosaic law and the old sin nature are placed in the same category of being dead to the believer a misconception on the part of some has arisen. Paul, in dealing with this misconception, is going to teach some doctrine.
3. Many of the believers in Rome to whom this was originally addressed erroneously assumed that the Mosaic law is evil because it is associated with the old sin nature, failing to pick up the point that it exposes the old sin nature. They assumed that since the old sin nature is evil, and since the law is placed in the same category as the old sin nature connected with the marriage, that the law also is evil.
4. Therefore Paul demonstrates that the law is not evil and not in any way related to the sin nature, except to expose it and to give a solution. Principle: That which exposes or reveals sin is not sin. That which reveals human good is not evil, and that which reveals evil is not evil. In other words, in demonstrating a hopeless marriage the marriage counselor is not sinful or evil in doing so.

You must think right in order to do right.

It is best to stick with the system rather than to destroy the system. When your car quits, you do not open the hood and beat the motor with a sledgehammer. You open up the hood, replace a few parts, and you preserve the overall system.

We will continue to have sin and problems till the Gog and Magog revolution.

Bob explains the system by talking about his sister, who became a WAC. She went from being a fashion model. Had he been under her, it would have been the hardest thing in the world to salute her, but he would do it.

This led to a story about a friend of Bob's who would hijack a plane and come and see him; and Bob had a WAC driver. When he was coming down from the plane, she saluted him, and he began to salute her, but planted one on her. That ruined the system and it took Bob a week to get her back into line.

A temptation for a believer functioning in good and evil in his life by destroying this or that system. But that is not what we are supposed to do.

You might marry a monster; that does not mean that marriage is bad; it just means that you have said *I do* to the wrong person. Is the Law sin for allowing divorce? It is the system dealing with the problems.

The systems in life are there for a purpose. We put our troubles in the Lord's hands and we let the system grind out.

1977 Romans

Lesson #244

244 11/08/1977 Romans 7:7b; Exodus 20:17 MacArthur as a General; role of the Mosaic Law; lust: definition and illustration in trends

Life Magazine 1841 dated the day after Pearl Harbor, but the contents were all written prior to the attack on Pearl Harbor. The Americans in this magazine look like Americans.

This is about MacArthur in the Philippines. He graduated in 1903 and had broke several records, like getting engaged with 8 women at the same time. He denied this later, saying that he did not know that he was so heavily engaged with the enemy. MacArthur is a lover of the art of war. He was born in 1880 in Little Rock Barracks Arkansas.

Principles from previous lesson are repeated. It is impossible for God to be evil or for anything to come from God to be evil

The Law and Sin

Romans 7:7 **What then shall we say? Is the Law sin? Never may it be! But I have not known sin, if not by Law. And indeed, I had not been conscious of covetousness if the Law had not said, "You shall not covet."** (BLB)

We all start out in life knowing nothing; the same is true of beginning the spiritual life.

"Nay, I had not known sin, but by the law" – "Nay" is the adversative conjunction *allá* (ἀλλά) [pronounced *ah-l-LAH*] which sets up a contrast between two clauses, and is translated "On the contrary." Then the aorist active of the verb *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] plus the negative *ou* (οὐ) [pronounced *oo*]. In this phrase Paul is saying there was a time when he was ignorant. All of us were in a state of ignorance. "On the contrary I was not cognizant." The aorist tense is a constative aorist contemplating the action in its entirety. It takes the occurrence of Paul's ignorance of the old sin nature and regardless of the duration of that ignorance it gathers it up into one entirety. He could not understand the sin nature until he had some doctrine, the gospel, and the principle being that God the Holy Spirit takes gospel information and makes it real in our souls so that we can believe in Christ. We don't have to understand the old sin nature for salvation but some time after salvation we discover it. So the constative aorist is used to cover the area of ignorance.

The active voice: Paul as the human author produces the action of the verb by learning something. In doing so he is representing us at various stages of growth. The indicative mood is declarative for the fact that we have the reality that Paul worked this out on his own, whereas we have to be taught. Paul had to discover the sin nature in order to understand that there was much more happening in this world than just sin. Paul got down to the 10th commandment, something clicked in his genius brain.

The accusative singular direct object of the verb with the definite article refers to what he was ignorant of. Not sin as personal sin but the sin nature—hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*]—as the source of sin, as well as good and evil. The word “but” doesn’t occur here, it is ei (εἰ) [pronounced *I*] mê (μή) [pronounced *may*], a Greek idiom which means “except.”

Plus the prepositional phrase, dia plus the genitive of nomos (νόμος) [pronounced *NOHM-oss*], referring to the Mosaic law. There is nothing wrong with the Law. It reveals that the marriage is bad; it does not make the marriage bad.

“for I had not known lust” – lust is a system of thought that comes from the body. The OSN is in the body and the brain has programmed all of us to lust, to want something that is forbidden. Some people tithe in order to get something from God. Or they sing in the choir and they get praise and they love that.

This is the postpositive conjunctive particle gar used as an explanatory conjunction. It is translated in this case “for instance” because with it is the enclitic particle te.

Then the pluperfect active indicative from oida (οἶδα) [pronounced *OY-da*] is used as an imperfect, so we deal with it as an imperfect rather than a pluperfect. It is the imperfect of duration, indicating ignorance in the past up to the time denoted by the context. The fact that the process in the past time was completed is the implication of the pluperfect used as an imperfect. The active voice: Paul produces the action of the verb. The indicative mood is declarative, representing the verbal idea from the viewpoint of reality.

At T&P, when someone has a question, they are directed toward a tape. It is much better to get the information and then apply it.

Bob and flying. His illustration is, it is much better if you do it. Once you know how to fly, some of these aerial moves are quite fantastic. When you are able to fly, it is exhilarating. The same thing is true for the believer who gets to work things out for himself. This is known as being spiritually self-sustaining.

Plus the accusative singular direct object from the noun epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*], with the generic use of the definite article representing a category—the lust pattern of the old sin nature. Lust must have a source, and the source of lust, the old sin nature, is in the body, not the soul. When lust moves into the soul, you get hangups or a syndrom (a consistent manifestation of a psychological malady).

It takes a lot of doctrine to get these lusts out of the soul. Lust includes illegal, illicit, sinful, backlash desires. The trends toward sin, good or evil. Someone shot the finger at Bob while driving and he chased him all over town, but never caught him. “That was killer lust; someone else might do that, and I would take that as an invitation.”

Most human good is done in order to get human approbation. The most un-American thing in the world is a ballot written in a second language.

Take any group of people in the world, and they have hangups.

Power lust. Everyone wants to set the policy. Authority always looks fine from the outside until you have it. The responsibility and the necessary integrity to go with authority

Romans 7:7 (so far) **Therefor to what inclusion are we forced? Is the law sin? Emphatically not! I did not understand the lust pattern, except the Law said...**

“except the law had said” – the nominative singular of nomos (νόμος) [pronounced *NOHM-oss*] with the definite article which indicates previous reference, plus the imperfect active indicative of légō (λέγω) [pronounced *LEH-goh*] referring to the 10th commandment: “except the law says.” The imperfect tense is the imperfect of duration. The active voice: the law produces the action as the marriage counselor. The indicative mood: it is a dogmatic reality, a dogmatic statement of fact.

The tenth commandment as literally translated from Exodus 20:17. **You shall not lust for your neighbor’s house; you shall not lust for your neighbor’s wife, or his male servant, or his female slave, or his ox, or his donkey, or anything else that belongs to your neighbor.** The tenth commandment not only deals with the subject of lust but it emphasizes the importance of human freedom in terms of property, privacy, and modus vivendi. In other words, you have a right to your privacy, your property, to a way of life that suits you.

These are things recognized by a legitimate government.

“Thou shalt not covet” – the negative ouk (οὐκ) [pronounced *ook*] which denies the reality of the alleged fact, used here as a negative of prohibition with the future active indicative of epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*] which means to lust. This is an imperative future tense in which the future tense expresses a command. The active voice: the reader of the law produces the action. The indicative mood is potential. This can be lust in the realm of sin, good or evil.

Romans 7:7 **Therefore to what conclusion are we forced? Is the law sin? Definitely not. On the contrary, I was not cognizant of the sin nature, except through the law; for instance, I did not understand the lust pattern, except the law kept on saying, You will not lust.**

Lust and the Sin Nature

1. Lust implies origin or source. It isn’t the origin or source, it implies an origin or a source.

2. Since lust is prohibited by the 10th commandment the obvious conclusion is that trends of the old sin nature are to be restrained or inhibited.
3. The first nine commandments in the Decalogue are obviously overt, while the 10th commandment obviously is the missing link between the source [the old sin nature] and the actual sin or function of sin, good, evil. Murder, adultery and stealing are sins in the Ten Commandments; and the link between the source and these acts of sin is lust.
4. The genetically formed old sin nature constantly has desires which are inordinate. The old sin nature throws out impulses. Some of them are directed toward good, some toward evil, some toward sin. The old sin nature throws out impulses (Bob has been referring to them as lusts). These impulses might be directed toward sin, good or evil.
5. The old sin nature desires what belongs to others, whether people, property, possessions, authority, power, recognition, or approbation.
6. Having discovered lust through the law, the marriage counselor, Paul became cognizant of the first marriage to the old sin nature. He became aware of the fact that it occurred at birth.
7. Lust is the link between sin and its origin, the old sin nature.
8. Lust is the link between human good and its origin, the old sin nature.
9. Lust is the link between evil and its origin, the old sin nature.

A boy and a girl go to the movies, and they are smooching, then her favorite actor comes on the screen. In the meantime, the boy is ignored. Then, after the movie the boy runs this actor down. The boy comes out with a whole string of criticisms and the girl stands up for him. The boy gets all tied up in knots. This is the function of lust. This would fall into recognition and approbation.

Paul became cognizant of the first marriage, the old sin nature and us.

The lust for another's approbation, or another's authority, or whatever. Lust is a sinful, inordinate, illicit or illegal desire.

1977 Romans

Lesson #245

245 11/09/1977 Romans 7:8a General Sir Walter Walker; doctrine of the Mosaic Law (review); three codices; thoughtfulness

We should fully understand the gospel, salvation, the essence of God; but key in all of this is imputations.

General Sir Walter Walker is mentioned. As the Vietnam War came to an end, Alexander Solzhenitsyn noted that the 3rd world war was over and the United States lost. The fourth world war would decide the fate of civilization.

Bob reviews the imputations and the two marriages.

The United States has no foreign policy; it somehow got shaken up beginning with Woodrow Wilson who was a history professor who did not understand history.

Walker warned the South Africa is today's front line and if that line is lost, we are lost.

Those who desire peace should prepare for war. Walker understands the baseline for war is to understand one's enemy thoroughly. "For your tomorrow, we gave our today. We have won the war but we have lost the peace."

A review of the first seven verses.

Romans 7:8 **But sin, having taken an occasion by the commandment, produced in me all covetousness; for apart from the Law, sin is dead.** (BLB)

Verse 8 – "But sin, taking occasion by the commandments." The postpositive conjunctive particle *de* is used to connect two clauses where some contrast is intended. There is a contrast here and so it is translated as an adversative conjunction, "But." Plus the nominative singular subject from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], referring to the old sin nature, with the definite article to denote a previous reference. This is, again, a reference to the old sin nature as the sovereign of human life ruling through spiritual death.

Then the aorist active participle from the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] which means to take or to grasp. The aorist tense is a dramatic aorist which states the present reality with the certitude of a past event. Obviously this is an idiom and it is an idiom device for emphasis. It is used for a state which has just been realized, or a result which has just been accomplished or on the point of being accomplished. The active voice: the sin nature produces the action of the verb. The participle is circumstantial. With this is the object of the participle, the accusative singular direct object of *aphormē* (ἄφορμή) [pronounced *af-or-MAY*]. It means the starting point, the base of operation for an expedition. It also connotes the resources which are needed to carry out an undertaking and therefore it is often translated "capital." Generally the word connotes an occasion, a pretext, or an opportunity for something. "But the sin nature, having taken the opportunity." Plus the prepositional phrase *dia* with the genitive of *entolē* (ἐντολή) [pronounced *en-tol-AY*], — "through the commandment." It refers to the tenth commandment.^[1] This was the commandment that we just studied.

The Mosaic Law. A review of the [Doctrine of the Mosaic Law](#) (which is found in [Lesson #55](#)). Returned to notes around 53:00.

"wrought in me all manner of concupiscence" – the aorist middle indicative of *katērgázomai* (κατεργάζομαι) [pronounced *kat-er-GAHD-zom-ahēe*] means to achieve, to accomplish, to bring about, produce, create. We translate "produced in me." But the sin nature, having grasped the opportunity through the commandment, produced in me." In other words, first of all you see the commandment that you are not supposed to lust. Then the next thing you do is go out of your own free will and you lust. So there is the grasping of the opportunity.

The aorist tense is the culminative aorist viewing the function of the old sin nature in its entirety but emphasizing the existing results of the lust. The middle voice: deponent verb, middle in form but active in meaning. The old sin nature produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

Plus the prepositional phrase for “in me,” en (ἐν) [pronounced *en*] plus the locative singular of egó (ἐγώ) [pronounced *ehg-OH*]. Paul is using himself as a representative. This was his experience in the past but he is now a mature believer under the ministry of the Spirit writing these things, using himself as the representative. He is personalizing the doctrine. Before we knew that commandment we lusted—before cognizance. Now, after cognizance we still lust, only now we know what we are doing. We did it before because we wanted to; we do it now because we want to. But we know what we are doing now and we know that there is something inside of us producing this. Paul is presenting the battle of the two husbands. Lust is the missing link between all sin, but it is not just sin, it also applies to good and evil. Lust is the motivator of the volition to follow the old sin nature.

Some people become friends over their lust pattern. Some maybe the girl watchers group; and others may called it the wealth building group. Most Christian fellowship is based upon compatibility of lusts.

Next we have the accusative feminine singular from the adjective pás (πάς) [pronounced *pahs*], plus epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*]—“every category of lust.” “But the sin nature, having grasped the opportunity through the commandment [10th commandment], produced in me every category of lust.” Why do we sin? We have a sin nature; and the link between our sin nature and sin, good and evil is the lust pattern. The Law simply defines why we are sinful; what we do that is sinful.

Law, disapprobation of society and isolation from society—this is how lust is dealt with in society. However, the Christian life is able to apply inner controls

1977 Romans

Lesson #246

246 11/10/1977 Romans 7:8b Mitchell Paige, USMC, CMH; doctrine of the old sin nature (review); lust vs. tenth commandment

A firsthand account of a lengthy battle; some of it mostly with one man. 110 Japs counted in front of his sector. Mitchell Paige, a medal of honor recipient. This was on the Solomon Islands.

But the sin nature having grasped the opportunity through the commandment...

Romans 7:8 But sin, having taken an occasion by the commandment, produced in me all covetousness; for apart from the Law, sin is dead. (BLB)

Principle

1. The old sin nature used the prohibition of the 10th commandment to assert its authority over mankind through sponsoring disobedience to the 10th commandment. All corruption comes from this principle.
2. The law as a marriage counselor says to mankind, Do not lust. But the first husband, the old sin nature says, Lust in every category.
3. The law, by prohibiting lust, was a good marriage counselor.
4. The husband, the old sin nature, by demanding lust was an evil husband ruling through spiritual death.
5. Every category of lust refers to the trends of the first husband, the old sin nature. Lust in the trend toward sin includes covetousness, lasciviousness, sanguinary lust, hence killer lust.
6. Lust in the trend toward good and evil includes approbation lust, power lust, immolation to a guilt complex.
7. The old sin nature indwells the body, being genetically formed in the cell structure of the human body, including the brain.
8. The old sin nature is aggressive and belligerent, and the law commands to cease and desist from lust.
9. Using the 10th commandment as an opportunity to flaunt its sovereignty over life the old sin nature produces in the human being every category of lust.
10. Therefore, the old sin nature uses the 10th commandment to exercise its authority over human life through the function of lust.
11. The sin nature is the first husband impregnating mankind with lust. The law in the 10th commandment says, You will not lust. The old sin nature says, You will lust. The Mosaic law defines the relationship with the old sin nature as a bad marriage, a marriage which has resulted in spiritual death from the moment of birth.^[2]

A review of the doctrine of [sin nature](#).

Romans 7:8 **But sin, having taken an occasion by the commandment, produced in me all covetousness; for apart from the Law, sin is dead.** (BLB)

“For without the law sin was dead” – the explanatory use of the conjunctive particle *gar*, plus the adverb *chōros* (χωρος) [pronounced *KHOH-ross*] used as an improper preposition, followed by the genitive singular from *nomos* (νόμος) [pronounced *NOHM-oss*]. Translation: “For apart from the law.” Then the phrase *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] *nekros* (νεκρός) [pronounced *nehk-ROSS*]—“sin was dead”; *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] in the singular referring to the old sin nature, the first husband from birth through the real imputation of Adam’s original sin to the genetically formed old sin nature. There is an affinity between Adam’s sin and the sin nature. Adam’s original transgression of cognizance is the origin of the old sin nature and the basis for its transmission in the perpetuation of the human race.

With this is the present active indicative from *eimi* (εἰμί) [pronounced *eye-ME*] supplied, and then the predicate nominative feminine singular from the adjective *nekros* (νεκρός)

[pronounced *nehk-ROSS*], used here in the sense of being unknown. It does not mean death here, it means unknown. Death is used literally for physical death, but death is used figuratively for retroactive positional truth or divorce. Death is used for carnality, and death is now used for ignorance. What you do not know you are dead to. Apart from the Law, the sin nature is unknown to us.

Principle

1. You cannot solve a problem until you are aware that there is a problem.
2. The sin nature was dead in the sense of being unknown as a problem.
3. The Mosaic law and the 10th commandment caused mankind to become cognizant of the problem of the old sin nature and spiritual death.
4. Paul discovered that his spiritual death came from within him, not from any sin he was committing. The old sin nature resided in his body from birth.
5. Overt sin and the trend toward sin is the result of having the old sin nature, not the means.
6. The old sin nature, not the Mosaic law, is the culprit.

Romans 7:8 **But the sin nature, having seized the opportunity through the commandment, produced in me every category of lust. For apart from the law the sin nature is dead [unknown].**

Principle

1. Paul, like all of us, acquired the old sin nature at birth.
2. Paul, however, was ignorant of the marriage or the presence of the old sin nature until the law revealed it.
3. When Paul's ignorance was dispelled by the law he became aware of the residence of the old sin nature and the resultant problem of spiritual death.
4. You cannot solve a problem until you are aware of that problem.
5. The two real imputations at physical birth are unknown to all of us when we are born and for a long time thereafter. This ought to be common knowledge, but few know it.
6. Ignorance must be replaced with cognizance. This can only occur in two categories: #1, the communication of the Mosaic law to the unbeliever; #2, the communication of pertinent Bible doctrine to the believer, understood through the teaching ministry of God the Holy Spirit.
7. This is why the Mosaic law is the marriage counselor of the first marriage and the Holy Spirit is the marriage counselor of the second marriage.
8. Both marriage counselors are perfect. One marriage counselor is from God, the other is God.
9. The law is limited to counseling the first marriage because its content deals with the old sin nature, its function of lust, its trends toward sin, good and evil. Also, the law presents the solution. The law presents the gospel as the solution to spiritual death of the first marriage.

247 11/11/1977 Romans 7:9 Unknown Soldiers (Tombs); unbeliever's ignorance of the old sin nature; lusts invigorated by knowledge of them

This is the true day to celebrate freedom through military victory. After the armistist was signed, we won the next World War as well. An unknown soldier buried in Westminster Abbey, which is the who's who of people in England. The United States gave this man the US medal of honor. There is another unknown soldier in France.

Romans 7:9 **And I once was alive apart from Law; but the commandment having come, sin revived, and I died;...** (BLB)

Verse 9 – “For I was alive without the law once.” The postpositive conjunctive particle *de* is used as a transitional particle here. With it is the nominative singular personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], meaning “I,” and it is in the proleptic position which gives it very strong emphasis, plus the imperfect active indicative of the verb *zaô* (ζάω) [pronounced *DZAH-oh*]—“Now I live.” The imperfect tense is the imperfect of duration which contemplates the process of having gone on in the past up to the time denoted by the context, but without any necessary inference as to whether or not the process is completed. In other words, for Paul he understands, for others who are learning, not yet. This is strong linear aktionsart in past time but as yet no meaning is conveyed. The active voice: the human writer, Paul, uses himself as the illustration. The indicative mod is declarative representing the verbal idea from the viewpoint of absolute reality.

Then an adverb used as an improper preposition, *chōros* (χωρός) [pronounced *KHOH-ross*] plus the genitive, and the object of the preposition, *nomos* (νόμος) [pronounced *NOHM-oss*]—“apart from the law.” This is followed by the enclitic particle of time, *poté* (ποτέ) [pronounced *poht-EH*], referring to some time in the past. It can be translated “formerly” or “once,” or better, “at one time.” Translation: “**Now at one time I lived apart from the law.**” That means to live under the tyranny of the first husband, to live under spiritual death, to be ruled by the old sin nature as the sovereign of human life, and not having any awareness of the problem until the Mosaic law presented it.

Bob had to read many commentaries on Romans and none of them analyzed Romans accurately.

It is remarkable that Paul is saying this, as Jews were trained in the Law from early childhood. How do we understand this?

Principle

1. This is a reference to the Mosaic law in the role of the marriage counselor of the first marriage. Paul, the human author, knew the law backwards and forwards. They memorized the Law in fact.

2. The marriage which produced spiritual death occurred through the real imputation of Adam's original sin to the genetically formed old sin nature. To discover the existence of the old sin nature in Paul's day was quite a problem because the New Testament canon was not yet written. While the Old Testament canon does teach the old sin nature (David taught it in Psalm 51) it is very difficult for the unbeliever to understand the existence of the old sin nature and many other things related to spiritual phenomena. So when the 10th commandment came into focus—"Thou shalt not lust"—that is how Paul went from his personal sins to the lust behind them, to the source of that lust which was the old sin nature.
3. While spiritually dead from this imputation, mankind is not aware of the fact.
 - a. This is why psychology has done many good things and many bad things. This is an example of someone groping around blindly and never putting their finger on the real problem. Psychology gropes. Sadler threw a little Christian doctrine into the thing; but generally speaking, psychology is the perfect illustration of the sin nature.
 - b. Maybe the evangelist could help us here? The evangelist has been unable to find the problem, where we all have the sin nature and we are all condemned by Adam's sin. He goes all around blindly trying to find the truth. Many evangelists have a stem-winder on a few sins. They think that they are evangelizing. They are just as blind as the psychologist. We have Adam's genes, and when Adam sinned, we sinned. There is a total magnetism between Adam's sin nature and Adam's original sin. One man in history sinned to get the sin nature; but we were all born with a sin nature. We sin because we are spiritually dead. Dead people always acts like dead people. A dead person cannot act like a living person.
4. Paul was aware of his life from the real imputation of life but he was ignorant of spiritual death or the second imputation that occurred at birth. The Mosaic Law reveals, as a marriage counselor, the source of sin. You understand people a lot better if we know they have a sin nature but we do not all manifest it the same way.
5. "Apart from the law" refers to the fact that awareness of the first husband, the old sin nature, did not exist until Paul read and understood the implication of the 10th commandment. An imperfect of duration. He was alive via the imputation of life; and dead due to the imputation of Adam's sin.
6. Paul was self-conscious; so he was aware that he was alive. But he was ignorant of his condemnation from God. He was not aware of the sin nature.
7. Apart from the law the old sin nature is unknown. If you don't understand something you are dead to it.
8. This also explains the true meaning of the adjective substantive nekros (νεκρός) [pronounced *nehk-ROSS*], the word "dead" [unknown] which is the last word of the previous verse.
9. Dead in the sense of divorce; then dead in the sense of ignorance. When you do not understand something, you are dead to it. When you divorce someone, you are dead to them and they to you.

“but when the commandment came” – the enclitic particle *de* again, used to connect this clause with the previous one, and there is a contrast implied, therefore translated “but.” Now follows a genitive absolute in which there is a genitive noun or pronoun form with the participle and the genitive is the subject of the participle, and it is not grammatically connected with the rest of the sentence. It does not have to jibe with the cases of other words in the sentence. In the genitive absolute it starts out with the genitive singular from *entolê* (ἐντολή) [pronounced *en-tol-AY*], the word for commandment. While it is in the genitive case it is the subject of the participle. The definite article denotes a previous reference to the 10th commandment.

Plus the aorist active participle of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*], which means to come. The aorist tense is a dramatic aorist, it states the present reality with the certitude of a past event. This is an idiom, a device for emphasis, often used for a state which has just been realized or the result of what has been accomplished. The active voice: the 10th commandment produces the action of the verb. The participle is temporal and therefore is translated “but when the tenth commandment came,” i.e. came into my consciousness. Paul heard it and it became *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*].

“sin revived, and I died” – the nominative singular subject from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] for the sin nature or the principle of sin, plus the generic use of the definite article to set up the old sin nature as a category—“the sin nature.”

The word “revived” is a bad translation. This is the aorist active indicative of *anazâō* (ἀναζάω) [pronounced *an-ad-ZAH-oh*] [*aná* (ἀνά) [pronounced *aw-NAW*] = again; *zâō* (ζάω) [pronounced *DZAH-oh*] = to live], come to mean to come to life again, to become alive, to spring into life, to wake up, to come back to life. It also means to take on fresh life or fresh energy and it means to become invigorated— **“the sin nature became invigorated.”** In other words, the discovery of the existence of the old sin nature doesn’t stop sin. The sin nature became invigorated or became much more active. The compound *anazâō* (ἀναζάω) [pronounced *an-ad-ZAH-oh*] is not found in either Classical Greek or in the Septuagint. In Revelation 20:5 *anazâō* (ἀναζάω) [pronounced *an-ad-ZAH-oh*] is used for resurrection from the dead, as well as for the resurrection of Christ in Revelation 14:9. So the word was not coined by Paul. The real meaning in this context is invigoration, not resurrection. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety, including cognizance of the 10th commandment, awareness of the lust pattern, cognizance of the origin of lust, the old sin nature, and therefore awareness of the bad marriage and therefore involved in it more than ever. The active voice: the first husband, the old sin nature produces the action of the verb—invigoration of activation. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. Once you become aware of the first husband the activity is speeded up.

Principle

1. All human beings pass through a state of innocence based on ignorance.
2. This passage teaches that innocence is a state of ignorance, while death or guilt is a state of cognizance.

3. Man in the garden was not ignorant, and perfect. He was not innocent, however. Innocence implies ignorance and man in the garden was not ignorant of God, of the prohibition, of what God had provided, of the contract he had with God—a day at a time. He was not innocent but he was perfect. Man outside the garden under the lordship of the old sin nature from birth may be innocent because he is not aware of the real imputation, but he is also not perfect. Innocence is ignorance; and that is not Adam’s circumstance. He completely understood what he was doing.
4. However, cognizance of the 10th commandment leads to awareness of the source of lust, the old sin nature, the first husband.
5. Awareness of the sin nature activates and invigorates the old sin nature in the sphere of lust.
6. This activation and invigoration causes mankind to realize that he has a problem—the existence of a bad marriage under the status quo of spiritual death.
7. Mankind’s marriage to the old sin nature is spiritual death from birth.
8. Therefore the law acts as a marriage counselor, teaching both the bad marriage and the solution in salvation adjustment to the justice of God.
9. Lust, taught in the 10th commandment, is the link between the source [OSN] and the action of the OSN in sin, good, and evil.
10. By understanding lust one begins to understand the existence of the OSN and mankind’s status—spiritual death.
11. Awareness of the function of the old sin nature results in awareness of spiritual death.

“and I died” – the connective use of the postpositive conjunctive particle *de*, and the nominative singular personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] which refers to Paul, the human author, who states the experience of every person in the human race. Therefore he is acting as a representative of the human race as he writes. Plus the aorist active indicative of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. The culminative aorist views the event in its entirety—cognizance of the 10th commandment—but regards it from the viewpoint of the results—awareness of spiritual death, awareness of condemnation from birth.

When he said “I died” he is actually saying “I realized I was dead.” He was dead all the time spiritually; now he is aware of it. The active voice: Paul, the human writer, uses himself to represent the human race. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. Paul became aware of the true state of things. The Mosaic law had fulfilled its function as the marriage counselor making Paul aware of the true state of spiritual death under the old sin nature.

1977 Romans

Lesson #248

248 11/13/1977 Romans 7:9–10 (vs 9 principles) General Sir Walker; profit motivation: Mosaic Law gives problems and solutions

British General Officer Sir Walker is up on Russia's plan to gain dominance by taking over the seas. South Africa is key in that part of the world. What the west suffers when the Arabs cut back a little oil is nothing compared to what will happen when the communists control the Cape of Good Hope. Communist inspired insurrections. Civil war could be the greatest danger to us.

General Kegan is one of the few straight-speaking US generals who recognizes the threat of communism.

Bob: "We should have made a big hole where Russia and northern China are, right after WWII."

Our spiritual growth is the only hope for our country.

We need statesmen instead of politicians. Each one of us is given a day at a time. We do a number of routine things.

Romans 7:9 **And I once was alive apart from Law; but the commandment having come, sin revived, and I died;...** (BLB)

Romans 7:9 **Now at one time I lived apart from the law; but when the tenth commandment came, the sin nature was activated and invigorated, and I realized I was spiritually dead.**

Principle

1. You have to understand that you have a problem before you can reach a solution. Awareness of the problem leads to cognizance of the solution.
2. The Mosaic law as the marriage counselor made Paul aware of the problem so that he could accept the solution, namely salvation through faith in Jesus Christ.
3. Like all of us Paul was spiritually dead from birth. That is the problem. The imputation of human life to the soul was accompanied by the imputation of Adam's original sin to the genetically formed old sin nature.
4. There is no correct solution until the problem is understood.
5. Paul did not become dead when he understood the 10th commandment, he became aware of spiritual death which had existed from birth.
6. Again, this emphasizes the Mosaic law as the marriage counselor of the first marriage, bringing cognizance of the problem and pointing to the solution.
7. There's nothing wrong with the marriage counselor, the law is perfect.
8. Everything is wrong with the first husband, the old sin nature, and the spiritual death this marriage his marriage to mankind produces.
9. Cognizance, then, of the 10th commandment caused Paul to become aware of the fact that spiritual death originated from within himself rather than through some overt act of sin or good or evil.
10. Only one sin condemns us from birth: Adam's original sin imputed to the genetically formed old sin nature.

11. Hence the old sin nature is the real culprit.
12. The Mosaic dispelled Paul's ignorance regarding the first husband and resultant spiritual death. Therefore, awareness of the problem precedes awareness of the correct solution taught on Codex #2 of the Mosaic law.

Human life lives in the soul forever, no matter where the person spends eternity.

The sin nature is the corrupting influence on mankind.

We were in Adam when he sinned; and all of our genes were in Adam when Adam sinned. Most evangelists are in error where the Word of God is concerned.

The evangelist who says, "Down with this; and down with that." And the people there agree with him, so they shout out *amen!* There is no such thing as follow up where an individual goes to another individual. One-on-one destroys the privacy.

Profit is the motivation in business; and that is a Biblical principle. What destroys that function is *good and evil*. When you find a government trying to destroy profit, you are looking at a government that is evil. It is the welfare that is Satanic; it is communist which is satanic; it is socialism that is satanic.

The golden goose has become so prosperous in the United States that the goose is not killed easily, even though our government is trying to. Profit is the basis for business. We have a energy problem today because the federal government is trying to destroy the gas mining industry. All of us have to live on profit.

FDR was a lover of Russia and communism. In the South American countries, you have to be a communist or a Catholic; and that is the problems with that area. Mexico is beginning to break away from that. Bob is convinced that he will see positive volition break out in Mexico, but Canada is going to the dogs. The only nations which have resisted going to the dogs is Rhodesia and South Africa.

Romans 7:10 ...and this commandment that was unto life proved to be death to me. (BLB)

Verse 10 – "And the commandment, which was ordained to life." The connective kai and the nominative singular of the subject entolê (ἐντολή) [pronounced *en-tol-AY*], with the definite article used as a demonstrative pronoun to call attention with special emphasis to Codex #2—"And that commandment." Codex #1 demonstrates condemnation. It tells us about human life being imputed at birth to the soul, about Adam's original sin being imputed to the old sin nature. Then Codex #1 takes the manifestations of that OSN—trends toward sin, toward good, and toward evil. It sets up prohibitions against these things because sin, good and evil are not only against God but they are also destructive of freedom which must be the environment for evangelism. So when sins are mentioned in the ten commandments they are sins all right but they are mentioned in connection with the subject, they destroy freedom.

Next is the nominative singular feminine from the relative pronoun hos (ὅς) [pronounced *hohç*], translated “which.” Then an insertion at this point. The elliptical style of this verse demands the communication or revelation verb, such as deiknumi (δείκνυμι) [pronounced *DIKE-noom-ee*], and so we translate “And that commandment which points.” Plus the prepositional phrase, the object of the pointing, eis (εἰς) [pronounced *ICE*] plus the accusative of zôê (ζωή) [pronounced *dzoh-AY*]—“to life,” eternal life from Codex #2. This is a reference to the Levitical offerings which portray Christ bearing our sins on the cross, a judicial imputation from God. All of our personal sins were collected and imputed to Christ on the cross and then judged. Or the holy days: “Christ our Passover is sacrificed for us.” Or the tabernacle and its various articles of furniture and the modus operandi of the Levitical priesthood. All of these things taught various aspects of the work of Christ on the cross—redemption, reconciliation, propitiation, imputation, justification.

“I found to be unto death” – the aorist passive indicative of heuriskô (εὕρισκω) [pronounced *hyoo-RIHS-koh*] which means to discover, to recognize, to find. It is used for an intellectual discovery based on reflection, observation, examination or investigation. We translate, “the same was discovered.” The aorist tense is a constative aorist for an action extended over a period of time. The action is the studying of the Mosaic law gathered up into one entirety: everything in Codex #1 dealing with the problem, everything in Codex #2 dealing with the solution. It was studied over a period of time until it fell in place. The passive voice: the subject receives the action of the verb. The apostle Paul received the action of the verb through diligent study of Codex #2. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the word moi which is the instrumental of agency from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*], and it should be translated “by me.”

Again, we have to insert deiknumi (δείκνυμι) [pronounced *DIKE-noom-ee*], because we have eis (εἰς) [pronounced *ICE*] as the preposition of pointing plus the accusative singular of thanatos (θάνατος) [pronounced *THAH-nah-toss*]—the spiritual death of Codex #1. Plus the attributive use of the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], translated here “the same.” This is from the nominative, not the dative case, and it refers to the Mosaic law. The commandment that taught the solution also revealed the problem.

Romans 7:10 **And that commandment, which points to [eternal] life [in codex #2], the same was discovered by me, pointing to death [Codex #1].**

The Mosaic Law must first reveal the problem and then a solution could be devised for it. The problem must be understood first.

1977 Romans

Lesson #249

249 11/13/1977 Romans 7:11 General Keegan; rationalizing lusts of the old sin nature after knowledge of them; old dog nature

The Tulsa Tribune quotes Keegan extensively. We have gone from containment to detent, to appeasement to surrender in a single lifetime. The Soviet Union is set to wage war as

has never been fought before. They think a war with the United States will result in 160 million Americans dead; and 6 million Russians dead. We cannot. The Warsaw nations could capture Europe in 36 hours. They are equipped with the gas to do this. Israeli planes and intelligence gives us great protection.

The people who are awake now are the ones who have been awake all along.

Romans 7:11 **For sin, having taken an occasion by the commandment, deceived me, and by it put me to death.** (BLB)

Verse 11 – “For sin, taking occasion by the commandment.” This begins with the explanatory use of the conjunctive particle *gar* and the nominative singular subject *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], the sin nature, referring to the first husband. “Taking occasion by the commandment” is, again, having grasped or having seized the opportunity. This is the aorist active participle from the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*], meaning to grasp or to seize. This is a dramatic aorist tense which states a present reality with the certitude of a past event. This idiom is a device for emphasis and is used for a state which has just been realized, a result which has just been accomplished or on the point of being accomplished. The active voice: the sin nature produces the action of the verb. The participle is circumstantial. With this is the accusative singular direct object from the noun *aphormê* (ἀφορμή) [pronounced *af-or-MAY*], which means the starting point, the base of operations for an expedition. It also connotes the resources needed to carry out an undertaking, hence it is used quite frequently in the ancient Greek for capital. “For the sin nature, having seized the opportunity.” The word for capital is also the word for opportunity in the Greek. Inside of each one of us is the old sin nature which never loses its aggressiveness until the day that we are separated from it by physical death or the possibility of the Rapture. What was the opportunity? Learning what the sin nature was. Learning about lust—“by the commandment,” the preposition *dia* plus the genitive of *entolê* (ἐντολή) [pronounced *en-tol-AY*],, correctly translated “through the commandment.” This is a reference to Codex #1 which has taught us about lust as the connecting link between the old sin nature and its function: sin, good, and evil. The commandment here refers to the 10th commandment, “You will not lust.”

Melarky and Balderdash story. Bob learns a lot from this. Once that you find out something should not be done, you desire to do it.

Principle

1. The old sin used the prohibition, You will not lust, to assert its authority over mankind through sponsoring disobedience, sponsoring revolt against the tenth commandment.
2. The law as a marriage counselor to mankind, You will not lust.
3. But the first husband, the old sin nature counters, Lust in every category.
4. The Mosaic law by prohibiting lust is a good marriage counselor, it did its job properly.

5. The first husband by demanding lust was a terrible husband, ruling through spiritual death. Every category of lust refers to the first husband, the trends of the old sin nature.
6. For example, the trend toward sin. Lust in this area includes covetousness, lasciviousness, killer lust, the get even syndrome, or I have to prove myself syndrome.
7. For example, the trend toward good and evil. Lust includes approbation lust, power lust, immolation lust to assuage the guilt complex.
8. The OSN indwells the body, being genetically formed in the cell structure, including the brain which is programmed for human viewpoint until it is reprogrammed.
9. The OSN is belligerent and aggressive when the Mosaic law commands to cease and desist from lust.

When you do something in ignorance there is no corruption because you are doing something that is wrong, nevertheless you are ignorant and it is not a corrupting principle. But once you know that you shouldn't then you not only do that which is wrong but you have added corruption to it. Illustration: You see a sign: Don't step on the grass. It immediately arouses the corruption in you and you deliberately step on the grass. This is a symptom of being corrupted, and you are corrupted by your own power, authority, to do something that is forbidden. So once you understand the issue and you do it anyway you are now being corrupted in that issue, and corrupted away from the true principles of authority. So to do it when you know it is worse because of the rejection of authority. So using the 10th commandment as an opportunity to flaunt human sovereignty over life the old sin nature produces in the human being every category of lust, and it matures into sin, good, and evil. Hence, the OSN uses the 10th commandment to exercise its authority in human life, and it succeeds thereby destroying those principles which keep us and protect us under establishment authority.

“deceived me” – the aorist active indicative of *exapatáō* (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*] means to deceive or to cheat. It was used for the serpent's deception in the garden—2Corinthians 11:3; 1Timothy 2:14. The constative aorist contemplates the action of the verb in its entirety. The active voice: the old sin nature inside of each one of us not only deceives us but keeps us out of normal establishment blessing in life. We consider what we do more important than the authority which forbids it. The indicative mood is declarative representing the verbal action from the viewpoint of reality. With this is the accusative singular direct object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“me.”

Principle

1. The deception includes the fact that marriage to the sin nature from physical birth means spiritual death to God.
2. Before man can be alive to God he must be dead or divorced from the old sin nature who still is in us and very much alive.

3. This is accomplished at salvation through the baptism of the Holy Spirit and retroactive positional truth.
4. Man is deceived by the old sin nature's trends toward good and evil into the delusion that the old sin nature can actually produce what is pleasing to God. Many Christians believe that the welfare state is fulfilling the plan of God.
5. Hence, the old sin nature whose function is good and evil deludes the human race into thinking that lust and gratification of that lust is justifiable.
6. This is the foundation for every system of good and evil, including socialism, the welfare state, communism, plus all of the Marxist theories. Communism appeals to the sin nature; it appeals to our desire to do good and evil.
7. While man thinks that he is accomplishing the greater good for the greater number he is in reality creating evil to satisfy his lust pattern and to serve Satan as the ruler of this world.
8. This religious rationalism is the basis for the terrible evils which have come into existence in contemporary history.
9. Human good is a deception, a delusion, a rationalization, the function of the lust pattern of the old sin nature.

The tenth commandment keeps on warning, You will not lust. But the old sin nature counters: Lust is justifiable to provide a new world order. Even the thought of a new world order is a system of lust in the field of good and evil. The new world order of socialism, Marxism, communism, is inspired by Satan himself as the ruler of this world and is desirable modus operandi for the old sin nature as the ruler of human life.

“and by it slew me” – the connective use of the conjunction *kai*, and the prepositional phrase *dia* plus the genitive of the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*]: “and through the same.” This is the attributive use of the intensive pronoun, i.e. through the same tenth commandment. Plus the aorist active indicative from the verb *apokteinō* (ἀποκτείνω) [pronounced *ap-ok-TEE-no*], which means to kill a sacrifice, used for depriving a person of either natural life or spiritual life. Here it means to destroy and to annihilate. The aorist tense is a constative aorist and it gathers together into one entirety the function of the old sin nature in breaking through the authority of the Mosaic law to set up a rationalization. The old sin nature misrepresents spiritual death as hopeless and without solution, and that is the greatest issue in history. Man always thinks there is a solution to everything apart from God, for that is the delusion set up by the old sin nature. The active voice: the old sin nature distorting the 10th commandment, rejecting divine authority, continues to rule through spiritual death. The OSN is the corrupting power in life. The indicative mood is the reality of the old sin nature ruling through spiritual death from physical birth. The sovereignty over human life is established as a false authority through the imputation of Adam’s sin to the genetically formed old sin nature. This authority operates as the evil authority in contrast to divine authority.

Principle

1. The old sin nature misrepresents spiritual death as hopeless without solution.

2. The old sin nature represents the justice of God as the enemy of the human race, when in reality the justice of God is the only source of blessing for the human race through first, condemnation, and then blessing through grace.
3. Condemnation must precede justification and salvation. Without condemnation from the justice of God there can be no justification from the justice of God.
4. Condemnation is necessary for the construction of the grace pipeline at salvation.
5. There was no grace in the human race until first there was condemnation.
6. So the first husband, the OSN, uses the Mosaic law to distort the truth about God and keep the wife, the human race, under its sovereignty.
7. Remember that the old sin nature is the sovereign of human life ruling through spiritual death.

Romans 7:11 For the sin nature, having seized the opportunity through the commandment, deceived me, and through the same [10th commandment] killed me.

The sin nature continues as the corrupting power in life. This authority operates as the evil authority in life.

Satan was first man's tempter, and then Satan accused man for succumbing to this temptation. The sin nature does essentially the same thing.

Bob talks about a pure virgin. Someone can be a virgin and not pure.

2Corinthians 11:1 I wish you would bear with me in a little foolishness. Do bear with me!
 2Corinthians 11:2 For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ.

2Corinthians 11:3 But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ.

1977 Romans

Lesson #250

250 11/14/1977 Romans 7:12–13a Mosaic Law is not the culprit, but the perfect marriage counselor

A medal of honor recipient.

Romans 7:12 So indeed, the Law is holy, and the commandment is holy and righteous and good.

Verse 12 – the law is not the culprit. “Wherefore the law is holy.” The conjunction *hôte* (ὥστε) [pronounced *HOH-steh*] introduces an independent clause and an inference from the previous clause, therefore it is translated “Therefore.” The Attic Greek affirmative particle *men* follows. It is used as an emphatic conjunction, translated “In fact therefore.” Then the subject, the nominative singular of *nomos* (νόμος) [pronounced *NOHM-oss*], the Mosaic law, the marriage counselor of the first marriage. A better translation: “As a matter

of fact, therefore, the law.” Then the verb to be understood, and the predicate nominative singular of hagios (ἅγιος) [pronounced *HA-gee-oss*], “holy.” That which reveals the existence of the old sin nature is not sin itself.

“and the commandment” – the adjunctive use of the conjunction kai should be translated “also.” Then the nominative singular subject entolê (ἐντολή) [pronounced *en-tol-AY*], used for Codex #1 and specifically the 10th commandment of Exodus 20:17. This is a reference to the manner in which Paul discovered the existence of the old sin nature.

Then comes three predicate nominatives, translated “holy, and just, and good.” The first, hagios (ἅγιος) [pronounced *HA-gee-oss*] again, has a slightly different meaning. It emphasizes the fact that the law and the 10th commandment originates from God. God is perfect, therefore the law is perfect. The law has been set aside by God in order to fulfil a definite objective. It is not a panacea, it is designed for a specialized objective. The use of the word “holy” the second time refers to the fact that it is perfect within the framework of its designed function.

One thing is not the solution to everything. The government is not designed to oversee everything or to guide or rule everything. This leads to a conflict of interest and real problems.

The Galatians were trying to use the Law to solve everything or to handle everything. This will all be solved in Romans 8. The Mosaic Law requires certain things from the people of Israel. The Law demands perfection; but it cannot provide it. This was the problem with the rich young ruler.

The Law can show you that there is a problem, but the Law does not build the pipeline of blessing. The work of Christ prepares the pipeline. Righteousness demands righteousness; and justice demands justice. We receive 36 things at salvation. One is a judicial imputation, one is a real imputation, and 34 are blessings that flow through the pipeline.

God’s character is not compromised by blessing us.

Codex #1 is perfect justice and it presents the problem; codex #2 provides a solution in shadow form, codex #3 provides a program for the entire human race.

Then a predicate nominative singular from dikaios (δίκαιος) [pronounced *DIH-kai-oss*], meaning justice as a characteristic of a judge, or righteousness. It means perfect justice. So we have the fact that the commandment is holy and perfect justice, i.e. the commandment is fair, the law is fair. The Mosaic law is a system of integrity. The law comes from God. God is integrity, and whatever comes from God reflects that integrity but it reflects that integrity in a limited scale. The purpose of a flashlight is not to throw light in all directions. The law has a limited purpose and you cannot use it for all directions when it is only designed to go in one direction. One of those directions is perfect justice, and our understanding of the Mosaic law makes us realize our lack of God’s righteousness, perfect

justice and integrity. Next is the predicate nominative from *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], which is good of intrinsic value, the good, the absolute good. These are three characteristics of the 10th commandment as a part of the Mosaic law. These characteristics not only apply to the 10th commandment but they apply to the entire law.

Romans 7:12 *As a matter of fact, therefore, the law is holy, also the commandment [10th] is holy, and perfect justice, and absolute good.*

Principle

1. This verse concludes that the law is not the culprit. The law is the marriage counselor of the first marriage.
2. There is nothing wrong with the marriage counselor in pointing out a bad marriage.
3. In fact, the law does a perfect job both in stating the problem and in pointing out the solution—Codex #2.
4. Because the law as a marriage counselor points out the problem of spiritual death it does not follow that the law is the sponsorer of spiritual death. It is not the law who is condemning, it is God who is condemning. The law is His instrument for communication of condemnation.
5. Because the law as a marriage counselor points out that the first husband is sinful it does not follow that the law is sinful.
6. In fact, man is sinful because he possesses the sin nature from birth. Man is spiritually dead because Adam's sin is imputed to that sin nature.
7. It is the first husband, the old sin nature, that is sinful, not the Mosaic law functioning as the marriage counselor.
8. Man is sinful because he possesses the old sin nature, not because the law says he is sinful—Romans 3:20.
9. The law is not sinful because it exposes the old sin nature, or personal sin. The law fulfills its purpose perfectly in revealing both the problem and the solution.

Romans 7:13 *Has that which is good then become death to me? Never may it be! But in order that sin might be shown to be sin, it is working out death through that which is good to me, so that through the commandment sin might become sinful beyond excess.* (BLB)

Verse 13 – the true ministry of the law as a marriage counselor. “Was then that which is good made death unto me?” The inferential conjunction *oun* (οὖν) [pronounced *oon*] denotes the introduction of the inference. It is generally translated “therefore.” The nominative neuter singular of the adjective *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], picking it up from the end of the last verse: the law is absolute or intrinsic good. Then the dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], indicating the one in whose interest the Mosaic law acts as a marriage counselor—the unbeliever married to the old sin nature. “Therefore the good to me.” The Mosaic law is good to us because it shows us we have a problem as unbelievers. It is good to us in that it points out to us that we are in the status quo of spiritual death, the marriage to the old sin nature. Our personal sins were set aside to put imputed to Jesus on the cross.

Next is the aorist active indicative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], translated “did it become.” This is a constative aorist tense, it gathers into one entirety the action of the verb. The active voice: the question relating to the Mosaic law produces the action. The indicative mood is the interrogative indicative in which the viewpoint of reality is implied by a fact enquired about. Plus the predicate nominative singular *thanatos* (θάνατος) [pronounced *THAH-nah-toss*] for spiritual death. “Therefore the good to me, did it become death?”

1977 Romans

Lesson #251

251 11/15/1977 Romans 7:13b–14a Monopolies; repetition; old sin nature and the wife are culprits, not the Mosaic Law

An article about socialist use of frightful phantoms. They depict the horrors on monopolistic capitalism. Even free enterprisers are divided on the anti-trust legislation of our government. Are monopolies inherently bad? A monopolist cannot charge monopolistic prices, as potential competition exists. Producers always face the possibility of other producers appearing on the scene. Destroying a monopoly simply encourages other inferior businesses to step up and take their place.

The big federal government almost always eliminates competition.

Romans 7:13 *Has that which is good then become death to me? Never may it be! But in order that sin might be shown to be sin, it is working out death through that which is good to me, so that through the commandment sin might become sinful beyond excess.* (BLB)

Agathos (ἀγαθός) [pronounced *ag-ath-OSS*] refers to the function of the Mosaic law as a marriage counselor in the first marriage. *Agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] is the good, the intrinsic good. The Mosaic law reveals the problem of spiritual death in the marriage to the old sin nature at birth, plus the solution in the saving work of the Lord Jesus Christ on the cross. The rhetorical question, “Therefore the good to me, did it become death?” is designed to reflect the thinking of those who distort the teaching of the apostle Paul. The rhetorical question is a debater’s technique for anticipating and refuting the erroneous conclusions made from listening to this teaching. The word *thanatos* (θάνατος) [pronounced *THAH-nah-toss*] refers to spiritual death here which is the status quo of the first marriage to the old sin nature at birth. Obviously then, the intrinsic good in the Mosaic law did not become death to mankind. Something that is intrinsically good cannot suddenly become something that is evil. Good can be turned into evil but not intrinsic good. The function of the Mosaic law is to reveal the problem and to reveal the solution.

“God forbid” – *mê* (μή) [pronounced *may*] *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*]. The aorist tense is a gnomic aorist for the certainty of refuting the false allegation. The active voice: the assumption is false, hence the false assumption produces the action of the verb of being rejected. The optative is a voluntative optative for the expression of a negative wish. Literally, “May it not come to pass,” comes to be a Greek idiom which means “Definitely not” or “Emphatically not.” The emphatic denial of the debater’s question is

actually a teaching device handling a misconception by the communication of correct doctrine.

“But sin, that it might appear sin” – the issue which refutes the erroneous conception. The adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast between the two clauses. Plus the nominative singular subject which is the old sin nature, the real culprit, *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] in the singular, plus the definite article to denote a previous reference in the context—“But the sin nature.” Then the conjunction *hina* (ἵνα) [pronounced *HEE-na*] for a final clause which has an aim, a goal, a purpose or objective.

There is no excuse for not growing in Berachah. It is amazing how just a little panic can knock you off your game. Repetition is just a part of life; and a part of every sport.

Plus the aorist passive subjunctive of *phainô* (φαίνω) [pronounced *FAH-ee-noh*], meaning to demonstrate, to show, or to reveal. The aorist is a culminative aorist viewing the exposure of the sin nature in its entirety but regarding it from the viewpoint of existing results. The OSN has to be exposed. The existing results: adjustment to the justice of God—first, salvation, then rebound, and eventually maturity adjustment to the justice of God which is the purpose for continuing us, keeping us in this life. We are here for that final objective. The passive voice of *phainô* (φαίνω) [pronounced *FAH-ee-noh*]: the subject receives the action of the verb, exposure for what it is, sinfulness of the culprit. The subjunctive mood is a potential subjunctive used with the purpose or the objective conjunction to denote a future reference qualified by the element of contingency. “But the sin nature, in order that it might be revealed.” Then an independent nominative, the same word, *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*]. This time it has a slightly different meaning because it is describing itself for what it is—“as sin.”

Next in the Greek is the phrase *dia tou agathou*, translated “through the [intrinsic] good.” The good with the definite article refers to the function of the Mosaic law which exposes the old sin nature as sinful. In other words, the good exposes the bad but the good is not bad because it exposes the bad as bad.

“working death in me” – the present middle participle of *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahee*], which means to achieve, to accomplish, to produce, to bring about, to prepare someone for something. Here it means to work out, to do that from which something results, to make something already in existence a reality—“making spiritual death a reality to me.” The present tense of duration denotes what has begun in the past—revelation from the Mosaic law—and continues into the present time. The law keeps telling the human race it has a problem—the old sin nature, spiritual death. The law also presents the solution in Codex #2 through the work of Christ. The middle voice of the deponent verb is translated like an active voice. The Mosaic law produces the action of the verb, this is the function of the marriage counselor to analyze the problem and communicate the solution. The participle is circumstantial and translated as a finite verb for clarification. “Therefore the good to me, did it become spiritual death? Definitely not. But the sin nature, in order that it might be exposed through the good made spiritual death a

reality to me.” “To me” is the dative singular indirect object from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*].

“that sin” – hina (ἵνα) [pronounced *HEE-na*] and the nominative singular subject hamartia (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] for the old sin nature: “in order that the sin nature.”

“by the commandment might become exceeding sinful” – the aorist active subjunctive of gínomai (γίνομαι) [pronounced *GIN-oh-my*], meaning to become. This is a dramatic aorist used for stating a present reality with the certitude of a past event. In other words, an idiom which is a device for emphasis in the Greek. It is commonly used for a status quo which has just been revealed, namely spiritual death is the result of the marriage to the first husband, the old sin nature. The active voice: the old sin nature produces the action of the verb. The subjunctive mood is the potential subjunctive with hina (ἵνα) [pronounced *HEE-na*] implying purpose qualified by the element of contingency. Plus the prepositional phrase kata plus the accusative of hyperbol (ὑπερβολή) [pronounced *hoop-air-bohl-AY*] which means extreme. It is translated literally, “according to the extreme,” meaning “utterly.” Then once more a different word for the predicate nominative, an adjective hamartôlos (ἁμαρτωλός) [pronounced *ham-ar-to-LOSS*] which means “sinful.” Utter sinfulness of the old sin nature is revealed by the Mosaic law. Then dia plus the ablative of entolê (ἐντολή) [pronounced *en-tol-AY*],—“by the commandment,” a reference again to the 10th commandment. This is the ablative of means, used in this prepositional phrase because the origin of the means is implied.

Romans 7:13 Therefore the good [Mosaic law] to me, did it become spiritual death? Definitely not. But the sin nature, in order that it might be revealed [or exposed] through the good made spiritual death a reality to me; in order that the sin nature might become utterly sinful by the commandment.

Summary

1. Personal sin does not condemn the human race.
2. Only one sin condemns the human race: Adam’s original transgression in the garden.
3. This original sin of Adam is imputed to each one of us at birth.
4. Here a contrast begins. Human life is imputed to its home, the divinely-prepared soul, while Adam’s original sin is imputed to its genetically-prepared home, the old sin nature.
5. Personal sin, such as lust sins, is the result of having the old sin nature, but not the means of condemnation from the justice of God.
6. Personal sin is a manifestation of the old sin nature’s sovereignty over human life, but not the means of condemnation from the justice of God.
7. Therefore the true ministry of the Mosaic law, Codex #1, is to reveal the existence of the old sin nature through the perfect norms and standards of God stated in Codex #1.

8. Therefore there is nothing wrong with the marriage counselor, the Mosaic law which is perfect and reveals perfect standards of God's righteousness.
9. These standards reveal both the sinfulness of the old sin nature and the status produced by the old sin nature—spiritual death.
10. Spiritual death existed before the Mosaic law, but the Mosaic law revealed spiritual death.

Romans 7:14 **For we know that the Law is spiritual; but I am fleshly, having been sold under sin.** (BLB)

Verse 14 – a contrast between the marriage counselor and the wife. “For we know that the law is spiritual” – the inferential use of the conjunctive particle *gar*, translated “certainly” or “consequently.” Plus the perfect *oida* (οἶδα) [pronounced *OY-da*] used as a present active indicative for cognizance. The form is perfect but it is used as a present tense. The pluperfect of this form is used as an imperfect and it represents something already resident in the right lobe. The conjunction *hōti* (ὅτι) [pronounced *HOH-tee*] is used for whatever that cognizance is. It merely introduces quotation marks or presents the content of the cognizance. The subject of cognizance is the nominative singular of *nomos* (νόμος) [pronounced *NOHM-oss*], the law. With it is the generic use of the definite article comprehending the Mosaic law as a completely separate category from all other categories. Plus the present active indicative of the verb to be, *eimi* (εἰμί) [pronounced *eye-ME*]. The present tense of the verb is a static present, it represents a condition which perpetually exists and must be taken for granted as a fact. The active voice: the Mosaic law produces the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of absolute reality. With it is a predicate nominative, the adjective is *pneumatikos* (πνευματικός) [pronounced *nyoo-mat-EEK-oss*], meaning “spiritual.” “Certainly we know that the law is spiritual.”

Principle

1. The law is spiritual because it comes from God and fulfils the divine purpose in human history related to the angelic conflict.
2. The law is a counselor of the first marriage to the old sin nature. The law is perfect because it perfectly exposes the old sin nature.
3. The law functions in revealing also the solution. The law is perfect because everything in Codex #2 revealing Christ is perfect and fulfils this objective within the framework of Israel and those who understand Israel.
4. At this point comes a great shift of emphasis. Up to this point the emphasis has been on the culprit, the old sin nature. But because of the transition from the first marriage to the second marriage a new emphasis is placed on the wife who is also the culprit in the first marriage, and potentially a culprit in the second marriage. The wife is the failure, the culprit, who is tempted to return to the old sin nature. She wants to sin and commits acts of good and evil.

252 11/16/1977 Romans 7:14b Carnality cf. reversionism; public confession of sin; culprits of first and second marriages

New Jersey discovered that they had two medal of honor recipients; and they are given a permanent tag for their vehicles and put their initials somewhere on the plate.

Bob reads the medal of honor information. He took out two machine gun positions, then advanced on another two. They could not seem to hit him so they retreated, hiding out in a cellar. They surrendered to him.

Romans 7:14 **For we know that the Law is spiritual; but I am fleshly, having been sold under sin.** (BLB)

“but I am carnal” – the postpositive conjunctive particle *de* used as an adversative conjunction. It sets up a contrast between the previous clause and this one. The nominative singular subject from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] is in the proleptic position, i.e. it precedes the conjunction; the conjunction is postpositive. This emphasizes a transition from the old sin nature husband as the culprit to the wife of the second marriage, the believer as the culprit—“But I.” Plus the present active indicative from *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. The present tense is tendencial, used for an action which is purposed or attempted but not actually taking place at the moment. It represents the idea of that which is intended or inclined to occur. So when Paul says, “I am carnal” he is not speaking for himself, he is speaking about the problem for all believers. The tendencial present says in effect, he is not carnal. (A carnal believer cannot write Scripture). Yet, this is in the present tense so obviously he is dealing with a principle and not giving any personal confession. The active voice: Paul as the human author represents the common experience of believers after salvation. The indicative mood is a potential indicative of impulse and condition. The predicate nominative which follows is an adjective, *sárkinos* (σάρκινος) [pronounced *SAHR-kee-noss*], “fleshly,” belonging to the realm of the flesh. It is a reference to the believer’s return to the first husband, the old sin nature.

There was a woman who came to Berachah and she was emotional and continually wanted to confess her sins publically. Emotion must have an authority. The rational controls the emotional and keeps you from doing something stupid.

In the second marriage, the husband is Christ and the marriage counselor is the Holy Spirit. So, if there are any problems in this second marriage, it refers to the wife (as believers, we are married to Christ).

Perfection in this life is unobtainable. Those who think that they are perfect are the worst of all. People tend to think that those who teach the word are perfect. No one thinks that around here, but it is thought elsewhere.

Principle: This is the transition to the great inner conflict, away from the marriage counselor and away from the culprit, the old sin nature, and now into a new stage of our study. Now the conflict begins between the old sin nature, the first husband, and the wife, the believer.

The believer or the wife of the second marriage [to Christ] returns to the first husband, not in sin as such but staying under the influence of the old sin nature through sin. In other words, rejection of rebound just as reversionism is rejection of GAP. The issue is not the fact that we sin, the issue is the fact that do not avail ourselves of the grace system for getting back into fellowship immediately. Carnality is the failure to use the rebound technique, whereas reversionism is the neglect of Bible doctrine. We now change subject from the function of the Mosaic law, the perfect marriage counselor, and the culprit, the old sin nature, to the failure of the wife in the second marriage; the second marriage where the husband is perfect and cannot sin, where the marriage counselor is perfect and cannot sin, and where the only weakness in the second marriage is the believer, referring to each one of us. The old sin nature is still there and still says, Come back. There are three ways in which this is accomplished: 1) sin without rebound, i.e. carnality; 2) reversionism, the function of good and evil; 3) eventually two meet and become reversionism. "I am carnal" – the new culprit is the born again believer.

Real self righteous types often go right into reversionism. Carnality is getting into apostasy through sin; reversionism gets into apostasy through good and evil.

"sold under sin" – the perfect passive participle from *pipráskō* (πιπράσκω) [pronounced *pip-RAS-ko*], which means to sell or to lead astray. Here it means to be led astray. We can never be sold to the old sin nature because we are in a second marriage, we are married to the Lord Jesus Christ (current positional truth). We can be led astray; we are vulnerable. This word was used from the time of Homer for selling, but also used for selling out, or to be ruined, or to be led astray, and sometimes even to be betrayed. We get our connotation from the Hebrew where *pipráskō* (πιπράσκω) [pronounced *pip-RAS-ko*] was used in translating the Septuagint. The Hebrew verb is *mâkar* (מָכַר) [pronounced *maw-KAHR*] which means to be led astray. The perfect tense is a dramatic perfect, emphasizing the completed action of carnality or sinfulness with emphasis on the results of the action, the lordship of the old sin nature. Though married to Christ, the second husband, this is the acceptance of the authority of the old sin nature, in this case through carnality. It can also be through reversionism. The passive voice: the believer receives the action of the verb when he exercises his option for sin.

Bob might never teach rm/rw again, given the weirdo response, mostly from outside Berachah. They wrote letters and called with all kinds of some weirdo ideas. Weirdos and their actions do not change the principles of doctrine. As it says in the hymn written by the Yankees, *God's truth goes marching on*.

The principle also applies to exercising one's option for good and evil. The participle is a temporal participle, hence correctly translated "when I have been led astray." He isn't carnal now, but at any time he is led astray he is. The same thing is true for all of us. Then the prepositional phrase, *hupó* (ὑπό) [pronounced *hoop-OH*] [authority] plus the accusative

singular of hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] for the old sin nature—“under the authority of the sin nature.” The only thing that breaks the authority of the sin nature after you sin is rebound.

There is a gathering in Houston of women who are rebelling against all forms of authority to which they are subjected. But no one is more honored than a woman under authority. But a woman’s beauty cannot be divorced from being under authority. There is no such thing as a woman has rejected authority and is still beautiful.

Bob watched a speaker. Not attractive and not coming across; a little smile and a self righteous attitude. Every man with a bit of authority-orientation can see this. She is sneaky about the authority of her boss, she rejects the authority of her parents and husband; and she expects everyone to treat her a certain way no matter what. The same thing is true of men. “I’m in charge here.” If you have to say it, you aren’t. The greatest thing about manliness is being under the authority of the Word of God.

Everyone has an angle; they are all downtrodden. Big government owes them respect, and owes them a living and is to give them equality.

The national council of churches is filled with good and evil.

Romans 7:14 **For we know that the law is spiritual. But I am unspiritual, led astray under the authority of the sin nature.**

Principle

1. The temporal participle *pipráskō* (πιπράσκω) [pronounced *pip-RAS-ko*] emphasizes that the believer is only fleshly when he is led astray by the sin nature with its trends toward sin.
2. This verse emphasizes the fact that there is an inner conflict as long as we live in this life. And we all have it.

You have problems and everyone around you has problems. Everyone has a sin nature. Everyone has failures. You develop understanding and objectivity. Someone might make a sarcastic remark or say something that is problematic. You just let it pass. You have to pass adolescence so you can be understanding and courteous and objective. You just let it go. You learn to be thoughtful of others, even those who are obnoxious to you. This is the one thing that takes the most time. You just let a lot of things just pass on by. You are hypersensitive and anything gets you off track. With some doctrine, you learn not to be offended or hurt. A little bit of thoughtfulness is all that it takes. You do not need to know any details; you simply need to know the principle.

People distorted the Law by thinking that it needed still to be followed to the letter. The problem is not the Law; it is the people who distort the Law. Those who try to keep the Sabbath or they tithe. The culprit here is the sin nature, not the Law.

When Paul says, *I am carnal*, he changing emphasis. By rebound, we neutralize the authority of the old sin nature. You name your sin and its power is broken. The minute that you do not rebound, that is when you fall into carnality.

The old sin nature is only the culprit in the first marriage; but we are the culprit in the second marriage. We succumb to the sin nature; but this is our choice.

We changed subjects in the middle of the verse. The subject is no longer the marriage counselor of the first marriage, the Law. It is the attacks of the original husband, the old sin nature. But we are the ones who succumb to the first husband.

1977 Romans

Lesson #253

253 11/17/1977 Romans 7:15 Yielding to the old sin nature without rebound; "lack of spiritual progress" report

Private Hedera: A soldier who had his feet taken out by a mine, and yet he kept firing and two strongholds were taken as a result.

Vv. 15–17 is the first attack from the previous husband. This is the old sin nature. In the divorce and remarriage, the wife is the believer and Jesus Christ is the new husband.

Romans 7:15 **For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.** (BLB)

Bob reads the passage. "This is pretty obvious, an inner conflict," and the congregation laughs (apparently on the obvious part).

Verse 15 – "For that which I do I allow not." The explanatory use of the conjunctive particle *gar* for an explanation as to why the believer is the culprit after salvation, whereas the old sin nature was the culprit before salvation. With it is the nominative neuter singular from the relative pronoun *hos* (ὅς) [pronounced *hohç*], plus the present middle indicative of the verb *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahée*], which means to achieve, to accomplish, to bring about, to produce. Generally it connotes to work out and finally accomplish, and therefore to achieve. "For what I accomplish." This is the present tense of duration denoting something that happens in the past with results that continue up to the present time. Hence a description of a carnal believer who has compromised the second marriage to the Lord Jesus Christ by going back under the control of the ex-husband, the old sin nature. The is the middle voice of a deponent verb, therefore it is an active voice. Paul produces the action of the verb and represents the status quo in so doing of the carnal believer. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

It is a reference to the achievement of the second marriage, the Christian way of life, and it is a bona fide accomplishment which is frustrated because of the successful function of the old sin nature. In carnality or reversionism the believer is not achieving spiritual maturity

through the daily function of GAP. Remember that carnality is not sinning. Sinning is out of fellowship but it does not become carnality unless you stay out of fellowship. In other words, rebound in a reasonable amount of time resolves the problem of carnality before it gets under way. Carnality is following the trend of the old sin nature, unchecked by the rebound technique. The trend of the old sin nature is not checked by self-determination but by the filling of the Holy Spirit, and the filling of the Spirit is only recovered by rebound. So carnality is staying out of fellowship. Reversionism is the next stage in which the believer gets into good and evil, the other two trends of the old sin nature.

Then we have the phrase “I allow not” which is simply the negative adverb ou (οὐ) [pronounced oo] plus the present active indicative of ginôskô (γινώσκω) [pronounced *gih-NOH-skoh*] which means to know—“I do not understand.” The present tense is an aoristic present for punctiliar action in present time. Since the indicative mood has not a distinctive tense for expressing the idea of a present fact without reference to progress the present tense is used. Paul produces the action, representing the status quo of the carnal and the reversionistic believer. The aoristic present sets forth the event as now occurring, hence Paul is assimilating carnality or assimilating reversionism in order to make this very personal. “**For what I achieve I do not understand.**”

Bob does not participate in demonstrations, like down with the lesbians, etc. He does not tell you who to vote for and no one can put out pamphlets in Berachah. *For what I achieve, I do not understand...* describes the control of the old sin nature in the field of good and evil.

Principle

1. Paul assimilating carnality and reversionism does not understand his lack of spiritual growth, his orientation to the plan of God. He is representing himself as a carnal believer, though it is not a reality in his life.
2. Paul cannot comprehend why he is not advancing to maturity, which is the objective for the believer in time. He cannot comprehend his confusion. He must assimilate carnality and reversionism to the maximum, and carnality and reversionism is a state of confusion and disorientation from the plan of God.
3. He cannot understand why he is not receiving those blessings from the justice of God which are so obviously promised to the mature believer.
4. Paul is not fulfilling the temporal purpose for the imputation of divine righteousness. Paul is saying he is confused and unable to figure out what he is doing; but he is actually not in that state, but he is identifying with such a person.
5. Divine righteousness imputed is the basis for the justice of God providing the five categories of blessing in maturity. They have not materialised and he says, in effect, Why? Half of what is necessary to move forward is missing. I would assume that this is fellowship.
6. Paul is not fulfilling the purpose of the second marriage to the Lord Jesus Christ.

“for what I would, that do I not” – the postpositive conjunctive particle gar is used to express a cause or a reason. It is translated “because.” Then the nominative neuter

singular from the relative pronoun hos (ὅς) [pronounced *hohç*], plus the present active indicative of the verb thélô (θέλω) [pronounced *THEH-loh*] which means a desire, in contrast to lust. It is a legitimate desire based upon motivation of doctrine and the filling of the Spirit. The historical present tense is employed when a past even is viewed with the vividness of a present occurrence. So he is going back to those moments after salvation when he wanted to glorify God. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. Remember that Paul is acting as the representative of carnality and reversionism to produce the action.

Then the nominative plural subject from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*], which simply means “there things,” and it is a reference to the daily function of GAP under the ministry of the Holy Spirit through which maturity is attained. Plus the present active indicative of prassô (πράσσω) [pronounced *PRAS-so*], which generally means to practice, but it also means to accomplish, with the negative ou (οὐ) [pronounced *oo*]—“these things I am not accomplishing.” This is a tendential present tense used for an action which is purposed or attempted or desired but not taking place. The active voice plus the negative represents the fact that the carnal or reversionistic believer, as represented here by Paul, is not accomplishing the objective of phase two. The objective is to advance to maturity. This is a potential indicative of obligation and it points to what is expected in reality, but contingency is introduced because of negative volition toward doctrine and failure to rebound when necessary. The desire is there, but it is never put into action.

Principle

1. Paul represents himself as resolving to advance spiritually, desiring to please Christ and wishing to take in doctrine in order to achieve the objective.
2. But all these good intentions are neutralized by the machinations of the first husband, the old sin nature, with its trends toward sin, good and evil.
3. The old sin nature can do nothing apart from the volition of the believer.
4. The trend toward sin is quickly solved through the function of the rebound technique. Rebound, when practiced, insulates against carnality.
5. The trend toward good and evil can only be solved by consistent positive volition toward doctrine. This is positive volition which places you under the teaching of your right pastor.

The is the lack of a progress report.

“but what I hate, that do I” – the adversative conjunction allá (ἀλλά) [pronounced *ahI-LAH*] sets up a contrast between what Paul resolves or desires to do as a believer in the second marriage and what he is actually doing in going back to the first husband. The ex-husband is making attractive noises which lure the confused wife back to that miserable relationship of the first marriage. With this is the nominative singular of the relative pronoun hos (ὅς) [pronounced *hohç*], translated “but what.”

Then the present active indicative of the verb *miseô* (μισέω) [pronounced *mihs-EH-oh*], which means to hate. But it is much stronger than that, it means to detest. It is intensified hate. The present tense is descriptive, indicating what is now going on. It is also known as the pictorial present since its distinctive force is to present to the mind of the reader a picture of events in the process of occurrence. The active voice: the normal attitude of the believer toward the first husband, the old sin nature, is *miseô* (μισέω) [pronounced *mihs-EH-oh*], detesting it. The indicative mood is a potential indicative of obligation, since the believer should detest the old sin nature and love the second husband, the Lord Jesus Christ.

Plus the nominative plural subject from the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*]—“these things,” and the present active indicative of the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*], “I keep doing.” This is a retroactive progressive present, denoting what has begun in the past and continues into the present time. The active voice: the reversionistic believer produces the action of the verb. Paul as the human author is merely representing the reversionist, though he is not a reversionist at this point. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

Romans 7:15 **For what I accomplish I do not understand, because what I desire (or, will) to do, these things I am not accomplishing; but what I detest, these things I keep on doing.**

They are shocked by the sins which they commit; so they react to this, and they get involved in good. They shock themselves into doing good and evil.

Principle #1

1. This is a reference to either sinfulness without rebound or the reaction to that sinfulness which is the production of good, eventuating in evil.
2. Such production is tantamount to the wife in the second marriage returning to the ex-husband, the old sin nature, finding the old sin nature more attractive than the second husband, the Lord Jesus Christ.
3. The linear aktionsart indicates that the believer is consistent in following the trends of the old sin nature, rather than following the authority of the second husband, the Lord Jesus Christ. The reversionist does this constantly. He does not sin always; he also does acts of human good. So it is sin, good, sin, good; sin, good and evil.
4. Obedience to imputed righteousness demands two things: rebound when necessary, and consistent perception of the Word of God.

Principle #2

1. The verse indicates the successful attack of the first husband in the realm of volition. The culprit is the believer with volition.
2. The OSN has overcome the determination of the believer by leading him into a *modus operandi* which he does not understand, which he often despises, but

nevertheless continues in it—for one obvious reason: neglect of rebound; neglect or rejection of doctrine.

3. Therefore, the attack of the first husband succeeds apart from the believer operating under logistical grace. If you separate the believer from items of logistical grace then he has no support against the seductive activities of the ex-husband. Logistical grace is a must; you cannot go anywhere without it.
4. This means the use of rebound is necessary in order to be filled with the Spirit. The daily function of GAP also becomes necessary; it is the only way to advance.

People say that there is nothing as bad as a reformed rake. He reacts to his former activities; and there is a massive amount of self-righteousness involved.

This means that the daily function of gap is necessary for the believer to advance. This is the last stage of driving toward maturity.

1977 Romans

Lesson #254

254 11/18/1977 Romans 7:16 (vs 15 principles) Carter and the USSR; first attack of the ex-husband, the old sin nature; crusades hinder GAP

A newspaper article on Brezinski, I think our secretary of state; and he speaks in gobbledegook and with a communist mentality. He does not like all of our spending on the arms race; but the cost of freedom is constant vigilance.

Our foreign policy has been sentimental to our own detriment (Bob).

Bob calls his a neo-Marxist who thinks in terms of a new world order.

Nov. 1 Boston Sun Egypt has refused to let the Britain nuclear ship through the Suez Canal. This does not exactly give the mentality of the Egyptians. We will get that same kind of nonsense when we turn over the Panama canal. Same paper, p. 4, says our military might in the Pacific has dropped off, so that we could not stop a Soviet attack on Japan or South Korea.

Romans 7:15 For what I accomplish I do not understand, because what I desire (or, will, resolve) to do [to glorify the Lord], these things I am not accomplishing; but what I detest, these things I keep on doing.

The two marriage analogy. The old sin nature is the culprit in the first marriage, but the believer is the culprit in the second marriage.

There are many Christians in government who are filled with good and evil solutions.

We have to stay loose and stay cool, because Jesus Christ controls history. We need to understand v. 15.

We have all kinds of movements to end communism. Bob developed a nasty attitude toward all crusades. He labeled as totally incorrigible and *don't ask him*.

We only have so much time on the earth after we are saved. Many of these crusades are about good things. When a crusade is a substitution for Bible, they automatically will fail.

You ignore Bible doctrine and you will have a constant conflict in your soul.

Principle #3

1. To do things you do not desire to do and to keep on doing them is an obvious warning of the inner conflict between the two husbands. This is old sin nature versus Christ.
2. The first husband is the old sin nature, and though divorced through retroactive positional truth desperately continues his activity inside of every believer. He is trying to seduce the believer under his authority and into the trends of sin, good, and evil.
3. The second husband, the Lord Jesus Christ, is standing by to provide the most fantastic blessings through maturity adjustment to the justice of God.
4. To experientially place yourself under orders to the second husband through the daily function of GAP is to turn away from temporary stimulation and pseudo happiness of the devil's world into a perfect, temporal and eternal happiness provided by the justice of God in the righteousness of God imputed.
5. There is no way for the believer to break out of the dilemma apart from the filling of the Holy Spirit and the daily function of GAP.
6. Only the filling of the Spirit and Bible doctrine resident in the soul can break the power and the influence of the old sin nature in life.
7. While instant provision for sin is provided through the rebound technique there is no instant or immediate solution to good and evil apart from maximum doctrine resident in the soul.

If God can provide the greater at salvation, namely the righteousness of God; then He can also provide great blessing in time, which is the lessor effort.

Romans 7:16 **Now if that which I do not want, this I do, I consent to the Law, that it is good.** (BLB)

Verse 16 – “If then I do that which I would not.” The conditional particle *ei* (εἰ) [pronounced /] introduces the protasis of a first class condition. This is supposition from the viewpoint of reality. Then the postpositive transitional particle *de*, translated here “now—“Now if.”

Plus the present active indicative from the verb *poiëō* (ποιέω) [pronounced *poi-EH-oh*]. This is a descriptive present for what is now going on: Now of I keep doing.” This is a way of describing linear aktionsart in present time. The active voice: the carnal or reversionistic believer produces the action of the verb under the influence/authority of the ex-husband,

the old sin nature. The indicative mood is declarative representing the verbal action from the standpoint of reality. This is necessary for the protasis of a first class condition.

Then the accusative neuter singular direct object from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*] for what is comparatively near at hand. The neuter gender here refers to what immediately precedes. “Now if I keep doing this thing.” Plus the nominative neuter singular from the relative pronoun hos (ὃς) [pronounced *hohç*], “which,” referring to the demonstrative pronoun which in turn refers to the dilemma of this verse.

Then the present active indicative of thélô (θέλω) [pronounced *THEH-loh*] plus the negative ou (οὐ) [pronounced *oo*]—“I do not desire.” The present tense is a customary present for what occurs in the status of either carnality or reversionism under the influence of evil. The active voice: the negative ou (οὐ) [pronounced *oo*] indicates the correct attitude of the believer toward the desires of the second husband, the Lord Jesus Christ. He desires to please the second husband. The indicative mood is declarative, representing the verbal action from the viewpoint of reality. “Now if I keep on doing this thing which I do not desire to do.”

“I consent” – present active indicative from sumphēmi (σύμφημι) [pronounced *SOOM-fay-mee*] [sun = with; phēmi (φημί) [pronounced *fay-MEE*] = to speak], to speak with means to agree, to consent: “I keep agreeing.” This is the perfective present for a fact which comes to be in the past but is emphasized as a present reality. The fact of the correctness or accuracy of the Mosaic law existed in the past and is now emphasized as a present reality. The active voice: the believer produces the action through application of doctrine. The declarative indicative mood is from the standpoint of reality.

“unto the law that it is good” – the instrumental of association with the definite article, and the noun is nomos (νόμος) [pronounced *NOHM-oss*], “with the law.” The agreement is followed by a conjunction, hóti (ὅτι) [pronounced *HOH-tee*], which gives the content of the concurrence. Plus the implied present tense of eimi (εἰμί) [pronounced *eye-ME*], the verb to be, and the predicate nominative singular from kalos (καλός) [pronounced *kal-OSS*], which means “good” but it is not like agathos (ἀγαθός) [pronounced *ag-ath-OSS*] good. Agathos (ἀγαθός) [pronounced *ag-ath-OSS*] good is good of intrinsic value, but his is good in the sense of denoting a quality in accordance with a purpose. I has many translations: noble, praiseworthy, advantageous.

Romans 7:16 **Now if I keep doing this thing which I do not desire to do, I agree with the law that it is noble.**

Principle #1

1. There must be a standard to break through the gloomy enigma of contradiction in the life of the unbeliever: the old sin nature versus our Lord Jesus Christ; the old sin nature versus the marriage counselor, the Holy Spirit.
2. This standard is the marriage counselor of the first marriage, the Mosaic law.

3. Therefore emphasis is placed on Codex #1 which emphasizes the problem of the first marriage, and Codex #2 which emphasizes the solution to the problem of the first marriage—salvation.
4. Once the solution has been accepted—faith in Christ—then the battle between the two husbands begins. There is no battle as long as there is only one husband, but retroactive positional truth divorces us from the old sin nature, the first husband, and simultaneously marries us to the second husband, current positional truth extrapolated from the baptism of the Spirit.
5. In this battle we have a new marriage counselor in God the Holy Spirit, but we never disagree with the content of the old marriage counselor, the Mosaic law. We still recognize the Mosaic law for what it is: from God, perfect, having a perfect design, a limited design in its function but nevertheless a perfect design.
6. This information about sin, good, and evil is still correct, still accurate.
7. Therefore we do not reject the standard of the law under the ministry of the Holy Spirit, but we use these standards to define sin for rebound and to alert us with regard to good and evil as a part of the assault on the Christian life.

A preacher in CA says that no one can understand Romans 7 until we get to heaven.

Principle #2

1. So when the believer keeps sinning or succumbs to good and evil he recognizes the nobility and the advantage of the Mosaic law in defining what he does not desire to do.
2. Hence, the Holy Spirit as the new marriage counselor uses the standards of the law to define sinfulness for the purpose of rebound and to define good and evil for the purpose of avoiding through separation.
3. In Codex #3 the Mosaic law defines divine principles of establishment which counteract both good and evil.
4. Patriotism is the Christian function under establishment, but socialism and the welfare state is a matter of good and evil (which is the devil's policy and the old sin nature's function).
5. Therefore Codex #3 of the Mosaic law, the establishment part of the code, continues to relate the believer to establishment for separation from the function of good and evil.
6. When the believer sins from his own volition he is doing something incompatible with his new marriage to Christ.
7. Therefore he is doing something he does not desire to do.
8. Therefore, he agrees to the advantage of the law in defining that sin, and he agrees also to the advantage of the law in defining establishment, so that the trends of the old sin nature can be avoided in the power and the filling of the Holy Spirit.
9. Therefore the law is advantageous to the believer even though the Mosaic law is no longer the marriage counselor.

255 11/20/1977 Romans 7:17 Roles of the old sin nature, volition and the Holy Spirit re inner conflict of the believer

Imputations and the marriages are the interpretive principles.

Human life is received after birth. Life is imputed to the soul; a real imputation, as the soul is its home or target. Adam's original sin at the same time is imputed to the old sin nature, which is another natural (real) imputation.

The evangelist tries to keep bringing your own sins into the picture. Christ died for our sins refers to His spiritual death. Jesus was still alive when He proclaimed, *Finished*.

First 16 verses read.

Christian involvement today in good and evil is horrendous.

V. 17 is the first attack of the ex-husband. V. 18 will be the second attack of the ex-husband.

Romans 7:17 **And in that case I am no longer doing it, but the sin dwelling in me.** (BLB)

Verse 17 – “Now then it is no more I that do it.” The first word is the adverb of time, nuní (νυνί) [pronounced *noo-NEE*]. When this is combined with the postpositive particle de it becomes an idiom, so nuní (νυνί) [pronounced *noo-NEE*] de is literally, “But now.” It is an idiom which should be translated “**But as the case really stands.**” The next two words are oukéti (οὐκέτι) [pronounced *ook-EHT-ee*] egó (ἐγώ) [pronounced *ehg-OH*]. Oukéti (οὐκέτι) [pronounced *ook-EHT-ee*] is used logically rather than temporally, hence it means “no longer.” Plus the nominative singular subject egó (ἐγώ) [pronounced *ehg-OH*], “I.”

Then the present active indicative of κατεργάζομαι (katergázomai) [pronounced *kat-er-GAHD-zom-ahee*], which means to achieve, to accomplish, to do, to work out. In this case we translate it “perform.” This is an iterative present denoting what recurs at successive intervals. The middle voice of the deponent verb is taken as an active voice. Paul himself uses himself to represent the modus operandi of the human race under the control of the old sin nature. The indicative mood is declarative representing the verb form from the viewpoint of reality. The accusative neuter singular direct object from the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*] is attributive and is translated “the same.” “**But as the case really stands I am no longer performing the same [that is, sin, good, evil].**”

Principle

1. The attributive use of the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*] refers to the trends of the old sin nature, toward sin, good and evil. .

2. This does not imply lack of cooperation or failure to use one's own personal volition in the matter of sin, good, and evil. We never perform these acts without the volition being involved.
3. Paul is dramatizing the conflict between the ex-husband, the old sin nature, and the present husband, the Lord Jesus Christ; with emphasis on the believer in the analogy. And in the analogy the believer is the wife.
4. This emphasizes how a believer with maximum doctrine resident in his soul understands the problem, and on the one hand honors doctrine and on the other hand renounces and rejects the ex-husband, the OSN. The more doctrine we learn the more we can avoid evil and good.
5. No one ever commits a sin, known or unknown, without involvement of his own volition. Two things are involved: lust [from OSN] and volition.
6. Paul is not denying the involvement of his volition but he is renouncing the function of the old sin nature as the ex-husband.
7. The believer is not the master of his inner life, therefore the need of a marriage counselor for the second marriage—the Holy Spirit.
8. The Holy Spirit enables the believer's volition to make decisions which please the Lord Jesus Christ rather than the old sin nature.
9. While volition is involved in the performance of sin, good, and evil, volition is not the source of these things.
10. Only the filling of the Spirit and Bible doctrine resident in the soul can offset the gravitational pull of the OSN soliciting sin, good, and evil.

The a fortiori blessing goes like this: if God has done the most for us at salvation; then God is able to provide blessings for us in time. If you are minus blessings in time, then you are minus blessings in eternity.

Apparently a wire was sent to Bob (and others) to picket against the feminists, who are holding some sort of a rally in Houston. *The National Women's Conference of 1977 was a four-day event during November 18-21, 1977, as organized by the National Commission on the Observance of International Women's Year.*

God is not impressed with you running around doing works and whatever. He is not impressed by your personality, dedication or strong emotions.

“Your sour expression tells me that your worship is in the wrong church.”

“but sin that dwelleth in me” – this is not personal sin, it is the old sin nature. The adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up the contrast between the previous clause and this one—“but.” Then the culprit of the first marriage, the nominative singular subject of *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*] with the generic use of the definite article use to portray the old sin nature as the now well-known ex-husband.

Plus the present active participle of enoikéō (ἐνοικέω) [pronounced *en-oy-KWH-oh*] [en (ἐν) [pronounced *en*] = in; oikéō (οἰκέω) [pronounced *oy-KEH-oh*] = dwell], which means to inhabit or indwell. We can translate it “living” as well. It means to dwell in or to live in—“but the sin nature which keeps on living in me.” The present tense is retroactive progressive present denoting what began in the past, at birth, and continues into the present time. The OSN continues to live inside each one of us after salvation. The active voice: the OSN produces the action of the verb after salvation. The participle is circumstantial. With this is the prepositional phrase en (ἐν) [pronounced *en*] plus the locative plural of the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*]—“in me.”

Romans 7:17 **But as the case really stands, I am no longer performing the same [sin, good, evil], but the sin nature which keeps on indwelling me.**

This is why the believer must have, and does have, the indwelling presence of two members of the Trinity—God the Holy Spirit as the marriage counselor and the Lord Jesus Christ for the purpose of fellowship. Our marriage is union with Christ, the baptism of the Spirit. The indwelling of Christ, however, is only for the believer who is positive toward doctrine—2Corinthians 13:5 says that Christ comes out of the reversionistic believer. The indwelling of the Spirit is permanent.

Principle

1. The inner conflict of the believer and the pressure on volition of the royal family then becomes obvious. We have the pressure of inner conflict, the pressure of desiring to please the Lord, and yet not pleasing Him because of what we are doing, and being cognizant of what we are doing and not pleasing to Him.
2. Inside of each believer is the old sin nature soliciting and seducing toward sin, toward good, and toward evil.
3. Inside each believer is the Lord Jesus Christ, the second husband since salvation.
4. Also inside of each believer is the Holy Spirit, the marriage counselor of the second marriage.
5. Both Christ, the second husband, and God the Holy Spirit, the new marriage counselor, indwell the body of the believer. These doctrines to be taken up Romans 8:8–9.
6. To appreciate all of this there must be another indwelling, i.e. the indwelling of Bible doctrine in the right lobe of the soul, as well as the human spirit. In the human spirit the construction of the edification complex occurs; in the soul the believer advances to maturity.
7. The first attack of the former husband, the OSN, emphasizes the source of the conflict and the seduction of human volition.

1977 Romans

Lesson #256

256 11/20/1977 Romans 7:18a Can't depend on people; soul is the issue not the body; role of volition and knowledge of Bible doctrine

Bob is being entertained by the women meeting in Houston (they are apparently all on chapter 8).

Romans 7:18 **For I know that there dwells in me nothing good, that is, in my flesh. For to will is present with me, but not to do good.** (BLB)

Verse 18 – “For I know that in me” begins with the postpositive conjunctive particle *gar* used in the inferential connotation and is translated “In fact” or “Certainly.” Plus the perfect verb *oida* (οἶδα) [pronounced *OY-da*] used as a present active indicative for some form of cognizance—perfect in form, present in meaning. With it the preposition *en* (ἐν) [pronounced *en*] plus the locative singular of the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], translated “in me.” “In fact I know that in me.” The question has to be understood on the outside in connection with the angelic conflict, but the problem also has to be understood on the inside. Paul is saying in effect that he understands the problem in himself, and in so doing that he indicates that he has great objectivity. Objectivity becomes the way of learning the problem and therefore finding the solution. So we have cognizance of the problem, the inner conflict between the ex-husband, the OSN, and the marriage counselor of the second marriage, the Holy Spirit. The principle: Cognizance of the problem must precede awareness of the solution, and its proper application in solving the problem. The correct translation: **“In fact I know that there does not dwell in me.”**

He understands the problem in himself. Paul is demonstrating great objectivity. There is no perfect man, perfect woman or perfect church. If you depend upon people for happiness, you will be unstable and unhappy.

We have to begin again, after *oida* (οἶδα) [pronounced *OY-da*], with the insertion of such as the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] before the prepositional phrase. Between “I know” and “in me” we have two very important Greek words. One is a negative adverb and the other is a verb: the negative adverb *ou* (οὐ) [pronounced *oo*] is used for the present active indicative of the verb *oikéō* (οικέω) [pronounced *oy-KEH-oh*] which means to inhabit, to live, to dwell, to have one’s habitation or to dwell in something. It is translated, “In fact I know that there does not dwell.” The present tense is a historical present viewing a past event with the vividness of a present occurrence. The active voice: the principle of no intrinsic good indwelling the body produces the action of the verb. The indicative mood is declarative for a dogmatic statement of Bible doctrine. For the definition of the prepositional phrase we have these words in between: **“In fact I know that there does not reside in me.”**

Bob talked to a group, British pilots? They were very objective and they took things in stride. They could laugh at themselves. Too many of you take yourselves too seriously.

Most people do not belong with other people because they are thoughtless. They are thoughtless in their manners and conversations.

Then comes what is comparable to a parenthesis, “that is, in my flesh” – the nominative neuter singular from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*],

used here for an explanation. With it is the present active indicative of eimi (εἶμι) [pronounced *eye-ME*], and the two words together are simply used as an explanatory amplification—“that is.” Then en (ἐν) [pronounced *en*] plus the locative of sarx (σάρξ) [pronounced *sarx*] with the possessive genitive of egó (ἐγώ) [pronounced *ehg-OH*]—“in my flesh,” a reference to the human body which is the headquarters for the old sin nature, from which headquarters the old sin nature rules. Satan rules from outside of each one of us, he is the ruler of this world.

Instead of handling life in privacy, they makes their sins public and all of their issues public.

Slaves had no rights to go around and demand freedom.

When we want to solve a problem with the body, the problem cannot be solved. Solution lie in the soul; not in the body. The body must be sustained in life, as it is the house for the soul. For the believer, that soul must be controlled by the Holy Spirit.

What you take into your body, it is released as waste. But what you take into the soul, by way of doctrine, it kept and it advances the believer to maturity.

“no good thing” – the accusative singular of agathos (ἀγαθός) [pronounced *ag-ath-OSS*], meaning intrinsic good. It is the object of the verb.

8.

Principle

1. In total depravity the problem is spiritual death. Total depravity is the imputation of Adam’s original sin to the OSN, and spiritual death is a part of total depravity. Spiritual death means more than no salvation relationship with God, it means ignorance of God’s plan, ignorance of God’s policy.
2. The problem is hopeless in the human body, leaving only the human soul for the area of solution. The solution always deals with the fact that Bible doctrine must become resident in the soul. Spiritual growth and glorification of Christ cannot occur in the physical body, only in the soul.
3. It is the soul, not the body, which is saved at eternal salvation through faith in Jesus Christ.
4. The believer receives a new body, a resurrection body, in eternity.
5. Furthermore, the solution to the problem of phase two or time resides inevitably in the soul—Bible doctrine resident in the soul through the daily function of GAP, plus the filling of the Holy Spirit.
6. Therefore spiritual growth and glorification of the Lord Jesus Christ cannot and does not occur in the body, but in the soul.
7. The divine energy of the filling of the Spirit must replace human energy since the solution is located in the soul and not the body. Human energy and the function of human energy does not glorify Jesus Christ.
8. The spiritual food of Bible doctrine must replace the physical food of life which sustains the body. It is what sustains the soul that counts. This does not mean that we neglect physical food.

9. The human body is the place where physical food is converted into human energy but the soul is the place where doctrine must reside and the Spirit must fill/control for the advance to maturity, and therefore glorification of Christ.
10. What human energy is to the body the spiritual energy of the filling of the Spirit is to the soul.
11. What food is to the nourishment and sustenance of the body Bible doctrine is to the nourishment and sustenance of the soul.
12. Solution depends upon the filling of the Spirit, i.e. the Holy Spirit controlling the battleground, the soul, and the residence of Bible doctrine.
13. All objectives are accomplished through experiential sanctification. Experiential sanctification begins its modus operandi through the filling of the Spirit and the daily function of GAP, and eventuates if persistence occurs in maturity adjustment to the justice of God.
14. Spiritual advance to maturity and the glorification of the Lord Jesus Christ in super-grace status can only be accomplished under the ministry of the Holy Spirit through Whom we convert gnôsis (γνώσις) [pronounced *GNOH-sis*] doctrine into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine.

“for to will is present with me” – the explanatory conjunctive particle *gar*, followed by the articular present active infinitive of the verb *thélô* (θέλω) [pronounced *THEH-loh*], which means to will, to wish, to desire. It means also to resolve and it connotes the relationship between the volition of the soul and purpose in life. Here the articular infinitive is used as a substantive. The definite article provides the case for converting this participle into a noun. Since the definite article is in the nominative neuter singular that becomes the case for the participle converted into a noun. The definite article informs us that the substantival use of the infinitive is going to be a special noun. Since the infinitive does not have a case, the definite article gives it its case. It is translated, “for the resolve.”

Then the present middle indicative of the verb *parákeimai* (παράκειμαι) [pronounced *par-AK-i-mahee*], “is present.” There is the resolve, the will, the desire to please God, to do the will of God. Wanting to please God is not the same as pleasing God. Many men in love want to please a woman, but they do not have a clue. You can be sincere in wanting to please a woman but don’t know how. Some people get married and they think that they are going to automatically please one another because you are married.

This is what is wrong with politicians, is they are trying to please everyone. He has long abandoned his own principles in trying to figure out how to get elected.

“Pastors try to please everyone in the congregation (not me).”

This is the present tense of repeated action, known as the tendencial present, which describes what recurs at successive intervals. The indirect middle emphasizes the agent producing the action of the verb rather than participating in the results of the action. The agent is the believer with the inner conflict. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the locative of sphere from the personal

pronoun egó (ἐγώ) [pronounced *ehg-OH*], translated “in me”—“for the resolve is present in me.” “In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment of my purpose is negative.”

Man's Volition

1. The desire to please God, the desire to solve the problem, comes from headquarters in the soul—human volition.
2. But human volition cannot solve any problems or make a right decision without logistical support.
3. Man's volition has been involved from the very beginning when Adam took the fruit from out of the hand of the woman. In the garden Adam and the woman made decisions every day with regard to staying away from the tree. Then one day they both made a decision to eat of the fruit of the tree of the knowledge of good and evil. The one thing you do not need in your relationship with God is good and evil.
4. The first sin in the human race, then, was an act of volition.
5. Salvation is a non-meritorious act of volition. The merit lies in the object, not in the subject.
6. After salvation the volition of the believer must make daily decisions in the direction of logistical provision of grace.
7. When sin has occurred there must be a decision to rebound, but the believer must understand the mechanics of rebound.
8. To reach the objective of the Christian way of life daily decisions must be made in favour of perception of doctrine, in favour of rebound when necessary.
9. So Paul describes the believer who is willing to make right decisions but is frustrated by ignorance of doctrine.
10. Volition must have direction. Furthermore, volition must have grace direction.
11. Without doctrinal facts and doctrinal information the volition is frustrated in fulfilling the divine policy and executing the objective stated in the divine decrees.
12. Volition is useless without direction, without information, without cognizance of doctrine.
13. The resolve is present in the believer but the execution of the resolve demands cognizance of doctrine. You can't please God until you know how to please God.
14. Otherwise, there is the frustration stated in the final phrase of this verse.

This verse states the fact that sincerity is not a Christian virtue.

1977 Romans

Lesson #257

257 11/21/1977 Romans 7:18b–19 Principle of the failure of sincere Christians; policy; human vs. divine solutions

Romans 7:18a In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative.

The body is hopeless; the only solution is found in the soul. The divine energy of the filling of the Spirit must replace the human energy of legalism and sincerity. The battlefield is the soul, not the body. The solution of Bible doctrine; more important food than physical food.

A review of [Man's Volition](#)

Romans 7:18 For I know that there dwells in me nothing good, that is, in my flesh. For to will is present with me, but not to do good. (BLB)

Romans 7:18 In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative.

This doctrine is related to the activist Christians in Houston.

The Failure of Sincere Christians

1. Sincerity is related to volition, but volition without doctrine is helpless in both the execution of the will of God and the attainment of the objective: maturity adjustment to the justice of God. Sincerity is related to volition by way of emotion. Emotion is the connecting link between sincerity and the decisions made from sincerity. Sincerity is filled with good intentions but sincerity is merely emotion trying to take the objective.
2. There is no glorification of Christ apart from maturity adjustment to the justice of God.
3. There is no direct blessing from the justice of God apart from maturity adjustment from the justice of God.
4. There is no maturity adjustment to the justice of God apart from Bible doctrine resident in the soul. You can only get this doctrine in the soul by means of the authority of the pastor-teacher. All of these cells are a blasphemy to the Lord.
5. So while human volition is sincere in desiring to glorify God, this is not the answer. "If you don't get out there and protest, their blood is on your hands."
6. The best intentions of the sincere believer are destroyed on the shoals of ignorance. Sincere believers are eventually trapped in the sphere of good and evil. They have good intentions; but they fall into good and evil.
7. How can you fulfil the purpose and resolve to glorify Christ if you do not know how to do it, if you do not know the policy? You cannot do the will of God unless you know His policy.
8. Ignorance of doctrine interdicts between good intentions and motivations and the fulfilment of the will of God. Good intentions are not the will of God necessarily. Sincere decisions are not necessarily the will of God.
9. Sincerity plus ignorance of doctrine is a guarantee of failure. Sincerity is not a virtue, it is a sign of stupidity.
10. Sincerity without doctrine is the road to reversionism under the influence of evil. It is the road of apostasy.

11. The second attack of the ex-husband, the old sin nature, places emphasis on sincerity and emotional motivation. This is the quickest road to reversionism and the sin unto death.

Bob is not going to talk to every single person who wants to. He has an organization and they disseminate and distribute policy.

When you see long-haired males, you know there are problems with this organization.

God has put His policy in the Bible; and the pastor-teacher is designed to explain it.

Sweetness and light Christians have nothing to offer you by way of advice.

Discerning people know to give sincerity a wide birth.

Romans 7:18 **In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative.**

Review of Romans 7:18

1. Before any believer can appreciate the divine solution and God's grace policy he must come to the end of himself—the end of human gimmicks.
2. He must realize that the verse we are studying, for example, states that there does not reside in any of us any ability or talent, or sacrificial function by which we can glorify God.
3. The sincere believer must run out of human solutions before he will accept the divine solutions. The sincere believer is stupid, therefore he has to try every human solution before he tries the divine solution which is Bible doctrine resident in the soul through the daily function of GAP.
4. Honorable accomplishment or execution of God's will is negative until the believer uses cognizance of doctrine to advance to the maturity adjustment to the justice of God, plus resultant glorification of Christ and maximum blessing from the justice of God.
5. Grace blessing from the justice of God cannot come to the believer by any means of human activity, any system of legalism, but only through doctrine resident in the soul.
6. Honorable execution of the divine plan and the attainment of divine objectives is negative until the believer accepts logistical grace—a right pastor communicating doctrine from the Word of God on a consistent basis.
7. Until you accept the teaching and the authority of whoever your right pastor happens to be your honorable achievement will be negative.

Romans 7:18a **In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative.**

Seneca, the greatest philosopher of his day, executed by Nero. “What he wills, he does not will.” This is what happens when sincerity gets into the picture with a few gimmicks.

Romans 7:19 **For the good that I desire, I do not do; but the evil that I do not want, this I practice.** (BLB)

Verse 19 – “For the good which I would I do not.” This is a dilemma that occurs when a believer has a little doctrine. A little doctrine is like a lot of poison, it confuses you. You must have a lot of doctrine and therefore you have little or no poison.

This begins with the nominative neuter singular from the adjective *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], good of intrinsic value. With it is the postpositive explanatory conjunctive particle *gar*, and it is translated literally, “For the intrinsic good.” Plus the nominative neuter singular relative pronoun *hos* (ὃς) [pronounced *hohç*]—“which,” and the present active indicative of the verb *thélô* (θέλω) [pronounced *THEH-Ioh*] which means to purpose, to resolve. There is another word for purpose or resolve: *boulomai*, which means to purpose or resolve from knowledge, whereas *thélô* (θέλω) [pronounced *THEH-Ioh*] means to purpose or resolve from emotion or sincerity. This doesn’t always hold true but there are cases where it does, and this is one. The present tense is an iterative present for a desire, a purpose, a resolve which occurs at successive intervals. The active voice: Paul, the human author, uses himself to represent the inner conflict. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the present active indicative from *poieô* (ποιέω) [pronounced *poi-EH-oh*] with the negative *ou* (οὐ) [pronounced *oo*]—“I do not do.” “For the intrinsic good which I desire I do not do.” The present tense is a historical present, it views a past event such as carnality or reversionism, or both, with the vividness of a present occurrence. The active voice: Paul, representing the carnal and the reversionistic believer, produces the action of the verb, not when he writes but in the past time. The indicative mood is declarative for absolute dogmatic reality. The intrinsic good or *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] is the fulfilment of the objective designed by God for each one of us in eternity past.

God has plans for our lives. But it is not what we think that it is. Our blessings in time and eternity depend upon the content of Scripture in your soul.

“but the evil” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast. Then the nominative neuter singular from the adjective *kakós* (κακός) [pronounced *kak-OSS*], one of the words for evil, plus the definite article used with abstract nouns in which their character and application is revealed, so it is “the evil”—“but the evil.”

“which I would not” – the nominative neuter singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*], whose antecedent is *kakós* (κακός) [pronounced *kak-OSS*] /evil—“but the evil which.” The neuter gender is translated “which,” the feminine gender is translated

“who.” Plus the present active indicative of *thélô* (θέλω) [pronounced *THEH-loh*] again, with the negative—“which I do not desire.” The present tense is a pictorial present, it gives the mind a picture of what is now going on. The active voice: Paul, representing the reversionist, produces the action of the verb in expressing an inner conflict. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

“that I do” – the nominative neuter singular subject from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], and in the singular it is translated “this.” Plus the present active indicative of *prassô* (πράσσω) [pronounced *PRAS-so*], the verb which means to practice or accomplish. The present tense is a perfective present, it denotes a continuation of the existing results of reversionism, the practice of evil. The active voice: Paul, representing the reversionist under the influence of evil, produces the action. The indicative mood is the potential indicative of impulse. It goes with sincerity.

When Bob makes a point, he basis it upon the Greek exegesis. Whether you like it or not, exegesis is important for understanding the Word of God. Bob suggests good posture. “You do not understand the grammar and syntax of English, and that’s the problem.”

Romans 7:19 **For the intrinsic good which I desire I do not do; but the evil which I do not desire, this I keep on practicing.**

Principle

1. As the policies and objectives of the Christian way of life unfold in the mind of the believer (through perception of doctrine) it does not follow that understanding the will of God means doing the will of God. The first part of the solution is knowing the will of God through perception of doctrine, but once you know the will of God the next step is doing it. God provides for the knowing His will; and the way to accomplish it. There is no place for human ability, talent, schemes, systems or sincerity.
2. The inner conflict between the ex-husband, the old sin nature, and the second husband, the Lord Jesus Christ, is personified and dramatized in many biblical passages.
3. Without the filling of the Spirit and the constant perception of Bible doctrine under the ministry of one’s right pastor the evil which the believer does not purpose to do he keeps on practicing.
4. Therefore, part of the problem is to know the objective, and the other part is to attain the objective—the objective being maturity adjustment to the justice of God.
5. Intrinsic good in this verse refers to cracking the maturity barrier through maximum doctrine resident in the soul. Only in maturity do we have the capacity and the security for blessing from the justice of God.

Primary potential is the imputation of divine righteousness at salvation. This potential gives us the objective of blessing in time. But we must first have capacity to enjoy that blessing.

Romans 7:19 For the intrinsic good which I desire I do not do; but the evil which I do not desire, this I keep on practicing.

This is the inner battle between the two husbands: the old sin nature, which is the previous husband; and Jesus Christ, the new husband. The ex-husband keeps trying to win back the believer after the marriage is over.

The doctrines of evil, gap, divine guidance, eternal security, and a couple of others were suggested for us to review.

1977 Romans

Lesson #258

258 11/22/1977 Romans 7:20 Second attack of husband #1; inner conflict; shift of responsibility from the old sin nature to believer's volition

A review of the translation going back to v. 1. If we understand imputations, the marriage analogy and a fortiori, then we understand Romans 7.

God is too smart to love people. God only loves internally and externally. He loves His Own integrity; and He loves the other Members of the Godhead. God cannot love that which is sinful or imperfect. Therefore, we do not have a direct relationship with His love.

God's righteousness demands an equivalent.

Life does not begin until God imputes it. Once God gives life to the soul, it cannot be destroyed. There is no soul sleep.

Our personal sin is not an issue in relation to God, as our sins were imputed to Christ on the cross for judgment.

God imputes His righteousness to us; so divine blessing can be given to us from God's justice. God can give us a variety of blessings from His justice because they are given to His righteousness which is imputed to us. The imputation of divine righteousness explains why God.

The believer who spends his entire time on earth being disciplined either never advances or is removed from this earth by the sin unto death.

Bob would like to go back and talk to his professor about imputation, but he does not think that his previous professor who taught him imputations is very receptive to anything that Bob has to say.

The missing link between blessing in time and the believer is capacity. Capacity is achieved in one way, through spiritual growth.

We all lust; and only a foolish person does not recognize that. But knowing that we lust does not shut down the lust pattern of the soul.

Romans 7:20 **Now if what I do not want, I do this, it is no longer I who do it, but sin dwelling in me.** (BLB)

Verse 20 – “Now if I do that I would not.” The postpositive conjunctive particle *de* is used in a transitional sense here and translated “Now.” Then a conditional conjunction or the conjunctive particle *ei* (εἰ) [pronounced /], plus the indicative mood of the verb, and is used for a first class condition, supposition from the viewpoint of reality.

Plus the present active indicative from the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*] which means to do. The present tense is a descriptive present, sometimes known as a pictorial present, for something in the process of occurrence. The active voice: Paul, the human author, uses himself as a representative of the reversionist. He is not in reversionism when he writes this but he represents the attitude of the reversionist in order for a better understanding of this passage and a personalising of this passage compatible with its interpretative illustration of the divorce from the old sin nature and marriage to the Lord Jesus Christ as the second husband. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

Then the word “that” is really the nominative singular relative pronoun *hos* and it should be translated “what” because of the neuter. Plus the nominative singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]. The present active indicative of *thélô* (θέλω) [pronounced *THEH-Ioh*] with the negative *ou* (οὐ) [pronounced *oo*] means purpose, will, or desire. The negative *ouk* is used with the indicative mood; and *mê* is used with the subjunctive mood. **“Now if I am doing what I do not desire.”** The present tense is a customary present denoting what may be reasonably expected from the believer who is positive toward doctrine. The active voice: the believer produces the action. The indicative mood is potential of obligation. The potential depends upon perception of Bible doctrine. Plus the nominative neuter singular from *autós* (αὐτὸς) [pronounced *ow-TOSS*], the intensive pronoun, the attributive use—“the same I keep doing.”

Principle

1. The believer with cognizance of Bible doctrine does not desire to follow the trends of the old sin nature.
2. But the first class condition of the protasis indicates the reality of doing it anyway.
3. Therefore the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*], “the same,” refers to production of sin, good and evil. This production or accomplishment of sin, good and evil is what such a believer does not desire to do.
4. There is an inner conflict between what the believer desires to do and what he actually does. Example of a football player who desires to do well, but some things made it impossible.
5. This dilemma reveals the fact that there is a strong push-pull activity in every believer, but not in the unbeliever.

6. In fact, the life of the believer is a major battleground between the forces of evil by the old sin nature and the forces of God led by doctrine and the inner ministry of the Holy Spirit.
7. The volition of the believer's soul is subject to tremendous antithetical pressures from two husbands: the ex-husband or the old sin nature and the new husband, the Lord Jesus Christ as represented by doctrine, and the marriage counselor, the indwelling Holy Spirit.
8. Only through the filling of the Spirit and cognizance of pertinent doctrine can the believer be enabled to make decisions which are pleasing and honoring to God.

Some believers can seem very weird. We can be two different people. There is this conflict between the rule of the sin nature as over against the rule of the better nature (the spiritually grown believer). This passage demands that we be thoughtful of other believers.

“it is no more I that do it” – the temporal adverb *oukéti* (οὐκέτι) [pronounced *ook-EHT-ee*] which means “no longer.” This means that from the first marriage to the second marriage there is a change of emphasis on who gets the blame. The source remains: the old sin nature. But the volition of the believer now becomes involved, and he is not going to excuse himself, he is just going to show that the source remains the same but the responsibility for controlling the source is entirely different: the source being the old sin nature, and the old sin nature being the ruler of human life, ruling through spiritual death, had the authority before salvation. But after salvation the old sin nature no longer has the authority, the believer's volition is in the driver's seat, and therefore the responsibility of the believer for his own decisions becomes a great issue. The believer is not the ultimate source of sin, good and evil but the old sin nature. However, the believer has volition which permits the trends of the old sin nature. The present middle indicative of the verb *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahee*] means to bring it about. “I am no longer the one bringing it about.” The present tense is a progressive present signifying the action in progress or in a state of persistence—linear aktionsart present time. The middle voice of the deponent verb—middle in form, active in meaning—Paul represents himself in the illustrative role for the teaching purpose. The indicative mood is declarative for reality in the verbal action. Plus the accusative singular direct object *autós* (αὐτὸς) [pronounced *ow-TOSS*]—“it,” referring to accomplishing the trends of the sin nature.

“but sin that dwelleth in me” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up a contrast between the negative and the positive. Plus the nominative singular subject from *hamartia* (ἁμαρτία, ας, ἡ) [pronounced *hahm-ahr-TEE-ah*], the old sin nature, with the definite article denoting a previous reference. Then the present active participle of *oikéō* (οικέω) [pronounced *oy-KEH-oh*], meaning to reside or dwell, make residence in. The present tense of duration denotes what was begun in the past and continues throughout life. Even after salvation we still have the residence of the old sin nature. The active voice: the old sin nature as the ex-husband produces the action. This is a circumstantial participle emphasizing the fact that after salvation the old sin nature still makes its headquarters in the human body. Then the prepositional phrase *en* (ἐν) [pronounced *en*] plus the locative of *egó* (ἐγώ) [pronounced *ehg-OH*]—“inside of me.”

Romans 7:20 Now if what I do not desire, the same I keep doing, I am no longer the one bringing it about, but the sin nature residing in me.

If you do something that you do not desire to do, then you desired to do it. After salvation, you continue to have volition; but volition is no good without having all the pertinent information. Some people do not have the facts, so they say, "I am going to pray about it." But God is not going to lead a person who lacks the facts or the pertinent doctrine.

Principle

1. The second attack strategy emphasizes the frustration of the divine purpose in the believer by the counterattack of the old sin nature. The person exercises his volition in order to go along with the desires of the sin nature (the ex-husband).
2. Again, as before salvation, the old sin nature is the origin of sin, good and evil. But now that the believer is married to the second husband he cannot go back to the ex-husband without being involved. The believer has never committed a sin unless he wanted to do it. People do things because they want to do them. Volition is key in the life of the believer.
3. The conflict between the purpose to please Christ and the desire to fulfil the lusts of the old sin nature while living in this world becomes a constant push-pull pressure in which the true purpose and meaning of the Christian life is stale-mated by the trends of the old sin nature (check-mated would be death by the sin unto death).
4. The old sin nature provides both lust and the motivation for the believer's wrong decisions—the volitional involvement in the trends of sin, good and evil.
5. The believer is not excused because from his own free will he succumbs to the pull pressure. The Holy Spirit pushes us toward spiritual maturity; and the sin nature pulls us into its sphere of influence in order to sin (or to commit acts of sin, good or evil). When you commit a sin, you are the one responsible for doing it.
6. Therefore the first husband is constantly trying to get the ex-wife back under control.
7. When he succeeds the believer is classified as a reversionist under the influence of evil.
8. This leads to the concept in the next verse: the co-existence of both good and evil.....

1977 Romans

Lesson #259

259 11/23/1977 Romans 7:21 Battle of the Bulge–1; conflict in the soul from coexistence of Bible doctrine and the old sin nature

1944 Adolf Hitler reviewed his situation, 76 divisions destroyed and 1,000,000 men killed as well just that year up to October. One general thought that he ought to be in charge of the allies, and he believed that the Americans should be put into a quiet area of the Ardeen Forest.

Bob is drawing out a map of the armies. Possibly found here:

https://www.rbthieme.org/images/Illustrations/BattleOfTheBulge_11.gif

Golden Lions not tasting battle yet. Hitler pulled together 3 armies for a counterattack, and there are British and American armies there. Their whole objective was to hit American troops and this was the biggest European campaign that the Americans were involved in, in WWII. Montgomery wanted Americans to only play a very secondary role in this battle. American intelligence had no idea what was happening. Only George S. Patton Jr. was the only man who was prepared. The Americans did not have a clue as to what was taking place across from them. An unknown soldier was going back and forth, and giving the Krauts hell. He should have gotten the Medal of Honor, but we do not know his name.

Bucholtz Americans standing in line for breakfast and saw these troops traveling in twos. They grabbed their weapons and started shooting.

The objective was the Myrrs River, meant the Germans had to go through another city.

A Medal of Honor recipient, McGarity (?) from Tennessee. It is because of men like him that we have the freedom that we do.

Bob reviews imputations. The marriage analogy. The culprit of the first marriage is the sin nature; the culprit of the second marriage is the believer, who chooses to operate according to his sin nature.

A review of the first 20 verses.

Romans 7:21 **So I find the principle in my desiring to do good, that evil is present with me.** (BLB)

Verse 21 – “I find then a law.” The inferential illative particle *ára* (ἄρα) [pronounced *AHR-ah*], in the apodosis of a conditional sentence used to express a result, and therefore it should be translated either “consequently” or “as a result.” With it is the present active indicative of the verb *heuriskô* (εὐρίσκω) [pronounced *hyoo-RIHS-koh*]. The present tense is a historical present which views the past discovery with the vividness of a present occurrence. The active voice: Paul discovered this phenomenon of good and evil co-existing in conflict with himself. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the accusative singular direct object from *nomos* (νόμος) [pronounced *NOHM-oss*] which has a variety of meanings. With the definite article used as a demonstrative pronoun it means here a rule governing one’s actions. Therefore it is translated, “Consequently I discovered this principle.” The principle has to do with the co-existence of doctrine from the new husband and evil from the ex-husband. There is a conflict which arises when we get some doctrine.

“that when I would do good” – literally, this is “to me the one wishing to do the honorable.” The conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is used to indicate the content of a principle does not occur until after the dependent clause. The dependent clause has the dative singular indirect object *egó* (ἐγώ) [pronounced *ehg-OH*]—“to me.”

Plus the articular present active participle from the verb *thélô* (θέλω) [pronounced *THEH-loh*], which means to wish, desire, purpose, will, resolve. The customary present tense is for what is expected of the believer as a member of the royal family of God. The active voice: Paul represents himself in the status of the reversionistic believer in order to personalize the problem. He is not reversionistic as he writes, he is filled with the Spirit. The participle is a temporal participle and therefore translated “that when I desire.”

Plus the present active infinitive of the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*], which means to do. The iterative present tense is used to describe what recurs at successive intervals. The active voice: Paul represents the believer in conflict. The infinitive is the infinitive of intended result when the result is indicated as fulfilling a deliberate objective or aim. Then the accusative singular direct object from the adjective used as a substantive, *kalos* (καλός) [pronounced *kal-OSS*] with the definite article, meaning “the honorable thing.” The honorable thing includes the maintenance of the filling of the Spirit through the function of rebound and the daily function of GAP, resulting in the attainment of the objective—maturity adjustment to the justice of God.

We advance spiritually based upon all the God has given to us. Only what He gives us advances us in the spiritual life.

“evil is present with me” – literally, “that in me the evil resides.” The locative of sphere from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], preceded by *hóti* (ὅτι) [pronounced *HOH-tee*] indicating the content of the principle. Plus the nominative neuter singular from the adjective substantive *kakós* (κακός) [pronounced *kak-OSS*]—“evil,” and the present middle indicative of the verb *parákeimai* (παράκειμαι) [pronounced *par-AK-i-mahee*] which means to be present or to reside in—“that the principle of evil resides in me.” The present tense is a retroactive progressive present, evil has resided in us in the past with the result that it continues to right up to the present time. In other words, evil came with the imputation of Adam’s sin to its genetically formed home, the old sin nature. Evil is residence is counteracted by Bible doctrine resident in the soul and the filling of the Holy Spirit. The indirect middle voice is one in which evil produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine.

Romans 7:21 **Consequently I discovered this principle: when I desire to do the honorable thing, that the principle of evil resides in me.**

1977 Romans

Lesson #260

260 11/24/1977 Romans 7:22 Battle of the Bulge–2; Thanksgiving; doctrine in NOUS can't be applied; prisoner of war of the old sin nature; volition

One division (?) had not faced battle before. The innovated as never imagined. They did everything imaginable to stop the enemies. Even to driving a truck/jeep toward a tank, and then jumping out before impact.

Jose Lopez. He killed off 100 of the enemy. Ardennes Offensive.

Thanksgiving is a mental attitude. We see the ravages of reversionism in our country. **In everything give thanks.** If there is something for which you are not thankful, you are off the track. True capacity for thanksgiving is related to Bible doctrine in the soul. Several verses related to thanksgiving are covered. Although Bob did not cover this as a doctrine, per se; he did refer to many of the verses listed below:

The Doctrine of Thanksgiving

1. Thanksgiving is the daily act of rendering gratitude to God. And there is no gratitude to God apart from Bible doctrine in the soul. Thanksgiving is often a public acknowledgment or celebration of worship in which the goodness and graciousness of God are extolled, 1Chronicles 16:7-36.
2. Thanksgiving is the normal mental attitude of the royal family of God, Ephesians 5:20; 1Thessalonians 5:18.
3. Thanksgiving is based on knowing God through doctrine resident in the soul, Psalm 100:3-5.
4. Thanksgiving is a priestly sacrifice. It was a sacrifice in the Old Testament, it is a sacrifice for the royal priesthood of the New, Psalm 116:17; 107:22; Amos 4:5; Hebrews 13:15.
5. Thanksgiving is a supergrace function, Colossians 3:15; 2Corinthians 4:15. Maximum ability in thanksgiving is related to the supergrace life, therefore maximum thanksgiving comes from maximum doctrine in the soul. You must have doctrine in the soul before you have the mental attitude of thanksgiving. 2Corinthians 9:10,11, related to the priestly function of giving.
6. Personal testimonies, Daniel 2:23; Romans 1:8; 1Corinthians 1:4; Philippians 1:3; 2Timothy 1:3. Thanksgiving is as normal as breathing for the believer who is spiritually mature.
7. We thank God for our food.
8. Thanksgiving is motivated, therefore, by Bible doctrine resident in the soul, Colossians 2:7. You have to be taught before you overflow in thanksgiving.
9. Believers who are positive toward doctrine motivate thanksgiving in others, 1Thessalonians 3:9.
10. Thanksgiving is related to the function of prayer, Colossians 4:2.
11. God is the object of thanksgiving, 2Corinthians 9:15; Revelation 7:12

Romans 7:22 **For I delight in the Law of God according to the inward man;** (BLB)

Verse 22 – “For I delight in the law of God after the inward man.” The postpositive conjunctive particle *gar* is used to express ground or reason. Then the present passive indicative of the verb *sunêdomai* (συνήδομαι) [pronounced *soon-AY-dom-ah-ee*] [*sun* = with; *hêdonê* (ἡδονή) [pronounced *hay-dohn-AY*] = enjoy] which means to be delighted with something, along with those in the periphery. “For along with other believers I am delighted.” This is the customary present tense to denote what may reasonably be expected to occur. The passive voice: this is a deponent verb, passive in form, active in meaning. Paul representing the believer who is positive toward doctrine produces the

action. The indicative mood is the potential indicative of obligation. It is our obligation to put something into the soul to offset the residence of evil.

That something is Bible doctrine mentioned in the locative of sphere singular from *nomos* (νόμος) [pronounced *NOHM-oss*]—the third use of the word in this passage. Here it is used for doctrine in a general sense. Law from God means Bible doctrine here. Plus the ablative of source *theos* (θεός) [pronounced *theh-OSS*]. God is the source of that which offsets evil in the soul. The ablative of source emphasizes the source of doctrine, the origin of doctrine. The phrase “after the inward man.”

Kata with the accusative of place which in the extension of space connotes along, over, through or in. The word usually means “down.” Here it means “in.” The accusative singular of the generic use of the definite article represents a class as being set apart from all other categorizing or classification. Plus the adverb *ésō* (ἔσω) [pronounced *EHS-oh*], meaning “inner,” and the generic use for man, *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“in the inner man.” The inner man refers to the soul which is the battleground for the great conflict. Everything is decided in the soul. The battleground in the Christian life takes place in the soul.

Romans 7:22 **For along with other believers I delight in the law from God [Bible doctrine] in the inner man.**

Many points below were compared to the Ardennes Offensive.

The Battleground of the Christian Life is the Soul

1. Without Bible doctrine resident in the soul there is no inner conflict, for there is no divine viewpoint to challenge the trends of the old sin nature. Most Christians have substituted human good for Christian production.
2. Bible doctrine resident in the soul is not only the means of attaining spiritual maturity, which glorifies Christ, but the means for combating the attacks from the old sin nature in the inner conflict. The soul is the battleground. The greatest innovators in the world are believers with doctrine in the soul. God leads different people to do different things at different times. The innovation of the Battle of the Bulge is what was key to our success there.
3. God the Holy Spirit who provides the perception of doctrine also provides the application of doctrine and/or innovation in combating the functions of the old sin nature with its trends toward sin, good and evil.
4. Bible doctrine not only defines sin but reveals the true nature of good and evil.
5. Most believers are ambushed by good and evil. Good is the real secret. You think you are doing good for God; and this is just human good, often parlayed into evil.
6. In this battle you not only have to know the terrain [soul] but you have to know the objectives within that terrain.
7. You also have to understand the opposition, the old sin nature.
8. The opposition also seeks to distract from the inculcation of doctrine. We all have different things to distract us.

261 11/24/1977 Romans 7:23 Battle of the Bulge–3; negative volition of the believer = prisoner of war of the old sin nature; doctrine aids volition against attack

Walter Robertson was one of the great generals and there was a time when his division was in a fight with the entire German army.

Securing a ridge, by a man who used a bazooka to stop 5 tanks at point blank range.

Romans 7:23 ...but I see another law in my members, warring against the law of my mind, and making me captive to the law of sin being in my members. (BLB)

Verse 23 – the opposition. “But I see another law in my members.” The postpositive conjunctive particle *de* has at least five different uses. Here it is used to simply connect one clause with another with a slight contrast intended. The contrast comes from the opposition to Bible doctrine. Then the present active indicative of the verb *blepō* (βλέπω) [pronounced *BLEHP-oh*] which means to see. *Blepō* (βλέπω) [pronounced *BLEHP-oh*] is used when you have some doctrine you have learned and finally get a chance to use it. The present tense is the aoristic present for punctiliar action in present time. In an instant of time all of these doctrines that have been collected in the right lobe of the soul are suddenly concentrated on a particular problem and used effectively. The active voice: Paul the human writer uses himself as the illustration for the discovery of the inner conflict. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

With it is the accusative singular adjective *hétēros* (ἕτερος) [pronounced *HEH-ter-os*], another of a different kind. In other words, the enemy. Plus the accusative singular direct object from *nomos* (νόμος) [pronounced *NOHM-oss*], meaning “principle.” “But I see another of a different kind of principle.” It is located in the battlefield area, *en* (ἐν) [pronounced *en*] plus the locative of *mélos* (μέλος) [pronounced *MEL-oss*], plus *egó* (ἐγώ) [pronounced *ehg-OH*] in the possessive genitive—“in my members.” *Mélos* (μέλος) [pronounced *MEL-oss*] always refers to the body, in which is the old sin nature. The different principle is the principle of opposition, the various functions of the old sin nature.

“warring against the law of my mind” – the present middle participle from the compound verb *antistrateúōmai* (ἀντιστρατεύομαι) [pronounced *an-tee-strat-YOO-om-ahēe*], which doesn’t really mean a war. It really means campaigning against. A campaign is a part of a war. In other words, Paul is referring to a specific time when the attack of the old sin nature occurs. The war goes on until we depart from this life by physical death, and we have many campaigns. The principle is campaigning against Bible doctrine. Bible doctrine in this particular verse is fighting a defensive action to wear out the enemy and then counterattack. The present tense is a progressive present for a state of persistence, hence linear aktionsart in present time. The circumstantial participle is for the fact that as long as we are in this life there is a conflict. The antagonistic principle is the operation of the old

sin nature constantly attacking, campaigning against the principle of Bible doctrine resident in the soul.

Xenophan invented a whole number of systems for war. One of the oldest textbooks in history, 600 years before Christ. He uses technical terms; and Paul uses many of the words that Xenophann did.

The phrase “of my mind” is the descriptive genitive singular from *noús* (νοῦς) [pronounced *noose*]. *Noús* (νοῦς) [pronounced *noose*] is used because it refers to the left lobe of the soul. The right lobe of the soul is called in the Greek *kardia*, translated “heart.” The left lobe is where information is waiting, either to be processed over to the right lobe where it is usable, or to stay there and to be hooked up with arrogance and pride and to be misused, distorted and abused. The attack is always on the left lobe where doctrine in the left lobe is not strong enough to stand up against the attacks of the OSN. Only doctrine in the right lobe causes spiritual growth. Only doctrine in the right lobe can actually advance the believer, and only doctrine in the right lobe is usable. Doctrine fights in the right lobe only, not in the left lobe. Principle: If you are strong enough you won’t be attacked.

“and bringing me into captivity to the law of sin” – the conjunction *kai* is used to introduce the result which comes from that which precedes: “and so.” Plus the present active participle of *aichmalōtízō* (αἰχμαλωτίζω) [pronounced *aheekh-mal-oh-TIHD-zoh*]—“and so making me a prisoner.” This is a retroactive progressive present in which they have been a prisoner in the past because the doctrine was only in the left lobe, and they continue to be a prisoner up to the present time. The active voice: the believer with doctrine in the left lobe becomes a reversionist under attack. The campaign results in becoming a prisoner to reversionism. Plus the accusative singular direct object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“me.” Plus *nomos* (νόμος) [pronounced *NOHM-oss*] again, the principle—“making me a prisoner to the principle of the sin nature.” So the sin nature takes captive quite frequently.

“which is in my members” – the articular present active participle from the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The definite article is used as an attributive intensive pronoun, emphasizing the fact that the old sin nature continues to reside in the human body after salvation. The present tense is a perfective present denoting the continuation of existing results. It refers to a fact which has come to be in the past but is emphasized as a present reality. The circumstantial participle indicates that from birth we have had the old sin nature, and as long as we live on this earth the old sin nature will be there, and the old sin nature always attacks an unprepared position. The weak position is the born again believer who has doctrine in his left lobe but has never transferred it to his right lobe. He has not followed through on the mechanics of the function of GAP. The definite article is translated “the same.” The active voice: the old sin nature as the subject produces the action. The circumstantial participle says in effect that this is the status quo of mankind from physical birth. Then *en* (ἐν) [pronounced *en*] plus the locative of *mélos* (μέλος) [pronounced *MEL-oss*] with *egó* (ἐγώ) [pronounced *ehg-OH*]—“the same being in the members of my body.”

Romans 7:23 But I see a different principle in the members of my body, campaigning against the principle of my mind, and so making me a prisoner to the principle of the sin nature, the same sin nature being located in the members of my body.

The Sin Nature versus the Holy Spirit

1. Power corrupts. The volition of the soul is a basic power which is corrupted by the old sin nature with its trends toward good and evil, as well as sinfulness.
2. There is a constant pressure on the volition from the old sin nature whose headquarters is located in the human body, and Bible doctrine resident in the right lobe is the only deterrent.
3. When there is no Bible doctrine in the right lobe of the soul the old sin nature is the inevitable winner. The OSN makes a prisoner of the believer.
4. Being a prisoner to the OSN results in a life of great misery and divine discipline, and eventually the sin unto death. It also means no possibility of fulfilling the plan of God for your life in phase two.
5. The two conflicting principles within the believer co-exist as long as we live on this earth. The only way to have peace in human history is to be prepared for war. Maximum preparation for war is the only way to have peace. An unprepared nation becomes vulnerable and is subject to attack. So it is in the battleground of our souls. To be prepared we must have doctrine in the right lobe. We are unprepared when it is only in the left lobe. Doctrine in the left lobe does not resist and we become the captives of the old sin nature.
6. The only solution is the filling of the Holy Spirit plus the daily function of GAP, resulting in maturity adjustment to the justice of God.
7. Apart from Bible doctrine resident in the soul the OSN controls the battlefield with tactical victory, especially through involving the believer in good and evil.
8. Therefore power is corrupted and authority is distorted through one of the conflicting principles.
9. The conflicting principle is mutually exclusive with Bible doctrine in the right lobe, and therefore there can be no compromise between them.
10. Both principles reside in the believer, making his life a battleground. The OSN indwells the body; the Holy Spirit indwells the body. The OSN attacks the soul, but is deterred by Bible doctrine resident in the right lobe.
11. Since the OSN is located in the body, as its headquarters, it makes its attacks toward the soul; it does not reside in the soul. It makes its attack through the three trends: sin, good, evil.
12. The verse we are studying emphasizes the aggressiveness of the OSN, and the success of the OSN's attack unless countered from Bible doctrine resident in the soul under the filling of the Holy Spirit. To be made a prisoner in phase two is to become a casualty.

262 11/25/1977 Romans 7:24 Battle of the Bulge—4; principle of the increase of the grace of God

The Battle of the Bulge was actually about 15 battles. The 7th armor division is almost unknown among historians.

Romans 7:24 **O wretched man I am! Who will deliver me out of this body of death?**

Verse 24 – the despair that comes to the believer in reversionism. “O wretched man that I am!” The word “wretched” has changed its meaning drastically since the KJV was translated. The verse begins with the nominative singular subject from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], translated “I,” used here for the purpose of expressing the personal misery of the person who is in reversionism. We must understand immediately that Paul is not wretched. As the writer of this passage he is extremely happy and a mature believer, and under the filling of the Holy Spirit he is writing this passage. But in order to personify the difficulties of reversionism he is led by the Holy Spirit to take the position of a reversionist in order to express the disaster of warning discipline, intensive discipline, and eventually dying discipline.

The grace pipeline is encapsulated by God’s integrity. We must have the capacity for blessing. The righteousness of God is the guardian of the justice of God.

We do not receive blessing from God because we agonize, or because we knock on doors for God, or have changed a bad habit. Our blessings are based upon having God’s perfect righteousness.

Human life is in the soul forever. There is affinity between human life and the soul. The soul is designed to house human life forever.

There is also an affinity between the old sin nature and Adam’s original sin. We are born physically alive and spiritually dead.

There was no grace in the garden because the man and the woman came perfect from the hand of God.

Personal sins are only an issue to Jesus, who received the imputation of our personal sins on the cross.

The subject demands the inserting of a present active indicative from *eimi* (εἶμι) [pronounced *eye-ME*]. It is understood in this type of structure. This is present linear aktionsart; it is retroactive progressive present taking us right up to the moment of writing. The predicate nominative singular of exclamation from the adjective *talaípōros* (ταλαίπωρος) [pronounced *tal-AH-ee-poe-ross*] is next, the word translated in the KJV “wretched.” It means to be totally miserable, and it should be translated “I am a miserable person,” the testimony of every reversionist. By standing alone without the verb it receives even greater emphasis. This adjective perfectly describes the reversionistic believer under

divine discipline. Next is the predicate nominative singular from *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], used generically here for a person. This is the believer whose terrible suffering comes from divine discipline as a result of reversionism. It is dealing with the believer who has rejected doctrine, the believer who is not familiar with the way to go as far as the Christian life is concerned.

The believer who sins and rebounds; the believer who sins and stays out of fellowship is called carnal; the third category is the person who is out of fellowship and moves into evil. That is the reversionist.

The rejection of the sin nature is a rejection of good and evil. Good and evil was not imputed at the cross.

When you are miserable, you often want everyone else around you to be miserable.

“who shall deliver me from the body of this death?” – How do I get out of this jamb? get out of the misery? It begins with the interrogative pronoun, the nominative singular subject *tis* (τις) [pronounced *tihç*]. We naturally depend upon people to pull us out of the doldrums. When we feel bad we seek happy people. Then the future active indicative of the verb *rhuomai* (ῥύομαι) [pronounced *RHOO-ohm-ahēe*], which means to drag out of danger, to drag someone out who is helpless. Plus the accusative singular direct object of *egó* (ἐγώ) [pronounced *ehg-OH*]—“me.”

The future tense of *rhuomai* (ῥύομαι) [pronounced *RHOO-ohm-ahēe*] is a progressive future, it denotes the idea of progress in future time. You can be rescued but it has to be done a day at a time, there is no instant rescue here.

Solomon had everything; her was serenaded, he was entertained; and he was miserable. This is the status quo of reversionism.

There is no instant rescue. It is doctrine today, doctrine tomorrow, etc. That is the only way to be dragged out, to be rescued from reversionism. The active voice: the question presents an unknown subject, but anticipated by the next chapter as God the Holy Spirit plus Bible doctrine resident in the soul—the rescue team. There is no substitute for this. The interrogative indicative mood assumes that there is an actual fact which may be stated as an answer to the question. Therefore it emphasizes the factors of experiential sanctification leading to maturity adjustment to the justice of God.

Next is the prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative singular from the noun *sōma* (σῶμα) [pronounced *SOH-mah*], with the definite article to denote a previous reference to the human body as the headquarters and residence of the old sin nature, the ruler of human life. The genitive of relationship singular from the near demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], plus the noun *thanatos* (θάνατος) [pronounced *THAH-nah-toss*]—“this death”—“who shall rescue me from the body of this death?”

Romans 7:24 I am a miserable person! who shall rescue me from the body of this death?

There are several doctrines related to this.

The Principle of the Increase of the Grace of God

1. While grace covers the function or trends of the old sin nature, grace is not increased through the activity of the old sin nature. Our trends toward sin, good and evil do not increase grace.
 - a. All of the human rights movements are evil. These are a phony front for communist aggression.
 - b. All the goofy environmentalism is a front for communism. We live better than even communist leaders.
 - c. Being a draft dodger is evil.
 - d. Bob is not telling any of us to join an organization or to leave an organization. Bob will set us straight, but we make the decisions.
 - e. We do not whip the Bolsheviks on their ground. You cannot run around and demonstrate; that is lawless. Berachah respects the law.
 - f. Our government is about 92% evil in all that it does. Yet we have the greatest written instrument for government that there is. As the servant of the people, the government has no right.
2. Grace is the policy of God whereby divine justice blesses the believer.
3. Therefore grace increases first at the point of justification, and then at the point of maturity adjustment to the justice of God.
4. The grace of God increases in direct proportion to the development of the believer's capacity for blessing from doctrine resident in the soul.
5. As a believer grows through the function of GAP, grace increases.
6. Therefore grace increases through the filling of the Spirit and perception of Bible doctrine. Maximum inculcation of doctrine results in maximum blessing.
7. Grace is never advanced through the function of the old sin nature.

1977 Romans

Lesson #263

263 11/26/1977 Romans 7:24 Battle of the Bulge—5; principle of rescue from this body of death to newness of life

Double session, with refreshments.

The basis of our freedom includes the Battle of the Bulge.

Twin villages, and the 2nd division right there did a tremendous job. This was considered to be a quiet sector. Some excellent road systems. Heavy storage ammunition and gasoline gap. Camp Eleanor.

Bob spends in excess of 25 minutes on the Battle of the Bulge.

Romans 7:24 I am a miserable person! Who shall rescue me from the body of this death?

Principle #1

1. The principle of rescue is an increase of grace. Grace is not increased by the function of the sin nature.
2. The mechanics of rescue include the filling of the Spirit and the constant daily function of GAP, eventuating in maturity adjustment to the justice of God.
3. God gives us one day at a time for the purpose of perception of doctrine. The perception of doctrine is the only means of spiritual growth.
4. The “body of death” is the residence of the old sin nature in the human body.
5. Rescue or deliverance is the direct result of grace increase or maturity adjustment to the justice of God.
6. Three things occur at salvation which begin the rescue or deliverance: the imputation of divine righteousness to the believer resulting in justification or the construction of the grace pipeline; the real imputation of eternal life to the divinely prepared home or target—regeneration; the baptism of the Holy Spirit which provides divorce from the old sin nature as the first husband, and marriage to the Lord Jesus Christ who is the second husband.
7. Newness of life (Romans 6:4) is the grace environment provided through the baptism of the Spirit for blessing from the justice of God at maturity.
8. Newness of life is better than what the original man and the woman had in the garden.

The justice of God is our point of reference; and God’s righteousness is imputed to us so that blessing can be given to us in time. God can only bless us in time from the justice of God to the righteousness of God which is in us. All divine blessings go to God’s righteousness in us. There is nothing that we can do in order to gain such blessing.

There must be capacity for blessing, or it is not blessing. Once you receive God’s righteousness, you are then qualified to receive God’s blessings. David was the wealthiest man in the world, and his son was even more wealthy.

Man in the garden was only given one day at a time. When Adam sinned, justice must curse before God can provide blessing.

What man had in the garden were perfect; but what we have outside the garden is spiritual maturity is even greater.

Romans 7:24 I am a miserable person! who shall rescue me from the body of this death?

Romans 6:6 answers this: Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative], that we should no longer be slaves to the old sin nature.

Romans 6:7 **For he who has died** [baptism of the Spirit and resultant retroactive positional truth] **has been acquitted** [positional deliverance] **from the power of the sin nature.**

1977 Romans

Lesson #264

264 11/26/1977 Romans 7:24 Principle 25, basis for the increase of grace; conflict of options; A FORTIORI

Romans 7:24 **I am a miserable person! who shall rescue me from the body of this death?**

Principle #2

1. We are forced to go back to the grace policy of the justice of God in blessing the believer.
2. Grace is not increased through the function of the old sin nature.
3. Grace does not provide motivation for living under the power of the old sin nature. The greatest motivation in life is grace.
4. As a divine policy grace cannot and does not motivate the believer to go back to the OSN, the ex-husband. That motivation is lust.
5. However the only way to avoid this is through Bible doctrine resident in the soul. This Bible doctrine feeds into the brain the plan of God, a new program; ultimately maturity adjustment to the Justice of God.
6. To the legalistic believer grace always appears to be a licence to sin, while to the antinomian grace appears to be an excuse for sin.
7. Neither viewpoint is correct. Both are antithetical; both are wrong. Neither legalism nor antinomianism can break away from the sovereign power of the old sin nature. The sin nature rules over life through the trends. The integrity of God does not sponsor the trends of the OSN.

Principle #3

1. Maximum inculcation of doctrine results in grace increase.
2. The soul is the key to spiritual advance to maturity and glorification of Christ. The soul is the battleground. HQ for the sin nature in the body.
3. The soul must be occupied, then, by the filling of the Spirit and saturated with Bible doctrine.
4. Again, grace is the policy of the justice of God in providing blessing for the believer in time as well as in eternity. God's integrity does not depend on sinfulness or the production of good or evil.
5. Acts of personal sin, the production of human good, the modus vivendi of evil do not bring grace blessings from the justice of God. They bring punitive action.
6. The justice of God is the source of cursing and blessing; the justice of God is the believer's point of reference.
7. Divine justice punishes reversionism, and divine justice provides blessing for growth in grace.

8. You cannot be dominated by the old sin nature after salvation and attain maturity adjustment to the justice of God. With self righteous people, the attack comes from human good. The legalist filled with human good is on the road to evil; and the antinomian is filled with sin; also on the road to evil.
9. Sinfulness or carnality is quickly handed by rebound adjustment to the justice of God, but the OSN's trends toward good and evil produce reversionism resulting in punishment and discipline rather than blessing from the justice of God.

Do you not know, to whom you put yourselves under orders...you are slaves to that which you place yourself under habitual obedience. (Romans 6:6)

Principle #4

1. After salvation God has provided a system of doctrine to fortify the soul as a base of operations for the advance to maturity.
2. This system of doctrine provides a daily option from the volition of the soul, the means of placing ourselves under orders to God. That option requires two things: rebound when necessary, and positive volition toward doctrine.
3. Since learning doctrine is the greatest thing we do in life, the daily positive volition toward doctrine is the only way to follow the colours to the high ground of maturity.
4. Self-determination must be related to perception of doctrine under the filling of the Holy Spirit.
5. Committal to Christ means receiving the delivery of the system of doctrine.
6. The soul must be saturated with Bible doctrine to offset the influence of the old sin nature, and at the same time to attain the objective: maturity adjustment to the justice of God.
7. Rejection of doctrinal teaching and ignorance of the system of doctrine in the Word of God is the reason for our failure. Rejection of doctrine which results in ignorance of doctrine is the most serious offence against the second husband, the Lord Jesus Christ. Nothing in Christianity can ever be divorced from perception of Bible doctrine.

Romans 7:25 Thanks be then to God, through Jesus Christ our Lord! So then, I myself indeed with my mind serve God's Law; but with the flesh, the Law of sin. (BLB)

Verse 25 – the conflict of options. There are two sentences. The source of the solution is the first sentence and the recognition of the options is the second sentence.

“I thank God through Jesus Christ our Lord” begins with the nominative singular of explanation. The noun is charis (χάρις) [pronounced *KHAHR-ic*] which means grace here. Because this is a nominative of explanation there will be no verb. Then the dative singular indirect object from theos (θεός) [pronounced *theh-OSS*] with the definite article. The generic use of the definite article sets aside God as a unique classification. Literally this passage means, “**Grace belongs to the God.**” So the solution is God's solution, not ours. This can be in the Koine Greek an idiom meaning thanks to God, as translated in the KJV,

but here “Grace belongs to the God” is the solution. Then comes the prepositional phrase *dia* plus the genitive of *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Christos* (χριστός) [pronounced *krees-TOHSS*]—“through Jesus Christ.” Plus the possessive genitive from *kurios* (κύριος) [pronounced *KOO-ree-oss*] with the personal pronoun—“our Lord.”

Principle #1

1. The source of the solution is the second husband, Jesus Christ our Lord.
2. The principle involved in the solution is grace.
3. Grace is the decisive factor in the inner conflict between the old sin nature and the Lord Jesus Christ.
4. This amplifies the reference to grace in Romans 5:2.
5. The believer can be disappointed when friends and loved ones fail, but the grace of God never fails. Grace cannot fail as the policy of God. People fail; grace does not.
6. Our stand does not depend upon other people, our stand depends upon the grace of God.
7. Under the policy of grace the believer depends on divine integrity.
8. Grace is the means by which mankind adjusts to the justice of God.
9. Either mankind will adjust to the justice of God or the justice of God will adjust to him.
10. This is the difference between cursing and blessing from the justice of God.
11. We must remember that God does not possess life; He is life, life uncorrupted and uncontaminated by the old sin nature.
12. Therefore God’s action toward His creatures is never arbitrary, nor the result of indifference. God is governed by the nature of His own character, His pertinent attributes of essence. God must act in accordance with His character. We cannot be blessed apart from God’s character.

What righteousness demands, justice executes. Righteousness requires judgment of all sins throughout all human history. When the believer develops capacity for blessing, the righteousness in that believer demands blessing. The justice of God can provide the 5 categories of blessing for the believer. The grace of God does not every undermine or compromise the character of God.

The example of the husband who buys new furniture for his wife, but only provides the down payment. They come and collect the furniture next month because he does not pay. He has no character upon which to depend.

Principle #2

1. This brings us to a *fortiori*—with stronger reason. If the greater is accomplished then the less will not be withheld. This proves the existence of eternity.

2. If the greater benefit has been provided by the justice of God (justification), it follows a fortiori that the less will not be withheld. The less is blessing in time flowing through the grace pipeline.
3. The blessings flow from the justice of God to the righteousness of God. The direction is the mature believer who has the capacity for such blessing from maximum doctrine resident in the soul, and from the re-programming of the brain calculator with divine viewpoint.
4. The greater degree in a fortiori is not quality or quantity, but degree of effort.
5. If the justice of God can accomplish the greater through grace it follows a fortiori that the justice of God can accomplish the less through grace.
6. If the greater benefit of imputed righteousness was given by the justice of God at salvation, it follows a fortiori that the justice of God will not withhold the less—blessing, prosperity—in time.
7. Blessing and prosperity from the justice of God glorifies the Lord Jesus Christ. That is why we are left behind after salvation.
8. Remember that the difference between greater and less in a fortiori is not quality or quantity but degree of effort. The greater is more difficult, while the less is much easier to provide.
9. The provision of blessing and prosperity in time is nothing compared to the provision of imputed righteousness and subsequent justification.
10. If the justice of God provides the greater blessing and prosperity in time it follows a fortiori that the justice of God will provide the less, which is blessing or reward in eternity.

Romans 7:25 Thanks be then to God, through Jesus Christ our Lord! So then, I myself indeed with my mind serve God's Law; but with the flesh, the Law of sin. (BLB)

The second sentence is the recognition of the options. "So then with the mind I myself serve the law of God" – two inferential particles, *ára* (ἄρα) [pronounced *AHR-ah*] and *oun* (οὐν) [pronounced *oon*]. *Ára* (ἄρα) [pronounced *AHR-ah*] is an illative particle expressing inference, while *oun* (οὐν) [pronounced *oon*] is a transitional inferential particle. Put together we have simply "So then." What follows is Classical Greek in which there are two correlative particles: *men*, and later on *de*—"on the one hand, and on the other hand." These give us the options.

Then the present active indicative of the verb, *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*], which means to serve, to be a slave. The present tense is an iterative present, used to describe what occurs at successive intervals or is conceived of in successive periods. The tense connotes the alternatives resulting from the options. The active voice: the nominative singular subject is "I," referring to Paul who is representing himself as the believer with the dilemma of options. Plus the predicate use of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] which is the word "myself." Plus the potential indicative of obligation, which means that the alternative we have is going to be the potential indicative of impulse (on the other hand).

Now we insert “with the mind,” the instrumental of means singular from *noús* (νοῦς) [pronounced *noose*]. Bible doctrine has to be resident in the mind and the believer must be filled with the Spirit for this alternative to be true. So we are talking about an option which puts us on the right track. Plus the dative singular indirect object from *nomos* (νόμος) [pronounced *NOHM-oss*]. The phrase is anarthrous. Plus the possessive genitive singular from *theos* (θεός) [pronounced *theh-OSS*]—“the law of God.” The law of God is the principle of grace function, including rebound for the filling of the Spirit and the daily function of GAP for the maturity adjustment to the justice of God. The principle can only serve in the mind and not in the body where the old sin nature is located. The law of God is the principle of experiential sanctification.

“but with the flesh the law of sin” – *de* is with men, so this time it means “but on the other hand.” Then the verb is inserted, which is not repeated because in Classical Greek it is understood. The word “flesh” is the instrumental of means from *sarx* (σάρξ) [pronounced *sarx*], referring to the old sin nature. The definite article is used as a possessive pronoun—“with my flesh I serve.” Plus the dative singular indirect object from *nomos* (νόμος) [pronounced *NOHM-oss*]—translated “law” if it is understood that it is the principle of the old sin nature. The possessive genitive singular from *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*] refers to the OSN—“but on the other hand with my flesh I serve the law of the principle of the sin nature.” The law of the sin nature is the principle of the impulses or trends found in the sin nature—good, sin, evil.

Romans 7:25 *Grace belongs to the God through Jesus Christ our Lord. So then on the one hand with my mind I myself serve the law of God; but on the other hand with my flesh I myself serve the law [or, the principle] of sin.*

Mary Baker Eddy took the view that the health of the body was related to spiritual condition. But the battleground is the soul and not the body. But we don’t neglect the body simply because it is not the solution. That is weirdo.

Principle

1. Two mutually exclusive principles carry on a continual battle inside of the believer. The battle of the two husbands. The sin nature versus the Holy Spirit.
2. Each husband has a headquarters. The OSN, the ex-husband, resides in the body but attacks the soul. The Lord Jesus Christ resides in the soul and seeks to control the body through doctrine resident in the soul.
3. The new husband is represented by the Holy Spirit as the marriage counselor, and Bible doctrine resident in the soul.
4. Both the Holy Spirit and Bible doctrine must control the soul for the believer to serve with the mind the law of God.
5. Through rebound adjustment to the justice of God the believer recovers the filling of the Spirit lost through sin.
6. Through the daily function of GAP Bible doctrine resident in the soul results in spiritual growth and maturity adjustment to the justice of God.

7. Therefore experiential sanctification is the law of God. This includes the filling of the Spirit plus the daily function of GAP, resulting in maturity adjustment to the justice of God.
8. While carnality and reversionism is the law of sin resulting in severe divine discipline, and ultimately the sin unto death.
9. However the sin unto death does not connote loss of salvation, merely the last intensive punishment of the reversionistic believer in time.

[1] See the Doctrine of the Mosaic law.

[2] See the Doctrine of the Old Sin Nature.

1977 Romans

Lesson #265

265 11/26/1977 Romans 8:1; John 6:69 Battle of the Bulge-6; intro. doctrine of sanctification: agents, phase 1

Military communion (11:00).

Chapter 8

Bob reads the translation for Romans 8 (11:30-15:50)

By way of introduction we call this chapter "The new life." The title comes from Romans 6:4. The principle of this passage is very simple: the plan of God is greater than any condemnation, any sin, any failure, any personal suffering or adversity, any historical disaster, any problem of life. The new life is greater than anything in life. In other words, by the intake of doctrine on a consistent basis we have something that is greater than life, and we stay above life and on top of life, and life never crushes us, destroys us, or breaks us. We may bend but we never break. That is the principle in this chapter.

The plan of God is divided into 3 phases: salvation, after salvation alive on this earth (the believer in time), eternity.

Outline

Paragraph one: The new life in sanctification, verses 1-17.

Paragraph two: The new life and suffering, verses 18-30.

Paragraph three: The new life and its challenges, verse 31-39.

Before proceeding with this chapter we must have clearly in mind the general doctrine of sanctification.^[1]

Although the Doctrine of Sanctification has already been done in the Romans' series, this is a new one, as per Bob in this lesson. I took the one below from NB2, and this is a

version from about 10 years later. The actual points do not match up at all; but there are enough similarities to allow me to add a few points and additional explanation.

This doctrine was covered in lessons #265, [266](#) and [267](#).

Doctrine of Sanctification (2)

Bob said to start new notes for Romans. This particular set of notes comes about 10 years later in the spiritual dynamics series.

A. Definition and Description.

1. Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the protocol plan. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways from salvation to the eternal state. This is the status of a believer from salvation into eternity. Sanctification is merely a way of describing God's plan for your life.
2. Phase one, positional sanctification, refers to salvation at which point the baptism of the Spirit enters every believer into union with the person of Jesus Christ. There are seven results of the baptism of the Holy Spirit, four of which are pertinent here.
 - a. Sanctification is the means of extending the great power experiment of the Hypostatic Union into the Church Age, so that the correct designation for this dispensation is the great power experiment of the Church Age.
 - b. Sanctification is the means of the formation of the royal family of God.
 - c. Sanctification is the means of the creation of a new spiritual species for the utilization of the divine omnipotence; i.e., the omnipotence of God the Father related to our portfolio of invisible assets, the omnipotence of God the Son related to the perpetuation of human history, and the omnipotence of God the Holy Spirit related to your very own palace, the operational-type divine dynasphere.
 - d. Equal privilege for every believer to execute the protocol plan of God in union with Christ.
 - e. Positional sanctification means you have eternal security; there is no way you can ever get out of your relationship with God.
3. Phase two, experiential sanctification, is the function of the spiritual life after salvation. The function of the spiritual life depends on the three spiritual skills: the filling of the Holy Spirit, the metabolization of metabolized doctrine, and the utilization of the ten problem solving devices. This produces experiential or spiritual righteousness. This is your residence, function, and momentum inside the operational-type divine dynasphere.
4. Phase three, ultimate sanctification, is the believer in his resurrection body in the eternal state.

5. Positional sanctification is the status quo of every Church Age believer at the moment of salvation through faith in Christ. God the Holy Spirit enters him into union with Christ by means of the baptism of the Holy Spirit.

B. Etymology.

1. There are a number of Greek words used for sanctification that help define the concept. The Greek verb *hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*] means to “set apart.” That’s exactly what God does with the royal family; He sets us apart in order to show that we are royalty. Remember that Jesus Christ has three royal warrants.
 - a. Royal Warrant number one: Jesus Christ as God. Royal title: Son of God. Royal family: God the Father and God the Holy Spirit.
 - b. Royal Warrant number two: Jesus Christ as humanity from the point of His physical birth. He is directly descended from the fourth son of David and Bathsheba, Nathan. Royal title: Son of David. Royal family: Dynasty of David. Mary was descended from Nathan; Joseph was descended from Solomon.
 - c. Royal Warrant number three: Jesus Christ since His resurrection, ascension, and session. Royal title: King of kings and Lord of lords, Bright Morning Star. Royal family: He was without a royal family at the point of His session. As a result, God inserted the Church Age, the mystery age, for the calling out of a royal family for our Lord’s third royal title. It is during the Church Age only that the greatest privileges and opportunities ever given to the common believer are provided. Once this royal family is completed, it will be resurrected by the Rapture of the Church.
2. So *Hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*] tells us that we are set apart in a special way in history. We have unique privileges and unique opportunities which start at salvation. One of the seven ministries performed by God the Holy Spirit at salvation is the baptism of the Spirit, in which the Holy Spirit enters each believer into union with Christ. This is the way in which the royal family is formed. This never occurs outside of the Church Age. So *hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*] is used for positional sanctification, meaning that every believer is “in Christ.” “In Christ” is technical for positional sanctification, in that we are set apart forever as the royal family of God. Appointed by the justice of God as aristocracy forever.
3. *Hagiazô* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*] is translated “to make holy, to consecrate, to sanctify.” It means you are appointed by the Justice of God as aristocracy forever. It therefore refers to God’s plan for aristocracy. (Your aristocratic function is maturity adjustment to the justice of God.)
4. The adjective *Hagios* (ἅγιος) [pronounced *HA-gee-oss*] is one of the titles for the royal family of God. Unfortunately, it is translated into the English by an obscure word which has an erroneous connotation: “saint.” This connotes some sort of self-righteous, strained, painful, sacrificial life. But actually *Hagios* (ἅγιος) [pronounced *HA-gee-oss*] describes you as a believer in Christ. Every Church Age believer is a saint, no matter who or what he is.

5. Principles of application from hagios (ἅγιος) [pronounced *HA-gee-oss*].
 - a. Hagios (ἅγιος) [pronounced *HA-gee-oss*] is used in front of your name to tell you that, since the moment of your salvation, throughout time on earth, and for all eternity future, you have been set apart for the greatest privileges and greatest opportunities that have ever existed for believers. What do you have that none of the great Old Testament believers had? You have the indwelling of the person of Christ, the indwelling of God the Holy Spirit, the computer assets of election and predestination, and the divine dynasphere, just to name a few. Never in the history of the human race has so much been given by God to believers as has been given to Church Age believers.
 - b. Jn 6:19, “And we have believed; in fact, we have come to know that You are the Holy One from God [ho hagios tou theou].” This anticipated Christ’s royalty. The singular Hagios (ἅγιος) [pronounced *HA-gee-oss*] in the nominative is applied to our Lord before it is ever applied to us. So sanctification in all its implications goes back to our Lord Jesus Christ, the supreme aristocracy of all the human race!
 - c. But Hagios (ἅγιος) [pronounced *HA-gee-oss*] is also used of you because your aristocracy is related to Christ. Although human aristocracies eventually disappear, your aristocracy is the most secure that could ever exist, for it is the only aristocracy which will last forever. You are a saint by divine appointment. Your magna charta is the Word of God and the Holy Spirit.
6. Aristocracy also means only one class. We are all believers in union with the Lord Jesus Christ. This excludes any differentiations of race, sex, or human status. There is no issue regarding your sex or race. There is no social order; there is no racism.
7. The noun hagioσmos (ἁγιασμός) [pronounced *hag-ee-as-MOSS*] is translated sanctification or sanctifying. It is also translated holiness or consecration. It refers to investiture of aristocracy. It refers to the state of being made an aristocrat forever. It also refers to our Lord’s battlefield royalty with emphasis on His integrity. It especially emphasizes our relationship to the integrity of God.
8. A noun rarely used is hagiôtês (ἁγιότης) [pronounced *hag-ee-OHT-ace*], which means sanctification. It is often translated holiness. This describes the principle by which all believers are related to the integrity of God and the aristocracy of God.
9. Another noun, hagiôsunê (ἁγιωσύνη) [pronounced *hag-ee-o-SOO-nay*], is used only by the apostle Paul, who apparently coined it. hagiôsunê (ἁγιωσύνη) [pronounced *hag-ee-o-SOO-nay*] means holiness, set apart, or sanctification. This word emphasizes the categorical stages of our aristocracy: phases one, two, and three. This word relates our aristocracy to God’s plan for the royal family of God.
10. Since this concept applies to Church Age believers only, it is found only in the Greek. It has no Hebrew equivalents, since everything related to the

Church, as part of the mystery doctrine, was not revealed to Old Testament writers.

C. The Three Phases of Sanctification.

1. Positional Sanctification, Phase One.

- a. This occurs at salvation through faith in Christ. Every believer is taken at salvation and entered into union with the person of Christ. This constitutes equal privilege to execute the protocol plan of God.
- b. The mechanics of positional sanctification is the baptism of the Holy Spirit.
- c. Positional sanctification is the means of eternal security. You can never be taken out of union with Christ. Rom 8:38-39, "For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom 8:1, "There is therefore now no condemnation to them who are in Christ Jesus."
- d. Positional sanctification qualifies the believer to live with God forever. There are two reasons for this.
 - (1) The believer possesses the righteousness of God; that of the Father being imputed, and we share the perfect righteousness of Christ through our positional sanctification. If we are going to live with God forever, we have to be as good as He is. We are, by having His perfect righteousness.
 - (2) The believer possesses eternal life. 1 Jn 5:11-12, "And this is the deposition: that God has given to each one of us eternal life, and this life is in His Son. He who has the Son [positional sanctification] has eternal life; He who does not have the Son of God does not have the [eternal] life." If we are going to live with God forever, we must also have His life, eternal life. We do; it comes from the Father through imputation and from the Son through positional sanctification.
- e. Positional sanctification belongs to all categories of believers, whether winners or losers experientially. 1 Cor 1:2, 30 says that even the worst of believers (those in the Corinthian church) are sanctified in Christ Jesus.
- f. Positional sanctification is the status of the new spiritual species. Eph 2:10, "We are His creation, having been created in Christ Jesus for good of intrinsic value achievements which God has prepared in advance, that we should walk by means of them."
 - (1) We walk by means of them through:
 - (a) Postsalvation epistemological rehabilitation.
 - (b) Cognition of Bible doctrine for orientation to God's grace and His plan.

- (c) Cognition and utilization of available divine omnipotence.
- (d) Cognition and use of our very own portfolio of invisible assets.
- (e) The development and use of the unique problem-solving devices of spiritual adulthood.
- (f) The utilization of metabolized doctrine to pass the three categories of suffering for blessing.
- (g) The adoption of grace priorities for our lives.
- (2) This includes God emphasis over people emphasis, spiritual living in the divine dynasphere over psychological living in the cosmic system, and the use of divine power rather than human power and talent in the execution of God's plan.
- (3) This means equating living with dying through the use of God's perfect happiness (+H) at spiritual maturity (Phil 1:20-21), and equating adversity with prosperity through the use of +H (Phil 4:11-13).
- g. Positional sanctification is the means of forming the royal family of God, Eph 1:5, 10.
- h. Characteristics of positional sanctification.
 - (1) It is not an experience; it is neither emotional nor ecstatics.
 - (2) It is not progressive. It cannot be improved in time or in eternity.
 - (3) It is not related to human merit. We are not in Christ because of what we do, but because we believed in Him and God the Holy Spirit did the work of entering us into union with Him.
 - (4) It is obtained en toto at the moment of salvation through the baptism of the Holy Spirit.
 - (5) It is understood only through cognition of the pertinent doctrine.
 - (6) It is eternal in nature; it cannot be changed by God, angels, or mankind.
- i. Implications of positional sanctification.
 - (1) We share the perfect righteousness of Christ, 2 Cor 5:21.
 - (2) We share the eternal life of Christ, 1 Jn 5:11-12.
 - (3) We share the election of Christ, Eph 1:4.
 - (4) We share the sonship of Christ, Gal 3:26.
 - (5) We share the heirship of Christ, Rom 8:16-17.
 - (6) We share the priesthood of Christ, Heb 10:10-14.
 - (7) We are transferred into the kingdom of the Son of His love, Col 1:13.

j. This constitutes the principle of equal privilege under the computer asset of predestination. This is the basis for the formation of the royal family of God.

k. Positional or phase one sanctification is divided into two parts theologically: retroactive positional truth and current positional truth. This whole concept is presented in Romans as analogous to the believer being divorced from the old sin nature and now married to the Lord Jesus Christ.

l. In retroactive positional truth, the believer is identified with Christ in His spiritual and physical deaths and burial.

(1) Identification with Christ in His spiritual death is rejection of good and evil, tantamount to separation from the first husband, the old sin nature. (This whole analogy follows divorce procedure.)

(2) Identification with Christ in His physical death is separation from good and evil, tantamount to separation from our first husband, the old sin nature.

(3) Identification with Christ in His burial is tantamount to actual divorce, where there is death between the two involved.

m. In current positional truth, the believer is identified with Christ in His resurrection, ascension, and session at the right hand of God the Father, tantamount to our second marriage which demands "walking in newness of life." We are "new creatures; the old things have passed away." Old things refers to our past marriage to the old sin nature.

2. Experiential Sanctification, Phase Two.

a. Experiential sanctification is the function of the spiritual life after salvation. The function of the spiritual life depends on the three spiritual skills: the filling of the Holy Spirit, the metabolization of doctrine, and the utilization of the ten problem solving devices. This produces experiential or spiritual righteousness. Our spiritual righteousness is capacity for divine blessing in time. As our spiritual righteousness increases, our capacity increases, and therefore our blessing in time from God increases. When we execute the protocol plan of God by reaching spiritual maturity, then we have the conveyance of our escrow blessings for time because we have the capacity to enjoy them from our spiritual righteousness.

b. Experiential sanctification refers to residence, function, and momentum inside your very own palace, the operational-type divine dynasphere. Here is where winners and losers are manufactured experientially.

(1) So experiential sanctification exists inside your palace. This is the place of the filling of the Holy Spirit, and the only place where you can execute the protocol plan of God. Outside your

(1) So experiential sanctification exists inside your palace. This is the place of the filling of the Holy Spirit, and the only place where you can execute the protocol plan of God. Outside your

palace, Satan has two very nice rest homes (dungeons) for you: cosmic one and cosmic two. In these losers are developed.

- (2) This provision of your very own divine dynasphere, for which you can opt any moment, hour, and day, is your equal opportunity under the computer assets of predestination. Therefore, in eternity past, God the Father provided for every believer his very own place for experiential sanctification in his prefabricated palace.
 - (3) So basically, experiential sanctification is the believer residing in his very own palace, under the enabling power of God the Holy Spirit, and having momentum from metabolized doctrine.
- c. Experiential sanctification is referred to by the Greek word EUSEBEIA, translated "spiritual life (not godliness)."
3. Ultimate Sanctification, Phase Three.
- a. Ultimate sanctification refers to the believer in the eternal state. It carries the concept of having a resurrection body. In eternity, every believer will have a resurrection body.
 - b. Until the Rapture of the Church occurs, all Church Age believers who die go to heaven in an interim body where there is equally great happiness and blessing to all believers, whether they are winners or losers.
 - c. At the Rapture all Church Age believers receive their resurrection bodies, both winners and losers, both those already in heaven ("the dead in Christ shall rise first"), and those alive on the earth ("and we who are alive and remain shall be caught up together with them in the clouds, and so shall we ever be with the Lord").
 - d. We have our resurrection body, minus the sin nature, minus human good or evil, minus the Lake of Fire.
 - e. So ultimate sanctification is the state of being blameless before God, possessing a resurrection body, 1 Cor 1:8; Eph 1:4.
 - f. Following the Rapture of the Church, at the Judgment Seat of Christ, winners receive the conveyance of their escrow blessings for the eternal state and be presented to God the Father in the royal court of heaven.
 - g. Ultimate sanctification converts the body of Christ into the Bride of Christ.
 - h. In ultimate sanctification, the Church is resurrected aristocracy, and therefore, different from all other resurrections. The royal family of God shares in the coronation and triumph of Jesus Christ at the Second Advent. Therefore, the bride must be prepared prior to the Second Advent.
 - i. Other passages: Phil 3:21; 1Thessalonians 5:23; 1John 3:1-2.

- j. One professor said that the dead in Christ will rise up refers to all believers. He did not realize that the Church Age is royalty; and royalty has its privileges. We get our resurrection bodies 7 years before Charley company, which refers to the OT saints.
- k. Ultimate sanctification is being conformed to the image of His Son.
- l. The believer in ultimate sanctification is described as blameless. This describes the entire royal family at the rapture; and only God can do this. Think of God taking all of us and making us blameless.
- m. Philippians 3:21 the transformation of our body of our humiliation changed to conform to the body of His perfection.
- n. Now may the God of prosperity sanctify you entirely and may your soul, spirit and body be preserved. 1Thessalonians 5:23 1John 3:1-2

D. The Categorical Exception to Sanctification.

1. The concept of sanctification of our physical food is taught in the Bible.
2. To sanctify your food all the time, everywhere, is a very good idea, for you never know what is in that food. In this way, you can still receive all the benefits from the food without any side effects, simply because you have sanctified that food.
3. To sanctify food requires one believer in fellowship offering a very short prayer asking God the Father to set apart his food.
4. To ask God to “sanctify” or “set apart” your food means to ask Him to overrule any impurities that may have infiltrated the food; i.e., impurities from storage, from exposure (to elements or creatures), from virus or bacteria.
5. 1 Tim 4:4-5 explains the sanctification of food. “Because everything created by God is good for food, and nothing is to be rejected as unclean, if the food is received with thanksgiving; for it is sanctified for nourishment through the Word of God and prayer.” Note its purpose: to be sanctified for nourishment. First you have to be thankful for the food. And then you have to know enough doctrine (“through the Word of God”) to know what to say in prayer. So you must be in fellowship for your prayer to be heard.
6. To sanctify food takes no longer than one sentence: “Father, sanctify this food; in Christ’s name, Amen.” God isn’t impressed with a lot of words, especially unnecessary ones.

E. The Means of Sanctification: Our Lord Jesus Christ.

1. Our Lord Jesus Christ is the means of sanctification through His saving work on the cross.
 - a. There is no sanctification in the Church Age outside of those who personally believe in Christ.
 - b. Were it not for the unique Person of Christ in His Hypostatic Union and His efficacious saving work on the cross, there would be no sanctification in the human race, no being set apart to God.
 - c. No salvation means no sanctification, because salvation precedes all three categories of sanctification.

d. We are a new spiritual species in contrast to the Jews who are a new racial species.

2. Our Lord as the means of sanctification is taught in Heb 10:9-10, 14. This was what our Lord said when He came into the world. "At that time [point of virgin birth, incarnation], He [Jesus Christ] said, 'Behold, I have arrived to accomplish Your will [purpose],' by means of which will we [Church Age believers] have been sanctified to God forever through the offering of the body of Christ once and for all on the cross. For by means of one offering, He has made perfect forever those being sanctified."

F. Recipients of Sanctification: Church Age Believers Only.

1. In positional sanctification at salvation, the believer is entered into union with Christ through the baptism of the Spirit. We share the eternal life, righteousness, sonship, heirship, royalty, election, and destiny of Christ, as well as many more things.
2. In experiential sanctification in time, the believer is sanctified through the function of the spiritual life, the execution of the three spiritual skills.
3. In ultimate sanctification, the eternal state, the believer is sanctified through the possession of a resurrection body.

G. Three Agents of Sanctification.

1. The agent at the point of salvation is God the Holy Spirit. This is the baptism of the Spirit, as mentioned in 1Corinthians 12:13 and Eph 4:4.
 - a. 1Corinthians 12:13, "By means of one Spirit we are all baptized into one body, whether we are Jews or Greeks [Gentiles], whether slave or free, we were all caused to drink one Spirit."
 - (1) Baptism means to identify one object with another object. We are identified with Christ which makes us all equal. The only true equality in history is found in the equality produced by the baptism of the Holy Spirit. We are all equal before Christ because we are all in union with Christ.
 - (2) The same equality means we have the same opportunity to execute the protocol plan of God under the doctrine of predestination. Equality is opportunity.
 - (3) There was no equality in the Old Testament, especially in Israel. Consider the Levitical priesthood and the Jewish royal family.
 - b. The phrase "to drink one Spirit" in 1 Cor 12:13 is explained in Jn 7:37-39 when our Lord gave a message on the last day of the Feast of the Tabernacles. "Now on the last day, the great day of the feast [Tabernacles], Jesus stood up and shouted saying, 'If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture has said, 'Out of His innermost being will flow rivers of living water.'" By this He meant the Spirit, whom those [Church Age believers] who believe in Him were to receive. For the Spirit was not

yet given because Christ was not yet glorified.” Drinking portrays the non-meritorious aspect of faith in Christ.

- c. The Holy Spirit was never given in the Old Testament. Occasionally certain people were empowered by the Spirit. But the indwelling and filling of the Spirit are reserved for the Church Age.
 - d. Just as when you drink water, water is in you; so also when you believe in Christ, you are caused to drink the Holy Spirit, which is tantamount to the indwelling of the Holy Spirit.
2. Bible doctrine is the agent is experiential sanctification.
 - a. John 17:17, “Sanctify them by means of doctrine. Your Word is doctrine.”
 - b. Ephesians 5:26, “That having purified her [Church], He might sanctify her by means of the washing from the water [doctrine] of the Word.”
 - c. 2Thessalonians 2:13, “Brethren, we should always give thanks to God for you, loved by the Lord; for from the beginning God has elected you with reference to salvation through sanctification by the Spirit and through belief in the truth.”
 - d. The absolute concept of experiential sanctification is related to the filling of the Holy Spirit. The relative concept of experiential sanctification is related to the degree of spiritual growth through perception, metabolization, and application of doctrine.
 3. God the Father is the agent of sanctification in the eternal state.
 - a. Romans 8:28-29. In 1 Cor 1:8 we are said to be “blameless in the day of our Lord.”
 - b. Ephesians 1:4, “that we should be holy and blameless before Him.” “Blameless” is the special work of God the Father in eternity future.
 4. Jesus is an agent in sanctification.
 - a. (Jesus speaks as an infant) “I have arrived to accomplish Your plan.”
 - b. Not sure about the passage.
 - c. God is calling out a royal family for the Lord. Prior to this, believers were family of God; but beginning with the Church Age, we have the principle of royal family forever.
 - d. Hebrews 10:10 we are sanctified in the past with the result that we remain royal family forever. Hebrews 10:14 By means of one offering, He has sanctified us for all time. The key is, what do you build on that foundation? You can build upon this or not. There is no work or function that we can perform to complete this.
- H. The royal lines of Christ.
1. Joseph was descended from Solomon. He is Jesus’ legal father. His royal family is the entire dynasty of David.
 2. King of Kings, Lord of Lords is Jesus’ battlefield royalty.
- I. Sanctification as related to the angelic conflict:
1. All phases of sanctification is related to the angelic conflict.

2. The mature believer in phase II has contributed to the tactical victory of the Angelic Conflict.
3. Said believer glorifies the Lord Jesus Christ in time; and demonstrates that the mature believer has that which is greater in life than our parents had prior to the fall.
4. Status quo is greater for the mature believer than that which Adam had.
5. Our resurrection body will be physically superior to all angels.
6. Jesus Christ demonstrates a complete victory over Satan.
7. In angelic and human creatures, power corrupts because of sin. But there will be no corruption in the resurrection body. Prosperity corrupts, etc. when related to creatures in resurrection bodies.
8. At the end of human history, Satan is completely defeated; and sanctification plays a role in the defeat.

J. Sanctification and the purpose of life after salvation

1. Between salvation and eternity, the believer spends a certain amount of time on earth. So much time on earth. The time is broken down into days and we are given one day at a time. In that day, two things are expected of us. Rebound when necessary and a portion of every day should be devoted to perception of Bible doctrine. Besides that, we have the rest of the day to do what we need to do.
2. The objective for time spend on earth is glorification of the Lord. However, this is a principle which needs defining. Romans 8 will do this. This is to use one day at a time fulfilling the purpose of one day at a time. Maturity adjustment to the Justice of God.
3. The attainment of spiritual maturity is the tactical victory in the angelic conflict; and this is called godliness elsewhere.
4. The means of attainment is the filling of the Holy Spirit + the daily function of gap. God in His grace gives us capital for the spiritual life. This is time. God intends for us to invest this capital. This daily teaching came slowly but surely. There was a private class for affluent people in town. Others for another group. Then Bob went to Rice; and the U of H had him out. The other class were the dummies. Then one day, Bob discovered one day at a time. Bob was about to write his doctorate. He came down to Houston on an emergency installment. He discovered a day at a time in Joel.
- 5.
6. The flow of maturity blessings through the grace pipeline glorifies the Lord Jesus Christ but fulfills God's plan for us.
7. Failure to meet this, brings us to the sin unto death.
8. Either you adjustment to the justice of God or the justice of God will adjust to you.
9. Maladjusted to the justice of God produces evil. Experiential sanctification has nothing to do with production.
10. Production is incidental to experiential sanctification.

11. The means of attainment ...
12. Experiential sanctification keeps our priorities straight and gives us concentration on our objective in phase II.

K. Additional points:

1. We are believers are tied to the plan of God by sanctification.
2. Interruption of the Church Age, where Jesus is told to sit at the right hand of God.
3. The church is intercalated between the Age of Israel and the Millennium.
4. We are all saints. John 6:69 and we have believed, and have come to know, that you are the Holy One of God." All Saints Day became Halloween to clear out the weirdos. This is when witches were searched out and burned.
5. Holy ones, set-apart ones, sanctified ones. This describes all of us. This is us as believers as different from all other believers. We are aristocracy; we are royalty.
6. Aristocrats originally began as working aristocrats. Only later, 2 or 3 generations later, just sat around.

(This doctrine was also taught in Heb 121 6/20/74, 220 10/4/77, and the Strong Delusion series, 12/3/79.)

Spiritual Dynamics 160 3/18/93; Eph 1107, 8/2/89; 278, 528; Rev 510, 655

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This doctrine is not completed in #265. After this lesson, the congregation saw *The Battle of the Bulge*.

1977 Romans

Lesson #266

266 11/27/1977 Romans 8 Intro. only SG2 blessings glorify God; doctrine of sanctification

To whom much is given, much is expected. No gimmick, no set of works, no personality change advances us.

We continue in the sanctification doctrine above:

We have a double portion of eternal life and of righteousness.

Review of imputations.

Bob is going to get some of us advanced before the balloon goes up.

Some need the basic tapes or to find their right pastor who is teaching basics.

"Stay with your right pastor; I don't want you to come and visit me!"

The Alaskan pipeline going from Alaska to the continental states. In war, that pipeline will be cut off. The Canadians are in advanced state of communism. We should be helping Rhodesia, South Africa and Israel. Everything else is going socialistic.

When a man and a woman are divorced, they should be dead to each other after the divorce.

It is not testimony that you have given up drinking at salvation; and this makes you a great person. Bob heard the taboos and he followed them...until his right pastor came along and straightened him out.

1977 Romans

Lesson #267

267 11/27/1977 Romans 8 Intro. the new life; doctrine of sanctification (revised pt.5–8)

Bob reads some of the corrected verses from chapter 8. A fortiori reasoning.

A new vocabulary from the 20th century is needed to describe the purpose and objective of the Christian life.

All of the notes were placed with the [doctrine of sanctification](#) in lesson [#265](#).

1977 Romans

Lesson #268

268 11/28/1977 Romans 8:1 Result of positional sanctification; condemnation cf. judgment; doctrine of the Last Judgment

Our personal sins are not an issue in salvation. Our personal sins are only imputed once, on the cross, to the Lord Jesus Christ.

Life in the Spirit

Romans 8:1 **Therefore there is now no condemnation to those in Christ Jesus.** (BLB)

Verse 1 – the result of positional sanctification. “There is therefore now no condemnation.” It begins with the nominative singular adjective *oudeis* (οὐδεὶς) [pronounced *oo-DICE*], the word translated “no,” sometimes “not,” and is always a very strong negative. With that is the inferential and illative particle *ára* (ἄρα) [pronounced *AHR-ah*] which demands conclusions from the preceding chapter, and translated “therefore.” Plus the adverb of time, *nun* (νῦν) [pronounced *noon*], which means it is time to get cracking, time to start advancing. You have enough information now, and will receive enough briefing in this chapter eight so that there is no excuse for any more retreat. “Therefore now.” Then, since *oudeis* (οὐδεὶς) [pronounced *oo-DICE*] is a nominative singular adjective used as a substantive and emphasizing the negative, it becomes a predicate nominative. “There is no” is what it means. *Ara* means *therefore*; *nun* (νῦν) [pronounced *noon*] means, *now*. *There is no*.

The word “condemnation” is mistranslated in the KJV. Condemnation and judgment are two different things. Condemnation is the passing of the sentence; judgment is the execution of the sentence. The verse is talking here about execution. The sentence was passed on us at the moment of birth by the justice of God through the imputation of Adam’s original sin to the genetically formed old sin nature, resulting in spiritual death. That is condemnation. So it is ridiculous to say there is no condemnation when obviously there is condemnation. We are born condemned.

This is the nominative singular *katákrima* (κατάκριμα) [pronounced *kat-AK-ree-mah*], the predicate nominative noun meaning punishment following sentence. It means doom or judgment. Condemnation is the correct word for the sentence. We were sentenced at birth by the imputation of Adam’s sin, so we are already condemned. So the word is not condemnation, the word is “judgment,” and it is referring to the lake of fire.^[2] There is quite an elapse of time between the condemnation at birth and the judgment of the lake of fire. The corrected translation is, “**Therefore now there is no judgment.**” The sentence for condemnation at birth is not carried out for those who have been born again.

The believer needs to have eternal security right away. Otherwise we keep sliding off the roof of salvation and keep pulling ourselves back onto the roof. Being born again means a new life; that is the subject—John 3:18, “is not judged.”

“to them which are in Christ Jesus” – the dative plural indirect object from the definite article, used as a demonstrative pronoun emphasizing believers in Christ and translated “to those.” Plus the preposition *en* (ἐν) [pronounced *en*] with the locative of the proper nouns *Christos* (χριστός) [pronounced *krees-TOHSS*] and *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]—“to those who are in Christ Jesus.” The rest of this verse as seen in the KJV is not found in the original Greek.

Romans 8:1 **Now therefore there is no judgment to those who are in Christ Jesus.**

The [Doctrine of the Last Judgment](#) is back with Lesson [#229](#); so all the pertinent notes will be placed there. This is the final, culminating judgment of human history.

Romans 8:1 **Therefore there is now no judgment to those in Christ Jesus.**

1977 Romans

Lesson #269

269 11/29/1977 Romans 8:1 Review of the doctrines of eternal security and current positional truth

The doctrine of [eternal security](#) is found back in Lesson [#130](#); and notes from this lesson will be placed there.

The coach should not work the football team up; he teaches them skills and they do not depend upon their emotions; but they depend upon their skills. The same thing is true for the royal family of God. We do not need to be jacked up with a bunch of emotion. T&P

is a professional organization; and it is not based upon emotion. You do not need to feel like you belong. If you make a big mistake over at T&P, Bob will speak to you and you will know for a fact that you are a part of T&P. Getting emotional in war is no help.

We receive righteousness of God imputed to us; but we share the eternal life of Christ by being in Christ. Rank has its privileges. The imputation of divine righteousness occurred for all believers during every dispensation.

The baptism of the Holy Spirit is related to our primary potential. This is the encapsulation of that grace pipeline. The justice of God is at one end; and the righteousness of God is at the other end. This will be brought out by Romans 8:13. If you live under the authority of the old sin nature, and you do, you are destined to die (the sin unto death). But, if by means of the Spirit, you recognize as dead the actions from the body (witnessing, prayer, doing things for God, singing, changing your personality). There is nothing that we can do to glorify God. All that we do comes from human energy. God's plan calls for divine energy. God has a plan and the only ammo for that plan is the filling of the Spirit; and anything that we do which is not the filling of the Spirit. Production is not the basis for reward; maturity is the basis for our reward. The basis for glorifying God is only by that which God has provided. We cannot break through that pipeline. No way, are we going to break through. Don't stop working. Your production is a reflection of your spiritual advance. When you teach, you also learn. Anyone who teaches in prep school gets unlimited tapes.

If you scrape the human good and self-righteousness off some believers and they turn out to be okay.

The primary potential is divine righteousness. Current positional truth is related to the secondary potential as well. Current positional truth is related to the possession of eternal life. It is related to election and predestination. Related to positional sanctification. Current positional truth is related to God's personal possession forever.

I got some of these points but not all of them. Around 40:00 to 55:00.

Our life has a purpose, an objective, security and capacity (as we grow).

Life in the Spirit

Romans 8:1 **Therefore there is now no judgment to those in Christ Jesus.**

Don't worry about the future; you will not be thrown into the Lake of Fire, no matter how many times that you fail. The believer's inner conflict in life in the next three verses.

1977 Romans

Lesson #270

270 11/30/1977 Romans 8:2 Diary of a Yankee soldier; review of the doctrines of the convicting ministry of the Holy Spirit and baptism of Holy Spirit

There were many believers on both sides of the Civil War. Merritt J. Simmons is the Yankee soldier who died in this battle in Georgia, the Battle of Chicamauga. He had lain in the same place after the battle for 4 or 5 days. He remained alive; apparently the rebels helped some of them to a hospital; but not him. The rebels did dress their wounds, but did not remove them for awhile. Around 7 days later, he was moved to a hospital. Someone writes a letter on his behalf after he dies.

Our personal sins are not an issue in condemnation or in salvation.

The various imputations are reviewed.

Romans 8:2 **For the Law of the Spirit of life has set you free in Christ Jesus from the Law of sin and death.** (BLB)

There are virtually no existing notes on vv. 2–4. However, Bob did do the exegesis so I will include it (although my notes are generally not as good as the notes which are done here).

Gar + nominative singular subject of nomos (νόμος) [pronounced *NOHM-oss*], and although it is generally translated *law*, here it means *principle*.

The neuter singular of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] (genitive/ablative case). Used with the definite article, comprehending the Holy Spirit in terms of his support in time.

Ablative singular of zôê (ζωή) [pronounced *dzoh-AY*], and translated *the source of life*; referring to the real imputation of eternal life. There is an affinity between the new birth and eternal life.

En + the locative of Christos and Iesous. This refers to current positional truth.

[The convincing/convicting ministry of the Holy Spirit](#); which is found in Lesson [#90](#). Any appropriate notes will be placed there.

Common grace and efficacious grace all found here. Four ministries of the Holy Spirit, *Who is the source of eternal life*.

Aorist active indicative of eleutherôō (ἐλευθερόω) [pronounced *el-yoo-thehr-OH-oh*], which means, *to free, to set free*. With the personal pronoun *you*. Constantive aorist. Eternal life is imputed to regeneration. We share the Lord's eternal life, so that means that we have the double portion.

Being free means that we are free of a bad marriage. This goes back to the analogy for this chapter.

The baptism of the Holy Spirit places us into Christ. This action is gathered up into one entirety.

We begin this chapter with the ministry of God the Holy Spirit.

Two doctrines to review. [The Doctrine of the Baptism of the Holy Spirit](#). This is found in [Lesson #189](#) and any notes from here will be placed there.

We are set free in Christ Jesus. Positional truth is key here. Remember that it occurs at the moment of salvation.

The law of sin and death.

Apo + nomos = *from the principle* Then hamartia, in the singular referring to the sin nature.

Romans 8:2 **For the principle of the Spirit** [ministry of the Spirit at salvation] **Who is the source of eternal life has set you free in Christ Jesus from the principle of the sin nature and the resultant spiritual death.**

Principles Based upon Romans 8:2

1. Remember the divorce analogy; the concept of retroactive positional truth.
2. The divorce from the sin nature and the marriage to the Lord Jesus Christ; these two principles make the soul the battleground of this struggle. The antagonists are in the body; but the battleground is the soul.
3. Salvation through faith in Jesus Christ is the moment of our divorce or being set free from the first husband, the sin nature. We are now dead to that person. This is being set free from the power of the sin nature.
4. The old sin nature is very much alive, even though the divorce is tantamount to death.
5. In a parallel passage, Galatians 5:16ff and Romans 7–8 means that we should be familiar with this conflict.
6. The life of the believer and the soul of the believer is the battleground for these two forces. You can think human viewpoint or divine viewpoint. Our country is dining on the tree of the knowledge of good and evil every day.
7. Formerly, the old sin nature had complete authority and ruled as a tyrant through spiritual death. This husband's authority is cancelled by retroactive positional truth.
8. With the filling of the Spirit and constant perception of Bible doctrine, the battlefield is controlled by the Spirit and God is free to provide those fantastic blessings of SG2 to the mature believer. He has exploited the victory. Many victories were lost because a victory was not exploited. The battle of Chickamauga was worthless, as it was not exploited by the confederate army. Our exploitation of victory is to reach maturity. That is the only way that we can exploit the victory of the baptism of the Spirit.

The limitations of the Law as a marriage counselor come up next.

271 12/01/1977 Romans 8:3 Mosaic Law is not for salvation, spirituality or to reach maturity; amplification of the doctrine of imputation

Romans 8:3 **For of the Law being powerless in that it was weak through the flesh, God, having sent His Son in likeness of sin of flesh and for sin, condemned sin in the flesh,...** (BLB)

No actual notes available for Romans 8:2–3; so the notes here were added by me (and they are not as thorough as the notes elsewhere).

There is a limitation on the Law as a marriage counselor.

Nominative absolute + no verb. Descriptive genitive singular of nomos. “For the inability of the Law...” The idea, “For what was impossible from the Law, God has accomplished...”

The Law

1. The Law is from God. God is perfect; the Law is perfect.
2. The perfection of the Law must be described in terms of its divine purpose and not by human distortion.
3. The Law states the problem and communicates the solution to unbelievers.
4. The Law is not an instrument of salvation. No one has ever been saved by keeping the Law. Many have been saved by heeding the Law.
5. Codex 1 defines the problem; codex 2 provides the solution.

The Law is perfect and it is from God; but it has a very limited purpose.

En + hos. Because... Imperfect active indicative of *astheneô*, which means *to be weak, to be powerless*. Linear aktionsart in past time.

Through the flesh.

For the inability of the Law, because it was weak through the flesh....

The Mosaic Law can point to the solution; but it is not the solution.

The Limitations of the Mosaic Law

1. The Mosaic Law has a specific function and limitation.
2. The Law was never designed to be an instrument of salvation or spirituality. Illustration of the 45 auto, which is a perfect man killer. You can get it messtup, and it continues to fire. If you want to sink an aircraft carrier, it is not adequate. There are other means, but not the 45 automatic.
3. As such, the Law is weakened by the flesh.

4. The genetically formed old sin nature has affinity for the real imputation of Adam's sin. There are two things that always go together: Adam's original sin + the sin nature. When Adam committed that sin, the sin nature was formed.
5. Spiritual death did not exist until Adam took the fruit and ate it.
6. The Law cannot remove any person from spiritual death. The Law can tell you that you are under spiritual death; but it cannot fix that.
- 7.
8. The distortion occurs when man tries to keep the Law for salvation.
9. We receive salvation from Christ and not from the Law and spirituality is from the Holy Spirit, not from the Law.
10. Furthermore, we attain spiritual maturity from doctrine resident in the soul; not from the Law.

The [Limitations of the Mosaic Law](#) is a portion of the doctrine of the Mosaic Law.

There is nothing wrong with the Law, the problems with the Law are all about its misuse by man. Or the misuse of the Law by the sin nature.

We live in the greatest country in the world. Bob would like to fight about 5 people a night over this point.

Romans 3:20 **Because by the words of the Law, no flesh can be justified, for knowledge of sin comes from the Law.**

Galatians 2:16 **Knowing that a person is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no person will be justified.**

Romans 3:28 **We conclude, then, that man is justified by faith apart from the works of the law.**

Bob illustrates that a proper use of his hands today is typing; and using them to get into fights is not legitimate, as a bishop is not a striker of persons.

God invented the Law for one purpose, and that is not salvation.

Pempô = *having sent*. **The God, by having sent,...**

There are many doctrines which could be taken up at this point; but they will be set aside, as we have already had them.

Accusative singular of huïos, the word for an adult son, a mature son. Heautou; *the Son of Himself...*

homoíōma (ὁμοίωμα) [pronounced *hom-OY-oh-mah*] + sarxz + hamartia. *His Own Son in the likeness of the flesh of sin, but He was not the flesh of sin.* Sarxz is used for the human body. This is a reference to the humanity of Jesus Christ. Here, we need to know the doctrine of the Hypostatic Union and Impeccability.

Romans 8:3 **For what was impossible from the law, because it was weak through the flesh [OSN, first marriage], the God by having sent his own Son [deity of Christ] in the likeness of the flesh of sin [perfect humanity of Christ], and for a sin offering [the work of Christ on the cross], judged the sin nature in the flesh;..**

The sentence was executed at the cross. The condemnation occurred at our birth, but the penalty was paid prior to that. Jesus came to be a sin offering for our sins.

An Explanation of Romans 8:3

1. The sin nature resides in the human body. It is not eradicated or removed as long as we are in the body. The solution to personal sin is instant, the rebound technique.
2. By the imputation of personal sins to Christ on the cross, the old sin nature has been judged.
3. The result is both salvation + divorce from the old sin nature and retroactive positional truth.
4. The Law was not designed to provide salvation. It became the marriage counselor which pointed to the solution.
5. What the Law was unable to do, God did.
6. Furthermore, God the Father accomplished the objective by the cross.
7. This verse is a crossroads where all the doctrinal teaching of the Old Testament meets all the doctrinal teaching of the New Testament canon. There is a vast and great difference between these two testaments.
8. The Law was never designed to save us or to make us spiritual.
9. The weakness of the Law is based upon man's distortion of the Law. The nose has many purposes, but it was never made to be a battering ram. Example of a guy who would get drunk and then try to walk through doors. His nose became very weak because it was used for the wrong purposes.
10. The principle: the divine purpose continues in spite of man's failures and distortion. Just because we distort or abuse something, the plan of God continues just as it ought to. The plan of God is not going to stop simply because we mess up.

Too many people think that the plan of God depends upon them, and if they fail, they think that the plan of God will stop. We can't get along without God; but He can certainly get along without us.

The Principle of Imputations—Real and Judicial

1. It is the justice of God which is the source of all imputations. Attributed or ascribing something to someone. The justice of God is half of God's integrity. We have no contact with the love of God; or with the sovereignty of God. Our point of reference

is the justice of God. People can be unfair; systems can be unfair; but God cannot be unfair. The justice of God is the source of cursing and blessing; condemnation and salvation. Our hopelessness is God's opportunity. God's plan is perfect.

- a. Righteousness demands righteousness; justice demands justice. God must get His righteousness to us; and there must be a way of doing it. God's whole purpose is to impute His righteousness to us without compromising His character. Until we have God's righteousness, there is no way that we can be blessed by Him. God cannot bless clucks or imbeciles or people. We are all idiots by imputation, of course. We can be written off as hopeless, senseless. We cannot get anything from God by being good. God is not moved by anything that we do.
 - b. God has no favorites. Bob is no favorite of God's. He does not have a secret way to pray to get his prayers answered. And Bob does not have any special in with God to be greatly blessed. To whom much is given, much is expected. Pastor-teachers get double blessing and double discipline. People think that they are God's favorites due to having a great personality or being particularly righteous. But God has no favorites. We have favorites; so we think that God has them.
2. A real imputation must have a target or a home; a natural affinity.
 3. A judicial imputation is an imputation made to something or someone which lacks a target, home or natural affinity. Therefore, free will of the recipient has to be a component part.
 4. The imputations at birth. Human life is imputed at birth to the soul. Physical death does not destroy life. The body is a temporary abode. Human life is only in the soul and it will always be in the soul. When you leave your house (the body) you will never go back to that body again.
 5. Adam's original sin is imputed to every person's sin nature. The source of the old sin nature is Adam's original sin. The author and the book go together. There is affinity between these two. All real imputations can be established by affinity. There is no free will involved. God makes the first and last decisions for us in our lives, which is the way it should be. When Bob's mother told him not to do something, he did it right then and there. If his father told him not to do something, he waited until the father was gone and then he did it. How would you like a world to be run by a volition like that? Bob is personalizing the situation as Paul did in order to explain it. How do you thank God for spiritual death if you don't understand it?
 6. Imputation and non-imputation at the birth of our Lord Jesus Christ. God the Father made decisions about Jesus Christ at birth. The Father gave human life to the format soul attached to the fetus. This is why John 3:16 is the most misunderstood verse. God does not love us; God does not love the world (the cosmic system). The 23 male chromosomes were not there for the virgin birth; and this eliminates the sin nature; and therefore, no imputation of Adam's original sin. The virgin Mary had a sin nature; but she could not transmit it. Jesus Christ receive human life but no imputation of Adam's sin.

7. The sin nature was judged in Christ. Jesus reached the cross without having committed a sin. So all of the personal sins were poured out on Christ. These sins were imputed to Jesus Christ. There was no natural affinity. The justice of God imputed those sins in judgment. Jesus had a human body; but no sin nature. His body was minus the sin nature.
- a. Isa 53:4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.
 - b. Isa 53:5 But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.
 - c. Isa 53:10 Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand.
 - d. Isa 53:11 Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - e. Isa 53:12 Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

1977 Romans

Lesson #272

272 12/02/1977 Romans 8:3 Battle of the Bulge—7; principle of amplification of the doctrine of imputation (cont.)

The Battle of the Bulge was one of the most important battles of WWII. Bob covers some of the things which occurred during this battle.

9000 Americans surrendered due to an Alan Jones? Disgraceful.

It has never come out till yet, like the greatest casualties that we took in one place was from our own air force.

The justice of God is the source of all the imputations and it is the great issue in the function of life. The doctrine of imputations from above is added to from this lesson.

We will have undeserved suffering when we pass the maturity barrier. Persistence pays off. We have to stick with it. We still need to look at blessing coming through the maturity pipeline and intense suffering when it is not for discipline. Undeserved suffering often comes to you in maturity.

Most of the notes from this lesson are placed with the Doctrine of Imputations above.

No actual notes available for Romans 8:2–3; so the notes here were added by me (and they are not as thorough as the notes elsewhere).

1977 Romans

Lesson #273

273 12/04/1977 Romans 8:4a Divine justice can only bless +R; real imputation of divine blessing to +R without compromise of the essence of God

When we receive capacity for blessing and life, at the same time, we receive capacity for suffering. We are going to relate the blessings of suffering with the blessings of spiritual maturity.

All blessing in life is a real imputation. Imputed righteousness is the reason why we can be blessed. We were in Adam genetically when Adam sinned. The imputation of Adam's original sin to our sin nature allows our personal sins to be saved up for the cross.

Doctrine of suffering to be taught during the Christmas season, an appropriate time for it.

Bob describes the narrow purpose of Chimney Rock. Like the Mosaic Law. When you try to widen the Mosaic Law to be used for other things, it does not work.

Romans 8:4 so that the righteousness of the Law should be fulfilled in us not walking according to the flesh, but according to the Spirit. (BLB)

Verse 4 – the triumph of the second marriage. Three principles to be noted: 1) If God provides something with a limited purpose (like the Mosaic law) He also provides something with a total purpose (like salvation through faith in Christ or spirituality through the rebound technique); 2) This verse 4 is a purpose clause, a continuation of the sentence begun in the previous verse and it is designed to express the triumph of that divine righteousness imputed after salvation in phase two; 3) The triumph of imputed righteousness in the attainment of spiritual maturity, and the means of that triumph through the filling of the Spirit, are all stated in one purpose clause.

“That the righteousness of the law might be fulfilled in us” – the conjunction hina (ἵνα) [pronounced *HEE-na*] plus the subjunctive mood introduces the purpose clause, the final clause to denote aim, objective, or purpose. With it is a nominative singular subject dikaiōma (δικαίωμα) [pronounced *dik-AH-yo-mah*] which means requirement or commandment. The noun connotes the legal act corresponding to an ordinance or requirement. Hence, it is what might be classified in modern English as the actualisation of justice. “In order that the legal requirement of the law.” The legal requirement of the law is that in order to receive blessing from God you have to be as good as God is, and God is perfect righteousness. This is a legal requirement which cannot be fulfilled in the energy of the flesh, by keeping the law.

Divine Justice Can Only Bless Perfect Righteousness

1. The integrity of God, composed of divine righteousness and justice, is the guardian of the attributes of God. The attributes of God cannot be compromised in God's dealings with His creatures. Therefore the righteousness of God is the guardian of His justice, and the justice of God is the guardian of all the divine attributes.
2. There must be no compromise of attributes in the function of the essence of God. That is why divine righteousness demands perfect righteousness and divine justice demands perfect justice. Righteousness, justice demands justice in the function of the divine integrity toward mankind.
3. To avoid compromise and inconsistency a principle of doctrine becomes axiomatic: divine justice can only bless divine righteousness. Without the imputation of divine righteousness at salvation there could be no blessing in time or eternity.
4. Righteousness is the principle of divine integrity while justice is the function of divine integrity.
5. God cannot accept anything less than perfect righteousness, and God cannot bless anything less than perfect righteousness.
6. Therefore the justice of God, the source of all direct blessing from God, is only free to provide such blessing where God's righteousness resides. God's righteousness resides in the believer by judicial imputation at salvation.
7. Therefore the imputation of divine righteousness is absolutely necessary for any blessing from the justice of God.
8. God loves His own integrity composed of His divine righteousness and justice.
9. Therefore, what righteousness rejects justice condemns. When divine righteousness accepts or approves divine justice blesses.
10. This fulfils the principle that the justice of God administers what the righteousness of God demands.
11. At the moment of faith in Christ the individual believers receives divine righteousness by judicial imputation.
12. What we receive at salvation demands exploitation. Just .like a victory in battle needs to then be exploited. We have +R at salvation; and we need to exploit that; it is not just to sit there. God is not going to give us blessing because we have +R but because we exploit having +R.

The ablative singular from *nomos* (νόμος) [pronounced *NOHM-oss*] plus the definite article refers to the Mosaic law. The ablative of means with the definite article denotes a previous reference, and it should be translated "In order that the legal requirement demanded by [or, of] the law."

The Legal Requirement of the Law

1. The legal or righteous requirement of the law is that divine blessing which demands perfect righteousness for a real imputation.
2. Divine justice can only bless perfect righteousness.
3. The Mosaic law demands perfect righteousness for blessing from God.

4. At salvation perfect righteousness is imputed so that at maturity the blessings from the justice of God are imputed.
5. The law states many blessings which demand perfect righteousness for fulfilment.
6. God supplies the perfect righteousness—His own—through judicial imputation at salvation adjustment to the justice of God.
7. Thereafter God supplies through logistical grace the necessary doctrine and the means of the filling of the Spirit through rebound to provide the completion of a real imputation of divine blessing.
8. Remember that real imputation must have an object, a point of affinity which we simply call a home or a target. The object is the righteousness of God prepared by imputation at salvation.
9. Divine blessing has an affinity for divine righteousness, for what the righteousness of God demands the justice of God executes.
10. Divine blessing, the fulfilment of the legal requirement of the law, becomes the reality when maximum doctrine resident in the soul results in maturity adjustment to the justice of God.

1977 Romans

Lesson #274

274 12/04/1977 Romans 8:4b Doctrine of plêroô (πληρώω) [pronounced *play-ROH-oh*]: fill up a deficiency; exploitation of imputations; legal requirement of the Mosaic Law

Losers find ways to explain it. Tampa Bay has never won a game. They are called the most feared team because no one wants to be the first one to lose to.

No specials or no breaks until we get to Romans 8:39.

First 3.5 verses read.

[The Legal Requirement of the Law](#) reviewed (above). This legal requirement is the exploitation of our position at salvation and riding this into spiritual maturity.

Romans 8:4 **so that the righteousness of the Law should be fulfilled in us not walking according to the flesh, but according to the Spirit.** (BLB)

The legal requirement of the law is the exploitation of imputed righteousness at salvation by advance to maturity through the filling of the Spirit and the perception of Bible doctrine—maturity adjustment to the justice of God through Bible doctrine and the filling of the Spirit. The advance to maturity, then, results in the justice of God imputing divine blessing to the righteousness of God. All of these blessings flow through the grace pipeline, and only the status of maturity provides the capacity for blessing necessary for glorification of Christ and the appreciation of the source of real imputation.

Doctrine of Plêroô

“might be fulfilled in us” – the aorist passive subjunctive from the verb plêroō (πληρώω) [pronounced *play-ROH-oh*].

1. First of all, plêroō (πληρώω) [pronounced *play-ROH-oh*] means to fill up a deficiency. At salvation the believer’s deficiency is maturity adjustment to the justice of God. At salvation the problem is that we have the greater without the less. The greater is the imputation of divine righteousness; the less, blessings from the justice of God in time. The deficiency emphasizes the lack of balance which is only implemented by a fortiori—the justice of God will not withhold the less: blessings in time through maturity adjustment to the justice of God.
2. Secondly, plêroō (πληρώω) [pronounced *play-ROH-oh*] means to fully possess. Maximum blessing from the justice of God must fully possess the believer who is fully possessed by the Spirit and fully filled with Bible doctrine.
3. A third meaning of the word is to fully influence. Bible doctrine must fully influence the life for the believer to have capacity for blessing.
4. The fourth is to fill with quality, to fill with a specific quality. The believer is filled with the highest quality of blessing as a result of divine righteousness imputed at salvation, and divine blessing imputed at maturity.

Romans 8:4a **In order that the legal requirement of the law might be filled up in us.**

The morphology: this is an aorist passive subjunctive. This is a culminative aorist. The aorist tense brings out the fact that the legal requirement of the law is divine righteousness and blessings to match. We receive divine righteousness at salvation, and we must have blessings to match at maturity. The only thing that will match divine righteousness is blessing in time from the justice of God. The culminative aorist views the advance to maturity in its entirety, it gathers into one entirety everything it takes to get to maturity but emphasizes the result: blessing in time. The passive voice: the believer receives the action of the verb, from the filling of the Spirit plus the daily function of GAP, resulting in maturity adjustment to the justice of God and resulting in maximum blessing from the justice of God as a real imputation from divine justice to divine righteousness imputed. The subjunctive mood is potential, because there are a lot of believers who are not even going to come close to maturity. The potential subjunctive, then, depends on two functions: rebound when necessary and the function of the GAP consistently under the filling of the Spirit.

Various Uses of Plêroō

1. Usage is important, and the verb plêroō (πληρώω) [pronounced *play-ROH-oh*] has a tremendous amount of usage. It is used for the believer controlled by the Holy Spirit—Ephesians 5:18. It is used for the pastor communicating doctrine to his congregation—Colossians 1:25.
2. The purpose of having the gift of pastor-teacher in every generation is to fill up a deficiency that all sheep have. All believers have a great deficiency of Bible doctrine.
3. The third use is found in Romans 8:4 where it is used for the mature believer receiving the imputation of divine blessing at maturity.

4. It is also used for maturity adjustment to the justice of God through the construction of the edification complex of the soul—Luke 2:40, where “becoming full of wisdom” is plêroô (πληρώω) [pronounced *play-ROH-oh*]. Wisdom is doctrine. Cf. Ephesians 3:19—“filled up with all the fullness from God.” Colossians 1:9.
5. The fifth use of plêroô (πληρώω) [pronounced *play-ROH-oh*] is capacity for happiness in the mature believer. Perception of doctrine resulting in capacity for happiness—1John 1:4.
6. It is used for the priestly function of giving in Philippians 4:18.
7. It is used for the mature believer’s production of divine good—Philippians 1:11; Revelation 3:2.

“in us” – the preposition en (ἐν) [pronounced *en*] plus the locative plural from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*]. Su is the 2nd personal pronoun; and autos is used for the personal pronoun (along with several other uses).

Principle

1. The deficiency in us at salvation is divine blessing from the justice of God. There is an affinity between divine blessing and divine righteousness so that the imputation of divine righteousness at salvation demands a real imputation. It becomes the divinely prepared home for a real imputation which occurs at maturity whereby the justice of God imputes all divine blessings of the righteousness of God.
2. The imputation of divine righteousness demands the imputation of divine blessing to complete it. That is why these divine blessings are called the fullness of God.
3. The possession of divine righteousness and/or justification demands the imputation of divine blessing.
4. The deficiency at salvation is divine blessing.
5. This deficiency is filled up, implemented, when the believer cracks the maturity barrier through maximum doctrine resident in the soul.
6. This deficiency cannot be filled up in status quo carnality or reversionism.
7. Therefore, the next phrase emphasizes the fact that we must be walking by means of the Spirit and not by means of the flesh. If we get out from the control of the Holy Spirit for very long we are going to wind up in sin, good, evil, the trends of the ex-husband.
8. The Mosaic law demands perfect righteousness for blessing from the justice of God. **“In order that the legal requirement of the law might be filled up in us.”**
9. The legal requirement of the law is divine blessing to match the imputed righteousness of God at salvation.
10. Therefore maturity adjustment to the justice of God fills up the life of the believer with blessing imputed from the justice of God.

“who walk not after the flesh” – the locative plural from the definite article used as a relative pronoun [hos] whose antecedent is the locative plural from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*].

Plus the present active indicative from the verb *peripateô* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] which means to walk. The customary present tense denotes what habitually occurs in the life of the believer who is positive toward doctrine, consistent in its perception, and rebounds every time it is necessary. The active voice: the positive believer produces both the negative and the positive action. He walks not after the flesh but after the Spirit. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

The negative side: the negative particle *mê* (μή) [pronounced *may*] with the prepositional phrase *kata* plus the accusative of *sarx* (σάρξ) [pronounced *sarx*]—“not according to the flesh [OSN].” The doctrine of Walking was covered in the book of Philippians.

“but after the Spirit” – the adversative conjunctive particle *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast between the two clauses, between the old sin nature and the Spirit. Plus *kata*, plus the accusative of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*]—“but according to the Spirit.”^[3]

Romans 8:4 In order that the legal requirement of the law might be filled up in us, who keep walking not according to the flesh, but according to the Spirit.

Principle

1. We cannot keep the law by keeping the law. We can only keep the law through the filling of the Spirit and the daily function of GAP, eventuating in maturity adjustment to the justice of God.
2. Maturity or experiential sanctification fulfills the legal requirement of the law: blessing from the justice of God.
3. Blessing from the justice of God is a real imputation. The source is divine justice; reception: divine righteousness where capacity through doctrinal inculcation exists. This imputation cannot occur apart from maximum doctrine resident in the soul.
4. The law requires blessing for perfect righteousness. The Law does not give the blessing; it requires it.
5. The law cannot provide blessing, only state the requirement.
6. The requirement is filled at two points in the adjustment to the justice of God. Those two points are salvation and spiritual maturity.
7. The divinely prepared home for the imputation is provided at salvation. So the first part of the provision is salvation accompanied by imputation of divine righteousness.
8. The actual imputation occurs at maturity adjustment to the justice of God.
9. Under the principle of a fortiori the greater is provided at salvation, the less is provided at maturity. If the greater is provided already, then the lesser must be provided as well.
10. If God has provided the greater at salvation, i.e. justification, it follows a fortiori that He will provide the less, i.e. divine blessing at the point of maturity.
11. Maturity adjustment to the justice of God completes the divine requirement stated in the law. Divine justice can only bless perfect righteousness. The rich young ruler

wanted to use his righteousness in order to gain God's approval. He was not seeking first the Kingdom of God and His righteousness; he was seeking his own righteousness.

12. The filling of the Spirit is necessary for the believer to advance to maturity. Γνώσις cannot be converted to ἐπίγνωσις apart from the filling of the Spirit. There is no spiritual growth apart from the filling of the Spirit because this is the necessary state to convert knowledge into full knowledge.

Bob reads all 4 verses.

1977 Romans

Lesson #275

275 12/05/1977 Romans 8:5 Intro. Battle of the Bulge Plans; doctrine of the filling of the Holy Spirit (revised) (There are five lessons on Romans 8:5)

Deception is a very important part of warfare. The Americans had broken through an important line; and they assumed that Russia was going to send some large armies in (an assumption made by both Americans and Germans). Hitler brought in about 50 generals. This was really well guarded and their side arms were taken. And Hitler talks for 4 hours. Had you even moved to get your handkerchief, you would have been shot. None of them dared to sneeze or make any unnecessary movement. Hitler compared himself to Frederick the Great. Hitler had a place where they would attack. They had to sign a paper to indicate that, under penalty of death, they would not reveal where this took place.

Some Americans were deceived into surrendering. They were going to attack in waist-deep snow drifts. Funk pretended about to surrender his weapon, and suddenly put it into action, and defeated about 40 men, killing 20 of them.

The men trained for war in America are completely different from the politicians. A different breed of cat.

First 4 verses read.

[The Doctrine of the Filling of the Holy Spirit](#) was originally presented in [Lesson #213](#); and any of the notes from here will be placed there. This will be covered in the next two lessons as well.

1977 Romans

Lesson #276

276 12/06/1977 Romans 8:5 Intro. Battle of the Bulge, 14th CAV.; doctrine of the filling of the Holy Spirit (pts. 8–10); pseudo-spirituality

14th Cavalry were in a high mountainous area called the Snow Mountain. They were a green outfit. They were too small to withstand two divisions; and they were a green outfit

and not well-led. Bob saw them as a gallant outfit and he has the only surviving regimented colors pre-WWII.

Reading of the first 4 verses.

Romans 8:5 **For those being according to flesh mind the things of the flesh; but those according to Spirit, the things of the Spirit.** (BLB)

[The Doctrine of the Filling of the Holy Spirit](#) was originally presented in [Lesson #213](#); and any of the notes from here will be placed there. This will be covered in the next lesson as well.

1977 Romans

Lesson #277

277 12/11/1977 Romans 8 via 1Kings 19:1–18 Fear vs. faith–rest; doctrine of the filling of the Holy Spirit (pt.11)

First four verses read.

A hearing test. That strange noise was just so that you can figure out if your hearing is normal. The organ cannot stand cold weather and it complains. The noise is gone because it has been turned off, which is what happens to those who complain too much at Berachah Church.

Ahab has been telling his wife too much, who is beautiful and evil.

God is judging nation Israel due to reversionism. The crops have failed.

Elijah has challenged the king.

Jezebel is by herself; and she has no one there to take out her bad disposition. She is missing her favorite past time, which is telling her husband moment-by-moment what to do. All of this is because of that pest Elijah. She is assuming that Elijah is dead and there will be a great celebration that night.

The children are offered up and many are having sex at the same time.

1Kings 19:1 **Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.**

She saw out on the horizon a tiny cloud in the sky; the first cloud that she had seen in a long, long time. And she became fascinated with this cloud. She thought that this represented the triumph of the prophets of Baal. She thought that this was wonderful that the day that Elijah is killed, that there is the first rainstorm in years.

She heard the clatter of horses outside. He runs in to meet her and she asks, "Where are my prophet and how did it go."

Ahab says, "Please sit down; you are not going to like this."

Then Ahab will talk about what Elijah has done.

Her smile disappeared and she thought of many things that she wants to torture Elijah with. She gets over her temper before she can plot against Elijah.

While the people were starving, Ahab was concerned about his great stable of horses and mules. He did not care about his people, but he did care about his animals. He is hedonistic and he is very self-centered.

Jezebel was as strong as Ahab was weak.

Religion and the state must be kept separate.

There must be freedom to evangelize; and freedom to say no.

This woman is brilliant, but she is not able to run a kingdom. She is not capable of handling it; just as Cleopatra could not rule correctly. She will come up with a scheme to defeat Elijah and she comes at him at his point of weakness. No man can every spot the arrogance in another man that a woman can. The woman is much smarter about a man's weaknesses more than any other man.

She rules of Ahab because he is ruled by pleasure. You can enjoy college much more if you do your studying and work first; and then go and party. Jezebel knew this weakness. When a woman attacks a man's weakness. Men cannot stand up to a woman who knows to attack him at his weakness.

Elijah, however, will not be defeated, because he has doctrine. Jezebel knows that, if you kill Elijah, you will advance a cause. Communists will kill their own people in order to advance their cause. They make a martyr out of such a one.

1Kings 19:2 [Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow."](#)

We might think to send a servant with a dagger to kill him; but Jezebel does not do that. If you get in a talk with a woman, she is going to win if she is on her own ground. The dumbest woman in the world can outsmart the smartest man.

A man who is arrogant is the dumbest of all the human race. This makes him vulnerable to everything. The woman has to have the last word. It is always that last word that is devastating. She is going to catch Elijah in a spot where he does not faith rest it.

Jezebel had to get rid of Elijah without being blamed for it; and without making him a martyr. The threat is her greatest weapon. Now, Elijah does not think this through; and that if God has a plan for his life, then it does not matter what Jezebel was.

As long as she is angry, she cannot think clearly. She needs to discredit Elijah instead of killing him. She needs to make it seem that Jehovah is not great enough to protect Elijah.

No woman who is going to kill you is going to give you 24 hours. If she is going to kill you, she is not going to tell you that she is going to kill you. You won't know it until she is in the process of killing you.

But Jezebel does not plan to kill Elijah; and Elijah will take the bait hook line and sinker.

One of them refers to those who have been killed in the previous chapter. The most effective way of dealing with Elijah is fear. She does not send a messenger with a dagger; she sends him with a threatening message.

We are on the verge of a great depression; and we can have solutions which are much worse than the crisis. Whenever, you are afraid of anything in life, you are saying that God is not greater than these problems. God can keep us alive in the most awful of economic disasters.

The threat of crime as our city has been overrun with foreigners from out of town.

Elijah is a supergrace believer in at least supergrace B. Even though he has faced many crises; he has learned this facing many difficulties in the past. He even brought this woman's son back to life. He knows the solution for this attack.

When was the last time you were afraid. We as believers have no excuse for fear. The greater the crisis the better time that we can have. If our plane is in a spin, or we are in combat, we cannot carry around any fear with us. There is no place for fear in the plan of God. Mature believers and growing believers are always threatened with fear. This is a common approach. How many times has fear been the false motivation. The time that we spend our life in fear, we are going in the wrong direction. A nation of frightened people is a nation of slaves.

1Kings 19:3 [Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left \[or, *deserted*\] his servant there.](#)

The best translation is, *when he was afraid, he rose up*. He jumps up, panic stricken. He runs. He jumps up. He was afraid and he ran for his life. Elijah was in good shape. He ran from the northern kingdom and he ran all the way to the southern kingdom. He ran about 230 miles. He only stopped long enough to get rid of his servant, who is also in great shape.

Elijah is going to leave his servant there and slip away. This is the malfunction of faith rest and the application of Bible doctrine to the situation.

The second paragraph is what happens to frightened people. You should rebound and get back to it. But Elijah does not do this, so he falls into self-pity.

1Kings 19:4 But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O LORD, take away my life, for I am no better than my fathers."

1Kings 19:5 And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, "Arise and eat."

This is a good day's march. He is ready to rest. He is under a broom tree; a famous desert tree. It is a leafless tree. It has no use to man; no shade at all.

This tree describes the life of the reversionist. This broom tree has no shade and no water around it. It is as useful as the sand in the desert.

Elijah demands for himself that he might die. He uses nephesh. He is requesting that his soul might be removed. Elijah says he is not better than his ancestors, the Exodus generation.

The Change in Elijah

1. Fear throws up frozen valves in the soul. He is panicked so that doctrine in the soul is not being applied. Self-pity is the antithesis of the application of doctrine.
2. As Elijah exits from the land, he is entering into reversionism. This changes him completely. The objective man is now a coward. Self-pity is total subjectivity.
3. The most inconsistent people in the world are reversionism. Elijah's inconsistency is obvious. He ran because he was afraid to die; and now that he is away, he prays to die. How much inconsistent can you be?
4. The reversionism never knows what he wants because he is under emotional revolt of the soul. This is characterized by desires and wants changing every hour on the hour.
5. Along with self-pity, Elijah is depressed. He is depressed because in reversionism our priorities are always wrong. .

1Kings 19:6 And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again.

1Kings 19:7 And the angel of the LORD came again a second time and touched him and said, "Arise and eat, for the journey is too great for you."

1Kings 19:8 And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

Even though Elijah wants to die, he is given food and he eats. He arises and travels 40 days and 40 nights to Horeb. He goes 40 days on the strength of that food.

The Lord Speaks to Elijah

The cave-in in the cave. This is the third paragraph; and we will cover this quickly. Even in reversionism, you are sustained by God. Reversionists eat and change clothes and they have shelter.

1Kings 19:9 There he came to a cave and lodged in it. And behold, the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?"

He only intended to stay the night, but darkness is a great place to sulk and to feel self-pity. Notice that he receives this...

1Kings 19:10 He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

People are always impressed with their own zeal when they have lost their perspective.

He thinks that he is indispensable. Reversionism always destroys the priorities of the believer. Human ability is not substitute for divine dynamics.

Zechariah 4:6 Then he said to me, "This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says the LORD of hosts.

1Kings 19:11 And he said, "Go out and stand on the mount before the LORD." And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake.

God gives him a command to get up and move out. Move to a place to get the lesson. He is going to get face to face teaching from the Lord. Y^ehowah keeps passing by.

There is a tornado breaking up the rocks in the mountain; but God is not in the wind. The Lord is not in that. Then an earthquake, but Y^ehowah is not there either.

1Kings 19:12 And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper.

1Kings 19:13 And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?"

1Kings 19:14 He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

Elijah fails to learn the lesson. So the Lord will shut him down. It is not in the wind, the earthquake, but the power is in the power of the Spirit.

But God will have to set Elijah aside. But because he would not learn the lesson and where the power lies. 3 men to replace him. This should have been accomplished by one man.

1Kings 19:15 And the LORD said to him, "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria.

1Kings 19:16 And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.

1Kings 19:17 And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death.

Three men necessary to replace Elijah.

1Kings 19:18 Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

The nation was not going to be destroyed because there is a large pivot. This is why God will protect nation Israel. This pivot of mature believers will postpone destruction for 125 years. This is a pivot of mature believers.

The filling of the Spirit comes through rebound adjustment to the justice of God

1977 Romans

Lesson #278

278 12/11/1977 Eucharist; Romans 8:5 Review; conflict of thought patterns; carnality defined

13 minutes for the Eucharist service.

Imputation explains life from birth all the way into eternity. Every divine blessings comes from the justice of God and goes to the righteousness of God. 6. No system of works can penetrate this screen. The love of God is not our point of reference in the Christian life. The love of God ceased as a point of reference in the garden.

Review of imputations and the first and second marriages.

Vv. 5–8 presents a crisis of conflicts.

Romans 8:5 For those being according to flesh mind the things of the flesh; but those according to Spirit, the things of the Spirit. (BLB)

The old sin nature calls for the believer to come back, and then the trouble begins again.

Verse 5 – Missing most of the Greek words and phrase by phrase translation. While “according to the flesh” is a literal translation, kata in this case means to be under the authority of, and so we translate, “For those believers who are dominated by the old sin nature keep thinking about the things of the old sin nature; but those believers who are dominated by the Holy Spirit keep thinking about the things of the Spirit.” The things of the Spirit refer to Bible doctrine.

This refers to the carnal believer and the reversionist believer.

Romans 8:5 For those believers who are dominated by the old sin nature keep thinking about the things of the old sin nature; but those believers who are dominated by the Holy Spirit keep thinking about the things of the Spirit.

These points are repeated in [lesson #280](#).

Principles of Romans 8:5

1. What the believer thinks depends upon who and what dominates his life. [What: the OSN; Who: the Holy Spirit]
2. Either the old sin nature dominates the life, concentrating on sin, good and evil, or the Holy Spirit dominates the life, concentrating on Bible doctrine and divine viewpoint.
3. The old sin nature dominates the believer through rejection of rebound and negative volition toward Bible doctrine.
4. The Holy Spirit dominates the believer through rebound when necessary, and constant positive volition toward Bible doctrine.
5. Attitude toward Bible doctrine is the contrast between the two clauses of verse 5.
6. The thought pattern of the believer which pleases God depends on the relationship with the Holy Spirit. This includes maximum doctrine resident in the soul.
7. This is the same as the ingredients for the attainment of experiential sanctification, which is the filling of the Spirit plus maximum doctrine resident in the soul equals maturity adjustment to the justice of God. Maturity and experiential sanctification are synonymous terms.
8. These interchangeable terms for nomenclature are going to be used in Romans 8.
9. Experiential sanctification is related to two post-salvation adjustments to the justice of God: a) Rebound; b) Maturity.

279 12/12/1977 Romans 8:5 Doctrine of mental attitude (good review); tension, mental attitude of troops without company commanders; rapport and diplomats

The thoughts of the soul is what a person is. It is human viewpoint or divine viewpoint. Human viewpoint is the thinking of the reversionistic believer and the carnal believer. Even the mature believer thinks human viewpoint. Elijah is an example of this.

You have made it when you take undeserved suffering and treat it just like blessings. We can be blessed in suffering; and this will never occur again.

Undeserved suffering is designed for blessing when you have cracked the maturity barrier. Below this barrier is divine discipline. In maturity, your suffering is for blessing. It is meaningful suffering.

Bob reviews this doctrine in [Lesson #348](#).

The Doctrine of Mental Attitude

1. Definition.
 - a. Mental attitude is the function of the right lobe or the heart of the believer. This is the function of human thought.
 - b. The sum total of all thought impulses which emanate from the launching pad of the believer's right lobe are called viewpoint.
 - c. If the thought emanating from the right lobe is human viewpoint then it is an expression of cosmic norms and standards of life. It is an expression of the Satanic side of ruling cosmos diabolic us.
 - d. The antithesis is divine viewpoint or the expression of biblical norms and standards of life.
 - e. Every thought impulse of the believer can be categorized basically as divine or human viewpoint.
 - f. There is a great difference between the thinking according to the Royal Family Honor Code and those who think human viewpoint.
2. The real you is what you think. What a person thinks in the right lobe of his soul is what he really is. Mental attitude, therefore, determines both the character and the life of any individual. Mental attitude determines both your character and capacity for life. To think you must have a vocabulary. Thinking is the real personality - Proverbs 23:6,7. The passage portrays hypocrisy as the background for principle. In a person a person thinks hatred, implacability, but he or she invites you to sit down and eat. The real person is not the one who offers you the hospitality but the one who thinks hatred and implacability toward you. A person can appear to be on the surface to be hospitable, gregarious and nice, and inside to be a vicious person. Thinking is the real personality. He desires not to share with anyone else.
3. The conflicts of mental attitudes in the believer. Every believer is a walking battlefield. This often explains why, at least for a while, some Christians are quite kooky, get mixed up in a hurry. It is because they have an inner conflict of mental attitudes. This is described for us in Isaiah 55:6-9 - "[Seek the Lord while He may be](#)

found [positive volition toward doctrine in time], call upon Him while He is near" - the principle of prayer and other spiritual dynamics related to the believer - "Let the reversionist forsake his way [negative volition toward doctrine], and the unrighteous man [reversionist] his thoughts [human viewpoint], and let him return to the Lord [reversion recovery], and He will have compassion on him; and to our God; and to our God; for He will abundantly pardon." The reversionist has a bad mental attitude. He is full of mental attitude sins and he is a complainer. If anyone ought to forsake their way it is the reversionist. What is his way? Negative volition toward doctrine producing complicated results in his life. "And the unrighteous man his thoughts" - the most dangerous thing in your soul are your thoughts when you are in reversionism. The thoughts go through and through until they make you a kook, and all of the psychotic problems and the neurotic problems that exist right now, and all of the people who are truly mentally ill are mentally ill because of the thoughts that course through the soul. "For My thoughts [divine viewpoint] are not your thoughts [human viewpoint], neither are My ways [the ways of God] your ways [reversionism]. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." God's thinking is recorded in the Bible that we may have the honor code written out for us, thinking which is in complete opposition to the thinking of the world. Many people brought up in Christian homes have a lot of legalism to unlearn; and those brought up in heathenism, have their own human viewpoint to unlearn.

4. The command to divine viewpoint. Since doctrine is the mind of Christ, as per 1Corinthians 2:16, attitude toward doctrine determines viewpoint of life - Philippians 2:5, "Keep on having this mental attitude in you which was also in Christ Jesus" - a reference to His humanity and a reference that He had a maximum saturation of doctrine. This command is obeyed by the consistent and daily function of GAP. Maximum doctrine in the soul is the only source of divine viewpoint and our only protection. 2Corinthians 10:4-6 tells us what our attitude and what our concept in the royal family should be - "(For the equipment and the weapons of our conflict are not human attributes" - we are fighting in the greatest of all warfare, the angelic conflict, older than the human race, and we are not fighting it with human attributes. The power is in the soul - "but the attributes of power [resident doctrine in the soul] through God against the destruction of fortifications)" - Satan's fortifications, Satan's concepts. Satan has many fortifications in the world today, e.g. the United Nations, the concept of socialism, communism, the ideologies of the day. Therefore these fortifications cannot be destroyed by a good punch or counter punch, these things are in a greater warfare and a warfare that demands the skill of the soul. The skill of the soul is our mental attitude based on doctrine resident in the soul - "assaulting and demolishing cosmic thoughts [human viewpoint], and every obstacle of pride which attacks against the objective of knowledge of God [divine viewpoint], and makes a prisoner of every human viewpoint system of thought to the authority of Christ;" - in other words, your greatest fighting capabilities in the angelic conflict are in your soul. You can have a weak body and be totally out of it as far as your physical body is concerned and you can have the most dynamic powerful attack. You possess in your soul the great capabilities for fighting. However, like any good weapon, the soul has to be loaded; and loading and locking is Bible doctrine in the

soul. You have to load the weapon - "holding in readiness to punish all deviation from obedience [reversionistic human viewpoint], when your obedience [daily function of GAP] has been fulfilled." So the whole principle is that we must load up this great weapon that God has given us, the human soul.

- a. God calls upon believers to have a renovation of thinking.
 - b. Legalism is not the way for the believer to think.
 - c. Doctrine in the soul causes believers to think in terms of common sense. Thus we avoid living and thinking in the devil's triangle.
 - d. Those who have rejected thinking divine viewpoint have chosen to live in the devil's triangle.
5. Rapport in the royal family is also based on divine viewpoint - Philippians 2:2, "Fill up the deficiency with inner happiness, that you keep on thinking the same thing [divine viewpoint], having the same love, soul rapport, in thinking."
- a. Love is a mental attitude. Soul rapport in thinking is the basis for love. What is love? It is soul rapport in thinking. So the power of anything that is great in life, the dynamics of everything that is wonderful in life, is based upon what goes on in the soul."
 - b. We do not have the same amount of love for every other believer. The key is to not have mental attitude sins toward any other believer. Have a relaxed mental attitude toward every believer and give them their privacy. We are not required to run around and be nice to every person among the brethren.
 - c. Rapport in the royal family of God is based upon divine viewpoint in thought and the honor code in practice.
 - d. You would be amazed as to how many people are shy. It is rude and crude to turn around and tell the people you love them. Every service, you can find everything from tuxes to jeans.
 - e. Thinking is the source of honor and integrity.
6. The function of the royal priesthood, therefore, demands a new mental attitude - 2Timothy 1:7, "For God has not given us the spirit of fear, but of power [resident doctrine], love [the capacity for life which comes from that doctrine], and stabilized mentality" - nobility is based upon stabilized mentality. Romans 12:2 - "And stop being conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what the will of God is, namely that the will of God is good, and acceptable, and perfect." Some psychiatrists checked in with Bob to find out what he was doing because there were some crazies who were ready to be put away; but Berachah tranquilized them and kept them from going off the deep end.
7. Divine viewpoint from doctrine produces confidence - 2Corinthians 5:1, "For we know that if the earthly tent which is our house is torn down [physical death], we have a building from God [resurrection body], a house not made with hands, eternal in the heavens." Verse 6 - "Therefore, we keep having confidence, and knowing that, while we are at home in the body, we are absent from the Lord." As long as we live in this life we can have great confidence based upon knowing. Verse 7 - "(For we walk by doctrine [our confidence] resident in the soul, and not by sight). Our whole instrument system is doctrine resident in the soul. Verse 8 - "We keep having

confidence, and take mental delight in the fact that to be absent from the body is to be at home with the Lord." So consequently, everything in life that is important for the member of the royal family of God, his nobility, his impact, his dynamics, his glorification of the Lord, is related to what goes on in his soul, what he thinks in his mind.

8. Romans 12:2
 - a. Stop being conformed to this age means staying out of the devil's triangle.
 - b. The word age refers to a period of time during which Satan rules the world. Between the fall of man and the 2nd advent. We have the rulership of man, of Satan and then the reign of Jesus Christ. Age refers to the period of time when Satan is the ruler of this world.
 - c. Good and evil prevail in the devil's triangle.
 - d. The devil's triangle is the place of the function of good and evil.
 - e. Neglect or rejection of doctrine places the believer in the devil's triangle and only the renovation of thought gets the believer out of the devil's triangle.
 - f. The mind is renovated through the daily function of gap.
 - g. This doctrine in the soul replaces human viewpoint with doctrinal orientation. Doctrine forms a new mental attitude in the mind. Mental attitude is everything.
9. Mental attitude determines human personality. Proverbs 23:6–7 **Do not eat the bread** (or, enjoy the hospitality) **of a selfish man or desire his delicacies** [he appears to be hospitable, but underneath, he is something else] **for as he thinks in his soul, so he is. And he says to you, "Eat and drink," but his right lobe is not with you** [or, his right lobe is against you]. You will never be an interesting personality if you do not have much of a vocabulary. Bob has coined words and phrases to be able to identify a specific doctrine wherever it is found. You must have a vocabulary by which to think. If your vocabulary is limited to a number of four-letter words, then your thinking is stifled. To have a good sense of humor, you have to have to have a good vocabulary. Otherwise, you can only enjoy pratfalls or spiels filled with four-letter words. The real person is not the one who offers you the hospitality but the one who is filled with hatred. The perception of Bible doctrine is the best way to expand your vocabulary. Any system with a technical vocabulary improves your mind.
10. Maturity adjustment to the justice of God is a matter of mental attitude dynamics. Philippians 4:7 **And the prosperity from God, transcending human comprehension, shall garrison your right lobes and thoughts by means of Jesus Christ.** You should have as much inner happiness when under undeserved suffering or great blessing.
11. Giving is a mental attitude. 2Corinthians 9:7–8 **Each one, just as he has determined in his right lobe, let him give, not from mental pressure or compulsion from emotion, for the God loves a grace oriented believer.** The person who gives with the right mental attitude will always have something to give. The believer supplies the mental attitude and God supplies the money.
12. Mental attitude dynamics when advancing from supergrace B to ultra supergrace.
 - a. Supergrace A when enjoying R&R.

- b. Supergrace B when crossing over no man's land.
 - c. Ultra supergrace. Greatest testing and suffering occurs between supergrace B and ultra supergrace. Philippians 3:15 **Therefore, as many as are mature ones, let us continue objective thinking. In fact, if you have a different mental attitude in something, the God will reveal even that to you.**
13. Inner beauty is a mental attitude. 1Timothy 2:9 **Likewise I have made a command decision that women should make themselves beautiful by respectable, well-arranged clothing, associated with sanity associated with respect for authority and good judgment (or common sense); not with emphasis on high fashion hair styling, golden jewelry or either pearls or expensive clothing. 1Timothy 2:10 But what becomes fitting for women being promised super-grace status [or maturity status] through intrinsic good accomplishments. (The daily function of gap) 1Timothy 2:15 If they persist in doctrine, and love (the relaxed mental attitude), even experiential sanctification with stability of mind (inner beauty is a mental attitude; inner beauty is emphasized)**
14. The areas of life involving mental attitude.
- a. Stability is a mental attitude - James 1:8.
 - b. Prosperity is a mental attitude - Philippians 4:7.
 - c. Giving is a mental attitude - 2Corinthians 9:7.
 - d. Worldliness is a mental attitude - Romans 12:2; Colossians 3:2.
 - e. Evil is a mental attitude - Matthew 9:4.
 - f. Arrogance is a mental attitude - Galatians 6:3.
 - g. **"Therefore, as many as are mature, let us continue objective-type thinking [the result of being spiritually mature], and if you think differently in anything at all [and you do], this also will God reveal that to you."** - Philippians 3:15." In other words, the answer to divine viewpoint, the answer to the dynamics of objective thinking is all bound up in Bible doctrine.

1977 Romans

Lesson #280

280 12/13/1977 Romans 8:5–6a Military disaster trends of the U.S.; results of mental conflict; doctrine of the sin unto death (review)

Jerry and his family did die in a plane wreck; but the little girl survived with a broken leg. He was almost a dead ringer for Dick Van Dyke.

Navy can't seem to determine what kind of Navy they want; and, as a result, nothing is being done. Russia has the largest artillery in the world. Universal military service required with 25 million in reserve.

Before the new year ends, President Carter is finding more and new ways to trim down our military.

No deviation from Romans until we finish Romans 8. Bob is cancelling his message for Christmas day, which is *Who and What is Santa Claus?*

Romans 8:5 For those believers who are dominated by the old sin nature keep thinking about the things of the old sin nature; but those believers who are dominated by the Holy Spirit keep thinking about the things of the Spirit.

A repeat of [Principles of Romans 8:5](#) (back two lessons).

Romans 8:6 For the mind of the flesh is death; but the mind of the Spirit, life and peace, (BLB)

Verse 6 –“For to be carnally minded is death” begins with the inferential use of the conjunctive particle *gar*, translated “Consequently” or “So then.” Plus the nominative singular subject from the noun *phrónēma* (φρόνημα) [pronounced *FRON-ay-mah*], which means thinking or thought pattern—“Consequently the thought pattern.” Then the possessive genitive singular from the noun *sarx* (σάρξ) [pronounced *sarx*], which sometimes is used for the human body and other times for what indwells the body. Here it refers to the old sin nature.

Since this is ellipsis we include the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], and then comes the predicate nominative singular from *thanatos* (θάνατος) [pronounced *THAH-nah-toss*], used here for the sin unto death to the reversionistic believer—“is death [sin unto death],” which means that the human viewpoint of life results in the sin unto death. The sin unto death is maximum discipline from the justice of God to the reversionistic believer. The reversionist is under the complete domination of the old sin nature, therefore the justice of God cannot bless, but only discipline such a believer.^[4]

Sin unto Death taken from NB2; not a close match up. This doctrine is also covered in [Lesson #301](#).

Doctrine of the Sin unto Death

A. Definition and Description.

1. 1John 5:16 If anyone sees his brother sinning a sin not face-to-face with death, he shall ask and He [God the Father] will give life to him who does not sin face-to-face with death. There is a sin face-to-face with death; I do not say that he should ask concerning this category.
 - a. The literal meaning of the preposition *prós* (πρός) [pronounced *prahç*] plus the accusative of relationship means “face-to-face with.” It can be translated idiomatically “the sin terminating with death.” The translation “unto death” is a meaningless translation.
 - b. You are not to pray for believers who are dying the sin terminating in death. You can pray for others as long as they have not committed the sin terminating in death. The sin terminating in death is the sin of not executing the spiritual life of the Church Age.

- c. This does not open the door for you to malign or judge anyone. You have to see this sin being committed, which means you probably have to know the person intimately, e.g., husband and wife, friends, people in a church. The sin face-to-face with death is not related to gossip, maligning, or spreading of tales about the sins of others.
 - d. The sin face-to-face with death is a sin which is repeated many times and there is no rebound. God has never made a judgment of anyone that excludes the love of God. Therefore, God's judgment of this person is always fair.
 - e. The sin face-to-face with death is maximum divine discipline from the integrity of God. It is the highest form of disgrace that can occur.
 - (1) Divine discipline results from the believer using his own volition to create his own failures in life after salvation.
 - (2) The sin face-to-face with death is described in Psalm 7:14- 16, "Behold, he shall have labor pains of vanity [warning discipline] because he has become pregnant with frustration. Therefore, he has given birth to a life of deceit [intensive discipline]. He dug a grave [the sin face-to-face with death]. He explored it [the experience of warning and intensive discipline]. Therefore, he has fallen into the ditch which he himself has constructed. His frustration will return on his own head." The sin face-to-face with death does not come all at once, but in segments.
 - f. Failure to use the rebound technique of 1 Jn 1:9 results in perpetual carnality.
2. 1John 5:17, "All unrighteousness is sin, and there is a sin not face-to-face with death." There is no sin which causes death.
- a. 1John 5:16b means that while you are still dying, you can still sin. It is the sins that intensify the suffering in dying. This is a reference to sinning when you are in the death-shadowed valley (Psalm 23:4). When you are going through the valley of death, there are certain sins that you can commit face-to-face with dying that are going to make the journey miserable: jealousy, bitterness, vindictiveness, self-pity, fear, worry, anxiety. All of these sins make dying miserable. There are those who sow to the wind and reap the tornado in the death-shadowed valley. The sin face-to-face with death is you creating for yourself your very own dying misery in the death-shadowed valley God has provided for you. This is fair, painful, and terminates in physical death. Sins committed while dying intensify the journey through the death-shadowed valley.
 - b. The divine initiative of eschatological grace challenges the believer to deploy the problem solving devices on the FLOT line of the soul, so that you can travel through your own death-shadowed valley with the most fantastic blessings, Phil 1:21; Psalm 23:4. The training for the blessing or profit in dying comes from the daily function of the spiritual

skills in your life. This is while 2Tim 1:7 says, "For God has not given us a lifestyle of fear, but of power and of virtue-love and of sound judgment."

3. Four categories of death exist.
 - a. Dying grace is given to mature or advancing believers. It is the greatest blessing of life because it is directly related to and is only exceeded by rewards at the Judgment Seat of Christ, Psalm 116:15; Phil 1:21.
 - b. Transfer to heaven apart from death, example, Enoch, Heb 11:5; Elijah, 2Kg 2:11-12.
 - c. The sin face-to-face with death. This disciplinary death is given to believers who refuse to execute the spiritual life. Suicide occurs where the believer in the cosmic system takes his own life.
 - d. The exit-resurrection at the end of the Church Age.
 4. The sin face-to-face with death is not a specific sin. It is the believer residing and functioning in the cosmic system. All his human good and sins add up to motivational evil toward self and functional evil toward others.
 5. The sin face-to-face with death is maximum divine discipline, the most painful experience in life with no alleviation. It implies loss of reward and blessing and ashamedness at the judgment seat of Christ.
- B. The Context for the Sin Face-to-Face With Death.
1. The context is the general doctrine of divine discipline. Divine discipline is the sum total of punitive measures by which God judges, corrects, and teaches the believer in time. Hebrews 2:5-6, "And so you yourselves have forgotten the principles of doctrine which teach you as a son. My son do not make light of discipline from the Lord, nor be fainting when you are punished by Him. For you see, 'Whom the Lord loves He punishes and scourges with a whip every son whom He receives.'"
 2. Divine discipline is confined to time, Revelation 21:4.
 3. Divine discipline results from the believer using his own volition to create his own failures, Psalm 7:14-16.
 4. Certain sins are worse as far as divine discipline is concerned, i.e., sins of the tongue that bring triple compound discipline, Mt 7:1-2. If you have personal love toward God, you have impersonal love toward man. So do not gossip, judge or malign others, Psalm 64:7-8; Jas 4:11, 5:9.
 5. For the believer in the cosmic system, there are three stages to the sin face-to-face with death.
 - a. The first stage of divine discipline is warning discipline, Rev 3:20, "Behold, I stand at the door and knock. If anyone has heard My voice and he opens the door [rebound], I will enter face-to-face with him and dine with him [restoration to fellowship with God] and he with Me."
 - b. The second stage of divine discipline is intensive discipline, Psalm 32:1-5. Psalm 118:17-18.

- c. The third stage of divine discipline is the sin face-to-face with death, Revelation 3:16, "Therefore, because you are lukewarm, and neither cold [unbeliever] nor hot [believer executing the spiritual life], I am about to vomit you out of My mouth." Philippians 3:18-19 For many keep walking concerning whom I have communicated many times and now I keep on communicating even though weeping that they are the enemies of the Cross of Christ, whose termination is ruin, whose god is his emotion, whose fame is by means of dishonor, who keep on thinking about earthly things.

6. There are two categories of suffering.
- Suffering for discipline is a teaching aid unless you ignore it. This discipline is unbearable.
 - Suffering for blessing is bearable and accelerates your spiritual growth by helping you to apply doctrine to the situation.
- C. Documentation for the Sin face-to-face with death.
- In the Old Testament, Psalm 118:17-18 Jeremiah 44:12
 - In the New Testament, 1John 5:16.
- D. The sin face-to-face with death is related to the stages of reversionism.
- The stages of reversionism are:
 - Reaction to Bible teaching or distraction from Bible teaching.
 - A frantic search for happiness.
 - Operation Boomerang.
 - Emotional revolt of the soul.
 - Locked in negative volition.
 - Blackout of the soul.
 - Scar tissue of the soul.
 - Reverse process reversionism.
 - The sin face-to-face means shame at the judgment seat of Christ with failure to receive your escrow blessings for eternity.
 - Maximum punitive action of dying the sin face-to-face with death does not imply that the believer will be miserable after death, because there is "no more sorrow, no more tears, no more pain, no more pain" for all believers who are face-to-face with the Lord.
- E. The sin face-to-face with death is related to the rejection of establishment truth, Jeremiah 9:13-16.
- F. Administration of the sin face-to-face with death does not imply loss of salvation, 2Timothy 2:11-13.
- G. Case histories of believers who have faced the sin face-to-face with death.
- Certain believers in Philippi, Phil 3:18-19.
 - Certain believers in the church at Laodicea, Rev 3:16.
 - King Saul, 1Chronicles 10:13-14. This is occult reversionism resulting in the sin face-to-face with death.

4. 1Cor 11:27-28, 30-31 describes participating in the communion service in a state of perpetual carnality resulting in the sin face-to-face with death. You have a choice between using the rebound technique or dying from divine discipline.
5. King Hezekiah had an evil foreign policy of going to Egypt for help, Isaiah 30:1-3. So God put him under the sentence of the sin which terminates with death, Isaiah 38. He rebounded and was given more time to live.
6. The case of the incestuous Corinthian, 1Corinthians 5:1-10, who recovered, 2Corinthians 7:8-11.
7. The case of Ananias and Sapphira in Acts 5:1-10. Their life in perpetual carnality was manifest by lying to God.
8. The case of Hymenaeus and Alexander, 1Timothy 1:19-20, who also lived in perpetual carnality.

H. Recovery:

1. Changing your mind about doctrine.
2. Rebound. 1Corinthians 11:30 (*sleep* is the sin unto death).
3. GAP is necessary for recovery. Worldliness is the mental attitude of the reversionist. Do you not know that the love of the world keeps on being alienation from God?

I. Other points:

1. God always preserves His pivot.
2. Thought pattern of the brain in 3 categories: sin, good and evil.
3. The justice of God cannot bless the reversionistic believer. This believer can only be blessed by association.
4. If God accomplished the greater at salvation, then He will provide the less in time. If God provides blessings in time, then He will provide matching blessings in eternity.
5. Worst thing to happen to the believer is to die the sin unto death.
6. The sin unto death is maximum discipline to the reversionistic believer, but this does not remove salvation from the believer.

Spiritual Dynamics 1135-37 9/7/97, 241f 8/5/93; 1John 5:16 11/22/81; Romans 12/13/77
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1977 Romans

Lesson #281

281 12/14/1977 Romans 8:6b Hungarian crown; costly U.S. Dept. of Energy; blessing imputed to +R only

Saint Stephen's crown is going to the communists. This crown was a very important treasure to be kept in the United States until Hungary becomes free.

A reading of the corrected translation.

Romans 8:6 For the mind of the flesh is death; but the mind of the Spirit, life and peace, (BLB)

Consequently, the thinking pattern of the sin nature is death...

“but to be spiritually minded is life and peace” – the postpositive conjunctive particle *de* is used to connect two clauses which are antithetical. The contrast is intended, and here the contrast is between the thought pattern of the old sin nature, which is human viewpoint, and the thought pattern of the Holy Spirit as the marriage counselor of the second marriage which is divine viewpoint.

This is followed by a nominative singular which is used as the subject, the noun is *phrónēma* (φρόνημα) [pronounced *FRON-ay-mah*], referring to thinking, and is a reminder that what you think is what you are. It is obvious that we are given doctrine in order to think the divine viewpoint of life. Satan is the ruler of the world and the old sin nature is the ruler of life, and between them we are caught in a squeeze in which we are easily destroyed unless we take in Bible doctrine.

Then follows the possessive genitive from the noun *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], used here for God the Holy Spirit—“but the thought pattern of the Spirit.” This is a reference to Bible doctrine. This is ellipsis and a verb is inserted, the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]—“is.” Plus the predicate nominative from *zōê* (ζωή) [pronounced *dzoh-AY*], meaning the function of life, a reference to phase two or God’s plan for the believer after salvation and before departure from this life. The emphasis here is capacity for life from maximum doctrine resident in the soul of the mature believer. Then a second predicate nominative, the predicate nominative from *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*] which does not mean peace but does mean prosperity. The purpose for keeping us in this life is to bless us. Until there is something coming to the righteousness of God imputed at salvation from the justice of God through the grace pipeline, until the blessings flow there, Jesus Christ is not glorified by your life. The glorification of Jesus Christ is the justice of God imputing as a real imputation to God’s righteousness imputed.^[5] the justice of God imputes blessing to its home, which is imputed +R. We are left behind for a purpose.

Romans 8:6 Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.

Consequently the thought pattern of the sin nature is dead, but the thought pattern of the Spirit produces life and prosperity (of paragraph SG2)

Summary Points

1. At salvation, the greater a fortiori is from the justice of God. No natural affinity between ourselves and God’s perfect +R. Any judicial imputation must be followed

by another judicial imputation which will allow a real imputation in the future. The first judicial imputation were all of our sins poured out on Jesus Christ. There was no natural affinity there between our sins and Jesus Christ. Nor is there any affinity between us as believers for God's righteousness. God had to go to a lot of work in order for this to all be put together. God went to a lot of trouble in order to bless us. Any time the justice of God is imputed, divine blessing comes to us as a real imputation. These blessings are secure. None of this here today and gone tomorrow. You have all kinds of security when you crack the maturity barrier. Security in history and in historical disaster. Perfect security when you receive unjust suffering. There is a false maturity. Just having a few nice things that you like. Often, that is just logistical grace, which is pretty good in itself. The greater is the imputation of divine righteousness.

2. The greatest things that every happen to us glorifies God.
3. At spiritual maturity, the less in a fortiori is accomplished through the real imputation of divine blessing to the divinely prepared home, +R.
4. Two judicial imputations preceded this real imputation.
5. There is no a fortiori blessing in time until divine blessing which glorifies Christ is received.
6. This verse indicates that the sin unto death does not complete a fortiori. You die horribly and miserably unbalanced. The imputation of divine righteousness is balanced out...and then it levels out. The normal Christian is flying level. When divine blessing is imputation, then you level off.
7. Zoê indicates to the justice of God cannot impute the blessings of SG2 is no good without capacity.
8. Blessing without capacity is miser.

Romans 8:6 **Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.**

Divine justice can only bless divine righteousness. All of our blessing and discipline all comes from the justice of God.

Adam's original sin was only committed once. Those who promise to God, "I will never do that again." That is meaningless. Paul was the worst sinner because he was moral and self righteous and legalistic.

Adam's sin created the old sin nature; and the natural affinity means that Adam's sin must be imputed to the sin nature.

1977 Romans

Lesson #282

282 12/15/1977 Romans 8:6 Necessity of two judicial imputations before the real imputation of divine blessing (6 categories) to +R

Romans 8:6 Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.

It is prosperity that we are now studying for the Christian life.

The doctrine of imputations is critical; and we must distinguish between a real imputation and a judicial imputation. The first has a home or target and the second does not. A judicial imputation must be followed by another judicial imputation. This answers why we are still in the world. Why not now? Why are we still here after being saved? After salvation, there is no divine blessing except as related to this real imputation. We understand the two imputations at birth, one giving us death and the other life. The real imputation of human life comes from the justice of God. The divinely prepared and divinely created human soul. Two factors in a real imputation: human life is being imputed and the target is the human soul. To all of us, Adam's original sin is imputed to its genetically prepared home, the sin nature. You have life and death at the same time.

Grace is the policy of the justice of God. Grace did not become God's policy until after the condemnation of man. One sin condemns us all. The sin of Adam was unique. There is no morality issue associated with it. Bob has rarely met a person who was shocked or upset over Adam's sin. He has never heard anyone condemn Adam for that sin. But Bob has heard tons of people talk about this or that sin.

The advent of television has been the death knell of thinking. Without Bible doctrine, we can only think human viewpoint. If we are ever to move along, we must think divine viewpoint. The worst sin and the one with the greatest repercussions is Adam's. We can have greater blessing in this world because God condemned us at birth. We are at the bottom and we can only go in one direction, and that is up.

We did nothing to gain our spiritual death. In Adam, all die. We were born spiritually dead. We were not great until age 3 or so, when we did our first sin. We were condemned even before that.

Adam could not have eternal life in the garden. How long can you go before perfect environment makes you curious to try something else.

Our personal sins could find no natural home or target with Jesus Christ. When we believe in Christ, we have the judicial imputation of God's righteousness to us. Without God's righteousness, there is no plan of God. It takes two judicial imputations in order to have one imputation of divine blessing.

There is that which is imputed and that which is the target of the imputation.

There is a lot of divine blessing in Romans 8. Paragraph SG2 has at least 6 categories of blessing.

Categories of Blessings for Supergrace (Review)

1. Spiritual blessings. They are mentioned first because these are the blessings related to capacity; they are related to the attainment of spiritual maturity. Sharing the happiness of God. Capacity for love, capacity for life. Capacity for undeserved suffering. We do not have capacity for discipline; otherwise discipline is not discipline. The mature believer has capacity for undeserved suffering. Ability to interpret contemporary history in the light of Bible doctrine. Adaptability to changing circumstances. The greatest innovators in the world are mature believers in the time of historical disaster.
2. Temporal blessings. These make you smile; might even make you lick your chops. Wealth, success, promotion, recognition in one's sphere of life. Social prosperity related to category #3 love. Technical prosperity. Mental prosperity. Perspicacity and IQ go up for the believer. Cultural prosperity maximum enjoyment of literature, art, music. You have learned to appreciate good symphony music, but they are playing at the wrong time. Establishment prosperity; private property, protection from crime and reprisal. Leadership dynamics. God's plan for our life in category #2 is a reality. Several of you may be most disappointed because I left out your personal interest.
3. Blessing by association is one of the most wonderful things in life. This is the only way that unbelievers and reversionistic believers have some blessings and happinesses in life. The mechanics are simple. God often directly blesses believers because they are associated with the believer. In the indirect blessing. Direct blessing comes from God. Peripheral areas such as loved one periphery (rm, rw, pets, husbands, wives, children, grandparents); a business periphery (investors, management, labor); professional periphery (school, police force, fire dept, symphony orchestra); social periphery (clubs, fraternities, athletic groups, friends); spiritual peripheries (local church, missionary board); geographical periphery a mature believer in a neighborhood becomes a blessing to the neighborhood (same for the city, county, nation); inheritance (dying as a mature believer and those left behind are the heirs to them); pastoral periphery (no congregation can exceed the spiritual growth of the pastor, so the pastor must press on).
4. Historical impact. The mature believer is the spiritual Atlas who carries his generation. He is the pivot; as the pivot goes, so goes the nation. The spinoff is always destroyed. The pivot is made up of mature believers. That is the answer to our problems today is the increase of the pivot. Mature believers are on the right side of history. The reversionist is punished by history; the mature believer rides on the crest of the wave of blessing, rising up over historical disaster. Ultra supergrace believers had tremendous impacts, not just in their generation but in generations after them.
5. Dying blessing; dying grace is the departure of the believer from this life. This is the greatest experience of this life. Dying grace is the mature believer's permanent change of station.
6. A fortiori blessings. The greater is the blessings of time. If God can provide those, then He can provide blessings in eternity.

7. Undeserved suffering. God has the opportunity to give us suffering that we can handle in life. This will be the subject of Romans 8:18–30 (at least in part). This is what Romans 8:28 is all about, which is designed for mature believers only. To them who love God refers to the mature believer. No rebound is necessary for undeserved blessing.

Divine essence can only bless divine righteousness. Justice demands justice; righteousness demands righteousness. God has a standard which His essence requires that He hold to this standard. The principle of doctrine becomes axiomatic. Divine justice can only bless perfect righteousness. Righteousness is the principle of divine integrity and justice is the function of divine integrity. God cannot bless anything less than perfect righteousness. The imputation of divine righteousness is necessary for any blessing to come from the justice of God. The grace of God can only function based upon the imputation of divine righteousness blessing perfect righteousness. The two judicial imputations of our personal sins to Jesus Christ; and His righteousness to us. God loves His Own integrity, which is composed of His righteousness and justice. The love of God as a divine attribute. Because God loves His Own integrity, what divine righteousness accepts or approves, divine justice blesses. What righteousness rejects; justice condemns; what righteousness accept, divine justice blesses. The justice of God administers what the righteousness of God demands. At the moment of faith in Christ, mankind received that judicial imputation.

A fortiori is also reviewed.

Romans 8:6 **Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.**

1977 Romans

Lesson #283

283 12/16/1977 Romans 8:6 via Job 5:1–18 Factors in imputations; basis and permanence of divine blessings cf. logistical grace.

Romans 8:6 **Consequently the thought pattern of the old sin nature is dead [that is, the sin unto death]; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.**

The most difficult thing for God to do is to bless us.

Everything begins for us is human life; and the target is the soul. Adam's original sin is also imputed to our sin nature. Eternal life is also a real imputation. The 4th imputation demands judicial imputations first. This last one is complex because there must be two judicial imputations in order to have this. Our sins must be imputed to Jesus Christ. No affinity between the perfect God-man and our sins. Blessings in time are parlayed into eternal blessings.

We are going to look at several Old Testament passages to illustrate these principles. Job 5 is going to get us thinking in the right direction.

Even obeying certain blessings from the Word of God bring us blessing.

A senior officer gives a great many commands to his junior officer without any thought of reward or recognition. God commands us to witness and He commands us to pray; but none of these commands bring blessing. No blessing for service, no blessing for witnessing. This is what is wrong with fundies today. The typical illustration is the Baptist who tithes. A parent who promises blessing to a child who behaves in church is false; this is propaganda. Blessing comes God's way.

Everyone has a gimmick to get God's blessing. The holy roller who tilts his head back and lets sounds exit his mouth.

How many of you are going to run around and be nice to everyone just so that you can have a better Christmas?

God blesses us on the basis of His plan, not ours. When God gives you something, it is not because you deserve it. You do not deserve any blessing from God. Every time that God blesses us, it is because He can do this without compromising His integrity. When God blesses us, it is such a lot of work. "Why, was it worth it?"

The angelic conflict is never resolved by us being good. No one is God's favorite. If God favored anyone, then God could not be God; His integrity would be compromised.

Many women look at being married and getting a man is the very definition of blessing; but it could be the worst decision of your life. A blessing is not a blessing unless you can enjoy it and derive maximum happiness from it.

If you were a multi-millionaire would you be happy? "Yes," you say, "And no," I say. You can't believe how much happier you are now than you would having the accoutrements of life.

Love is a concentration. When you concentrate on something, you give. It is inevitable. God cannot compromise Himself by giving to His Own integrity. The ultimate in blessing is divine blessing to +R. There is no compromise if God's left hand gives to His right hand.

Job 5:1 ["Call now; is there anyone who will answer you? To which of the holy ones will you turn?"](#)

What have you asked for lately? God is not going to give you anything except from His righteousness. Everything between salvation and maturity is logistical grace. This is logistical support. This might be great clothing or great transportation.

When you reach maturity, then you will know what Bob means by blessing.

The vehicle of prayer—God, I want this, and this, and this, Amen. So is there anyone who will answer?

The holy one is the believer to whom you go and say, “Pray for me.”

If two or three pray for the same thing—that belongs to the previous dispensation. All of the great prayers have been prayed by one person. We all have terrible times of pressure.

There are people who have ministries of intercession. When it hurts and you want people to pray for you, if you are out of fellowship and in carnality, others can pray and pray and you still hurt. You are dealing with the justice of God. The divine honor code never changes. When you are suffering for blessing, all the prayers in the world will not change anything. You will be carried forward by Bible doctrine in your soul.

What people of true integrity can you turn to? We need to get help from the integrity of God, not from man.

Job 5:2 [Surely vexation kills the fool, and jealousy slays the simple.](#)

The fool is maladjusted to the justice of God. The reversionist believer destroys himself when he is jealous about anything. Life is too short. If someone runs off with your bf or gf, you are better off. You have lucked out.

Job 5:3 [I have seen the fool taking root, but suddenly I cursed his dwelling.](#)

A reversionist and he seems like everything is good and he just moved into a new house. He was so delighted about it, but it decays in a moment. That stimulation wears off in a second.

Job 5:4 [His children are far from safety; they are crushed in the gate, and there is no one to deliver them.](#)

Wives think that children are the answer. If the husband has any wandering tendencies, the children will push him further out.

Many times children are delivered by being associated with a mature believer. But without that association, they are destroyed.

Job 5:5 [The hungry eat his harvest, and he takes it even out of thorns, and the thirsty pant after his wealth.](#)

There is no advantage to the advantages without the advantage.

The wealthy are admired and people are jealous of them. The welfare state takes from those who work hard and are smart in business, and this is given to those without ability.

The United States has become a failing human race. There is no equality in heaven or in life.

Job 5:6–7 *For affliction does not come from the dust, nor does trouble sprout from the ground, but man is born to trouble as the sparks fly upward.*

Trouble comes from the sin nature; trouble comes from Satan imposing upon his realm good and evil. The trouble with this world is man; not nature.

Job 5:8 *“As for me, I would seek God, and to God would I commit my cause,...*

Seeking God is the intake of doctrine resulting in maturity adjustment to the justice of God.

The faith-rest technique takes our trouble and difficulties and puts it upon God.

Job 5:9 *...who does great things and unsearchable, marvelous things without number:...*

The existing material is out of the integrity of God. With maturity, the blessing of God is imputed to the target. The pipeline is encapsulated, righteousness of God on one end and justice of God on the other end. This excludes anything that we do. No human function can penetrate that screen.

Justice must execute what righteousness demands. Since God is giving and God is on the receiving end, then God is glorified. This stands when God does not compromise His character.

Marvelous things without number describes the blessings of supergrace 2.

Job 5:10 *...he gives rain on the earth and sends waters on the fields;...*

Rain on the earth is blessing poured upon a nation, which is economic blessing.

Job 5:11 *...he sets on high those who are lowly, and those who mourn are lifted to safety.*

This is promotion going through the grace pipe. We cannot take credit for it, as it is strictly the integrity of God.

Lifted to safety is blessing to the suffering believer. The blessings come through the pipe where this is blessing or suffering. It does not matter what the outside climate is; great prosperity or great adversity. The justice of God still sends those blessings down the grace pipe no matter what the circumstances of life may be.

If the Carter administration got its way with everything, it would be the worst thing to happen to us. But will that deprive you of anything? Not at all. Doctrine will not be denied.

Job 5:12 *He frustrates the devices of the crafty, so that their hands achieve no success.*

No matter what you are, there are people who are not going to like you. You will learn that your happiness is not based upon everyone liking you. There are those who are highly critical of you. They maltreat you in every way. These are the crafty people.

Job 5:13 He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end.

Job 5:14 They meet with darkness in the daytime and grope at noonday as in the night.

By day, the conspirators think that they have got you, but night comes and they are confused.

Job 5:15 But he saves the needy from the sword of their mouth and from the hand of the mighty.

That sword is gossip and other verbal sins.

The tyrant is not an enlightened man, but he is an authority to himself. He takes away freedom, but he cannot destroy the blessing of the dictator.

Job 5:16 So the poor have hope, and injustice shuts her mouth.

The helpless must have confidence; but the others must shut their mouths.

Job 5:17 "Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty.

Do not despise the discipline of God. The positive believer uses rebound to keep short accounts and moves up the line.

Job 5:18 For he wounds, but he binds up; he shatters, but his hands heal.

These are the results of discipline and rebound.

1977 Romans

Lesson #284

284 12/18/1977 Romans 8:7a; Job 5:19–27 Undeserved suffering in SG2 blessings; categories of disaster; divine timing of death

Job 5:19 He will deliver you from six troubles; in seven no evil shall touch you.

Job 5:20 In famine he will redeem you from death, and in war from the power of the sword.

Job 5:21 You shall be hidden from the lash of the tongue, and shall not fear destruction when it comes.

Job 5:22 At destruction and famine you shall laugh, and shall not fear the beasts of the earth.

This is not hysterical laughter.

The grizzly bear is an animal with a bad disposition.

Wolves are fine animals and they are monogamous for a lifetime.

Maximum adjustment to the justice of God means that we do not need to fear anyone.

Job 5:23 For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you.

In the Old Testament, stones were projected as missiles. Many systems to eject them. No military weapon will take you until it is your time. Only the integrity of God can transfer a believer from time to eternity.

Job 5:24 You shall know that your tent is at peace, and you shall inspect your fold and miss nothing.

Most people see death as their great fear.

Job 5:25 You shall know also that your offspring shall be many, and your descendants as the grass of the earth.

Job 5:26 You shall come to your grave in ripe old age, like a sheaf gathered up in its season.

Job 5:27 Behold, this we have searched out; it is true. Hear, and know it for your good.”

A reading of Romans 8 so far.

Romans 8:6 Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.

We have approached blessing by means of a fortiori.

All the imputations of life are real except for two judicial ones. Our personal sins were imputed to Jesus Christ; and then His righteousness was imputed to us.

Human life antecedently belongs to the human soul. Eternal life is later imputed to regeneration.

If you think that the welfare state is wonderful and that Congress is doing a wonderful thing, then you are an enemy of the cross, even though you will spend eternity in heaven.

Romans 8:7 ...because the mind of the flesh is hostility toward God; for it is not subject to the Law of God, for not even can it be. (BLB)

Verse 7 – “Because the carnal mind is enmity against God.” The causal conjunction dioti (διότι) [pronounced *dee-OAT-ee*] plus the nominative singular subject phrónēma (φρόνημα) [pronounced *FRON-ay-mah*] which means “thought pattern,” plus the possessive genitive of sarx (σάρξ) [pronounced *sarx*] used for the old sin nature, then ex-husband, the culprit of the first marriage. However, in the second marriage both Christ and the Holy Spirit as the marriage counselor are perfect, and the wife-believer in carnality or reversionism is always the culprit.

Then the predicate nominative echthra (ἐχθρα) [pronounced *EHKH-thrah*] which means hostile or enmity, plus the prepositional phrase eis (εἰς) [pronounced *ICE*] plus theos (θεός) [pronounced *theh-OSS*], minus the definite article—“Because the thought pattern of the flesh [OSN] is hostile toward God.”

These principles are repeated in [Lesson #292](#). Some of the notes below come from that lesson.

Principles of Romans 8:7a

1. The carnal believer is not the believer who sins but the sinning believer who rejects or neglects the rebound technique.
2. The carnal believer never rebounds, and therefore never recovers the filling of the Spirit, which is an absolute necessity for spirituality, as well as the mental attitude of winners. This is human viewpoint approach to life. You never hand anything to anyone. That destroys the great principle of mental attitude.
 - a. A monarchy is a no-nonsense kind of government.
 - b. There is not a bureaucracy in all of Washington that should not be eliminated.
 - c. Social security monies are used in a million ways to...
3. What you think is what you are. Without doctrine in the soul your thinking is hostile to God. This hostility of thinking can only be rectified by means of maximum doctrine resident in the soul.
4. There are three categories of thinking which are hostile to God:
 - a. Sin. Mental attitude sins are hostile thinking toward God—arrogance, jealousy, bitterness, hatred, fear, worry, implacability, vindictiveness, guilt complex, etc.;
 - b. Human good (Christian service organizations); little goody-good thoughts. Let’s organize something like a third party. A 3rd party is a human good idea and this always siphons off conservative votes.
 - c. The function of evil which combines with good to form the policy of Satan in the rulership of this world and the function of the old sin nature as the ruler of life.

285 12/18/1977 Romans 8; Psalm 23:1 [PSALM 23 SPECIAL, lessons 285–291]
Permanence of imputed divine blessings in spite of the failure of the believer; The Shepherd and sheep

Still working on Romans 8:6–7

Life and *peace* both mistranslated from the last time we were here.

Six categories of blessing.

Factor 2 is imputations. It takes two judicial imputations to provide us with a real imputation. Factor 1 is Adam's original sin; factor 2 is the old sin nature. We are born facsimiles of Adam.

At salvation, eternal life is imputed to regeneration.

A fortiori and the prosperity factor.

All personal sins were imputed to Jesus Christ; and when we believe in Jesus Christ, God's perfect righteousness is imputed to us at salvation.

When David hooked up with Bathsheba, he was a mature believer. But he did not lose his blessings from paragraph SG2. David has social and sexual prosperity. He had been promoted to the top of the military. After the smoke had cleared, David was still a great general.

We do not receive blessings because of the things that we do. We are blessed with maximum doctrine resident in the soul resulting in blessings from God.

David's beloved son is talked into a revolution against him. The blessings that we receive are parlayed into eternal blessings.

The Outline of Psalm 23

1. Promise of
2. Power of the word and the power of the Spirit
3. The security of phase 2 for the mature believer. No matter how great the crisis.
4. The warrior, the king and the guest. V. 5?
5. The pursuit of grace in time and maturity.

The Lord Is My Shepherd

Psalm 23 superscription [A Psalm of David.](#)

Psalm 23:1 [The LORD is my shepherd; I shall not want.](#) (ESV)

Y^ehowah refers to One Member of the Trinity. To the mature believer, Jesus Christ is Savior, Lord and our Shepherd. John 10:10–11 (life and abundance of life). Hebrews 13:20–21 Jesus is called the great Shepherd. May the Lord equip you in all intrinsic good; we are equipped to execute His will. The good Shepherd laying down His life for the sheep is the first judicial imputation. This sets up the a fortiori approach to blessings in time at the point of maturity.

A third category of the Lord as to the Chief Shepherd. If the greater is provided by the justice of God in time, then it follows that the less will not be withheld.

Romans 8:28 and Psalm 23:1 both belong to the mature believer.

Psalm 23:1a [The Lord is the One \(constantly\) shepherding me.](#)

Believers as Sheep

1. This implies that believers are sheep. All believers are analogous to sheep.
2. Sheep are helpless and dependent upon the shepherd.
3. Because the sheep are helpless, the shepherd provides, protects preserves and prospers.
4. There are seven areas of sheep helplessness. Each area is analogous to our helplessness before the Lord Jesus Christ.
 - a. Sheep cannot guide themselves. A cat and a dog both have a built in gyro, and they know where they are. You can drive a dog out to the country, drop him off, and he will come home. A sheep can get lost in his own meadow.
 - b. A sheep cannot clean himself. Bob wondered why sheep always stank. They don't clean themselves. Dogs clean themselves in many ways. Sheep won't do anything like that. The shepherd must clean the sheep; analogous to the rebound technique.
 - c. A sheep is helpless when injured. A dog or a cat will lick his own wounds. The injured sheep will just lie down and die.
 - d. A sheep is defenseless. The tooth, the claw, jaw muscles. The large dogs are not the toughest dogs. Pit bulls are extremely strong. Speed helps other animals. The ability to camouflage is another protection for some animals.
 - e. A sheep cannot find food or water by himself. The shepherd must lead him to grazing ground or to water. Without this, sheep would eat the poison darnel weed.
 - f. Sheep are easily frightened and are soothed by the voice of shepherd or to music.
 - g. The wool of the sheep belongs to the shepherd.

Negative *lô'* (אֵל or אֹל) [pronounced *low*], which means *not, no*. Strong's #3808 BDB #518. + *châçêr* (רָחַק) [pronounced *khaw-SEHR*], which means, *to lack, to need, to be lacking, to decrease*. In Strong's #2637 BDB #341.

Psalm 23:1 *The Lord is the One (constantly) shepherding me. I cannot lose [anything] [or, I cannot lose anything].*

Summary Points

1. Like Romans 8:28, this passage applies to the mature believer. David left in a hurry, just his sword, a mule and some food. He is a mature believer; the wealthiest man in the world. Now in a state where he appears to lose everything. Whatever God has imputed to us will remain with us. I cannot lack anything; I cannot lose anything. You may have a great disaster or perhaps two of them. And we will understand it from Romans 8:18–30. David would be temporarily separated from his palace and he would be without the things of happiness in his life. Even though he does not have them now, God is preserving them for David. You never lose the Lord and you never lose anything gotten by imputation.
2. While David has lost at the moment of his retreat everything, in reality, he has lost nothing. He cannot lack anything. He cannot lose anything.
3. This is the temporal security. Whatever flows down the grace pipeline cannot be lost.
4. David had previously failed the Lord in the affair with Bathsheba.
5. David did not lose his great wealth, his great crown. When the smoke cleared, all of his imputations were intact.
6. What flows through the grace pipeline cannot be cancelled by man's failures. As long as we live, we will continue to sin. We receive 36 things at salvation. We cannot lose those things.
- 7.
8. These blessings cannot be rescinded by human good, evil, sin; etc. This is illustrated by Abraham and Hagar. He was disciplined but he did not lose any of his blessings.

The dynamics of maturity. There is the Word and the Spirit. The dynamics and the means of obtaining the dynamic. The first one is Bible doctrine; the means of attaining maturity is daily gap. The second dynamic in v. 3. Never confuse means and results.

1977 Romans

Lesson #286

286 12/19/1977 Romans 8:6; Psalm 23:2–3a Battle of the Bulge; security of and capacity for divine blessing; +H in adversity

23 years ago this month that the Germans began their counter-offensive. They picked up some of Montgomery's comments so their objective was to break through the British and American armies at their weakest spot. Only one G2 knew where this was coming. The Germans concentrated a quarter of a million men; they hid a huge amount of weaponry behind the forest. This was the greatest failure in intelligence. Totally undetected. A capture of 9000 Americans. The battle became a fight for key roads and villages. The 3rd

day of the Ardennes offensive and 9000 men were captured; our worst showing in any battle.

One guy, who was not every identified, held off the entire German army from a house; he had tons of ammo and firearms.

David was at a low point, being forced out of his city and into the desert-wilderness of Judah. He made three stops and he wrote a psalm at each psalm 23, 27, and 63 (right before organizing to respond). David was driven out of Jerusalem as a mature believer and apparently all was lost.

David lost his friends, his loved ones, many in his military. But, in truth, he had not lost anything. This real imputation is secure, based upon 2 judicial imputations.

If the justice of God can accomplish the greater, it follows a fortiori that the justice of God can provide the less. The function of Christ as the chief shepherd.

Psalm 23:1 **The Lord is the One (constantly) shepherding me. I cannot lose [anything] [or, I cannot lose anything].**

David, at this point, is suffering undeserved.

Psalm 23:2 **He makes me lie down in green pastures. He leads me beside still waters.** (ESV)

The Hiphil imperfect of *râbats* (רָבַט) [pronounced *raw^b-VAHTS*], which means *to stretch oneself out, to lie down, to recline, to settle upon*. Strong's #7257 BDB #918. In the Hiphil, we are caused to lay down. Many times when people are petty, it comes from fear. The picture is a sheep in a pasture, relaxed, well-fed, and free from fear.

nâ'âh (נֶאֱחָ) [pronounced *naw-AW*], which means *pastures, meadows*; obviously a pleasant piece of land. Strong's #4999 BDB #627. In choice fields.

In pastures of choice food, He causes me to lay down.

Piel of *nâhal* (נָהַל) [pronounced *naw-HAHL*], which means *to lead, to guide to a watering place; to guard, to provide for, to sustain*. Strong's #5095 BDB #624.

Noun in masculine plural construct *waters of*. *m^enûwchâh* (מְנוּחָה) [pronounced *m^e-noo-KHAH*], which means *rest, resting place, place of rest, quietness*. Strong's #4496 BDB #629. Also *comfort, refreshment*. The mature believer does not relax in the material blessings of life but confidence and assurance in historical disaster.

This revolution was led by the son whom David loved. The inner resource of any disaster, turning suffering into the greatest possible blessing.

Psalm 23:2 In pastures of choice food, He causes me to lay down. He leads me to waters of comfort (and refreshment) [= the refreshment of Bible doctrine in the soul] in adversity and disaster.

Points on Psalm 23:2

1. The inner happiness during adversity continues just as in times of prosperity when you are a mature believer. You have the same doctrine; you still being supported by the Lord.
2. While this flight from Jerusalem seemed to indicate that David lost everything; but there were two months, and two months of fantastic blessing. Absalom was very much like his father. But Absalom did not have the Bible doctrine in his soul or leadership dynamics. He had a fantastic personality. He was handsome, talented and smart. He was complimented and flattered and he could not take it. He was chosen to lead the conspiracy against his father.
- 3.
- 4.
5. David was fleeing for his life. He still had the blessings from the two judicial imputations.
6. For the moment, David lost all his visible blessings, but he continued with the spiritual blessings. The two judicial imputations which provided the real imputation of blessing in time.
7. Since everything in life is a detail, having or not having is not a consequence. People make the mistake of counting on the wrong thing in life for happiness. You cannot count on friendship for happiness. What makes them truly wonderful to the believer is the capacity for friendship and happiness; and human integrity. When you have human integrity; you may have things today and enjoy them. You may lose them tomorrow, and you still have the blessing from God.

David is down to barebones, and there is no panic button being pressed. And when David gets back and he will have a ball. Nothing is lost even when you have lost everything, to the mature believer (not you, the mature believer). When you get to maturity, you cannot lose. Abraham has a mature believer lied and got out of a jam. He did not lose anything; in fact, he gained.

When Abraham put his son on the altar, he did not lose his son; but we gained from that. You do not lose when you are a mature believer. You gain. The reason is because this blessing to the mature believer comes from the justice of God down the grace pipeline. Remember that this is encapsulated. The real imputation of divine blessing from the justice of God to the righteousness of God. Having or not having is inconsequential. The source of blessing is always there.

The widow who gave the two mites; the money is gone, but the source is still there.

Psalm 23:3 He restores my soul. He leads me in paths of righteousness for his name's sake. (ESV)

Pilel imperfect of shûwb (שׁוּב) [pronounced *shoo^bv*]; which means *to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*. Strong's #7725 BDB #996.

The soul is the battleground. If we are going to learn doctrine, we must confess our sins. God is faithful and just to forgive that sin because it has already been judged.

Only the restored soul (by rebound) can appreciate Bible doctrine.

Hiphil imperfect of nâchâh (נָחַח) [pronounced *naw-KHAH*], which means *to lead, to guide*. Other meanings: *to lead forth, to lead back*. Strong's #5148 BDB #634.

ma^egâl (מָגַל) [pronounced *mah^g-GAWL*], which means *entrenchment, track, rut [wherein a wheel revolves]; a way; a course of action*. Strong's #4570 BDB #722. This can also mean wheel ruts made in the ground.

Some Points

1. Imputed righteousness at salvation is the basis for our blessing at maturity. This allows God to bless us at maturity.
2. It takes two judicial imputations in order to provide us with the imputation of blessing. Most imputations are real. Only two are judicial. A real imputation has two things which have a natural affinity for one another. A real imputation is the thing imputed and where it goes to. Those are the two factors. Human life imputed to the divinely prepared soul. Adam's original sin imputed to its target or home the old sin nature.
3. The first judicial imputation finds the justice of God imputing all the sins of the world to Jesus Christ on the cross. There is no natural affinity between the thing imputed and what it is imputed to. There is no natural affinity between the perfection of Jesus Christ and the sins which are poured out on Him. Our personal sins do not belong on Christ. Only two judicial imputations.
4. The second judicial imputation places divine righteousness with the believer at the moment of salvation. There is no natural home in us for God's righteousness. All divine blessing must go to that home.
5. Therefore, at salvation the greater in a fortiori blessing from the justice of God is accomplished through the imputation of divine righteousness.
6. The judicial imputation of divine righteousness is called justification. All imputations are real except for two.
7. Two judicial imputations combine to make one real imputation of blessing at maturity adjustment to the justice of God.
8. The greater in the a fortiori has been given. Therefore the less occurs... There is a real imputation at salvation. Imputation of divine blessing at maturity to our righteousness.
9. If the justice of God provides the greater at salvation, it follows that the justice of God will provide the less at maturity. The real imputation...

10. The best things which happen to us in life glorify God. These blessings are real imputations from the justice of God to the righteousness of God.
11. God had to accomplish the greater first; the two judicial imputations which precede blessing to our imputed righteousness.
12. We trade in our personal sins for the perfect righteousness of God.
13. Greater in a fortiori refers to degree of effort. Not a reference to quality or quantity.
14. Capacity for blessing comes from resultant maturity adjustment to the justice of God.
15. The divine support of logistical grace.
16. Many wonderful things come from food, shelter and clothing. Until you crack the maturity barrier, it is all logistical grace.
17. These often appear to be blessings, but they are not to be compared to the true concept of blessing, which comes from the justice of God to the righteousness of God to the mature believer.
18. The judicial imputation of righteousness puts us off balance. We must be weighted down with divine blessing. That will straighten us out.
19. Because such blessings originate from the justice of God, they are withheld until the believer attains maturity.
20. Blessing without capacity equals misery. At maturity, capacity is ready for the blessing.

There is no affinity between God's blessing and prayer, or tithing, or any system of self-righteousness or sacrifice.

"Stand up and tell the person behind you that you love them." That is the stupidest thing to take place anywhere. There are a whole lot of Christians that Bob does not want to love him personally.

The first imputation is necessary for the second to occur. If the justice of God accomplished the greater at salvation, + the imputation of divine righteousness at the moment that we believe. If God accomplished the greater, the combination of to the two judicial imputations = justification, which means blessing at a future date.

David left everything behind except his sword and his fatigues; but when he gets back, all of these things will still be there. He has the source; and what he received as a mature believer was the result of God's blessing to the righteousness in David. God does not give from love; He gives from His righteousness.

We are blessed for being God but because of God's work on the cross. Bob whispers, "Just because we know there is no Santa Claus." Bob says, have an Easter egg hunt, even though you are involved in a fertility celebration.

Psalm 23:3 [He restores my soul. He guides me...](#)

1977 Romans

Lesson #287

287 12/20/1977 Romans 8:6; Psalm 23:3b Battle of the Bulge; guided in tracks of imputed +R; divine blessing cf. logistical grace

Bob lays out the rules of what not to do in Berachah.

Points to complete from last night.

Psalm 23:3 [He restores my soul. He leads me in paths of righteousness for his name's sake.](#) (ESV)

name or reputation.

Psalm 23:3 [He restores my soul. He guides me in paths of righteousness because of His integrity \(or reputation\).](#)

To catch up, we need to review some doctrines, like the doctrine of imputations.

Next we look at once blessed, always blessed.

1977 Romans

Lesson #288

288 12/21/1977 Romans 8:6; Psalm 23:4a Battle of the Bulge: St. Vith; you die alone; no fear in supergrace; concept of divine integrity

Very cold and then a week of constant fog. Ardennes is a heavily forested region with very few roads. They were suddenly hit with a *Russian high*, and the temperature dived before zero. Many American soldiers froze to death.

There was a hub that the Germans needed to take immediately. They were completely surrounded, 9000 surrendered, 3000 or so killed. A few towns that the Germans took; and they were unable to take a town because there was a resistance put up in Saint Vith. So many unsung heroes at San Vi. It happened on Christmas or in that time generally.

4 regiments. Usually 5000-6000 men in a regiment. Then called combat commands, A, B and R (reserve). At one time, there were so many people retreating, in order to come through, they would shoot anyone on the road to come into San Vi.

The Battle of St. Vith was an engagement in Belgium fought during the Allied advance from Paris to the Rhine in World War II. It was one of several battles on December 16, 1944 constituting the opening of Germany's Ardennes counteroffensive (more commonly known as the "Battle of the Bulge"). (From Wikipedia)

9000 prisoners did not have a change and Bob blames a guy named James. On 20 December, a regiment came up. Every attack the Germans attempted was stopped.

This saved 25,000 others. The Germans needed St. Vith in order to supply everyone, and that was the only way to get it all there. One barrage was said to take out 1500 men. One of the most effective barrages of the entire war. The Germans were driven back. Two tank destroyer outfits held off a large number of Germans. And this was followed by the greatest snowstorm ever.

The famous goose egg salien(?). There were people from all kinds of organizations. Two men were then able to hold off the entire German army after being given 24 hours. It is because of men like that, dealing with incredible cold that we don't know, which allows us to enjoy our freedom.

The first three verses read.

Psalm 23:4 [Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. \(ESV\)](#)

The two judicial imputations which are the basis of all the blessing that we receive.

It is a valley overshadowed by death; it is the valley that we take when we are dying. No two of us are going to go the same way. But we will all die. Some valleys are valleys of discipline for the believer. It is always a dangerous painful thing.

Psalm 23:4a [When I walk in a valley overshadowed by death, I cannot fear evil...](#)

The reversionistic believer has the low crawl through ground glass.

We have recently studied that, when it is the Lord's time to take us, then we go. One of these days, we will review evil.

Points on Psalm 23:4a

1. When it is time to die, no one can go with the believer. The believer goes alone. Bob knew people who could not stand to be alone. They have no capacity for life. All of us must face some things alone. The real person is who we are alone. Bob has given up explaining how much is involved when preparing for teaching. Great mental fatigue that no one understands unless they have been there. Certain things in life must be done alone. Going alone through that valley can be the greatest experience of life. This can only be done alone. Of course there are people who will mourn you; who are sympathetic. But you have to do your own dying. You also must do your own living.
 - a. The real you, what you are in your soul, must travel alone in life. Most human relationship is based upon physical attraction, prominence attraction, one of the biggest traps in life. It is the soul which really counts. You miss a great deal by not discovering that a person has a soul. Look for the person who can express their soul.
2. Everyone must travel alone. But the Christian has no fear.

3. Friends and loved ones cannot travel in this valley until it is their time. They cannot walk with you.
4. Dying is a time of being alone. David is going it alone.
5. There is a separation from friends and loved ones, their responsibility is to continue to live. Ours is to go through the valley of death.
6. For the mature believer, doctrine is his constant companion in life, and as soon as loved ones are behind, the Lord begins to walk through the valley with the Lord. In this way, he is the exception.
7. The reason for no fear is given in the next phrase. The mature believer is the exception to dying. Just as he receives great blessing, so he receives great blessing in the dying of category #5.

Bob thinks of so many people who died at Ardennes, who were isolated, alone, and yet they stood their ground. They continue in their missions. Anyone can look good in a crowd.

Because + the 2nd singular masculine pronoun. This refers to One Person, the Lord Jesus Christ; He is the companion for every mature believer. The third word is a preposition. It has a 1st person singular suffix.

Psalm 23:4a [When I walk in a valley overshadowed by death, I cannot fear evil because You are with me...](#)

In order for Jesus to die for our sins, He had to be alone. Since we are condemned by only one sin, the sin of Adam, those sins are free to place on the Lord Jesus Christ.

[God's integrity](#) is reviewed, which is found also back in [Lesson #108](#).

1977 Romans

Lesson #289

289 12/22/1977 Romans 8:6; Psalm 23:4b Temporary target for imputation; SG2 believer's temporary loss of blessing enhances them

Last week, Jack Treadwell departed from the scene. Given the medal of honor.

A real imputation requires us to have God's righteousness. Without this, our life would have no meaning and no definition. God imputes human life when the fetus emerges from the womb. You have done nothing to gain human life; and you will not lose it.

If the target is not divinely prepared, it can be removed. Human life has an affinity for the soul. There was not an old sin nature until Adam sinned. His sin is the basis for our condemnation. We are not condemned by God for failing or for our sins or for being imperfect.

Condemning us at birth was the best thing. We were in Adam when we sinned. We are made up of those chromosomes created in the garden. You do not have to commit a sin in your life in order to be condemned.

You can never say, I was the worst sinner in town, but now I am saved and have shed all of my bad habits. Personal sin is only an issue to One Person in human history. All of our sins were poured out in Jesus Christ. There is no natural affinity between our sins; so the imputation had to be judicial.

God's righteousness, a standard that we could never meet, half of His divine integrity, is judicially imputed to us. God went to a lot of trouble to save us and to bless us. Way more than we are worth. The prong on the sheep thing is used to guide them into blessing.

Psalm 23:4 *Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod [discipline] and your staff, they comfort me. (ESV)*

Psalm 23:4 *When I walk in a valley overshadowed by death, I cannot fear evil because You are with me; your rod [discipline] and your staff, they comfort me.*

Comments on Psalm 23:4

1. Anything that comes from the justice of God is wonderful or painful.
2. This principle is intensified with the mature believer.
3. This is the application of Romans 8:28, which is for mature believers.
4. David wrote these words during one of the worst times in his life. He was the greatest soldier of his day. He was a king.
5. David, at this low point, was comforted by all things working together for good. God's plan is greater than anything in life. It is greater than any suffering. In the plan of God, we can always ride the crest of the wave.
6. All imputations are permanent and secure. God's plan is greater than any disaster of life.
7. God's justice manifests itself in discipline or in deliverance is greater...
8. Whether dying or living, there is great security in our relationship with the integrity of God.
9. Therefore, the integrity of God is greater than anything in life. The more doctrine that we take in, the more we become aware of God's integrity.

We have one or two catastrophes in life, which supercharges us when it comes to moving toward maturity. Undeserved suffering in the believer's life is designed for the blessing of the believer. For the mature believer only, all things work together for good.

When David comes back, his son Absalom will be dead, but David will have greater blessing than ever before.

Now, a lot of believers in Berachah are not alone, but filled with friends and loved ones; and there are others and they will be alone for Christmas.

When God takes away someone by death or removes something by adversity, then you need to wake up and realize that God's plan is greater than anything in our lives.

When you lose some of your blessings, you develop appreciation for them. You may lose some things, but you do not lose the Lord. If we receive any blessing from Psalm 23, then this blessing comes to us from 3000 years ago. No matter what, you always have the Lord, no matter what has been removed from you. If some things are removed, you have not lost anything, the source is always there. We cannot lose the source. That is impossible. There are too many imputations to lose the source.

1977 Romans

Lesson #290

290 12/23/1977 Romans 8:6; Psalm 23:5a Battle of the Bulge: Bergdorf; banquet table from Bible doctrine in the soul; background for David's undeserved suffering

We are studying the last two words: capacity and prosperity in Romans 8:6.

Don't come to Bob with your problems or for sympathy.

Large river between Germany and Luxemburg; the Sauer River, the town of Bergdorf; a resort town, a beautiful area. The G2 knew everything going on in this little sector. There was only one company, 4th infantry division. On D day, the Germans chose Bergdorf as their first objective. There were four outposts. Germans knocked out three outposts.

F company was on its own. They took the strongest hotel, which had a deep basement and cellar and he put everything in there, 60 men. No anti-tank weapons, no bazookas, etc. When confused, attack. Germans blasted the hotel with everything. The Americans came out the next morning. Just as the fog began to lift, they were strafed. Germans dug in and made a night attack and they finally blew a big hole in one of the walls. Germans charged, but they were pushed back. They opened up a sealed wall where some of the finest wines were there.

They held up the Germans for 4.5 days. Germans were all around everywhere. A fresh company came in and recovered Bergdorf. This was done Christmas Eve.

While our freedoms are eroding from corrupt politicians; these brave men gave us these freedoms.

First four verses read:

The verb means to prepare a banquet table. *To the face of me*; which means *before me*.

There is a table for a banquet. There is undeserved suffering; and this provides great prosperity in time of great adversity, great catastrophe.

Psalm 23:5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. (ESV)

Psalm 23:5 You have prepared before me a (banquet) table in the presence of my enemies...

David has terrible enemies on every side; and yet, everything has been prepared for him in eternity past.

Physical life and spiritual death at the same time. The justice of God cannot bless until there is first condemnation followed by the imputation of God's righteousness. We are born condemned at birth so that we might be blessed in this life. We are left alive in order to receive the imputations about which David is writing. God went to a lot of work in order to provide a lot of blessing for us.

Like David, we suddenly have a terrible catastrophe that wipes everything out. We still have the source of our blessing and we still have our future.

Background for David's situation; maturity adjustment to the justice of God. Two judicial imputations resulting in a real imputation from the justice of God. We do not earn it or deserve it. It is not what we do that receives these blessings. Our blessings are secure because of the real imputation. The second factor gives us our security. It is never what we do; it is what God does. No one receives any blessing from God for tithing, or witnessing, or cross mountains to witness to the natives; but you will never be blessed. Even with facts, you cannot assemble them. David is a mature believer, but he is driven out from Jerusalem. David still has the source; and he is blessed with great wealth; but he did not bring it with him. Temporarily, David has lost his throne and his wives. The doctrine was the source of his maturity adjustment to the justice of God. To promote without capacity is punishment. Capacity must precede blessing. The table is filled with doctrine. This is not a literal table. The table is in his soul.

The believer must have the table in order to enjoy this blessing. The table represents David's maturity prosperity. But he is in an historical and personal crisis. Doctrine is David's life and his capacity for life. Such adversity is a part of Romans 8:28 for the mature believer only. All things work together for the mature believer; not for the carnal believer and not for the reversionistic believer and not for the immature believer.

The combination of all of these things will provide David with the greatest blessing that he has ever known. At the moment, David is minus all of the blessings which he used to have; but the table filled with doctrine is still there.

The first analogy is prosperity. Two more analogies to go.

291 12/25/1977 Romans 8:6; Psalm 23:5b–6 Battle of the Bulge: Bastogne; David's temporary separation from SG2 blessings

Team SNAFU. Bob told a story of a great Christmas fight; one of the most magnificent fights of all time, like Trenton in 1779 (?).

The last two words are all about capacity for life and prosperity. We are developing the concept of prosperity.

Analogy to the soldier. The table represents David's great material prosperity. Secondly, that analogy to the king. You anoint my head with oil.

Psalm 23:5 *You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.* (ESV)

Piel stem of *dâshên* (דָּשַׁן) [pronounced *daw-SHANE*], which means *to be fat, to become fat, to grow fat*. Strong's #1878 BDB #206. Then *oil + my head*. Absalom was the leader of a revolution at that time. This is the story of a legitimate function being challenged. David loved Absalom as a chip off the old block; but Absalom would die because he had to die. David was never a loser, even though he lost his beloved son.

The table prepared belongs to the mature believer only. David had received his spiritual blessings; and the material blessings (great general and king); social and sexual prosperity; and all of them due to doctrine in his soul.

Every mature believer has one or two great disasters. David is suffering from the Absalom revolution. Temporarily, David has lost his castle, his crown, friends, his position. David learns out in the desert that all the blessings from the justice of God, which flow from His justice to His righteousness. Every blessing of SG2 is undeserved. David did not earn these blessings. There is nothing that he did to earn any of this.

Part of his blessing was being promoted to king. No revolution, no failure, no conspiracy will remove David from his position of authority.

The word for cup is a special one. This is a golden or silver goblet; a cup only for the finest of wines. This was first an empty cup, but now it is filled to capacity. The table is the blessings given to David; and the cup represents his capacity for blessing.

Believers can be miles apart. What is in the soul makes all the difference in the world. There is no verb here, an ellipsis. *r^evâyâh* (רָוַיַּח) [pronounced *r^evaw-YAW*], which means *saturated, running over, an abundance [of drink]; a drinking of one's fill*. Strong's #7310 BDB #924. If you do not have the capacity, all the blessings mean very little.

Psalm 23:5 *You have prepared before me a (banquet) table in the presence of my enemies; you have anointed with oil my head; my cup is overflowing.*

The Table and the Cup

1. The table of the soldier is the real imputation of divine blessing to the soldier.
2. The times of suffering.
3. The overflowing cup of the guest represents capacity.
4. In the last analogy, we have a host, Who is the Lord Jesus Christ, Who is the good shepherd, the great shepherd.

Blessing in time; blessing in eternity. Under the laws of hospitality. It does not matter who the guest is; it matters who the host is. Nothing depends upon us. Hospitality is not determined by the nature of the guests. One of the true signs of a gentleman is being a good host is being hospitable, no matter how bad the guests are. Most people think that having the right guest makes the perfect party, but the key is the host (s).

After salvation, we are left behind, here to represent Him as ambassadors. The imputation of blessing does not depend upon the guests but it does upon the host. It is always in true hospitality the host. David will not love his table or his cup.

Three armies are in pursuit of David right now.

Psalm 23:6 [Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever. \(ESV\)](#)

Concluding this psalm.

A fortiori logic is what David concentrates on. As the justice of God has provided blessing and prosperity in time; he sees future blessing and reward.

It takes suffering and disaster for the believer to renew and appreciate the Source of all these blessings.

Psalm 23:6 [Only prosperity and grace shall pursue me all the days of my life and I will live prosperously in the house of the Lord forever.](#)

1977 Romans

Lesson #292

292 12/25/1977 Romans 8:7a Patton, General Creighton Abrams; biblical form of government; three categories of thought hostile to God

Officer came to Patton to tell him what the Germans were going to do. He was so accurate, a plan was developed to go north and hit the Germans.

All the supplies were being sent to Montgomery rather than to Patton. Patton suffered all kinds of shortages. Five months of continual fighting. A tremendous high morale. Their tracks and mortars all worn. Most of the tanks had more mileage than anyone expected

them to go; and most overhauled twice. Stone houses in that region were natural for fortifications. Patton had learned to appreciate the superiority of the German armor.

Intense fighting ensued. Casualties were unbelievable. Creighton Abrams was a great man, with great battle courage and great honor off the battlefield. It is the courtesy of him that we have the blessing of studying the Word of God.

They were outgunned and out-tanked by the Germans.

Romans 8:7 ...because the mind of the flesh is hostility toward God; for it is not subject to the Law of God, for not even can it be.

Romans 8:7a Because the thought pattern of the flesh is hostile toward God...

Points given for this back in [Lesson #284](#).

1977 Romans

Lesson #293

293 12/26/1977 Romans 8:7b Battle of the Bulge: Abrams; right mental attitude respects authority; insubordination to divine policy.

The Battle of the Bulge was fought this time, great blizzard, one of the worst ever for this area. More background given here.

Human good thought patterns; and add to that the thinking of evil.

Romans 8:7 ...because the mind of the flesh is hostility toward God; for it is not subject to the Law of God, for not even can it be. (BLB)

“for it is not subject to the law of God” – the explanatory use of the postpositive conjunctive particle *gar* is used as an explanation. The explanation combines what we have seen in mental attitude with the principle behind good mental attitude. Says Proverbs says, “What you think is what you are.” The key word to mental attitude is the believer’s concept of authority, his response to authority. It comes up in the present passive indicative of the verb *hupotassō* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*] plus the negative *ou* (οὐ) [pronounced *oo*]—“For it is not subordinate.” The thought pattern of the old sin nature is hostile toward God because it has rejected authority.

The Word of God demands respect. Authority is key everywhere. Authority is the key to an aggressive mental attitude.

The present tense is retroactive progressive present denoting what has begun in the past with either carnality or reversionism and continues into the present time. The carnal or the reversionistic believer receives the action of the verb. With the negative *ou* (οὐ) [pronounced *oo*] it refers to a continual insubordination to divine policy. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

Great authority orientation with a song leader who deserves respect and gets it. Professional musicians have come in and said it is the greatest singing anywhere. Bob is watching those with a bad mental attitude toward the song leader.

Principle: This insubordination to divine policy is based upon both neglect of rebound and negative volition toward Bible doctrine. The status of carnality and reversionism is insubordination to the ultimate in authority—God’s authority Himself. Insubordination in one area always overflows to other areas. Reversionistic or carnal believers are disoriented to life through rejection of or resistance to authority.

Justice and righteousness is the basic system; based upon absolute authority on both ends. God runs through this pipeline certain kinds of adversity. David was far better off than he ever was before.

God does not bless people on the basis of bribery. We cannot break through pipeline of blessing.

“the law of God” – the dative singular indirect object from the noun *nomos* (νόμος) [pronounced *NOHM-oss*], which sometimes means law and sometimes means principle. Here it refers to policy. It is divine policy that is mentioned here. Bible doctrine is God’s policy.

Divine policy begins the moment that we are born. Imputations. The justice of God cannot bless unless it first condemns. A judicial imputation only has one factor; it does not belong to the person to whom the factor is being imputed. All divine blessing goes from the justice of God to the righteousness of God.

The church has no right to shake you down for a dime.

God has a policy. People think if they just do certain things, God is going to bless them. The justice of God is key; the love of God is not.

The policy is not ours, it belongs to God for we have a possessive genitive from the noun *theos* (θεός) [pronounced *theh-OSS*]—“of God.”

To give us things when we lack the capacity would be somewhat of a curse.

The imputation of righteousness to us is permanent; the imputation of eternal life is permanent.

If God can provide the greater, which is the imputation of eternal life to the person who believes; it follows that He can provide blessings to the believer in time.

This does not eliminate production from the plan of God; but it increases the quality of production.

Romans 8:7 **Because the thought pattern of the old sin nature is hostile toward God, because it is not subordinate to the policy of God.**

Principle

1. Doctrine reveals the plan of God.
2. Doctrine provides the basis for executing the plan of God.
3. The believer must be subordinated to doctrine or he cannot fulfil the plan of God.
4. Without doctrine in the frontal lobe the believer cannot be guided by God.
5. Without doctrine in the right lobe the believer cannot grow spiritually, cannot advance to the objective, and cannot be blessed by God.

Through lack of Bible doctrine in the soul the believer not only fails to attain the objective of the Christian life in spiritual maturity, but at the same time becomes the actual enemy of God during his life time. Might be involved in the emotional revolt of the tongues movement. Mixed up and confused.

1977 Romans

Lesson #294

294 12/27/1977 Romans 8:8 Battle of the Bulge: "Monty"; issue of means for pleasing God; reversionism cf. carnality

17December 1944 reference to the German attack. Hitler crony was a drunk and not too bright. The army next to him was much better commanded. When Montgomery was put in charge, he made a mess of it. He was one of the most cautious persons to come along. We should never put any American soldier under the command of any foreign general. Monty is a poor soldier and petty and vindictive.

You are going to run into very self righteous Christians and mostly do not have any idea why they are still here. Easy to become distracted or bringing up false issues.

Romans 8:8 **And those being in the flesh are not able to please God.** (BLB)

Verse 8 – this brings us to the inability and the incompetence of the carnal and reversionistic thought pattern. Nothing is more incompetent than the thought pattern of reversionism. “So then they that are in the flesh” – the transitional use of the postpositive conjunctive particle *de* should be translated “Moreover.”

The nominative plural from the definite article is used as a personal pronoun, “they.” The present active participle from the verb to be, *eimi* (εἰμί) [pronounced *eye-ME*], “Moreover they who are.” The progressive present signifies action in progress, linear aktionsart in present time. The active voice: both carnal and reversionistic believers produce the action of the verb. The participle is circumstantial.

Then the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of sarx (σάρξ) [pronounced *sarx*], referring to the old sin nature—“in the flesh.” **“Moreover they who are in the old sin nature.”**

Points

1. This phrase refers to both carnal and reversionistic believers under the authority of the ex-husband, the old sin nature. The carnal and the reversionistic believer can be defined as those who continue to recognize the authority of the OSN after being divorced from it. The ex keeps trying to insert himself into your life.
2. This phrase could (but it doesn't here because the believer is in view) refer to the unbeliever who is also said to be “in the in the flesh.” It is true that the unbeliever is still married to the old sin nature. The unbeliever, then, is under the policy of good and evil, under the authority of the old sin nature who function is good and evil.
3. The unbeliever is in the flesh, or under the authority of the old sin nature, through the marriage that took place at birth. The real imputation of life to the soul followed by the imputation of Adam's sin to the sin nature.
4. In view here, however, is the believer. The carnal of reversionistic believer is under the control of the old sin nature because he has neglected the filling of the Spirit and he has neglected or rejected the teaching of Bible doctrine by his right pastor.

Do you prove to the unbeliever that you are a witness to him by being better than him or being in some sort of competition with him. We are here to glorify Jesus Christ. Bob is teaching how to please God, approaching from the negative side.

“cannot please God” – present passive indicative of *dunamai* (δύναμαι) [pronounced *DOO-nam-ahee*] with the negative *ou* (οὐ) [pronounced *oo*], “not able.” The present tense of *dunamai* (δύναμαι) [pronounced *DOO-nam-ahee*] is a static present, it represents a condition as perpetually existing. In other words, as long as the believer is under the control of the old sin nature, following the trend toward sin, evil or human good, there is no way that he can please God. The passive voice: this is a deponent verb which is passive in form but active in meaning. It means here that the carnal or reversionistic believer is producing the action of the verb. Both are under the control of the sin nature, the ex-husband. The indicative mood is declarative, representing the verbal action from the viewpoint of reality.

With this is an aorist active infinitive of the verb *aréskō* (ἀρέσκω) [pronounced *ar-EHS-koh*] which means to please or be pleasing. The aorist tense is a constative aorist which gathers into one entirety the action of the verb. The active voice: in this passage it is the carnal or reversionistic believer producing the action of the verb, though in principle the same thing applies to the unbeliever. The infinitive is an actual result infinitive.

Then the dative of indirect object from *theos* (θεός) [pronounced *theh-OSS*]. *Theos* (θεός) [pronounced *theh-OSS*] is anarthrous here, emphasizing the quality of the person mentioned.

It is always the imperfect ones who are hard to please. God is easy to please. We are responsible to a perfect God. Bible doctrine teaches us the same way. We are left in this life to please God. Pleasing God is a part of glorifying God. To please God, you must be perfect like God is.

So how do we, as imperfect creatures, please a perfect God? The two kinds of imputations. For a real imputation, there are two factors: what is imputed and to where it is imputed.

We are disciplined for the sins that we commit; but we are not condemned for those sins. The original sin is imputed to us.

If we are going to please God, we must have something perfect to please Him with. When we were given His righteousness, that becomes our chance. When that target is filled with the blessings of SG2.

We have been left here to please a perfect God. A perfect God has to be pleased with perfection; but we do have His perfection.

Human life is designed so that the justice of God can bless us in time; and eternal life is designed so that we can be blessed in eternity, above and beyond. God is not sloppy in His thinking He thinks categorically. We cannot please God by prayer, by other mechanics; but they are not the way to please God. If a soldier obeys orders, that is what he is expected to do. But if he does above and beyond that, that pleases his commander.

We are given rebound in order that we can recover the filling of the Holy Spirit; and that puts us back on track.

Romans 8:8 **Moreover they who are in the flesh** [under the authority of the sin nature] **are not able to please God.**

1977 Romans

Lesson #295

295 12/28/1977 Romans 8:8 Battle of the Bulge: CMHs; American aggressiveness; distractions from Bible doctrine; means for pleasing God

Bob describes another battle from this time. It was a citation. A man who loved machine gunning.

It takes something perfect in order to please God. It requires two judicial imputations.

Pleasing God

1. In order to please God, this must be done in a nonmeritorious way. This is done by imputations. No legitimate function commanded by the Word of God can penetrate the grace pipeline. Not by prayer or witnessing. The result of blessing from God

to a mature believer is greater than the blessing found in the garden. It comes with a security not found in the garden.

2. The grace pipe and 34 things added to the first two.
3. The key to salvation and divine blessing is the two judicial imputations which preceded it.
4. Two judicial imputations are required. We trade our sins for the Lord's perfect righteousness. We all carry around something which is perfect everywhere that we go. We have God's righteousness in us.
- 5.
6. The real imputation is a follow up...we get eternal life at the time that we receive divine righteousness.
7. After salvation, God is pleased when we rebound and when we take in doctrine.
8. The imputation of divine blessing is glorifying to God.
9. Phase III or eternity, God is pleased to provide eternal reward and blessing. These balance out a fortiori.
10. God is not pleased with anyone who tries to intrude upon His plan. Conflict between the sin nature and the believer.

We do well in war because of our underlying American aggressiveness. We lost part of this due to the rise of so many bureaucracies, which are designed to reduce aggressiveness.

The one guy who came to Thieme's house and said, "I am Isaiah and you are Jesus Christ and let's get going."

Several psychiatrists have talked to Bob about what he is doing in Berachah, because his teaching seems to make some people tranquil.

1978 is going to be a big year of separating many of us. All of us as believers have equal opportunity. We all have God's righteousness.

Romans 8:8 **And those being in the flesh are not able to please God.** (BLB)

Romans 8:8 **Moreover they who are in the flesh** [under the authority of the sin nature] **are not able to please God.**

1977 Romans

Lesson #296

296 12/29/1977 Romans 8:9 Doctrine of the indwelling of the Holy Spirit (revised); necessity and function of the indwelling of the Holy Spirit; issue of the doctrine of procession

The sin nature is the husband and the ruler of all human life, until a person believes in Jesus Christ. All of us are condemned because of Adam's original sin; that is the basis of

our condemnation. The issue is not our own personal sins, but Adam's sin. At salvation, the only issue is Jesus Christ; it is not sin.

Verses 9-10, the issue of the frustration of the fulfilment of the divine purpose in life on the part of most Christians.

Romans 8:9 **Now you are not in flesh but in Spirit, if indeed the Spirit of God dwells in you; but if anyone does not have the Spirit of Christ, he is not of Him.**

It is arrogant to think that you have anything to do with your own condemnation. Our personal sins did not antecedently belong to the Lord Jesus Christ. +R, when we believe in Jesus Christ, is imputed to us. There is no natural home for the Lord's +R. At divorce, the former husband and wife are dead to one another. Ex-husband is the sin nature; ex-wife is the unbeliever. New marriage is between the Lord Jesus Christ and the wife, the believer.

Verse 9 – how the Christian way of life can be fulfilled, how our major logistical support is the indwelling presence of God the Holy Spirit. “But ye are not in the flesh” – the nominative plural subject from the proleptic pronoun *su* has great emphasis. While the unbeliever continues to be dominated by the old sin nature, for the sin nature is the ruler of human life, the believer through the baptism of the Holy Spirit and being divorced from the old sin nature is now free; no longer, therefore, positionally under the domination of the old sin nature. The baptism of the Holy Spirit is the basis for the divorce from the old sin nature, the old husband, through retroactive positional truth, and the marriage to the new husband, the Lord Jesus Christ, through current positional truth. The word “you” comes first in this sentence in the Greek, it is proleptic and it means you and only you, emphasizing you as a believer.

Plus the postpositive conjunctive particle *de* which joins two clauses where a contrast is intended. Here it acts as an adversative conjunction. The difference is the divorce that took place at salvation through the baptism of the Spirit. The word *de* as a conjunctive particle sometimes has an emphatic or an intensive meaning, especially when it follows and emphatic or proleptic pronoun. Therefore the translation can start out, “In fact all of you,” referring to believers in the Lord Jesus Christ.

Our president, our Congress and our Supreme Court can all be written off as evil.

With have a positional separation from the sin nature through the baptism of the Spirit.

Then comes the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] followed by the negative *ou* (οὐ) [pronounced *oo*]. This is a retroactive progressive present tense, denoting what has begun in the past at the moment of salvation and continues forever. It is a reference to retroactive positional truth in which the believer through the baptism of the Spirit is identified with Christ in His spiritual death, which is rejection of the old sin nature as the first husband, identifying with Christ in His physical death which is separation from the old sin nature as the first husband, and identified with Christ in His burial which is

divorce from the old sin nature as the first husband. The active voice: the believer in the Lord Jesus Christ produces the action of the verb. The action occurs at the moment of salvation: the baptism of the Spirit. The indicative mood plus the negative emphasizes the reality of the divorce, our positional separation from the old sin nature through the baptism of the Holy Spirit. “In fact all of you are not.”

Plus the preposition en (ἐν) [pronounced *en*] and the locative singular of sarx (σάρξ) [pronounced *sarx*], referring to the old sin nature—“in the flesh” or “under the control of the old sin nature.” So this statement views the Christian way of life from the standpoint of the baptism of the Holy Spirit and resultant positional truth. The adverse result is the great inner conflict in which the old sin nature indwelling the body is fighting against the Holy Spirit who indwells the body. The battle ground is the soul; both seek to influence the soul.

“but in the Spirit” – the adversative conjunction allá (ἀλλά) [pronounced *ah-LAH*] sets up an emphatic contrast between the ex-husband, the old sin nature, and the marriage counselor of the second marriage, the Holy Spirit. Plus the prepositional phrase en (ἐν) [pronounced *en*] plus the locative of pneuma (πνεῦμα) [pronounced *PNYOO-mah*], referring to the fact that God the Holy Spirit indwells us at salvation, and one of our commands is to be filled with the Spirit.

Then comes a phrase that indicates that the believer should understand the various ministries of God the Holy Spirit. The phrase doesn’t set up any doubts if you are a believer but merely indicates where the emphasis will lie in this passage: “if so be that the Spirit of God dwell in you.” The compound conjunction eiper (εἴπερ) [pronounced *Ī-per*] is translated “if indeed” or “if after all,” and sometimes “since.” Here it is used in its debater’s sense, “assuming that.” The assumption is based on reality since the Holy Spirit indwells every believer of the Church Age. The nominative subject is pneuma (πνεῦμα) [pronounced *PNYOO-mah*], this time with the possessive genitive theos (θεός) [pronounced *theh-OSS*] emphasizing the deity of the third person of the Trinity. The present active indicative of oikéō (οἰκέω) [pronounced *oy-KEH-oh*] means to indwell or to inhabit. The present tense is a static present for a condition which perpetually exists. The active voice: God the Holy Spirit produces the action. The indicative mood is declarative for a dogmatic statement of fact. Plus the preposition en (ἐν) [pronounced *en*] plus the locative plural of su, indicating all believers have this same status quo—“assuming that the Spirit of God dwells in all of you.”^[6]

“Now if any man have not the Spirit of Christ” – the emphatic use of the postpositive conjunctive particle de, translated “In fact.” Then the conditional conjunction ei (εἰ) [pronounced *I*] introducing the protasis of a first class condition, assumption from the basis of reality, plus the enclitic indefinite pronoun tis (τις) [pronounced *tihç*], the subject of this sentence in the nominative case. “In fact if anyone.” The category here is the unbeliever who does not possess the indwelling of Christ.

Plus the present active indicative of echô (ἔχω) [pronounced *EKKH-oh*] plus the negative ou (οὐ) [pronounced *oo*]—“does not have.” The present tense is a static present representing a condition which will always exist, no unbeliever is indwelt by the Spirit. The

active voice: the unbeliever produces the action. The indicative mood plus the negative states the reality of the fact. The accusative singular direct object *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*]—"the Spirit," plus the ablative of source from *Christos* (χριστός) [pronounced *krees-TOHSS*], it was Christ who sent the Spirit—"from Christ." "In fact if anyone does not have the Spirit from Christ." This is the ablative of source which emphasizes the doctrine of procession.

Doctrine of the Indwelling of the Holy Spirit

A. Definition and Description.

1. The Holy Spirit indwells the body of the Church Age believer at the moment of salvation, 1 Cor 6:19-20, 3:16.
2. The indwelling of the Spirit is one of the six permanent ministries of the Holy Spirit at salvation. The purpose of the indwelling of the Holy Spirit is to provide a temple in the body of every Church Age believer for the indwelling of Jesus Christ as the Shekinah Glory and the indwelling of God the Father.
 - a. There are no sacred buildings in the Church Age. The only sacred building was the temple in Jerusalem which belonged to Israel and was destroyed in 70 A.D.
 - b. God the Holy Spirit makes a sacred building out of your body for the indwelling of God the Son and God the Father.
3. The indwelling of the Holy Spirit is also a sign of the royal family status, which is superior to being in the family of God, as believers in past dispensations were. In the Millennium, all believers are filled with by the Holy Spirit, but no millennial believer is indwelt with the Holy Spirit. There was no indwelling of the Holy Spirit until the Church Age. Believers in the Old Testament were empowered by the Holy Spirit at times. We live on the best time in (or the best side of) history, which is after the cross. Therefore, we are royal family to complement Christ's battlefield royalty. We receive six additional ministries of the Holy Spirit at salvation: efficacious grace, regeneration, sealing, spiritual gifts, filling, and baptism. The Church Age is the completion where the Lord calls out His royal family.
4. While no believers are indwelt by the Holy Spirit in other dispensations, all believers are indwelt with the Holy Spirit in the Church Age. The ministry of the Holy Spirit in other dispensations was technically the enduement of the Holy Spirit. For example, David said, "Take not Your Spirit from me," Psalm 51:11.
5. The Holy Spirit indwells the body of every believer, but only controls the soul of the believer under the title "filling of the Holy Spirit" or "walking in the Spirit."
6. It is important to distinguish between the indwelling of the Holy Spirit which is permanent, and the filling of the Holy Spirit which is temporary depending on the use of the rebound technique. When we sin we lose the filling of the Holy Spirit, but not the indwelling of the Spirit.

7. The Holy Spirit indwells the body of the believer because the old sin nature lives in the body of the believer. In the life of every believer, human ability must be superseded by divine ability. Therefore, the dynamics of the Holy Spirit are clearly important. Both seek to control the soul.
8. However, the actual use of divine power from the indwelling of the Spirit depends on the filling of the Holy Spirit rather than the indwelling of the Spirit. The indwelling is not operational apart from the filling.
9. Therefore, the believer must learn to distinguish between the indwelling of Holy Spirit and the filling of the Holy Spirit. It is the filling of the Holy Spirit by which we deploy the problem solving devices of the protocol plan of God. The filling of the Holy Spirit is the first power option of the spiritual life and without this divine power it is impossible to execute the unique spiritual life of the Church. Divine power is necessary to execute the divine plan. Without the filling of the Holy Spirit there is no spiritual life. A perfect plan demands perfect power for its fulfillment. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, which means anything the unbeliever can do is not the Christian way of life.
10. The indwelling and filling of the Holy Spirit are not synonymous terms.
 - a. While the indwelling of Holy Spirit emphasizes the body, the filling of the Holy Spirit emphasizes the believer's soul. Therefore, the sphere of indwelling is always stated as the body of the believer, 1Cor 3:16; 6:19-20. Your body is the sacred building of the Church Age. This indwelling makes it impossible for demon possession to occur.
 - b. While both the indwelling and filling are absolutes (they cooperate with each other and are not antithetical), they are different types of absolutes.
 - (1) The indwelling of the Holy Spirit is an irrevocable absolute.
 - (2) The filling of the Holy Spirit is a revocable absolute through carnality. But the indwelling and filling are cooperating absolutes when we are filled with the Spirit.
 - (3) When the Holy Spirit controls the soul, the believer is said to be filled with the Spirit. But when the sin nature controls the soul, the believer is said to be carnal-both grieving and quenching the Holy Spirit
 - (4) Rebound is the only way to recover the filling of the Spirit.
 - (5) The indwelling of the Holy Spirit is both permanent and irrevocable whether the believer is carnal or spiritual, winner believer or loser believer.
 - (6) The filling of the Spirit is temporary, depending on whether the believer is spiritual or carnal.
 - (7) The filling of the Spirit is related to the believer's soul. When the sin nature takes over the believer's soul, then the believer sins.

(8) The purpose of the indwelling of the Holy Spirit is to provide a temple in the believer's body for the indwelling of Christ as the Shekinah Glory.

(9) The purpose of the filling of the Spirit is to provide the enabling power for the execution of the unique spiritual life of the Church Age.

(10) Therefore, the indwelling of the Spirit is permanent, while the filling of the Spirit is temporary, depending upon consistency in using the rebound technique of 1John 1:9.

c. The indwelling of the Holy Spirit is permanent whether the believer is spiritual or carnal, therefore, it is non-experiential.

d. The filling of the Holy Spirit is temporary, depending on the experiential status of the believer.

e. The filling of the Spirit is mandated by God, Ephesians 5:18, but the indwelling of the Spirit is stated by God as a fact, 1Cor 3:16, 6:19- 20. Therefore, the indwelling of the Spirit is a permanent status quo in time.

f. Both power options in the spiritual life (the power of the Holy Spirit and the power of Bible doctrine in your soul) depend upon the filling of the Holy Spirit. The indwelling of the Holy Spirit is a temple in the body. The filling of the Spirit is the triumph of the soul.

11. Additional nomenclature related to the Spirit.

a. We are commanded to "grieve not the Spirit," Eph 4:30, which occurs when we enter cosmic one.

b. We are commanded to "quench not the Spirit," 1Thessalonians 5:19, which occurs when we enter cosmic two.

c. We are never commanded to be indwelt by the Spirit (this always exists), but to "be filled with the Spirit," Eph 5:18, or to be "walking in the Spirit," Gal 5:16.

12. Personal judgment decisions, like how much you eat, drink or smoke, has nothing to do with the filling of the Holy Spirit. Overindulgence in these things is sin, but moderation in their consumption is not sinful.

B. The Inner Conflict Between the Old Sin Nature and Indwelling of Holy Spirit.

1. The prior indwelling of the old sin nature from physical birth and the indwelling of the Holy Spirit from the new birth result in a great inner conflict, Gal 5:17 **For you see the old sin nature rises up in protest against the indwelling Spirit and the indwelling Spirit wars against the old sin nature, for these—the Spirit and the old sin nature—are constantly opposed to each other, that you may not continue doing whatever things, if you desire. .**

2. The indwelling of the Holy Spirit is the principle of victory over the old sin nature, while the filling of the Holy Spirit is the function of victory over the old sin nature.

3. Therefore, emphasis is placed on the baptism of the Holy Spirit, which divorces the believer from the power of the old sin nature and marries the

believer to a second husband with a new way of life (the subject of Romans 8). It further provides a new marriage counselor for the new life in God the Holy Spirit.

4. The inner conflict between the old sin nature and indwelling of the Holy Spirit is portrayed in Romans 8:2-8 and Gal 5:16ff. The old sin nature has a head start at birth. It is only overcome by positive attitude to doctrine, especially the doctrine of rebound. The sin nature controls in Romans 7 and the Holy Spirit controls in Romans 8.
- C. The Prophecy of the Indwelling of God the Holy Spirit, John 7:37-39.
1. It was prophesied prior to the beginning of the Church Age by Christ. There are three spiritual uses of water, one of which is mentioned in Jn 7:37-39.
 - a. For salvation, Isaiah 55:1; Revelation 22:17.
 - b. For doctrine, Jn 3:5; Ephesians 5:26.
 - c. For the Holy Spirit, Jn 7:39. 2. In Jn 14:16-17 Christ again prophesied the indwelling of Holy Spirit, "will be in you."
 - d. The indwelling of the Holy Spirit occurs after the glorification of Jesus Christ after the cross.
- D. The Primary Objective of the Indwelling of Holy Spirit.
1. The primary objective of the indwelling of Holy Spirit is to provide a temple in your body for the indwelling of the other two members of the Trinity. This provides motivation for the attainment of spiritual objectives.
 2. The power or energy to accomplish the Christian life comes through the Holy Spirit.
 3. Advance to maturity and glorification of Christ is accomplished through the filling of the Spirit and perception of doctrine.
 4. Perception of doctrine is related to the teaching ministry of the indwelling Holy Spirit, John 14:26. The Holy Spirit provided accuracy of recall through a photographic memory for the writing of Scripture, John 16:12-15 cf 1Corinthians 2:9-16 and 1 Jn 2:27.
- E. Anointing or unction is a synonym for the indwelling of Holy Spirit, 1John 2:20, 27. Anointing relates the indwelling of the Holy Spirit to the Church Age believer as a sign of the royal family of God. The indwelling of Holy Spirit is the royal family escutcheon. Because the royal family lives in the Holy of Holies forever, it is important that we are indwelt by God the Holy Spirit. The indwelling of the Holy Spirit demonstrates that we are royalty. Anointing appoints us ambassadors for Christ.
- F. The Distinction Between the Indwelling of Christ and the Holy Spirit.
1. The indwelling of the Holy Spirit is both permanent and functional, while the indwelling of Jesus Christ is the guarantee of escrow blessing in the believer's advance to maturity. The indwelling of Jesus Christ is also in the body and is permanent.
 2. There is definite evidence that the reversionistic believer does not benefit from the indwelling of Jesus Christ, 2Corinthians 13:5; Revelation 3:20.

- G. Oil illustrates the power of the indwelling of Holy Spirit.
1. Oil lubricates. Friction is removed from machines by oil, just as the Holy Spirit removes friction between people.
 2. Oil heals and is used for medicine. The Holy Spirit heals breaches among believers.
 3. Oil lights; the Holy Spirit illuminates the teaching of doctrine.
 4. Oil propels; the Holy Spirit provides the thrust to maturity.
 5. Oil invigorates; the Holy Spirit stimulates production.
 6. Oil warms; the ministry of the Holy Spirit warms the life of the believer in relationship to the Lord and other believers.
 7. Oil adorns; the Holy Spirit provides inner beauty.
- H. The Importance of the Power of the Spirit, 1 Kg 19:1-18. Elijah failed to learn the importance of the Spirit-filled life. He was not indwelt with the Spirit in the same sense that we are.

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Spiritual Dynamics 915 9/4/96; 12/29/77; 8/23/78

There is a doctrine of procession, something which Bob taught a long time ago. John 15:26 The Father sends the Holy Spirit. But the Son also sends the Holy Spirit. In the second century, some groups of Christians split up on two sides: some said that the Father sent the Spirit and others said Christ sent the Spirit. They actually harmed and even killed one another based upon this.

Bob says not to argument with family about doctrine. If they are positive, they will go out and get it; if not, they won't.

“he is none of his” – the nominative singular subject is the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*], “this one,” referring specifically to the Holy Spirit, plus the present active indicative of eimi (εἶμι) [pronounced *eye-ME*] with the negative ou (οὐ) [pronounced *oo*], “is not.” This is a customary present for what does not occur regarding the unbeliever. The active voice: the unbeliever produces the action. The indicative mood plus the negative states the reality of a point of doctrine. Then a possessive genitive from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] used as a personal pronoun emphasizing the identity of God. This is an idiom which is correctly translated “he [the unbeliever] does not belong to him [God].”

Romans 8:9 **In fact you are not in the flesh, but in the Spirit, assuming that the Spirit of God dwells in you. In fact if anyone [unbeliever] does not have Spirit from Christ [Holy Spirit], he [unbeliever] does not belong to him [God].”**

Principle #1

1. The unbeliever has no relationship with God. In the Church to have a relationship with God one must be indwelt by the Holy Spirit. The only way this can happen is to believe in the Lord Jesus Christ.
2. The indwelling of the Spirit, therefore, occurs at the moment of salvation.
3. Like the baptism of the Spirit, the indwelling of the Spirit is a salvation blessing which flows from the justice of God to the righteousness of God.
4. Furthermore, this verse implies that it is impossible for the unbeliever to execute the Christian way of life through his own talent or ability.
5. Principle: The Christian way of life is a supernatural way of life which demands a supernatural means of execution.
6. Therefore anything the unbeliever can do or accomplish is not the Christian way of life.
7. The fact that the believer is indwelt by the Spirit and provided by logistical support to be filled with the Spirit emphasizes the grace provision for attainment of the objective—maturity adjustment to the justice of God.
8. To whom much is given much is expected. The Holy Spirit is given to the royal family of God in the Church Age with great expectation—advance to maturity.

This great expectation can only be fulfilled by advancing to maturity.

Principle #2

1. All the commands of the Christian way of life through relationship with God the Holy Spirit.
2. Apart from the ministry of the Holy Spirit to the royal family there is no pleasing God, no accomplishing of the objective of phase two which is maturity adjustment producing glorification of Christ.
3. Therefore frustration or fulfilment of the plan of God depends upon the believer's relationship with the indwelling Holy Spirit, and the Holy Spirit's communication of doctrine to the positive believer.
4. The teaching of doctrine by one with the gift of pastor is useless apart from the ministry of the Holy Spirit and the function of GAP.
5. All perception of doctrine depends upon the ministry of the Holy Spirit.
6. All application of doctrine depends upon the ministry of the Holy Spirit.
7. All the execution of divine commands and obedience to divine will depends upon the ministry of the Holy Spirit.
8. All attainment of objectives depend upon the ministry of the Holy Spirit in the life of the believer.
9. Therefore the difference between frustration and the fulfilment of the divine plan in the believer's life depends upon the indwelling of the Holy Spirit and the ministry which results from that indwelling.

297 12/30/1977 Romans 8:10 Doctrine of the indwelling of Jesus Christ; missing link between imputed +R and divine blessing

Romans 8:10 **But if Christ is in you, the body is indeed dead on account of sin, but the Spirit is life on account of righteousness.** (BLB)

Verse 10 – the fulfilling of the same concept through the indwelling of Jesus Christ. “And if Christ be in you” – the intensive use of the postpositive conjunctive particle *de* is translated “In fact.” The conditional particle *ei* (εἰ) [pronounced /] plus the indicative introduces a first class condition, an assumption from the viewpoint of reality.

Then the prepositional phrase, the nominative singular *Christos* (χριστός) [pronounced *krees-TOHSS*] is the subject, referring to the second person of the Trinity, and *en* (ἐν) [pronounced *en*] plus the locative of *su*—“In fact if Christ is in you.” This is a first class condition and is assumed to be true as far as all believers in the Lord Jesus Christ are concerned.^[7]

36 pages for the indwelling of Jesus Christ; and does not match up very well. Review along the way of imputations.

Doctrine of the Indwelling of the Jesus Christ

- A. The Prophecy of the Indwelling of Jesus Christ, John 14:19-20 **Before long the world will see Me no longer, but you will see Me; because I live, you also will live. In that day [Church Age], you shall come to know that I am in My Father, and you in Me, and I in you.**
1. There never has been a time in history when some part of the world did not see Jesus Christ. That is the doctrine of theophany. There was not a generation in Old Testament times that did not see the visible member of the Trinity. But in the Church Age, Jesus Christ is invisible to mankind.
 - a. Christ appeared as a man, e.g., to Jacob, Abraham.
 - b. Christ appeared as a cloud, pillar of fire, the burning bush.
 - c. Christ actually indwelt the sacred building in Israel.
 2. The Church Age believers would live in operational divine dynaspheres, and by so doing would be able to see Christ.
 3. "I am in My Father" is a statement declaring the deity of Christ. These believers would come to know that Jesus Christ was true deity while in Hypostatic Union. The humanity of Christ was in union with the Father, a unique positional sanctification. This is undoubtedly the basis for our positional sanctification, since we are in union with Christ and must share everything He has.
 4. "And you in Me," is the prophecy of the baptism of the Spirit, equal privilege under predestination prophesied.
 5. "And I in you," is a declaration of the indwelling of Christ. This is true for every believer (plural personal pronoun).

6. The people who heard this prophecy could see Christ's humanity, but they could not see His deity. The same was true of the Shekinah Glory. They could not see the Shekinah Glory, but they could see the manifestation of its presence in the cloud and pillar of fire.

7. The indwelling of Jesus Christ is unique to the Church Age. The Church Age is the dispensation of the royal family of God, therefore it has certain unique features which include the fact that God the Holy Spirit and God the Son indwell every believer. These are unique and never occurred before in history.

B. The Verification of the Indwelling of Christ in Our Lord's Prayer for the Church, John 17:22-23, 26.

1. "And I have given them the glory which You gave Me." This is a reference to the prototype divine dynasphere by which the humanity of Christ glorified God the Father. Now our Lord has given to us the operational divine dynasphere as the means of glorifying Him.

2. "That they may be one even as we are one." The glory is more than the divine dynasphere, but includes the indwelling of Jesus Christ.

3. Verse 23, "I in them" is a specific reference and prophecy of the indwelling of Jesus Christ. "And you in Me [the Father's indwelling of Christ during the Incarnation]; in order that they might be matured..." God the Father indwells the Son in order that He might become mature. In the same way, Christ indwells us that we might become mature.

4. In Jn 17:23a, the preposition EIS plus the adverbial accusative of reference neuter singular of HEIS should be translated, "with reference to one." This means there is one objective: to fulfill God's plan and glorify God.

5. "that the world may know that you have sent Me and that You have loved them, just as You have loved Me." One of the purposes for the indwelling of Christ is a sign to you that God the Father loves you just as He loved Jesus Christ.

6. Jn 17:26, "I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them. . ." This love will never be in you until you reach gates 5 and 6 of the divine dynasphere: personal love for God and impersonal love for mankind.

7. "...and I in them." Jesus Christ indwells you along with the virtue-love of the divine dynasphere. This does not become a reality to us until we have metabolized doctrine about who and what God is.

8. John 17:22-23, 26 And I have given them the glory which You gave Me that they may be one even as we are one. I in them And you in Me [the Father's indwelling of Christ during the Incarnation]; in order that they might be matured with reference to one that the world may know that you have sent Me and that You have loved them, just as You have loved Me. I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them and I in them.

C.

The indwelling of Jesus Christ relates to the mystery doctrine of the Church, i.e., the protocol plan of God and the portfolio of invisible assets, Col 1:25-29.

1. Verse 25, "Because of which [Church Age], I have become a minister with reference to the dispensation from God, which was given to me for your benefit, that I might implement [fill up] your deficiency of this doctrine from God,"
 - a. It is for the benefit of every believer to understand the dispensation in which he lives and everything related to it.
 - b. Although we are blessed by studying the Old Testament, there is no substitute for briefing you with regard to your own dispensation, why you are here, and the tremendous assets God has provided for you more than for anyone else in any other dispensation.
2. Verse 26, "the mystery, which has been concealed from past dispensations and generations, but now has been made known for the benefit of His saints."
 - a. The protocol plan of God for the Church Age was only hidden from past dispensations and from Old Testament writers because of its uniqueness. It could not possibly have been revealed without upsetting everyone.
 - b. Some of the benefits are: the indwelling of every member of the Trinity, the universal priesthood, your very own portfolio of invisible assets, the protocol plan of God, a spiritual gift, and invisible impact on history.
3. Verse 27, "to whom God willed to reveal to [among] the Gentiles the [riches of glory] glorious riches of this mystery which is Christ in you, the hope of [with reference to] glory;"
 - a. The riches which God has given to you have a source. The source is God's glory. You have both the riches and the Source of the riches indwelling you. Jesus Christ as the Shekinah Glory indwelt the Tabernacle and Temple not only as a guarantee of Israel's security, but also of their prosperity and blessing. Jesus Christ now indwells you as a guarantee of your security, riches, and fantastic blessings. If Jesus Christ indwelt a building in the age of Israel, how much greater is the indwelling of Christ in the body of every believer in the Church Age?
 - b. "The hope of glory" is the mature believer's confidence that at the point of maturity he will receive his escrow blessing which will glorify God both in time and eternity. is used technically as hope 2 and hope 3, the confidence or future expectation of the adult believer who recognizes that the indwelling of Jesus Christ as the Shekinah Glory is the guarantee of greater blessings for time and eternity. The first characteristic of spiritual adulthood is occupation with Christ. Christ indwells us for the purpose of motivation. Knowing He indwells us gives us a very strong and powerful motivation to keep advancing

through each stage of spiritual adulthood with its accompanying category of undeserved suffering.

- c. "Glory" here refers to your escrow blessings. "Christ in you" is the confidence (hope 2 and 3) of receiving those escrow blessings which glorify God the Father. Once we crack the maturity barrier, the indwelling of Jesus Christ becomes a personal reality to us. The indwelling of Jesus Christ is part of our motivation to continue momentum. For the reversionist, the indwelling of Christ has no effect. It is as if Christ were on the outside knocking to be let back into his life, Rev 3:20.
 - d. "The hope with reference to glory" refers not only to the Lord Jesus Christ, but also to the escrow blessings deposited with Jesus Christ, the depository by the grantor, God the Father, in eternity past. Jesus Christ as the escrow officer is the One who actually conveys those escrow blessings to us in time when we reach spiritual maturity. He conveys those blessings to His own righteousness in us, which we share by positional sanctification.
 - e. "Christ in you, the hope of glory" further speaks of capacity. As believers, we must have capacity before blessings, even logistical blessings; otherwise we can't handle the blessings. If you understand the doctrine of the indwelling of Christ, you will have the capacity to enjoy your logistical grace blessings without being destroyed from lack of capacity.
 - f. This doctrine of the indwelling of Christ is vital to you for security, a guarantee, motivation, and capacity. Because it is so important, the next two verses teach the responsibility of the pastor- teacher to disseminate this information.
4. Verse 28, "Whom we proclaim, constantly inculcating every person, even consistently teaching every person with all wisdom, in order that we may present every person mature in Christ." Or a more interpretive translation: "Whom we communicate, warning every believer [about being a loser] and teaching every believer [about being a winner] in all wisdom [mechanics for the execution of the protocol plan of God], that we might present every believer mature in Christ."
 5. Verse 29, "For which purpose [execution of the protocol plan] I also labor to the point of exhaustion, constantly striving toward the objective [to learn doctrine] on the basis of His working [enabling power of the Holy Spirit in teaching the Word] which is effective in me by means of the power [divine dynasphere]." Or a more interpretive translation: "For this purpose I also labor to the point of exhaustion, competing according to the game plan which is operational in me inside the divine dynasphere."
- D. The indwelling of Christ is related to the Shekinah Glory in the Old Testament.
1. Definition and Description.

- a. "Shekinah" is derived from the Hebrew noun *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*], meaning to dwell. It refers to the fact that Jesus Christ indwelt certain sacred buildings in Israel.
- (1) Shekinah was coined by the rabbis who wrote the Babylonian Targum during the Babylonian captivity.
 - (2) They developed the technical word as a periphrasis to speak of God as dwelling among His people. In this way, the Targum writers avoided the danger of applying this as an anthropopathic concept to Jesus Christ as Jehovah.
 - (3) It was used to express the invisible presence of God with Israel.
- b. "Glory" is the Hebrew Biblical word *kâbôwd* (כְּבוֹד) [pronounced *kaw^b-VODE*], used for the visible manifestations of Jesus Christ as a theophany.
- c. Shekinah itself represents the invisibility of Christ, the God of Israel, actually indwelling three sacred buildings during the Age of Israel: the Tabernacle, Solomon's Temple, and Zerubbabel's Temple. Glory represents the visible manifestation in theophanic form.
- d. Since Jesus Christ as the God of Israel was invisible to the Jews, He was understood through the various categories of doctrinal teaching from Moses and Aaron and the Levitical priests. Illustrations of the doctrinal teaching was taken from the rituals authorized by God. For example, the articles of sacred furniture in the Tabernacle, the modus operandi of the feasts or holy days, the modus operandi of the priests and even their uniforms were used to teach Christology. There was lots of doctrine and lots of illustrations in the ritual plan of God of the Old Testament.
- e. There are three categories of manifestations of Jesus Christ during the dispensation of Israel.
- (1) Theophanies appeared to Old Testament believers.
 - (2) During the First Advent, Jesus Christ became flesh and "tabernacled among us," according to Jn 1:14, for thirty-three years.
 - (3) Christophanies were the manifestations of Jesus Christ in resurrection body before His ascension.
- f. Our subject, the Shekinah Glory, relates only to theophanies. There are two categories of theophanies as appearances of Jesus Christ in the Old Testament. (The examples are not exhaustive.)
- (1) Animate.
 - (a) As the angel of the Lord (Jehovah).
 - (b) As a man in human form, He visited Abraham and wrestled with Jacob.
 - (2) Inanimate.
 - (a) The cloud and glory of the Lord, Ex 40:34-38.

(b) A pillar of cloud at the entrance to the Tabernacle (a different kind of cloud), Ex 33:9.

(c) A pillar of fire.

(d) The burning bush.

- g. The title, Shekinah, refers to the invisible presence of our Lord Jesus Christ in the Holy of Holies, enthroned on the mercy seat between the cherubs, Psalm 99:1; Isa 37:16.
- h. As Shekinah, Jesus Christ indwells the Holy of Holies in the Tabernacle, Ex 25:21-22. As such, He is declared to be the God of Israel, Lev 26:11-12.
- i. Under the title glory, or Kâbôwd (כבוד) [pronounced *kaw^b-VODE*], Jesus Christ was manifest to people at various times. He was manifest to the Jews as a Theophany in Ex 16:7,10; Lev 9:23; Num 14:10, 16:19, 42, 20:6. So Jesus Christ, the person, the Shekinah part, was invisible. Jesus Christ, the theophany, was visible at various times to various groups in Israel.
- j. Shekinah Glory, then, is defined as theological nomenclature designed to explain the relationship between:
- (1) Jesus Christ and client nation Israel.
 - (2) Jesus Christ and the Church as the royal family.
- k. Shekinah Glory explains the uniqueness of the Jew in the dispensation of Israel, while at the same time explaining the uniqueness of the body of Christ in the dispensation of the Church.
- l. In the dispensation of Israel, Jesus Christ indwelt a building; first the Tabernacle, and then two temples. In the dispensation of the Church, Jesus Christ indwells the body of every believer.
- m. If the indwelling of Christ in the sacred buildings of Israel is unique and without precedent in human history, how much more is the indwelling of Christ in the body of every believer unique and without precedent!
- n. Shekinah Glory is a title for our Lord Jesus Christ which establishes a link between two unique categories of spiritual phenomena: the eternal and infinite Son of God dwelling in buildings, and the eternal and infinite Son of God, now the God-man, Jesus Christ in Hypostatic Union, indwelling your body as a believer.
- o. The Shekinah Glory is identified as the God of Israel in Lev 26:11-12. "Moreover, I will make My tabernacle [dwelling place] among you, and My soul will not despise [reject] you. I will also walk among you; I will be Your God and you shall be My people."
- (1) Further proof that Jesus Christ is the God of Israel is found in Luke 1:68. "Blessed be the Lord God of Israel, for He has visited us [First Advent] and accomplished redemption for His people."

(2) Hezekiah's prayer in Isa 37:16 gives three facts: Jesus Christ is the God of Israel, Jesus Christ is the Lord of the armies of Israel, and Jesus Christ dwelt in the Holy of Holies between the cherubs as the God of Israel. Isa 37:16, "O Lord of the armies, O God of Israel, who sits between the cherubs, You alone are God over all the kingdoms of the earth [Jesus Christ controls history]. have made the heavens and the earth." This reference tells us that the God of Israel was Jesus Christ, for Col 1:16-17 says Jesus Christ created the heavens and the earth, also confirmed by Jn 1:3 and Heb 1:10.

(3) Deut 6:4, "Hear, O Israel: the Lord [Jesus Christ] is our God; the Lord [Jesus Christ] is unique [SHAMA JISRAEL, ADONAI ELOHENU, ADONAI ECHAD]."

(4) A New Testament commentary on the Shekinah Glory is found in Rom 9:4. "Who are Israelites, to whom is given the adoption [unconditional covenants to client nation Israel] and the glory [the Shekinah Glory in sacred buildings]."

2. The Location of the Shekinah Glory.

a. The Shekinah was located in the Tabernacle. Ex 25:21-22, "And you will put the mercy seat [throne] on top of the ark, and in the ark you will put the testimony which I will give you. And there I will meet you, and from above the mercy seat, from between the cherubs which are on the ark of the testimony, and I will speak to you about all that I will give you in mandates for the citizens of Israel."

b. Jesus Christ as the God of Israel was actually going to dwell above the mercy seat between the cherubs in the Holy of Holies. This is also taught in Lev 9:23 and Num 16:42. Heb 9:4-5 describes the presence of the Shekinah Glory as the God of Israel in a more subtle way. "Above it [ark of covenant], the cherubs of glory." Ordinarily they were only called cherubs, but here they are called "cherubs of glory" because that's where our Lord Jesus Christ indwelt the Tabernacle in the Old Testament.

c. The Glory was identified with the cloud theophany as the visible manifestation of the God of Israel.

(1) This is taught in Ex 40:34-38, "Then the cloud covered the Tent of the Meeting [Tabernacle], and the glory of the Lord filled the Tabernacle. Now Moses was not able to enter the Tabernacle, because the cloud had settled on [top of] it, and the glory of the Lord filled the Tabernacle. And throughout all their travels, whenever the cloud was lifted from over the Tabernacle, the citizens of Israel would move out; but if the cloud did not lift, they did not move out until the day when it was lifted. For throughout all their travels, the cloud of the Lord was over the Tabernacle by day, and there was a fire in the cloud by night in sight of all the house of Israel."

(2) The cloud by day and the fire in the cloud by night meant that the motivation, security, life, and blessing of Israel was tied into the God of Israel. Israel was ruled by God; it was a theocracy. The Jews were guided by the God of Israel as they followed that cloud. The cloud was security in bivouac and guidance on the march. At any time, night or day, a Jew could pause to look at the cloud and know that the God of Israel dwelt in the Tabernacle. Whatever was bothering or worrying him, the Jew only needed to look at the cloud and be reassured of his security and blessing.

(3) So the theophany of the cloud revealed the fact that Jesus Christ was present though invisible as the Shekinah. Lev 9:23, "Then Moses and Aaron went into the Tent of the Meeting [Tabernacle], and when they came out and blessed the people, the glory of the Lord appeared to all the people."

(4) Ex 16:10, "Now it came to pass as Aaron spoke to the entire congregation of the sons of Israel that they looked toward the desert, and behold, the glory of the Lord appeared in a cloud."

(5) Num 14:10, "Then the glory of the Lord appeared to all the sons of Israel."

(6) Num 16:19, "And the glory of the Lord appeared to all the congregation."

(7) Num 16:42, "Now it came to pass when the congregation had assembled against Moses and Aaron, that they turned toward the Tent of the Meeting [Tabernacle], and behold, the cloud covered it and the glory of the Lord appeared."

(8) The Shekinah Glory was related to the pillar of cloud at the entrance to the Tabernacle. Ex 33:9, "And it came to pass when Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the Tabernacle, and the Lord would speak with Moses."

d. The Shekinah Glory was related to the worship of Israel. Ex 33:10, "When all the people saw the pillar of the cloud standing at the entrance of the tent, the people would stand up and worship, each one at the entrance of his tent."

e. The Shekinah Glory also indwelt the Temple of Solomon.

(1) 1 Kg 8:10, "And it came to pass when the priest came from the Holy Place [during the dedication of the Temple], that the cloud filled the house of the Lord, so that the priests could not stand to minister because of that cloud, for the glory of the Lord filled the house of the Lord."

(2) 2 Chron 5:13b-14, "Then the house [Temple] of the Lord was filled with the cloud, so that the priest could not stand to

minister because of that cloud. For the glory of the Lord filled the house of the Lord."

- (3) The theocratic statement of Psalm 99:1 speaks of Solomon's temple. "The Lord rules, let the people tremble; He sits between the cherubs, let the land shake."
 - (4) The dedication of Solomon's temple is found in 2 Chr 7:1-3. "Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and sacrifices, and the glory of the Lord filled the house. And the priest could not enter into the Temple [house] of the Lord because the glory of the Lord filled the house of the Lord. Then the citizens of Israel, seeing the fire come down and seeing the glory of the Lord over the Temple, bowed down on the pavement with their faces to the ground, and they worshipped and gave praise to the Lord saying, `Truly He is God; truly His grace is eternal.'"
- f. The Shekinah Glory was also related to Zerubbabel's Temple in Hab 2:20. "The Lord is in His holy Temple; let all the land keep silent before Him." Silence is the only way you can learn.
3. Blasphemies against the Shekinah Glory in the Old Testament.
- a. The blasphemy of Nadab and Abihu.
 - (1) Remember that the Shekinah was invisible; the glory was visible at certain times. The Shekinah dwelt in the Holy of Holies, and no one was permitted into the Holy of Holies, Ex 40:35; Num 16:2. Only on the Day of Atonement was the high priest allowed to enter the Holy of Holies, and then only twice: once with a sacrifice for himself, and once with a sacrifice for the people.
 - (2) Moses' older brother, Aaron, became the first high priest of Israel. Aaron had four sons. The first two, Nadab and Abihu, violated the Holy of Holies and so were eliminated. As a result, the priestly line continued through Aaron's two younger sons.
 - (3) Just outside the veil of the Holy of Holies is the altar of incense. Though it is in the Holy Place, it actually belongs to the Holy of Holies. But since it had to be used by the priests, it was kept outside the veil of the Holy of Holies. The description of the altar of incense is given in Ex 30:1-9. The prohibition regarding the altar of incense is given in Ex 30:9. "You shall not offer any strange incense on this altar, or burnt and food offerings, and you will never pour out a libation on it."
 - (4) Outside the Holy Place was the brass altar for the burnt and food offerings; this taught that Christ died outside the camp. The fire on the brass altar came from the Lord. This fire from the Lord was taken from the brass altar into the Holy Place (via the seven lamps) and used to burn incense on the altar of incense.

(5) The fire on the brass altar came from the Lord in the following manner. Lev 9:22b-24, "And he [Aaron] stepped down after making the sin offering, the burnt offering, and the peace offering. Then Moses and Aaron went into the Tabernacle. When they came out, they blessed the people; and the glory of the Lord [cloud] appeared to all the people. Then fire came down from before the Lord, and consumed the burnt offerings and the portions of fat on the altar. When all the people saw it, they shouted and fell on their faces."

(6) A short time later Nadab and Abihu, in a state of intoxication, took unauthorized fire ("strange" fire in KJV) into the altar of incense. Since their father Aaron was the high priest, they were authorized to function as priests as the two oldest sons. They brought their own incense and their own "matches," and started a fire in the Holy Place. Then they peeked behind the veil of the Holy of Holies, which was forbidden, and saw some kind of Light. Then, in their drunken state, they took their self-made fire on the altar of incense and from it made some sort of torch, busted through the veil, and entered into the Holy of Holies.

(7) Lev 10:8-10 tells the story of what happened to these two men before they entered the Holy of Holies. "Then the Lord spoke to Aaron saying, `Do not drink wine or alcoholic beverage on duty, neither you nor your sons with you when you come into the Tabernacle [Tent of the Meeting], so that you may not die. This is a perpetual mandate throughout your generations, to make a distinction between the Holy of Holies and the profane, and between the clean and the unclean.'"

(8) This implies that no one has the right to be under the influence of alcohol and teach the Word of God or, in this case, fulfill a ritual related to God's Word. The "profane" is what you do when not fulfilling some spiritual function.

(9) Lev 10:1-3 tells what happened to Nadab and Abihu. "Now Nadab and Abihu, the sons of Aaron, took their fire pans [censers or incense vessels], and after putting fire into them [strange fire], they added incense to it [incense from altar of incense], and offered strange fire in the presence of the Lord [Holy of Holies], which He had not commanded. Therefore, fire came out from the presence of the Lord and consumed them, and they died in the presence of the Lord [in the Holy of Holies]. Then Moses spoke to Aaron [Lev 21:8], `I will sanctify Myself in him [high priest] that is near Me [i.e., I will treat as holy those that approach Me]; furthermore, I will glorify Myself in the presence of the people.'"

(10) "In the presence of the Lord" means they busted through the veil with strange fire. The only light in the Holy of Holies is the presence of the Shekinah, the Lord Jesus Christ. But in stumbled these two drunks with human light (human viewpoint), with the idea of pouring this out between the cherubs! Jesus Christ, dwelling between the cherubs, wiped them out with fire!

(11) The Lord was saying, "I will glorify Myself in the presence of the people. They don't have to come in here. Only once a year can the high priest come in; that's all. And furthermore, I'll have no drunk priest serving in here at the altar!"

(12) There were two results from the case history of Nadab and Abihu.

(a) They died the sin unto death for attempting to put unauthorized light or fire in the Holy of Holies. Christ is the light of the world, and Christ was the light in the Holy of Holies.

(b) The Levitical priesthood descended from Aaron through his two younger sons, Eleazar and Ithamar. Eleazar became the next high priest. In the time of David, Eleazar's line was temporarily set aside and Ithamar's line became the high priest.

(13) Another meaning to all of this is found in Lev 16:1-2. "Now the Lord spoke to Moses after the death of the two sons of Aaron [Nadab and Abihu] when they approached the presence of the Lord and died. Then the Lord said to Moses, 'Tell your brother Aaron that he shall not at any time enter the Holy of Holies inside the veil before the mercy seat which is on top of the ark, lest he die. For I will appear in a cloud above the mercy seat.'" In other words, "if you want to know if I'm there, just look above the tent and see the cloud. But actually I will dwell inside the Holy of Holies on the mercy seat between the cherubs." The rest of Lev 16 describes the exception on the Day of Atonement when the high priest, after sanctification ceremonies, entered the Holy of Holies twice. Apart from this exception, no one was to enter the Holy of Holies. The penalty for any violation of this was death.

(14) Num 3:4, "But Nadab and Abihu died in the presence of the Lord [Holy of Holies] in the desert of Sinai. And they had no children; therefore, Eleazar and Ithamar served as priests during the lifetime of their father Aaron."

b. The blasphemy of Hophni and Phinehas.

(1) Another blasphemy against the Shekinah Glory occurred during the time of Israel's wars with the Philistines. 1 Sam 4 tells the story of Eli's two sons, Hophni and Phinehas. At the

time Eli was the high priest and a very old man in his late nineties. His sons, Hophni and Phinehas, served as priests in the Tabernacle then located at Shiloh. The Jews were very apostate at this time. There was practically no evangelism and very little doctrine being taught, for Eli was too old and his two sons were very apostate.

- (2) The Jews had just been defeated in battle by the Philistines as judgment for their apostasy and rejection of doctrine, 1 Sam 4:1-2. They wanted to destroy the Philistines, the last of the great warrior Greeks. Instead of turning to the Lord as a result of their defeat, they were looking for a good luck charm, 1 Sam 4:3. (Rebound seldom occurs to the apostate.)
- (3) They decided the ark of the covenant in the Tabernacle at Shiloh would be their good luck charm. They were so apostate that they didn't even know that ordinarily that was where the Lord dwelt. Because of their apostasy, the Lord was not dwelling there at this time.
- (4) The two priest sons of Eli, Hophni and Phinehas, went into the Holy of Holies and picked up the ark and carried it out. 1 Sam 4:4, "So the army sent troops to Shiloh, and from there they carried back the ark of the Lord of the Armies, Who sits between the cherubs. Furthermore, the two sons of Eli, Hophni and Phinehas, were with the ark of the covenant." In other words, these two men claimed that only they knew the right way to "rub the rabbit's foot," and that they were the only ones who could carry the ark to the battlefield.
- (5) A second battle was then fought against the Philistines in which the Jews were not only defeated but practically destroyed, 1 Sam 4:10. The results of this terrible annihilation were:
 - (a) Hophni and Phinehas were killed, 1 Sam 4:11.
 - (b) The ark of the covenant was taken by the Philistines and placed in their heathen temple; they hoped it would somehow bring them luck, 1 Sam 4:17.
 - (c) Eli, age 98, was sitting on a gate. When he heard the news, he fell off the gate, broke his neck, and died instantly, 1 Sam 4:12-18. So part of the source of the apostasy, a very bad priesthood, was eliminated.
- (6) The wife of Phinehas, while in childbirth labor, heard the news. Her reaction is recorded in 1 Sam 4:19-22. "Now his [Eli's] daughter-in-law, the wife of Phinehas, was pregnant and about to give birth [in labor]. When she heard the news that the ark of God was taken and that both her father-in-law and husband had died, she squatted down and began to give birth, for her labor pains came on. Then about the time of her death, the

midwife who stood by her said to her, 'Do not be afraid; for you have given birth to a son.' But she did not answer or pay attention. Then she called the boy Ikabod, saying 'The glory [Shekinah Glory] has departed from Israel' . . . Then she repeated, 'The glory [Shekinah Glory] has departed from Israel, for the ark of God was taken.'"

(7) IKABOD is translated "there is no glory." For during this period of apostasy, Jesus Christ had departed from Israel because the ark of God was captured, and because the Jews had violated every principle related to the sacred furniture in the Tabernacle.

4. The Sacred Buildings of Israel.

a. Beginning with the construction of the Tabernacle in the desert, a series of sacred buildings were constructed in Israel according to specifications laid out by the Lord Himself, because they represented the whole concept of Christology and soteriology.

b. These buildings were always associated with the presence of the Lord; that's what made them sacred buildings. They were indwelt by Jesus Christ, the Shekinah Glory. Furthermore, all these buildings portray and memorialize the person and work of the Lord Jesus Christ during His First Advent.

(1) The Tabernacle: Ex 25, 33, 40; Lev 9:23; Num 16:42. "Tabernacle" literally means the tent of the meeting, for it was the place where God met Moses and the people.

(2) The Temple of Solomon was a more permanent structure, mentioned in 1 Kg 8; 2 Chron 5; Isa 37:16.

(3) The Temple of Zerubbabel is mentioned in Hag 2 and Zech 2:5 as being "the place of the dwelling of the Shekinah Glory." This was the Temple eventually built after the Jews returned to the land from their Babylonian captivity.

(4) There is also a Tabernacle/Temple in heaven, which memorialized Christology and soteriology, mentioned in Rev 11:19, 13:6, 15:5. "After these things, I looked and the Temple [Tabernacle] which serves as a testimony in heaven was opened."

(5) There is a temple in Jerusalem during the Tribulation, but this is a center for apostasy, Matt 25:15; Rev 11:1. There is no Biblical evidence that this temple has any sacred connotation; on the contrary, there are reasons why it cannot be indwelt by the Shekinah Glory.

(6) The millennial Temple of Ezek 40-47 is related to the restoration of Israel as a client nation to God during the Millennium. Its ritual serves the same purpose of

memorializing the person and work of Jesus Christ on the cross as does the Eucharist during the Church Age.

5. There are two periods in which there is no sacred building.
 - a. The Church Age.
 - (1) Since Jesus Christ already came in the flesh during the First Advent, there are no longer any theophanies nor any sacred buildings in which He dwells. The sacred buildings of Israel have been replaced by something more startling and unique.
 - (2) In the Church Age, the body of every believer is indwelt by the Holy Spirit in order to provide a temple for the indwelling of Christ. There are no sacred man-made buildings in the Church Age, only auditoriums where doctrine is taught.
 - (3) Since the old sin nature resides in every cell of your body, Jesus Christ could not reside in your body unless the Holy Spirit indwells to provide a temple for the indwelling of Jesus Christ. The very fact that the Holy Spirit indwells your body and turns it into a sacred building provides some positional restraint on the old sin nature.
 - (4) 1 Cor 3:16, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?"
 - (5) 1 Cor 6:19, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?" Your life now belongs to God. Therefore it has the greatest potential for happiness the world has ever known, and for greater impact than the world has ever known.
 - (6) 2 Cor 6:16, "For we are the temple of the living God. Just as God has said [Lev 26:12], 'I will dwell in them and walk among them; furthermore, I will be their God and they shall be My people.'"
 - (a) Lev 26:12 literally says "I will walk among you," using the Hebrew hithpael perfect of HALAK. In the hithpael it means to walk about, to traverse, to walk among; in other words, it connotes a relationship. The preposition BE, which usually means "in," becomes an irregular preposition here because of the combination with the noun which follows it, TAWEK, meaning "in the middle of." So the actual word here is BETHOK, which combines the preposition BE and noun TAWEK to mean "among." There is no way indwelling could be implied here. This means Jesus Christ will be in the presence or in the middle of Israel, indwelling a building.
 - (b) But when Paul quotes this in 2 Cor 6:16, he doesn't use "among." He makes a very subtle change. He translates

HALAK as the future active indicative of ENOIKEO, which can only mean "indwell." In Lev 26:12, Jesus Christ was dwelling "among" the Jews, not "in" them. He was indwelling the Tabernacle but was living among them. Now in the Church Age, Jesus Christ indwells the believer; He doesn't live among us. If Paul wanted to quote HALAK exactly from the Hebrew, he would have used PERIPATEO, but he doesn't. Instead he uses ENOIKEO, meaning to indwell.

- (c) ENOIKEO is a gnomic future tense, which states what is always true under the given circumstances of personal faith in Christ. Jesus Christ produces the action; He indwells in you. The declarative indicative mood is used for a dogmatic statement of doctrine: the doctrine of the indwelling of Christ in your body.
- (d) To make this indwelling concept even stronger, Paul uses the Greek preposition EN plus the locative of AUTOS following ENOIKEO, which is translated "indwell in them." This is so strong!
- (e) This same verb, ENOIKEO, is used in Rom 8:11 for the indwelling of the Holy Spirit. Rom 8:11 says, "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you." The first "dwell in" is OIKEO plus the preposition EN. But Paul anticipated the resistance to the doctrine of the indwelling of Christ, and so in his second mention of the indwelling of the Holy Spirit, he uses ENOIKEO plus preposition EN, "to indwell in you." The same words, ENOIKEO plus EN, are used for the indwelling of both Jesus Christ (2 Cor 6:16) and the Holy Spirit (Rom 8:11).
- (f) If in Rom 8:11 ENOIKEO refers to the indwelling of the Holy Spirit, then it follows logically that ENOIKEO used with Jesus Christ indicates the fact that Christ indwells your body as well.
- (7) So in 2 Cor 6:16, Paul quoted Lev 26:12 with the slight but important change, "I will dwell in them," not "among them," to show the dispensational change regarding the place of residence of the Shekinah Glory.
- (8) Because of the indwelling of Jesus Christ, there are no sacred buildings in the Church Age. However, for Jesus Christ to indwell your body, where the old sin nature also resides, it is necessary for that body to be converted into a temple by the indwelling of God the Holy Spirit.

(9) There is no period of time between the age of Israel and the eternal state that is without "sacred" buildings except the Church Age. This points to the tremendous importance of the Church Age, the crossroads of history, the dispensation of the royal family.

b. The eternal state is the next period in which there are no sacred buildings.

(1) Rev 21:3, "Behold, the Tabernacle of God [Jesus Christ] is with mankind, and He will tabernacle with them. They shall be His people; consequently, God Himself will be with them."

(a) The future active indicative of SKENOO, "will tabernacle" is a reference to the Shekinah Glory. The predictive future is a reference to the eternal state, and explains that there is no sacred building then, no tabernacle because Jesus Christ, the Shekinah Glory, tabernacles with them. This could also be construed as a gnomic future for a universal point of doctrine: there will be no sacred buildings in the eternal state because Jesus Christ is present.

(b) "His people," (plural) refers to different categories of believers from different dispensations who, as winners, are the permanent citizenry of a satellite city suspended above the earth, the New Jerusalem of the eternal state.

(c) Jesus Christ, as the Shekinah Glory, is the light of the New Jerusalem.

(2) Rev 21:10-11a, "Then He carried me away in the Spirit to a great and high mountain, and He showed me the Holy City, Jerusalem, coming down out of heaven from God, having the glory of God." The "glory of God" is the presence of Jesus Christ as the Shekinah Glory.

(3) Rev 21:22-24a, "And I saw no temple in it [eternal Jerusalem], for the Lord God, the Almighty One [deity of Christ], even the lamb [humanity of Christ], is its temple. Therefore, the city has no need for sun or moon to shine on it, for the glory of the Lord [Jesus Christ the Shekinah Glory] has illuminated it, and the lamb is its lamp. Then the nations will walk by its light . . ."

E. The Relationship between the Indwelling of Christ and the Indwelling of the Holy Spirit.

1. The indwelling of the Holy Spirit provides a temple for the indwelling of Christ as the Shekinah Glory.

a. 1 Cor 3:16, "Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" This is repeated in 1 Cor 6:19-20 with some amplifications.

b. 1 Cor 6:19-20, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? You have been bought with a price; therefore, glorify God in your body." You glorify God in your body by the knowledge of and then the execution of the protocol plan of God, the lifestyle of wisdom, and the unique life.

c. 2 Cor 6:16, "Or what agreement has the temple of God with idols? For we are the temple of the living God, just as God has said [Lev 26:12], 'I will indwell them and walk among them; furthermore, I will be their God and they will be My people.'"

(1) The "idols" here refers to the Corinthian temples. They were houses of prostitution, places where they worshipped the various gods and goddesses of sex. They were also the place for the best bars and best food, with a little religion thrown in on the side. As a result, Corinth was a party town. Since some of the believers were still going back there, Paul asks what is the rapport between those idol temples and the temple of your body.

(2) See the development of Paul's quotation of Lev 26:12 in this doctrine, point 4.

F. ???

1. The indwelling of Jesus Christ is the beginning of the unique life.
2. The combination of the indwelling of Christ and the indwelling of the Holy Spirit is the basis for the unique life. Rom 8:10, "For if Christ is in you [and He is]; on the one hand the body is dead because of the sin nature, but on the other hand the Spirit is [the unique] life because of [imputed divine] righteousness." (See the Doctrine of the Unique Life.)

3. Motivation from the indwelling of Jesus Christ is related to the indwelling of the Holy Spirit, 1 Jn 3:23-24. "Furthermore, this is His mandate: that we believe in the person of His Son, Jesus Christ, and that we love each other just as He [Jesus Christ] gave us mandate. And he [Church Age believer] who executes His mandates keeps residing in it [the divine dynasphere], and He [Jesus Christ] resides in him. Furthermore, by this [living in the divine dynasphere], we have come to know that He resides in us [cognition of indwelling of Jesus Christ] from the Holy Spirit [teaching ministry of the Holy Spirit in divine dynasphere] whom He [Jesus Christ] has given to us." (See the Doctrine of Procession.)

a. Christ keeps on residing in the believer who keeps on residing and functioning in the divine dynasphere. This is for the purpose of motivation for momentum.

b. The Holy Spirit is the teacher of the doctrine of the indwelling of Jesus Christ. This can only occur if we keep residing in the divine dynasphere and learning doctrine. By living in the divine dynasphere, and continuing to expose ourselves to the teaching of doctrine, we come to know that Christ resides in us.

c. Jesus Christ indwelling our bodies is our status quo since salvation, but Jesus Christ being glorified in our bodies is the ultimate experience of spiritual adulthood. The three stages of spiritual adulthood are related to three experiences associated with Christ in our bodies, which are distinct from Christ indwelling our bodies.

- (1) The experience of spiritual self-esteem is "Christ being formed in our bodies," Gal 4:19.
- (2) The experience of spiritual autonomy is "Christ being at home in our right lobes," Eph 3:17.
- (3) The experience of spiritual maturity is "Christ being glorified in our bodies," Phil 1:20.

d. These stages of experience are a result of the indwelling of the Holy Spirit, who from His base of operations in our body functions as "the filling of the Spirit" inside the divine dynasphere.

e. The indwelling of Jesus Christ provides a new emphasis for the royal family of God, a new priority for the new spiritual species, the body of Christ.

f. Negative experience (from negative volition) with God results in wrong relationship with God. Wrong experience (from wrong priorities) with God results in wrong relationship with people. Right relationship with God results in right relationship with people.

g. The indwelling of Jesus Christ demands that every believer give #1 priority to his relationship with God before his relationship with people. The indwelling of the Holy Spirit provides the base of operations for establishing as our #1 priority the relationship with the Father, the Son, and the Holy Spirit who indwell us.

4. From the indwelling of the Holy Spirit, we learn about the indwelling of Jesus Christ as the Shekinah Glory, and this results in the transformation of our lives into the image of the Shekinah Glory, 2 Cor 3:14-18.

a. Verse 14, "But their minds were hardened [negative volition to Israel], for until this very day [AD 57 and now] at the reading of the Old Testament Scriptures, the same veil remains unlifted over their minds, because it can only be removed in [by] Christ."

- (1) The unbelieving Jews, because they had rejected Christ as Savior, suffered from scar tissue of the soul. Because the Jews rejected Christ as Savior, they had a veil over their minds about Christ as Messiah.
- (2) The veil is the scar tissue on the soul of the Jewish unbeliever. The Jews read about Christ in the Old Testament, but they did not understand and follow the pattern of Rom 9:30-33. Therefore, they sought to be justified by the Law, as per Gal 2:16.

(3) However, this veil, or hardness of the soul, is abolished or removed from the Jewish mind when he believes in Jesus Christ.

b. Verse 15, "But to this day [AD 57 and still now], when Moses is read, a veil lies over their right lobe."

(1) "A veil lies over their right lobe" means that scar tissue of the soul accumulated from rejection of Christ as Savior makes it impossible for them to understand even that which they customarily repeat: ADONAI ELOHENU, ADONAI ECHAD (Jesus Christ is our God; Jesus Christ is unique).

(2) In the dispensation of Israel, the Jews could not see Jesus Christ dwelling between the cherubs. There was a veil between the Holy Place and the Holy of Holies, and the entire Tabernacle was covered. But they could see Christ from the articles of sacred furniture taught by the priests, and from the theophanies, like the cloud over the Tabernacle.

(3) Today when a Jew believes in Christ, the veil is removed. Jesus Christ, the Shekinah Glory, now indwells his body. Now Christ can be seen, not literally, but by understanding, through the teaching ministry of the Spirit, the indwelling of Christ.

c. Verse 16, "But when anyone [specifically a Jew] turns to the Lord, the veil is taken away." Paul had to explain the blindness of the Judaizers, since the Corinthians had accepted their teaching and had become legalistic.

d. Verse 17 teaches the freedom to execute God's plan after conversion. "Now the Lord is the Spirit [deity of the Spirit], and where the Spirit of the Lord is [indwelling of the Holy Spirit in the body of the believer and in divine dynasphere], [there is] freedom."

(1) "The Lord is the Spirit" is a reference to the deity of the Holy Spirit. The Holy Spirit is called "Lord" in Isa 6:8-9 cf. Acts 28:25-27; Jer 31:31-34 cf. Heb 10:15-17.

(2) The Spirit indwells the body of every believer to provide a temple for the residing Shekinah Glory, Jesus Christ, and to provide a base of operations for His ministries of filling, controlling, walking, and teaching.

(3) Under the filling ministry, the Holy Spirit indwells the divine dynasphere as the enabling power for the execution of the protocol plan of God. When the believer resides in the divine dynasphere, he is said to be "filled with the Spirit." The "filling of the Spirit" also refers to the Spirit controlling your soul. As the believer functions at the various gates of the divine dynasphere, he is said to be "walking by means of the Spirit."

(4) There are two categories of freedom, establishment and spiritual. This passage refers to spiritual freedom which exists

only inside the divine dynasphere, Jn 8:32. The filling of the Spirit provides the spiritual freedom necessary for the fulfillment of the protocol plan of God and the glorification of God.

e. Verse 18, "But we all, with an unveiled face [believer in divine dynasphere at gate #4], beholding as in a mirror [Word of God] the glory of the Lord [Jesus Christ as Shekinah Glory], are being transformed into the same image [reflected glory of indwelling Christ as Shekinah Glory] from glory [humanity of Jesus Christ in prototype divine dynasphere] to glory [believer in operational divine dynasphere], as it were, by the Spirit of the Lord [enabling power of Holy Spirit in divine dynasphere]."

(1) "We all with unveiled face."

(a) The unveiled face is:

(i) The Jewish believer, in contrast to the Jewish unbeliever, whose mind is veiled when he reads the Old Testament Scriptures. Just as the veiled face means ignorance of doctrine, so the unveiled face means cognition of doctrine. The unveiled face is the result of epistemological rehabilitation.

(ii) The believer filled with the Spirit, having residence, function, and momentum in the divine dynasphere, under the enabling power of the Spirit and momentum from metabolized doctrine, i.e., the capability of understanding mystery doctrine.

(b) The unveiled face means:

(i) To understand our status quo as royal family, the portfolio of invisible assets, the protocol plan of God, the lifestyle of wisdom, the unique life, and everything related to our equal privilege and equal opportunity.

(ii) Passing all three categories of suffering for blessing: providential preventative suffering, momentum testing, and evidence testing.

(2) "Beholding as in a mirror." The mirror is the Word of God. As we persist in learning doctrine inside the divine dynasphere, we not only see a reflection of ourselves, but we also learn the mystery doctrines of the Church Age, we see the Shekinah Glory, Jesus Christ.

(3) "The glory of the Lord."

(a) As a reference to the Shekinah Glory, this also refers to the indwelling of Christ without saying so.

(b) However the point here is not the indwelling of Jesus Christ, but seeing the glory of the Lord, from Bible doctrine, which results in occupation with Christ and personal love for the Father, Son, and Holy Spirit.

(c) In this context, the believer, through his persistence in living in the divine dynasphere and in learning doctrine, comes to a knowledge of the indwelling of Christ as the Shekinah Glory.

(d) The Jews profited from understanding that which they could not see. They could not see the Shekinah Glory dwelling between the cherubs in the Holy of Holies, but they knew He was there by the presence of the cloud over the Tabernacle/Temple. The analogy to this concept is found in Ex 40:34, "Then the cloud covered the Tabernacle, and the glory of the Lord filled the Tabernacle."

(i) In the Holy of Holies, Jesus Christ was present, but He was invisible to the people. This is analogous to the indwelling of Christ. He actually indwells your body, but He is invisible to you.

(ii) The visible manifestation that the Shekinah Glory was indwelling the Tabernacle was the cloud, a theophany, which covered the Tabernacle. The visible manifestation today that the Shekinah Glory indwells the believer is his attainment of spiritual adulthood through residence, function, and momentum inside the divine dynasphere.

(e) The indwelling of the Shekinah Glory makes it possible for the believer to be transformed into the same image, which is tantamount to spiritual adulthood.

(f) The indwelling of Jesus Christ as the Shekinah Glory today is just as invisible as He was in the Old Testament, but the cloud of His reflected glory is seen in the Church Age believer who advances through the stages of spiritual adulthood to spiritual maturity.

(g) Jesus Christ, as the Shekinah Glory, indwells every believer. His reflection becomes apparent through metabolized doctrine and resultant momentum in the believer.

(4) "Are being transformed."

(a) The pictorial present tense of METAMORPHOO presents a picture of the believer being transformed through residence, function, and momentum inside the

divine dynasphere. We are never transformed through any personal self-improvement.

- (b) The passive voice means the believer is acted upon by metabolized doctrine, resulting in spiritual adulthood.
- (5) "Into the same image."
 - (a) This is quite a problem, because Jesus Christ is God. There's no way we can be God-like; that's impossible and blasphemous. But we can emulate our Lord Jesus Christ in His humanity.
 - (b) From the point of His virgin birth, Jesus Christ occupied the prototype divine dynasphere and rapidly advanced through the gates while in childhood. He reached spiritual maturity, gate number eight, and subsequently faced evidence testing from Satan before His public ministry began. Not at any time did His humanity ever leave the prototype divine dynasphere. He had respect for and obedience of authority. He was teachable and continued to grow in grace and favor with God and man. We can do likewise, thus being in the image of Christ.
 - (c) In the divine dynasphere we can emulate Christ, i.e., emulate the image of His humanity. We can advance through the divine dynasphere gates in exactly the same manner, for we have the exact same enabling power of the Spirit, and we have even greater mystery doctrine!
 - (d) So "the same image" means the same as Jesus Christ, the indwelling Shekinah Glory.
 - (e) The transformation "into the same image" refers to the three stages of spiritual adulthood which manifest the invisible indwelling Christ.
- (6) "From glory."
 - (a) This is a reference to Jn 1:14, where the Shekinah Glory, our Lord Jesus Christ, became flesh and tabernacled among us.
 - (b) Hence, this is a reference to the Shekinah Glory residing in the body of every believer and the human body of Christ residing in the prototype divine dynasphere.
 - (c) So "from glory" is Jesus Christ, the Shekinah Glory, becoming true humanity and residing in the prototype divine dynasphere during His entire Incarnation. Now He indwells the Church Age believer.
- (7) "To glory." The preposition EIS + the adverbial accusative of measure from DOXZA indicates how far the action of the main

verb extends. The action of METAMORPHOO, or "being transformed," extends all the way to Church Age believers who, through residence, function, and momentum inside the divine dynasphere, attain spiritual adulthood. From the Shekinah Glory becoming true humanity and residing in the prototype divine dynasphere to the believer residing in the operational divine dynasphere attaining spiritual adulthood and glorifying the Lord.

(8) "As it were, by the Spirit of the Lord."

(a) This refers to two functions of the enabling power of the Holy Spirit inside the divine dynasphere:

(b) The ministry of spirituality and/or the filling of the Spirit. Generally the phrase, "filling of the Spirit," from Eph 5:18, refers to your body. For when the Holy Spirit, who indwells your body, has control of your soul you are said to be filled with the Spirit. That is the status quo of being inside the divine dynasphere. Functioning at the various gates is "walking by means of the Spirit."

(c) The teaching ministry of the Holy Spirit.

G. The indwelling of Christ relates to the baptism of the Spirit and positional truth, Gal 2:20. "I have been crucified with Christ [retroactive positional truth], and I no longer live but Christ lives in me [indwelling of Jesus Christ]. And the life which I now live in the body [current positional truth], I live by means of doctrine with reference to the Son of God who loved me and delivered Himself up on my behalf."

1. Retroactive Positional Truth related to the Indwelling of Jesus Christ.

a. Retroactive positional truth is a part of the baptism of the Holy Spirit.

b. At the point of salvation, the Holy Spirit put us in union with Christ. That is current positional truth, meaning we are currently identified with Christ, and we share everything He has: heirship, sonship, righteousness, eternal life, election, destiny. Also, by being in union with Christ, we are royal family.

c. In addition to current positional truth, which is identification with Christ in His resurrection, ascension, and session (His current status), we are also identified with Christ in His death and burial. This is retroactive positional truth, accomplished through the same mechanics of the baptism of the Holy Spirit.

d. While retroactive positional truth is identification with Christ in His physical death and burial, there is also great emphasis on identification with Christ in His spiritual death on the cross.

e. While God the Father imputed all the sins in human history to Jesus Christ on the cross and judged every one of them, two things were rejected and not judged on the cross: human good and evil. The basis for salvation is the imputation of all sins in human history to Christ on the cross followed, by their judgment by God the Father,

1Peter 2:24; 2 Cor 5:21. Human good and evil were not imputed to Christ on the cross and were not judged.

- f. The gist of retroactive positional truth is that since we were identified with Christ in His spiritual death, when He rejected human good and evil, positionally we have also rejected human good and evil.
- g. As a result, human good and evil remain an issue in our lives as believers. Thus by application of the doctrine of retroactive positional truth we must also reject human good and evil in our experience.
- h. Human good and evil are combined to form the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign ruler of human life in the body.
- i. Jesus Christ rejected human good and evil on the cross. Human good and evil were rejected for judgment by the justice of God since they were not necessary for our salvation. They were separated from the judgment of our sins.
- j. Both human good and evil have a dual function in life.
 - (1) As the policy of Satan, the ruler of this world.
 - (2) As the function of the old sin nature residing in the cell structure of the body of every person.
- k. Through retroactive positional truth, the Church Age believer is separated from human good and evil positionally through the baptism of the Holy Spirit, so that positionally the rulership of Satan and the control of the old sin nature are broken. But positional truth is not an experience.
- l. Consequently, retroactive positional truth combines with current positional truth to destroy and abrogate the sovereignty of the old sin nature in the body where our Lord Jesus Christ now indwells.
- m. Furthermore, the baptism of the Holy Spirit at salvation and resultant retroactive positional truth nullifies the power of Satan as well as the old sin nature. But we must know and apply these doctrines before they become a part of our experience.
- n. Rom 6:1-8, "Therefore, what are we to conclude? Are we to continue in the sovereignty of the sin nature that grace may increase in our lives? Emphatically not! We who have died to the sin nature [retroactive positional truth], how shall we still live in it? Or do you not know that all of us who have been baptized into Christ Jesus [baptism of the Spirit] have been baptized into His death [retroactive positional truth]? Therefore, we have been buried together with Him through baptism into death [retroactive positional truth] in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life [executing protocol plan of God]. For if we have become intimately united in the likeness of His death [and we have through retroactive positional truth], and not only this [retroactive positional truth], but we also shall be intimately united with

Him in the likeness of His resurrection [current positional truth]. Therefore, be knowing this: that our old self [unbeliever in Adam] has been crucified together with Him [retroactive positional truth], in order that the human body with reference to its sin nature may be rendered powerless, that we should no longer be the slaves to the sin nature. For he who has died [retroactive positional truth] has been acquitted [positional deliverance of retroactive positional truth] from the power of the sin nature. Now if we died with Christ [and we have through retroactive positional truth], we also believe that we shall live in association with Him [current positional truth]."

- o. Col 2:12, "Having been buried with Him [retroactive positional truth] by means of baptism [baptism of the Spirit], the same baptism by which you have been raised with Him [current positional truth] through faith in the working of God who raised Him [Jesus Christ] from the dead."
 - p. Col 3:1-4, "Therefore, if you have been raised with Christ [and you have in current positional truth], keep seeking things above [Bible doctrine] where Christ is, sitting on the right hand of God. Keep thinking about things above, not things on the earth [Satan's policy of good and evil], for you have died [retroactive positional truth], and your life has been hidden with Christ by God. When Christ, who is our life, is revealed, at that time [Second Advent], you also will be revealed with Him in glory."
 - q. Retroactive positional truth was very important for Paul to teach the Galatians at this time. The Celtic Galatians had bought the lie of legalism from the Judaizers, who taught that faith alone couldn't save; that salvation is by faith plus keeping the Mosaic Law. In Galatians 2, Paul recalls the time he chewed out Peter for being a hypocrite. At one point Paul said to Peter, "where is your application of retroactive positional truth!" i.e., "I have been crucified with Christ" (verse 20).
 - r. This means that positionally the believer must reject all human good and all evil. This means separation from the power and authority of the old sin nature. After all, what stimulates the old sin nature more than legalism?
 - s. In this context, retroactive positional truth means that Paul is dead to the Mosaic Law. So are all these Galatian believers. "Christ fulfilled the law," Matt 5:17. "Christ is the end of the law for those who believe," Rom 10:4.
2. Paul has a new life because of retroactive positional truth, "and I no longer live [as a Pharisee]."
 3. Paul emphasizes the doctrine of the indwelling of Christ and relates it to retroactive positional truth, "but Christ keeps on living in me."
 - a. Not only is every Church Age believer separated positionally from the old sin nature (retroactive positional truth applied), but he is indwelt by the Son of God, our Lord Jesus Christ. This is a reminder of the

doctrine of the unique life, that all three members of the Godhead indwell our body.

- b. Here is motivation from the indwelling of Jesus Christ to apply both retroactive positional truth and current positional truth to the Christian life in the fulfillment of the protocol plan of God. The indwelling of Jesus Christ as the Shekinah Glory is not only a guarantee of our fantastic blessings and our portfolio of invisible assets, but is also motivation for the fulfillment of the protocol plan of God.
4. "And [the life] which I now live in the flesh [body], I live by means of doctrine with reference to the Son of God."
- a. Paul, motivated by the indwelling Christ, and through application of retroactive positional truth and current positional truth, is living by doctrine. This last phrase means, "with reference to His indwelling, I am motivated to learn Bible doctrine."
 - b. This phrase means that fellowship with the indwelling Christ comes through Bible doctrine, the mind of Christ (1 Cor 2:16).
 - c. The protocol plan of God demands that our relationship with the indwelling Christ take priority over our relationship with mankind. The indwelling of Jesus Christ demands God emphasis over people emphasis. As long as you emphasize relationship with people over relationship with God, you cannot attain spiritual self-esteem, and you will probably never realize the implications of the indwelling of Jesus Christ. Instead, your life will be characterized by self-induced misery.
 - d. Occupation with Christ and personal love for God must precede impersonal love for all mankind at gate #6 of the divine dynasphere.
 - e. The indwelling of Jesus Christ is a warning sign to every believer that personal love for God must always have #1 priority over any human relationships or any interaction with those in your periphery.
- H. Conclusion: The Doctrinal Test regarding the Indwelling of Christ.
- 1. Self-examination must always be done with the greatest possible objectivity, without any prejudice.
 - a. This can only be accomplished in a satisfactory manner through the perception of Bible doctrine and its metabolization in your right lobe.
 - b. Once you have doctrine in your right lobe, then you can look at yourself through the mirror of the Word of God, and evaluate yourself on the basis of that doctrine.
 - 2. 2 Cor 13:5, "Be testing yourselves to see [determine] if you are in the doctrine; keep examining yourselves, or do you not know [this] about yourselves, that Jesus Christ is in you, unless, of course, you flunk the test?"
 - a. "Be testing yourselves." You cannot do this in a state of ignorance about Bible doctrine. How you feel emotionally, what you think intellectually, your state of health, or any other human factor is not the criterion for evaluating yourself. The only measure you are to use is

the Word of God and what it says about your life. We are responsible to God to test ourselves.

- b. "To see [determine] if you are in the doctrine."
- (1) Bible doctrine must have #1 priority in the life to fulfill the will of God, to execute the protocol plan of God, and to fulfill the principle of relationship with God taking priority over relationship with people.
 - (2) Therefore, the believer must be constantly alert to make sure that his scale of values emphasizes the importance of Bible doctrine first in his life. There are constant distractions in your life designed to de-emphasize Bible doctrine, and to frustrate the will of God under the three categories of His plan, i.e., the protocol plan of God, the lifestyle of wisdom, and the unique life.
 - (3) It is essential that your priorities are straight. This requires epistemological rehabilitation, which demands the daily perception of doctrine, especially the mystery doctrine of the Church Age, without which we cannot fulfill God's plan for our lives, and without which our relationships with others will inevitably sour, and our relationship with ourself will be frustrating.
 - (4) Through perception, metabolization, and application of Bible doctrine under operation Z, the believer begins to understand the mechanics of the protocol plan of God, he begins to use the assets in his portfolio of invisible assets, and through residence, function, and momentum in the divine dynasphere, he fulfills this doctrine of the indwelling of Jesus Christ.
- c. "Keep examining yourselves."
- (1) This self-examination is impossible unless the believer obeys the first command in context: "be testing yourselves to see if you are in the doctrine."
 - (2) Objective self-examination under the privacy of your own priesthood is only possible with cognition of Bible doctrine. Under the privacy of your own priesthood, you must examine yourself in every area of your life.
 - (a) You examine yourself regarding sin. This is the only way you can rebound. You must be aware of sin in your life before you can confess it.
 - (b) You examine yourself for fear, worry, and anxiety, and you use the faith-rest drill in spiritual childhood to overcome these.
 - (c) You examine yourself for proper objectives in life. The solution is hope 2 and hope 3.

- (d) You examine yourself with regard to your personal love for God. Until you love God, you're not in spiritual self-esteem, and any other system of self-esteem is only arrogance.
 - (e) You examine yourself with regard to human interaction. The solution is gate #6, spiritual autonomy. Impersonal love toward all mankind is the basis for capacity for personal love toward a few. At gate #6, your relationship with people peaks out.
 - (f) You examine yourself with regard to your relationship with God, which peaks out at gate #8, spiritual maturity.
 - (g) You examine yourself with regard to your status quo. The solution is cognizance of the three stages of spiritual adulthood.
 - (h) You examine yourself regarding your suffering status, when and why. Is it self-induced, punitive, or suffering for blessing?
- (3) You can't really answer these questions about yourself unless you first have the doctrine. Everything depends on combining your status quo as a royal priest with cognizance of Bible doctrine.
- d. "Or do you not know [this] about yourselves."
- (1) Only metabolized doctrine can be utilized in self-examination. You are commanded and mandated to examine yourself! This should not be put off until you feel like it, or until you get in a jam and are forced to examine your life. God's mandate is for objective self-examination.
 - (2) You cannot fulfill this mandate unless you personally have an understanding of the pertinent doctrine, which here is the doctrine of the indwelling of Jesus Christ.
 - (3) Part of spiritual self-esteem is self-knowledge in relationship to the divine provision for your life.
 - (4) Until we reach the point of occupation with Christ and personal love for each member of the Trinity who indwells us, spiritual self-esteem is impossible. With personal love for God, we can know ourselves under spiritual self-esteem, and then we find the new motivation that comes in spiritual adulthood: motivation from knowing that Christ indwells our body.
- e. "That Jesus Christ is in you?"
- (1) The rhetorical question dealing with the indwelling of Jesus Christ is designed to test your spiritual self-esteem, and to motivate continued advance through the various stages of spiritual adulthood.

(2) Spiritual self-esteem cannot be parlayed into spiritual autonomy until the believer passes providential preventative suffering, 2 Cor 12:7-10.

(3) Cognition of the indwelling of Jesus Christ not only motivates the believer to continue his spiritual momentum, but it also motivates his application of doctrine, which will frustrate the impending danger of spiritual self-esteem being neutralized by arrogance. For spiritual self-esteem can very easily be parlayed into arrogance, preoccupation with self, and loss of spiritual adulthood unless the believer understands this doctrine.

(4) So it becomes apparent that understanding the doctrine of the indwelling of Jesus Christ and applying it to the Christian life becomes a necessity in status quo spiritual self-esteem.

(5) Two doctrines are important to understand in spiritual self-esteem: the doctrine of providential preventative suffering which provides momentum in spiritual self-esteem, and the doctrine of the indwelling of Jesus Christ which motivates the believer in spiritual self-esteem.

(6) Like the Shekinah Glory dwelling between the cherubs in the Holy of Holies in the Tabernacle of Israel, the indwelling of Jesus Christ is just as invisible but just as real. Like the theophany of the cloud that covered the Tabernacle, the glory of the indwelling Christ became visible to Israel. Generally, the Jews would look at the cloud over the Tabernacle when they were suffering. If it was undeserved suffering for blessing, they profited from seeing that glory. Those who did not profit from it were destroyed by the sin unto death.

(7) The glory of the indwelling of Jesus Christ is seen in two ways.

(a) The attainment of spiritual maturity and the distribution of our escrow blessings.

(b) The passing of evidence testing as a witness for the Prosecution in the appeal trial of Satan and the fallen angels.

f. "Unless, of course, you flunk the test?"

(1) There are two ways of flunking the test.

(a) Ignorance of the doctrine of indwelling of Jesus Christ.

(b) Failure to apply the doctrine of indwelling of Jesus Christ.

g. Actually, there are three tests in this verse.

(1) Self-testing for positive volition toward Bible doctrine as the #1 priority in your life.

(2) Persistence in the perception and metabolization of doctrine, resulting in accurate and objective self-examination under the privacy of your own priesthood.

(3) Cognition in the application of a specific doctrine, the indwelling of Jesus Christ, for two purposes.

(a) To motivate in spiritual adulthood.

(b) To frustrate and neutralize arrogance in your life.

(4) When the believer flunks the test in self-examination, he applies the doctrine of the indwelling of Jesus Christ to avoid discouragement, despondency, or further distraction. When the believer flunks the test, he is then in a very precarious situation, even though Christ continues to indwell his body during failure. However, the believer can begin by applying this doctrine and keep plugging in the spiritual life.

3. One of the ways by which you examine yourself.

a. Experience with people is not the major issue in the Church Age (although it is emphasized today by those who do not know doctrine) because of the unique nature of the Church Age. As a member of the royal family of God, the indwelling of the Shekinah Glory, as well as the indwelling of God the Father and God the Holy Spirit in you is the major issue!

b. It is not, therefore, the quality of our experience in relationship with mankind that takes first place, but the quality of our relationship with God. It is impossible to have a high quality relationship with God unless you have doctrine resident in your soul.

c. The major emphasis of spiritual adulthood begins at gate #5 with spiritual self-esteem. Spiritual self-esteem demands that relationship with God take priority over relationship with people. It should be evident that spiritual self-esteem is personal love for God; therefore, it demands that God emphasis precede people emphasis.

d. In other words, gate #5, personal love for God takes precedence over gate #6, impersonal love for all mankind.

e. Spiritual self-esteem is characterized by personal love for God. spiritual autonomy adds to this impersonal love for all mankind.

f. The indwelling of Jesus Christ demands God emphasis over people emphasis, for Christ indwelling our bodies is much closer to us than people, no matter what the relationship with them may be.

g. As long as you emphasize relationship and fellowship with people over relationship and fellowship with God, you cannot and never will attain spiritual adulthood. Your life will be characterized by self-induced misery under the law of volitional responsibility plus the three stages of divine discipline.

h. Wrong experience with God results in wrong experience with people. Right experience with God results in right experience with people.

I. The Implications of the Indwelling of Christ.

1. The indwelling of Jesus Christ is a sign of royalty.
 - a. While the baptism of the Spirit is the means of forming the royal family of God, the indwelling of Christ is both the sign of the royal family and another expression of the uniqueness of the Church Age.
 - b. Therefore, your background is of no consequence in the Church Age, because you are indwelt by Jesus Christ. You have equal privilege and opportunity with all other believers.
2. The indwelling of Jesus Christ is a guarantee of our portfolio of invisible assets. Along with the sealing ministry of the Holy Spirit in Eph 1:13-14, the indwelling of Christ is a guarantee of our portfolio of invisible assets prepared for us by the Father in eternity past.
3. The indwelling of Jesus Christ is a guarantee of eternal security.
 - a. You cannot lose your salvation, no matter how you foul up your life, no matter how you fail!
 - b. You can't see Christ indwelling your body until you die. Then your soul and spirit leave your body, "absent from the body and face to face with the Lord," (2 Cor 5:8). Jesus Christ leaves your body along with your soul and spirit and escorts you to heaven.
 - c. This fulfills the principle of Psalm 23:4, "Yea, though I walk through the valley of the shadow of death, I will no fear no harm because You are with me."
4. The indwelling of Jesus Christ is a guarantee of your escrow blessings.
 - a. Since Jesus Christ is both the depository of our escrow blessings and the escrow officer who distributes them to us when we fulfill the conditions of the escrow, the indwelling of Christ is a guarantee that, billions of years ago, God the Father created and placed on deposit in Christ fantastic escrow blessings for you.
 - b. The fulfillment of the escrow conditions is the execution of the protocol plan of God. The indwelling of Christ is not a guarantee that we will receive our escrow blessings, only that they exist. We will never receive our escrow blessings until we advance to spiritual maturity.
5. The indwelling of Jesus Christ is the motivation for momentum in spiritual adulthood.
 - a. At gate #5, spiritual self-esteem, you have personal love for God the Father, Jesus Christ, and the Holy Spirit. Knowing Jesus Christ indwells you becomes the motivation you need to advance to gate #6, spiritual autonomy, and to gate #8, maturity.
 - b. Each one of these stages is accompanied by the divine administration of undeserved suffering. Spiritual self-esteem must pass providential preventative suffering to advance to spiritual autonomy; spiritual autonomy must pass momentum testing (gate #7) to reach spiritual

maturity; spiritual maturity must pass evidence testing to glorify God to the maximum.

- c. Therefore, there must be some motivation, in addition to metabolized doctrine, to go through undeserved suffering. The specific motivation is the application of the indwelling of Christ. This becomes the motivational virtue for the advance through each stage of spiritual adulthood. There must be a strong personal love for God that continues to get stronger. It is occupation with the person of Christ that becomes the important motivating factor beginning at spiritual self-esteem, Heb 12:3.
6. The indwelling of Jesus Christ emphasizes our relationship with God rather than people.
 - a. The unique factor of every member of the Godhead indwelling your body provides a different emphasis and a new priority for the new spiritual species, the body of Christ.
 - b. As long as you emphasize experience with people over experience with God, your experience in life will be characterized by self-induced misery from the law of volitional responsibility, plus a tremendous amount of punitive suffering from the three categories of divine discipline (warning, intensive, and dying).
 - c. Believers today are constantly seeking counsel about human relationships. In most cases, the problems exist because of wrong priorities: people emphasis over God emphasis.
 - d. Right experience with God (life in the divine dynasphere) results in right relationship with people. Negative experience with God results in wrong experience with people.
 - e. Because of the indwelling of Jesus Christ, the Church Age believer cannot put relationship with people before relationship with God. Your priorities are established by those who are closest to you: God the Father, Son, and Holy Spirit, who indwell you! Therefore, your priority must be God emphasis before people emphasis. The key to right priorities is the indwelling of Christ.
 - f. The protocol plan of God demands that you give #1 priority to your relationship with God as the only way to have a successful relationship with your fellow man. In other words, virtue in the protocol plan of God places relationship with God ahead of relationship with people or with self. If you put relationship with people ahead of relationship with God, you're insecure, subjective, and will have a miserable life.
 - g. Gate #5, or spiritual self-esteem, is characterized by personal love for the Father, Son, and Holy Spirit, who all indwell you. But they are all invisible to you. Therefore, the persons of the Godhead can only become the objects of your personal love through a consistent intake of pertinent Bible doctrine.

h. Gate #6, or spiritual autonomy, characterized by the functional virtue of impersonal love for all mankind, provides capacity for love in romance, friendship, marriage, social life, etc. But always remember that gate #6 rides on a tandem behind gate #5. Relationship and experience with God must precede relationship and experience with mankind.

i. Epistemological rehabilitation is a never-ending function during the believer's sojourn on earth. Epistemological rehabilitation demands cognition of virtue love as a problem solving device, which must be related to the doctrine of the indwelling of Christ.

j. The challenge of the communion service is priority. The person whom we worship in the communion service indwells your body. The challenge is always who and what is Christ. 1 Cor 11:24-25 commands us to "keep on doing this in memory of Me." You cannot remember someone you do not even know. The communion service is designed to bring to memory the doctrine you know concerning the person and work of Jesus Christ, who now indwells you.

k. 2Peter 3:18, "Grow in grace and the knowledge of our Lord and Savior Jesus Christ; to Him be glory, both now and to the day of eternity."

l. Heb 12:3, "Consider Him [Jesus Christ], who has endured such hostility by sinners against Himself, so that you do not grow weary and become discouraged."

(1) The humanity of Christ, in His prototype divine dynasphere gave #1 priority to His relationship with God the Father, as illustrated by His prayer at Gethsemane, "Nevertheless not My will but Thy will be done." There's our pattern. No one ever faced so much hostility from people as did our Lord during the First Advent. But it never deterred Him from His mission in going to the cross and being judged for your sins, because His priorities were always straight.

(2) The weariness described by this verse is that which comes from putting people first in your life. This is weariness from being disappointed and let down by people. This is often your fault, because you assign to others your standards. You put people first and then when they disappoint you, you get discouraged and disillusioned. Weariness, discouragement, disillusionment are exactly what the believer demands by putting relationship with people before relationship with God.

J. Summary and Highlights.

1. Categorically, there are three ways to classify God's plan for your life.

a. The protocol plan of God emphasizes the modus operandi of the royal family of God in relationship to the divine dynasphere.

- b. The lifestyle of wisdom emphasizes the believer's epistemological rehabilitation through the metabolization of doctrine.
 - c. The unique life emphasizes the fact that every person of the Trinity indwells your body, even though they are all omnipresent, imminent, and transcendent, but still locally indwelling your body.
2. The Significance of the Indwelling of God the Father.
 - a. It is related to the glorification of His plan for the Church Age, Eph 1
 - b. b. It provides assurance regarding His work in eternity past on our behalf. He is the author of our portfolio of invisible assets, the grantor of our escrow blessings, the mastermind of the protocol plan of God, and the designer of our very own palace (the divine dynasphere) by which we execute that protocol plan of God.
 3. The Significance of the Indwelling of Christ.
 - a. A sign or badge of the royal family.
 - b. A guarantee of our portfolio of invisible assets portfolio of invisible assets.
 - c. A guarantee of life after death in the presence of God.
 - d. As the depositary and escrow officer, the guarantee of our escrow blessings.
 - e. Motivation for momentum in spiritual adulthood.
 - f. The basis for assigning #1 priority to relationship with God over relationship with mankind.
 4. The Significance of the Indwelling of God the Holy Spirit.
 - a. To construct a temple in our bodies for the indwelling of Jesus Christ.
 - b. To provide a base of operations for both the execution of the protocol plan of God and the glorification of Christ in our bodies.
 5. There are three major distinctions in the mystery doctrine for the Church.
 - a. The difference between the indwelling of Christ in our bodies and the indwelling of the Holy Spirit in our bodies.
 - b. The distinction between the indwelling of the Holy Spirit in our bodies and the filling of the Spirit. The indwelling of the Holy Spirit is status quo from salvation; therefore never experienced. The filling of the Spirit is a Christian experience both in our souls and in the divine dynasphere, but not in our emotions.
 - c. The distinction between the indwelling of Jesus Christ in our bodies and the glorification of Christ in our bodies. The indwelling of Jesus Christ in our body is status quo; therefore not experienced. The glorification of Christ in our bodies is the ultimate experience of the Christian life, the experience of spiritual maturity.
 6. Each stage of spiritual adulthood is related to an experience related to Christ. These experiences are not the same as the indwelling of Jesus Christ.
 - a. The experience of spiritual self-esteem is Christ being formed in our bodies of Gal 4:19.

- b. The experience of spiritual autonomy is Christ being at home in our right lobes, as in Eph 3:17.
 - c. The experience of spiritual maturity is Christ being glorified in our bodies, as in Phil 1:20.
 - d. The indwelling of Jesus Christ in our bodies is non-experiential. The glorification of Christ in our bodies is the experience of maturity.
7. The indwelling of Christ provides a new emphasis, a new motivation, a new priority for the new spiritual species, called the Church, or the body of Christ. The new priority is:
- a. God emphasis must precede people emphasis.
 - b. The indwelling of Christ demands that every believer give #1 priority to his relationship with God, gate #5 of the divine dynasphere.
 - c. The indwelling of the Holy Spirit provides a base of operations for giving #1 priority to God emphasis over people emphasis.
 - d. Wrong experience with God results in wrong relationship with yourself.
 - e. Wrong experience with God results in wrong relationship with people.
 - f. Wrong experience with God results in wrong relationship with God.
 - g. Right relationship with God results in right relationship with both self and people.
 - h. Relationship with self peaks out at spiritual self-esteem.
 - i. Relationship with people peaks out at spiritual autonomy.
 - j. Relationship with God peaks out at spiritual maturity.
- K. The indwelling of Christ is not the same as having occupation with Christ as a problem solving device on the FLOT line of the soul.
- 1. Occupation with Christ is the experience of having the tenth problem solving device deployed on the FLOT line of the soul. It is tantamount to Christ being formed in your soul, Gal 4:19; or Christ being at home in your hearts, Eph 3:17. This is the experience of the mature believer who has executed the protocol plan of God.
 - 2. The indwelling of Christ is related to the body and is not an experience. Indwelling is a position. Occupation with Christ is an experience.
 - 3. Just as Jesus Christ indwelling the body of every believer, so God the Holy Spirit indwells every believer.
 - a. The indwelling of the Holy Spirit is positional.
 - b. The filling of the Holy Spirit is experiential.
 - c. The indwelling of Jesus Christ is positional.
 - d. Occupation with Christ is experiential.
 - 4. The indwelling of the Holy Spirit is related to the believer's body, 1 Cor 3:16, 6:19-20; 2 Cor 6:16. The filling of the Holy Spirit is related to the believer's soul, Ephesians 5:18. The filling of the Holy Spirit is experiential, while the indwelling of the Holy Spirit is permanent. Therefore, all believers are indwelt

with the Holy Spirit. Only believers using the spiritual skills are filled with the Spirit.

- a. The filling of the Holy Spirit is mandated by God. The indwelling of the Holy Spirit is stated by Scripture to be a permanent status quo in time.
- b. The purpose of the indwelling of the Spirit is to provide a temple for the indwelling of Christ as the Shekinah glory.
- c. The purpose of the filling of the Spirit is:
 - (1) To provide the first power option of the spiritual life.
 - (2) To provide the first spiritual skill in the spiritual life.
 - (3) To provide the second problem solving device on the FLOT line of the soul.
- d. Summary.
 - (1) The indwelling of the Spirit is permanent whether the believer is spiritual or carnal. Therefore, the indwelling is non-experiential.
 - (2) The filling of the Spirit is temporary, depending on the experiential status of the believer-out of fellowship through sin or in fellowship through the function of rebound.
 - (3) The purpose of the filling of the Spirit is to provide enabling power for the execution of the protocol plan for the Church. Every time the believer commits a sin, he loses fellowship with God and the filling of the Spirit. Every time the believer uses the rebound technique of 1 Jn 1:9, he recovers fellowship with God and the filling of the Spirit.
 - (4) Apart from the filling of the Spirit there is no divine power for perception, metabolization, or application of doctrine to experience. Apart from the filling of the Spirit there is not and cannot be the fulfillment of the will, plan, and purpose of God for the Church Age.
 - (5) Divine power is necessary to execute the divine plan. Therefore, the two powers options belong to experience rather than the indwelling of the Spirit. The two power options are the filling of the Spirit and teaching ministry of the Holy Spirit to the human spirit plus the conversion of GNOSIS doctrine to EPIGNOSIS. In both cases your volition is involved.
 - (6) The indwelling of Christ belongs to all believers at the moment of faith in Christ and remains a permanent possession regardless of spiritual status quo or lack of it. The indwelling of Christ as the Shekinah glory guarantees we have the divine blessing of our portfolio of invisible assets. Christ also indwells us as the guarantee of the irrevocability of our escrow blessings.
 - (7) Occupation with Christ relates to the soul and occurs experiential for the few who are persistent in the use of the

three spiritual skills. The experiential factors related to occupation with Christ are as follows:

- (a) Cognition of the indwelling of Christ contributes to number one priority being given to the three spiritual skills as the means of occupation with Christ. Understanding precedence for the Christian way of life. Cognition of the indwelling of Christ becomes motivation for perseverance in the use of the spiritual skills.
- (b) The experience of Christ formed in you, Gal 4:19; tantamount to the experience of Christ formed in your hearts through doctrine, Eph 3:17.

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Spir Dynamics 292 11/7/93; Eph 312-328, 6/24/86-7/11/86; 12/30/77; 9/18/78

“the body is dead because of sin” – there is something that is not translated here, an affirmative particle *men* used correlatively with *de*. For some reason *men* was not translated in the KJV. *Men* and *de* is translated “on the one hand, and on the other.” The nominative singular subject *sōma* (σῶμα) [pronounced *SOH-mah*] with the definite article is the word for the human body which is the headquarters of the old sin nature, the ex-husband. With it is a predicate nominative neuter singular from the adjective *nekros* (νεκρός) [pronounced *nehk-ROSS*]—“death,” referring here to the believer’s status in carnality, also called temporal death or being out of fellowship and not using rebound. It can be either carnality or reversionism. Cf. Romans 8:10; Luke 15:24, 32; Eph. 5:14; Jas. 1:15; Rev. 3:1.

Then *dia* plus the accusative of *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*]—“because of death,” referring to the old sin nature as the ex-husband. Formerly the believer as an unbeliever was spiritually dead from birth, being married to the old sin nature. But through salvation the great divorce occurs and we are separated from the old sin nature as far as positional truth is concerned. When the believer as the wife of Christ returns to the old sin nature the status is called death—temporal death or being out of fellowship.

“but the Spirit is life” – *de* is used correlatively with *men*, so it should be “on the other hand.” Then the nominative singular neuter subject *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], used here for God the Holy Spirit received at salvation. It is a reference to the indwelling of the Spirit. Plus the predicate nominative from *zōê* (ζωή) [pronounced *dzoh-AY*], referring to life compatible with Christ which is the indwelling and the filling of the Spirit. So this is the new life which is compatible with the new marriage. A new marriage means a new life for the woman. The first marriage was tyranny for all of us under the old sin nature; the second marriage is great blessing because of the new life involved.

“because of righteousness” – dia plus the accusative of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], referring to the righteousness imputed at salvation. Everywhere we go in the Scripture we always get back to the fact that the big thing that God did for us, and the greatest thing, was to give us His own perfection. Imperfection cannot please perfection. But through the judicial imputation of divine righteousness at salvation we are now in a position to please Him because we carry around with us the perfect means of doing so. The only thing that we have that is perfect is God’s perfect righteousness. The whole issue of the Christian way of life after salvation is the imputation of divine blessing to the target or the home which is God’s righteousness.

Romans 8:10 **In fact if Christ is in you, on the one hand the body is dead [temporal or reversionistic death] because of the sin nature; but on the other hand the Spirit is life because of imputed righteousness.**

Principle

1. We do not have in this phrase experiential righteousness. This is imputed righteousness.
2. Maturity provides the missing link between the judicial imputation of divine righteousness at salvation and blessing from the justice of God at maturity.
3. The missing link between salvation and maturity is capacity for life from doctrine.
4. The imputed righteousness of God at salvation completes the grace pipeline encapsulated by the integrity of God.
5. On the originating end of the pipeline is the justice of God. On the receiving end of the pipeline is the righteousness of God. His justice gives to His righteousness.
6. The combined attributes of divine justice and righteousness form the holiness or the integrity of God.
7. Since righteousness and justice demands justice, and since the justice of God does what the righteousness of God demands, it follows that this pipeline is necessary for blessing from the justice of God to the mature believer.
8. These blessings can be provided for the mature believer without any compromise to the attributes of God. In fact, these blessings given to the mature believer are given to God’s righteousness, thereby avoiding any compromise of any kind.

Now we suddenly go from the discussion of the great inner conflict, as well as some of the objectives of the Christian life, into the future. We all sooner or later have to face the fact that unless the Rapture occurs in our life time we are going to depart from this life through physical death. The Lord has appointed a way for each one of us to die. The dying is no problem provided that we have lived our life under Bible doctrine, for God provides the most wonderful blessing in dying, even greater than the blessings of living. So it is, then, that we go beyond death and penetrate into the screen of the eternal future to see how all of these things relate. We have been discussing imputation, the indwelling ministry of the Holy Spirit, and the great inner conflict of mental attitude, i.e. divine versus human viewpoint. Now all of these things come together in an application from ultimate sanctification, the future possession of a resurrection body minus the old sin nature and minus human good.

298 12/31/1977 Romans 8; Psalm 138:2 Principle of the importance of Bible doctrine; memorial to Hood's Texas Brigade

Imputations reviewed. The imputations explain why we are born and why we remain alive after salvation. The capacity is Bible doctrine in your soul. The following doctrine was mentioned back in [Lesson #80](#), but barely covered. This lesson was a more extensive examination of this doctrine. This is covered again in [Lesson #459](#); but any notes are placed here.

The Importance of Bible Doctrine

Ephesians #996 2/9/89; 5/3/81; 7/4/78; 4/12/77; 10/1 1/76; 8/6/76; 12/24/74

A. Definition.

1. Doctrine is important because it is related to the attributes of God.
2. Doctrine is the basis for all true worship. Psalm 138:2 **I myself will worship toward Your holy Temple, and praise [or, celebrate] Your person [name] [that is, occupation with Christ] for Your grace and doctrine, because You have magnified Your doctrinal teaching above Your person.** Praising the Lord is not saying an empty hollow phrase, but thinking doctrine. The only way you can apply doctrine is to put doctrine first in your life.
3. By comparing Luke 23:46, **"Into Your hands I deposit My spirit,"** with Psalm 31:5, we learn what was not recorded in Luke, **...for You have delivered Me, O Lord, God of doctrine.**
4. Romans 3:3-4 **Shall their unbelief cancel the faithfulness of God? Definitely not! Moreover, let God continue faithful, even though every man is a liar. Even as it stands written [in Psalm 51:4], That You might be vindicated by Your doctrine, and that You might prevail when You are maligned.**
 - a. God only deals with us in truth. All faithfulness is based on truth. God always levels with us and tells us the truth.
 - b. You can malign the truth (Bible doctrine), but you can't destroy it. Bible doctrine is maligned in two ways.
 - (1) Distortion, which is false teaching.
 - (2) Ignorance.
5. Bible doctrine is the content of the Bible communicated by teaching and instruction. It is the communication of Bible subjects based on the exegetical analysis from the original languages, including the context, analysis, classification of subjects and teaching. Teaching, analyzing and applying.
6. While grace is the genius plan of God to bless us and integrity is the character of God, doctrine is the manifestation and explanation of that genius.
7. Bible doctrine is the written permanent expression of God's integrity to the human race. It is the verbalization of divine justice. Doctrine is the study of

the attributes of God. Psalm 33:4 [For the Word of the Lord is integrity, and all His provision is in faithfulness.](#)

8. Bible doctrine is the thinking of God in terms of relationship to the human race. Nothing is more important than knowing what God thinks, understanding how God operates, and understanding the basis for all of these things through His integrity.
 9. Imputations require the understanding of Bible doctrine.
- B. Nomenclature for Bible Doctrine.
1. Hebrew.
 - a. EMETH means true versus false doctrine, Prov 22:21; Psalm 31:5, 25:5, 26:3, 86:11, 119:142.
 - b. CHAKMAH means doctrine in the right lobe of the soul, Psalm 8:1.
 - c. SHEMUAH means what is heard or concentrated on, Isa 28:9.
 - d. LEQACH refers to the self-discipline necessary to learn doctrine, Deut 32:2; Prov 4:2; Job 11:4; Isa 29:24.
 - e. MUSAR means what is learned by discipline or instruction, Job 10:8; Prov 1:2, 4:13, 23:23. It refers to learning Bible doctrine as the principle by which you live your life.
 2. Greek.
 - a. GINOSKO means to learn, to know; GNOSIS means objective understanding in the left lobe of the soul.
 - b. EPIGNOSIS means doctrine in the right lobe.
 - c. PROGNOISIS, PROGINOSKO means doctrine in the mind of God; doctrine which existed in eternity past, the "foreknowledge" of 1Peter 1:2 which refers to God's omniscience.
 - d. LOGOS means speech, word, thinking, doctrine, Heb 6:1; 1 Cor 1:18.
 - e. DIDACHE means what is taught, Mt 7:28, 22:33; Mk 1:22, 27; 4:2; 1 Cor 14:6; 2 Tim 4:2; Heb 6:2; Rev 2:14; Rom 6:17, 16:17.
 - f. GNOSTOS means capable of being known, doctrine as a potential, intelligible, Rom 1:19.
 - g. Didaskalia (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah/did-as-kal-EE-ah*] means the teaching of doctrine or what is taught, Mt 15:9; Eph 4:14; Col 2:22; 1 Tim 1:10, 4:1, 6, 13, 16; Tit 1:9, 2:1, 7, 10; 2 Tim 3:10, 16, 4:3.
 - h. SUNEISIS, SUNEIDESIS means doctrine in the conscience.
 - i. GNOTES refers to an expert in doctrine, Acts 26:3.
- C. The believer's legacy in Old Testament times was Bible doctrine.
1. Psalm 138:2 [I myself will worship toward the temple of Your Holiness \[heaven\], and I will be motivated to praise Your person because of Your grace and Your doctrine, because You have magnified Your doctrinal teaching over Your reputation.](#)
 2. Worship is the intake of Bible doctrine. God's reputation with you is based on your understanding of doctrine.

3. Doctrinal teaching is your highest priority in life. We must be motivated by Bible doctrine to praise God. Once you understand the integrity of God, you have enough doctrine to praise Him.
 4. Doctrinal teaching is the only way anyone can understand the integrity of God. This is why doctrinal teaching is magnified above all else by God.
 5. God is glorified when he can give us our escrow blessings. He cannot do so unless we have maximum Bible doctrine in the soul for the capacity to appreciate the Source of those blessings.
- D. In His dying words Christ made Bible doctrine the legacy of the royal family. In His dying breath, Jesus Christ made Bible doctrine the spiritual legacy of the royal family. Lk 23:46 cf Psalm 31:5, "Into Your hands I deposit My spirit, for You have delivered Me, O Jehovah, God of doctrine."
- E. Bible doctrine preexisted the human race, Proverbs 8:33-36.
1. **Heed Bible teaching, become wise, do not neglect it. Happiness to the man who listens to me [Bible doctrine], watching daily at my gates [assembling for Bible teaching], waiting at my doors. He who finds me [Bible doctrine] finds capacity for life and obtains grace blessing from the Lord. But he who sins against me injures himself. All those who hate me love death [the sin unto death].**
 2. Both Bible doctrine and evil were here before you came and will be here after you have gone. You cannot change either, but they can change you.
 3. Attitude toward doctrine determines whether the believer is blessed or disciplined in time, Prov 8:33-36; Heb 11, 12. The issue in life is not sin, but whether evil or Bible doctrine controls the soul.
- F. Doctrine is the basis for the distribution of escrow blessings in time, Isaiah 53:12 **Therefore, I [God the Father] will distribute the plunder of victory to Him [Jesus Christ] because of the many [royal family]; then He will distribute the plunder of victory to the great ones [mature believers] because He poured out His soul to death...**
- G. Doctrine is the basis for the distribution of escrow blessings for eternity, Hebrews 11:9-10 cf 11:13; Jas 1:25 cf 2:12-13.
- H. Bible doctrine must be more real than empirical knowledge, 2Peter 1:12-21. If there is a conflict between what you see in life and Bible doctrine, Bible doctrine is always right. Bible doctrine is more real than anything else in life to the mature believer.
- I. Lack of Bible doctrine destroys a nation, Hosea 4:1-6 **Hear the doctrine of Jehovah, you citizens of Israel.** [this was the last chance given to the northern kingdom before they went out under the 5th cycle of discipline] **because Jehovah has a lawsuit against the citizens of ... because there is nothing of doctrine being taught [the justice of God destroys a nation without doctrine] therefore, nothing of grace being taught, nothing of knowing Elohim in the nation. Instead [whenever doctrine declines; whenever there is indifference to doctrine] there is false communication [government deception], lying, deceiving, murdering [crime rate always goes up when doctrine is rejected; in a time of liberal apostasy]; there is homicide and**

stealing, where they break in to commit adultery [rape; there is no respect for womanhood; instead, women are violated]; therefore, blood reaches out and touches blood [which is violence in the streets; and this is the way that we are going in the United States]. For this cause, the land shall mourn [have great adversity] therefore, everyone who is in the land—the citizens—will lose strength along with the animals in the field, the birds in the sky, the fish of the lake—they shall all be destroyed [referring to a military invasion]. And let no one [a reversionistic believer] try to put down the authority of someone teaching doctrine nor impugn anyone who teaches doctrine; since your people [the northern kingdom of Israel] destroy the authority of the communicator [there is always an attack upon those who teach doctrine; at the time of writing, this refers to the prophets; in our time, pastor-teachers—there is ridiculing of the pastor-teacher, there is the diluting of his authority in the local church]. Therefore, you will stumble in the daytime and even the prophet will stumble with you in the night darkness; and I will destroy your mother [that is, your nation]. Therefore, you have stumbled [you have entered reversionism; you are under the influence of evil] in the daylight [which is the time of good doctrinal teaching] and even the prophet [the communicator of doctrine] will stumble with you in the night darkness [the apostate false teaching]. And I will destroy your mother [the administration of the fifth cycle of discipline to the northern kingdom]. My nation is destroyed from lack of knowledge of doctrine. Because you have rejected the principle of knowing doctrine, therefore, I will reject you from being a priest nation to Me. Since you have neglected doctrine, the Torah of your God, I will neglect the citizens. This is what destroys a nation.

- J. Bible doctrine is part of the principle of logistical grace, Colossians 1:25-29; Hebrews 13:7, 17; Ephesians 4:11-13. God keeps us alive to take in doctrine. Logistical grace includes time, food, shelter, clothing, money, transportation, protection, the Bible, a pastor, a local church, friends, and loved ones. Bible doctrine is an essential part of our logistical grace provision for our advance to maturity.
- K. The plan of God is both the advance and vindication of Bible doctrine, Isaiah 53:10 However, Jehovah the Father made a command decision to crush Christ on the cross. He caused the affliction of Christ on the cross (when you will appoint His soul a trespass offering) He (Christ) will see a seed (a royal family) , He shall prolong days to rule Israel in the Millennium ; and therefore, the plan of Jehovah the Father shall advance in His hand. cf Rom 3:4; Psalm 51:4. You are vindicated through the application of doctrine when you are maligned or rejected.
- L. The pastor establishes the balance of residency between the filling of the Holy Spirit and Bible doctrine in the soul of the believer, making possible the advance to maturity. 1Corinthians 6:19, 3:16; Ephesians 5:18.
 - 1. Bible doctrine is transferred from the written page to the believer's soul by Bible teaching from one's right pastor-teacher. This is called the function of GAP (grace apparatus for perception).
 - 2. The purpose of this transfer of doctrine is to establish a balance of residency with the filling of the Holy Spirit, whereby God can be glorified in your life by blessing you.

3. Since the Holy Spirit works through the Word in the Church Age, the vacancy of doctrine in the soul creates a demand for the grace apparatus for perception.

4. Daily function of GAP creates a balance of residency.

M. The importance of the consistency of GAP, Heb 10:25, 35-36, 39; You only have supergrace capacity through persistent positive volition and the daily function of GAP.

1. Colossians 2:6–7 According to as you have received to yourselves Christ Jesus as Lord, so also keep on walking in Him, having been rooted and constantly being edified in Him; being stabilized by means of doctrine in the manner that you have been taught, overflowing with thanksgiving. When you take in doctrine, thanksgiving will overflow.

N. Hebrews 10:35-36, Don't throw away as worthless your confidence in doctrine; which confidence continues having a rich distribution of blessing. For you keep on having need of perseverance (persistence) in order that when you have accomplished the will of God [advancing to maturity] you might carry off for yourself the promise [that is, the imputed blessings in time with the guarantee of blessings in eternity] [this promise referring to the categories of blessing].

O. Consistency is the secret to reaching maturity. The biggest problems to being consistent are distractions, mental attitude sins, inordinate desire rather than contentment, and entertainment.

1. Hebrews 10:25 Stop neglecting the assembling the assembly of yourselves together as is the habit of some is, therefore it behooves each one of us to use each day for the perception of doctrine.

P. Proverbs 8 the most important thing is Bible doctrine.

Q. The Results of Bible Doctrine in the Soul.

1. It produces confidence in time, Job 5:24-27; 2 Cor 5:6-8; Hebrews 10:35.

2. It produces divine viewpoint of life and establishes right priorities in the soul, Isa 55:7-9; 2 Cor 10:5.

3. It orients the believer to the plan of God, Isaiah 26:3-4; Rom 8:28.

4. It produces stability of mind, James 1:8.

5. It is the basis for divine guidance and the execution of the will of God, Rom 12:2-3.

6. It leads to occupation with Christ, your social life with Christ, and the capacity and ability to love God and appreciate Him as the Source of blessing when it comes, Phil 3:10; Eph 3:19; Heb 12:1-2.

7. It attains and holds maturity, Phil 3:12-14.

8. It attains eternal grace blessing, Heb 11:9, 10, 13; James 1:25 cf 2:12-13.

9. Luke 11:27–28 doctrine in the soul is the issue; doctrine resident in the soul is our source of happiness. Right in the middle of His teaching, He is interrupted. This woman has an arrogance problem. She is trying to get in a Word for woman's lib. "You would not be a thing if it wasn't for your mother breast feeding you. She is one of those libbers. Happinesses are to those

who keep hearing and keep retaining the Word of God. Happiness belongs to those who persevere in doctrine.

- R. Synonyms for Maximum Bible Doctrine in the Soul.
1. Language: CHAKMAH, ἐπίγνωσις.
 2. Theological: James 4:6, "MEIZONA CHARIS" means super grace.
 3. Priestly: Heb 13:10, "Altar of the soul."
 4. Building: Eph 4:12, 16, "edification complex of the soul."
 5. Time: Toward God, Ephesians 5:15-18, "redeeming the time." Toward the unbeliever, Colossians 4:5.
 6. Central control: Eph 6:10, "Dictator of the soul."
 7. Military:
 - a. Eph 6:11-18, "Putting on the full armor from God."
 - b. Heb 12:1-2 cf 11:1-3 "follow the colors to the high ground." Cf. Col 2:5-8, "establishing a command post of the soul."
 8. Crucifixion: Mk 8:34; Mt 10:38; Lk 9:23, 14:27, "Taking up your cross" and "follow Me" emphasize the impersonal love of the mature believer.
 9. Chemical: Mt 5:13; Mk 9:50; Col 4:6; Lk 14:34, "Salt of the Land."
 10. Sanctification: 1 Tim 6:3-4; 2Peter 1:3, "Godliness."
- S. Bible doctrine in the soul is the means of promotion, 1Chronicles 11:1-2.
- T. Bible doctrine in the soul is the true source of happiness, Luke 11:27-28. Jesus is teaching Bible doctrine. It is necessary for people to listen. There was an arrogant woman in the audience, who had bad manners, interrupted the Lord with a loud, horsey voice. She wants to get into the act and she wants equal opportunity. And she did not want any man to be the leader of the family. **"Wrong! Happiness is hearing and retaining the Word of God."** Life without learning is death.
- U. The important Bible passages on the importance of doctrine are Heb 11, Prov 8, 2Peter 1:12-21, and Isa 53:12.
- V. Thinking is the application of Bible doctrine to experience. (Ephesians 998.)
1. Learning is understanding. Understanding is thinking. Therefore, thinking is the application of understanding. Thinking doctrine is the application of doctrine
 2. Learning Bible doctrine is tantamount to understanding Bible doctrine. Therefore, thinking Bible doctrine is synonymous with application of Bible doctrine. First we must learn doctrine, then we must think doctrine.
 3. You have to learn Bible doctrine before you can think Bible doctrine or apply Bible doctrine.
 4. No believer can apply doctrine to his experience until he has metabolized that doctrine in the right lobe of the mentality of the soul. Application of doctrine depends on metabolization of doctrine.
 5. You have to think metabolized doctrine before you can apply it.
 6. There are three concepts for the environment of application: learning, thinking, and solving.

- a. Learning is tantamount to perception and application of Bible doctrine.
 - b. Thinking is the application of metabolized doctrine to experience.
 - c. Solving is understanding and using the problem-solving devices of the protocol plan of God.
7. The direction of application.
- a. Toward God includes worship, personal love for God, and occupation with Christ.
 - b. Toward people means impersonal love for all mankind.
 - c. Toward self refers to spiritual self-esteem.
 - d. Toward dying means the application of the doctrine of dying grace.

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The stupidity of the president insures that many great military men will die. Those men in Washington know nothing about free enterprise. They could not operate a penny stamp business. When these men attack the oil companies and car industry, they know nothing.

The voting franchise should be confined to males, property owners and those who served in the military.

Hood's Texas Brigade and there was a Washington monument to them. Not for fame or reward, but in simple obedience to duty, suffered all, sacrificed all, and died. Cannot even find this by google. The monument appears to have been removed.

1977 Romans

Lesson #299

299 01/01/1978 Romans 8:11 Ministry of the indwelling of the Holy Spirit

If the rapture does not occur, then we will all leave this life through death. We go beyond death and penetrate into the screen of our eternal future. The great inner conflict of mental attitude; human viewpoint versus divine viewpoint.

Ultimate sanctification is the possession of our resurrection body and no sin nature.

Romans 8:11 **And if the Spirit of the One having raised up Jesus out from the dead dwells in you, the One having raised up Christ Jesus out from the dead also will give life to your mortal bodies, on account of His Spirit dwelling in you. (BLB)**

Verse 11 – application from ultimate sanctification. “But if the Spirit of him that raised up Jesus from the dead dwell in you” – the transitional use of the conjunctive particle de is

translated “now.” With it is also a conditional conjunction called the particle of the first class condition, *ei* (εἰ) [pronounced *ī*]—“Now if.” Plus the nominative singular subject referring to the third person of the Trinity, God the Holy Spirit—*pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], and an ablative singular of source from the definite article used as a personal pronoun for God the Father who sent the Holy Spirit in the doctrine of procession. “Now if the Spirit from him.”

Then a reference to resurrection: the aorist active participle of *egeirō* (ἐγείρω) [pronounced *ehg-ī-row*], a verb for resurrection. The aorist tense is a constative aorist for an instantaneous action of resurrection, the resurrection of the humanity of Christ. The active voice: it is God the Holy Spirit who actually produces the action of raising Jesus Christ from the dead. A circumstantial participle rounds out the verb. The Holy Spirit, then, had a part in the resurrection of Jesus Christ. This was a part of His sustaining ministry of our Lord during His earthly ministry. The name “Jesus” is the accusative singular direct object from *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] and it emphasizes the humanity of Christ since the deity of Christ was not resurrected. Plus the generic use of the definite article emphasizing the fact that the humanity of Christ is absolutely unique, different from all other members of the human race.

Then the preposition *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *nekros* (νεκρός) [pronounced *nehk-ROSS*] in the plural minus the definite article to indicate the qualitative aspect of the two deaths of Christ on the cross—“from deaths.” This is resurrection from His spiritual as well as His physical deaths. When our Lord’s humanity was raised from the dead the Father and the Spirit both raised Him, so both are agents in the resurrection of Christ. The fact that God the Father is the agent of resurrection is found in Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21. The fact that God the Holy Spirit is also the agent of resurrection is found in Acts 2:24; Romans 1:4; 8:11; 2Peter 3:18. The preposition *ek* (ἐκ) [pronounced *ehk*] is a special one because it has with it a definite article instead of being anarthrous. If it had no definite article it would imply that Jesus was raised from among dead ones. But because there is a definite article here it indicates that this is from the two deaths which He died on the cross. “Now if the Spirit from Him [God the Father] who has raised up the Jesus from deaths [spiritual and physical].” Jesus died twice on the cross.

Then “dwell in you” is a present active indicative of the verb *oikéō* (οικέω) [pronounced *oy-KEH-oh*], meaning not only to dwell but to reside, or with the preposition *en* (ἐν) [pronounced *en*] to indwell—“indwells you.” The present tense is a static present for a condition which perpetually exists. The active voice: the Holy Spirit produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact. The final preposition phrase indicates that not only does God the Holy Spirit indwell us for a purpose now but He also indwells us for a future purpose as well. The preposition *en* (ἐν) [pronounced *en*] plus the locative plural of *su*, indicating all believers.

There is another purpose of the Spirit, it has to do with the future. The Holy Spirit indwells us in the present as a down payment on our future resurrection body. The resurrection body is going to be the target, the home, or the residence for future blessing. All of the

rewards and blessings of eternity are imputations from divine justice and they must be imputed to a home or a target. The home or the target is the resurrection body minus the old sin nature, minus human good. For all blessing from God is a real imputation. The real imputation is the thing imputed and the target, to which it is naturally pulled to.

“he that raised up Christ from the dead” – this is God the Holy Spirit. This is the aorist active participle of the verb *egeirō* (ἐγείρω) [pronounced *ehg-Ī-row*]. The aorist tense is a constative aorist for an instantaneous action. The resurrection of the humanity of Christ was instantaneous, it was accomplished by God the Holy Spirit. The active voice: the Holy Spirit produces the action of the verb. The participle is circumstantial. It is followed by the prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus *Nekros*—“he who raised Christ Jesus from the deaths.”

“shall also quicken” – the future active indicative of the verb *zōopoiēō* (ζωοποιέω) [pronounced *dzo-op-oy-EH-oh*] [*zōos* means to be a living thing or being; *poiēō* (ποιέω) [pronounced *poi-EH-oh*] = to make or to do] literally means to make alive or to give life to. When it is followed by a dative case it means to give life to. If it is followed by the accusative, as here, it means to make alive. This is a predictive future tense meaning this is going to happen in the future, after death at the time of the Rapture. The active voice: the Holy Spirit produces the action of the verb in providing a resurrection body for each one of us. The indicative mood is declarative for a dogmatic statement of fact. The one who indwells us is also going to give us a resurrection body. The adjunctive use of *kai* means “also.”

“your mortal bodies” – this indicates the fact as to why the Holy Spirit indwells us now, and then fashions us a new body later on. It indicates our infirmities. The word “mortal” is found in the accusative plural direct object from *thnētós* (θνητός) [pronounced *thnay-TOSS*]. It is correctly translated “mortal” in the sense of being subject to the frailties of life. With this adjective is the noun *sōma* (σῶμα) [pronounced *SOH-mah*] for the body.

If God the Holy Spirit can sustain us in the devil’s world where Satan is not only the ruler of this world but the old sin nature is the sovereign of life; if He indwells us to sustain, to protect us, to give us capacity for life, to keep us in the perspective of grace, to keep us from arrogance and inordinate ambition, then obviously He has a future relationship with us.

When we stand before the Lord Jesus Christ, we get our efficiency rating. We will be evaluated from the time that we believed in Christ and for the years that we are on the earth. Our responsibilities are so simple, that it would seem to most to be easy.

This verse completes the principle that the Holy Spirit has a part in every phase of God’s plan for the believer. If we grow spiritually, we will have blessing and reward in heaven. The whole thing is, *how did you exploit that righteousness which I gave you?* If you ran around and got arrogant and competitive and thought that you are the only one doing great things for God, you have missed the point.

The indwelling of the Holy Spirit is given to us to teach us doctrine. God is not glorified in the way that you think He is. He is not glorified by the things that we do for Him. It is what God does for us on this earth in the devil's world. *By His Spirit which dwells in you.*

“by his Spirit that dwelleth in you” – dia plus the ablative means “by his Spirit” but it is an unusual construction, dia plus the ablative of pneuma (πνεῦμα) [pronounced *PNYOO-mah*]. The ablative is used here to express means, and the reason for it is because we have the expression of means accompanied by the implication of its source. Since the Holy Spirit is also the source as well as the means we have a very unusual prepositional phrase. The ablative of source always brings in the means. The one who indwells us, God the Holy Spirit, is also the means of fashioning that resurrection body with which we stand before the Lord Jesus Christ for evaluation.

In eternity, the blessings and rewards are given to us in our resurrection body. In time, the blessings are sent to our +R. No matter how filled we are with self-righteousness and asceticism, what we do for God is not the key. Doctrine becomes a tremendous issue; the rebound technique becomes one of the most important issues in life.

The attempt to make people equal is insanity. The only One Who can do it, will not do it. Everyone will be there; and there will be no regrets; and no one is going to rub it in. Bob could spend the first million years rubbing it in. There will be vast differences in eternity.

Romans 8:11 **Now if the Spirit from Him [God the Father] Who has raised up Jesus from deaths [spiritual and physical] indwells you [and He does], He who raised Christ Jesus from deaths will also make alive your mortal bodies by the agency of His Spirit Who resides in you.**

Did you know the Holy Spirit indwelt you? Why didn't you exploit that? Did you know that you had God's righteousness? Then why didn't you exploit that?

Indwelling, baptism, sealing, distribution of spiritual gifts. In phase III, the Holy Spirit activates the resurrection body. God Who also sealed us gave us the Spirit as a down payment. Now He Who prepares us for this very purpose is God.

1977 Romans

Lesson #300

300 01/01/1978 Romans 8:12–13a "Brother"; obligation and authority; results of the believer living under the authority of the old sin nature

Heirs with Christ

Romans 8:12 **So then, brothers, we are debtors, not to the flesh, to live according to flesh.** (BLB)

Verse 12 – a negative approach. For positive believers who are positive toward doctrine and interested in honoring the Lord the negative approach is not necessary, but there are

some people who never can understand a positive command, it always has to be given to them in a negative manner. “Therefore, brethren,” we are debtors.” The verse begins with an inferential illative particle *ára* (ἄρα) [pronounced *AHR-ah*]. It is a rare particle designed to express inference when used with an inferential conjunction. So immediately following is the more common word *oun* (οὐν) [pronounced *oon*], also designed to express inference. Then a vocative of address directed toward those who are called adelphos (ἀδελφός) [pronounced *ad-el-FOSS*] which means brother. Here it is in the vocative plural which means many brothers, translated “brethren.” It refers to the royal family of God and could just as legitimately be translated that way: “Consequently, royal family.” The royalty of the Lord Jesus Christ explains why we are in the Church Age. He is calling out a royal family for Himself.

In Beverly Hills, there were two types of people: actors and people who did not like actors.

Next is a verb of clarification, the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], the verb to be which is correctly translated “we are.” The present tense is a progressive present indicating the action in a state of persistence, linear aktionsart in present time. The active voice: the royal family of God, believers in the Church Age, produce the action of the verb. The declarative mood represents the verbal action from the viewpoint of reality. The word that follows will indicate just exactly why a negative command is necessary. The predicate nominative plural indicates that all believers are involved in this designation prior to a negative command. The designation is the predicate nominative plural from *opheilētēs* (ὀφειλέτης) [pronounced *off-ī-LEHT-ace*], the word for a debtor. This doesn’t mean that we are in debt to God, that we owe God something special. It is much greater than that. The word “debt” doesn’t go too well with royal family connotation. It really has the connotation of obligation. We are debtors only in the sense of obligation, and royalty has always had obligation. There are certain obligations that go with high rank and this is what is meant here. We have the highest rank in life because the moment that we believed in the Lord Jesus Christ we were not simply born again but we were born into the royal family of God, therefore we have great obligation. So this opening phrase introduces a negative obligation of the Christian way of life which is related to the divorce from the first husband, the OSN, which occurred at salvation through the ministry of the baptism of the Holy Spirit.

“not to the flesh, to live after the flesh” – the negative adverb *ou* (οὐ) [pronounced *oo*] denies the reality of the fact. The OSN alleges obligation after the divorce. This is a part of the function of the OSN inside of each one of us, alleging that there is responsibility which we have to the OSN. This, of course, is not true. Divorce means death, and death means no further obligation on the part of the wife—in this case, the believer. The problem with the word “flesh,” *sarx* (σάρξ) [pronounced *sarx*], is that we think of the OSN as merely being inside of us and sort of isolated from everything else in life. But there are many ways in which the OSN destroys any sense of obligation. The word “to live” is a present active infinitive from *zaō* (ζάω) [pronounced *DZAH-oh*]. *zaō* (ζάω) [pronounced *DZAH-oh*] deals with our life, what we are. It is what makes up the real person. The perfective present tense of *zaō* (ζάω) [pronounced *DZAH-oh*] denotes the continuation of existing results of the baptism of the Spirit and retroactive positional truth. The active voice: the believer

produces the negative obligation. The infinitive of intended results indicates the fulfilment of a negative obligation. This is also an articular infinitive in the Greek, and the definite article with the infinitive is an Attic Greek idiom. The definite article is therefore translated “that”—“that we should live.” Plus kata with sarx (σάρξ) [pronounced sarx], “according to the flesh.”

Romans 8:12 **Therefore, brethren, we are not debtors to the old sin nature, that we should live according to the flesh.**

Principle

1. Negative obligation prepares the way for the statement of alternatives in the next verse.
2. Negative obligation implies that we can miss the purpose for which we continue to live after salvation.
3. Therefore negative purpose helps to define the positive objectives of the Christian way of life.
4. The solution to the problem of the old sin nature is found in each stage of the plan of God. Phase one, salvation: retroactive positional truth breaks the power and the authority of the OSN; phase two, the believer in time: the experiential power of the OSN as the ex-husband is broken through maturity adjustment to the justice of God. That involves two adjustments: rebound when necessary and a consistent positive attitude toward Bible doctrine; phase three: the OSN is eliminated from the resurrection body, along with the destruction of good and evil at the judgment seat of Christ.
5. Both carnality and reversionism ignore this negative obligation.
6. Carnality emphasizes the old sin nature’s trend toward sin.
7. Carnality is not the believer’s sinning but the sinning believer’s failure to rebound, failure to utilize the grace solution.
8. Reversionism is the believer’s rejection of doctrine and his involvement with good and evil.
9. Consequently, the believer is not obligated to the ex-husband to follow the policy of sin, good, and evil.
10. Having no obligation to the sin nature as the ex-husband clears the decks to follow the policy of the new husband, the Lord Jesus Christ.
11. The policy of the Lord Jesus Christ for the believer in time is maturity adjustment to the justice of God through the filling of the Spirit and the daily function of GAP.

Romans 8:13 **For if you live according to flesh, you are about to die; but if by the Spirit you put to death the deeds of the body, you will live.** (BLB)

Verse 13 – the alternatives of the Christian way of life. It begins with the first alternative which was prohibited in the previous verse. “For if ye live after the flesh.” It begins with the conditional conjunction ei (εἰ) [pronounced /] plus the indicative, it introduces the protasis of a first class condition, supposition from the viewpoint of reality. The protasis presents

a fact which conditions another point of doctrine. The fact of the protasis is either carnality or reversionism, or both. The word “for” is the emphatic use of the postpositive conjunctive particle *gar* which means “indeed” here. Plus the present active indicative of the verb *zaō* (ζάω) [pronounced *DZAH-oh*], which in the previous verse was an infinitive. It is referring to living the Christian life or phase two, the life between salvation and death. The retroactive progressive present tense denotes what has begun in the past and continues into the present time. In this case we are looking at carnality or reversionism, or both. The active voice: the reversionistic believer produces the action of the verb. The indicative mood is declarative for the protasis of a first class condition. Then the phrase *kata* plus the accusative of *sarx* (σάρξ) [pronounced *sarx*]. “Indeed, if you live in relationship to the flesh [or, according to the flesh].” Even better: “under the authority of the old sin nature.” This is a first class condition, a supposition from the viewpoint of reality [and it is assumed that you do]. The old sin nature dominates the life of the believer when the believer is either carnal, minus rebound, or reversionistic and involved in the function of good and evil.

“ye shall die” – the present active indicative of the verb *mellō* (μέλλω) [pronounced *MEHL-low*], a verb that means to be about to, to be on the point of doing something, to be destined. Translation: “**you are destined.**” For the person who is negative toward doctrine, the person who is careless about the teaching of the Word of God, or who wants to emphasize works and functions of good and evil, this person is destined for something. The present tense is a futuristic present denoting the fact that maximum discipline, the sin unto death, has not yet occurred but is on the verge of occurring, or is contemplated as occurring in the near future. The active voice: reversionistic believers produce the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. There is a supporting verb in the infinitive form, the present active infinitive of *apothnēskō* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], used here for maximum discipline of the believer in time. The only time that God can discipline a believer is in time, and this refers to the sin unto death. The perfective present denotes the continuation of the existing results of reversionism. The active voice: the reversionist produces the action. He is a believer who possesses eternal salvation, and cannot lose his eternal salvation, but he is still going to go out in this way. The infinitive is conceived result assumed as a consequence of reversionism.

Principle

1. The first option presented to the believer in phase two is rejection of rebound plus neglect of Bible doctrine resulting in varying stages of divine discipline.
2. When the old sin nature dominates the believer the trends of the sin nature result in sin, good, and evil.
3. The believer following one or more of these trends enters into either carnality or reversionism through the function of human good, but inevitably winds up under the concept of reversionism under the influence of evil.
4. All the good deeds, all the personality improvements, all the self-righteousness, all the dedications, do not stop the avalanche of reversionism.
5. Only the function of rebound and the daily perception of Bible doctrine protects the believer against reversionism and the ultimate discipline of the sin unto death.

6. The believer cannot afford the option of living under the authority of the old sin nature.
7. The a fortiori begun at salvation with the imputation of divine righteousness is never completed with maximum blessing from the justice of God to the immature believer. The only way that those blessings can be imputed to the glory of God is for the believer to crack the maturity barrier.
8. Lacking the blessings from the justice of God in time the believer in eternity has nothing above and beyond ultimate sanctification. Therefore a principle: To lose out in time, as far as reward and blessing is concerned, means to lose out in eternity, as far as reward and blessing is concerned.
9. There is no loss of salvation, only loss of blessing and reward above and beyond imputed righteousness in time, and the resurrection body in eternity.

1977 Romans

Lesson #301

301 01/02/1978 Romans 8:13b–14a Doctrine of the sin unto death; alternatives in the Christian life; concepts of divine guidance

Romans 8:13 **For if you live according to flesh, you are about to die; but if by the Spirit you put to death the deeds of the body, you will live.** (BLB)

“Indeed if you live under the authority of the old sin nature [and you do], you are destined to die.” This is the sin unto death.^[8]

The sin unto death was covered back in [Lesson #280](#). Any notes from this doctrine will be placed there. It was barely covered in this lesson.

The second alternative deals with the phrase, “but if ye through the Spirit do mortify the deeds of the body” – the adversative conjunctive particle *de* sets up a contrast between two clauses, between the reversionist who neglects Bible doctrine and the believer who is positive to doctrine and grows in grace. There is also the conjunctive particle *ei* (εἰ) [pronounced /] which is used as a conditional particle for the protasis of a first class condition. See we have an assumption which is based on reality. So long as the believer is alive he can always recover from reversionism and exercise the option of maturity adjustment to the justice of God. Then the instrumental of means from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], referring to God the Holy Spirit who has everything to do with teaching us doctrine if we option for it. So the Holy Spirit not only controls the believer’s soul under rebound/the filling of the Spirit but He is the means of understanding doctrine so that we can grow—“but if by means of the Spirit.”

Plus another word for death. Paul has just said that if the believer lives under the authority of the old sin nature he is destined to die—the sin unto death. But he says that while the believer is still alive he can put some things to death and cancel out any possibility of dying the sin unto death. So next is the present active indicative of *thanatōō* (θανατώω) [pronounced *thahn-aht-OH-oh*], and old Attic word which means to kill, to deliver up to

death, to condemn to death, or to recognize as dead. It is the latter meaning that is important here. Paul says the believer has an option to die the sin unto death, or while still alive to put something to death so that death will never be feared—“but if by means of the Spirit you recognize as dead [or, condemn to death].” That is a present active indicative.

Plus the accusative plural direct object from praxis (πρᾶξις) [pronounced *PRAX-ihs*] which means action, function, plus the ablative of source singular from sōma (σῶμα) [pronounced *SOH-mah*]—“function from the body.” We have been discussing human good, and that is exactly what has to be renounced: any system of self-righteousness, any system or panacea for improving the devil’s world.

For example, our President and our Congress are all attempting to fix up the devil’s world. Human good is the greatest temptation to the believer and the greatest distraction.

The morphology: the retroactive progressive present of thanatōō (θανατώω) [pronounced *thahn-aht-OH-oh*] which denotes what must begin at salvation and continue throughout the believer’s life, namely rebound for the filling of the Spirit and the daily function of GAP to stay away from the evils of self-righteousness, judging, maligning, trying to improve the world with good. The active voice: the believer must produce the action of the verb. This will result in rejection of human good as a system, for human good is the greatest temptation to the believer and the means of distraction from Bible doctrine. Recognizing human good as dead and therefore as a part of that divorce which occurred at salvation is the basis of avoiding the greatest deterrent to the Christian life, i.e. human good. The indicative mood is a potential indicative of obligation. In other words, this is the only way to live the Christian way of life. You have to condemn human good.

The morphology of thanatōō (θανατώω) [pronounced *thahn-aht-OH-oh*], the present active indicative, explains the instrumental of means of pneuma (πνεῦμα) [pronounced *PNYOO-mah*]. The Holy Spirit takes doctrine resident in the believer’s right lobe and applies it in all of these areas where we get sucked into human good. The believer must store doctrine in his right lobe in order to avoid the temptation to get off into human good and self-righteousness. Principle: All blessing from God comes through the grace pipeline. No one ever receives blessing from God through being good.

When we get to v. 32, all of this is going to fall in place.

“ye shall live” – future middle indicative from the verb zaō (ζάω) [pronounced *DZAH-oh*]. The future tense is progressive, it denotes the idea of progress in future time. Hence, the progressive future connotes the advance to maturity—maturity adjustment to the justice of God—and resultant glorification of Jesus Christ, and the receiving of blessing. In other words, it is a reference to living the new life of phase two, the new life which is unfolding in Romans 8, the life that belongs to the royal family of God. The middle voice is a direct middle in which the believer acts with a view toward participating in the results of the action: blessing from the justice of God, glorification of Jesus Christ. Therefore the believer participates in the results of advancing toward maturity. The indicative mood is declarative,

representing the verbal idea from the viewpoint of reality—"you shall live," in the sense of blessing in maturity.

Principle

1. This is a reference to living a new kind of life, a life which is related to God's plan and completely eliminates both preconceived notions and human good motivation. In other words, this means to live life in compatibility with the character of God rather than in compatibility with our own concepts of human character.
2. This means to erase human standards and substitute divine standards.
3. Maturity is the objective of the Christian way of life.
4. Maturity means the glorification of the Lord Jesus Christ.
5. In glorifying Christ, for the first time we receive great blessing from God—true blessing. Remember that logistical grace may appear to be blessing but it is sustaining us until we reach maturity.
6. It is impossible to advance to maturity when one is entangled with systems of human good and asceticism.
7. All believers are tempted at some time in some way to enter a program of human good which is deviation of purpose in this life.

Romans 8:13 **Indeed, if you live under the authority of the old sin nature, you are destined to die [maximum discipline], but if by means of the Spirit you recognize as dead the actions from the body [human good], you shall live.**

Principle

1. In this verse the alternatives of the Christian way of life are defined. They are defined as far as final objectives are concerned.
2. Either the sin unto death from reversionism or divine blessing from maturity. Reversionism is maladjustment to the justice of God, while maturity is total adjustment to the justice of God.
3. Either you adjust to the justice of God or the justice of God will adjust to you.
4. If you adjust to the justice of God [to advance to maturity] the justice of God will provide for you the real imputation of divine blessing.
5. But if you are maladjusted through reversionism then the justice of God will adjust to you by divine discipline and punishment.
6. The tree of the knowledge of good and evil is just as dangerous to us today as it was to our first parents in the garden.
7. We must avoid the tree of the knowledge of good and evil.
8. This verse commands to recognize as dead the actions of the body or human good because they are dealt with in the divorce from the old sin nature.
9. This death, then, to the old sin nature is divorce. Positionally the power of the ex-husband has been broken. Experientially this is exploited through the foiling of the Spirit and the daily function of GAP. Example of the orthodox Jew who

becomes a Christian. The family will have a funeral for him (or her). He is dead to them.

10. Maximum exploitation of victory occurs at maturity adjustment to the justice of God.

Verse 14-17, the results of the second alternative which is maturity adjustment to the justice of God. The first result, in verse 14, is divine guidance. Only the believer who is positive toward doctrine and only the mature believer is actually guided by God.

Romans 8:14 **For as many as are led by the Spirit of God, these are sons of God.** (BLB)

Verse 14 – “For as many as are led by the Spirit of God.” The postpositive conjunctive particle *gar* is used to express a cause or a reason. The nominative plural from the correlative adjective *hosos* (ὅσος) [pronounced *HOS-os*] refers to those believers who attain maturity through the filling of the Spirit and maximum intake of doctrine. Then the present passive indicative from the verb *ágō* (ἄγω) [pronounced *AHG-oh*], meaning here to be led—“**For as many as are led.**” The present tense is a retroactive progressive present, denoting what has begun in the past and continues into the present time. The mature believer is definitely led by the Lord. The passive voice: the mature believer receives the action of the verb. The indicative mood is declarative, it is a dogmatic statement of fact that the mature believer is definitely guided by God. The means is said to be the Spirit—the instrumental of means, *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*]. Plus the descriptive genitive singular of *theos* (θεός) [pronounced *theh-OSS*]—“**by the Spirit of God.**”

Divine guidance is the doctrine of determining the will of God for your life: on specific things, on general things, on *modus vivendi*. Divine guidance is the communication of God’s will through God’s revelation. Divine revelation in our dispensation is limited to the Word of God. The canon of Scripture contains everything related to divine guidance. Divine discipline and human disaster as a classification of guidance from God is limited to a very negative aspect. There is guidance from God in a sense for the reversionist who receives warning discipline, then intensive discipline. This discipline merely tells him he is on the wrong road. The only classification for positively knowing the will of God is related to Bible doctrine, and the principle of guidance, then: You cannot know the will of God apart from knowing the Word of God.^[9]

The [Doctrine of Divine Guidance](#) has already been covered back in [Lesson #17](#). It is covered briefly in the final ten minutes of this lesson. Foreknowledge and the divine decrees deal only with what really happens; but omniscience knows what all the alternatives are.

1977 Romans

Lesson #302

302 01/03/1978 Romans 8:14a Doctrine of divine guidance: comparing of divine will, decrees, foreknowledge, omniscience and laws

Apparently the bowls are going badly. You cannot play football unless you agree to the authority of the referee.

We began with the [Doctrine of Divine Guidance](#) , which has already been covered back in [Lesson #17](#). Last night was covering a few basic ideas. Related notes will be placed in [Lesson #17](#).

Condemnation precedes blessing. We must be condemned before we can be saved. Imputations reviewed. God sets up a pipeline between the justice of God and the righteousness of God. There is no blessing shipped down to us if we lack the capacity. God can only send blessing to His Own righteousness; so there are many things which are eliminated from God's blessing (witnessing, giving, praying, etc.). The logistical support is not blessing, per se. Our food, home, transportation, etc. are not blessings but support. As royal family, we are considered to be entirely different from the family of God in past dispensations.

This was reviewed in [Lesson #327](#).

Doctrine of Divine Decrees

Israel 116-117, 11/1/91, Israel 66-67; Ephesians 11-13, 274

A. Definition and Description.

1. Definition.

- a. The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurition.
 - (1) This definition begins by expressing the source of the decrees. "Comprehending" refers to divine omniscience.
 - (2) The definition also expresses the attributes of God in terms of divine will in human history.
 - (3) The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history (the thought, action, and decision of every person in his life), furthermore, everything in relation to all of the things pertaining to it.
- b. The several contents of this one eternal purpose are, because of the limitations of our mentality and faculties, necessarily perceived by us in partial aspects and logical relations (from Scripture). Therefore, we classify the decrees as being plural, but in reality it is all one decree.
- c. A fortiori logic is a part of God's divine decrees.

- d. The decrees of God are His eternal and immutable will regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence.
- e. By decrees is meant the eternal plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future.
- f. The decrees of God are the chosen and adopted plan of God for all of His works.
- g. The Presbyterian shorter catechism says: "The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass."
- h. The decrees are the all-inclusive will and purpose of God concerning all that ever was or will be, which originates wholly within Himself (omniscience), and which He Himself alone must have objectively designed for His own glory and for His satisfaction. We are only alive according to divine will.
- i. All creatures are placed into space and time; and all things were determined and resolved in the divine decrees. We have never surprised God with any of our actions.
- j. By accommodation to creatures of time and space subject to subdivisions reaching out to the falling of the sparrow, all decrees were simultaneous, not given by stages. However, because of the finite mental limitations of man, we must perceive them by logical and chronological progression. The human mind, when thinking properly, thinks according to logic and chronology.
- k. All decrees are efficacious in that they determine all that ever was, all that is, and all that ever will be, but the decrees are viewed by man from two standpoints.
 - (1) Efficacious means that which is directly wrought by God from His sovereignty.
 - (2) Permissive means that which is appointed by God to be accomplished by secondary causes or by the free will and action of agents (the free will of man).
- l. There are five characteristics of the decrees.
 - (1) The decrees are all-comprehensive. That means that not the slightest uncertainty could exist as to one of the smallest or most insignificant of events without confusion to all. Therefore, all events in the life of every person are interwoven and interdependent. God is not the author of confusion. Everything you think, why you think it, and the environment in which you think it, was all known to God in eternity past. This also says everything in life is a chain of cause and effect events.
 - (2) The decrees are eternal. God is not gaining in knowledge. What God has known at any time He has always known.

Omniscience means God knew simultaneously everything that ever was or will be in their causes, conditions, successions, and relations.

- (3) God is perfect; therefore, His decrees are perfect. They are not perfect in content, because they include sin, failure, etc. But everything that would ever happen was always known to God. His is a perfect system of comprehension.
 - (4) The decrees are unchangeable and certain. Nothing can possibly occur to necessitate a change. God is never "caught" not knowing something. God has never had to make any changes or any adjustments in the divine decrees.
 - (5) The decrees are the free choice of God in eternity past. (This is the most important point to understand, one which many theologians do not understand.) God is not bound to follow any necessary path. Having decreed, however, He is bound by His infinite faithfulness and truth to complete what He has begun. The free choice of God is very important, because God, from His own sovereign volition, invented free will in two categories of creatures, angels and mankind, so that both categories can choose for or against God.
- m. Ephesians 2:10, "For we are His production [we have the provision of computer assets in our very own portfolio; i.e., election and predestination], having been created in Christ Jesus [the formation of the royal family of God and a new spiritual species resulting in positional sanctification by which every believer becomes the heir of God and has equal privileges under predestination] for good achievements [in momentum in the divine dynasphere as a part of equal privilege of election] which God has prepared in advance [divine provision of your portfolio of invisible assets], that we should walk by means of them [utilization of our computer assets]."
- n. The decrees of God are His eternal purpose regarding you according to the counsels of His own wisdom and His sovereign will, whereby for His own glory (we are created for His own glory) He has programmed into the computer decrees all that will come to pass in the function of the human race in history. In the decrees, the sovereignty of God and free will of man coexist in human history.
- o. The principle of pre-creation reality.
- (1) Inasmuch as the decrees were simultaneously known by God, they were simultaneously decreed by God. To appreciate the decrees, one must understand the nature of omniscience as a part of divine essence.
 - (2) Of all the decrees, five are related to the purpose of God in election. Therefore, they are called in election the five elective decrees. From this comes the concept of lapsarianism.

- (3) The decrees must be in logical order. This is the subject of the doctrine of lapsarianism. Though the entire decree is one thought in the mind of God, the principle of cause and effect is involved in human thinking and understanding. The term lapsarian refers to the doctrine of divine decrees from the standpoint that man is a fallen being.
- (4) Lapsarianism provides the logical order for the five elective decrees. (See the doctrine of Lapsarianism.) The correct logical order is:
- (a) The decree to create.
 - (b) The decree to permit the fall.
 - (c) Unlimited atonement.
 - (d) The decree to motivate by means of election and glorify God through the deposit of escrow blessings.
 - (e) The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ. The Bible states that man is the object of grace after, not before, the fall in John 15:9, Romans 11:5-7; Ephesians 1:4-6; 1Peter 1:2.

2. Distinctions.

- a. The distinction between the decree and the execution of the decree in our thinking means the one logically follows the other. However, the execution itself is not a part of the decree itself. The decree occurred in eternity past, the execution occurs in human history. The false views of lapsarianism fail to take cognition of this.
- b. Distinction should be made between God's laws and God's decrees. Laws regulate human conduct, while decrees are God's plan and action in eternity past. Laws can be broken; the decrees of God can never be broken. Laws regulate human life and function.
- c. Decrees partially revealed; laws of God fully revealed.
- d. Distinction between God's desires, like election, and the rejection of God's desires must be understood. God knows all your negative acts but doesn't interfere with your free will; for this would prevent the angelic conflict from ever being settled.
 - (1) For example, while sin and death are displeasing to God and incompatible with His divine nature, nevertheless, they belong to the decrees under the category of the fall of man.
 - (2) For example, while loser believers are displeasing to God and incompatible with His sovereign will, nevertheless, they belong to the decrees, having a printout from their PROM chip. We all have a PROM chip with our name on it, expressing our positive or negative volition toward God's sovereign will for our lives.

3. The Analogy to the Computer.

- a. God's eternal and sovereign will for every believer is expressed in the ROM chip, having printouts such as election, glorification, justification, and predestination.
 - b. In further explanation, the decrees of God are pictured as a giant computer, and the omniscience of God feeds the facts into the computer.
 - (1) The ROM chip is the sovereignty of God chip. It is an integrated circuit into which unchanging data can be read, but into which no new data can be written, a perfect illustration of God's knowledge of history in eternity past. ROM stands for "read only memory."
 - (2) The PROM chip is the free will of man chip. PROM stands for "programmable read only memory." It is an integrated circuit with fixed data that can be read but not altered.
 - (3) By analogy, your life can be read but not altered. You have privacy and can make good or bad decisions.
 - (4) The entering of data is performed after the PROM chip is manufactured. The omniscience of God programmed into this PROM chip how you would function in time.
 - (5) All PROM chips contain data regarding the function of the free will of man in history. He fed the facts simultaneously in eternity past. The facts include everything you ever think, decide, or do in the past, present, and future. This doesn't tamper with your free will.
 - c. All logistical grace, and those who would be blessed and their blessings, were fed into the computer decrees. God knew every problem, heartache, and situation you would face before you ever existed. (Therefore, you insult God when you pray "God help," as if He didn't already know you needed help.)
 - d. The computer of decrees prints out facts about believers under the categories of election, foreknowledge, predestination, justification and glorification. It also prints out facts on the unbeliever under the categories of reprobation, condemnation and retribution.
 - e. God did not foreknow something and then decree it. God's foreknowledge simply knows what is certain. The decrees come first.
4. The Decrees and Omniscience.
- a. The decrees of God are the sum total of God's plan designed in eternity past relating to all events of every classification collected into one single all-comprehensive whole through the omniscience of God. The decrees of God are His plan, His protocol plan.
 - b. The omniscience of God is the key to understanding the decrees. God has three categories of divine knowledge.

- (1) Self-knowledge. Each person of the Godhead has infinite and eternal knowledge about Himself and the other two members of the Trinity.
- (2) Omniscience. God knows all the knowable simultaneously about creatures, both the actual and the possible, but only the actual is programmed into the decrees.
- (3) Foreknowledge. It merely acknowledges what is in the decrees but does not make anything certain; the believer still has free will that is uncoerced. (See the doctrine of Predestination.)

5. The Decrees and Election.

- a. Election is the sovereign right of God over His creation. It is the expression of the sovereign will of God for believers only in eternity past, i.e., that you have the most fantastic blessings for time and eternity. Eph 1:4, "Since He Himself has elected us in Him before the foundation of the world." The decrees begin with election. provides
- b. Election and predestination provide equal privilege and equal opportunity for all believers.
 - (1) The equal privilege of election is God's decision to make every Church Age believer a royal priest forever.
 - (2) The equal opportunity of election is God's provision of logistical grace support for every Church Age believer.
 - (3) The equal privilege of predestination is God's decision to enter every Church Age believer into union with Christ forever through the baptism of the Holy Spirit and resultant positional sanctification. This creates a new spiritual species.
 - (4) The equal opportunity of predestination is God's provision of the divine dynasphere for the Church Age believer in time.

6. The Problem of Misinterpretation of the Decrees.

- a. Example: If the decrees make all things certain, then some say there is no occasion for man to use means, being unable to avoid the results decreed. In other words, why use any means if you are going to end up under predestination in the same situation?
- b. This ignores the fact that God has decreed the means as well as the ends, and that all God expresses in election is His desire that we all be rich from blessing.
- c. Man's destiny is the outworking of his own thinking, motivation, thinking, and decisions, which God knew and entered into a PROM chip. God knows all, yet that does not interfere with your PROM chip. God's knowledge of the facts does not interfere with their outworking in time.
- d. The decree of God removes no man from what, within the sphere of his own experience, is the outworking of his own choice, acting from his own judgment, based on his own desires, thoughts and

circumstances. Whatever free will choice anyone makes is the execution of the decrees. No decree opposes human freedom. God's knowledge in eternity past in no way effects or interferes with our thoughts, motives, decisions, or actions. Knowing our failures, God went ahead with the plan anyway; that's grace.

- e. All decrees are efficacious in that they certainly determine all that ever was or will be. However, there are both efficacious decrees, things which God does directly, and permissive decrees, things which God permits as the function of free will.
- f. Some things God has decreed to do Himself. That is called immediacy. Others things come to pass through the action of secondary causes acting under the law of necessity. Other things He decreed free will agents to do in the exercise of their volition. Yet one category is rendered by the decree of God as certainly free as the other. Mankind never acts outside of the decrees.

B. The Mechanical Function of the Computer of Divine Decrees.

1. The Knowledge of God.

- a. The Omniscience of God. The omniscience of God is God's objective knowledge of the universe and all creatures.
 - (1) God is eternal; therefore, His knowledge is eternal. God is sovereign, His knowledge is superior, and not related to human or angelic limitations.
 - (2) God is infinite; therefore, His knowledge is without boundary or limitation, hence, absolute and eternal knowledge. His knowledge is infinitely superior to creature knowledge.
 - (3) God is sovereign; therefore, His knowledge is in control at all times.
 - (4) Time has nothing to do with God's knowledge. The future is as perspicuous as the past.
 - (5) All of God's knowledge is simultaneous. God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. There never was a time in eternity past or human history when God did not know all the knowable about everything. Such perception and sagacity is totally compatible with His divine essence. Every minute detail of both angelic and human creation is completely and perfectly in His mind at all times.
 - (6) God's knowledge is never irrational, speculative, theoretical, unknown, or forgotten.
- b. General Characteristics of the Knowledge of God.
 - (1) God is eternally Himself in three coequal, co-infinite, and coeternal persons. Therefore, each person in the Godhead knows Himself to be beyond comparison in His eternal and absolute knowledge of all things.

- (2) God's knowledge is never complicated by ignorance, absurdities, or emotional reaction.
- (3) God cannot change or be inaccurate in His knowledge. Divine knowledge is absolute.
- (4) God's knowledge cannot be more or less than it is.
- (5) While divine self-knowledge is related to the persons of the Godhead, omniscience is really divine knowledge related to creatures- angelic, human, and the animal kingdom.

c. There are three categories of divine knowledge.

- (1) Self-knowledge, which includes knowledge of the divine essence, the other members of the Trinity, and all things related to God.
- (2) Omniscience, which deals with creation, angelic and human, both actual and possible.
- (3) Foreknowledge, which is knowledge of what is in the decrees related to believers only. The foreknowledge of God makes nothing certain, but merely acknowledges what is certain; what is in the decrees regarding believers.
 - (a) As far as believers are concerned, there are numerous categories of printouts from the computer decrees: foreknowledge, election, predestination or foreordination, justification, and glorification.
 - (b) Foreknowledge means nothing can be known until it is first decreed. Therefore, God foreknows all events as certainly future because He has decreed them as certainly future.
 - (c) God's decrees relate equally to all future events of every kind; to the free actions of moral agents as well as to the actions of necessary agents; to sin evil and human good, as well as to moral, divine good, and honorable thoughts, decisions, and actions.
 - (d) Foreordination or predestination alone establishes certainty. Foreordination is a synonym for the decrees. Predestination is technically the printout for believers.
 - (e) Foreordination is an act of the infinitely intelligent and wise God in determining the certain futurity of all events. Omniscience decreed everything simultaneously and not by stages, because it was all in the omniscience of God in eternity past.

d. Omniscience.

- (1) Under the omniscience of God, all decrees were simultaneously known to God and simultaneously decreed by God in eternity past. There never was a time when God did not know all the knowable.

(2) God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. The omniscience of God also knows the alternatives to history; i.e., "iffy" history. God knows exactly what would have happened had another course of action occurred, but this is not entered into the computer decrees. Therefore, the omniscience of God knows every thought, act, decision of history and how they relate, plus what the alternatives would have been. God knows all that would have been involved in every case where man's decision might have been different from what it was. Divine knowledge about creatures is programmed into the computer of divine decrees. While the possible and alternatives to reality are known to God, only the reality is programmed into the computer of divine decrees. There are two categories of memory chips in the computer of divine decrees: the ROM chips are programmed by the sovereignty of God, the PROM, or free will of man chips, are programmed by the omniscience of God.

- (3) The principles of history are related to God's knowledge.
- (a) In human history, the sovereignty of God and the free will of man coexist, and this coexistence is by divine decree.
 - (b) God's knowledge of human volition has nothing to do with the function of that human volition in time. This is why God does not stop you from making bad decisions. God invented creature freedom.
 - (c) The omniscience of God simply knows and has always known every decision of every human beings in history and every thought that preceded it and every motive that was involved as well as every action that followed.
 - (d) God knew billions and billions of years ago that Isaac would believe in Jesus Christ and Ishmael would not. Therefore, the printout for Isaac's PROM chip is regeneration and true Israel, and the printout for Ishmael's PROM chip is condemnation and exclusion from the new racial species of Israel. Every human being, in the same way, has his very own PROM chip.
- (4) The concept of historical sins.
- (a) In addition to every person in history having his own PROM chip, there is another PROM chip which includes all human beings in history. The omniscience of God programmed into this PROM chip all personal sins in history. On the Cross, God the Father called for the printout of this chip and imputed all personal sins to Christ and judged every one of them. Since both sins of cognizance and sins of ignorance are the function of

human volition, every sin in human history was imputed to Christ and judged by God the Father on the Cross.

- (b) The sovereignty of God and free will of man coexist by divine decree in human history. Even though God gives a perfect volition, He imputes Adam's original sin to the genetically formed old sin nature for condemnation at the point of physical birth, so that we are qualified for salvation automatically.
 - e. Therefore, omniscience perceives the free as free (God will never tamper with your volition), the necessary as necessary (divine justice as our point of reference), together with all their causes, conditions, and relations, as one indivisible system of things (every cause and effect is related to another cause and effect, and so on, so that the course of human history is just as man thinks it, wills it, and does it), every link of which is essential to the integrity of the whole.
2. The Decree Itself.
- a. The omniscience of God fed only facts into the computer decrees.
 - b. This was accomplished simultaneously in eternity past.
 - c. The decrees have become the complete and consummated right of the sovereignty of God determining the certain futurity of all things in human history.
 - d. No event is directly effected or caused by the decrees.
 - e. But the decree itself provides in every case that the events shall be effected by causes acting in a manner consistent with the nature of the event in question. (You are never deprived of your free will.) God never changes the decree of what will happen and never tampers with your actions.
 - f. Therefore, in the case of every free will act of a moral agent, the decree itself provides at the same time the following.
 - (1) That the agent shall be a free agent (self-determination). When you were given life, you were given self-determination. Therefore, you are accountable for your own bad decisions.
 - (2) That the antecedents and all antecedents of every act in question shall be what they shall be. Whenever you make a decision it shall be the result of decisions before that. The circumstances will be what they are, the facts will be what they are, and God knows what you're thinking and will decide. Man's acts are a result of man's free will, not because the sovereignty of God causes man to perform the act.
 - (3) That all present conditions of the act shall be what they are. The action takes place in a moment of time and is your very own act.
 - (4) That the act shall be perfectly spontaneous and free on the part of the agent. There is no coercion.

(5) That it shall be certainly future.

- g. Hence, the decree from God's will settled only what His creation would be.
 - h. Because God cannot contradict His own nature or His being, the essence and attributes of God necessitated His willing the highest and best for mankind.
 - i. The decrees of God are His eternal and immutable will regarding the future existence of events which will happen in time and the precise manner and order of their occurrence. The decisions are made, the circumstances are all there on tape; we just see things as they unfold in history. We know how it's going to turn out, but it's still fun watching things unroll. Your life is on tape, and the tape is running. God wouldn't be God if He didn't know it all beforehand. Yet God never violates your volition.
 - j. The decrees express the eternal plan and will of God by which God has rendered certain all events of history, past, present and future.
 - k. Therefore, the decrees are eternal and simultaneous knowledge of omniscience expressing the will of God by which all things are brought into being and controlled, made subject to His divine pleasure, and result in His eternal glory.
3. The Printout Applying to Believers.
- a. The printout applying to believers includes election, foreknowledge, predestination or foreordination.
 - b. Foreordination is also known as predetermination. Predetermination is an act of the infinite and eternal omniscience of God determining the certain futurity of all events related to the believer.
 - c. Foreknowledge is not the same as omniscience. It is more limited because it deals with only the actual, and only with believers.
 - d. Being omniscient, God knows all that would have been involved had He adopted any one of an infinite number of plans of action as well as the consequences had man chosen alternatives.
 - e. Foreknowledge refers only to those things which are within the plan of God, adopted for the believers only.
 - f. The decree alone establishes certainty. Nothing could be foreknown until it was first decreed.
 - g. Therefore, God's decrees never originate with His foreknowledge. The logical order is: omniscience, foreordination (the decree), then foreknowledge. The decrees make all things certain, not foreknowledge.
 - h. Election is the plan of God for believers only.
 - (1) Election is the key to the Jewish problem related to the four unconditional covenants.
 - (2) These promises can only be fulfilled to the elect, to those who believe in Christ. There lies the great problem in every

generation of Israel: to possess the genes of Abraham, Isaac and Jacob, but not to follow them in regeneration.

(a) Romans 9:11-12, "For though his twins had not yet been born, and had not accomplished anything good or evil, in order that the predetermined plan of God might stand on the basis of election, not because of works, but because of Him who calls, it was said to her, 'The older will serve the younger.'" God knew in eternity past that Jacob would believe in Christ for salvation and Esau, his twin brother, would not believe.

(b) Hebrews 12:17, "For you know that even afterwards, when he [Esau] desired to inherit the blessings, he was rejected, for he found no place for a change of mind, though he sought for it with tears." Esau's scar tissue of the soul completely clogged up his stream of consciousness and garbage in subconscious finished the job of blocking gospel information from circulating in his soul. All he had left was emotion, and emotion will not save anyone. In eternity past, God the Father entered this information into the computer of the divine decrees. Crying for salvation is an insult to the work of Jesus Christ on the Cross.

(c) Regeneration sets aside the order and precedence of physical or natural birth. There is no equality in biological life, but in the soul life created by God at birth, there is equal privilege and equal opportunity for every member of the human race to believe in Christ and have spiritual life. No one is handicapped by biological life because God provides equality of opportunity to believe in Christ.

(d) Heb 4:13, "And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do."

(3) The gracious unconditional promises can only be fulfilled to the elect, to those who at the moment of faith in Christ receive the imputations of perfect righteousness and eternal life.

C. The Will of God and the Divine Decrees.

1. There is one all-inclusive will and purpose of God concerning all there ever was or will be from the beginning of history until its termination.
2. This will and purpose of God originated within Himself long before any creature ever existed.
3. This means the will and purpose of God related to the decrees is designed for the glory, pleasure, and satisfaction of God.

4. All creatures have been placed into space and time. Furthermore, all events related to space and time were simultaneously decreed. They result in divine action.
 - a. Related to the Godhead, these actions are immanent, intrinsic, and subjective.
 - b. Related to creation, these actions of God are extrinsic (cognizant of angelic and human volition), transient (chronological in their function), and objective (the function of divine justice as the point of reference for the human race).
 - c. If God played favorites, then we could never enjoy any fairness in life.
5. God did not decree Himself to be. God eternally existed before and outside of the decrees. Therefore, the decrees do not act upon God, but God acts upon the decrees.
6. God's decrees are efficacious, determining all that ever was, is or will be, including the directive, permissive, and overruling will of God. This is the directive will as opposed to God's permissive will. God's will is accomplished through our free will.
7. All things depend on God's will and nothing is certain apart from God's will. There comes a point in theology where God's will and the decrees must be understood as synonymous.
8. God's decrees originate from His own omniscience in eternity past separating fact from fiction.
9. Therefore, distinction must be made between the omniscience of God and the foreknowledge of God.
 - a. God's decrees do not originate from His foreknowledge.
 - b. The foreknowledge of God makes nothing certain; it merely perceives what is certain, what is decreed. Only the decrees or foreordination makes anything certain.
 - c. Therefore, nothing can be foreknown until it is first decreed. This means you never have to run to God and say, "Oh God! Help!"
 - d. Foreknowledge is cognizance of what is decreed.
10. Distinction has to be made between the decrees of God and the desires of God. The decrees include a lot of things which are not God's desires, because the decrees include all things you think, say or do. Many things in the decrees are not the desires of God.
 - a. Sin, human good, and evil are not the desires of God but are in the decrees because they are performed by our free will.
 - b. God desires His perfect will and sovereignty, but both angelic and human creatures use their God-given free will and self-determination to violate the desires of God. So the decrees contain both the will of God and desires of God. The decrees are the all-inclusive will of God.
 - c. God does not desire to cast His creatures into the lake of fire forever, but it is so decreed under the printout of retribution for all who express negative volition at God-consciousness and at Gospel hearing.

- d. God does not desire the discipline of believers, but it is decreed for all carnality and reversionism.

D. The Decrees and the Blessing of Man.

1. All imputations are the organization for the plan of God. There are seven imputations in the plan of God.
 - a. Human life is imputed to the soul. It remains in the soul forever. This means children and morons who do not reach or cannot reach the age of accountability receive automatic salvation. Since condemnation precedes salvation, they must be condemned before they can be saved.
 - b. Adam's original sin is imputed to the old sin nature, automatically condemning each member of the human race at birth.
 - c. At the point of faith in Christ, eternal life is imputed to the human spirit, created by God the Holy Spirit (called regeneration). This provides eternal security, since once given, God can never take away eternal life.
 - d. Perfect righteousness is imputed as a judicial imputation to the believer at salvation. This creates a grace pipeline for the imputation of all blessing to the believer.
 - e. On the cross the sins of the world were imputed to Jesus Christ in His spiritual death.
 - f. Blessing in time is imputed to perfect righteousness previously imputed to the believer when the believer cracks the maturity barrier.
 - g. Blessing for eternity is imputed to the believer's perfect righteousness at the Judgment Seat of Christ.
2. Equation of imputation plan of God. $X [I/HL + I/AOS = P1 \text{ (salvation) } + \text{ doctrine (gospel) } = H1 \text{ (confidence of imputation of eternal life at salvation) }] + \text{ (salvation) } Y [JI/Sin + JI/+R = P2 \text{ (potential of blessing in time) } + \text{ doctrine } = \text{ Hope 2 (confidence in escrow bless when we reach maturity) }] + \text{ (maturity) } Z [I/EL \text{ (+ in X radical) } + I/\text{Blessing in time (+ in Y radical) } = P3 \text{ (the potential of blessing at the Judgment Seat of Christ) } + \text{ doctrine } = H3] = \text{ the protocol plan or imputation plan of God.}$
3. Principle of this Formula.
 - a. The omniscience of God in taking cognizance of the fall of man graciously provided a plan based on imputations from divine justice.
 - b. This plan involves the omniscience of God feeding into the computer of divine decrees seven imputations which provide maximum blessing for mankind in time and eternity.
 - c. The decrees contain the historical reality of every member of the human race in degree of attainment.
 - d. Non-meritorious human volition can fall short of any potential of God's plan.
 - e. To what extent every individual advances in this plan was known to the omniscience of God in eternity past and fed into the computer.

- f. In too many cases the potential exceeds the reality. Only the reality was decreed.
- g. From this fact emerges the principle that the attainment of divine blessing through imputation is the means God has chosen to glorify Himself and to give Himself pleasure.
- h. Therefore, the glory of God is related to the believer's advance to maturity and resultant imputation of divine blessing.

E. The Decrees and the Glory of God.

1. The decrees of God are accomplished by the 7 imputations. In later doctrines, these imputations and X+Y+Z are left out.
2. The decrees unite in one final and all-inclusive objective the glory of God, Proverbs 16:4; Romans 11:36; Hebrews 2:10; Revelation 4:11.
3. Being alone before all creation, the decrees of God concern no one but the members of the Trinity and their eternal glory. There is nothing you can do to promote God's glory. You can glorify God, but you cannot promote His glory. Your failure doesn't stop His glory. Nothing depends on you; everything depends on God.
4. Being eternal and infinite, God the Father, Son, and Spirit are worthy of all glory.
5. God's glory is what He is and always has been in eternity past, and always will be.
6. As the origin and subject of the divine decrees, it is inevitable that every thought, decision, and action in history will glorify God. That means the plan moves on with or without you. The plan of God never stops moving. If you are to advance along with the glory of God, you must develop thought, i.e., learn doctrine.
7. God is glorified in what He is and in what He has decreed.
8. Since manifestation of His declarative glory also secures the highest glory for His creatures and their greatest good (Romans 8:28), it is inevitable that imputing blessing to the mature believer will glorify God. It will emphasize His grace and exclude human talent and human good.
9. To the finite mind the decrees are many, but to God they are all one plan, embracing both cause and effect, both means and end.
10. The decrees include every detail in the experience of every creature, including such minute aspects as the very hairs of your head being numbered.
11. The decrees of God related to His plan are those sovereign purposes of God which are efficacious, accomplished by God alone apart from creature ability, mentality, talent, function, counsel, preparation and sacrifice.
12. Therefore, God is glorified and pleased in the momentum and advance of believers within His plan.
13. The omniscience of God knew in eternity past what thoughts, decisions, and actions would carry one believer to maturity and another to reversionism. God has prepared the most magnificent things for both categories by way of

escrow blessing, but He has also prepared the most horrible discipline for the reversionistic believer.

14. While omniscience knew the factual and potential, only the factual was fed into the decrees. Foreknowledge only knows what omniscience feeds into the decrees. Anything decreed by God will inevitably glorify God; it could not work out any other way.

F. The Decrees and Human Freedom.

1. God does not decree mankind to sin, but He decrees that human beings have free will function of their volition with the option to sin or not to sin.
2. God does not decree anyone to believe in Jesus Christ for eternal life, but He does decree that all human beings have free will-the function of human volition with the option of believing in Christ or rejecting Christ.
3. While God permits sin, He does not sponsor sin. God was cognizant of all human sins in eternity past and the omniscience of God fed that knowledge of sin into the computer of divine decrees without being the cause of any sin in human history.
4. While God permits the rejection of Christ as savior, He does not sponsor it or encourage that rejection. In human history, the sovereignty of God and free will of man coexist as an extension of and resolving of the prehistoric angelic conflict.
5. At the termination of human history, the justice of God will judge all those who reject Christ as savior.
6. The justice of God imputed all personal sins of human history to Christ on the Cross and judged each one of them. This is the basis for the divine invitation to every member of the human race to believe in Christ.
 - a. Repeated rejection of Christ, when exposed to the gospel, produces scar tissue in the stream of consciousness of the soul's right lobe.
 - b. Esau rejected the gospel so many times that when he wanted to be saved, there was nothing left in his stream of consciousness except emotion.
 - c. No one can be saved by emotion. Salvation is a matter of faith in Christ and how you feel is inconsequential.
 - d. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
7. Under the law of volitional responsibility, sin is a matter of personal decision and such decision carries a liability in time.
 - a. Under the law of volitional responsibility, every human being must take the responsibility for his own thoughts, his own decisions, and his own actions.
 - b. Human volition is the source of good decisions from a position of wisdom and strength, as well as bad decisions from a position of lust and weakness.

c. While all personal sins were judged on the Cross, all sins and evil decisions have natural consequences of suffering in life, therefore, liability.

d. While all sins were judged on the Cross, personal sins carry liability in time (not in eternity, since personal sins are not an issue in eternity at the Last Judgment) and are subject to the law of volitional responsibility.

e. The function of human volition in making decisions is the source of the sins of ignorance as well as the sins of cognizance. Therefore, each of us is held responsible by God for his or her own decisions.

f. Scripture.

(1) Galatians 6:7, "Be not deceived, God is not mocked; for whatever a person sows, this he will also reap."

(2) Hosea 8:7, "For they sow to the wind, and they reap the whirlwind. The standing grain has no heads; it yields no grain. Should it yield, strangers would swallow it up."

(3) Colossians 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality."

(4) Proverbs 12:13, "An evil snare is the transgression of the lips, but the person with integrity will escape from trouble."

(5) Proverbs 19:3, "A person's own folly ruins his life, yet his heart rages against the Lord." A fool blames God for his own bad decisions and consequent discipline from the Lord.

g. Conclusion.

(1) Sin's liability creates punitive action from God.

(2) Therefore, while all sins are judged at the Cross, personal sins carry liability from God under the law of volitional responsibility.

(3) However, at the Great White Throne judgment, the unbeliever is never indicted on the basis of his sins because his sins were judged at the Cross, but on the basis of his good deeds. You cannot commit a sin without it effecting someone else, without it hurting someone else. The liability for personal sins does not extend outside of time. Sin is not a liability outside of time, i.e., in eternity. Therefore, there is no contradiction between your liability for personal sins in time and the judgment of all personal sins on the Cross.

(4) Romans 9:10-13 is a printout of the divine decrees, where the omniscience of God knew simultaneously in eternity past that Jacob would believe in Christ and Esau would reject Christ to the point of developing maximum scar tissue.

8. In the function of the rebound technique of 1 Jn 1:9, the purpose is to recover fellowship with God and to recover the filling of the Holy Spirit through citing personal sins to God the Father. As a result, two things can

happen to the believer with regard to the liability of sin: the believer is forgiven and the sin liability is completely removed, or the believer is forgiven and the sin liability continues and punitive suffering is replaced by suffering for blessing.

9. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
10. The plan of God and the decrees of God are totally consistent with human freedom and volition. God does not limit and coerce human freedom or violate self-determination. Free will isn't free unless man can decide against God and His plan.
11. However, distinction must be made between what God causes directly (such as the Cross), and what God permits indirectly (such as sin and evil).
12. God created man with a free will. Therefore, He permits human volition to function in self-determination; otherwise, there would not have been the fall of man. It is His permissive will. The permissive will is just as much a part of the decrees which glorify God as the directive will. Remember the decrees are simply human history in the mind of God in eternity past before any creature existed.
13. God is not the author of sin or evil. Free will and self- determination is the origin and source of sin, good, and evil.
14. Both sin and the cross are fed into the computer by omniscience. One is the direct will of God. The other is the permissive will of God. But the permissive, directive, and overruling will of God are all a part of the decrees.
15. The sovereignty of God and the free will of man coexist by divine decree. Every decision and desire of God and man were recorded on ROM and PROM chips respectively. Omniscience programs this data into the decrees.

G. Practical Application of the Divine Decrees.

1. Since the decrees of God are the sum total of God's plan and indicate His purpose designed in eternity past, they must inevitably center around Jesus Christ as the God-man.
2. Therefore, the free will of man must face the issue of Christ, the issue of His work on the cross; for it is at the cross that the sovereignty of God met the free will of man for the glory of God and the momentum of the plan of God.
3. Under the divine policy of grace, the work of salvation is accomplished by God while man benefits apart from his own human merit.
4. God's plan in eternity past was so designed so as to include all events, all actions related to their causes and conditions as a part of one indivisible system, every link being a part of the integrity of the whole.
5. Without violating human volition, God has provided and designed a plan so perfect that it includes direction, provision, preservation, function, plus cause and effect for all believers.

6. Under this plan God has decreed to do some things directly, some things through secondary agencies (Israel and the Church), and some things through individuals (e.g., Paul).

7. This means there are primary, secondary and tertiary functions within the plan of God. But all of these functions constitute one all-comprehensive plan which is perfect, eternal, and unchangeable without any loss of integrity ever. This is why the plan of God is so consistent with human freedom and does not unfairly coerce human freedom. The revelation of the decrees is found only in the Bible. Therefore, the most important priority of the Christian life is perception of doctrine.

(See also the doctrines of Election and Theology of the Perfect Plan of God.)

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Romans 8:14 **For as many as are led by the Spirit of God, these are sons of God.** (BLB)

1977 Romans

Lesson #303

303 01/04/1978 Romans 8:14a Divine guidance (cont.); review of lesson 302; categories of the will of God

We have been studying [Doctrine of Divine Guidance \(Lesson #17\)](#), and the categories of the will of God; and the [Doctrine of Divine Decrees \(Lesson #302\)](#). The notes for this lesson is found there.

No air conditioning in Berachah. This explains why a few lessons are short.

Romans 8:14 **For as many as are led by the Spirit of God, these are sons of God.** (BLB)

1977 Romans

Lesson #304

304 01/05/1978 Romans 8:14b Doctrine of divine guidance (cont.); will of God (+ mechanics) for the human race and believers

Apparently there is no water in that general area, including the Galaria and the hotel. Both of them closed down.

Going back to the [Doctrine of Divine Guidance \(Lesson #17\)](#).

Romans 8:14 **For as many as are led by the Spirit of God, these are sons of God.** (BLB)

“they are the sons of God” – “these are,” referring to mature believers. The active voice: mature believers produce the action of the verb, though all believers are the sons of God

and royal family. The indicative mood is declarative for a dogmatic statement of fact. Plus the predicate nominative plural of *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*], used here in its correct Greek sense of “mature son.” The absence of the definite article with *huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*] helps us to understand that this is used here for mature sons. *Huios* (υἱός, οὐ, ό) [pronounced *hwee-OSS*] is an anarthrous construction. The absence of the definite article in the Greek means the high quality of the noun involved. Therefore it emphasizes the mature believer here.

Not every believer is guided by the Spirit of God.

Romans 8:14 **For as many as are being led by the Spirit of God, these are mature sons of God.**

All things do not work together for good unless you are a mature believer. From vv. 18–30, we are looking mostly at mature believers.

Principle #1

1. God only guides His children, the royal family of God in this dispensation. Maximum guidance, however, is the prerogative and the blessing of the mature believer.
2. Guidance through maximum doctrine in the soul and the filling of the Spirit begins when you are positive but it is actually for mature believers.
3. For the immature believer guidance comes through divine discipline as a warning to get back to Bible doctrine. The carnal believer is guided through discipline.

The absence of the definite article emphasizes the high quality of the noun.

The Mature Believer and Guidance

1. One of the results of maturity adjustment to the justice of God, then, is divine guidance through the filling of the Spirit making application of resident doctrine in the soul.
2. This results in the believer becoming spiritually self-sustaining, i.e. not depending on anyone by being counselled, not consulting with other believers and getting misinformation about any given course of action or what decision should be made. The worst thing that can happen to any believer is to start depending on other believers for their guidance or counsel. It is a terrible thing if the people in a church have to depend upon the guidance of the pastor-teacher in counseling.
3. Only the mature believer is completely spiritually self-sustaining, making his own correct decisions and possessing total confidence about the will of God in any situation or circumstance of life.
4. When it comes to knowing and doing the will of God there is no substitute for being a mature believer.
5. The mature believer does not use others as a crutch, i.e. he does not depend upon the advice of others.
6. Seeking guidance from others is a sign of weakness and a lack of spiritual growth.

7.

The mature believer does not seek guidance or counsel, however he often provides it for others.

1977 Romans

Lesson #305

305 01/06/1978 Romans 8:15a Doctrine of fear (review); biblical doctrine of adoption: definition and Roman custom

Romans 8:15 For you have not received a spirit of bondage again to fear, but you have received the Spirit of divine adoption as sons, by whom we cry, "Abba! Father!" (BLB)

Verse 15 – "For ye have not received the spirit of bondage again to fear." This begins with the explanatory use of the conjunctive particle *gar*. Paul's greatness was tying many different thoughts together. This connective particle is pulling together a variety of thoughts.

Then the aorist active indicative of the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*] which means to receive, plus the negative *ou* (οὐ) [pronounced *oo*]. The constative aorist tense gathers into one entirety all of the negative action here. The active voice: the believer produces the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Then the accusative singular direct object from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*]. *Pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] can refer to the Holy Spirit, the human spirit, breath, and is also used for a state of mind or disposition of life and that is the meaning here: "you have not received a life."

Plus the descriptive genitive singular from *douleía* (δουλεία) [pronounced *doo-LIE-ah*] which refers to slavery. This is slavery to the old sin nature. The adverb *palin* (πάλιν) [pronounced *PAL-in*] is used here for falling back into a previous state or returning to a former manner of life. It is translated "back" or "again." The previous activity is a slavery to a mental attitude. Then the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative of *phobos* (φόβος) [pronounced *FOHB-oss*]—"for the purpose of fear." "For you have not received again a life of slavery for the purpose of fear."

This is slavery to a former mental attitude. Slavery to fear.

Fear and the Believer

1. The new life in Christ Jesus is not designed by God to be a life of slavery to fear. God has not provided all of these things to frighten us, nor does He ever intend to frighten by anything in the world.
2. We were not born again to become worry worts and little frightened people.
3. Assurance and confidence are characteristics of the normal Christian way of life. However, it isn't self-confidence so much as confidence in the integrity of God and assurance based on doctrine resident in the soul.

4. The life of the unbeliever is obviously going to be unstable. The more unstable the historical situation the more unstable the unbeliever will be.
5. The life of slavery here is marriage to the old sin nature, but we are divorced from the old sin nature through retroactive positional truth and this has freed us from the life of slavery.
6. Furthermore, the purpose of our life has changed. The purpose of our life is the glorification of the Lord Jesus Christ as members of the royal family of God. This can only be accomplished by receiving the real imputation of maximum blessing from the justice of God imputed to the righteousness of God.
7. Therefore fear is incompatible with this purpose and not required for the royal family of God.
8. Fear^[10] and instability in the believer indicate lack of the filling of the Spirit and failure to assimilate Bible doctrine on a consistent basis.

Not sure about how much the doctrine of Fear was covered; it had to be a small subset of the entire doctrine of fear.

Doctrine of Fear

Spiritual Dynamics 1048f, 420f, 241, 4/13/97; Ephesians 633, 857, 908

A. Definition.

1. Fear is used two ways in the Bible.
 - a. Fear is used for a mental attitude sin, characterized by panic when in a dangerous situation. It is a painful emotional distress aroused by impending pain, danger, disaster, evil or by illusions regarding the same. It is worry, apprehension, consternation, or horror. Fear is also an active feeling of dread, of which fright and terror are the more intense degrees.
 - b. Fear is used for reverence, respect, or awe. It is a reverence manifesting itself in obedience. In this respect, fear is a Christian virtue, 1Peter 2:17.
 - (1) The concept of fear in Exodus 20:20, "Moses said to them, `Do not be afraid; for God has come in order to test you and in order that the fear of Him may remain with you so that you will not sin.'" One of the greatest restraints on sin is fear of the righteousness and justice of God. The greatest believer of the Old Testament, Moses, was no exception to this and lost out on one of the greatest blessings of his life-entering the Land-by not respecting the righteousness of God.
 - (2) In Deuteronomy 17:19 fear denotes respect for God, "It [a copy of the Mosaic Law] shall be with him and he shall read it all the days of his life, that he may learn to fear [respect] the Lord his God, by carefully observing all the words of the law and its statutes." Respect for doctrine results in respect for the Lord.
 - (3) In Leviticus 25:17 fear prevents wrongdoing toward other persons, "So you shall not wrong one another, but you shall

fear your God; for I am the Lord your God." Instead of reacting to the wrongdoing of others, you shall put the entire matter in the hands of God.

(4) Psalm 111:10, "The fear of the Lord is the beginning of wisdom; A good understanding all those who do it [application of doctrine]; His praise endures forever." Respect for the Lord is the beginning of a lifetime of learning Bible doctrine and having that Bible doctrine circulating in the stream of consciousness.

2. The meaning of the word "fear" in the Bible is determined by the context in which it is used.
3. Neglect or rejection of the mystery doctrine of the Church Age and failure to utilize its fantastic problem-solving devices result in many problems, including fear.
4. Fear is lack of thinking under pressure. It is a general problem in life. We are designed by God to be rational creatures; fear makes us irrational. Fear is an irrational and emotional sin.
5. For the believer, fear is failure to learn and apply Bible doctrine to the problems of life, and failure to learn and utilize the problem-solving devices.
6. Fear is a part of the emotional complex of sins. Fear is a whole system of sins which include worry, anxiety, insecurity, incapability of doctrinal application, and therefore inability to use the problem-solving devices.
7. Fear also includes all the problems of emotionalism, for fear is an emotional sin. Many sins involve only thinking (e.g. lust), but fear involves emotion and no thinking.
8. The Christian loser is bogged down and hindered from his advance by various categories of sins and arrogance related to fear.

B. The Snowballing Principle of Fear.

1. The more things you surrender to fear, the more things you fear. Today you may be worried about only one thing; tomorrow about two things, etc. Soon you become so emotionally involved in fear that you have no identity. Irrationality means loss of identity, which means the accumulation of fear until you are afraid of life. Fear is something that, if not controlled, continues to develop in your life until you have no capacity, and as a believer you become a loser. (One of the motivations for becoming addicted to drugs is fear of life, anxiety, worry, and tension.)
2. The extent to which you surrender to fear, the greater is your capacity for fear. To the extent to which you surrender to fear, to that extent fear controls more and more of your life. Increasing fear means increasing insecurity, which destroys your capacity for love, life, happiness, and blessing. No set of circumstances in life will ever make you happy. There is no way you can have true love or true happiness apart from a healthy mental attitude.
3. The greater your capacity for fear, the more you increase the power of fear in your life.

4. The more you increase the power of fear in your life, the greater your mind set as a loser believer and the greater your chances of failure to execute the protocol plan of God through the mechanics of the spiritual life under equal opportunity. The greater your chances of failure to execute the protocol plan of God, the sooner you cancel your equal opportunity to glorify God. The sooner you cancel your equal opportunity to glorify God, the sooner you live a life of total misery through the law of volitional responsibility.
 - a. The more things that acquire the power of fear in your life, the greater your capacity for fear. The greater your capacity for fear, the greater your capacity for arrogance and becoming a loser. For fear causes you to become totally preoccupied with yourself. Once in the arrogance complex, all the rest of the mental attitude sins come quickly. The combination of fear and arrogance causes many people to become mentally ill.
 - b. The more things that acquire the power to promote fear in your life, the more punitive suffering and self-induced misery you bring on yourself.
 - c. The more things that acquire the power of fear in your life, the greater your capacity for fragmentation and becoming a loser in the Christian life. As a loser, your capacity for life, love, and happiness is completely destroyed.
 - d. The greater your mindset as a loser-believer while living, the greater the intensification of your fear when dying.
5. Fear is an emotional sin. Emotion has no true courage. It has a pseudo courage. Arrogance and emotional domination of the soul produce cowardice. Fear is irrational and irresponsible. It creates three things: the arrogance skills, the arrogance complex of sins, and the emotional complex of sins. Fear not only removes Bible doctrine from number one priority in the life, but fear fragments and destroys the function of your spiritual life and moves you into the eight stages of reversionism. The last three stages of reversionism destroy all previously learned Bible doctrine and hinder any use of problem solving devices. Fear is a function of self-absorption. To make emotion the criterion for the spiritual life is a wedding between the arrogance skills and the emotional revolt of the soul. Normal emotional activity in the soul functions in subordination to the absolutes of Bible doctrine circulating in the stream of consciousness. Emotional response to doctrine and the thinking of the spiritual life becomes a true variable, while emotional activity that dominates and subordinates Bible doctrine to it is rejected by the absolute.
 - a. Emotion can be normal or evil, good or bad. Regardless of what it is, emotion is never a tool of cognition. You do not learn by emotion. God gave us emotion as a enjoyer of what is truth.
 - b. Emotion is not a criterion for the spiritual life. Emotions were never designed to be problem solving devices.

- c. Sinful emotional activity such as fear, worry, anxiety, hatred, anger, revenge, guilt are reactions without divine approval and totally rejected by the absolutes of Bible doctrine.
 - d. Emotional reactions, such as emotional revolt of the soul or false spirituality by ecstasies, are a distraction to the execution of the protocol plan of God. Given some testing, the loser believer under emotional revolt of the soul will scream loud and clear, find someone to blame, and fall apart.
 - e. Emotion as the criterion of the spiritual life converts reality into unrealistic expectation, illusion, denial, projection, hallucination.
 - f. The believer must distinguish between normal emotional response (like watching a good movie) or abnormal emotional reaction to life in the form of the emotional revolt of the soul (using drugs).
 - g. Fear as an emotional sin is zero. Zero application to life results in stress, intensity of suffering through additional stress, but fear does not exist in virtue-love, 1 Jn 4:18.
6. The fear principle explains the sin unto death, 1 Jn 5:16b, "There is a sin face-to-face with death." The function of worry and anxiety in living results in the function of fear in dying. There is a sin believers commit while taking the journey through their very own death-shadowed valley: fear, reaction to the fact you are dying, bitterness.
7. Destruction of capacity for life, love, and happiness increases your capacity for arrogance and emotionalism, and therefore, your capacity for fragmentation.
8. So fear is a key that unlocks many doors, starting with the door of arrogance. You cannot be afraid without putting an abnormal emphasis on yourself. To the extent that you become frightened by anything, to that extent you set up a new circuit in your life which is arrogance. From that fear comes many manifestations of arrogance.
- a. Jealousy. If you're afraid of losing someone, you become jealous when they show any favoritism toward anyone else.
 - b. Bitterness. You become bitter toward that person because they don't give you the affection and attention you think you deserve.
 - c. Vindictiveness.
 - d. Implacability.
 - e. Revenge motivation. From all this comes a series of functions in your life that absolutely destroy any capacity. Therefore, you cannot be distinguished from the unbeliever, except that you are far worse than many unbelievers. They have handled fear through establishment principles. But you have something so much greater and so much easier compared to how they must handle fear. Yet it's amazing how many unbelievers are superior to Christians in their modus operandi, conquering such things as fear the hard way through establishment principles.

9. Arrogance, fear, worry, anxiety, anger, and emotionalism are all irrational. Irrationality is a total contradiction to the protocol plan of God which manufactures invisible heroes. Fear manufactures losers.
10. Fear is lack of thinking under pressure. Of course, if you don't think under normal circumstances and in prosperity, you will be filled with fear during abnormal circumstances.
11. Fear is the mental attitude of worry, anxiety, apprehension, trepidation, and despondency. Inevitably, fear leads to arrogance, the narcissus syndrome, and even to psychosis.
12. Fear cannot coexist with the function of the protocol plan of God in your life. The function of the protocol plan of God means first the function of Bible doctrine. When you have a point of doctrine, you can say as David did when facing Goliath, "The battle is the Lord's." That overcomes the problem of fear and so releases your ability to go into action, which is exactly what David did.
 - a. Fear and the function of your spiritual life are mutually exclusive.
 - b. People who live by fear are intimidated by life. For the believer who lives in a state of fear, the fear increases like a disease. As the cancer of fear increases, that individual becomes intimidated by life.
 - c. Fear eliminates a personal sense of destiny, so that the loser believer cannot overcome emotional sins like fear, worry, anxiety, guilt, denial, projection.
 - d. Fear of death will never prevent your dying, but it will prevent your living.
 - e. Fear is being overcome by the problem, becoming enmeshed in the disaster. The disaster destroys the spiritual life rather than the advancing the spiritual life as designed by God.
 - f. A personal sense of destiny is inculcated with the solution, therefore involved in the function of the problem solving devices for the application of doctrine to experience.
 - g. Scripture.
 - (1) Psalm 56:3-4, "What time I am afraid, I will put my trust in You. In God, whose word I praise, In God I have put my trust; I shall not be afraid of what can man do to me?"
 - (2) 2 Tim 1:7, "For God has not given us a spirit of fear, but of power and of love and sound judgment."
13. Arrogance produces irrational self-deception, which in turn spawns fear, worry, anxiety, and the unhappiness of self-induced misery.
 - a. Arrogance causes loss of personality identity. Many women have lost their personality identity because they wanted to feel wanted and loved, but ended up merely being used. This is abnormal self-deception.
 - b. Some people have great capacity for unhappiness, for they can only complain and grumble about life. The more you develop your capacity

for unhappiness, the farther away goes your chance of having any happiness in this life.

- c. Because of arrogance, you do not know who you are or what you are, for you cannot see your soul in the mirror.
- d. With loss of personality identity, you fall into a total state of fear so that you begin to retreat from any form of reality, becoming psychopathic or neurotic.
- e. The only hope is that, while you're still partially normal, to function under post-salvation epistemological rehabilitation. For cognition of Bible doctrine inside the divine dynasphere can remove the fear, arrogance, self-deception, and the retreat from reality which makes it impossible for God's grace to break through and be utilized in your life.
- f. But when you become a total loser, having no understanding of God's grace, you are totally miserable. So fear is the beginning of the end for you, which you do to yourself.

C. The Solution to Fear.

- 1. The protocol plan of God is designed to remove all the cobwebs of fear in your soul and replace them with confidence in doctrine, which leads to confidence in the Lord. That is the only true basis for spiritual self-esteem, which is confidence in yourself through Bible doctrine. This inevitably results in the greatest courage in life. It's more than moral courage; it is a mental attitude courage in all relationships and in all circumstances of life.
- 2. Paul stated this to Timothy who was intimidated by his congregation. 2 Tim 1:7 is a mandate which belongs to the protocol plan of God. "For God has not given to us a lifestyle of fear, but of power, and of virtue-love, and of sound judgment."
 - a. Every time fear comes into your life, you know you are not living the Christian way of life. You know immediately that you are not executing the protocol plan of God.
 - b. Power refers to the 100% available omnipotence of God. The omnipotence of God the Father is related to our portfolio of invisible assets. The omnipotence of God the Son is related to the perpetuation of human history so that we can execute the protocol plan of God. The omnipotence of God the Holy Spirit is related to our very own palace, the operational-type divine dynasphere. Relying on God's power is true courage.
 - c. True courage is virtue-love, i.e., personal love for God the Father, impersonal love for all mankind, and occupation with Christ.
 - d. True courage means sound judgment, thinking under pressure, and good judgment at all times. Sound judgment comes from Bible doctrine, not from emotion. The person with real courage is the person with doctrine in their soul. For example, when David faced

Goliath, he had doctrinal courage which was far superior to Goliath's loud-mouthed macho courage.

- e. The protocol plan of God is a life of courage. The execution of the protocol plan of God is learning courage.
 - f. What passes for courage is often not courage at all, but macho arrogance and stupidity.
 - g. Virtue-love represents the problem-solving devices. Sound judgment is the result of utilizing the problem-solving devices.
3. 1 Jn 4:18, "Fear does not exist in virtue-love, but virtue-love drives out fear; for fear causes punishment. In fact, the person who is afraid has not been matured by virtue-love."
- a. If you have personal love for God the Father and you understand His integrity, you don't need to claim specific promises for every situation. You rest on the entire essence and integrity and person of God. If you love God, you therefore know God.
 - b. Therefore, once you have virtue-love, you're not afraid of anything whereby you need promises, for now you know the One who makes the promises. You understand God's integrity, and therefore, you are dependent on Him. If you are dependent upon God and His integrity, then having fear is not only an insult to God, but it is blasphemous and sinful.
 - c. Fear actually causes two categories of punishment. First, you punish yourself through self-induced misery. Then when fear gets into arrogance, divine punishment follows. So you can be punished three ways by fear: by yourself, by your peers, and by God.
 - d. Mature believers are not afraid.
 - e. Virtue-love, mentioned three times in this passage, represents all the problem-solving devices.
4. So the great problem-solving devices of spiritual adulthood eliminate fear by equating living with dying and adversity with prosperity.
- a. Fear of death destroys capacity for life; it is a sign that you are still in spiritual childhood. Death is the last thing in the world that should concern you, for you have no control over the manner of your death or time of your death. When you realize your death is strictly in the Lord's hands, the one time when the Lord's wisdom will prevail over your volition, there is no excuse for having fear of death.
 - b. Then once you understand there is nothing to fear in death, then you begin to realize there is nothing to fear in life.
 - c. Fear is a great motivation in life for most people. Yet fear is totally destructive; it destroys love. Making wrong decisions out of fear destroys your capacity for life.
 - d. Many people spend so much time being afraid of death, or of dying, or of starving, or of being poor, etc., that they do not enjoy life. They have no zest for life and no capacity for life. The one person in this

world who has zest and capacity for life is the spiritually mature believer.

- e. Fear of adversity destroys capacity for prosperity. When prosperity comes, you're so afraid that you will lose it that, in your fear, you have absolutely no capacity for that prosperity. You may stash it all away for "a rainy day." That's no capacity for life. Therefore, you do not enjoy prosperity when it comes.
 5. Fear is the enemy of the protocol plan of God. It destroys any possibility of suffering for blessing in its three stages.
 6. Fear makes you herd bound so that you come to depend on others.
 7. The Church Age believer cannot think, apply doctrine, or solve problems through the thinking or mind of another believer. You must have the doctrine in your own soul and solve your own problems. To the extent that you depend upon others for your spiritual application to life, to that extent you are a loser.
- D. Fear is a sin of emotion.
1. Fear, like anger, is a sin of emotion. Emotion cannot think, apply doctrine, or function in a crisis. Emotion has no doctrinal content, when the emotional complex of sins are involved. There is emotion which is not sinful. There is good and bad emotion. Fear is the application of nothing to adversity, resulting in less than nothing.
 2. When arrogance pulls the pin of the grenade, fear is a part of the fragmented life.
 3. There are two categories of emotion.
 - a. In normal emotion, the emotions respond to the authority and thinking of the prefrontal lobes of the soul.
 - b. In abnormal emotion, the emotion controls the frontal lobes of the soul and blanks out all thinking. Abnormal emotion produces fear, worry, anxiety, anger, and hatred, resulting in violence, which is anger and hatred blocking the normal restraints from the prefrontal lobes.
 4. Fear can never think under pressure. Believers in the emotion of fear cannot apply doctrine and handle the problem. When emotion takes over, doctrine is erased.
 5. Courage is thinking doctrine and functioning under pressure as if there were no abnormal circumstances, no crisis, or no pressure. Courage is claiming promises in adversity; using the ten problem-solving devices; and functioning under the privacy of your royal priesthood to think, to apply, and to metabolize doctrine with your own intellect. However, fear makes you a loser.
 6. The status of spiritual self-esteem begins the grace function of cognitive self-confidence, i.e., thinking in terms of metabolized doctrine in your own right lobe. This is the dynamics of divine viewpoint in the frontal lobes of the soul.
 7. The Church Age believer cannot think doctrine, apply doctrine, or solve problems through fear or through the mind of another believer.

8. Fear is emotional. The spiritually adult believer eliminates emotion as a criteria for Christianity, since emotion cannot think, cannot apply doctrine, cannot learn or use the problem-solving devices, and cannot rationalize or estimate the situation from the divine viewpoint.
9. Fear is the emotional means by which people fail under any kind of pressure or even normal circumstances. Courage is thinking doctrine under pressure, claiming promises of God under adversity, understanding the utilizing the ten problem-solving devices of the protocol plan for the Church Age.
10. Since fear is a sin of emotion, it is necessary to understand more about emotion. (See also the doctrine of Emotions.)
 - a. The emotional believer defines the status of the believer who does not have the ability to think doctrine or to use problem-solving devices.
 - b. The status of spiritual self-esteem in the Christian way of life begins the grace function of cognitive self-confidence, which is the antithesis of fear. Such a believer who thinks in terms of metabolized doctrine and the ten problem-solving devices can put fear in its proper place and also experience legitimate emotion.
 - c. The believer in spiritual adulthood eliminates emotion as the criterion for Christianity, since emotion cannot think, cannot apply doctrine, cannot rationalize, and cannot estimate a situation. When emotion is out of line in the soul, it results in irrationality and its accompanying sins of fear, worry, anxiety, and anger.
 - d. Emotion is not capable of using the problem-solving devices of the protocol plan of God.
 - e. Since emotion is a part of the soul, it can be normal as well as abnormal.
 - (1) Normal emotions respond to your frame of reference. Normal emotions are subordinate to your intellect. When doctrine is in your intellect, emotions can become legitimate if they are subordinate to that doctrine.
 - (2) Abnormal emotions tear you apart (like a nagging woman). There must be a balance between your emotions and the right lobe of your soul. What you really are is what you think on the inside. Good social protocol has normal emotion related to it. Emotion is often the animation of what we think.
 - f. The Bible has a great deal to say about the emotions of the soul, often using psychological nomenclature to express the concept of emotion.
 - (1) The Hebrew word KILJAH refers to the fat pads of the kidneys, but it is used figuratively for the emotions in Psalm 7:9, 62:12; Jer 11:20, 17:10.
 - (2) The Greek word NEPHROS is used in the New Testament for emotions, translated in the KJV "reins," in Rev 2:23.

- (3) Another Greek word, SPLAGCHNON, is literally translated "guts" or "entrails." It is used for emotions in 2 Cor 6:12.
 - (4) Another Greek word, koilia (κοιλία) [pronounced *koy-LEE-ah*], is used for emotions in Rom 8:16 and Phil 3:19. It also connotes body cavity, stomach, womb, uterus, and intestines. It actually refers to the solar plexus, the nerve center where you feel "butterflies" or activity when excited or nervous.
- g. These words for emotion are different from KARDIA, which refers to the intellect or the right lobe of the soul where there is no emotion. The emotions should be subject to the right lobe of the soul, where the doctrine that gives you momentum and wisdom is located.
- h. The Bible distinguishes between the right lobe and emotions.
- (1) Jeremiah describes our Lord Jesus Christ as "the Lord of the armies who judges righteously, who tests the emotions and the right lobes" in Jer 11:20.
 - (2) Jer 17:11, "I, the Lord, search the right lobe, and I test the emotions in order to give to every man according to his modus operandi."
 - (a) All spiritual momentum and growth and application comes from epignosis doctrine in the right lobe of the soul.
 - (b) How the Lord judges you depends on which dominates your soul: the heart or the emotions. In the heart, there must be EPIGNOSIS and SOPHIA doctrine.
 - (c) Note that the Lord searches the heart, but He tests the emotions. He searches the heart for doctrine, and He tests the emotions to see if they are subordinate to the heart or if they control the heart.
 - (d) If the emotions dominate the heart, then the modus operandi of the believer is heretical, as with pentecostals.
 - (3) Psalm 26:2, "Examine me, O Lord, and test me; test my emotions and test my heart." In other words, see that my emotions are subordinate to my intellect and to Bible doctrine. The heart must be tested for its content of doctrine and its control of emotions.
 - (4) Rev 2:23, "And all the churches will know that I am He who investigates the emotions and the right lobes [hearts]." God is constantly investigating your life. He investigates your heart for doctrine. Without doctrine in your heart, a vacuum is created, causing your emotions to automatically dominate your heart. This results in emotional revolt of the soul.
 - (5) Prov 23:15-17, "My son, if your right lobe [heart] is wise, my own right lobe [heart] will be glad; and my emotions will rejoice

when your lips speak what is right. Do not let your right lobe [heart] envy sinners, but live in respect for the Lord all the day."

- (a) When you hear truth, you have a norm and standard for truth from doctrine in your heart, and therefore, you respond emotionally.
 - (b) When you "live in respect for the Lord all day," your right lobe controls your emotions. That refers to occupation with the person of Jesus Christ.
- i. When emotion takes over control of the soul, fear and emotion become inseparable. Emotion is irrational arrogance. It has no thought, no doctrinal content, no common sense.
 - j. Even normal emotion is not the criteria by which you are to evaluate your spiritual life. Your spiritual life is what you think, not what you feel.
 - k. Believers who make emotion the criterion for their spiritual life generally have four basic problems.
 - (1) Such a believer's emotional pattern distracts him from the execution of the protocol plan of God, Rom 16:17-18. "Now I urge you, brethren, be alert for those who are causing dissensions and apostasies contrary to the doctrine which you have learned. For such believers do not obey our Lord Jesus Christ, but they obey their own emotions, serving themselves; and by their smooth and flattering speech, they deceive the hearts [right lobes] of the stupid."
 - (2) Therefore, emotion hinders postsalvation epistemological rehabilitation; i.e., the perception, metabolization, and application of Bible doctrine. 2 Cor 6:11-12, "O you Corinthians, our mouth [means of communicating doctrine] has been open face to face with you [in doctrinal teaching]; our right lobes have been enlarged [by learning more doctrine]. Therefore, you have not been hindered by us [Paul, Apollos, Timothy]; you have been hindered by your own emotions."
 - (3) Such a believer makes a god out of his emotions, Phil 3:18-19. When emotion becomes your god, you're fragmented and ripe for the tongues movement. Phil 3:18-19, "Many [cosmic] believers keep walking, concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they are the enemies of the cross of Christ, whose destiny is destruction, whose god is their emotion, whose fame is by means of dishonor [whose glory is their shame], who keep on thinking about earthly things [wrong priorities from a fragmented life]."
 - (4) Such a believer's unrestrained or uncontrolled emotional pattern is the basis for criminality, violence, hatred, anger, total involvement in the arrogance complex, which means

bitterness, vindictiveness, jealousy, implacability, self-pity, and guilt reaction. So there is a very close relationship between the arrogance complex and emotional sin. Such a believer's unrestrained or uncontrolled emotional pattern is related to the five categorical problems, especially #2, fear.

- l. All you have by applying the emotional sins of fear, worry, anger, and anxiety to the problems of life is nothing, or even worse, the manufacture of greater problems. Nothing (emotion) added to something (your problems) is still nothing.
- m. Fear and emotion are inseparable; you cannot have one without the other.
- n. Courage is the ability to think under pressure. Cowardice is the dominance of emotion under pressure.
- o. Emotion is irrational arrogance, using feeling or emotion as the criterion for life instead of Bible doctrine.
- p. There are two categories of emotion in the spiritual life.
 - (1) Normal emotion is under the authority of the right lobe or heart. It responds to the thinking of the epignosis doctrine in the right lobe.
 - (2) In abnormal emotion, emotion controls the right lobe or mentality of the soul. Though Christians do operate this way, it is not spiritual at all.
- q. Abnormal emotion produces sins of worry, fear, anxiety, anger, hatred, and it is the motivation for many other sins such as gossip, slander, maligning, judging, violence and even murder.
- r. In the human soul, there exists a male and a female part, just as the human body has both male and female hormones. Intellect is the male part of everyone's soul, and it must dominate the emotions. Emotion is the female part, and it must be dominated by the precordial frontal lobe.
- s. Therefore, emotion is a responder and reflector of thinking and/or norms and standards. Emotion is the feeling reflex of the soul.
- t. As a system of response and feeling, emotion in itself does not contain the following five things: the ability to reason, content of thought, common sense, vocabulary as a tool for mental function, or doctrinal content.
- u. Emotion is never the criterion for Christian experience. This means you are not spiritual because you feel spiritual or because you have an emotional or ecstatic experience.
- v. Alleged speaking in tongues is blasphemy; no one has legitimately spoken in tongues since August of 70 A.D.
- w. Under the principle of fear, worry, anxiety, and irrational arrogance, emotion is a major distraction to the execution of the protocol plan of God for the Church Age.

- x. Emotional arrogance includes the following blasphemies.
 - (1) You are not saved unless you feel saved.
 - (2) You are not spiritual unless you feel spiritual.
 - y. Emotional arrogance results in constant fear, worry, anxiety, and insecurity in the most secure plan ever provided in this world, i.e., God's protocol plan. Therefore, it is blasphemous to be in a state of fear or worry. Emotional arrogance converts reality into illusion and hallucination.
 - z. In other words, emotions are wonderful when subordinate to doctrine. Emotions are a disaster when they control your soul. The signs of such control include arrogance, fear, worry, anxiety, and insecurity.
11. Emotion is defined as that complex, biochemical and physiological process or function concerned with the somatic expression of feeling. Therefore, it is obviously not a part of the Christian way of life, which is spiritual.
- a. Emotion is the basis for thymopathic behavior, i.e., the disturbances of effects.
 - b. There are two functions of emotion.
 - (1) The conscious sensation of emotions in the soul.
 - (2) The effects of emotions on the organic functions of the body.
 - c. The conscious sensation of emotions in the soul is a mechanism of emotion in the brain area.
 - d. The effects of emotion on the organic functions of the body is the parasympathetic effects of the transmission of too many or too few motor nerve impulses to the muscles of the body.
 - e. The prefrontal lobes are the cortical areas associated with thought, motive, and decision. Normal emotions respond to thought in the frontal lobes, especially the right lobe.
 - f. Even where the frontal lobes have been removed through a frontal lobotomy, the person is still capable of emotional activity. Such a person's emotions are unstable, illustrating the relationship between emotion and certain sins such as anger, fear, hatred, and anxiety. Emotion without thought is a tragic complication of life.
12. Emotion and failure.
- a. Such sins as anger, fear, hatred, worry, and anxiety are emotional. These sins of emotion result in other sins of emotion, such as violence and murder.
 - b. Emotion is also related to human power and human influence, but never to divine power and the mystery doctrine of the Church Age.
13. Applications.
- a. Under the protocol plan of God for the Church Age, emotions are not adequate guides for motives, thoughts, decisions, or actions from the believer.
 - b. Emotions are not tools for cognition nor criteria for life.

- c. The Church Age believer must learn to distinguish between postsalvation epistemological rehabilitation as the means of executing the protocol plan of God, and emotional experience which can be normal or abnormal. But whether it is normal or abnormal, it is not actually the spiritual life, only a response to it.
 - d. Normal emotional experience results from subordinating emotion to the intellect. Abnormal emotional experience results in either subordinating the intellect to emotion, or the emotional bypassing of the norms and standards of God's protocol plan.
 - e. In other words, abnormal emotional experience may express itself in pseudo-spirituality of ecstatic experience which has nothing to do with the filling of the Spirit. Or it may express itself in emotional sins like hatred, worry, anxiety, fear, anger, violence, or even murder.
 - f. The emotional activity of fear, worry, and anxiety has no cognitive self-confidence from Bible doctrine. Therefore, there is no doctrinal conceptualism and no function of the problem-solving devices of the protocol plan of God.
 - g. The sinful activity of hatred, fear, anger, and worry promote arrogance undermine momentum in God's plan through the fragmented life.
 - h. The application of nothing to something is nothing. You cannot apply emotion or its results, e.g., hatred, anger, fear, worry, and anxiety, to the problems of life and ever come up with solutions. By applying emotions in themselves, all you have is more problems and the intensification of your problems.
 - i. The application of fear to the problems of life only creates more problems and greater problems. So the fear reaction of nothing added to something results in less than nothing, i.e., the vacuum which is the blackout of the soul.
 - j. The function of fear, with its corollaries of worry, anxiety, anger, and hatred, is both a sin and an abnormal emotion resulting in the arrogance of non-identity. The arrogance of non-identity distracts the believer from executing the protocol plan, and it disorients him to the fantastic problem-solving devices provided under that plan.
 - k. Since emotion is a biochemical and physiological process concerned with the somatic expression of feeling, it is obvious that emotion is not part of the Christian way of life. The by-products of emotion also cannot be a part of the Christian way of life; in fact, they are a part of the fragmented life.
14. Fear can be related to peer pressure, and it produces two categories of arrogance. Both categories result in fear and instability. This results in a self-identity problem, which spawns other problems. The two categories of arrogance are:

- a. The better-than syndrome, in which the believer thinks he is superior to all other believers. But when someone better comes along, he cracks up and gets into emotional sins.
 - b. The worse-than syndrome, in which the believer thinks he is inferior to all other believers. This produces arrogant subjectivity.
 - c. Peer pressure arrogance produces irrational self-deception, which in turn results in inordinate ambition, inordinate competition, which multiplies emotional sins, motivating violence, and even murder.
 - d. Such a believer has reached the saturation point of self-induced misery, and has blocked out the problem-solving devices that could help him.
15. Fear is a contradiction of the protocol plan of God for the Church Age. Contradictions cannot exist in the protocol plan. Therefore, the fragmented life is not a part of the protocol plan.
- a. Arrogance contradicts the protocol plan. Emotionalism contradicts the protocol plan. Ignorance of doctrine contradicts the protocol plan. Ignorance of the problem-solving devices contradicts the protocol plan.
 - b. Contradictions are eliminated through postsalvation epistemological rehabilitation. Contradictions are eliminated and replaced by the ten problem-solving devices.
 - c. God is perfect; therefore, His plan is perfect. Perfect God has designed a perfect plan for imperfect persons.
 - d. Fear, worry, and anxiety are a contradiction to God's plan, purpose, and will for your life.
 - e. No believer can execute the protocol plan while in a state of fear, worry, anxiety, hatred, anger, and other emotional sins.
- E. Fear is used as an expression of category one love or occupation with Christ. This is documented in many passages of Scripture, including 2 Sam 23:2-3; Neh 5:9; Job 28:28; Psalm 19:9, 34:11-12, 111:10; Prov 1:7, 9:10, 10:27, 22:4; Mal 3:16; Eph 5:21.
- F. Fear is a mental attitude sin, 1 Sam 18:12,29. 1 Sam 28:20, "The fear of man provides a snare, but he who trusts in the Lord shall be promoted."
- G. Fear is a sign of reversionism. 1 Sam 18:12,29, 28:20. Saul was afraid of David.
- H. Fear is prohibited in the grace plan of God. Deut 31:6,8; Josh 8:1; 1 Chr 28:20; Isa 41:10; 2 Tim 1:7. "Fear not, for I am with you."
- I. Maturity is characterized by courage or lack of fear. Psalm 3:6, 56:3, 11; Hebrews 11:27. This is true even when surrounded in battle.
- J. True love is the absence of fear, 1John 4:18. It is impossible to have fear and be occupied with Christ at the same time.
- K. There is a legitimate fear of failure to utilize the faith-rest drill and make doctrinal application, Hebrews 4:1. Believers should be afraid of subjective thinking and failure to claim the doctrines, promises, and logistical grace of God.

L. Principle of the Fear-Panic Ploy.

1. It is possible to learn many doctrines and yet fall apart in historical or personal disaster.
2. Sudden disaster often places the believer under great pressure and moves him into panic where he cannot concentrate on the doctrine he has learned.
3. The difference between fear and courage is the ability to concentrate under great pressure.
4. The coward cannot think under pressure, while the man of courage concentrates under the same pressure.
5. Concentration is required in learning and metabolizing doctrine, but is required to a greater extent under a pressure situation.
6. Adversity, suffering, stress, and disaster have the ability to destroy concentration and cause your rate of learning to exceed your rate of learning.
7. The suddenness or intensity of a disaster hinders the believer from concentrating on doctrine he has already learned.
8. Normal reaction to disaster can be fear and panic, so that the believer cannot apply doctrine.
9. Because of this, there are many Biblical commands about fear.
 - a. Deut 31:6,8, "Be strong and courageous, do not be afraid of them or tremble because of them for the Lord your God is the one who goes with you. He will not fail you. He will not desert you. The Lord Himself goes before you, therefore He will be with you. He will never leave you nor desert you. Do not be afraid. Do not be discouraged."
 - b. Isa 41:10, "Therefore, the Lord is the One who goes ahead of you; do not fear or be dismayed."
10. Believers in all stages of spiritual growth can find themselves suddenly in the fear-panic ploy of the cosmic system from some sudden disaster. Every believer must be prepared for this. Psalm 56:3, "When I am afraid, I will trust in you." Faith always selects something (a promise from God, a doctrine) that is stronger than the pressure that comes from stress.
11. The solution to fear is found in the faith-rest drill, by which the believer claims a promise to stabilize the mind. You cannot function under the faith-rest drill unless you have spiritual strength. 1Corinthians 2:5, "That your faith should not be in the wisdom of man [human viewpoint], but in the power from God [Bible doctrine in the soul]." 2Corinthians 5:7, "For we walk by faith and not by sight."

M. Fear And The Arrogance Skills At The Red Sea.

1. Ex 14:8 states that when the Jews left Egypt, they left in a state of arrogant defiance. This caused Pharaoh to change his mind about letting the Jews leave and motivated him to pursue and attempt to destroy them.
2. Instead of using prayer and the arrogance skills, the Jews at the Red Sea should have been using the faith-rest drill and other problem solving devices. They should have understood what Moses had been teaching them-that God has a plan for their life. Ex 14:13-14, "But Moses said to the people, `Do not

fear! Take your stand and watch the deliverance of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. The Lord will fight for you while you keep silent."

3. Principles.

- a. Cowards always hide behind arrogance.
- b. The Jews saw the problem; Moses saw the solution. The people faced the problem and were afraid. Moses faced the same problem and was confident from the application of metabolized doctrine in his soul.
- c. You cannot run around expressing fear and at the same time apply doctrine. Fear and the mechanics of the spiritual life are mutually exclusive. You are in one or in the other. You will face your D-day.
- d. A sign on the door of an English pub during the battle of Britain during World War II said, "Fear knocked at the door. Faith answered. No one was there."

4. Points of Application.

- a. The problem solving devices on the FLOT line of the soul prevent the outside pressures of adversity from becoming the inside pressures of stress in the soul. The FLOT line prevents this.
- b. Adversity is the outside pressure of life. Stress is the inside pressure of life, like fear, worry, anxiety. When there is no problem solving device on the FLOT line of the soul, then the adversity becomes stress and stress overruns the command post of the soul and puts the spiritual life out of action.
- c. Adversity is inevitable, even necessary; stress is optional, not necessary. Stress is not necessary when you deploy the problem solving devices on the FLOT line of your soul. You deal with your own problems in the privacy of your soul and avoid panic, fear, and arrogance.
- d. God gives you spiritual freedom and human freedom so you can make your own choices and learn to take responsibility for your own decisions.
- e. Stress in the soul is tantamount to sin nature control of the soul. Therefore stress in the soul overruns the command post of the heart and puts the spiritual life out of action.
- f. People who live by fear are intimidated by life. Fear is a false variable rejected by every absolute of Bible doctrine. 1 Jn 4:18, "Fear does not exist in virtue-love; but virtue-love drives out fear, because fear has self-punishment, and the one who fears has not been matured by means of virtue-love."
 - (1) Virtue-love is an absolute of Bible doctrine which rejects the variable called fear. The absolute drives out the false variable. The filling of the Holy Spirit produces virtue-love, Gal 5:22.

(2) Virtue-love is the absolute that destroys fear in the life.

N. Summary.

1. Emotion can respond to doctrine, but emotion cannot apply doctrine to experience. In an emotional state you become irrational.
2. Emotion is the feeling reflexes of the soul, therefore, never designed by God to be construed as the criterion for the spiritual life.
3. Emotion is a part of arrogance skill number three (self- absorption).
4. Emotion is not a tool for cognition nor the criterion for the spiritual life.
5. The emotional complex of sins includes fear, worry, anxiety, hysteria, anger, hatred, bitter jealousy, loathing, malice, tantrums, irrational violence, murder, egotistical irrationality related to arrogant self-righteousness, insensitivity about self but hypersensitivity about how others felt about you, denial, projection, self-pity, revenge motivation and modus operandi, guilt.
 - a. Guilt is related to morbid self-reproach.
 - b. Guilt is emotional feelings of culpability, arrogant preoccupation with the correctness of one's behavior stemming from self- absorption.
 - c. Guilt is a manifestation of the need for and absence of problem solving devices.
6. Heb 13:5-6, "Let your way of life be free from the love of money. Be content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you,' so that we confidently say, 'The Lord is my helper. I will not be afraid. What shall man do to me?'"

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“but ye have received the spirit of adoption” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast between the two clauses and between the first and the second marriages. The first marriage to the old sin nature is characterized by fear. The second marriage to Christ is characterized by the Spirit of adoption. “But you have received” – the same aorist active indicative from the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*], which means to receive. It is a constative aorist referring to the instantaneous action which occurred at salvation, the baptism of the Spirit and current positional truth by which we entered into union with Christ. The active voice: the believer produces the action of the verb. The indicative mood is declarative representing the viewpoint of absolute reality.

This is followed by the accusative singular direct object from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], this time with a slightly different meaning. It refers to God the Holy Spirit as the author of the baptism of the Spirit at salvation. Plus a descriptive genitive which is translated “adoption” – *huiothesía* (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] [*thesia* = from *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mee*], to place; *huios* (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*] = to place as an adult son] which means to place as an adult son, and it follows the Roman custom at the time of writing. The Romans had a custom of

adopting their own children at the point of maturity, and it refers to that. It doesn't refer to the adoption of a baby which was born to other parents, but to the Roman custom of adoption.^[11] The "spirit of adoption" means in this case the ceremony by which you come to recognize the first person of the Trinity as your own personal Father in a special way.

[The Doctrine of Adoption](#) is already covered back in [Lesson #212](#), and any additional notes will be placed there.

1977 Romans

Lesson #306

306 01/08/1978 Romans 8:15b Biblical doctrine of adoption (cont.): mechanics and illustrations from Roman Caesars

[The Doctrine of Adoption](#) is already covered back in [Lesson #212](#), and any additional notes will be placed there.

Bob sees an uninterested person in the back, and talks about how much he would like to beat the hell out of him.

Romans 8:15 **For you have not received a spirit of bondage again to fear, but you have received the Spirit of divine adoption as sons, by whom we cry, "Abba! Father!"** (BLB)

"whereby we cry, Abba, Father" – here is a preposition plus the instrumental singular from the relative pronoun hos (ὅς) [pronounced *hohç*], correctly translated "by whom." Then the present active indicative of the verb krazô (κράζω) [pronounced *KRAD-zoh*] which means to shout, not to cry. It means a shout of victory, a shout of happiness. This is the expression of great happiness when we finally realize that God has a perfect plan for us, and that includes a day-by-day plan in life, and that it provides everything in a wonderful way, and that there are no accidents and all things work together for good for those who achieve the plan which is maturity adjustment to the justice of God. Nothing can ever work out to anything but good to the mature believer. The shout is "Abba" which is actually Jewish [the Hebrew is Ab] but the Hellenistic form of the Aramaic word for "Father." When Paul finally caught on to adoption, as he did right here, he shouted out "Abba" is the Jewish language and then he went to the language in which he was writing—Greek, and then he went to Patêr (πατήρ) [pronounced *pat-AYR*]. Paul is by race Jewish even though he is a Roman citizen. He is recognizing for the first time as a mature believer the great structure of the plan of God, and he is using the Roman system in order to recognize it. Adoption has the connotation of great blessing. It means plan, purpose, power, blessing, and eventually glory. So here is the expression of this wonderful plan, this wonderful relationship we have with God. Cf. Galatians 4:6. Doctrine in the right lobe causes the believer to realize what a fantastic plan it is.

Romans 8:15 **For you have not received again a life of slavery for the purpose of fear; but you have received the Spirit of adoption, by whom [the Holy Spirit] we keep shouting, Abba, my Father.**

“Abba” is the customary Aramaic title of God. We learn how important this word is from Mark 14:36. Our Lord was contemplating His death on the cross the next day and He said to God the Father: “Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what You will.” That is, Your plan, Father, not mine. He recognized that the justice of the Father had a plan in taking all of the personal sins in human history and imputing them to Christ on the cross for judgment. When He said “Abba” to the Father, He made it clear to the Father that He understood the plan. Abba, then, is the vocative of the mature believer who has maximum category #1 love for God the Father, who understands where he has been—the daily intake of doctrine resulting in maturity, who understands where he is going and is now beginning to receive the great blessings that come his way—spiritual blessings, material blessings, blessings by association, historical impact, blessings of the imputation of undeserved sufferings.

Many of the Apostles understood the high blessing of martyrdom.

In maturity, the believer has capacity for life and capacity for love and for prosperity. We are related to blessing and the plan of God. We will relate this to history in the next lesson.

1977 Romans

Lesson #307

307 01/08/1978 Romans 8:16a Analysis of the movie "Castle Keep"; devil's triangle; two witnesses of adoption of the believer by God

Bob talks about the movie at Saturday night at the movies. Stylized dialogue. Crudities and obscenities; and some believers have trouble with it; this is how GIs talk. Nothing for you to get shocked over. You don't have to be crude or obscene in order to appreciate that drama. These men could only think in terms of obscenity and the gutter. There were great conflicts; and some small conflicts; and all resolved these conflicts. Nevertheless, these men did their job. “Some of you, when you are shocked, stop thinking.” Most of you are shockable, and you will not be able to handle the communists.

The devil's triangle is composed of your legalism and your shockability. This is when you do not have enough doctrine to...

The imputation of martyrdom is one of the highest honors, which will be bestowed upon Paul. I don't think you need to worry about this one. If you are disoriented—fear, fear, fear—and we have not received the spirit of fear. Bob is comfortable communicating with a hell or a damn.

The idea that everyone goes to college is ludicrous.

It is fine for a woman to be beautiful, but she needs to be able to think. It is okay for a woman to be ugly and she needs to be able to think as well—maybe more.

Romans 8:16 **The Spirit Himself bears witness with our spirit that we are children of God,** (BLB)

Verse 16 – if you are ever going to be related to reality as a believer Bible doctrine must come into your life. It must be related to your life, not as an academic subject but as a part of your life. “The Spirit itself beareth witness with our spirit” – the nominative neuter singular subject *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] refers to God the Holy Spirit. The nominative neuter singular from *autós* (αὐτός) [pronounced *ow-TOSS*], the intensive pronoun, refers to a person so we say “himself.” This is a reference to the third person of the Trinity. Plus the present active indicative from the compound verb *summartureō* (συμμαρτυρέω) [pronounced *soom-mar-too-REH-oh*] [*sum* is the preposition *sun* (σύν) [pronounced *soon*] = with; *martureō* (μαρτυρέω) [pronounced *mar-too-REH-oh*] = to testify, to bear witness] which means to confirm or testify in support of someone or something. “The Spirit himself confirms along with” is the corrected translation. This is a historical present tense in which a past event is viewed with the vividness of a present occurrence. The active voice: the Holy Spirit produces the action of the verb, along with other sources of confirmation, namely the human spirit. The point is, the Holy Spirit plus the human spirit is inserting doctrine into the life, for remember that doctrine not only resides in the right lobe but it also resides in the human spirit. The Holy Spirit takes doctrine in the human spirit and inserts it into the reality factor. The instrumental of association from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] is the human spirit, used this time for where doctrine resides for the construction of the edification complex of the soul and also for insertion into reality. Then the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]: “The Spirit himself testifies together with our spirit.” It is a mutual testimony: ‘In the mouths of two witnesses it shall be established.’ Reality is established here by God the Holy Spirit and the human spirit. This is the combination necessary for reality as well as advance to maturity. The filling of the Holy Spirit plus Bible doctrine resident in the human spirit constructs the edification complex of the soul, and the ECS becomes an insertion into reality with Bible doctrine. You cannot face reality properly as a believer unless you face it from the divine viewpoint. The divine viewpoint demands the insertion of doctrine into any given circumstance or situation.

Man was created with a body, soul and spirit; but we lost the human spirit at the fall. The unbeliever is dichotomous; but the believer is trichotomous. He receives the human spirit at the point of salvation. What is missing from all of this is Christian works. The doctrine is the key of the Holy Spirit and the human spirit.

Corrected translation of 1Corinthians 2:12-16

Verse 12 – **But we have not received a cosmic spirit, but the spirit [human spirit] from the source of God; in order that we might have permanent knowledge of things [doctrines] having being graciously given to us under the authority of God.**

Verse 13 – **Which things [doctrines] also we communicate by categories, not by teaching from the source of man’s wisdom [human IQ], but by teaching from the source of the Holy Spirit, combining with the human spirit to teach spiritual phenomena [Bible doctrine through a spiritual apparatus: GAP].**

Verse 14 – But the soulish man [unbeliever] does not acquire knowledge of things [doctrines] from the Spirit of God; for to him they are foolishness [he has no frame of reference], and he is not able to get knowledge because they are discerned [perceived] from the source of the [human] spirit.

Verse 15 – But the spiritual man [the believer with GAP] discerns [perceives] all doctrines, but he himself is discerned under the authority of no one [doctrines in the human spirit cannot be evaluated by human viewpoint].

Verse 16 – For who has come to know the Lord's mind [learn doctrine], who shall instruct him? We keep on having the mind of Christ.

Doctrine is the mind of Christ. Doctrine is learned by the ministry of the Holy Spirit, and this becomes resident in the human spirit as well as the right lobe. Doctrine in the human spirit causes us to have two witnesses to insert what is reality.

Bob has heard the term *gentleman* from way back. This concept was designed to orient to life; but when carried too far, it disorients to life. When a woman declares for equal opportunity removes her from femininity from the picture.

If Bob thinks of Jane Fonda as a lady, he carries his concepts of being a gentleman too far, to the point of unreality.

1977 Romans

Lesson #308

308 01/13/1978 Romans 8:16b Doctrine inserted into life; two witnesses establish Bible doctrine as reality, Holy Spirit and human spirit

The background here is the devil's triangle. The two realities in your life are the things happening all around you and Bible doctrine. The devil's triangle is sin, good and evil.

The greatest honor is to die as a martyr. But most of the people who died in Fox's Book of Martyrs were reversionists.

The Roman emperor and Paul were the two most famous men of that era. Paul goes out in glory; and Nero dies and goes to hell. The cuckoo clocks will take their divine discipline and think that they are suffering for blessing.

Romans 8:16 **The Spirit Himself bears witness with our spirit that we are children of God,** (BLB)

“that we are the children of God” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] after verbs of confirmation, plus the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The perfective present denotes continuation of existing results, namely every believer is a child of God the Father. The active voice: the believer produces the action of the verb by constantly being a child of God. The indicative mood is declarative, it is a

reality. However the word for “sons” here is teknon (τέκνον) [pronounced *TEK-non*], accusative plural direct object. The word ordinarily refers to a child in relationship to parents, but here it refers to the fact that every believer is the child of God the Father. Positionally every believer is huios (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*], an adult son, we have that under adoption. Experientially we start out as teknon (τέκνον) [pronounced *TEK-non*]. Plus the genitive of relationship singular “of God.” Awareness of our family relationship with God has two sources of testimony: the filling of the Spirit and Bible doctrine in the soul.

Romans 8:16 **The Spirit himself testifies together with our human spirit, that we are children of God.**

Points

1. The reality of any spiritual phenomena is the teaching ministry of the Holy Spirit. The subject taught by the Holy Spirit is Bible doctrine.
2. The reality comes from that Bible doctrine resident in both soul and spirit. The scripture for the teaching ministry of the Holy Spirit: John 14:26; 16:12-15; 1Corinthians 2:9-16; 1John 2:27.
3. Reality about our relationship with God, our purpose in the plan of God, the mechanics of the plan of God, and our objectives for life on this earth after salvation, originate from the transfer of Bible doctrine from the page of the Scripture to the soul and the human spirit of the believer. This is accomplished through the ministry of God the Holy Spirit.
4. Reality from doctrine becomes the basis for confidence and security in our relationship with God.
5. The reality of God, the integrity of God, the plan of God, blessings from God, all stem from the same root: doctrine resident in the human soul and human spirit.
6. Doctrine resident in the soul and the spirit is the reality of relationship with God in time, as well as the above and beyond blessings from God in eternity.
7. Therefore, for the believer walking through this life—he is in full time Christian service, and an ambassador for Christ, a royal priest—there is no substitute for Bible doctrine resident in the soul and the spirit through the teaching ministry of the Holy Spirit where doctrine is communicated by authorized persons. And there is no way to get it there apart from God the Holy Spirit.
8. Illustration: “In the mouth of two witnesses it [a fact] is established” – Deuteronomy 17:6; 19:15; Matthew 18:16; 2Corinthians 13:1. In the mouth of two witnesses: the Holy Spirit takes the Word of God and inserts it into the human spirit.
9. The two witnesses are the Holy Spirit and the human spirit. The testimony of the two witnesses is Bible doctrine. By that joint testimony there is the insertion of Bible doctrine into your circumstances.

People getting involved in the devil’s triangle and trying to fix everything today.

First reality of a doctrine is in the right lobe.

The Holy Spirit is not testifying to the human spirit; the Holy Spirit is testifying with the human spirit. This is a follow-on to gap. The Holy Spirit and the human spirit say the same thing together. When these things begin to gel, then you have arrived.

Romans 8:16 **The Spirit himself testifies together with our human spirit, that we are children of God.**

1977 Romans

Lesson #309

309 01/15/1978 Romans 8:17a "Beggar's Opera"; our Anglo-Saxon heritage; bureaucracy; heirship demands blessing

Opera was merely an extension of Greek tragedy. There was a chorus in Greek drama, which explained why certain things came to pass. Greek drama always had a tragic ending. Illustrated by Agamemnon.

Great Britain is separated from the rest of Europe by a ditch of water. As a result, Britain often reacted to European culture. The Magna Carta was unique in that region. It did work in England. We are directly related to the English ability in the field of humor. They could also laugh at themselves. Ballads in the 1700s even ridiculed the opera. John Gay in 1728 wrote the most popular opera of England for 200 years. It was to have all the accoutrements of opera, but without the tragic ending.

We borrowed the Irish and Welsh national anthems for two hymns sung in church today. Last night, Berachah had the Beggar's Opera, which had all of the popular ballads of that day. He took all this to the tragic ending, the hanging of the captain. The British had this done happily with the escape of the captain. This is a part of our own heritage. To go through terrible suffering and have it all go well. Vv. 18-30 will be that.

The hanging is like the superbowl for the Brits.

A review of the first 16 verses.

We have the Anglo-Saxon paragraph coming up.

Romans 8:17 **and if children, also heirs: heirs indeed of God, and joint-heirs of Christ, if indeed we suffer with Him, so that we may also be glorified together. (BLB)**

Verse 17 – a transitional verse. It deals with two subjects. The first sentence deals with relationship; the second sentence is the transitional sentence that starts

us with undeserved as a blessing to the mature believer and ends up with glory.

The issue is never what we do or the works that we do, even legitimate, can bring even one ounce of blessing to us.

The one who adopts in Roman culture provides power, position and wealth. We are more than just children. We are adopted into the family of God.

V. 17 is a transitional verse, not belonging to either section.

“And if children, the heirs” – the postpositive conjunctive particle *de* puts together thoughts. Paul is going to take all of these great thoughts in the first part of the chapter and put them together with something which seems to be antithetical and incongruous. He is going to put them together with suffering. In order to head into it properly we must have one more sentence on the fact that we are related to God in a special way, and that we are dealing with the justice of God which is never unfair. Next is the conditional particle *ei* (εἰ) [pronounced /] which introduces the protasis of a first class condition, an assumption from the viewpoint of reality. The supposition is based on a statement of the previous two sentences: all believers are children of God, hence the first class condition. There is no verb in this first sentence, it is totally elliptical. An ellipsis applies to any idea which is not fully expressed grammatically, and leaves it to the reader to supply a self-evident omission. Generally it is the verb to be, as here, the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]—“Now if we are.” Plus the predicate nominative plural from *teknon* (τέκνον) [pronounced *TEK-non*], the word for a son under the authority of his tutors, his parents; the son in a period of learning and understanding—“children” in the sense of being under authority, in the sense of having a lot to learn. The first class condition indicates that we are. The adjunctive use of the conjunction *kai* is translated “also.” Then the natural result of being a child under the authority of parents and being adopted at the same time, the predicate nominative plural of *klêronomos* (κληρονόμος) [pronounced *klay-roh-OHM-oss*] which is correctly translated “heir.” It is in the plural so all of us as believers are the heirs of God. Plus the genitive singular of relationship from *theos* (θεός) [pronounced *theh-OSS*], this heirship is “of God.” God the Father is in view. Then a second *de*, “on the other hand.” Then a predicate nominative plural from a compound noun, *sugklêronomos* (συγκληρονόμος) [pronounced *soong-klay-ron-OHM-oss*] [*sug* = the form of the preposition “with”; *klêronomos* (κληρονόμος) [pronounced *klay-roh-OHM-oss*] = heir], “fellow-heirs,” plus an ablative singular of *Christos* (χριστός) [pronounced *krees-TOHSS*]—“with Christ.” “Now if, on the one hand, we are the heirs of God the Father, and on the other hand we are fellow-heirs with Christ.” The instrumental case is generally used to express means. But the ablative is also used when the source is implied. Since Christ is the source the ablative is used—“with Christ.” Christ is the source and the means of our heirship with God, and this emphasizes again the baptism of the Holy Spirit, current positional truth, all of the principles involved with the baptism of the Spirit.

Principle

1. Not only does the doctrine of heirship come into focus, but again such doctrines as positional sanctification, royal family of God, baptism of the Spirit, current positional truth. Paul has connected one thought with another.
2. Heirship demands blessing. To be the heir of the God of the universe requires comparable blessing. These are available and a part of God’s plan. The only thing missing is that the justice of God cannot impute these blessings until there is

capacity. Our government is exactly the opposite, where they believe that heirship should mean confiscation.

3. Heirship, then, is related to the concept of blessing from the justice of God in time and in eternity.
4. The imputation of divine righteousness is the first step in providing blessing from the integrity of God.
5. All blessing from the justice of God must be a real imputation from divine justice to divine righteousness.
6. To be a fellow-heir with Christ demands blessing, but blessing demands capacity.
7. Capacity for blessing only comes to those who have Bible doctrine resident in the soul and the spirit.
8. Blessing in eternity from the justice of God is a series of a fortiori principles beginning with the imputation of divine righteousness at salvation.

1977 Romans

Lesson #310

310 01/15/1978 Romans 8:17b Capacity for and purpose of undeserved suffering for the mature believer cf. the unique suffering of Jesus Christ

Romans 8:17 ...and if children, also heirs: heirs indeed of God, and joint-heirs of Christ, if indeed we suffer with Him, so that we may also be glorified together. (BLB)

The transitional sentence introduces the next paragraph which is the new life from suffering to glorification, verses 18-30. It begins with suffering of the present time and terminates in verse 30 with glorification.

The first phrase of this second sentence reads, "if so be that we suffer with him." The compound conditional conjunction *eiper* (εἴπερ) [pronounced *I-per*] is one of the connecting links used by Paul, made up of two particles: *ei* (εἰ) [pronounced *I*], used with the indicative for a first class condition, and *per* with the intensive force, hence "if as is supposed" or "if indeed." With it is the present active indicative from the compound verb *sumpáschō* (συμπάσχω) [pronounced *soom-PAS-kho*] [*sum* is from the preposition *sun* (σύν) [pronounced *soon*] = with; *paschō* (πάσχω) [pronounced *PAHS-khoh*] = suffer], which means to suffer with or to suffer the same as. Plato used this verb to mean to suffer at the same time, or to suffer with, or to suffer the same as, but primarily to suffer at the same time but not to the same degree or content.

One thing should be eliminated immediately; this is the stumbling block of this great transitional sentence: there is no parallelism between the suffering of Christ on the cross and the suffering of Christians in time. The sufferings of Christ on the cross were absolutely unique, as unique as the person who was hanging there. Therefore there is no possibility that this verb denotes a common participation of Christ and the believer in a common suffering; there is no such thing. This is where, of course, asceticism and others

try to read themselves into the picture. The sufferings of the mature believer cannot be compared with the suffering of the unique God-Man, Jesus Christ.

Furthermore, the word Christos (χριστός) [pronounced *krees-TOHSS*] or an equivalent pronoun, autós (αὐτός) [pronounced *ow-TOSS*], is not used. There is no Christos (χριστός) [pronounced *krees-TOHSS*] in this passage. Remembering, then, that there is no third person personal pronoun in this passage, nor no Christos (χριστός) [pronounced *krees-TOHSS*], translators have been presumptuous, and their presumption has led to the incorrect translation of this passage. Notice in the KJV that “him” is italicized as though somehow it is speaking of the Lord Jesus Christ, which it is not doing.

In Philippians 1:29 the believer is said to suffer for the sake of Christ, but not with Christ. Suffering in behalf of is not the same as suffering with. What this transitional sentence is saying is simply this: Capacity for blessing from maturity means capacity for suffering from that same maturity. That is what *sumpáschō* (συμπάσχω) [pronounced *soom-PAS-kho*] means: suffering in the status quo of the mature believer, just as Christ suffered in the status quo of impeccability. The believer is not impeccable but he does have undeserved suffering. Being in the status of capacity for life the mature believer has the ability to meet any suffering, any disaster, any situation in life, and handle it perfectly as God would have it handled. Therefore while we will sin as long as we live one of the areas we do not sin as mature believers is in the area of maximum pressure, maximum disaster, maximum suffering. The compound conjunction *eiper* (εἴπερ) [pronounced *ī-per*] assumes maturity adjustment to the justice of God which not only provides capacity for blessing but also capacity for undeserved suffering. Translation: “if indeed we suffer with maturity status.”

The principle: Capacity for blessing from maturity adjustment to the justice of God means capacity for undeserved suffering in maturity. Therefore the compound verb *sumpáschō* (συμπάσχω) [pronounced *soom-PAS-kho*] refers to suffering in the status quo of maturity.

In the verb we have a present tense, a retroactive progressive present denoting the attainment of maturity in the past and the continuation of maturity in the present. The active voice: mature believers produce the action of the verb, namely suffering for blessing. The indicative mood is declarative for supposition from the viewpoint of reality and maturity adjustment to the justice of God. This is telling us that from now on until we get through verse 30 we are talking about mature believers. It is telling us what we can expect once we reach maturity, and how to handle it as a mature believer.

Torquemada appears to be the administration of the sin unto death to many believers of that era. As believers, we will see great undeserved suffering.

You do not need to run around and explain yourself to other people. Romans 8 in the second half belongs to the mature believer. There appear to be two additional points beginning this doctrine. This doctrine is repeated in the next lesson, but the first two points are not there either.

Undeserved Suffering Principles

1. Suffering with maturity status is a supposition from the viewpoint of reality, i.e. the protasis of a first class condition. In other words, there is such a thing.
2. Therefore this protasis makes two assumptions:
 - a. Maturity adjustment to the justice of God through maximum doctrine resident in the soul and the spirit results in the real imputation of divine blessing to its target, +R;
 - b. Along with the imputation of blessing comes the imputation of undeserved suffering, an imputation just as much from the justice of God as those things we generally categorize as great blessing. Therefore to the mature believer undeserved suffering only has one purpose: a greater blessing than can be derived from the accoutrements of life.
3. The undeserved suffering of Christ was the status of impeccability. The undeserved suffering of the born-again believer is in the status of maturity.
4. There is a vast difference between the impeccability of Christ and the maturity of the believer.
5. The difference includes imputed sin, the old sin nature, the function of the trends: sin, good and evil.
6. The undeserved suffering of the impeccable Lord Jesus Christ is unique.
7. The undeserved suffering of the mature believer is designed to demonstrate that capacity for blessing (from doctrine in the soul and the spirit) also means capacity for suffering from that same doctrine in the soul. Capacity in itself means the ability to suffer without the pain being paramount. Instead, doctrine is paramount.
8. Therefore the undeserved suffering of the mature believer contributes to the rewards and blessing of eternity. All undeserved suffering is God's down payment on future blessing. It is God telling the believer in time that He has great things for him in heaven.
9. Just as the blessing imputed from the justice of God is the basis for blessing beyond ultimate sanctification in eternity, so the suffering from the justice of God to the mature believer is the basis for reward beyond ultimate sanctification in eternity.
10. Maturity status in time is the result of the filling of the Spirit plus maximum doctrine resident in the soul and spirit.
11. Maturity status is the place of occupation with Christ and the resultant capacity for life and suffering.
12. Occupation with Christ in blessing means capacity for that blessing.
13. Occupation with Christ in undeserved suffering means capacity for that suffering. The justice of God provides something for which you have capacity.
14. Suffering (undeserved), then, is a blessing for believers in mature status. Capacity for blessing means capacity for suffering.

“that we may be glorified together” – the other side of the picture. Undeserved

suffering in maturity; glorification in eternity. The word “that” is hina (ἵνα) [pronounced *HEE-na*] with the

subjunctive mood and it introduces a final clause to denote an objective, aim, or goal. The adjunctive use of kai used as an adverb means “also.” Plus the aorist passive subjunctive from the compound verb sundoxázō (συνδοξάζω) [pronounced *soon-dox-AD-zo*], which means to be glorified with someone, to be fellow-glorified ones. It means also to share in someone else’s glory—“that also we might be glorified with Christ.” The aorist tense is a culminative aorist, it views the glorification of the Lord Jesus Christ in its entirety but regards it from the viewpoint of existing results. Therefore the culminative aorist denotes the attainment of an end. The fact that Christ is glorified means that the way is now open for any member of the royal family to share in His glory. But the believer must be mature and the justice of God must impute to him suffering. The passive voice: the believer receives the action of the verb, including the rewards and blessings of eternity above and beyond ultimate sanctification. The subjunctive mood is the potential subjunctive, it depends on the believer in time attaining maturity adjustment to the justice of God. Cf. 1Timothy 2:12.

Romans 8:17 **Now if we are children, we are also heirs; on the one hand heirs of God the Father, and on the other hand fellow-heirs with Christ; if indeed we suffer with maturity status, that also we might be glorified with Christ.**

Principle

1. Suffering for blessing in time means reward and blessing in eternity. But it must be undeserved suffering and suffering in mature status.
2. Undeserved suffering, along with imputed blessings from the justice of God, is the basis for the greater blessing of eternity. Feeling undeserved suffering gives you a clue as to the eternal blessings to come.
3. This explains and anticipates what Romans 8:28 is all about: the mature believer in undeserved suffering.
4. The mature believer has undeserved suffering in time which is parlayed into reward and blessing from the justice of God in eternity. So that reward and blessing in eternity is a real imputation.

1977 Romans

Lesson #311

311 01/16/1978 Romans 8:17–18 Present suffering cf. eternal glory; emotion; doctrine of suffering (pts.1–4a)

Romans 8:17 **Now if we are children, we are also heirs; on the one hand heirs of God the Father, and on the other hand fellow-heirs with Christ; if indeed we suffer with maturity status, that also we might be glorified with Christ.**

Undeserved suffering principles from the previous lesson are reviewed (additional notes, if any, will be placed with that lesson).

Principle

1. All suffering in the status of maturity is undeserved suffering designed to glorify God, and at the same time to demonstrate that capacity for life and happiness also means capacity for suffering. The mature believer enjoys great blessings; but this does not spoil the believer. And this is shown when that mature believer suffers as well.
2. Capacity for suffering comes from Bible doctrine resident in the soul. In other words, capacity for suffering is characterized by occupation with Christ during that suffering or adversity.
3. This capacity is emphasized in Romans 8:28, which in this context emphasizes and applies to the mature believer only (and everything else in context applies to the mature believer).
4. Undeserved suffering and adversity is provided by God to confirm future blessings to the mature believer in phase three.
5. When we realize that time is just a drop in the bucket compared to eternity this suffering becomes a demonstration of the wisdom of God, the dynamics of the grace of God, and the perfection of the justice of God. All undeserved suffering is from the justice of God.
6. The suffering of maturity status is designed for future blessing and reward in phase three.
7. Undeserved suffering of the mature believer anticipates the glorious inheritance of the future. Every time that the mature believer has undeserved suffering it is God's guarantee, God's reminder, of the great blessing and rewards he is going to have for all eternity.

Verses 18-30, the new life from suffering to glorification.

Future Glory

Romans 8:18 **For I reckon that the sufferings of the present time are not comparable to the coming glory to be revealed to us.** (BLB)

Verse 18 – the comparison of present suffering to eternal glory. “For I reckon that the sufferings of this present time” – the explanatory use of the postpositive conjunctive particle *gar*, followed by the present middle indicative of the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*], a word which is frequently mistranslated. When God is the subject it means to impute; when man is the subject it means to conclude. In the Attic Greek this verb meant to deliberate on the basis of facts and to draw conclusions on the basis of logic. It was used, then, for non-emotional thinking. Hence, it emphasizes a rational course of thought divorced from emotion, therefore able to utilize the facts. When you tangle up the facts with your emotion you draw erroneous conclusions. Emotion does not originate thought; emotion can only appreciate thought.

But when God uses this verb, He did all of the thinking in eternity past, so we translate it “impute.” God thinks and acts on the basis of thought. God acts on the basis of the facts and therefore he imputes life to the soul. At the same time the justice of God thinks and

imputes Adam's sin to the genetically-formed old sin nature so that we could be condemned at birth and have a chance to be blessed in life and for all eternity. (No imputation of Adam's sin; no chance of the person who dies before reaching accountability being saved) All of the imputations are based upon divine thinking, not foreknowledge. Foreknowledge is a result of the decrees but not the means of the decrees. Omniscience is the means; foreknowledge is the result. Foreknowledge makes nothing certain, it merely recognizes what is certain. "For I conclude." The present tense is a retroactive progressive present denoting a conclusion begun in the past and one that continues in the present time. The middle voice: this is a deponent verb which is middle in form and active in meaning. Paul as the human author produces the action of the verb through cognizance of doctrine. The indicative mood is declarative for a dogmatic conclusion from doctrine. Then comes the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] which is used instead of the infinitive in order to give the content of a conclusion from a correct system of thought.

Plus the subject, the nominative plural from *pathêma* (πάθημα) [pronounced *PATH-ay-mah*]—"For I conclude that the sufferings." Then the adverb of time *nun* (νῦν) [pronounced *noon*] which refers to the believer in phase two and brings him face to face with all of these great imputations which are the outline of this passage and our life. The life of the believer is outlined through imputation.

God gives something to God so that His essence is not compromised. All of this is done so that man cannot enter into the picture with any merit.

With this is the genitive of time singular from the noun *kairos* (καιρός) [pronounced *kī-ROSS*] which refers to both a point of time and a period of time. Here it refers to a period of time, i.e. maturity adjustment to the justice of God. The genitive of time singular from the definite article also must be considered. This is the generic use of the definite article representing a special category of suffering: undeserved suffering for the purpose of blessing. It is suffering which leads to glory as well as blessing. You do not lose your blessings when undeserved suffering comes into your life.

At this point it is necessary to insert what has been left out because of ellipsis, the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*], and we say, "For I conclude that the sufferings of the present period of time are not." The negative adverb *ou* (οὐ) [pronounced *oo*] denies the reality of the alleged fact. Then the predicate adjective *axios* (ἄξιος) [pronounced *AX-ee-oss*], meaning comparable or worthy of—"are not comparable to." The phrase "to be compared" is not there in the original, it was simply used by the translator to try to clarify an ellipsis.

"the glory" – *prós* (πρός) [pronounced *pross*] plus the accusative singular of *doxa* (δόξα) [pronounced *DOHX-ah*] should be translated "face to face with the glory." The glory refers to the eternal blessings for the mature believer.

"which shall be revealed in us" – the present active participle of *mellô* (μέλλω) [pronounced *MEHL-low*] which here means to be about to be, to be on the point of and therefore to be destined: "which is destined." This is a futuristic present denoting an event which is not yet

occurring, i.e. the rewards of eternity to the mature believer, but is regarded as so certain in thought that it is contemplated as already occurring. The active voice: the glory or the blessings and rewards in eternity from the justice of God produce the action of the verb. The participle is circumstantial.

The undeserved suffering often removes all human solutions and all human dependencies.

Then the aorist passive infinitive of apokaluptô (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*] which means to be revealed. This is a gnomic aorist for something which is absolutely certain, i.e. eternal rewards and blessings for every mature believer. The passive voice: the mature believer receives the action of the verb: in the future, great blessing and reward of eternity. The infinitive is the infinitive of actual result. With it is the prepositional phrase eis (εἰς) [pronounced *ICE*] plus the accusative plural of egô (ἐγώ) [pronounced *ehg-OH*]—“to us.”

There is no affinity between tithing and the righteousness of God. A Trappist monk lifestyle is not connected to the righteousness of God.

We all sin in different ways; otherwise we would always be standing in line to commit our favorite sins.

Romans 8:18 **For I conclude that the sufferings of the present period of time [maturity adjustment to the justice of God] are not comparable to the glory which is destined to be revealed in us.**

This verse contains the outline of the paragraph, verses 18-30. Basically there are two thoughts: a) the sufferings of the present time, verses 19-27; b) the glory which is destined to be revealed in us, verses 28-30.

In this outline we see three categories of present suffering, described by three groans: the groan of nature, verses 19-22; the groan of the mature believer, verses 23-25; the groan of the Holy Spirit, verses 26-7. After these three groans a promise to the mature believer in verse 28. Then follows the glory which is destined to be revealed in us, verses 29-30.

Three things to remember: a) There is no comparison between suffering as a mature believer and the rewards and blessings to that mature believer in eternity; b) No suffering in maturity is greater than the capacity of doctrine resident in the soul or in the spirit. No suffering in maturity is greater than the rewards and the blessings of surpassing grace in eternity; c) Time is just a drop in the bucket compared to eternity, and suffering in time cannot be compared to blessing in eternity.^[12]

The first groan of suffering: in nature, verses 19-22.

The rest of this lesson was the [Doctrine of Suffering](#), back in [lesson #132](#). All of the notes are there.

1977 Romans

Lesson #312

312 01/17/1978 Romans 8:19 Intro. Eric Hoffer; doctrine of suffering (4b–9); self discipline and economic depression

Bob tells you to lock your car in the parking lot. No sense in being stupid about it.

The crowded life of Eric Hoffer on channel 8. He is truly an American type writer. He's 75 years old and he has done a great deal of writing. Someone in T&P is reading People Magazine, which Bob picked up. It's an interview with Eric Hoffer. He said the problem with this country right now is inflation. The average intellectual contrasts authority and freedom. The absent of authority is anarchy and that is a thousand-headed tyrant.

No great leaders apart from a couple in Israel.

He walks around San Francisco, apparently waiting to get mugged to make the authorities act. "By nature I am a savage and I believe in retaliation."

The remainder of this lesson was the [Doctrine of Suffering](#), back in [lesson #132](#). All of the notes are there.

1977 Romans

Lesson #313

313 01/18/1978 Romans 8:19 In undeserved suffering since the fall of man, nature awaits the Second Advent; chronology of the future

We are leaving prosperity and blessing and going into a new section, approach.

The eight imputations. Human life imputed to the human soul. Adam's original sin imputed to its genetically prepared home, which is the old sin nature. All condemnation is based upon the imputation of Adam's original sin to our sin nature. This is why a person who dies prior to reaching accountability; that person will be forgiven and spend eternity with God.

Righteousness and justice are with God; and our point of reference with God is justice.

All capacity is based upon spiritual maturity in the soul.

All of this is old hat.

Romans 8:19 **For the earnest expectation of the creation awaits the revelation of the sons of God.** (BLB)

Verse 19 – "For the earnest expectation of the creature" begins the with explanatory conjunctive particle gar. Then the nominative singular subject from the triple-compound noun apokaradokía (ἀποκαραδοκία) [pronounced *ap-ok-ar-ad-ok-EE-ah*] [apó (ἀπό) [pronounced *aw-PO*] = away, away from, or from; kara = head (in Ionic Greek); dokia =

taken from *dexomai* = to take or to stretch] which means to stretch the head forward. This comes to mean intense concentration. It means also “confident expectation.” It has the connotation of security. You are not living a normal Christian life if you are insecure in any field. There is no place in the plan of God for insecurity. Insecurity means you are ignorant of the character of God, the attributes of God, and how these attributes function in the plan of God for man. Before you reach maturity you must have eliminated every insecurity area. This noun is only used here and in Philippians 1:20, which indicates that Paul coined the word. It means intense concentration resulting in confident expectation. We translate it that way here: “confident expectation.” This is talking about nature, and the question arises: Does nature think? Next comes the genitive singular of *ktisis* (κτίσις) [pronounced *KTEES-iss*] which means “creation” and refers to the material universe. “For the confident expectation of the material universe [of the creation].”

Undeserved suffering is going to be presented as an adjunct to prosperity.

We are studying the suffering of nature—we might call this nature’s undeserved suffering. In the winter, the most beautiful tulips in the world, up in Holland, Michigan; or all those roses in Tyler, Texas. They don’t deserve this. This is nature’s undeserved suffering. But they will come out again in the Spring.

“waiteth for the manifestation of the sons of God” – the verb is the present middle indicative from the compound *apekdechomai* (ἀπεκδέχομαι) [pronounced *ap-ek-DEHKKH-om-ahee*]. In secular Greek this meant to draw a conclusion, but it was used also for another meaning: to await a conclusion to be drawn by someone else. When it came into Koine Greek the verb meant to wait for someone, and it is used by Paul for the expectation of a conclusion which God will draw, or the expectation of the end of the matter. In other words, how God is going to turn it all out. In other words the material universe stands in an attitude of expectation, waiting for God to work it all out; to work out their undeserved suffering for blessing. Nature knows what we do not: that all things work together for good. And even though nature is under a curse at the present time, that curse will be removed at the second advent. So nature, between Adam’s fall and the second advent, is under undeserved suffering, a perfect illustration of what is coming up in this paragraph—blessing by undeserved suffering. God demonstrates to a few—those who crack the maturity barrier—that happiness can be just as easily related to unpleasant circumstances, and that you can be just as happy in suffering as you are in what we commonly call prosperity circumstances. And also, that there is no circumstance in this life which is greater than divine provision for the mature believer, the one who is being blessed by undeserved suffering. “For the confident expectation of the material universe [of the creation] waits eagerly [or, stands in eager anticipation].” The present tense is a customary present to denote what may reasonably be expected to occur in the material universe. The middle voice: this is a deponent verb, therefore middle in form but active in meaning. The material universe produces the action of the verb. The indicative mood is declarative, viewing the verbal action from the standpoint of reality.

Next is the accusative singular direct object from the noun *apokalupsis* (ἀποκάλυψις) [pronounced *ap-ok-AL-ooop-sis*]. The word means disclosure, revelation, the revealing of

something—“for the revealing.” This is a reference to the second advent of Christ where the Church as the royal family of God and the Old Testament believers will be presented in resurrection bodies. The Church receives resurrection bodies at the Rapture. At the second advent another resurrection occurs: the Old Testament believers. All are brought together for a big manifestation. The “sons of God” is a descriptive genitive plural from *huios* (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*]—adult sons, plus the possessive genitive of *theos* (θεός) [pronounced *theh-OSS*] with the definite article—“sons of the God.”

Romans 8:19 **For the confident expectation of the material universe waits eagerly for the revealing of the sons of God.**

“Sons of God” fall into two categories here: the royal family of God or the Church Age believer who receives a resurrection body at the Rapture,^[13] and the Old Testament believer, both Jew and Gentile, who receives a resurrection body at the second advent. This is the revealing of the sons of God.

The imputation of blessing and reward to the believers. The bride is cleansed; the sin nature is removed. Then the 2nd advent occurs. Operation footstool; demons are publically displayed; Satan is imprisoned for 1000 years. This brings us to the coronation of the groom. The wedding supper of the Lamb. The groom, the Lord Jesus Christ; the Old Testament believers in resurrection bodies; the friends of the bride and groom.

Order of Events

1. The rapture of the church.
2. Philippians 2 the big genuflex
3. The Judgment Seat of Christ; the evaluation of our lives. The bestowal of rewards and the destruction of human good. Reward based upon doctrine in the soul.
4. The bride returns with Christ.
5. The manifestation of the bride. The bride is presented.
6. Operation footstool. Psalm 110:1 1Corinthians. 15
7. The coronation of the groom.
8. The wedding supper of the lamb.

Romans 8:19 **For the confident expectation of the material universe waits eagerly for the revealing of the sons of God.**

Points

1. The reason for this eager anticipation is explained in the next two verses. The material universe suffered when Adam committed that sin. Gen 3:17–18
2. In bondage waiting for deliverance. All year long in some places.
3. The 2nd advent does two things. It presents the bride and restores nature to its pristine perfection. The Millennium is introduced.
4. The present curse on nature will be removed at the 2nd advent.

5. Furthermore, the personification of nature sets up a parallel of undeserved suffering for the mature believer. Cactus lets you know that nature is suffering.
6. The material universe is not alien to mankind. Nature was designed for man's pleasure and it was in alliance with man's soul. There is an affinity between the human soul and nature.
7. Nature can only be the ally of man in the perfect environment provided by God.
8. If the nonrational creature, nature or the material universe, stands in eager anticipation, how much more should the rational believer anticipate...
9. If non rational creature anticipate the ...; how much more should the believer anticipate perfect environment.
10. This demands anticipation by born again believers.
11. The enthusiasm of animate creation should exceed that of inanimate creation.
12. If the material world surrounding man under the curse of man's sin, can eagerly anticipate what is coming, surely rational man can also anticipate such a future.

No undeserved suffering for the reversionist.

Only doctrine can be infused into the life.

Doctrines of the royal family of God, uniqueness of the Church Age; the rapture of the church, the church will not go through the Tribulation, the manifestation of the bride.

1977 Romans

Lesson #314

314 01/19/1978 Romans 8; 1Cor. 15:50–58 Doctrine of the Rapture (extensive review); emotion and the big genuflect

Romans 8:19 **For the confident expectation of the material universe waits eagerly for the revealing of the sons of God.**

Going to play "the Towering Inferno" for Saturday night at the movies. Hot stars in there.

These notes are from this lesson and from [Lesson #315](#). Taken from NB2 and the notes match up reasonably well (some of the numbering is off).

Doctrine of the Rapture

1John 6/7/81; 11/18/79; Romans 01/19–20/1978 (#314–315) Genesis 4/8/76; Ephesians 615-6, 1186 4/24/90

A. Definition.

1. While the Rapture is defined as the act of being transported, it is also defined as the state of being rapt or carried out of oneself. However, these definitions do not apply here. Rapture is used here in a technical theological sense for the resurrection of the royal family of God.

2. Since the Church or royal family of God is the first spiritual building to be completed, it is resurrected after our Lord. It is the second phase of the first resurrection following the resurrection of Christ.
 3. Christ is resurrected, ascended, and seated at the right hand of the Father as part of the strategic victory of the angelic conflict.
 4. This is known as our Lord's battlefield royalty. This is His only royalty with no family. Therefore, God interrupted the Jewish Age with the Church Age to call out and provide a royal family of God.
 5. Once the royal family of God is completed, the Church is resurrected as the body of Christ to become the bride of Christ.
 6. The Church Age is that period of human history when the royal family of God is being formed on earth, Ephesians 1:22-23 2:16 4:4-5; Colossians 1:18 24 2:19.
 7. When the royal family of God is completed, then the Rapture occurs, 1Thessalonians 4:16-18; 1Corinthians 15:51-58.
 8. During the conclusion of the Jewish Age, the bride is prepared in heaven by receiving a resurrection body exactly like that of the Lord. Then comes the Big Genuflex and acknowledgment of Christ. Then comes the Judgment Seat of Christ, when all Church Age believers are evaluated and rewarded, 2Corinthians 5:10.
- B. The Promise of the Rapture, John 14:1-3. "If I go to prepare a place for you, I will come again and receive you to Myself."
- C. The Imminency of the Rapture.
1. Imminency means impending, or threatening to occur immediately. It does not mean immediately. The rapture has been imminent for 2000 years. When Paul described the rapture as imminent, it could occur in the next few minutes or the next day; but it has not taken place yet.
 2. Rapture is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs. The Rapture will occur when the last member of the body of Christ is saved.
 3. The Church Age is the only dispensation in which there are historical trends and no prophecy. The Church Age began with an event prophesied—the baptism of the Spirit. Our Lord prophesied this in the Upper Room Discourse and just before He ascended. The Church Age terminates with the Rapture, which was also prophesied. There is no prophecy between these two events. This is the dispensation of the mystery doctrine.
 4. No prophecy between the baptism of the Spirit and the Rapture means that the Rapture is imminent. It could occur at any time; no one knows the day or the hour.
 5. The resurrection of the Church, like our dying, is completely out of our control. Just as we have no control over the time and manner of our death, so we have no control over the time and manner of the Rapture.

6. The resurrection of the Church is totally beyond our control because resurrection is the Lord's victory. 1Corinthians 15:57, "Thanks be to God who gives us the victory through our Lord Jesus Christ."
7. While the Rapture is imminent, the Second Advent is not. Before the Second Advent occurs, there are many prophecies which must occur, e.g., the Rapture, the Tribulation, the Judgment Seat of Christ, Revelation 6-19.
8. The Rapture could have occurred at the time of James or Paul because no prophecy had to be fulfilled before the resurrection occurs.
9. Distortion of the imminency of the Rapture results in instability and foolish explanation or speculation about the time of the Rapture; hence, James gives us an admonition in James 5:7-8. "Therefore, brethren, have patience until the coming of the Lord [Rapture]. The farmer waits with anticipation for the valuable production of the soil, constantly being patient until it has received the early and the latter rains. Have patience! Furthermore, all of you become stabilized in your right lobes because the coming of the Lord [Rapture] has approached with the result that it is drawing nearer and nearer."
 - a. To have patience means to apply what you know. Patience is a system of thinking Bible doctrine, a system of concentration, the application of doctrine to experience. In effect, that application says, "As long as I'm alive, I have control over my life. I can, by positive volition, execute the protocol plan of God or, by negative volition, be a cosmic believer and be my own worst enemy."
 - b. The farmer invests by sowing seed. He must break up the soil and sow the seed, then he must wait. There's nothing he can do while waiting; the seed will either come up or not. Either he will have production or he will not. In the time of this writing, that depended upon the soil and the rains. The farmer did not have control over those elements.
 - c. Verse 8 goes on to tell us how to have patience. You cannot have patience without a stabilized mentality.
 - d. "Drawing nearer" means to be approaching. Every day in the Church Age, the Rapture draws closer. Every day that the Rapture approaches, you still have control over your life as long as you live. You have control in the sense that you can be a winner or a loser.
10. Because there was no unfulfilled prophecy before the Rapture could occur, the early Church anticipated the Rapture under the concept of imminency, 1Corinthians 1:4-8. "I always thank my God concerning you for the grace of God which was given to you in Christ Jesus, that in everything you were enriched by Him by all the doctrine and all the knowledge, even as the testimony concerning you was confirmed among you. You were not lacking any of the spiritual gifts. You should be eagerly waiting for the revelation of our Lord Jesus Christ [Rapture], who will strengthen you to the end [of Church Age], blameless in the day of our Lord Jesus Christ."

- a. The Corinthian church was made up of losers, yet Paul thanked God concerning them because they were the beneficiaries of phenomenal grace, were in union with Christ, and most of all, were "enriched by Him." Each had: a portfolio of invisible assets, his very own palace-the operational divine dynasphere, the indwelling of the Father, Son, and Spirit, and the 100% available divine omnipotence of the Father, Son, and Spirit.
 - b. Enrichment in the Christian life is not measured in terms of work and Christian service, but in terms of doctrine and knowledge. Yet most of the Corinthian believers rejected that doctrine.
 - c. To be "strengthened to the end" refers, not to the end of their lives, but to the end of the Church Age. Since they died before then, what does this mean? Every believer has equal privilege and equal opportunity to execute the protocol plan of God. But it cannot be executed in human power, dynamics, energy, works, or personality; it is executed in that knowledge of doctrine and in the omnipotence of God the Father, in the omnipotence of Jesus Christ, and in the omnipotence of God the Holy Spirit. The omnipotence of Jesus Christ personally preserves history and perpetuates it, and so guarantees that the Church Age will run its course.
 - d. In a resurrection body, you will be "blameless" forever.
11. So while the Rapture is imminent, no one really knows when it will occur. In the meantime, the royal family of God lives in this dispensation of historical trends, Revelation 2-3.
 12. Three times in Revelation is the phrase, "I am coming soon": Revelation 22:7,12,20. Remember that, to the Lord, a day is a thousand years and a thousand years as a day. This statement was made in A.D. 96, and this is now A.D. 1990. Therefore, "soon" connotes imminency, not immediacy.
 13. The Rapture of the Church is the next prophetic event to occur in history.
 14. Tit 2:13, "Waiting with keen anticipation for that blessed hope [Rapture], even the appearance of the glory of our great God and Savior, Christ Jesus."
 - a. How do you wait with keen anticipation? You wait through thinking; you wait with patience, which is the application of doctrine. You know the Rapture is coming. It may not occur in your lifetime, but you still know it's coming. In this way you apply doctrine, are occupied with the person of Jesus Christ, utilize +H, virtue-love, hope 2 and hope 3, so that you have a wonderful life and death.
 - b. The glory of this world passes away (SIC TRANSIT GLORIA MUNDI) because it is based on the achievement of man, on visible heroes. But we are called to become invisible heroes by advancing to spiritual maturity.
 - c. Jesus Christ is the glory, the resurrection, and the life.

15. The imminency of the Rapture is a doctrine for mature believers only. A mature believer is eager for the Rapture to occur. He is so occupied with Christ that he looks for the Rapture.

16. Only the Trinity knows when the Rapture is going to occur.

D. The Power of Resurrection.

1. The power that raised Jesus Christ from the dead is the same power that resurrects each of us at the Rapture or resurrection of the Church.

2. Both the great power experiment of the Hypostatic Union and the great power experiment of the Church Age terminate in resurrection. Our Lord's resurrection at the end of the great power experiment of the Hypostatic Union was the first resurrection in history. The Rapture of the Church is the first mass resurrection, when all Church Age believers receive their resurrection bodies.

3. Between the first two resurrections in history is the unique Church Age, the time when maximum divine power is available to every believer.

4. 1Corinthians 6:14, "Now God has not only resurrected our Lord, but He will raise us up through His power."

a. The omnipotence of God the Father restored our Lord's human spirit in heaven to His body in the grave and thereby became an agent in the resurrection of the humanity of Jesus Christ, Acts 2:24; Romans 6:4; 1Corinthians 6:14; Ephesians 1:20; Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21.

b. The omnipotence of the Holy Spirit restored our Lord's human soul in Hades to His body in the grave and thereby became an agent in the resurrection of the humanity of Jesus Christ, Romans 1:4, 8:11; 1Peter 3:18

c. Because the great power experiment of the Hypostatic Union has been extended into the Church Age, the power that raised Jesus Christ from the dead is now available to every Church Age believer.

5. After His physical death, our Lord's human spirit went to the third heaven into the presence of God the Father. His human soul went to Hades. His body went into the grave. Three days and nights later, the omnipotence of God the Father restored His human spirit to His body, the omnipotence of the Holy Spirit restored His soul to His body, and He received His resurrection body.

6. So the power that raised Jesus Christ from the dead is not only the same power that will raise us from the dead, but in addition, it is the power made available to us today. The omnipotence of God the Father is available to you through your very own portfolio of invisible assets. The omnipotence of Jesus Christ is available to you, for He daily preserves and perpetuates human history. The omnipotence of the Holy Spirit is available to you inside the divine dynasphere.

7. Because the great power experiment of the Hypostatic Union has been extended into the Church Age, the power that raised Jesus Christ from the

dead is now available to you. But that requires post-salvation epistemological rehabilitation.

E. Scriptural Documentation.

1. Phil 3:11, "If by any means I might arrive with reference to the exit resurrection, the one from the dead."
2. 1John 3:2-3, "Beloved, now we are the children of God, and what we will be He has not yet revealed. However, we know that if He should appear, we shall be [exactly] like Him because we shall see Him as He is. And everyone who keeps on having this hope [hope 3] in Him purifies Himself [in the divine dynasphere] even as He is pure [ultimate sanctification in a resurrection body]."
3. Titus 2:13, "Looking for that blessed hope [the hope of blessing, hope 3] and the appearing of the glory of our great God and Savior, Jesus Christ."
4. 1Corinthians 6:14, "Now God has not only resurrected the Lord, but He will raise us up through His power."
5. 1Thessalonians 4:13-18.
 - a. 1Thessalonians 4:13, "But we do not want you to be ignorant, brethren, about those who are asleep that you may not grieve, as to the rest of the world who have no hope."
 - (1) The worst thing that can happen to you is to be ignorant of Bible doctrine.
 - (2) The Thessalonian believers were very confused. They had learned about the imminency of the Rapture very early. Yet people were dying before the Rapture occurred, causing them to conclude that those who died wouldn't be included in the Rapture. Their ignorance led to distortion.
 - (3) Being asleep is an analogy to the body sleeping in the grave, waiting for the resurrection.
 - (4) The unbeliever has no hope, for after death there is nothing for him but the Lake of Fire.
 - b. 1Thessalonians 4:14-16, "If we believe that Jesus died and rose again [and we do], even so God [omnipotence of God the Father] will bring with Him those who have fallen asleep. For this doctrine we communicate to you by the Word of the Lord, that we who are alive and remain until the coming of the Lord [Rapture] shall not precede those who have fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; in fact, the dead in Christ shall rise first."
 - (1) In the angelic order of battle, two archangels or army commanders of angels are mentioned in the Bible: Michael and Gabriel.
 - (2) Since Michael is called the "prince of Israel" in Dan 10:21 and seems to be associated with Israel in Dan 12:1 and Jude 9,

this must be a reference to the voice of the other archangel, the voice command of Gabriel.

- (3) Gabriel seems to be associated with the Church. He makes the announcement of the great power experiment of the Hypostatic Union in Luke 1:19 and 26.
 - (4) There were two sources of command for military activity in the ancient world: the voice command and the trumpet command. The trumpet command assembles the dead in Christ at the Rapture.
 - (5) The omnipotence of God the Father raises the dead in Christ by replacing their former bodies of corruption with resurrection bodies of incorruption (1Corinthians 15:53-54).
- c. 1Thessalonians 4:17, "Then we who are living who remain on the earth shall be caught up together with them [dead believers] in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." The omnipotence of the Holy Spirit provides a resurrection body for the living believers at the Rapture, replacing their bodies of mortality with resurrection bodies of immortality (1Corinthians 15:53-54).
 - d. 1Thessalonians 4:18, "Therefore, comfort each other with these doctrines." These doctrines are a source of comfort when you have lost a loved one. These doctrines are a source of blessing as you face the adversities of life and realize that there's something far beyond this life, and that God has given you an eternal state in a permanent body that will never experience pain or deterioration in any possible way.
6. Revelation 3:11, "I will be coming soon; seize [grasp, become the master of] what you have [Bible doctrine], so that no one may take away your crown."
 - a. The present active imperative of the verb *krateô* (κρατέω) [pronounced *krat-EH-oh*] tells you what you should be doing if the Rapture occurs. The word means: to seize, to grasp, to get possession of, and to become the master of something. You should be learning Bible doctrine consistently in preparation for the Rapture.
 - b. Seizing, grasping, or becoming master of what you have is a reference to perception, cognition, and application of Bible doctrine on a consistent basis. This is how you prepare for the Rapture, as well as how you keep other people from distracting you from attaining your escrow blessings for eternity. Losers participate in the resurrection of the Church but lose their escrow blessings for eternity.
- F. The Rapture and the Big Genuflex, Philippians 2:9-11. The entire royal family of God will identify Jesus Christ as the head of the family to the glory of the Father. The Church in resurrection body makes a formal acknowledgment of the Father's function in the resurrection, ascension and session of Christ. The Big Genuflex occurs after the Rapture and before the Judgment Seat of Christ. We will kneel in front of the Lord Jesus Christ in a resurrection body. The first emotion that we will

have is directed toward Christ. Therefore, also, the God (God the Father) has exalted Him [to the maximum] and He has bestowed on Him the rank which is above every rank [battlefield royalty] in order that in the Presence of the Person of Jesus every knee of heaven shall bow both the ones on earth and the ones under the earth. Every tongue shall acknowledge the Jesus Christ is Lord resulting in God the Father.

G. Characteristics of the Rapture.

1. Cognizance and application of the doctrine of the Rapture provides stability for the royal family in phase two of the plan of God, 1Corinthians 15:58 Therefore, my beloved brothers, be stabilized (immoveable) always abounding in the production of the Lord, knowing that your labor is not empty in the Lord. This is not being stubborn, which is ignorance; but being stable.
2. The Rapture takes the sting out of death. 1Corinthians 15:54-57, "Death is swallowed up in victory. O death where is your victory, O death, where is your sting?" Shakespear stole a great deal from the Bible.
3. The Rapture removes hysteria and the hopelessness of bereavement, 1Thessalonians 4:13-14. However, we do not desire you to be ignorant, royal family, about those who are asleep [Christian death; the body is sleeping waiting for the resurrection] in order that you might not grieve as the rest of the world who have no hope. For if we believe that Jesus died and rose again [which we do] so also the God will bring with him those who have fallen asleep in Jesus.
4. The Rapture is a source of comfort in time of bereavement, 1Thessalonians 4:15-18 For this doctrine in the Lord we communicate to you, that we who are alive who remain until the coming of the Lord [the rapture] shall not precede those who are asleep for the Lord Himself will descend from heaven with a command with the voice of the archangel, also with the bugle of God, the dead in Christ shall rise first and then we who are alive who remain shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these doctrines. Philippians 1:6.

H. The Rapture is a part of ultimate sanctification, Ephesians 5:26-27. The royal family of God is purified at the Rapture. Human good and evil are burned and the old sin nature is removed.

I. The Rapture is the basis for confidence. Confidence is awareness of security. Integrity is a manifestation of awareness/cognizance. Many of the so-called martyrs died the sin unto death.

1. The metabolization of doctrine and resultant growth to maturity results in occupation with Christ, whereby the believer waits with keen anticipation for the Rapture, Titus 2:13 Waiting with keen anticipation for that happy guarantee, even the appearance of glory of that Great God, even our Savior, Jesus Christ; Philippians 1:6 For I have confidence in this same doctrine, that He Who began a good work in you will accomplish it until the day of Christ Jesus (being the rapture of the church); 1Peter 1:3 Blessed by the God, even the Father of our Lord Jesus Christ, Who, according to His great

mercy, has caused us to be born again to a living confidence through the resurrection of Jesus Christ from deaths. The word for confidence again is *elpis* (ἐλπίς) [pronounced *el-PIS*], which we often translate *hope*. The modern concept of hope is lack of confidence; lack of assurance.

2. The Rapture is categorized under three kinds of hope.
 - a. Living hope, 1Peter 1:3.
 - b. Blessed hope, Titus 2:13.
 - c. Purifying hope, 1John 3:3.

J. Chronology of the Rapture.

1. The Rapture takes place, 1Corinthians 15:51-58; 1Thessalonians 4:13-18.
2. The Big Genuflex occurs, Philippians 2:9-11. Emotion must follow doctrine; not vice versa.
3. The Judgment Seat of Christ when we receive our efficiency rating, 2Corinthians 5:10; Romans 5:10.
4. Bride returns with Christ at the Second Advent with our resurrection bodies, 1Thessalonians 3:13.
5. The manifestation of the Bride, Romans 8:19; Colossians 2:15 3:4 **On the occasion when Christ our life might be made manifest, also you shall become manifest together with Him in glory.**
6. Operation Footstool, Psalm 110:1; Zech 13:2; Colossians 2:15; 1Corinthians 15:24-25. The fallen angels are removed from the earth and incarcerated.
7. The Coronation of Christ, Revelation 19:6.
8. The Wedding Supper of the Lamb, Revelation 19:6-9 **And I heard as a voice of a great crowd of people [the OT saints] and as a voice of many waters [the tribulational martyrs, who are the friends of the groom] and as a voice of mighty thunderings [the tribulational believers alive at the second advent]; singing, "Praise the Lord because the Lord God all-powerful has become King [this is an act of worship, where we first must have cognizance]. Let us express super-happiness and let us give glory to Christ because the wedding of the Lamb has occurred and His bride [the church] has prepared herself [the 7 year preparation, receiving a resurrection body minus the old sin nature, our human good burned, our rewards and decorations received]. And it was given to her [the church, the bride] that she herself should be clothed in fine linen [the perfection of ultimate sanctification; the meeting of imputed righteousness with a resurrection body] and the unsoiled [absence of human good and evil] for the fine linen is the justification of the royal family. And He said to me, "Write, happinesses to the ones invited to the wedding supper of the Lamb" and He says to me, "These are genuine doctrines from the source of the God [the friends of the groom are there in their resurrection bodies] and the friends of the bride [it will be 1000 years before they receive their resurrection bodies].**
 - a. The groom is the Lord Jesus Christ; the bride is the royal family of God or the church; there are the friends of the groom and the friends of bride (who wait outside for the bride to show up). The friends of the

groom are all the OT believers; and they receive their resurrection bodies. The friends of the bride who are the believers alive at the end of the Tribulation; and they go into the Millennium as the initial population. This begins a civilization. Matthew 25:1–13.

- b. With v. 7, the groom and the bride's father make a deal. "I will take the bride off your hands for 10,000 drachma." And the father says, "SOLD!" The groom says when he will pick up the bride. When he picks up the bride, that makes them married. They go to the groom's house and they have been partying for 3 hours. The bride's friends are cold stone sober. Then for 7 days there is eating and drinking and feasting (the Bible calls this *making merry*). The marriage is consummated sometime during the 7 days. The Bible must be interpreted in the time that it was written. The 7 days of feasting characterizes the wedding.
9. The purpose of the Rapture is to get the royal family of God prepared for the Second Advent and the Wedding Supper.
- K. The Rapture and Reward, Philippians 2:16 **Be concentrating on the Word of Life [crossing no man's land to ultra super grace] that I may have a basis for esprit de corps (glorying) with reference to the day of Christ that I have not run in vain or worked hard for no purpose.** Paul wants to have esprit de corps on the day of Christ as he sees his congregation rewarded. This esprit or "boasting" comes from the rewards that the royal family of God receive.
- L. The Rapture and the Two Resurrections.
 1. The Rapture is part of the first resurrection, which has four parts.
 - a. The resurrection of Christ at the First Advent.
 - b. The resurrection of the Church or royal family of God at the Rapture.
 - c. The resurrection of all Old Testament believers and tribulational martyrs at the Second Advent.
 - d. The resurrection of Millennial believers.
 2. The second resurrection is for unbelievers only.

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1977 Romans

Lesson #315

315 01/20/1978 Romans 8:20 Doctrine of the Rapture (pts. 7–10); undeserved suffering of the material universe

We have "The Towering Inferno" tomorrow night, not "Blazing Saddles."

If you are adamant about something that you do not understand, you are stubborn; if you are adamant about something you understand, that is stability.

The remaining Rapture points will be placed in the previous [lesson](#). See the [Doctrine of the Rapture](#)

If you are positive toward doctrine, then God will provide for you. Since you believed in Jesus Christ, when was the last time that you were starving? We have at least 3 categories of security in time. David had great wealth; and he was a great general, meaning that he had professional prosperity. David got a lot of discipline when he was involved with operation Bathsheba; but when the smoke cleared, he had all of those things that God had given him (what the justice of God gives to the righteousness of God is secure; you cannot lose those material blessings). Discipline always hurts; if that is the way that you learn, it will hurt. We are secure; we have eternal life. The next step, take a good look at your life. When did you miss a meal. Many times you did not know what was going to happen tomorrow, but look at where you are. When you crack the maturity barrier, there are prosperity blessings from the justice of God.

When you go into shock, you stop thinking. Insecurity is like being a cornered animal; you just strike out at everything.

The more you do, the more evil that is produced. This is why we have an evil Congress; an evil man in the White House. Free enterprise was the greatest thing in our country; but bureaucracy is the worst aspect.

We have born-again believers in the White House, in the Senate; and they are dangerous. They live in the devil's triangle (sin, good and evil).

Romans 8:20 **For the creation was subjected to futility, not willingly, but because of the One having subjected it, in hope.** (BLB)

Verse 20 – “For the creature was made subject to vanity, not willingly.” This begins with the postpositive conjunctive particle *gar* which introduces a cause or a reason for the material universe eagerly anticipating the revealing the sons of God at the second advent. For when the Church is presented as the bride a shocking thing is going to occur with regard to nature or the material universe while the wedding feast is occurring. There is going to be a complete and total change, so that when the Church steps outside from the wedding feast it is going to see a brand new world. When Adam sinned nature was put under the curse—undeserved suffering—and it continues in that status until the revelation of the sons of God, the bride, the royal family. Bob says no cactus; but having cactus would not be impossible. In any case, nature will return to its former pristine state.

The next word is the nominative singular subject *ktisis* (κτίσις) [pronounced *KTEES-iss*]—“creation.” Remember that nature in undeserved suffering is an illustration of the mature believer in undeserved suffering. The undeserved suffering provides great blessing. The verb is the aorist passive indicative of *hupotassō* (ὑποτάσσω) [pronounced *hoop-ot-*

AS-so], which means to be subordinated to, to submit to, to be under authority. The preposition *hupó* (ὑπό) [pronounced *hoop-OH*] means under authority of; *tassô* (τάσσω) [pronounced *TAS-soh*] means to be in a military formation. “For the creation [material universe] was subordinated.” The aorist tense is a constative aorist, it refers to that point of time when Adam sinned—Genesis 3:17, “being cursed,” the *qal* passive participle of the verb *arar*, “constantly being cursed is the ground because of you.” Undeserved suffering came to nature, but it came as a blessing to man as well as a blessing to nature because this is the source of our food, our aesthetic appreciation of the material universe. The constative aorist refers to an action extended over a period of time, a succession of events gathered up into one entirety. This action occurs from the fall of man to the second advent of Christ. The passive voice: nature or the material universe receives the action of the verb, sharing in the results of Adam’s original sin. Nature was innocent but nature suffered along with man. The indicative mood is declarative, representing the verbal action from the viewpoint of historical reality.

“to vanity” – the dative singular indirect object from : *mataiotês* (ματαιότης) [pronounced *mat-ah-YOHT-ace*], which means here futility, emptiness, vacuum, purposelessness, and in the Attic Greek, nothingness. Here the noun does not refer to the vacuum created in the soul through the absence of doctrine, as noted in Ephesians 4:17, but to the state of futility which exists in nature after the fall. So we translated it, “to futility” which means void of purpose. Nature was originally perfect but is now void of purpose.

“not willingly” – the negative *ou* (οὐ) [pronounced *oo*] plus an independent nominative singular from the adjective *hekôn* (ἐκῶν) [pronounced *hek-OWN*], meaning against its own will. The independent nominative names an idea rather than an object. When an idea is conceived independent of any particular verbal relation the expression of it may be left standing alone in the nominative case. This isn’t a subject.

“but by reason of him” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] which always joins two sentences where there is a contrast. It sets up a contrast between the futility of man apart from God and the futility of nature apart from God. Then the preposition *dia* plus the accusative singular of the definite article which is used as a personal pronoun referring to God the Father, the author of the divine plan of mankind—“but because of him.”

“who hath subjected the same in hope” – aorist active participle of *hupotassô* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*], meaning to subordinate. The constative aorist completes the action of the verb in its entirety. The active voice: God the Father produces the action of the verb at the second advent. The participle is circumstantial. We add the word “it” to complete the sentence in English; “it” refers to the material universe.

Plus the preposition *epí* (ἐπί) [pronounced *eh-PEE*] and the locative of time from *elpís* (ἐλπίς) [pronounced *el-PIS*]—“in the time of hope.” This is a reference to the second advent. The time of hope is that activity of the second advent in which nature is redeemed, as per Isaiah 35.

Romans 8:20 For the creation [material universe] was subordinated [at the fall] to futility against its own will, but because of Him [God the Father] who has subordinated it in the time of hope [second advent].

Isaiah 35:1 The desert and the wilderness will be ecstatic [qal imperfect of the verb gil, which means to dance around in a circle] in great happiness; and the desert will rejoice and blossom like a crocus.

Isaiah 35:2 It will blossom profusely [the qal imperfect of parach. The doubling of the verb is an intensity factor and it means to blossom profusely], it will both rejoice with rejoicing and sing with happiness; the glory of Lebanon will be given to it, the majesty of Carmel and Sharon; they will see the glory of the Lord, the majestic royalty of our God.

The material universe suffered when Adam committed the original sin, and since then the material universe has been in bondage, undeserved suffering, waiting eagerly to be delivered at the second advent. The undeserved suffering has great blessing connected with it, and that is where we see the glories of nature in agriculture, the food that is produced, and so on.

The second advent of Christ introduces His millennial reign in which nature will be restored to its pristine beauty in keeping with the perfect environment of the Millennium. Therefore nature anticipates the second advent, the time of the revealing of the royal family of God is resurrection bodies. Nature shared in the curse of man, therefore nature will share in the glory of the royal family in resurrection. Nature's subordination to futility is obedience to the integrity of God who has linked the destiny of man with the destiny of the restored earth. The corruption and disorder in nature at the present time, then, represents and parallels the corruption and disorder in man from the sin nature and from spiritual death. The redemption/resurrection of the believer's body is also accompanied by the redemption of nature in the restored Millennium.

1977 Romans

Lesson #316

316 01/22/1978 Romans 8:21a Parties and peasants; concepts of the Millennium; suffering of nature from the corruption of man

Some of the greatest periods of freedom have occurred during monarchies. We have lost the concept of a code of aristocracy.

Bob does not want a party to be taped at Berachah (the New Year's Eve party). Taping entertainment is a ludicrous idea. Entertainment is not to be taped. We do not know how to think anymore without a code of aristocracy. Bob's father said that no one should kiss the bride except for the groom. Bob deploras any kind of office party. Kissing under the mistletoe is a cheap shot. When a woman is in love with someone, then you do not touch or kiss her. Peasant thinking thinks otherwise. This is a loss of establishment thinking. A woman where aristocracy is learned has greater honor and respect than anywhere else.

The code of the royal family is coming up in Romans 12. We are headed into the direction of a code. Our thinking must be changed. There is a code for those whose thinking has been changed.

Bob goes back to reads vv. 11–20.

We are studying how nature shares the curse of man in suffering; but it will share the blessings that we enjoy.

The Millennium

1. The Millennium is promised—2Samuel 7:8-17.
2. The Millennium is prophesied primarily in Isaiah (Chapters 2, 11, 35).
3. The Millennium is presented in the Gospels.
4. The Millennium is postponed by the New Testament epistles.
5. The Millennium is plagiarized by the Tribulation with its political and religious organizations of the beast and the false prophet.
6. The Millennium is proclaimed by the angelic heralds of Revelation 10, and by human heralds in Revelation 11.
7. The Millennium is perfected, as per Revelation 11, 19.

In the Millennium the perfect environment is going to exist because Satan is bound. Demons are removed from the earth and therefore there is no religion in Christ's kingdom. The absence of religion is absolutely necessary, for religion is a part of human good and evil. Religion combines the functions of human good with evil. Christianity is not a religion. Religion is man by man's works seeking to gain the approbation of God. So perfect environment cannot exist as long as Satan is operating in this world.

Optimum Life in the Millennium

1. In the Millennium there is optimum spirituality among believers. In that day the believers will take their place as the true aristocracy of life they were intended to be—Isaiah 65:24; Joel 2:28,29; Zechariah 14:16,17.
2. In that day the filling of the Spirit will be quite different from the filling of the Spirit today.
3. Israel is restored as a nation in the Millennium—Isaiah 5:26-30; 10:19-23; 11:11-16; 65:19; Joel 2:16ff; Zechariah 8:20-23.
4. There will be the fulfilment of all the unconditional covenants—Daniel 9:24.
5. The nations of the earth will enjoy perfect environment under the realm of the universal reign of Jesus Christ.
6. There will be universal peace—Psalm 46:9; Isaiah 2:4; Hosea 2:18; Micah 4:3. There will not be any lengthy peace ever in the devil's world and therefore we must be prepared for war in order to guarantee the establishment principles of peace on our own nation.

7. There will be universal prosperity—Psalm 72:7,16. Free enterprise will operate, and the secret to free enterprise will be competition. Motivation will be competition and profit, an honorable principle.
8. The perfect world government under Christ will exist for the first time. There is no such thing as a perfect world government until Christ rules—Isaiah 11:1,2; Zechariah 14:9.
9. There will be a universal knowledge of God—Isaiah 11:9.
10. There will be perfect objectivity in the administration of justice, an absolute must for perfect environment—Isaiah 11:3,4; Psalm 72:12-14.
11. Perfect environment will exist in nature. Creation is released from the bondage of sin—Romans 8:19-22.
12. Plant life will abound—Isaiah 35. Animals will lose their ferocity—Isaiah 11:6-9; 65:25.
13. There will be a great human population explosion in the Millennium. The baptism of fire removes all unbelievers at the end of the Tribulation from the earth's population, and therefore the necessity of repopulating the earth under a new civilization—Ezekiel 20:34-38; Matthew 25:31-46.
14. The Gog revolution will terminate this perfect environment, just as it was in the time of Adam and Eve, with a revolt against God, therefore a revolt against perfect environment. (Revolution is never designed to improve man's environment; revolution is always a group of have-nots stealing power from those who have it. It is a power-grab, the stealing of power, the overthrow of authority) The Bible does not condone revolution. Revelation 20:7-10 is a revolution against perfect environment.

The firemen in Berachah said that the Towering Inferno was quite accurate in terms of what the firemen did.

There might be 100 to 150 martyrs in human history. Mostly those are said to be martyred actually died the sin unto death.

Romans 8:21 **that the creation itself will also be set free from the bondage of decay, into the freedom of the glory of the children of God.** (BLB)

Verse 21 – “Because the creature itself also shall be delivered from the bondage of corruption.” The conjunction dioti (διότι) [pronounced *dee-OAT-ee*] is a compound used to introduce an inferential clause. Where the inference is going to involve an analogy following you have dioti (διότι) [pronounced *dee-OAT-ee*] rather than oun (οὖν) [pronounced *oon*] because oun (οὖν) [pronounced *oon*] merely takes preceding information and draws a conclusion. But this is a conclusion to set up for the analogy to undeserved suffering in the Christian life, therefore Paul uses the correct word. Then the nominative singular subject from ktisis (κτίσις) [pronounced *KTEES-iss*], referring to nature or the material universe, followed by the adjunctive kai, meaning “also.” Plus the attributive use of the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*]—“itself.” “Therefore the material universe itself also.” The verb is the future passive indicative of eleutherōō

(ἐλευθερώω) [pronounced *el-yoo-ther-OH-oh*] which means to be set free. In the future passive it is translated correctly “shall be set free.” The predictive future tense refers to the second advent and the time of the Millennium. So this is a reference to the wonderful change which will occur in nature. The material universe or nature receives the action of the verb at the second advent of Christ at the beginning of the Millennium. The indicative mood is declarative representing the verbal action from the viewpoint of future historical reality. Then a prepositional phrase, από (ἀπό) [pronounced *aw-PO*] plus the ablative of douleía (δουλεία) [pronounced *doo-LIE-ah*] the word for slavery or bondage. Plus the genitive of reference singular from phthorá (φθορά) [pronounced *fthor-AH*] for “corruption.” “Therefore the material universe itself also shall be set free from the slavery to the corruption.”

Principle

1. The corruption is based on Adam’s original sin. The corruption is the trend toward sin. Good and evil.

Principle

1. The material universe or nature shares the bondage of Adam.
2. The material universe or nature under the curse still points mankind to the existence of God—Romans 1:20.
3. However, nature’s slavery to corruption results in man having to work for a living. Man must till the ground. The material universe shares man’s condemnation through Adam’s original sin.
4. is why there are thorns in nature. This also explains the crown of thorns which our Lord wore during His crucifixion.
5. nature or the material universe is now in slavery to corruption it becomes necessary for God to provide laws for nature as He has provided laws of establishment for corrupt humanity. “into the glorious liberty of the children of God” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular from e)leuqeria, “into the freedom.” Plus the descriptive

genitive singular from the noun doxa (δόξα) [pronounced *DOHX-ah*], which refers to the same glory mentioned in verse 18, and a genitive plural of reference teknon (τέκνον) [pronounced *TEK-non*]—“with reference to the children,” believers in the process of learning, under the authority of Bible doctrine. Then the possessive genitive singular of theos (θεός) [pronounced *theh-OSS*]—“of the God”. The phrase: “into the freedom of the glory with reference to the children of God”—the believer in ultimate sanctification—the resurrection body minus the old sin nature, minus human good, and a reference also to the second advent of Christ when the believer not only has his resurrection body but the believer of this age is revealed as the royal family of God or the bride of Christ. During the Tribulation the Church as the royal family is being evaluated; after the Tribulation the manifestation of the children of God.

317 01/22/1978 Romans 8:21b–23a Blessing from undeserved suffering of the supergrace believer cf. of nature though sharing the corruption of man

Romans 8:21 **that the creation itself will also be set free from the bondage of decay, into the freedom of the glory of the children of God.** (BLB)

Eis + eleuthería (ἐλευθερία) [pronounced *el-yoo-thehr-EE-ah*], which means, *freedom*.
...into the freedom of glory with reference to the children of God.

Romans 8:21 **Therefore the material universe [nature itself] also shall be set free from the slavery to the corruption into the freedom of the glory with reference to the children of God.**

Principle

1. Nature not only shares the condemnation of mankind but at the second advent shares the glorification of mankind.
2. Just as the justice of God turns cursing into blessing for mankind, so the justice of God turns cursing into blessing for nature or the material universe, the illustration for undeserved suffering.
3. Christ is the glory of God.
4. The mature believer is the glory of Christ.
5. Nature at the second advent is the glory of the mature believer.
6. While nature shares in man's condemnation and corruption, nature will also share in man's glory at the redemption of his body and the manifestation of it.
7. The elevation of the believer through the principle of ultimate sanctification means the elevation of nature through ultimate restoration, i.e. restoration to the pristine glory which existed between the time the Holy Spirit renovated the earth up to the time of man's fall.
8. The corruption of nature reveals the corruption of mankind; the future glory of nature reveals the future glory of regenerate mankind.
9. The beauty of nature at present is analogous to the beauty of the mature believer, both are in the principle of undeserved suffering and yet both have a fantastic beauty that comes out of it. So just as beautiful nature suffers as personified in the groaning of the next verse, so the beautiful mature believer suffers as dramatized in verse 23.

Romans 8:22 **For we know that the whole creation groans together and travails together until now.** (BLB)

Verse 22 – “For we know that the whole creation groaneth” begins with the explanatory use of the postpositive conjunctive particle *gar*, plus the perfect active indicative of *oida* (οἶδα) [pronounced *OY-da*] is used as a present tense for perception. Perception of doctrine has occurred in the past and is emphasized as a present reality. From this perception comes

the personification. The active voice: Paul and believers produce the action of the verb when they understand the principle of undeserved suffering in maturity. The indicative mood is declarative for the reality of cognizance of doctrine which turns great cursing into blessing.

The conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] delineates the content of what is known. Then the nominative feminine singular adjective *pás* (πάς) [pronounced *pahs*] plus the nominative subject *ktisis* (κτίσις) [pronounced *KTEES-iss*], referring to the entire material universe or the realm of nature. Plus the verb, the present active indicative of *sustenázō* (συστενάζω) [pronounced *soos-ten-AD-zo*] [*sus* = the preposition *sun* (σύν) [pronounced *soon*], meaning together with; *stenázō* (στενάζω) [pronounced *sten-AD-zoh*] = to groan], to groan together with someone else. It means more than one person involved in the suffering. It doesn't mean to groan in unison but it means to be under the same affliction. "For we know that the entire material universe groans." The present tense is a static present representing a condition perpetually existing until the second advent and the Millennium. The material universe shares in the condemnation of man—Genesis 3:17, so the groaning of nature looks back to the fall of man. The active voice: the material universe produces the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

"and travaileth in pain together until now" – the present active indicative from *sunōdínō* (συνωδίνω) [pronounced *soon-oh-DEE-no*], which means to suffer the pains of child birth, and with *sun* in from of it means along with others who are suffering intense pain. The customary present tense is what habitually occurs until the Millennium. Nature is like a woman in labour; she is in agony until delivery takes place. The birth occurs at the second advent; in the meantime there is the intense suffering of nature. The active voice: nature or the material universe produces the action. The indicative mood is declarative for the reality of this condition and the fact that the material universe illustrates the principle which is seen in the following verses.

The improper preposition *achri/achris* (ἄχρι/ἄχρις) [pronounced *AHKH-ree/AHKH-rece*] with the genitive of the definite article and the adverb of time *nun* (νῦν) [pronounced *noon*] follows, and is translated "until the present" or "until now."

Romans 8:22 For we know that the entire material universe groans along with us and suffers the pains of child birth together with us until now.

Principles of Romans 8:22 (excellent)

1. From the fall of man to the present, nature has shared in man's condemnation at the fall, and has shared undeservedly. No believer can be trapped by the discipline meted out to another believer.
2. The devil rules the world of corruption, therefore the devil rules the world of corrupted people and corrupted nature. Compared to what Adam had the devil rules a junk pile. Even in a junk pile, the mature believer can enjoy great blessing.

3. Nature shares undeservedly the curse of mankind. But since nature was designed by the Holy Spirit to be the glory of man, when man lost his glory at the fall nature had to go along with it. This continues up to the Millennium.
4. Nature will continue under the curse throughout the rest of the Church Age and the Tribulation.
5. At the second advent nature will be redeemed for the perfect environment of the Millennium. Why? Because nature is the glory of man. This is the same as the woman being the glory of the man.
6. Therefore while the groaning of nature looks back to the fall of man the travailing, or the pains of child birth, looks forward to the second advent.
7. Once the mother gives birth to the child the birth pains are over. The birth is related to the second advent and Millennium when nature will be redeemed and brought back to perfection.
8. Once the second advent occurs nature's curse and suffering are terminated permanently.

We know the parallel circumstance before we understand what it means. This is like a parable. This helps to explain the suffering of the mature believer. The undeserved suffering of the mature believer is similar to the undeserved suffering of nature.

When you are maligned, it is a great temptation to run around to give your side of the story. This is a temptation to speak up when you are under undeserved suffering. You learn, however, if you have true friends, you do not need to explain anything to them. Start a rumor about yourself someday and see what your friends think. Bob read a book and that was the basis for it. He started the rumor himself.

We have food, clothing and shelter, all related to nature.

Verses 23-25, the second groan of suffering: from the mature believer.

Romans 8:23 **And not only so, but we ourselves, even having the firstfruit of the Spirit, also groan ourselves in ourselves, awaiting divine adoption as sons, the redemption of our body.** (BLB)

Verse 23 – “And not only they, but ourselves also,” the beginning of the development of the analogy. It begins with the objective negative adverb *ou* (οὐ) [pronounced *oo*] which denies the reality of an alleged fact, translated “Not.” With it is a limiting adverb, *monon* (μόνον) [pronounced *MOHN-on*], “only.” Then a connective conjunction *de*, translated “and”—“And not only.” This is followed by an adversative conjunction, *allá* (ἀλλά) [pronounced *ah-LAH*], which sets up a contrast between the mature believer and the material universe, and the adjunctive use of the conjunction *kai*, meaning “also,” and finally a nominative plural intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*], setting the mature believer off from everyone else in the human race. **“And not only nature, but ourselves also [mature believers].”**

Principles for the First Half of Romans 8:23

1. Mankind must be defined here as the mature believer. The mature believer is provided undeserved suffering as a divine blessing.
2. Since this category of suffering is a real imputation from the justice of God to the divinely prepared home or target, the justice of God gives to the mature believer [to +R] undeserved suffering. Since this category of suffering is a real imputation from the justice of God to the divinely-prepared home or target, the righteousness of God, it is neither earned nor deserved.
3. Therefore this suffering must be distinguished from divine discipline and punitive action from the justice of God.
4. The suffering is real but is designed for great blessing.
5. The suffering for blessing category follows two general trends: a) Personal catastrophe and disaster; b) National catastrophe and disaster.
6. While mature believers suffer from divine discipline for personal sins this suffering is not included in the special blessing category.
7. When suffering comes to the mature believer it is not designed to detract from blessing but to add blessing to blessings.

1977 Romans

Lesson #318

318 01/23/1978 Romans 8:23b Blessing implications of "First Fruits of the Spirit"; doctrine of logistical grace

Something about Halley's Comet. By order of the colonel, be in fatigues tomorrow, and Halley's Comet will appear in the theater. It is a joke about orders being repeated and misunderstood.

Communist brutalization of a pastor and his son is beat to death in front of him. We are speaking of monsters with whom Carter toasts and jokes, as he chats about human rights. This is from a speech given in Dallas.

Principles from the previous class reviewed.

Romans 8:23 **And not only so, but we ourselves, even having the firstfruit of the Spirit, also groan ourselves in ourselves, awaiting divine adoption as sons, the redemption of our body.** (BLB)

"which have the firstfruits of the Spirit" – present active participle of the verb echô (ἔχω) [pronounced *EKKH-oh*]. The present tense is a static present for a condition which perpetually exists. The active voice: while it is true of all believers this verse refers to the suffering of mature believers as a part of a real imputation from the justice of God. This is a concessive participle and should be translated "though possessing." Then the accusative singular direct object from aparchê (ἀπαρχή) [pronounced *ap-ar-KHAY*] which means firstfruits. It is in the singular, however, and is used in the sense of being collective.

Plus the ablative of source from the noun pneuma (πνεῦμα) [pronounced *PNYOO-mah*], referring to God the Holy Spirit: “though possessing the firstfruits from the Spirit.” The adjective of source implies that the original situation, the indwelling of the Spirit and the filling of the Spirit, contributes in some way to the present character or state of maturity. In other words, the ministry of the Holy Spirit and the function of GAP contributed to maturity adjustment to the justice of God where blessing divine blessings are imputed to the mature believer.

Principle #1

1. The firstfruits from the Spirit are tantamount to blessings imputed to the believer at the moment of maturity adjustment to the justice of God.
2. These blessings are a real imputation based on two judicial imputations: JI#1 + JI#2 = the reality of these blessings in time. This is the finesse of the two imputed imputations which result in a single imputation of blessings in time. The less is the real imputation of blessing at maturity.
3. The judicial imputation of all personal sins to Christ on the cross plus the judicial imputation of divine righteousness at salvation provides the basis for the real imputation of divine blessing at maturity.
4. In other words, it takes two judicial imputations to provide the real imputation of divine righteousness.
5. The first judicial imputation involves the justice of God imputing all the personal sins of history to Christ on the cross. These personal sins are not antecedently His own. There is no affinity between our sins and the perfect, impeccably sons of God.
6. The second judicial imputation finds the justice of God imputing divine righteousness to the believer at the moment of faith in Christ. The perfect righteousness of God is not antecedently our own. There is no affinity between the righteousness of God and the believer with his old sin nature.
7. Therefore at salvation the greater in a fortiori blessings from the justice of God is accomplished through two judicial imputations: the imputation of our sins to Christ on the cross; the imputation of divine righteousness at salvation.
8. Therefore, at maturity the less in a fortiori blessing from the justice of God is accomplished through a real imputation. Divine blessing is imputed to its target, imputed righteousness.
9. If the justice of God provides the greater at salvation to the judicial imputation of divine righteousness, it follows a fortiori that the justice of God will not withhold the less at maturity through the real imputation of divine blessing.

Romans 8:23 **And not only nature, but ourselves** [mature believers] **also, though possessing the firstfruits...**

Principle #2

1. The phrase “firstfruits from the Spirit” imply a second a fortiori of divine blessing.
2. The firstfruits refers to the real imputation of divine blessing at maturity.

3. These blessings are firstfruits, a down payment of blessing and rewards in eternity. They are called firstfruits because they are merely the down payment.
4. The blessings and rewards of eternity are also a real imputation in which the justice of God imputes both reward and blessing to the divinely-prepared home or target, the resurrection body minus the old sin nature.
5. Therefore the firstfruits from the Spirit are not only the best thing in life but the only thing in eternity.
6. The best things in life glorify the Lord Jesus Christ in time and are parlayed into eternal rewards and blessings which glorify the Lord Jesus Christ forever. This is why we want the eternal rewards. Those rewards glorify Jesus Christ. We are taking in doctrine so that we can crack the maturity barrier.
7. Therefore if the justice of God at maturity provides the greater—the real imputation of divine blessing to the divinely prepared home of imputed righteousness—it follows a fortiori that the justice of God will also provide the less at the judgment seat of Christ, i.e. the real imputation of rewards and blessings to the divinely prepared home, the resurrection body.
8. Consequently, the blessings of maturity are the firstfruits of the blessings of eternity.
9. These blessings are from the Spirit in the sense that only God the Holy Spirit can cause grace perception necessary for the accumulation of doctrine in the soul, necessary for the maturity adjustment to the justice of God.

What about the blessings, or apparent blessings, during the interval between salvation and maturity adjustment to the justice of God? The answer is given in four principles:

Blessings between Salvation and Maturity—Four Principles

1. What appears to be blessing between salvation and maturity is the divine support of logistical grace.
2. Logistical grace includes many wonderful spiritual things, such as the provision of a right pastor, the teaching of Bible doctrine under the principle of GAP.
3. Logistical grace includes many wonderful things temporal, such as food, shelter, clothing, transportation, loved ones, friends.
4. While these things are wonderful beyond description they cannot be compared to the blessings imputed at maturity adjustment to the justice of God.^[14]

The [doctrine of logistical grace](#). This was covered back in [Lesson #208](#). This represents the remainder of this lesson. This doctrine will be covered several more times in this Romans series.

1977 Romans

Lesson #319

319 01/24/1978 Romans 8:23c–25 General Keegan re Soviets; groans of undeserved suffering of nature and SG believers anticipating future blessings

Romans 8:23a **And not only nature, but also ourselves** [mature believers], **though possessing the firstfruits from the Spirit** [= the real imputation of blessings at maturity],... (R. B. Thieme, Jr.'s Corrected Translation so far)

Romans 8:23 **And not only so, but we ourselves, even having the firstfruit of the Spirit, also groan ourselves in ourselves, awaiting divine adoption as sons, the redemption of our body.** (BLB)

“even we ourselves groan within ourselves” – nominative plural from the intensive pronoun autós (αὐτοῦς) [pronounced *ow-TOSS*], translated “ourselves,” “even we ourselves.” Why do we have the intensive pronoun used in a reflexive sense? Because we have reflexive pronoun as the object of the preposition coming up immediately after the verb.

There are no Christian works which give you blessing prior to maturity.

The verb is the present active indicative of stenázō (στενάζω) [pronounced *sten-AD-zoh*]—“groan.” The customary present tense denotes what habitually occurs when the mature believer is given undeserved suffering. The active voice: the mature believer produces the action of the verb in suffering for blessing. The indicative mood is declarative for the reality of undeserved suffering in the life of the mature believer.

Then the prepositional phrase en (ἐν) [pronounced *en*] plus the locative plural from the reflexive pronoun heautou (ἐαυτοῦ) [pronounced *heh-ow-TOO*]—“within ourselves.” This groan is also described in 2Corinthians 12:9-10 **But He said to me, “My grace is sufficient for you, for My power is perfected in weakness; most gladly, therefore, I would rather have esprit decor about my weakness, that the power of Christ may reside in me. Therefore [the testimony of a mature believer under undeserved suffering], therefore, I am content with weaknesses, with insults, with pressures, with persecutions, with difficulties for the sake of Christ, for when I am weak, then I am strong** [strength in adversity is a blessing from the justice of God]. Strength in adversity is a blessing from God to the mature believer.

Romans 8:23a **And not only nature, but also ourselves** [mature believers], **though possessing the firstfruits from the Spirit** [= the real imputation of blessings at maturity], **even we ourselves groan within ourselves...** (R. B. Thieme, Jr.'s Corrected Translation so far)

Principles from Romans 8:23

1. The groan is the reality of undeserved suffering from the justice of God to the mature believer.
2. To be suffering must hurt, therefore the groan. The groan personalizes the suffering.
3. But no matter how great or what the category of suffering may be to the mature believer it is a blessing designed for a greater blessing. It is given at a time of blessing to intensify blessing. It is given in time of blessing to demonstrate the power of God as greater than the power of the ruler of this world. It is given in time

of blessing to demonstrate, to guarantee, future blessing in eternity, and it is a down payment on that future reward.

4. When suffering can only be a blessing the believer is on top of life.
5. If the mature believer can take the worst of life, obviously he can take the best of life. The extremes demonstrate the stability and confidence of maturity.
6. The worst and the best all come to the mature believer.
7. No disaster can trap the mature believer.
8. Under the principle of undeserved suffering to the mature believer neither personal nor national disaster can trap the believer and enslave him to the suffering or the disaster.
9. Undeserved suffering does not trap the mature believer but frees him to new spheres of blessing. He is free rather than trapped.
10. Undeserved suffering follows two general trends, i.e. personal catastrophe and disaster plus national catastrophe or historical disaster.
11. Such undeserved suffering cannot trap the believer, for undeserved suffering to the mature believer is a real imputation from the justice of God to the righteousness of God.
12. Therefore undeserved suffering to the mature believer is neither earned nor deserved but simply designed by the justice of God as an imputed blessing.

“waiting for the adoption” – the present middle participle from the compound verb *apekdechomai* (ἀπεκδέχομαι) [pronounced *ap-ek-DEHKH-om-ahēe*]. It is used in secular Greek literature to mean to draw a conclusion. However, the Roman writer Heliodorus set a precedent for it by using the verb to denote waiting. That is where the Koine Greek picked it up. It connotes the idea of waiting for someone and is used by Paul in the sense of confident expectation. Therefore he means here to anticipate or to stand in eager anticipation—“waiting eagerly” or “standing in eager anticipation.” The present tense is a customary present, it denotes what habitually occurs when the mature believer faces adversity and suffering. The middle voice: a deponent verb, middle in form but active in meaning. Therefore the mature believer produces the action of the verb. The participle is circumstantial for the attitude of the mature believer in time for undeserved suffering. Plus the accusative singular direct object from *hiothesía* (ὑιοθεσία) [pronounced *hwee-oth-es-EE-ah*] which is technical for adoption—“eagerly anticipating the adoption.” Here the adoption refers to the believer in ultimate sanctification.

“to wit, the redemption of the body” – the accusative of apposition from *apolutrōsis* (ἀπολύτρωσις) [pronounced *ap-ol-OO-troh-sis*] which means redemption, plus the descriptive genitive singular from *sōma* (σῶμα) [pronounced *SOH-mah*] referring to the human body in resurrection, plus the possessive genitive from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“the redemption of the our body.” This phrase must be distinguished from the redemption of the soul at salvation.

Romans 8:23 **And not only nature, but ourselves also** [as mature believers], **though possessing the firstfruits from the Spirit, even we ourselves groan within ourselves, eagerly anticipating the adoption,** [that is] **the redemption** [or *resurrection*] **of our body.**

Just as nature groans in anticipation of a wonderful fulfillment in the future, so our body groans under undeserved suffering, anticipating the greatness of our eternal state.

Romans 8:24 **For in this hope we were saved; but hope being seen is no hope; for does anyone hope for what he sees?** (BLB)

Verse 24 – “For we are saved by hope” is the postpositive conjunctive particle *gar* used as an explanatory conjunction, plus the word for hope, a dative of reference from *elpís* (ἐλπίς) [pronounced *el-PIS*], a future reference relating to the resurrection body. The noun means hope, expectation, or prospect. So we can translate it, **“For with reference to that expectation.”** This is the anticipation of the redemption of the body or resurrection.

There is a definite article used as a demonstrative pronoun. Next is the aorist passive indicative of the verb *sôzô* (σώζω) [pronounced *SOHD-zoh*], referring to salvation adjustment to the justice of God. This is a constative aorist for a momentary action of faith in time. The constative aorist gathers up into one entirety the action of the verb. The action of the verb can be momentary or prolonged. Here it is momentary: faith in Christ. The passive voice: at the moment of faith in Christ the individual receives salvation. The indicative mood is declarative representing the fact of the verbal action being a reality. So the content of that future hope is the resurrection body; “we were saved” – we were saved for the purpose of having a future.

“but hope that is seen is not hope” – the postpositive conjunctive particle *de* used here as a transitional conjunction, not setting up a contrast as it usually does, and we translate it “now.” Plus the nominative singular subject *elpís* (ἐλπίς) [pronounced *el-PIS*] which is anarthrous to emphasize the quality of hope, our prospects. Plus the present passive participle of *blepô* (βλέπω) [pronounced *BLEHP-oh*], “being seen.” This is a tendential present used for an action which is purposed but not actually occurring. The passive voice: the believer receives the action of the verb theoretically. This is a temporal participle. So, **“now when a hope is seen.”**

This is followed by the negative *ou* (οὐ) [pronounced *oo*] plus the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], and then add the word *elpís* (ἐλπίς) [pronounced *el-PIS*] as a predicate nominative: “. . . now when a hope is seen it is not a hope.” This phrase is a definition for the purpose of emphasizing that *elpís* (ἐλπίς) [pronounced *el-PIS*] or hope means prospect or expectation. This definition emphasizes the future concept of ultimate sanctification.

“for what a man seeth, why doth he yet hope for?” – the inferential use of *gar* means “so” or “then.” The nominative singular subject from the indefinite pronoun *tís* (τις) [pronounced *tihç*] is used in a general sense as representing a category. Plus the accusative neuter singular relative pronoun *hos* (ὃς) [pronounced *hohç*], translated “For what.” Then the present active indicative of that same verb, *blepô* (βλέπω) [pronounced *BLEHP-oh*]: **“For what anyone sees”** or **“For what he sees.”** This is a pictorial present tense which presents to the mind something in the process of occurrence. The active voice: the indefinite category of persons produces the action of the verb. The indicative mood is potential of

condition. It all depends on whether the believer knows doctrine or not. Then the nominative neuter singular from an interrogative pronoun, τίς (τις) [pronounced *tihç*], and a present active indicative from *elpizō* (ἐλπίζω) [pronounced *el-PID-zoh*]. This is an aoristic present, punctiliar action in present time. The indefinite category of persons produces the action of the verb. The indicative mood is interrogative. So, “**who hopes for what he sees**” is the correct translation. In other words, expectation is not a present but a future reality. Therefore hope must be defined in this context as the future reality of phase three. We cannot see heaven and all of its details, but anticipate the reality of heaven, the reality of eternity, and as mature believers we anticipate the rewards and blessings, a real imputation.

Romans 8:24 **For with reference to that [future] hope we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?**

Hope, then, is confidence of reality before the reality is seen. In time, every believer has confident expectation of blessing in eternity; so that we can be recipients of divine blessings in time. This is based upon the reality of blessing based upon having the righteousness of God. There is affinity between divine blessing and divine righteousness.

You can only have one hope at a time. The hope chest for marriage. Once you get there, no hope chest; often no hope.

We are not ready for our eternal blessings yet. This is a real imputation and we do not even have a home for it. We are walking around in a mortal body with temporal life. The rapture is called a hope; future blessings are a hope.

Bob is going to cover v. 25 in five minutes.

Romans 8:25 **But if we hope for what we do not see, we await in patience.** (BLB)

Verse 25 – “But if we hope for that we see not.” Again, the word *de*, a postpositive conjunction simply translated “Now”; *ei* (εἰ) [pronounced *I*] introduces the protasis of a first class condition, “Now if.” Then the present active indicative of *elpizō* (ἐλπίζω) [pronounced *el-PID-zoh*], “Now if we hope.” This is a customary present tense which denotes what habitually occurs or is reasonably expected to occur in the life of the mature believer. The active voice: the mature believer produces the action of the verb as an extension of his faith-rest *modus operandi*. The indicative mood is declarative, the reality of the first class condition.

The accusative singular from the relative pronoun *hos* is translated “for what.” The negative *ou* (οὐ) [pronounced *oo*] plus *blepō* (βλέπω) [pronounced *BLEHP-oh*] in the present active indicative comes to mean this: “**Now if we hope [confident anticipation] for what we do not see [and we do].**” At salvation we do not see the blessings of maturity, but the possession of imputed righteousness gives us some hope of having those blessings. At maturity we do not see the blessings and rewards of eternity, but the possession of the imputed blessings gives us confident anticipation. In other words, one imputation gives confidence

for the next imputation. Just as imputed righteousness is the hope for blessing in time, so the resurrection body is the hope for blessing in eternity. Imputations are stepping stones to glory.

Imputations are stepping stones to glory. Once the mature believer stands before the Judgment Seat of Christ and receives his blessings and rewards of eternity, his hope is replaced by reality. There is blessing by anticipation. If you are in undeserved suffering, and this is God giving the believer a hope for the future.

1977 Romans

Lesson #320

320 01/25/1978 Romans 8:24–25 Three hopes + intensification by undeserved suffering; construction of potential from imputation

Bob gives an announcement and hates doing that.

Romans 8:24 For with reference to that [future] hope we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?

Principle

1. Hope is confidence of reality before the reality occurs.
2. This is why *elpís* (ἐλπίς) [pronounced *el-PIS*] is not only translated “expectation” or “prospect” but “confidence” as well. It means confidence with respect to the future.
3. Once the reality occurs the expectation or hope or confidence is replaced by the reality.
4. Therefore hope is confident anticipation prior to the reality of fulfilment.
5. In time every believer, because of the judicial imputation of divine righteousness, immediately possesses the first of a series of hopes.
6. This hope of confident anticipation is based on the reality of the possession of God’s very own righteousness.
7. There is an affinity, then, between blessing from the justice of God and divine righteousness.
8. At maturity every believer has an additional hope or confident anticipation.
9. For the possession of divine blessing through the real imputation of maturity, this anticipates the whole concept of a fortiori of the future, the second a fortiori of blessing.

Romans 8:25 But if we hope for what we do not see, we await in patience. (BLB)

“then do we it with patience wait for it” – this is the apodosis. We have a conditional clause, and in a conditional clause there is a statement of supposition in the protasis which is the basis for the conclusion in the apodosis.

We have the greater (in effort) from God, the righteousness of God imputed to us. Our hope is on the other side of a fortiori. It follows that the justice of God will not withhold the less, which is the imputation of blessings in time.

This conclusion begins with the prepositional phrase *dia* plus the genitive of *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] which means patience, fortitude, endurance, steadfastness, perseverance—“through fortitude.” It take fortitude and perseverance to keep on taking in doctrine every day. There are many distractions which keep us from taking in Bible doctrine each day.

Then the present middle indicative of *apekdechomai* (ἀπεκδέχομαι) [pronounced *ap-ek-DEHKH-om-ahee*] which means to wait eagerly, to eagerly anticipate, to stand in eager anticipation—“we stand in eager anticipation.” The present tense is a perfective present, it denotes what is begun in the past and continues into the present as an existing result. This is the continuing existing result of being a mature believer—eager anticipation, the new hope out in the future. The middle voice: this is a deponent verb, middle in form but active in meaning. The mature believer produces the action. This is the declarative indicative mood representing the verbal action from the viewpoint of reality.

On the greater side is the basis for the hope; but the hope that God will later provide the lesser (which is a reference to the effort of God that is required).

Romans 8:25 **Now if we hope** [possess confident anticipation] **for what we do not see** [and we do], **then through fortitude we stand in eager anticipation.**

Principle #1: the Construction of the Potential from Imputation

1. The first two imputations at birth: human life is imputed to its divinely prepared home, the human soul. Human life will be in that soul forever. Then Adam's original sin is imputed to the genetically-formed home, the old sin nature. The fact that you have these two together forms a potential. These two imputations for up to provide a potential for salvation adjustment to the justice of God.
2. The justice of God must condemn mankind before the justice of God can save mankind. Our first parents were condemned by original sin at the fall, and they were saved after the fall.
3. Therefore the justice of God provides two imputations at birth which add up to condemnation.
4. Condemnation must precede salvation.
5. The two real imputations at birth are the potential for salvation. So we can say, then, that the whole human race from the point of birth to the point of salvation has hope. A person who dies before the point of accountability automatically goes to heaven.
6. Two imputations combine to condemn us but the condemnation has its own hope.
7. The two judicial imputations, i.e. all human sins to Christ on the cross and divine righteousness at salvation are the potential for blessing in time from the justice of God.

8. Salvation must precede blessing, and all such blessing must be imputed to divine righteousness since divine justice can only bless divine righteousness.
9. Therefore the formula: the primary potential plus the capacity equals the reality of blessing in time.
10. Furthermore two real imputations are necessary for blessing and reward in eternity from the justice of God: the imputation of eternal life plus the imputation of blessing in time to +R forms a cluster and sets up a third potential, blessing and reward in eternity.

Principle #2: Imputation and the Anticipation of Hope

1. Hope is confidence of reality before the reality occurs.
2. Once the reality occurs hope is replaced by the reality.
3. Therefore hope is confidence, anticipation prior to reality or fulfillment.
4. For example, the judicial imputation of righteousness at salvation is the basis for hope or confident anticipation of temporal blessing.
5. Hence, the judicial imputation of righteousness at salvation is not only the greater in a fortiori, plus the target of temporal blessing from the justice of God, but the hope of blessing from the justice of God in time.
6. The real imputation of blessing at maturity provides the next hope: the confident anticipation of eternal blessing and reward at the judgment seat of Christ.
7. A factor, then, is noted. Each imputation becomes the hope of the next imputation.
8. Therefore the real imputation of divine blessing at maturity is not only the greater in the second a fortiori but the hope of blessing from the justice of God in eternity. In other words, +R imputed at salvation is the hope of blessing in time. Blessing in time imputed at maturity is the hope of blessing and reward in eternity. When hope is replaced by reality a new hope is formed until the judgment seat of Christ. All hopes are based on cognizance of doctrine, inculcation of doctrine.

Equality and freedom are not the same thing. People use the word *equality* in order to gain power.

1977 Romans

Lesson #321

321 01/26/1978 Romans 8 Relationship of imputations, potentials, Bible doctrine and hope; stimulus of undeserved suffering for hope of SG3

Bob is put in the position of announcing another stuffing party. He don't think that the devil is after him.

Bob is thinking he should ask if we got the 8 imputations. This is the plan of God from birth through eternity.

This X, Y and Z stuff I think is presented here for the first time.

X + Y + Z = The glory of God

First Set of Points

1. The two real imputations at birth are the basis for salvation.
2. Real imputations for salvation.
3. The first imputation at birth is life and its home the soul.
4. Second imputation at birth: Adam's original sin to the old sin nature. These two imputations form the first hope, which is salvation.
5. The combination of these two real imputations at birth result in the condemnation of the human race. Eternal salvation is our only hope.
6. The justice of God must first condemn man in order to save him.
7. Justice of God must condemn before bless.
8. The potential becomes a reality through faith in Jesus Christ.

Once the reality comes, hope is no longer needed. We are now ready for [y].

The second potential is blessing in time. It takes two judicial imputations to provide blessing in time.

The Second Potential

1. The two judicial imputations provide blessing at maturity.
2. A judicial imputation has no affinity.
3. The first judicial imputation is at the cross—all of the personal sins of the human race are imputed to Jesus Christ.
4. The second judicial imputation is at salvation. The imputation of divine righteousness at salvation.
5. Must be a real imputation.
6. Second potential is fulfilled.

[X] + [Y] + [Z] = glory of God, which is the plan of God.

Each time, a potential is produced and a hope. When you have the reality, that replaces your previous hope; and you get a new hope.

Bob likes to keep a lot of distance between himself and weirdos. This church is no place for screwballs.

We are carrying around with us a hope chest, and that is God's righteousness. When Bob gets back from CA, he is going to pour out this information until it comes out of our ears.

The reversionist will have the resurrection body only, and no decorations. Bob might even ignore us in heaven if you show up like that.

Two imputations at birth give the potential of salvation. This is the hope. Faith in Christ converts the hope into salvation.

I did not take too many notes on this.

1977 Romans

Lesson #322

322 01/27/1978 Romans 8:26–27 $X+Y+Z=$ Glory of God; intercessory prayer of the Holy Spirit on behalf of the mature believer in undeserved suffering

There are three points at which the justice of God provides blessing for mankind: salvation; at maturity, blessing in time; at the judgment seat of Christ after the resurrection of the Church. These three form the whole principle of hope in the human race. Hope is our confidence for the future. $X + Y + Z =$ the glory of God.

[X] includes the imputation of human life to the soul + the imputation of Adam's original sin to the genetically-formed old sin nature = the first potential, salvation. While we are born condemned by the justice of God the potential of salvation is the hope for the human race. The potential is not a hope without cognizance, so the understanding of the gospel becomes the hope which comes from the first potential.

[Y] includes the first and the second judicial imputations which equal the second potential. The first judicial imputation is the imputation of all of our sins to Christ on the cross. The second judicial imputation is the imputation of divine righteousness to the believer at the moment of salvation adjustment to the justice of God. These two form the second potential which is blessing in time.

[Z] eternal life, a real imputation, is imputed to the target or affinity, regeneration. Plus the next real imputation, the blessing in time imputed to God's perfect righteousness imputed to us = the third potential, blessing in eternity, the blessing and reward that comes to us at the judgment seat of Christ.

$[X] + [Y] + [Z] =$ the glory of God. God is ultimately glorified by the royal family at the judgment seat of Christ. That glory is the result of what is contained in these three radicals. This is the whole plan of God.

300,000+ tapes sent out this past year. Once we send them out, no idea what happens next. People do not forget about you if you do not send out a mailer. Got a good deal on tapes, so they put down \$60k for tapes recently.

Romans 8:26 **Now likewise also, the Spirit joins to help us in weakness; for we do not know the things which we should pray for as it behooves, but the Spirit Himself makes intercession with inexpressible groaning. (BLB)**

Verse 26 – God does not groan. The Holy Spirit is God; the Holy Spirit does not groan. It is impossible for perfect God to groan. This is an anthropathism, a way of expressing,

communicating a function of the third person of the Trinity in human terms so that human beings can understand. When a person groans it means they are in pain or agony. God the Holy Spirit is not in pain. This dramatizes, just as nature's groan dramatizes, the principle. The only real groan is the mature believer in undeserved suffering.

“Likewise the Spirit also helpeth our infirmities” begins with the adverb *hōsaútōs* (ὡσαύτως) [pronounced *hoh-SOW-tohs*] which means “in the same way” or “in a similar manner.” In a similar manner the Holy Spirit groans under certain conditions which are specified in this context. Next is the postpositive conjunctive particle *de*, used as a transitional conjunction meaning “and”—“And in the same way.” Then the adjunctive use of the conjunctive particle *kai*, but it is used here as an adverb and translated “also.”

Plus the subject, the nominative neuter singular from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], used for God the Holy Spirit—“And also in the same way the Spirit”—and the present middle indicative from the compound verb *sunantilambánomai* (συναντιλαμβάνομαι) [pronounced *soon-ahn-tee-lahm-BAHN-oh-my*] [*sun* = with; *anti* – against or instead of; *lambanomai* = to receive], which means to aid or to assist, hence to come to the aid of, to help with. Here it means to give a helping hand. In the Attic Greek the word *antilambanomai* (ἀντιλαμβάνομαι) [pronounced *an-tee-lam-BAN-om-ahēe*] meant to grasp, to take up a matter, to take it up helpfully. The preposition *sun* (σύν) [pronounced *soon*] added to it meant to give a helping hand. The present tense is a customary present, it denotes what may reasonably expected to occur in the life of a mature believer. This is the indirect middle voice, emphasizing the agent, the Holy Spirit, as producing the action of the verb rather than participating in the results of the action. It is translated “the Spirit himself.” The indicative mood is declarative for the special ministry of the Holy Spirit to the mature believer only.

Plus the dative singular indirect object of the noun *asthénēia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*], meaning “to our weakness.” “Also in the same way the Spirit gives a helping hand to our weakness.” This is the weakness of the mature believer, the weakness of the great believer. Every believer has a sin nature and they sin personally. All people are weak no matter how great they become. People have a tendency to depend on great people rather on the source of their greatness which is God Himself.

Principle #1

1. This is a reference to the mature believer in undeserved suffering, the mature believer under the great pressure of undeserved suffering which is designed to bless him.
2. In undeserved suffering the adversity is great, the pressure is maximum, the reason for the catastrophe is not apparent.
3. Therefore even the mature believer may go into shock, panic, fall into a state of hysteria or agitation, which makes effective prayer impossible.
4. Therefore God the Holy Spirit gives a helping hand. This describes the Holy Spirit's ministry of intercession in terms of an anthropopathism.

Because we are human, we are not 100% effective in prayer. Even the greatest believers can get out of fellowship and they stop thinking doctrine.

Romans 8:26a **Also in the same way the Spirit gives a helping hand to our weakness...**

Principle #2

1. The weakness is not the suffering, the adversity, the catastrophe encountered by the mature believer. The weakness is inability to offer the proper prayer for the suffering. No one knows how to pray for undeserved suffering.
2. The next phrase amplifies the weakness as inability to offer proper prayer on the occasion of undeserved suffering.
3. Note that the word “weakness,” *asthénéia* (ἀσθένεια) [pronounced *ahs-THEH-nigh-ah*], is in the singular. This emphasizes not a weakness in suffering but a weakness in prayer.
4. When the mature believer in the midst of great blessing and prosperity from the justice of God encounters a great catastrophe, a disaster, an adversity, his weakness is related to his prayer function. He does not know how to pray during undeserved suffering.
5. When undeserved suffering is given to the mature believer as a part of his blessing and prosperity, such a believer cannot pray for the removal of the suffering or even the strength to bear the suffering.
6. In other words, the mature believer does not know how to pray, so the Holy Spirit takes a hand in offering intercession. This intercession is dramatized by the anthropopathism, “groaning.”

Many people can turn a phrase today, but they have nothing to say.

“for we know not” – the explanatory conjunctive particle *gar*, the negative *ou* (οὐ) [pronounced *oo*], perfect active indicative of *oida* (οἶδα) [pronounced *OY-da*], actually a perfect form used as a present: “for we do not know” is probably better English. Ordinarily, ignorance has no excuse. But here there is stated justification for ignorance on the part of the mature believer, ignorance in relationship to undeserved suffering, whether it is a personal catastrophe or historical adversity. The present tense of *oida* (οἶδα) [pronounced *OY-da*] is the perfective present, it denotes the continuation of existing results of ignorance, i.e. a weakness in the function of prayer in time of maximum disaster. The active voice: the mature believer produces the action of the verb—ignorance of proper prayer in time of undeserved suffering. The indicative mood is a potential indicative for a state or condition which implies that not all mature believers actually have this problem in undeserved suffering. But this is not about the ones who do or the ones who do not, it is about the great ministry of God the Holy Spirit in giving a helping hand in undeserved suffering.

“what we should pray for as we ought” – the nominative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*] is used as a relative meaning “what.” The aorist middle subjunctive from the verb *proseúchomai* (προσεύχομαι) [pronounced *pros-*

YOU-khoh-mai] means to pray, with emphasis on intercession or petition in prayer. The constative aorist tense, regardless of how long it lasts, gathers into one entirety the undeserved suffering for blessing to the mature believer. The middle voice: the mature believer who generally understands prayer, produces the action of being ignorant as to how to pray when facing maximum undeserved suffering. The undeserved suffering is strictly a blessing from God, but you have to understand how this blessing works. The whole purpose is to stimulate hope. Hope is confident expectation. The subjunctive mood is a potential subjunctive.

The next phrase, “as we ought,” includes an adverb of manner, *kathó* (καθό) [pronounced *kah-THOH*]. We can pray all right, but to pray precisely, correctly, perfectly, what we should pray in time of disaster, is the problem. There is also an impersonal verb *deí* (δεῖ) [pronounced *digh*] which denotes duty, a responsibility to pray the right prayers in time of great adversity as a mature believer—“as is proper” or “as we should” or “as it is necessary.” Even for the mature believer undeserved suffering for blessing comes as something of a shock. The shock cuts down on thinking. The proper prayer to offer on such occasions is not always instantly apparent. Since God has designed the undeserved suffering for our blessing the Holy Spirit offers the proper prayer. The obvious blessing from such prayer is the intensification of confident expectation of eternity.

“but the Spirit itself” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*], plus *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] for the subject, “but the Spirit.” Then the nominative neuter singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used here as “himself”; “maketh intercession for us” – the present active indicative from the compound verb *huperentunchánō* (ὑπερεντυγχάνω) [pronounced *hoop-er-en-toong-KHAN-oh*] [*hupér* (ὑπέρ) [pronounced *hoop-AIR*] = on behalf of; *entugchanō* (ἐντυγχάνω) [pronounced *en-toong-KHAN-oh*] = to make intercession]—“but the Spirit himself intercedes on behalf of us.” The iterative present describes what occurs at successive intervals in undeserved suffering. The active voice: the Holy Spirit produces the action of the verb. The indicative mood is declarative, this is a reality.

“with groanings which cannot be uttered” – the instrumental of means in the plural from the adjective *alálētos* (ἀλάλητος) [pronounced *al-AL-ay-toss*] which means “wordless, unexpressed, or unutterable.” Plus the instrumental of means plural from the noun *stenagmós* (στεναγμός) [pronounced *sten-ag-MOSS*] which means a groan or a sigh. This can be translated “with wordless groans” or “with groanings too great for words.”

Romans 8:26 **And also in the same way the Spirit Himself gives a helping hand to our weaknesses—for we do not know how to pray as we should—but the Spirit Himself intercedes with groanings too great for words.**

Principle #1

1. God’s plan is greater than any suffering, catastrophe, or adversity of life.
2. When undeserved suffering causes a breakdown in the mature believer’s prayer communication with God, then the Holy Spirit steps in with the right prayer.

3. The Holy Spirit takes over the ministry of intercession for those circumstances which are beyond our cognizance and control, i.e. the mature believer's.

Principle #2

1. So important is prayer that God the Holy Spirit makes intercession for the wisest of believers (in supergrace A, supergrace B or ultra super grace).
2. Mature believers are the greatest believers.
3. God the Holy Spirit makes intercession for mature believers in order to convert their undeserved suffering into blessing in the same way that the justice of God imputes prosperity to the mature believer. In blessing, we concentrate on the blessing; but undeserved suffering makes us look forward to the next hope.
4. The intercession of the Holy Spirit provides category #5 blessing, paragraph SG3.
5. This is the same pattern as Romans 8:28 which is also for mature believers.
6. Cursing is turned into blessing, and that concept is the concept behind the intercessory ministry of God the Holy Spirit on behalf of the mature believer when he is in undeserved suffering. We are, under undeserved suffering, able to look forward to the glory of God.
7. The groans of the Holy Spirit are far beyond human comprehension.
8. Man comprehends in words, vocabulary, human language.
9. The Spirit's ministry of intercession is not in man's words, man's language; it is far beyond man's use of words and sentences in prayer.
10. The greatest of all prayer ministries in this dispensation, then, belongs to the Holy Spirit in His intercession for the mature believer in time of catastrophe and adversity.
11. The prayers of the Holy Spirit are answered and the undeserved suffering is converted into blessing. Hope is stimulated, and the third hope, the greatest of all, penetrates the barriers of eternity. There is confident anticipation of great blessings for ever and ever imputed to a forever body, the resurrection body.
12. Therefore only God can turn cursing into blessing. Only God the Holy Spirit can offer prayer that turns cursing into blessing for the mature believer in undeserved suffering.
13. This is similar to the title of the Holy Spirit found in 1Kings 19:12. He is called "the voice of silence."

Romans 8:27 **And the One searching hearts knows what is the mindset of the Spirit, because He intercedes for the saints according to God.** (BLB)

Verse 27 – "And he that searcheth the hearts" is the transitional use of the postpositive conjunction *de*, the present active participle of *ereunáō* (ἐρευνάω) [pronounced *er-yoo-NAH-oh*] which means to search, to investigate, to examine something in the mind, to analyse. The verb is used also for philosophical investigation. In the Koine Greek it connotes a thorough investigation. It was used by the apostle John for searching or investigating the scriptures. But here it is used of God's omniscience having total

cognizance of a facts before God’s justice blesses or condemns in any given situation. The specific situation here is undeserved suffering; maturity later.

Then the accusative plural direct object *kardia*, for the right lobe, many right lobes, where all spiritual growth and attainment of maturity occurs. The right lobe, along with the human spirit, is the place of the residence of Bible doctrine which is necessary for growth. The omniscience of God knew in eternity past everyone who would ever have any doctrine in his soul’s right lobe—like 1Samuel 16:7; Hebrews 4:13. This is a perfective present, it denotes what has occurred in the past but is emphasized as a present reality. The active voice: God the Father produces the action. This is a circumstantial participle for the function of divine omniscience. **“And He [God the Father] keeps searching the hearts.”**

“knoweth what is the mind of the Spirit” – *oida* (οἶδα) [pronounced *OY-da*] again, and with it the nominative neuter singular from the interrogative pronoun *tís* (τις) [pronounced *tihç*], used as a relative pronoun. But here we have the nominative singular subject *phrónēma* (φρόνημα) [pronounced *FRON-ay-mah*] for thinking” **“knows what the thinking of the Spirit is.”**

Principle for Romans 8:27

1. Omniscience communicates with omniscience. While the intercession of the Spirit in the previous verse is described as groaning too great for words, these groanings are clearly understood by God the Father with regard to their thought content.
2. The words do not have to be uttered for the omniscience of the Father to pick up the understanding and thinking of the omniscience of God the Holy Spirit
3. Part of the great blessing of undeserved suffering to the mature believer is the intercession of God the Holy Spirit which was understood by God the Father in eternity past, long before any creature ever existed.
4. The integrity of God the Father responds to the intercessory ministry of God the Holy Spirit providing great blessing in the suffering of the mature believer. The blessing which comes to us as mature believers in suffering comes from the intercession of God the Holy Spirit.

“because he maketh intercession for the saints” – the causal use of the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], plus *entugchanō* (ἐντυγχάνω) [pronounced *en-toong-KHAN-oh*], the simplified form of the verb to make intercession. The customary present denotes what habitually occurs when the mature believer is in undeserved suffering, catastrophe and adversity. The active voice: God the Holy Spirit makes intercession, producing the action of the verb. The indicative mood is declarative, it really happens. Then a prepositional phrase, *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the genitive of *hagios* (ἅγιος) [pronounced *HA-gee-oss*]. This is specifically a royal family thing. *Hagios* (ἅγιος) [pronounced *HA-gee-oss*] represents the high quality of the believer involved, a mature believer. It is also used for royal family.

“according to the will of God” – kata plus the accusative of theos (θεός) [pronounced *theh-OSS*], “according to God.” Corrected translation of the last phrase: “because according to God he makes intercession in behalf of saints.”

Romans 8:27 He [God the Father] who keeps searching the hearts knows what the thinking of the Spirit is, because according to God He makes intercession in behalf of saints [mature believers].

Principles for Romans 8:27

1. The intercessory ministry of God the Holy Spirit in behalf of the mature believer meets all of the requirements of the perfect divine standards.
2. No intercession is made which is not totally compatible with the divine decrees of eternity past.
3. God the Holy Spirit is perfect, therefore His intercession on behalf of mature believers is also perfect.
4. Furthermore, God the Father always answers the prayers of God the Holy Spirit.
5. The Holy Spirit has a perfect batting average in His ministry of intercessory prayer in behalf of mature believers.
6. This intercession is responsible for turning the suffering in adversity into the grace blessings derived from adversity, as per this passage.

Psalm 139 has the same principle:

Psalm 139:1 To the choirmaster. A Psalm of David. O LORD, you have searched me and known me!

David is speaking from undeserved suffering.

Psalm 139:2 You know when I sit down and when I rise up; you discern my thoughts from afar.

Psalm 139:3 You search out my path and my lying down and are acquainted with all my ways.

Psalm 139:4 Even before a word is on my tongue, behold, O LORD, you know it all

Psalm 139:5 You hem me in, behind and before, and lay your hand upon me.

Psalm 139:6 Such knowledge [Your omniscience] is too wonderful for me; it is high; I cannot attain it.

Psalm 139:7 Where shall I go from your Spirit? Or where shall I flee from your presence?

Psalm 139:8 If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!

Psalm 139:9 If I take the wings of the morning and dwell in the uttermost parts of the sea,

Psalm 139:10 even there your hand shall lead me, and your right hand shall hold me.

Psalm 139:11 If I say, “Surely the darkness shall cover me, and the light about me be night,”

This is undeserved suffering.

Psalm 139:12 even the darkness is not dark to you; the night is bright as the day, for darkness is as light with you.

Psalm 139:13 For you formed my inward parts; you knitted me together in my mother's womb.

Psalm 139:14 I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.

You put my body together, but it is thought that runs through my brain.

Psalm 139:15 My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

Psalm 139:16 Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them.

Psalm 139:17 How precious to me are your thoughts, O God! How vast is the sum of them!

Psalm 139:18 If I would count them, they are more than the sand. I awake, and I am still with you.

Reality through doctrine.

Psalm 139:19 Oh that you would slay the wicked, O God! O men of blood, depart from me!

Psalm 139:20 They speak against you with malicious intent; your enemies take your name in vain.

Psalm 139:21 Do I not hate those who hate you, O LORD? And do I not loathe those who rise up against you?

Psalm 139:22 I hate them with complete hatred; I count them my enemies.

Psalm 139:23 Search me, O God, and know my heart! Try me and know my thoughts!

Psalm 139:24 And see if there be any grievous way in me, and lead me in the way everlasting!

1977 Romans

Lesson #323

323 01/29/1978 Romans 8:28a Math formula for converting potentials of the imputations into hope and reality

$X+Y+Z$ = plan of God is what we are studying. This pulls together everything from the past month or more. We are all born to potential. We all have the potential of eternal salvation. The second potential has no hope unless there is some doctrine.

Z is the potential of eternal reward based upon Y. This is added to undeserved suffering in Romans 8:23–25; and all of this works together for good. The context is not found in vv. 26–27 but in the three verses before that:

Romans 8:23 **And not only nature, but ourselves also** [as mature believers], **though possessing the firstfruits from the Spirit** [divine blessings, paragraph SG2], **even we**

ourselves groan within ourselves, eagerly anticipating the adoption, [that is] the redemption [or resurrection] of our body.

Romans 8:24 For with reference to that [future] hope we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?

Romans 8:25 Now if we hope [possess confident anticipation] for what we do not see [and we do], then through fortitude we stand in eager anticipation.

Paul is by far the smartest man who ever lived. We will begin to analyze this formula Romans 9–11 are parenthetical. Romans 8 leads us right into Romans 12.

With all of these blessings comes something which does not appear to be a blessing—undeserved suffering. First hope is salvation; the second hope is blessing in time; and the third hope is great reward and blessing in eternity. In our seven imputations only two are judicial. *Eagerly anticipating* = hope. The third hope, when it becomes a reality, becomes the final imputation. There are three hopes, and each hope is displaced by reality. **When a hope is seen, it is no longer a hope; for who hopes for what he sees.**

An example of this is meeting who you think is your right person; and a relationship with them is a hope until the point of marriage. Then that reality is replaced by the potential of blessing and happiness (in marriage).

The undeserved suffering is the ignition system. In the parallel I just set up, that would be the difficulties in life for a married couple. In the right relationship, those difficulties bring you closer together.

Romans 8:28 is the property and possession of the mature believer only. You must have X, Y and Z radicals as a part of your Christian life.

Romans 8:28 **And we know that God works together all things for good to those loving God, to those being called according to His purpose, (BLB)**

Verse 28 – When it says “All things work together for good,” it means X radical, Y radical, and Z radical. It equals “the good” of this verse. “And we know that all things work together for good” begins the postpositive conjunctive particle *de* which is used as a transitional conjunction. However, here this particle has still another usage which is intensive and emphatic. So we have to change up that “and” to something which is more intensive in the English: “In fact.” We are dealing with something that is extremely important, therefore the intensification.

Then the perfect *oida* (οἶδα) [pronounced OY-da] used as a present tense in order to indicate cognizance. The mature believer understands the principle. This is also a perfective present tense in which a fact of doctrine which has come to be in the past is emphasized as a present reality. In other words, “we know” simply means that the one involved has already passed through X radical and passed through Y radical, and is now

in part of Z radical. The potential is blessing in time, and then plus pertinent doctrine we have a second hope, so that now this mature person is saved he anticipates with fortitude—consistency of the intake of doctrine—blessing in time. Then he cracks the maturity barrier which means the hope has become a reality. The third potential is not a hope until it is converted by pertinent doctrine plus undeserved suffering. Then it becomes a hope. And with that undeserved suffering that equals the good of Romans 8:28. That is why we have the perfective present tense. The active voice: the mature believer produces the action of the verb, he knows that he has the hope through knowledge and undeserved suffering combined. The indicative mood is declarative for a dogmatic statement of doctrine belonging to the mature believer only.

Then comes the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], used after verbs of cognizance to express the content of that cognizance: “**We know in fact that.**” Cognizance of doctrine is the assurance and security of the mature believer. Cognizance of doctrine is the basis for the third hope which is the seventh imputation. And the whole purpose of being alive is so that we can come to the judgment seat and eternity of Christ with the seventh imputation, the blessings and rewards that will come to the believer in eternity if he cracks the maturity barrier.

Then comes the verb *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]: “to those who love God.” The dative plural indirect object from the definite article is used as a demonstrative pronoun calling special attention to the mature believer—“to those,” the mature believers. All things work together for good to the mature believer only. The present active participle, the Greek verb is *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] which means love in the sense of esteem, delighting in. It is a reference to the mature believer’s attitude toward God. Category #1 love and/or occupation with the person of Jesus Christ. Only the mature believer loves God. We are in the process of learning to love God but until we crack the maturity barrier we do not love God. The Greek order is “**We know in fact that to those who love God** [which is mature believers only].” This is a retroactive progressive present tense in which something has begun in the past and continues into the present time. In other words, when you crack the maturity barrier you have that capacity for love which is parlayed into occupation with the person of Jesus Christ. Occupation with the person of Christ is the attitude and function of the mature believer. These are the ones who love God and therefore only to them do all things work together for good. This is category #1 love begun at the point of maturity adjustment to the justice of God and continues throughout the status of maturity. The active voice: the mature believer produces the action of the verb with capacity for love based on maximum doctrine resident in the soul. The participle is a circumstantial participle emphasizing the fact that this only applies to mature believers. The accusative singular direct object is the object of the mature believer’s love—*theos* (θεός) [pronounced *theh-OSS*]. Included is the definite article emphasizing previous reference—“the God.”

“all things work together for good” – the nominative neuter plural from the adjective *pás* (πάς) [pronounced *pahs*] refers to the variety of undeserved sufferings which combine with the other blessings of maturity. These are blessings in time which are imputed. Remember the principle that only in time can God bless the mature believer with suffering, and this

suffering has a purpose, establishing in the soul the reality of the third hope; giving that anticipation and fortitude with regard to the future. The verb is the present active indicative of *sunergeō* (συνεργέω) [pronounced *soon-erg-EH-oh*] which means to cooperate with or, as here, to work together with. The present tense is a customary present, it denotes what habitually occurs to the mature believer in suffering, or what may be reasonably expected to occur in the life of the mature believer. The active voice: the “all things” of undeserved suffering produce the action of the verb. The indicative mood is declarative for a dogmatic statement of Bible doctrine.

This undeserved suffering comes out of the context of vv. 18, 23–25.

“for good” is not quite correct because there is the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*]—“for the purpose of good.” *Agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] is good of intrinsic value. It is an adjective used here as a substantive, and it connotes intrinsic value in terms of the advantages, the privileges, the rights, including that wonderful third hope which is in view especially. This is anarthrous, there is no definite article and it emphasizes the quality of the plan of God.

Mankind has three hopes from birth. The first hope is salvation, and that hope becomes a reality when one believes in the Lord Jesus Christ. The second hope is blessing in time, and this is for the believer only, the one who has displaced the first hope. Each hope is replaced by a reality. The second hope is blessing in time, and as soon as the maturity barrier is cracked then that is no longer a hope, it is a reality. That puts the believer into the third hope, but that will not be replaced with reality until the Rapture of the Church and the judgement seat of Christ, at which time the reality will occur. But right now all mature believers in time are in the land of the third hope, and so this is for them because all things, including undeserved suffering and all those blessings, are working together for good. The good is the third hope or the seventh imputation. The three hopes are predicated on a formula: $X + Y + Z = \text{good and/or the glory of God}$.

Summary of Romans 8:28 So Far

1. The combination of Romans 8:23-25 with verse 28 changes the Z radical by the insertion of undeserved suffering.
2. X radical is condemnation with the potential of salvation. And when you get to the plus, hope is replaced by reality of faith in Christ.
3. Y radical is blessing in time. When hope is replaced by the reality of maturity there is a new hope which is portrayed in the second radical.
4. Z radical is the hope of blessing in eternity. That is the third hope.
5. The third hope is the prosperity of eternity imputed to the resurrection body.[15]
6. The prosperity of maturity is a down payment, a guarantee of eternal prosperity.

“to those who love God” is a dative plural indirect object from the definite article used as a demonstrative pronoun, calling special attention to the mature believer. The indirect object indicates the ones in whose interest the act is performed, the mature believer. It is

also a dative of advantage. Plus the present active participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] which refers to category #1 love, the mature believer's occupation with the person of Christ. The retroactive positional present denotes what has begun in the past, at maturity, and continues into the present with awareness of the third hope. The subject of Romans 8:28 is the third hope. The active voice: the mature believer produces the action of the verb as a result of maximum doctrine resident in the soul. He has cracked the maturity barrier. The participle is circumstantial, emphasizing the fact that in this verse we have an application to mature believers only. Plus the accusative singular direct object of *theos* (θεός) [pronounced *theh-OSS*], and with it the generic use of the definite article which emphasizes the uniqueness of the divine attributes leading to the unique plan of God—"to those who love the God." To love the God is to know God. "The God" refers to the sum total of divine attributes.

"to them who are the called" – the dative plural of advantage and indirect object from the definite article used as a demonstrative pronoun. The demonstrative pronoun calls special attention to the mature believer only. Next is the present active participle from *eimi* (εἰμί) [pronounced *eye-ME*], intensified linear aktionsart. This is a static present for something that always exists. The active voice: the mature believer only produces the action of the verb here, though all believers are elected/called. The participle is circumstantial for the fact that mature believers are under the principle of election, as are all believers—"to those who are." Plus the dative plural of *klētós* (κλητός) [pronounced *klay-TOSS*], meaning "called to privilege." It is used technically for the doctrine of election.^[16]

"according to his purpose" – the preposition *kata* plus the accusative singular of *prothesis* (πρόθεσις) [pronounced *PROTH-es-is*], referring both to the purpose and plan of God and it translated "according to a predetermined plan." Notice the similarity between this and Ephesians 1:11, "the all things."

Bob describes in detail the equations to write up.

1977 Romans

Lesson #324

324 01/29/1978 Romans 8:28b Formula for the Plan of God for the mature believer; X+Y+Z=Good; doctrine of the third hope and seventh imputation

Bob goes right into the doctrine.

The context for v. 28 is vv. 2

Romans 8:28 **And we know that God works together all things for good to those loving God, to those being called according to His purpose, (BLB)**

The exegesis for Romans 8:28 is reviewed.

Romans 8:28 We know in fact that to those who love the God [mature believers], all things work together for the purpose of good to those who are the called ones according to the predetermined plan.

Doctrines important to this: the Attributes of God; Category #1 Love

The justice of God has combined pairs of imputations for each new hope. The 7th imputation is unique and it occurs in eternity. All six imputations combine to form the 7th.

Doctrine of the Third Hope and Seventh Imputation

1/29/78

- A. Definition. The third hope is the mature believer's confident assurance of the imputation of blessing and reward to his resurrection body at the Judgment Seat of Christ. The seventh imputation is the real imputation of eternal blessing and reward to the resurrection body. Eis + agathon is the 3rd hope.
- B. The formula of the third hope and seventh imputation is $X + Y + Z = \text{the Good}$. $X [I/HL + I/AOS = P1 + \text{Doctrine} = \text{Hope 1}] + Y [JI1 + JI2 = P2 + \text{Doctrine} = \text{Hope 2}] + Z [I/EL + I/B/T = P3 + \text{Doctrine} + \text{US} = \text{Hope 3}] = \text{the Good, the plan of God}$. Therefore, God works all of these things together for good.
1. P = potential
 2. US = undeserved suffering.
 3. All of this together is the good of Romans 8:28
- C. There are three potentials.
1. The potential of salvation.
 2. The potential of blessings in time.
 3. The potential of blessings in eternity.
- D. There are three hopes.
1. When a potential is combined with doctrine, it results in a hope. The fulfillment of one hope by an imputation results in the formation of a new hope.
 2. Hope 1 is the confidence of salvation.
 3. Hope 2 is the confidence of blessings in time.
 4. Hope 3 is the confidence of blessings in eternity.
 5. Man therefore has hope from birth to eternity. Each hope is replaced by a reality, by an imputation. When this occurs, he moves to the next hope. So the mature believer stands at the Judgment Seat of Christ with three hopes and receives his seventh imputation: the rewards and blessings of eternity.
- E. The reality replaces the hope; and there is a new hope.
1. The first hope is salvation.
 2. The second hope is maturity blessing.
 3. The third hope is blessing in eternity right after the Judgment Seat of Christ. That is the 7th imputation. That is the good of Romans 8:28
 4. Undeserved suffering is a real imputation which stimulates spiritual growth.

F. The context for Romans 8:28:

1. Romans 8:23 **And not only nature, but ourselves also** [as mature believers], **though possessing the firstfruits from the Spirit** [divine blessings in time, paragraph SG2], **even we ourselves groan within ourselves** [the imputation of undeserved suffering to our +R], **eagerly anticipating the adoption**, [that is] **the redemption** [or *resurrection*] **of our body**.
2. Romans 8:24 **For with reference to that** [future] **hope** [the third hope/the seventh imputation] **we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?**
3. Romans 8:25 **Now if we hope** [possess confident anticipation] **for what we do not see** [and we do], **then through fortitude we stand in eager anticipation**.
 - a. Fortitude is introduced as it is necessary for undeserved suffering.
 - b. The third hope is only fulfilled for mature believers.
4. Romans 8:28 **We know in fact that to those who love the God** [mature believers], **all things work together for the purpose of good to those who are the called ones according to the predetermined plan**.

G. There are three radicals.

1. X radical.
 - a. X radical combines the two imputations at birth, which produce condemnation, the potential for salvation, and the hope of salvation.
 - b. Condemnation must precede salvation, because man's point of reference is the justice of God.
 - c. Justice must condemn before justice can bless.
 - d. The potential of salvation is converted into hope through cognizance of the Gospel.
 - e. Hope is converted into reality through faith in Christ.
 - f. The "+" outside of the radical is the point of faith in Christ.
2. Y radical.
 - a. Y radical combines the two judicial imputations to provide the potential for blessing in time.
 - b. The judicial imputation of all personal sins to Christ on the cross is the basis for the saving work of our Lord.
 - c. The judicial imputation of perfect righteousness at salvation is the basis for the imputation of blessing in time.
 - d. The potential of blessing in time is converted into a hope through cognizance of the pertinent doctrine.
 - e. Hope is converted into a reality through reaching maturity.
 - f. The "+" outside of the Y radical is maturity adjustment to the justice of God.
3. Z radical:

- a. Z radical combines the real imputation of eternal life to the human spirit at regeneration with the real imputation of blessings in time at maturity to provide a potential for blessing forever.
- b. The potential of blessing in eternity is converted into the third hope through cognizance of doctrine plus undeserved suffering.
- c. All of this adds up to the "good" of Romans 8:28.
- d. *All things* is what is in the radicals.

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1977 Romans

Lesson #325

325 02/03/1978 Romans 8:28 (Review) X+Y+Z=Good; virgin pregnancy; guillotine; principle of the Y radical

A week has passed; sounds like this is going to be a review lesson.

The first potential is salvation. When this is added to Bible doctrine in the form of the gospel. Add positive volition toward the gospel and salvation is gained. But there is a new hope, which is blessing in time from maturity.

The second potential is spiritual maturity. We take salvation and add to that Bible doctrine, this hope can become a reality. Spiritual maturity is the reality; the new hope is eternal blessing in eternity. This is the third hope and the 7th imputation.

Evil is every attack on the X, Y and Z. Evolution would be an attack on human life at birth. Negative volition toward doctrine is the attack on all of these hopes.

Since the reformation, there has been very little importance of imputed righteousness.

The virgin pregnancy is what is important; this bypasses copulation. God the Holy Spirit provided 23 perfect chromosomes to match up with the 23 pure chromosomes of the egg. Virgin pregnancy bypasses copulation altogether. No sin nature.

The key is not actually that Mary is a virgin but that the pregnancy occurs apart from copulation.

All people who experience dying grace experience it as a part of the 3rd hope.

The context is Romans 8:23 And not only nature, but ourselves also, though possessing the firstfruits from the Spirit (the six categories of blessing).

Bob explains the proper way of committing hari kari. If you fail to hit the artery, it is a very painful death. Your best friend would be standing there to speed up the process. Apparently removing the head is what he would do.

Romans 8:28 **And we know that God works together all things for good to those loving God, to those being called according to His purpose,...** (BLB)

Some of the exegesis is repeated.

Only mature believers can say that all things work together for good. The first two imputations at birth condemn us at birth. God must condemn us in order to bless us. This is because we are dealing with the justice of God.

The love of God would not be sufficient to save us. God's justice must save us.

All the pieces of the puzzle have been put in place.

Once you crack the mature believer, then you keep moving forward.

Romans 8:28 **We know, if fact, that to those who love God (mature believers), all things work together of the purpose of good to those who are the called ones according to the predetermined plan(for the believers of the Church Age).**

This contains the doctrine of election and the divine decrees.

The objective of the Christian life is maturity adjustment to the justice of God.

Cleopatra was great because she had an IQ of 200. She appealed to all kinds of people.

The best things in life glorify God.

1977 Romans

Lesson #326

326 02/05/1978 Romans 8:29 X+Y+Z=Good; Essence of God; five steps to glory: Step 1.Thinking; summary of the doctrine of divine attributes

Beginning in the next two verses we have an outline of the various steps in that predetermined plan.

A review of X+Y+Z=Good.

Who and What is God. This is covered in paragraph form; not everything is captured below. The same doctrine has been covered at least 3x previously (under Divine Essence). There are some overlaps with [Lesson #6](#), the [Doctrine of Divine Essence](#). Most of the lesson was devoted to God's essence.

Essence, from ousia. The being of God or the intrinsic attributes of God. Essence implies the existence or being of God. We came into existence and we are able to related it to ourselves and eternal life. We are accustomed to thinking in terms of change, which is not what God is.

Russia is the most morbid country in the world. Jeff Cooper, at the age of 11, was taken to Europe by his father, and he had, at a very young age, a very negative impression of Russia.

God is a Spirit and His attributes are completely hidden from us. The best we do is considering God to be some sort of a superman. Each Member of the Trinity have the exact same essence. God is One in the sense of have the same attributes. Three persons with these attributes. One can mean *unique*.

We all have personalities. We all have volition, a conscience, a frame of reference, a vocabulary. In this was, the human race is one in essence.

The combination of all God's attributes we call His essence. We should understand His divine attributes.

Two categories of attributes.

God's glory is the sum total of His attributes. His glory preexisted any creature.

Three characteristics of infinity: existence, immutable, and unity. God is the cause of creatures, but He is not the cause of all things that creatures do. Man and angels are given self-determination. God never makes a mistake with His self-determination.

God is in perfect compatibility with Himself at all times. He is never compromised. His unity is thereby preserved.

God is above and beyond space. God exceeds space off to infinity.

Relative characteristics as related to moral beings. We can only understand God through the grace apparatus for perception. Man can never grow by what He does. All believers are royal ambassadors. God honors the doctrine in our souls.

God's justice imputed to us His righteousness. This set up a potential for blessing in time. All blessing in time is related to God's imputed righteousness. Only doctrine gets us to spiritual maturity.

The Father, Son and Holy Spirit are names given in relationship to man. All have the same attributes, but not all attributes are occurring at the same time.

Example of David and Bathsheba. David did wrong, messing around with Bathsheba, but he never lost his supergrace blessing.

Some things which we read about, God's love, compassion, anger, etc. are all characteristics which are assigned to God so that we can relate to His actions.

1977 Romans

Lesson #327

327 02/05/1978 Romans 8:29 Step 2. Reality of the plan of God and doctrine of divine decrees; omniscience cf. decrees and foreknowledge

Romans 8:28 *We know, in fact, that to those who love God (mature believers), all things work together of the purpose of good to those who are the called ones according to the predetermined plan(for the believers of the Church Age),...*

Romans 8:29 *...because those whom He foreknew, He also predestined to be conformed to the image of His Son, for Him to be firstborn among many brothers. (BLB)*

Verse 29 – the step called “thinking.” The believer was in the thinking of God in eternity past and therefore thinking must be a part of our function, God must come into our thoughts.

“For whom He did foreknow” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is used after verbs of cognizance in order to express the content of that cognizance. It indicates a knowledge of doctrine, and means an understanding of Romans 8:28. This conjunction demands the repetition of *oída* (οἶδα) [pronounced *OY-da*] from verse 28, this is the perfect used as a present active indicative of *oída* (οἶδα) [pronounced *OY-da*]—“We know that.” Plus the accusative masculine singular from the relative pronoun *hos* used as a direct object—“whom.” Then the verb, the aorist active indicative of *proginôskô* (προγινώσκω) [pronounced *gih-NOH-skoh*] [*ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] = to know; *pro* = before] which means to know beforehand, to know in advance, to have foreknowledge of something. In the New Testament this verb is used with only God as the subject. The aorist tense is a constative aorist which gathers into one entirety the foreknowledge of God. The active voice: since the suffix of the verb is the third person singular, the subject is God the Father, the author of the divine plan. However, both the Son and the Spirit also possess this foreknowledge.

First of all there was the omniscience of God which knew everything that would ever happen, as well as all of the alternatives. However only the reality, what happens, goes into the divine decrees. Then comes foreknowledge or foreordination. Foreknowledge deals only with what is in the decrees. Omniscience deals with not only what is in the decrees but everything that could have happened. So it all must go in this chronological order. “For we know that whom he foreknew.” The active voice: God the Father produces the action. Step one here actually says that reality in the mind of God is omniscience, but omniscience includes other things, and so omniscience leads to the decrees and the decrees result in foreknowledge. The indicative mood is the declarative indicative for the reality of the function of divine foreknowledge.

Omniscience and Foreknowledge

1. Foreknowledge is more limited in its scope than the omniscience of God. Omniscience knows the alternative; foreknowledge only deals with the realities, and therefore omniscience precedes the decrees whereas foreknowledge follows the decrees.
2. In omniscience God knows perfectly and eternally all that is knowable, whether it is actual or possible; the reality and the alternatives to that reality.
3. However, in foreknowledge we are dealing with the specifics only—the reality. Foreknowledge comes after the decrees.
4. Foreknowledge, therefore, refers only to those things which are adopted within the plan of God—only the reality.
5. In omniscience God knows all that would have been adopted and He knows an infinite number of alternatives to what occurs. God knows what would happen if Adam did not sin; or if Adam and the woman did not sin; or if Satan did not sin.
6. It must be emphasized that chronologically there is an order, but the chronological order is not in view in Romans 8:28. However, it is in view in Acts 3:23.
7. Therefore the important conclusion: election, foreknowledge, and predestination (also called foreordination), are coincidental in respect to the objects. There is no chronology here, it is coincidence. The objects in this age: the royal family of God.
8. Rather than chronological order here we have the doctrinal principle that the foreknown, the predestined, and the elect are the same person. No chronological order here because all that is being said is that the believer is the beneficiary of being foreknown, predestined and elected.
9. Placing foreknowledge before the decrees chronologically would imply that another has caused and God is merely aware of it, and that would be blasphemy.
10. Simultaneously things are broken down into steps to indicate that believers are the object of these mechanics, thus demonstrating once again that the ultimate objective of God is the good or the glory of God, i.e. the seventh imputation.
11. Nothing can be foreknown until it is first decreed.
12. Only the divine decrees establish reality. When we get down to the decrees only what actually occurs is fed from the omniscience of God into the decrees. Then, foreknowledge only deals with cognizance of the decrees, what actually happens.
13. When it comes to chronology we conclude that the omniscience and God's self-knowledge precede the decrees, while election and foreknowledge are actually the content of the decrees.
14. Since the divine decrees establish certainty, nothing can be foreknown until it is first decreed. Hence the order: omniscience, then the decrees, then foreknowledge.
15. Since foreknowledge deals only with what God decrees it emphasizes to us that each believer was in the mind of God in eternity past.
16. Divine thinking included every believer. No one is left out of the first step: divine thinking.
17. Divine thinking related to foreknowledge indicates that God has a plan for your life.
18. Everything was decreed simultaneously, not by stages. Hence the mechanical breakdown in this context is designed to relate the believer to the plan of God,

giving him confidence and assurance, setting up for him a system of potentials and a system of hope, as in X + Y + Z.

“he also did predestinate” – the adjunctive use of the conjunction kai is translated “also.” The verb is the aorist active indicative of proorizō (προορίζω) [pronounced *proh-ohr-IHD-zoh*] which means to decide upon something before hand, to predestinate someone as something, to pre-design, to foreordain. This verb refers to the decrees or the plan of God in eternity past. As the next few words indicate we are dealing with that part of the divine decrees or the plan of God connected with the Church Age, the royal family of God. The culminative aorist tense views the decrees of God for the Church Age believer in its entirety but regards it from the viewpoint of the existing results: the last three steps. The active voice: God the Father, author of the divine plan, produces the action of the verb in eternity past. The indicative mood is declarative for the reality of the divine decrees and the Church Age believer’s relationship to them.

“to be conformed to the image of his Son” – accusative masculine plural from an adjective, summorphos (σύμμορφος) [pronounced *soom-mor-FOHS*], which means “conformed ones.” To what does He want us to conform? To the Y and Z radicals. This is a reference to the formation of the royal family of God.^[17]

The rest of this lesson (20–30 minutes) was given over to the [Doctrine of Divine Decrees](#) from ([Lesson #302](#))

“We know that whom he foreknew.” Step 1, reality is in the mind of God— foreknowledge. Step 2 is the divine purpose: reality is in the plan of God, the decrees.

1977 Romans

Lesson #328

328 02/06/1978 Romans 8:29b–30a "The First Born"; Steps 2 and 3. Entrance into the plan of God; attacks on X+Y+Z; election

Romans 8:29 ...because those whom He foreknew, He also predestined to be conformed to the image of His Son, for Him to be firstborn among many brothers. (BLB)

“to the image of his Son” – the descriptive genitive singular from the noun eikōn (εἰκών) [pronounced *ī-KOHN*] which means an image, an image or a likeness. With it is a possessive genitive from huios (υἱός, οὐ, ὁ) [pronounced *hwēe-OSS*], referring to the Lord Jesus Christ specifically. Plus the possessive genitive from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], used as a personal pronoun. There is no third person personal pronoun and therefore autós (αὐτός) [pronounced *ow-TOSS*] is substituted, which is also an intensive pronoun. But it is used as a personal pronoun as well as sometimes a possessive pronoun; it is an intensive pronoun.

This is a reference to the resurrection body, minus the old sin nature, minus human good. Hence a reference to ultimate sanctification which is the future of every Church Age believer. In this way we see how God creates the target, the home, the antecedents for the

blessings and the rewards of eternity to be imputed at the judgment seat of Christ. This in effect, then, is another way of stating the glory of God stated in Romans 8:28. We are conformed ones to the image of His Son. That means we have the resurrection body as the target, as the home, as the system of affinity. There is an affinity between the rewards and blessings of eternity imputed to that resurrection body. They go together.

“that he might be the firstborn” – eis (εἰς) [pronounced *ICE*] plus the accusative plural from the definite article, plus the present active infinitive of the verb einai (εἶναι) [pronounced *Ī-nī* or *Ī-nah-ee*]. The static present is for a condition which perpetually exists. The active voice: Jesus Christ in a resurrection body in ascension and session produces the action of the verb. Then infinitive is a part of the idiom and it is the infinitive of purpose. It should be translated. “that he might be.” The word “he” comes from the accusative singular of general reference from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] which is used as the third person pronoun. This is autós (αὐτός) [pronounced *ow-TOSS*] in the singular, therefore it acts as a third person singular pronoun—“that he might be.” Then the object of the infinitive in the idiom, the accusative singular direct object from prōtotokos (πρωτοτόκος) [pronounced *proh-tot-OK-oss*] which means “firstborn.” Being the firstborn connotes three things: rulership—Christ is the ruler of the Church at present and will be the ruler of the world at the second advent; priest—Christ is ordained a royal priest forever after the order of Melchizedek; the double portion—Christ has two kingdoms of believers: Israel, whom He rules as the son of David and the Church whom He rules as the King of kings. Here in this verse the emphasis is on our Lord’s rulership of the Church, the royal family of God.

“among many brethren” – the preposition eis (εἰς) [pronounced *ICE*] plus the locative plural of the adjective polus, polos (πολύς, πολλός) [pronounced *poll-OOS*] plus the noun adelphos (ἀδελφός) [pronounced *ad-el-FOSS*] for royal family of God, and it should be translated “among many brethren.”

Romans 8:29 **We know that whom He foreknew, He also foreordained [predestinated] conformed ones to the image of His Son, that He might be the firstborn among many brethren.**

Principle

1. In this way the royal family of God was formed in eternity past.
2. Christ is the firstborn of the royal family, therefore its ruler, its high priest, as well as possessing the double portion heritage. Christ is the ruler, the high priest, and has the double portion.
3. The many brethren are Church Age believers or the royal family of God.
4. All of this is designed to read the believer into the big picture, to understand how the divine decrees relate to the seven imputations.

Romans 8:30 **And those whom He predestined, these also He called; and whom He called, these also He justified; and whom He justified, these also He glorified. (BLB)**

Verse 30 – step three, emphasizing entrance into the plan of God. “Moreover whom he did predestinate, them he also called” – the connective use of the postpositive conjunctive particle *de*, “and.” Followed by the accusative masculine plural from the relative pronoun *hos* (ὃς) [pronounced *hohç*], “whom,” and the aorist active indicative of the verb *proorizô* (προορίζω) [pronounced *proh-ohr-IHD-zoh*], which means to foreordain or to predestine. This verb refers to the divine decrees or the plan of God in eternity past, which is sandwiched in between omniscience and foreknowledge of God. Omniscience comes first and determines what was put into the decree, and foreknowledge merely acknowledges what is in the decree. The aorist tense of *proorizô* (προορίζω) [pronounced *proh-ohr-IHD-zoh*] is the culminative aorist, it views the decrees of God for the Church Age believer in its entirety but regards it from the viewpoint of existing results. The active voice: God the Father, the author of the divine decrees, produces the action of the verb. The indicative mood is declarative for the reality of the divine decrees and the part of the royal family in that. Every Church Age believer is in the plan of God from eternity past. The purpose for the divine plan is for every believer to crack the maturity barrier through maximum doctrine resident in the soul. Not only does this glorify the Father and the Son but the decrees actually contain the most fabulous and unique blessings for mature believers.

“them he also called” – the word “them” is not correct. It is the accusative plural direct object from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], “these same ones.” It refers to something which has immediately preceded. It is called the immediate demonstrative and it is used here to emphasize the Church Age believer already mentioned. Then the adjunctive use of the conjunction *kai*, “also.” Plus the aorist active indicative of the verb *kaleô* (καλέω) [pronounced *kal-EH-oh*] which means to call, to name, to designate, to summon, to invite. Here it is used in the technical sense of the doctrine of election.^[18] The gnomic aorist tense takes the doctrine of election of the royal family of God and regards it as so certain as to be axiomatic in character. The active voice: God the Father produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact. All believers in the Church Age are elected. This emphasizes, then, that every believer is in the plan of God.

The following also reviewed in [Lesson #329](#).

Principle

1. Technically each one of us entered the plan of God at the moment we believed in Jesus Christ.
2. In eternity past the omniscience of God knew that we would make this decision. Because He knew it He inserted that into the plan of God as a reality—that we would believe in Christ. Therefore that is a part of the divine decrees. That decision means that we are elected, foreknown, foreordained. All occurred simultaneously in the decrees when God knew in His omniscience that we would believe in Christ. The omniscience of God knew that we would make this decision before human history began.
3. Therefore our entrance into the plan of God from the divine viewpoint occurred before history began.

4. There can be no greater security than to realize that before human history your entrance into the plan of God was known and guaranteed. Therefore your blessings of maturity adjustment to the justice of God were provided, even before Adam existed. Those who make it were also foreordained/predestinated. And those who don't, for it is only a potential, then something else was predestinated for you: the sin unto death.
5. Remember that election is the doctrine that relates the believer to the plan of God from eternity past, and coincides with foreknowledge and predestination.
6. Like foreknowledge and predestination, election is a part of the doctrine of divine decrees which only deals with reality.
7. God had the good sense to know billions of years before man existed on the earth who would believe in Christ during human history.
8. Election is the plan of God for the believer designed in eternity past.
9. Election is the plan of God for the believer designed in eternity past, declared by foreknowledge and functions under predestination—predestination merely is God knowing ahead of time what you are going to do at any given point. This does not take away from your free will nor does it coerce your free will.
10. The key to understanding the doctrine of election is the fact that Jesus Christ was elected in eternity past, and we as Church Age believers are entered into union with Christ. In fact, election is the basis for Church Age royal family.

Romans 8:30a **And whom He foreordained, these He also called** [or, *elected*]...

1977 Romans

Lesson #329

329 02/07/1978 Romans 8:30b–31 Election; Step 4. Justification by imputation of +R; first of five challenges to new life: opposition

Romans 8:30 **And those whom He predestined, these also He called; and whom He called, these also He justified; and whom He justified, these also He glorified.** (BLB)

“and whom he called, them he also justified” – the connective use of the postpositive conjunctive particle *de*, plus the accusative plural from the relative pronoun *hos* (ὅς) [pronounced *hohç*], “whom.” Then the aorist active indicative of the verb *kaleō* (καλέω) [pronounced *kal-EH-oh*]—“and whom he called [elected].” The aorist tense is a dramatic aorist, it states the present reality of election with the certitude of a past event, the divine decrees. The active voice: God the Father, the author of the divine plan, produces the action of the verb. The indicative mood is declarative of a dogmatic statement of doctrine. Plus the accusative plural from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], used here to refer to something which has immediately preceded, and the adjunctive use of *kai*—“these same ones also.” Then the insertion of the verb, the aorist active indicative of *dikaioō* (δικαιόω) [pronounced *dik-ah-YOH-oh*]—“justified.” The aorist tense is a constative aorist, it refers to a momentary act of imputation of divine righteousness at the moment we believe in Christ. This is a second imputation. No man earns or deserves God’s righteousness.

Principle

1. This is the second of two judicial imputations necessary for the real imputation of divine blessing at maturity, and the basis also of a fortiori—if the justice of God accomplished the greater at salvation, i.e. the imputation of divine righteousness, it follows a fortiori that the justice of God can accomplish the less, i.e. blessing in time at the point of maturity.
2. The two real imputations at birth—human life to the soul and Adam's original sin to the genetically-formed old sin nature—begin the whole structure of God's plan for each individual. We begin with condemnation. The justice of God must condemn before the justice of God can bless.
3. Being condemned by the imputation of Adam's original sin at birth frees all personal sins in the human race for judicial imputation at the cross. Only that one sin condemns every person who has ever lived or ever will live in the human race. All are condemned by the imputation of Adam's sin. All personal sins were imputed to Christ on the cross. So personal sin is never the basis for condemnation and personal sin is not an issue at salvation. Since Christ was judged for our sins, Christ is the issue at salvation and Adam's original sin is the issue in condemnation. Condemnation precedes salvation.
4. On the cross all human sins of the human race were imputed to Christ and judged.
5. Since these sins were not antecedently His own this is a judicial rather than a real imputation.
6. At the moment of salvation through faith in Christ a second judicial imputation occurs, i.e. the righteousness of God is imputed to the new believer. This imputation provides the potential as well as the hope for blessing in time. Remember the principle: When reality replaces hope, a new hope is formed from the justice of God.
7. Since this righteousness is not antecedently our own this is the second judicial imputation.
8. At salvation, and simultaneously, there is a real imputation of eternal life to the divinely prepared home or target which is regeneration. The reason for that: there must be a life, and to have any type of life it must be a real imputation. Always, human life was imputed at a birth. Physical life was imputed to the soul; eternal life is imputed to regeneration. There must be a birth involved in life.
9. The judicial imputation of divine righteousness is the basis for justification, and the only way to receive blessing in time as an imputation at maturity.
10. Note the relationship between being called/elected and the imputation of divine righteousness or being justified.
11. The imputation of divine righteousness constructs a grace pipeline with the justice of God in the giving end and the righteousness of God on the receiving end.
12. This pipeline is encapsulated by the integrity of God.
13. The integrity of God must guard the attributes of God from any compromise in prospering sinful man.
14. Therefore, prosperity and divine blessing is a real imputation from the justice of God to the divinely prepared home, imputed righteousness—salvation justification.

15. Therefore justification means qualification for blessing and prosperity in time. In effect, justification is the second potential in Y radical.
16. We are left in time after salvation in order to receive divine blessing and prosperity as the means of glorifying the Lord Jesus Christ.
17. Therefore justification is the key to the divine plan for time.
18. Justification qualifies us for blessing. The only thing we lack is capacity, and that capacity comes through maximum doctrine resident in the soul.
19. When the believer cracks the maturity barrier through maximum doctrine resident in the soul he possess capacity for blessing, and therefore receives the blessing.

And More Things about Step Four...

1. The righteousness of God is the guardian of the justice of God, and the justice of God is the guardian of all the divine attributes, protecting them from compromise.
2. The point of reference for mankind is the justice of God.
3. In the function of divine integrity, righteousness demands righteousness and justice demands justice. So that the righteousness of God demands what the justice of God executes. Righteousness will demand blessing in your life just as soon as you crack the maturity barrier.
4. The justice of God executes divine blessing in six categories to the believer when the righteousness of God demands that blessing.
5. There is no demand from the righteousness of God until the believer through the filling of the Spirit and the daily function of GAP cracks the maturity barrier.
6. Hence, justification or the judicial imputation of divine righteousness at salvation makes possible divine blessing or the real imputation of prosperity to the righteousness of God at maturity.
7. Justification is the key to understanding the objectives of the Christian way of life. Justification in Romans simply means vindicated for blessing. The potential is there.
8. Justification relates the believer to the plan of God so that the attributes of God are never compromised by blessing imputed from the justice of God.
9. This defines grace. Grace is the policy of the justice of God in blessing the believer.
10. This also defines the second hope. The first hope of salvation is replaced by the reality of salvation when we believe in Christ.
11. A new hope, the second hope, is provided through the judicial imputation of divine righteousness at salvation.

Step five, the a fortiori of blessing:

“and whom he justified” – the connective use of the postpositive conjunctive particle *de*, “and,” and the accusative plural from the relative pronoun *hos* (ὃς) [pronounced *hohç*],

“whom.” Plus the aorist active indicative of *dikaioō* (δικαιόω) [pronounced *dik-ah-YOH-oh*], meaning to declare righteous, to justify, to vindicate. The aorist tense is a constative aorist, referring to the momentary action, judicial imputation of divine righteousness at salvation.

The active voice: the justice of God produced the action of the verb at salvation, imputing to us the righteousness of God. The indicative mood is declarative for a dogmatic statement of Bible doctrine.

“them he also glorified” – the accusative plural from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*], plus the adjunctive use of the conjunction kai, “these same ones also.” Then the aorist active indicative of doxazō (δοξάζω) [pronounced *dox-AD-zo*] which means to praise, to honor, to glorify, to magnify, to promote. It has a lot of connotations in the Greek. The verb means here to have a share in God’s glory. Every time God imputes blessing at maturity and at the judgment seat of Christ He is glorified. When God is glorified we share in His glory. Remember that the imputation of divine blessing is the glorification of the Lord Jesus Christ, and we share in His glory. That is what doxazō (δοξάζω) [pronounced *dox-AD-zo*] means here—the seventh imputation. The aorist tense of doxazō (δοξάζω) [pronounced *dox-AD-zo*] is a constative aorist, it gathers up into one entirety the imputation of eternal blessing and reward to the resurrection body at the judgment seat of Christ. Therefore the aorist combines the two a fortioris of Romans five. The active voice: the justice of God produces the action of the verb through the sixth imputation plus the hope of the seventh imputation in eternity. The indicative mood is declarative for the real imputation of blessing in time at maturity plus the third hope which is confident anticipation of blessing and reward at the judgment seat of Christ.

Romans 8:30 **And whom He foreordained [predestinated], the same one He also called [elected]: and whom He called, the same one He also justified: and whom He justified, the same ones He also glorified.**

Principle

1. Blessing in time and in eternity are part of the divine decrees for the mature believer.
2. Therefore divine blessing and glorification existed long before any believer or person existed on this earth.
3. Omniscience knew those who would crack the maturity barrier prior to anyone actually doing it.
4. Therefore the omniscience of God regarding the reality became the decree of God.
5. Since the divine decree alone establishes certainty nothing could be foreknown until it was first decreed. Omniscience comes first, then the divine decrees, and then foreknowledge. Acts 2:23.
6. Election, foreknowledge and predestination are coincident in respect to their objects.
7. In verse 30 we do not have chronological order but merely the indication that the same persons are the object in each case. The mature believer is the object in election, foreknowledge and predestination.

God's Everlasting Love

Romans 8:31 **What then will we say to these things? If God is for us, who can be against us?** (BLB)

Verse 31 begins the new paragraph: the new life and its challenges. There are five challenges in this area. The first challenge is opposition. All of this truth we have received is going to receive opposition. As far as Bob knows, he has received more opposition than anyone he has ever known. Once these things gel in our soul, then you will get the opposition. “Where’d you get that? Oh, you got it from him?”

L. S. Chafer, from Billy Sunday on his neck. He really had a lot of opposition. Often you are known and judged by who your enemies are. Some of the greatest attacks of Chafer have occurred after his death in the very seminary he founded.

There is a lot of opposition by the flimsy-minded; and how could you exclude them from such a great verse as Romans 8:32.

The verse begins with the Greek idiom “What shall we say to these things?” This is a literal translation but not the correct idiomatic translation. It begins with the nominative neuter singular from the interrogative pronoun τίς (τις) [pronounced *tihç*], followed by the inferential postpositive conjunction οὐν (οὐν) [pronounced *oon*], used in the formula question as an idiom of conclusion, setting up a debater’s development here. Plus the future active indicative of λέγω (λέγω) [pronounced *LEH-goh*]. The future tense is a deliberative future to present a rhetorical question. A rhetorical question is a debater’s way of making a direct assertion without appearing to do so. The active voice: Paul uses rhetorical debater’s technique in order to force a correct conclusion. The interrogative indicative is one in which the indicative assumes that there is an actual fact which may be stated in answer to the question. The idiom is translated, “**Therefore face to face with these things to what conclusion are we forced?**” It is a reference to Romans 8:28-30 specifically. And the principle: the plan of God is greater than any problem of adversity, including opposition. The plan of God is greater than its opponents. The “face to face” has to do with the preposition πρός (πρός) [pronounced *pross*] plus the accusative neuter plural from the demonstrative houtos (οὗτος) [pronounced *HOO-tos*]—“face to face with these things.”

“If God be for us, who can be against us?” The question is elliptical, there is no verb in the original text. The conditional conjunction εἰ (εἰ) [pronounced *I*] which introduces a first class condition as a conclusion from the previous paragraph. The first class condition recognizes that every believer is in the plan of God and therefore God has made provision for every believer, including opposition—any disaster, any difficulty, and especially opposition. Then the nominative singular from theos (θεός) [pronounced *theh-OSS*], the subject, with the definite article, referring to God the Father—“If the God.” This is the generic use of the definite article to indicate that this is God the Father who has been the subject of so much in the previous paragraphs. Then a prepositional phrase, ὑπέρ (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of ἐγώ (ἐγώ) [pronounced *ehg-OH*]—“for us.” The plural means for all mature believers (context), and in effect for all believers, but obviously this prepositional phrase in its context applies to the mature believer only. God is not for reversionism. “If the God is for us?” – first class condition, “and he is.” Then the nominative singular from the

interrogative pronoun *tís* (τίς) [pronounced *tihç*], “who is.” The final prepositional phrase: *kata* plus the genitive plural of *egó* (ἐγώ) [pronounced *ehg-OH*]—“who is against us?”

Romans 8:31 **Therefore face to face with these things, to what conclusion are we forced? If the God is for us, who is against us?**

Principle

1. The plan of God is greater than any opposition the believer will ever face. You do not have to apologize for the plan of God.
2. No one is God’s equal. No one has more power and ability than God.
3. The two judicial imputations of Y radical indicate that God is for us.
4. The first judicial imputation: All of our personal sins were imputed to Christ on the cross. Obviously God is for us.
5. The second judicial imputation: Divine righteousness is imputed to the believer at the moment of salvation. God had to be for us to do this. God gave His righteousness to the scroungiest creatures in this world.

The next 3 nights will be devoted to Romans 8:32. The second challenge is the great blessing that God will bestow on us. Other believers assume that there is something that they do which causes God to bless them.

1977 Romans

Lesson #330

330 02/08/1978 Romans 8:32 Concept of and encouragement thru A FORTIORI; prosperity; doctrine of imputation (revised, 1. a–j)

Romans 8:32 **For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things?** (BLB)

Verse 32 – the first half of the verse demonstrates that God is for us by means of the first judicial imputation. The last half of the verse demonstrates that God will freely give us all things because of the second judicial imputation. He is free to do so. So the second challenge is blessing. In this verse we have the second challenge. If the first challenge is opposition, the second challenge is encouragement—the encouragement that comes through a fortiori, the motivation for spiritual advance, the glorification of the Lord Jesus Christ, and the imputation of blessing in time.

A fortiori is all about effort. If God does what requires the greater effort, then He will not without that which requires less effort.

“He that spared not his own Son” begins with the nominative singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*], and when you start a verse with *hos* you must look for its antecedent, for that is the subject of the verse. The antecedent is *ho theos* (θεός) [pronounced *theh-OSS*], found in the previous verse. So we translate, “The God who.” Then the intensive and enclitic particle *ge* (γέ) [pronounced *geh*], which means “even.” The

verb is the aorist middle indicative of *phéidomai* (φείδομαι) [pronounced *FIE-dom-ahēe*] and the negative *ou* (οὐ) [pronounced *oo*], and it means to spare someone from something. “The God who did not even spare.” The aorist tense is a dramatic aorist, it states the present reality of the sacrifice of Christ on the cross with the certitude of a past event. In other words, it brings into focus judicial imputation #1. This is a Greek idiom, a device for emphasis. Our sins were imputed to Christ for the purpose of judgment. That makes this also a culminative aorist tense viewing the judicial imputation of all personal sins to Christ on the cross in its entirety but emphasizes the existing results in the Church Age—a fortiori blessings. The middle voice: this is a deponent verb, which is middle in form but active in meaning. Hence “the God” [the Father] produces the action of the verb by means of the first judicial imputation of all personal sins to Christ on the cross. The indicative mood of *phéidomai* (φείδομαι) [pronounced *FIE-dom-ahēe*] is declarative, representing the verbal idea from the viewpoint of reality. Plus the negative *ou* (οὐ) [pronounced *oo*]. The indicative plus the negative states the dogmatic fact that God the Father imputed our sins to Christ on the cross and judged them.

Next is the object of the verb, the objective genitive singular from the adjective *ídios* (ἴδιος) [pronounced *IH-dee-os*], which actually means “unique” in the Greek, and therefore correctly translated “his own.” This is the relationship between the Father and the Son from all eternity past. Plus the objective genitive singular of the noun *huios* (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*] for the Lord Jesus Christ in hypostatic union. “The God who did not even spare his own Son.”

“but delivered him up for us all” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast with what precedes, plus the aorist active indicative of the verb *paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] which means to deliver over to judgment as the function of divine justice. However, the prepositional phrase *hupér* (ὑπέρ) [pronounced *hoop-AIR*], “on behalf of,” plus the genitive plural of both the adjective *pás* (πάς) [pronounced *pahs*] and the pronoun means substitutionary atonement, and *egó* (ἐγώ) [pronounced *ehg-OH*]—“on behalf of all of us.” The accusative singular direct object from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] is used as the third person singular pronoun, “him.” So, “but on behalf of us he delivered him over to judgment.” *Paradídōmai* (παραδίδωμαι) [pronounced *pah-rah-DIH-doh-my*] has an aorist tense which is a constative aorist, it contemplates the action of the judicial imputation of our sins to Christ on the cross in its entirety. The active voice: God the Father produced the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine.

“how shall he not with him also” – the interrogative pronoun *-pōs* (-πώς) [pronounced *poce*], used especially for rhetorical questions. It is also used for a direct question to determine how a fortiori came to be. With it is an unusual negative, *ouch* (οὐχί) [pronounced *oo-KHEE*], used as an interrogative word in a question which expects an affirmative answer. Then the adjunctive use of the conjunction *kai*, translated “also”—“how shall he not also.” The prepositional phrase is *sun* (σύν) [pronounced *soon*] with the dative of person from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*]—“with him.” *Autós* (αὐτός) [pronounced *ow-TOSS*] is used as a third person personal pronoun to

denote accompaniment or association. In other words, our association with the Lord Jesus Christ begins at salvation adjustment to the justice of God. The second judicial imputation marks the beginning of that association. Our association begins when we believe in Christ and the justice of God imputes to us the righteousness of God, thereby establishing that pipeline. All blessings will come from the justice of God to the righteousness of God.

“freely give us all things” – future middle indicative of the verb *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ahee*]. This is simply a verb taken from *charis* (χάρις) [pronounced *KHAHR-ic*]. When you want to make a verb out of a noun you just simply drop the σ sigma and then add the middle voice suffix. It means to grace out, to graciously give, to give beneficially. This is a gnomic future tense for a statement of fact or performance which may be expected when a believer attains maturity adjustment to the justice of God. In other words, it is future if you are not mature yet. It is also a deliberative future, if you are mature, for a rhetorical question taking the place of a direct assertion. In other words, there are two kinds of future depending on where you are in your spiritual life. The middle voice: this is a deponent verb, middle in form but active in meaning. God the Father produces the action of the verb at maturity adjustment to the justice of God. The believer possesses the potential for blessing with the imputation of divine righteousness, and the believer carries God’s perfect righteousness as the recipient of this blessing; it is a guarantee. The indicative mood here is the interrogative indicative which assumes that there is an actual fact of doctrine which may be stated in answer to this question. The answer to the question combines the two judicial imputations to form the real imputation at the point of maturity. There is also an accusative neuter direct object from *pás* (πάς) [pronounced *pahs*] with the definite article, it is used generically to comprehend all six categories of blessing which are imputed to the believer. It is translated, “the all things.”

Romans 8:32a **The God, Who did not even spare His Own Son but delivered Him over to judgment—how shall He not, with Him, graciously give us the all things...**

We are a Marxist nation; we are drowning in Marxism.

The [Doctrine of Imputations](#) is back in lesson [#125](#).

1977 Romans

Lesson #331

331 02/09/1978 Romans 8:32 Doctrine of imputation (pts. 2–4); real imputations at physical birth, exception of Jesus Christ; personal sins on Jesus Christ

A mention of Suetonius, who apparently wrote some pretty racy history of Rome. Born A.D. 69. Gaius Suetonius Tranquillus, commonly referred to as Suetonius, was a Roman historian who wrote during the early Imperial era of the Roman Empire. His most important surviving work is a set of biographies of 12 successive Roman rulers, from Julius Caesar to Domitian, properly titled *De vita Caesarum*.

Mary did not have to be a virgin to have a virgin pregnancy (she was, but Bob is making a point—the point being is, she gave birth to Jesus, not having been made pregnant by Joseph.

The [Doctrine of Imputations](#) is back in lesson [#125](#).

Romans 8:32 **For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things?** (BLB)

1977 Romans

Lesson ##332

332 02/10/1978 Romans 8:32 Doctrine of imputation (pts. 5–6): Judicial imputation of +R and real imputation of eternal life at salvation

A reading of Romans 8:28–32

Omniscience ≠ foreknowledge. The predetermined plan = the divine decrees.

Doctrine of imputations so far: (1) Definition/description. (2) Imputations at birth. We are condemned at birth by one sin, and that is the imputed sin of Adam.

The [Doctrine of Imputations](#) is back in lesson [#125](#).

Romans 8:32 **For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things?** (BLB)

1977 Romans

Lesson #333

333 02/12/1978 Romans 8:32 Doctrine of imputation (pt. 7a): Real imputations and categories (1–3) of SG2 blessings in time

The good of Romans 8:28 is $X+Y+Z$ = plan of God Z is the imputation of eternal life at salvation + maturity blessings in time = the 3rd potential, which is eternal reward at the Judgment Seat of Christ.

Vv. 29–30 give us the a fortiori blessings from God. Because we have been condemned at birth, we can be redeemed even if we die before reaching the age of accountability.

The [Doctrine of Imputations](#) is back in lesson [#125](#).

Romans 8:32 **For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things?** (BLB)

1977 Romans

Lesson #334

334 02/12/1978 Romans 8:32 Doctrine of imputation (pts. 7b–8): SG2 blessings category 4–6 blessings in eternity; judgment seat of Jesus Christ

The [Doctrine of Imputations](#) is back in lesson [#125](#).

Bob muses about meeting problem people in the parking lot. He used to do that as a junior officer.

People who have taken over churches as coming from Berachah, and they start applying Berachah policies in the first 24 hours. That is a bad idea.

The Judgment Seat of Christ is presented as a part of the imputation doctrine; I placed it separately below:

The Judgment Seat of Christ by R. B. Thieme, Jr.

Although I took this doctrine from NB1, I edited it according to Bob's teaching from Romans #335.

1. The judgment seat of Christ or the evaluation of believers in phase two of the plan of God occurs at the termination of the Church Age. It follows the receiving of a resurrection body. (Whether a believer succeeds or fails he will have a resurrection body)
2. The purpose of the judgment seat of Christ, 2Corinthians 5:10 For we must all appear before the judgment seat of Christ; that each one of us [believers in the royal family of God] may receive what is due him for the things accomplished while in the physical body [phase two], whether good [agathos (ἀγαθός) [pronounced *ag-ath-OSS*]] or worthless [or evil, phaulos (φαῦλος) [pronounced *FOW-loss*]]. "If the believer lives his Christian life inside the cosmic system what he accomplishes is worthless or evil or both, phaulos (φαῦλος) [pronounced *FOW-loss*]. On the other hand if the believer lives his Christian life inside the divine dynasphere what he does is categorized as intrinsic good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*]."
3. Agathos (ἀγαθός) [pronounced *ag-ath-OSS*] refers to the plan of God from the viewpoint of imputation [$X+Y+Z = \text{Good}$]. Here again we have the principle: agathos (ἀγαθός) [pronounced *ag-ath-OSS*] means, first through X radical, human life imputed at birth plus Adam's original sin. The imputation of Adam's original sin means spiritual death, and that sets up the first potential for salvation, plus the pertinent doctrine - redemption, reconciliation, propitiation, imputation, justification, all of those things related to the work of Christ on the cross. That equals hope 1, absolute confidence that if you believe in Jesus Christ you have eternal life plus salvation adjustment to the justice of God through faith in Christ. Now you advance to being an immature believer: Y radical. Here you have judicial imputation #1 - our sins are imputed to Christ on the cross, the basis of our so great salvation. Judicial imputation #2, the basis for our relationship with God. We have God's righteousness, one half of divine integrity, and also at the same time God has created a target for all logistical grace - imputation, and all supergrace blessing - the possession of the righteousness of God. So a new potential is set up: the potential

for great blessing in time, plus the pertinent doctrine equals hope #2 - absolute confidence that you and I as believers using the divine dynasphere advance to maturity, plus maturity adjustment to the justice of God, going from gate four to gate eight. In Z radical we have the imputation of eternal life at salvation plus the imputation of supergrace blessing, blessing in time at the point of maturity, and that equals the third potential, the potential of eternal blessing and reward at the judgment seat of Christ above and beyond the resurrection body. Plus the pertinent equals hope three, absolute confidence that by attaining maturity, advancing from gate four to gate eight, we are going to receive great blessing and reward at the judgment seat of Christ. This equals the good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*], all things working together for good - Romans 8:28. This second Koine word agathos (ἀγαθός) [pronounced *ag-ath-OSS*] occurs in 2Corinthians 5:10 - "that each one of us [royal family of God] may receive what is due him for the things accomplished in the body, whether good, agathos (ἀγαθός) [pronounced *ag-ath-OSS*], or worthless." The purpose of the judgment seat of Christ is the evaluation of each believer's life on earth between salvation and his departure.

4. The loss of reward at the judgment seat of Christ is a major issue.
 - 1) The gain or loss of reward and blessing above and beyond the resurrection body is determined by your personal volition. Your choice of dynasphere determines gain or loss of reward, 1Corinthians 3:11-15.
 - 2) Loss of reward at the judgment seat of Christ does not imply loss of salvation, 2Timothy 2:11-13. "if we endure" is persistence and function inside the divine dynasphere. Enduring here is *hupomenô* (ὑπομένω) [pronounced *hoop-om-EHN-oh*]. This is God's game plan for the Christian life, residence and function inside the divine dynasphere. And if you persist in making decisions consistent with the divine dynasphere in phase two there will be reward in phase three. "If we refuse," i.e. to function under our Lord's plan (X+Y+Z); "he will also refuse us (i.e. reward, not salvation)." Eternal security is a divine gift at the moment of salvation through faith in Christ. What God does for us cannot be lost, cannot be changed, cannot be removed. Eternal security depends upon the integrity of God while confidence toward God depends on the integrity of the believer, he must have doctrine resident in his soul. Failure to live in the divine dynasphere may destroy the believer's confidence in God but failure to live in the divine dynasphere can never destroy your eternal security. Therefore the principle of 2Timothy 2:11-13: eternal security is permanent and cannot be destroyed by Christian failure. Confidence in God is a motivating virtue which can be lost through the believer's residence and function inside the cosmic dynasphere. The principle of eternal security: John 10:28; 1Peter 1:3-5. Eternal security is never an issue at the judgment seat of Christ.
 - 3) However, the cosmic believer in losing reward at the judgment seat of Christ will experience, at least for that period of time, shame. He will be in a resurrection body but there is that implication of shame at loss of reward. Perhaps this is the closest thing to any lack of happiness that can ever exist in heaven, in eternity. And this appears to be only temporary at that moment

and does not seem to be perpetuated into eternity. Philippians 1:20, Confidence in time implies reward in eternity. Phil. 3:18,19 for many keep walking in the cosmic system ..." The apostle Paul had an emotional response to his observation of cosmic Christians: "they are the enemies of the cross of Christ." What is the end of such believers? - verse 19 whose end is destruction [the sin unto death], whose God is emotion, whose glory [at the judgment seat of Christ] is their shame, who keep thinking about earthly things [a description of cosmic involvement]." 1John 2:28 And now dear children, keep on residing in it [the divine dynasphere]; that if he [Christ] should appear [the Rapture, the resurrection of the Church], we might have confidence, and might not be put to shame by him in his presence [at the judgment seat of Christ]."

5. The first is the a fortiori approach of Romans 5:15–17 For if by the transgression of one [Adam's original sin] spiritual death ruled through that one; much more they who receive in life the surplus from grace [the exploitation of logistical grace is parleyed into supergrace - surplus of grace] and the gift of righteousness [imputed righteousness], much more they shall rule through that one, Jesus Christ." Those who exploit logistical grace inside the divine dynasphere are going to rule with Christ.
6. Therefore the application of virtue to the judgment seat of Christ. Note one application found in Romans 14:10-13, **You there [the weak believer who lives in the cosmic system], why do you judge your brother? [Principle of the weak controlling the strong] or you also [the strong believer] why do you regard your brother with contempt [Lack of toleration and impersonal love]?** for all will be present at the tribunal of God. For it stands written [Isaiah 45:23], **For surely as I live, says the Lord, every knee will bow to me [the big genuflect after the Rapture of the Church], and every tongue will confess to God [these are believers].** So then each one of us [Church Age believers] shall give an account to God concerning himself [You are responsible for your own decisions]. Therefore let us no longer judge one another: **but rather make up your mind, [determine this] not to place an obstacle or distraction in front of his brother.** This is application of virtue to the judgment seat of Christ. The only possible way to do this is inside the divine dynasphere where the motivating virtue of personal love for God is counterparted by impersonal love for mankind. There is where you get your toleration to tolerate believers in all stages of growth so that there is no distraction to their positive volition toward Bible doctrine.
7. The function of gap and the Judgment Seat of Christ. The divine dynasphere and its relationship to the judgment seat of Christ.
 - 1) Note James 1:25: **But the one who looks intently into the perfect law [Bible doctrine] that gives freedom [perception of doctrine inside the divine dynasphere], and continues to do this [momentum in the divine dynasphere], not forgetting what he has heard but doing it, this believer will be blessed [or happy] in what he is doing.** The perfect law and looking into the perfect law which gives freedom is our life inside the divine dynasphere with emphasis on perception of doctrine.

2) James 2:12-13 So keep speaking and so keep doing as though who are going to be judged [evaluated] by the law that gives freedom [perception of doctrine inside the divine dynasphere is the basis for our evaluation]. For judgment for those who have not produced mercy [have not manufactured virtue inside the divine dynasphere, or better, who do not show compassion]; **compassion triumphs over judgment.** This is an interim point to emphasize the fact that the judgment seat of Christ and our evaluation is related toward the many decisions for or against the divine dynasphere, residence and function therein.

8. Hebrews 6:7–12 For God is not unjust to disregard your occupation [of pastor-teacher], also the love which you yourselves demonstrated toward his person [learning Bible doctrine in the divine dynasphere and teaching it to the congregation], having ministered doctrine to the saints, and continuing such ministry."
9. The rewards given at the Judgment Seat of Christ. There was an agricultural society; and there were parables about the sort of harvest that people would have. There is the political situation, like the concept of a city state. Rome began as a city state that eventually expanded to take in all the territory around it. Herod apparently worked out a deal to will what he ruled over to Rome, and he made provision for his sons and daughter in this will. The Lord used the city-states as an illustration: some will have ten cities, some will have 50, etc. There will be great variations in eternity when it comes to rewards in heaven.
10. The decorations presented at the judgment seat of Christ. Bob discussed many decorations from more recent times. Frederick the Great and the decorations that he set up. Napoleon and his system of decorations. Decorations in the Roman empire were more remunerative. Paul was very pro-military and he knew a great deal about them. When Paul was under house arrest, he became very familiar with the praetorium guard.
 - 1) During the Roman empire there were two Greek words used for crowns. One of them, *stephanos* (στέφανος) [pronounced *STEHF-ahn-oss*], which is pertinent is a reward in two areas of life. It is a reward in military service and in the empire games. There is a second word for crown which occasionally we find in the Bible, *diadema* (διάδημα) [pronounced *dee-AD-ay-mah*]. This is a crown used for a king. Certain rewards to mature believers at the judgment seat of Christ are called *stefanoi*, crowns. There were six categories of such crowns given by the Roman empire. In order of merit the six categories each had a monetary reward that went with it. All six were in the form of a golden crown that you could wear for the rest of your life.
 - 2) We have in the scripture, not six of the crowns, but three listed for believers. There is the crown of righteousness for the fulfilment of the plan of God in the Church Age [in other words for advancing from gate four to gate eight]. There is the crown of life for passing all of the momentum tests as you go from gate four to gate eight. And there is the crown of glory, a decoration for pastors, evangelists and faithful communicators of the Word of God.

- 3) There used to be a phrase among fundamentalist Christians about living your life in the light of eternity. Of course it is a very sound concept, a very doctrinal principle, that while we are living a day at a time as per the mandates of our Lord, we are also to live with eternity in mind. That is exactly what we have in verse 10 with regard to the judgment seat of Christ.
- 4) There are three crowns mentioned in the Word of God. The first one is the crown of righteousness, 2Timothy 4:7–8 The corrected translation of verse 7 is as follows: "I have fought that honorable fight [a reference to the advance to maturity inside the divine dynasphere. It refers to going from gate four to gate eight of the divine dynasphere. It indicates that the apostle Paul has attained spiritual maturity at gate eight], I have completed the course [the fulfilment of God's plan for his life], I have retained the doctrine [not 'I have kept the faith'. And it refers to perception and application of doctrine resulting in the construction of the edification complex structure]. In the future [reference to the judgment seat of Christ] a crown (wreath) of righteousness is reserved for me, which crown the Lord, the righteous evaluator, will award me on that day the crown of righteousness is awarded to the believer who executes the plan of God during the Church Age. and not only to me, but also to all those who have loved his appearance [the appearance of Christ at the Rapture]." Paul received tremendous personal suffering as a part of his supergrace rewards. All Roman wreaths were accompanied with a stipend. Some of the wealthiest Romans had won many crowns or decorations.
- 5) The Bravo cross, which is related to undeserved suffering. The second crown is the crown of life, the one which is mentioned in Revelation 2:10. This crown is related to momentum testing. Momentum testing is only for those believers who are advancing, those believers who are taking in doctrine. The believer who faces momentum testing inside the divine dynasphere accelerates his advance to gate eight. There are two biblical references made to this second crown, James 1:12 which says **Happy is the individual who perseveres under testing: for he will receive the crown of life, which God has promised to those who consistently love him** [referring to our life inside the divine dynasphere]. The second reference is found in Revelation 2:10. So the crown of life is actually a martyrs decoration and reward and also an eternal decoration for those believers who remain in the divine dynasphere under the greatest pressures of life, and advance to maturity in times of historical disaster or historical downtrend. Revelation 2:10 **Do not fear those things which you are about to suffer [undeserved suffering]. Behold, the devil is about to cast some of you into prison that you might be tested. Also, you will have pressure and affliction ten days. Become faithful unto death [the imputation of martyrdom as the highest honor that God can give to the believer in time]. Become faithful unto death, and I will give you the wreath of life.**
- 6) Note that both the crown of righteousness and the crown of life are preceded by some form of dying grace, and that includes martyrdom. Therefore both

crowns or decorations awarded to believers in eternity and believers whose priorities are so linked with Bible doctrine that in time of disaster, pressure or heartache of any kind, doctrine is more real to them than the actual suffering which they endure. And they do not compromise their doctrine or their stand or their love of the Lord because of some pressure.

- 7) The third crown is the crown of glory; it is the ultra-cross. This eternal decoration is given to pastors who not only reach maturity through their own personal residence and function inside the divine dynasphere, but who through faithful teaching of the Word lead others to spiritual maturity. The crown of glory belongs primarily to the pastor; firstly the apostles, and to the evangelists and prophets who taught the Word of God before the canon was completed, and afterward to the pastors. No pastor can lead his congregation, however, beyond his own stage of growth. In other words, as they would say in Rome "No man can transfer to others rights more extensive than that which he possesses." Therefore it behooves the pastor to get cracking and get to maturity as rapidly as possible in order to lead the way; not by example, but by content of doctrine. Bob knows all about you; I know where you sit when you come alone; I know where you sit when you are with your husband. I know those who come on a trade-out; etc. I feel sorry for you people because nothing is going to seep into you. The best you can do is develop a little poise. Grimly hang on until it is all over. After you come for awhile and you become *desired ones*. That does not mean that I want to get to know you. We will go in a much simpler, more practical direction in Romans 12. Paul calls these people, *my happiness*. He calls these people his victory crown. He will have the pleasure of seeing them assigned fantastic sections of space and things. The happiness is now; the blessing is then. **Keep on being stabilized, the ones worthy of love.** Jesus loves you, but not because you are sweet and nice. A lot of you are. A lot of you are things who think you impress God with what impresses your friends. All believers are worthy of love; *we are sweet and we take notes and God will give us one city for every page of notes*. When Bob first believed in Jesus Christ, he received God's righteousness and with that goes God's love. Let me tell you, Jesus is not your old pal; and He is not the man upstairs either. We are loved because we have the righteousness of God. We do not reduce Jesus to our level. Remember that our blessing will come from the blessing of God. Be stabilized by the Lord, ones worthy of love. 1Thessalonians 2:19–20 For who is our hope [our confident assurance]; is it not even you, mature believer, Judgment Seat of Christ, receiving the ultra cross. For you are our glory and happiness. 1Peter 5:4 And when the Chief Shepherd appears, you will receive the unfading wreath of glory.
11. Human good is rejected at the Judgment Seat of Christ. 1Corinthians 3:14 **If anyone's work which he has built remains, he shall receive reward; if his work is burned, he will suffer loss; but he himself will be saved yet so as through fire.** Tithing, witnessing, hustling for God, joining Christian service organizations. The justice of God is the source of all blessing. So you have an encapsulation by the grace pipeline. These human works are burned and destroyed.

12.

A winner trained for the Judgment Seat of Christ. A winner trains. The winner works hard. You do not just luck out in life. This is how people think in life. Losers always think in terms of lucking out in life. An athletic analogy to the judgment seat of Christ. 2Timothy 2:5 - "Now if anyone really competes in the athletic games he does not receive a winner's wreath unless he trains according to the rules." You have to enter and register in the state gym; which is on much acreage and it had high walls. The Roman empire, in copying the Greek games, copied the whole system, including the rules, and the athlete couldn't compete unless he trained according to the rules. There were two types of athletes who existed in the Roman empire. The first group were called aqletai and were the people who entered state gymnasiums in order to train and compete in the games. There was also another category of athlete called a)gonistai and were the muscle or body builders who did not enter the games and train under the rules. He was not qualified for the games. So we have a)qletai and a)gonistai, two categories of athletes. And we have two kinds of believers, those who are in the divine dynasphere [comparable to the a)qletai] and those in the cosmic system [comparable to the a)gonistai]. We have the cosmic believer who doesn't train according to the rules and we have the believer in the divine dynasphere who does. Not only did the Roman athlete live inside the gymnasium for ten months but he followed a set of very strict rules which constantly tested his motivation, his decisions, and his momentum. This was a part of the system. The concept of perception of doctrine in the divine dynasphere is analogous. Once the athletes went back to their home town they received rewards which are comparable to the judgment seat of Christ. No matter what the weather or how he felt, he must answer all the trumpet calls for exercise. He wore only oil when outside. Nothing else. The athlete must exercise under the direction of the exercise master. Everyone went through the same exercise regimen. Consistent positive volition. The athlete could not have any contact with the opposite sex for 10 months. "I think that illustrates many things" (laughter) "And I was about to call you, *dearly beloved*." There are people absent from this congregation tonite because they reject Bible doctrine and were influenced away by a loved one. Believers must avoid distractions. Part of the training was dietary, like avoiding rich foods, wine and beers. That was #6. They were allowed to eat meat, lean meat, fish, figs, and something else. This is being objective. 7th authority in hands of the gym head, called a gymnasiarc, the governor of the gym. He wore a purple robe and white sandals. A wonderful job that paid high wages. Either discipline yourself or God will do it for you. Rule #8 once you have finished 10 months training, then you could compete. The winner of each event received a wreath, which was made up of whatever foliage was in the region. The 9th concept. The athlete returned home, where he receive his reward. Fantastic rewards. Eternal blessing imputed. A hole in the wall was cut open for him to walk in. The wall was then repaired and a plaque was put there. He received a monetary award, a lifetime pass to the games, a statue was erected to him, a poet wrote a poem to him, he was exempted from all income tax in life; and children educated on state expense. This was Paul's subject, then, in 1Corinthians 9:24-27: "Do you not know that those who run in a race all run [analogous to the games in the Roman empire and the function of gate four, the perception and application of doctrine necessary for momentum in the

Christian life], but one receives the prize [in each event]?" analogous to the attainment of spiritual maturity or advance from gate four to gate eight in the divine dynasphere. "Run in such a way that you may win," a command for residence and function in the divine dynasphere ; "And everyone who competes in the games exercises self-discipline in all things. They [the athletes] do it to receive a perishable wreath [or crown]; but we [mature believers] an imperishable crown. Therefore [Paul's application] I do not run like a person without an objective; I do not fight like a person beating the air [cosmic believers are shadow boxers]: Instead I discipline my body, and keep it in training [residence and function in the divine dynasphere]: lest having preached [communicated doctrine] to others, I myself should be disqualified" [disqualification from both temporal blessing in time and eternal reward at the judgment seat of Christ].

13. Philippians 4:1 Therefore, my brethren, loved [impersonal love] and deeply desired ones [positive believers living in the divine dynasphere], my happiness and my crown ..." Paul recognizes those listening to him and advancing to maturity as his crown, the crown of glory; "in this way [residence in the divine dynasphere] keep on being stabilized by the Lord ..."
14. 1Thessalonians 2:19,20 For who is our hope [confidence], or happiness, or crown of boasting? Is it not you [mature believers] in the presence of our Lord Jesus Christ [the judgment seat of Christ] at his coming? For you are our glory ..."
15. 1Peter 5:4 And when the chief Shepherd appears [the Rapture of the Church], you will receive the unfading crown of glory .." In the context he is talking to pastors.
16. There are certain rewards mentioned in the scripture that do not belong to the royal family of God. They actually belong to believers of other dispensations. For example, the reward of cities in Luke 19:12-26, or Abraham's special city, the new Jerusalem, which is mentioned as a reward in Hebrews 11:9,10,13,16 and Revelation 21:2,10,11. There is the harvest analogy in Matthew 13:3-9, 18-33, for Old Testament believers.
17. There is another type of reward called "ruling with God," referring to believers of this dispensation, the Church. We are royal family of God, we are designed to rule. We are designed to rule in eternity, we are designed by logistical grace to rule. There are a number of approaches to ruling:
 - 1) There is a sarcastic approach, 1Corinthians 4:8. Paul says to the Corinthian Christians who are in the cosmic system: "You are already filled, you already have become rich, you have become kings without us: [and then he adds sarcastically] how I wish you really had become kings, so that we also might rule with you." Now the truth of the matter of that sarcasm is very simple. The Corinthians, on the course they had already charted, were going to have no rulership in heaven, whereas Paul is going to be one of the greatest of rulers.
 - 2) There is the approach from the standpoint of eternal security, 2Timothy 2:12: "If we endure [residence and function in the divine dynasphere] we shall also rule [has to do with reward at the judgment seat of Christ]."
 - 3) From the standpoint of Rapture hymnology, Revelation 5:10 And you have made them a kingdom, even priests to our God, and they will rule on earth."

18. In addition to this there are rewards related to historical trends for those who had maximum impact to historical uptrends in their life in the divine dynasphere and the resultant momentum. We have just noted the crown of life in Revelation 2:10 which is a reward related to historical trends. Momentum testing is related to historical trends in the client nation. As a result of passing persecution testing mature believers prepared the way for one of the greatest missionary movements in all of history.

Romans 8:32 For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things? (BLB)

1977 Romans

Lesson #335

335 02/13/1978 Romans 8:32 Doctrine of imputation (pt. 8b, judgment seat of Jesus Christ); decorations: military and athletic analogy

We will go back to the previous lesson to complete the Judgment Seat of Christ. Bob reviews the $X + Y + Z =$ the plan of God. Every “+” indicates a promise replaced by the reality. Then a review of the translation

Romans 8:32 For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things? (BLB)

1977 Romans

Lesson #336

336 02/14/1978 Romans 8:32 Doctrine of imputation (pt. 9–13): equation, potential and doctrine produces Hope

Reading vv. 28–32; $X+Y+Z =$ plan of God = the all things of Romans 8:32

The [Doctrine of Imputations](#) is back in lesson [#125](#).

Romans 8:32 For He who spared not the own Son, but gave Him up for us all, how will He not also, with Him, grant us all things? (BLB)

Romans 8:32 The God who did not even spare his own Son, but on behalf of all of us he delivered him over to judgment, how shall he not also with him give to us the all things.

This “all things” refers to the blessings imputed. We have noted that $X + Y + Z$ is the “all things” of Romans 8:28. X starts out with life and takes us all of the way to eternity. $X + Y + Z =$ the glory of God, the good. Now, there is another “all things,” and that is extrapolated from radical Z. Z has the imputation of eternal life at salvation + blessing in time. Blessing is divine blessing imputed to +R. That is where we are at this point—“give to us the all things,” the six categories of blessing.

Principle

1. “The all things” is the less in the first a fortiori of blessing. The less refers to degree of effort.
2. It is much easier for the justice of God to provide blessing for the mature believer than to impute our personal sins to Christ for judgment.
3. If the justice of God has provided the greater at salvation through the judicial imputation of divine righteousness it follows a fortiori that the justice of God will not withhold the less through the real imputation of divine blessing.

Principle

1. Prosperity is a real imputation from the justice of God to the believer at maturity. It becomes the great issue in the Christian way of life. It is the only reason for remaining in this life after salvation.
2. Prosperity as an imputation[19] from the justice of God is the objective of the plan of God for the believer’s life after salvation.
3. If you understand the command to rightly divide the Word of truth you will realize that command this applies not only to things like dispensations, but to all kinds of doctrine.

1977 Romans

Lesson #337

337 02/15/1978 Romans 8:33 Privacy of the royal priesthood; judging cf. legitimate evaluation; divine prerogative re judgment

The all things of v. 28 are described by the equation. The first hope is the confident assurance of salvation.

We are moving into application. The challenge of judging in v. 33.

Romans 8:33 **Who will bring an accusation against the elect of God? God is the One justifying.** (BLB)

Verse 33 – the third challenge is judging (this and the next verse). “Who shall lay anything to the charge of God’s elect?” The nominative singular interrogative pronoun *tís* (τίς) [pronounced *tihç*], “who.” Then the future active indicative of the verb *egkaléō* (ἐγκαλέω) [pronounced *eng-kal-EH-oh*] which means to bring charges against, to accuse, to institute judicial proceedings. “Who will bring a charge against” or “Who will accuse.” The future tense is a deliberative future in which a question of uncertainty or a rhetorical question is stated in the future indicative. It is used to make a statement of doctrine without using direct assertion. The active voice: there are two erroneous sources of accusation, and these produce the action of the verb.

We must begin as condemned by God before God can save or bless us. The plan of God calls for the justice of God to function.

The first erroneous source is Satan—Job 1:6-11; Zechariah 3:1,2; Revelation 12:9,10. Satan is judging believers constantly. His name means *accuser*.

The second source of unauthorized judging and maligning is the believer—Matthew 7:1,2; Romans 14:4,10. In the plan of God there is no provision for either or Satan or another believer judging or condemning another believer. The indicative mood is the interrogative indicative assuming that there is an actual fact which may be stated in answer to the question. Then a prepositional phrase, *kata* plus the genitive plural from the adjective *eklektós* (ἐκλεκτός) [pronounced *ek-lek-TOSS*] which means an elected one or chosen one, and it refers to the royal family of God, being in the divine decrees. Then the possessive genitive singular from *theos* (θεός) [pronounced *theh-OSS*]—“of God.”

Only the reality is found in the predetermined plan of God. That we are in the plan of God, God has a plan for us called predestination. These are simultaneous factors which describe God’s determination.

First Principle: Who Will Bring a Charge Against the Elect of God?

1. Every believer has a right to his own privacy. Royal family means right of privacy.
2. Every believer must live his life as unto the Lord and not to please men.
3. We were pre-designed to be God-pleasers and not man-pleasers. A parent can judge his own children; a boss can evaluate his employees; etc. This does not mean that you are to be snotty to people.
4. The justice of God is man’s point of reference.
5. The justice of God + the omniscience of God + the foreknowledge of God has all of the facts for judging. If you are in a position of leadership, gather all of the facts first before making a judgment call.
6. Either you adjust to the justice of God or the justice of God will adjust to you.
7. God does not require our help to judge or punish other believers. God did not need our help in order to condemn us. We were in Adam and God used that fact to judge us. God has never made our personal sins in order to judge and condemn us. He does not need our help here.
8. Leave discipline in the hands of the Lord. He is the best and only judge.

Justice on one end and righteousness of God on the other end encapsulates the pipeline of blessing from God to us. Maligning, gossiping or judging destroys the privacy of the priesthood. No doubt, we have been on the receiving end of some malicious gossip. There is terrible discipline that comes to that person. Often God keeps these people alive for years to test believers.

If you are around believers who are running down someone else, you are in dangerous company. Every believer will fail; there are no exceptions.

People have the right to live and let live. People think that freedom is the ability to hang and raise hell. But without authority and privacy, freedom does not truly exist.

Sometimes parents can have great zeal for their children. Parents may try to ram teaching down their throats. If the training has been right, sometime maybe in the late teens, privacy is given to the child. Parents too often keep putting their nose into the business of their children.

Sometimes, the parent warns their children using Bob as a scarecrow.

No public confession is needed for salvation.

The criminal does not have any right to privacy. But he is innocent until proven guilty.

In any congregation, there are those who have appointed themselves as the judges of that which others do or wear. You can wear anything or nothing. You can walk down the aisle some night wearing nothing but a raisin in your naval. You are still a Christian. We do not encourage that, of course. You can smoke and be a Christian. You can be a fallen woman or a whore, and you still have your privacy. You may be pinched at the door (I mean, arrested).

Principle

1. When a believer judges another believer he is guilty of a sin, but he is also guilty of subtle and blasphemous legalism, spiritual bullying.
2. Every believer is responsible to God, and the point of reference, the justice of God, for his own life and his own actions.
3. Maligning, judging, gossiping, condemning, is blasphemy against the justice of God.
4. In effect, such judging, gossiping and condemning suggests that the guilty believer is more capable of exercising justice than God is. By gossiping and judging is meant discussing people in terms of sin—alleged (someone claimed that they sinned), real (you watched them sin), or imagined (you have assumed that they sinned).
5. The justice of God does not need help. The only time a believer is authorized to evaluate another believer is for the purpose of separation, recommendation, or evaluation as one in authority (a supervisor).
6. When one has authority over others he must evaluate any believer, or anyone else, under his command or authority in according with the principles of evaluation authorized for that command or that office.
7. In the Christian way of life, however, there is no authorization for judging, gossiping maligning, accusations or revenge tactics.
8. God has not seen fit to ask our advice or solicit our help. Furthermore, even when Satan brings accusation against us as believers God the Father has assigned us a defence attorney, the Lord Jesus Christ—1John 2:1,2. Jesus is our advocate.

When you walk away from something, then don't even think about it. The worst thing you can do is sour grapes about anything that you walked away from. When you walk away from something, walk away.

"It is God that justifieth" – the nominative singular subject *theos* (θεός) [pronounced *theh-OSS*] minus the definite article. An anarthrous construction emphasizes the high quality of the noun, here the attributes of God. Then the articular present active participle from the verb *dikaioō* (δικαιόω) [pronounced *dik-ah-YOH-oh*], meaning to justify. The definite article is used as an intensive pronoun to emphasize the identity of God in the function of justice. The present tense is a static present for a condition which perpetually exists. The active voice: only the justice of God can produce the action of the verb. This is a circumstantial participle translated, "God is the one who vindicates."

Principle

1. The integrity of God meets the challenge of human gossip or maligning or judging, and in effect tells the believer to mind his own business. Live and let live.
2. The one who justifies us at salvation will continue to handle all discipline and blessing without our help.
3. It is blasphemous and presumptuous to try to do the work of God.
4. God is perfectly equipped to do His Own work.
5. The one who has the power to impute both human and eternal life, the one who has the power to impute divine righteousness, obviously does not have to call on us for help in judging others.

Romans 8:33 *Who will bring accusation against the elect of God? God is the one who justifies [vindicates].*

Principle

1. The integrity of God [righteousness and justice] will either judge or bless the believer in time as well as in eternity.
2. Only God has the facts. Only God has the ability to either bless or condemn from His perfect justice.
3. Hence, there is no place for the believer to judge or bring accusation against another believer. This is the work of the justice of God.
4. The responsibility of the believer is simple. Either you adjust to the justice of God or the justice of God will adjust to you.
5. This verse presupposes, i.e., requires an antecedent logical condition for salvation adjustment to the justice of God through faith in Jesus Christ and, at that moment, the imputation of divine righteousness—justification. God is the one who justifies.
6. So the issue here is the responsibility of the believer with regard to the remaining adjustments to the justice of God—like rebound, when necessary.
7. Hence, the daily function of GAP resulting in maturity adjustment to the justice of God is the objective for time. Maturity adjustment to the justice of God results in glorifying Jesus Christ in time as well as glorifying Jesus Christ in eternity.

338 02/16/1978 Romans 8:34 "You can't be a Christian and do that"; doctrine of ascension and session (review); Jesus Christ our defense attorney

Romans 8:34 **Who is the one condemning? For it is Christ Jesus, the one having died, now rather having been raised up, who is also at the right hand of God, and who is interceding for us.**

Verse 34 – “Who is he that condemneth?” begins with the interrogative pronoun τίς (τις) [pronounced *tihç*] in the nominative case for the subject, “who.” There is no verb, it is implied in an elliptical sentence such as this. There is a nominative singular definite article used as an intensive pronoun to emphasize the gossip, the maligner, the believer who sets himself up as judge—“the one.” Then the present active participle from the compound verb katakrinō (κατακρίνω) [pronounced *kaht-ak-REE-noh*] [kata = against; krinō (κρίνω) [pronounced *KREE-no*] = judge] which means to judge against and therefore to condemn. “Who is the one who condemns?” The aoristic present tense is used for punctiliar action in present time, the time when someone maligns or judges or sets himself up as a judge through gossip of someone who is also a believer. The active voice: the carnal or the reversionistic believer produces the action of the verb. The participle is circumstantial, indicating that this occurs throughout the Church Age.

Principle

1. This for of maligning or judging is actually an advance on the previous verse in that it adds to malicious gossip, maligning or judgement, the statement that the victim could not be a Christian and do such a thing. In reality all Christians are human and in the circumstances of reversionism there is nothing a Christian cannot do.
2. The plan of God is greater than the legalistic opinion of some ignorant or carnal or reversionistic believer.
3. The act of declaring a believer not saved is a challenge to the plan of God, and obviously a challenge to the grace of God.
4. It should be noted immediately that our salvation does not depend upon human opinions or observations of any legalist, any spiritual bully, any gossip or maligner.
5. Our salvation does depend upon the working of God.

“It is Christ that died” – the Greek says Christos (χριστός) [pronounced *krees-TOHSS*] Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] ho apothnêskō (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]. In other words, we have “Christ Jesus” rather than “It is Christ.” This is a nominative subject, Christos (χριστός) [pronounced *krees-TOHSS*] Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], and so it should be translated literally, “Christ Jesus.” This is not a predicate nominative, it is a subject. It is elliptical and the subject precedes the implied present active indicative of eimi (εἰμί) [pronounced *eye-ME*], “is.” Then the aorist active participle of the verb apothnêskō (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], used for the work of Christ on the cross, His spiritual death, receiving the imputation of our

sins and being judged for them. The definite article is used as an intensive pronoun to emphasize the identity of Christ as the object of the first judicial imputation. "Christ Jesus is the one who died." The aorist tense is a constative aorist when gathered up into one entirety the imputation of all personal sins to Christ on the cross, and their judgment by the justice of the Father. The active voice: Jesus Christ produces the action of the verb by receiving the imputation of our sins and by being judged. The circumstantial participle points to the cross, with the aorist, and only to the cross and nowhere else. It doesn't refer to the physical death of Christ; only to His spiritual death. "Who is the one who condemns? Christ Jesus is the one who died." A lot of believers take it upon themselves to condemn others, and not only to condemn what other believers are allegedly doing or really doing, but then adding that you cannot do such a thing and be a Christian. So here is the answer to that.

Principle

1. Since Christ Jesus was the one condemned for our sins no one else has the right to condemn us.
2. Personal sin is not an issue in condemnation from the justice of God; Adam's original sin is the only issue. As goes Adam, so goes the human race.
3. Original sin is the issue by real imputation at birth.
4. Personal sin is not the issue in salvation because Christ who received the judicial imputation of our sins on the cross is the issue.
5. Therefore when you make an issue out of someone else's personal sins you are in a state of blasphemy, as well as being sinful in the area of gossip, maligning, judging.

Principle

1. Maligning or judging or gossiping is an advance on the previous verse because of the added implication, i.e. you cannot be born again and commit certain sins. That is a false conclusion of legalism.
2. This condemnation of pronouncing some believer not saved because of some specific sin, alleged or real, challenges the plan of God in that it implies that the work of Jesus Christ on the cross was not efficacious.
3. However, our salvation does not depend on human opinion. It depends upon the Lord Jesus Christ being judged for our sins.
4. Since all personal sins in human history were judged at the cross there is no sin a believer can commit and cancel his salvation.
5. To imply or to state that a believer can lose his salvation because of some sin is the quintessence of legalism and arrogance—arrogance because it is setting one's self up as a judge; legalism because it is depending upon works for gaining salvation and keeping it.
6. The plan of God is greater than the worst sin ever committed by a believer.
7. The sins of the believer are subject to divine punishment and discipline, but this does not include loss of salvation.

8. The saving work of Christ on the cross is greater than any sin, any good, and evil which the carnal or reversionistic believer is capable of performing.
9. This legalistic condemnation of others also ignores the entire structure of imputation from the justice of God.
10. It further ignores the fact that the point of reference for the human race is the justice of God, not the love of God.

“ye rather, that is risen again” – the comparative adverb *malla* [from *mallwn*] which means “more” or “rather.” Combined with the conjunctive particle *divine establishment* it introduces a thought or a doctrine which is supplemental—“Yes rather.” Plus the aorist passive participle of the verb *egeirō* (ἐγείρω) [pronounced *ehg-ī-row*], used for resurrection, translated “who has been raised,” and the implication “from the dead.” This is a culminative aorist tense, it views the resurrection of Christ from the dead in its entirety but regards it from the viewpoint existing results: the ascension and session by which the royal family is formed. The passive voice: Christ was raised from the dead through the agency of God the Father as well as God the Holy Spirit—Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21; Acts 2:24; Romans 1:4; 8:11; 1Peter 3:18. This is a circumstantial participle for the resurrection of the Lord Jesus Christ, making Him the firstfruits of them that slept. The fact that Christ has been resurrected also indicates that He will evaluate, and He will judge, all believers of the Church Age at the judgment seat of Christ. This also anticipates Romans 14:10.

“who is even at the right hand of God” –nominative singular relative pronoun *hos* whose antecedent is Christ Jesus from the previous phrase. Then the verb to be, the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*]. The present tense is a descriptive present for what is now going on. It can also be a retroactive progressive present denoting what has begun in the past and continues into ascension and session of the Lord Jesus Christ. The active voice: Jesus Christ actually produces the action of the verb. It is the Lord Jesus Christ who after His resurrection was ascended and seated at the right hand of the Father. The indicative mood is declarative for a dogmatic statement of doctrine. This is the very basis for the interruption of the Jewish age and the beginning of the Church Age. The Church Age is the dispensation for calling out the royal family of God, and ever believer in the Church Age is absolutely unique compared to believers in past dispensations and believers in the future after the Rapture. Plus a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative of *dexios* (δεξιός) [pronounced *dex-ee-OSS*] —“on the right hand,” and then the descriptive genitive singular from *theos* (θεός) [pronounced *theh-OSS*]—“of God.” This is the present place of the Lord Jesus Christ.[20] Every believer in the Church Age is in union with Christ. The acceptance of Christ in heaven after the resurrection also indicates the acceptance of every Church Age believer in heaven as the royal family of God. So regardless of earthly criticism and judgment from any person, every believer has been accepted in heaven—Ephesians 1:6.

The Doctrine of Ascension and Session

1. Definition.

- a. The ascension is that doctrine of Christology pertaining to the change of residence of Jesus Christ after the resurrection when He went from earth to heaven in resurrection body.
 - b. The session is that doctrine of Christology pertaining to the glorification of Jesus Christ in hypostatic union being seated at the right hand of the Father.
 - c. These doctrines are closely related to and based on the resurrection of Jesus Christ from the dead.
 - d. Both ascension and session were accomplished in resurrection body.
 - e. These two doctrines form the climax of the strategic victory of Jesus Christ in the angelic conflict.
2. The capabilities of the resurrection body. The resurrection body of Christ was capable of horizontal and vertical travel. In horizontal travel He could go through walls or open doors. The atomic structure of the resurrection body is of such a nature that it passes through walls or closed doors without any trouble. Vertically the resurrection body has unlimited ability to travel anywhere in the universe without any damage to body at all. Our Lord Jesus Christ travelled through the outer atmosphere, the stellar universe, and then entered the third heaven, the throne room of the Father, the abode of God.
 3. The historical account of the ascension - Acts 1:9-11.
 4. The significance of the session of Christ.
 - a. The first significance has to do with the prophecy of the session. It was so important that it was prophesied in the Old Testament as an integral part of the angelic conflict. The prophesy is found in Psalm 110:1 - "The Lord said unto my Lord," - the first use of Lord is for deity, the second use of Lord is for deity - "Sit down at my right hand, until I make thine enemies thy footstool." This particular prophecy indicates the strategic victory of angelic conflict, so the session is related to that.
 - b. The session and the authority of Jesus Christ - Romans 8:34, "Who is the one who condemns? Christ Jesus is he who died, yes rather, who was raised from the dead, who is at the right hand of God, who also intercedes for us." The Lord Jesus Christ seated at the right hand of the Father is the only one who has the ability to condemn. We stand or fall through Jesus Christ. He has appointed the scripture as the means of giving us standards whereby as believer priests, members of the royal family of God, we can condemn ourselves, which is what we do every time we use the rebound technique.
 - c. The session and the ministry of the Holy Spirit - Ephesians 1:20, "Which power [of the Holy Spirit] has been operational in Jesus Christ" - Jesus Christ was indwelt by God the Holy Spirit in His humanity during the first advent, during the time of His hypostatic union on earth - "the Father having raised him from the dead, and having seated him at his own right hand in the heavenlies." The ministry of God the Holy Spirit is related to the death, burial, resurrection and session of the Lord Jesus Christ. Therefore, since God the Holy Spirit sustained the humanity of Christ during all of these things there is a relationship between the session of Christ and the ministry of God the

Holy Spirit. In fact it sets the pattern for the royal family in relationship to the Holy Spirit in the dispensation of the Church.

- d. The session and mental attitude - Colossians 3:1,2, "If, therefore, you have been raised in Christ, keep on desiring to possess and endeavouring to obtain the above things" - referring to doctrine - "where Christ is sitting at the right hand of the Father. Keep thinking about above things [doctrine], not things on the earth." Due to the fact that Jesus Christ is seated at the right hand of the Father we have the privilege of mental attitude dynamics divine viewpoint, and this of course is related to doctrine.
- e. The session and the celebrityship of Jesus Christ - Hebrews 1:3, "Who being the radiance, the flashing forth of the glory, and the exact image of his essence, also sustaining all things by the verbal expression of his power, having himself accomplished purification of sins, was caused to sit down at the right hand of the majesty in high places." In other words, the Lord Jesus Christ is portrayed during the period of His hypostatic union the manifestation of the members of the Godhead, He was deity, He was the exact image of His essence, He sustained all things by His verbal expressions. While He was on earth he held the universe together, He accomplished eternal salvation at the cross, finally entering into the heavens and the very presence of God, and was seated. All of this is related to His celebrityship.
- f. The session and the angelic conflict - Hebrews 1:13, "But to which of the angels has he said at any time, Sit down at my right hand until I appoint your enemies the footstool for your feet?" No angel was ever told to be seated at the right hand of the Father, once again the significance of the doctrine of session. Jesus Christ was seated at the right hand of the Father as a man and the moment He was He became superior in His humanity to all angels. As deity He is infinitely superior to all of the angelic creatures, and as humanity He was raised to that high station and at that point He became superior forever to the angelic hosts. Because of this we are members of the royal family of God and in our resurrection bodies we will be superior to angels also. At the present time we are inferior creatures to the angelic hosts but all of that is going to change in resurrection.
- g. The session and the priesthood - Hebrews 8:1, "Now the main point on what is being communicated is this: We have such a category of high priest who is sat down at the right hand of the throne of the majesty in the heavens." In that particular passage Jesus Christ is pointed out to be superior to all Levitical priests of the past and all high priests. They dealt with shadows; He dealt with the reality. They could only offer animal sacrifices; He offered Himself. They never sat down in the tabernacle, and therefore Jesus Christ by sitting down is pointed out to be infinitely superior to all. So the session is used to show the superiority of Jesus Christ as our high priest.
- h. The session and the sacrifice - Hebrews 10:12, "But this one [Jesus Christ], when he had offered a unique sacrifice on behalf of sins for all time, sat down on the right hand of God." To indicate that the sacrifice of Christ was totally efficacious and that it is the only way of eternal salvation the Lord

Jesus Christ was seated at the right hand of the Father. This demonstrates the principle "it is finished," and indicates the fact that what was finished was totally and completely efficacious, so that anyone at any time in any part of the world who believes in the Lord Jesus Christ immediately enters into the palace forever. The baptism of the Holy Spirit makes every believer a member of the royal family of God forever.

- i. The session and occupation of Christ - Hebrews 12:2.
 - j. The session and strategic victory - 1Peter 3:22, "Jesus Christ who is at the right hand of god, having gone into heaven after the angels and authorities and powers had been subordinated to him." All angelic forces, evil type, all types of demons, have been subordinated to Him. The Lord Jesus Christ is infinitely superior and has dominion over all creatures. This is demonstrated by the session.
5. The session, therefore, confirms the celebrityship of Jesus Christ. The ascension and session of Jesus Christ completed His glorification and the second person of the Trinity in hypostatic union has received the maximum glory - Acts 2:33, "Therefore, having been exalted to the right hand of God." Acts 5:31, "He is the one exalted at his right hand the Prince and saviour." Philippians 2:9, "Therefore also, the God has highly exalted him and given him a name which is above every name." As eternal God Jesus Christ is pre-eminent. As the God-Man at the right hand of the Father Jesus Christ is unique, overwhelming. He has the distinction of highest nobility and the most illustrious of all celebrityships. His eminence and prominence defy hyperbole.
6. The strategic victory of the angelic conflict. The ascension and session of Christ form the basis for strategic victory of the angelic conflict. Hebrews chapter one teaches this principle. Furthermore, the ascension and session of Jesus Christ begin a new sphere of the angelic conflict - Ephesians 1:20-22, "Which power has been operational in Christ, the Father having raised him from the dead, and having seated him at his own right hand in the heavenlies, over and above all principality [the super demons], and authority [the commissioned demon], and power [the gifted demons], and lordship [the ruling demon]," - in other words, Jesus Christ is superior and over all of these categories of demons - "and every name that is named [rank and file demons], not only in this age but also in the one to come; and he has subordinated all demons under his feet, and has given absolute sovereignty over all the royal family of God with reference to the Church." And there lies the intensification of the angelic conflict, the demons who have been strategically defeated and are still tactically resisting, and the Church, the royal family of God. The same concept is amplified in Ephesians 4:7-10. This means that the Church Age is the dispensation of the intensified stage of the angelic conflict. The royal family of God is therefore subjected to the most unusual types of pressures throughout this dispensation.
7. The ascension and the royal family of God.
- a. Jesus Christ is a resurrection body is seated alone at the right hand of the Father.

- b. It is not good that the last Adam should be alone. This is what was said about the first Adam.
 - c. Therefore the Age of Israel is interrupted and a new dispensation is inserted or intercalated.
 - d. The Church Age is destined to call out the royal family of God so that in eternity the last Adam will not be alone. And the royal family is the basis for providing a bride for the last Adam.
 - e. In eternity the palace of heaven will be filled with royal family and/or the Church Age believers.
 - f. The royal family is formed by means of the baptism of the Holy Spirit, as mentioned by Jesus Christ in Acts 1:5.
 - g. For the first time in history, then, God the Holy Spirit actually takes up His residence in the body of every believer. That is because we are royal family of God - 1 Corinthians 6:19-20.
 - h. This could not occur until Christ was glorified - John 7:37-39.
8. The ascension and the new priesthood.
- a. The ascension and session of Christ abrogates the Levitical priesthood. The Levitical priesthood was a specialised priesthood, they had special holy days related to this priesthood, a lot of special activity, but they did not have the effectiveness that we have today.
 - b. The Levitical priesthood is replaced by the royal priesthood of the Church Age - 1 Peter 2:9, "You are a chosen race [a race of election], you are a royal priesthood, you are a holy nation, a people of God's own possession, that you may proclaim the excellencies of him who has called you out of darkness into his marvellous light " Cf. Revelation 1:6; 5:10; 20:6. Therefore the Lord Jesus Christ at the right hand of the Father is the new high priest - Hebrews 10:1-10 - and our high priest even makes intercession for us - Hebrews 7:25.
9. The ascension verifies the efficacy of the sacrifice of Christ on the cross - Hebrews 9:23, 24, "Of necessity, therefore, on the one hand that the copies [or models] of things in heaven be cleansed with shadows; but on the other hand the heavenly realities themselves with better sacrifices than these" - the work of Christ on the cross is superior to animal blood on the altar - "For Christ has not entered into a holy of holies made with hands [the tabernacle], a model of the reality [heaven], but into heaven itself to appear in the presence of God on behalf of us." The Levitical priesthood dealt with shadows; our priesthood deals with realities. However, these realities are not realities apart from Bible doctrine resident in the soul.
10. The ascension and the ultimate defeat of Satan. The ascension and session of Christ begin operation footstool, according to Psalm 110:1, quoted in Luke 2:42 and 43, and quoted again in Acts 2:33,34 and Hebrews 1:13. The quotation of the prophecy in those three passages indicates the fact that operation footstool began with the session of Christ. The second advent terminates operation footstool. Christ will supersede Satan as the ruler of the world at that time - Daniel 7:14 describes that, "And to him was given dominion, glory and sovereignty, that all peoples, nations and languages might serve him; his dominion is an everlasting dominion

which will not pass away, furthermore his kingdom is one which shall not be destroyed." Zechariah 13:2, "And it will come to pass in that day, saith the Lord of armies, that I will cut off the names of the idols from the land, and they will no longer be remembered; furthermore I will also remove the false prophets and demons from the land." The removal of demons means that they are bumped off the earth as it confirmed by Revelation 20:1-3. Colossians 2:15 describes the same thing, "Having disarmed demon archons . he made a public display of them, having celebrated a triumphal procession over them by means of him [His victory]."

There is a rumor that there are many believers in Russia, secretly meeting. If that were true, Russia would change.

“who also maketh intercession for us” – the nominative singular of the relative pronoun *hos* which is the subject, it has as its antecedent “Christ Jesus.” Plus the adjunctive use of the conjunction *kai*, introducing a fact which is related but also a part of the subject. The present active indicative of *entugchanō* (ἐντυγχάνω) [pronounced *en-toong-KHAN-oh*] is the word for “intercession.” It means to make intercession, to petition, to approach someone with a complaint, as in Acts 15:24; Romans 11:2. This is the intercessory ministry of our Lord Jesus Christ, cf. Hebrews 7:25. The present tense is retroactive progressive present denoting what has begun in the past and continues into the present time. When Christ sat down at the right hand of the Father He began a ministry which has continued for 2000 years. The active voice: Jesus Christ, the great high priest, produces the action. The declarative indicative mood is for the reality of the fact that Jesus Christ prays constantly for us. *Entugchanō* (ἐντυγχάνω) [pronounced *en-toong-KHAN-oh*] also means *to approach, to appeal to someone, to petition*—all functions, by the way, of a lawyer—to approach the bench. This is compatible with our Lord’s function in 1John 2:1. So this means not only intercession, but it also means that Jesus Christ as a lawyer approaches the bench on our behalf—“who also petitions.” Then *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the genitive plural of the pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“on behalf of us.”

If Jesus Christ is our defence attorney in heaven, what right does any believer have to judge us? That is the point. The intercessory principle is not really found here as such, this is the function of a lawyer who approaches the bench on behalf of His erring clients, who petitions on behalf of His clients. Jesus Christ approaches the throne of God as a defence attorney. He is retained as our attorney. Every time we sin Satan is going to accuse us, and He approaches the bench on our behalf.

Romans 8:34 **Who is the one who condemns? Christ Jesus is the one having died, yes rather, having been raised, who is on the right hand of God, who petitions for us.**

1977 Romans

Lesson #339

339 02/17/1978 Romans 8:34–35a Challenge 3: Judging; privacy; Jesus Christ, our advocate; doctrine of the function of the Royal High Priest; love

vv. 17–34 are read.

Who will accuse the elect of God? Every believer must live his life unto the Lord. We are to be God-pleasers, not men-pleasers. Bob continues reviewing v. 34.

Many of you are too dependent upon someone else's advice or guidance. You must not use someone else as a crutch. You must get the answers from your own self. Bob regrets every minute that he spent counseling others. The worst thing is a marriage dispute and they want the pastor to act as a referee. The worst thing a pastor can do is counseling. He turns his entire congregation into weak sisters. Most of you are strangers to one another; and keep your mouth shut about your own business. If you are foolish enough to expose your privacy to others, don't come to Bob and complain.

Who is the one who condemns? A person draws his own conclusions, like, *so-and-so cannot be a Christian and do that*. Too many believers are saying that because someone's lifestyle is different and they cannot be considered spiritual or mature or whatever in the Christian life. We are all royal priests. If you resent someone's lifestyle, you are not loving the brethren. Loving the brethren means you can look across the room and see someone who is completely different from them, but not be angry, or judging, etc. We all have the right to live our own life before the Lord.

Jesus petitions on our behalf, as our defense attorney. This brings us to the function of the royal High Priest. This is in the realm of Christology.

Doctrine of the Royal High Priest

1. Jesus Christ was born a royal High Priest. He was born in the line of David, which is the kingly line. But He was born after the likeness of Melchizedek, making Him a royal High Priest. Jesus Christ was born a royal priest in the pattern of Melchizedek, who was a king-priest. Christ is a royal priest, since He is in the royal line of David.
2. As the royal high priest, Jesus Christ is the minister of spiritual things, Hebrews 5:1. This priesthood began with His sacrifice for sin.
3. Christ offered Himself as a sacrifice for sin as our royal high priest, Heb 9:26-27, 10:10, 14.
4. Christ makes intercession for the believer as the royal high priest, Hebrews 7:25.
5. Christ as our high priest is our advocate.
 - a. Satan in heaven makes accusation against believers. He sees or has demons observing your failures. So why should we judge each other when Satan goes straight to God with our failures? Job 1:6-11; Zech 3:1-2; Revelation 12:9-10. Satan is far smarter than you and I are; and he actually sees sins being committed; and he brings this to God. Why should I talk about you, when Satan does a much better job. Satan goes right into heaven with these reports. He is the original tattletale. *Diabolos* is the Greek word for accuser. Satan also means *an accuser, a maligner, a judger*.
 - b. Whenever Satan accuses us, Christ is our defense attorney. The basis of our Lord's defense is the fact that all our personal sins were imputed to Him and judged, 1Peter 2:24; 2Corinthians 5:21; 1John 2:2.

- c. We have the same basis of defense offered up by the Lord. God the Father, who imputed our sins to Christ and judged them, Psalm 22:1-6, will not judge them again. The law of double jeopardy is our Lord's defense. Our personal sins were already judged once, Romans 6:10.
- d. The test case for this principle in Scripture is Joshua the high priest in the days of Zechariah, Zech 3:1-2.
- e. However, once the case has been thrown out of court, the sin becomes a family matter, in which the Father disciplines us for the sin unless we also have pleaded our case, using rebound. We plead our case the same way as Christ does, i.e., we simply name the sin to God, citing Christ's work on our behalf.
- f. Once the case has been thrown out of court, then the sin becomes a family matter, which the Father disciplines us for the unconfessed sins. We don't try to fool God the Father; He already knows the facts.

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Principle

1. The last phrase who petitions for us or makes intercession for us eliminates the right of any believer to judge another believer. Even Satan, with all the facts, has his cases thrown out of court. How do you think God will respond to you or me gossiping about another believer?
2. Jesus Christ has the right, but there are only several areas of delegation of that right.
3. Christian parents can judge and punish their own children.
4. Christian management can judge and evaluate those working for him.
5. Christian pastors have the right to judge to protect the congregation from bullying and gossiping. But the primary duty of the pastor-teacher is teaching.
6. The last phrase, those who petition or make intercession for us a royal High Priest. A High Priest was the last found in the Sanhedrin.

Romans 8:34 **Who is the one who condemns? Christ Jesus is the one having died, yes rather, having been raised, who is on the right hand of God, who petitions for us.**

Closing Points

1. What Christ has done or is doing is not subject to criticism.
2. Jesus Christ is perfect.
3. At present, Christ is our advocate and intercessor. He prays for our weakness and He defends our sinfulness.

4. This work of Christ is not subject to criticism. God alone has the right to judge believers and this was given to the Son.
5. If the Father does not judge believers, what makes you think that you can get away with such arrogance and presumption?
6. Why God cannot even take away the salvation of the worst believer who ever lived; so what right do you have to judge another believer or to conclude someone is not saved who is saved.
7. The royal priesthood demands, live and let live.
8. Or every believer must live his own life as unto the Lord.
9. Every believer has the right of the privacy of his own priesthood.

The Four Challenges

1. Opposition in v. 31.
2. A fortiori blessing in v. 32.
3. Judging, maligning other believers. Vv. 33–34
4. The fourth challenge is suffering. Vv. 35–37

Romans 8:35 **Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?** (BLB)

Verse 35 – the fourth challenge (verses 35-37): suffering. Many people lose sight of the plan of God when they begin to hurt too much. “Who shall separate us from the love of Christ?” The nominative singular of the interrogative pronoun τίς (τις) [pronounced *tihç*], plus the future active indicative of the verb chôrizô (χωρίζω) [pronounced *kho-RIHD-zoh*] which means to divide or to separate. This is a deliberative future tense used for a rhetorical question taking the place of a direct assertion of doctrine. The active voice: seven categories of suffering listed in this verse produce the action of the verb. The indicative mood is the interrogative indicative, assuming that there is the point of doctrine which may be stated in answer to this question.

The direct object is the accusative plural from egó (ἐγώ) [pronounced *ehg-OH*], “us.” “Who shall separate us?” Then the prepositional phrase, από (ἀπό) [pronounced *aw-PO*] plus the ablative of agápē (ἀγάπη) [pronounced *ag-AH-pay*], referring to God the Son’s love for the mature believer. All believers are under the love of God because of the imputation of salvation. The object of divine love must always be perfect. God’s righteousness is perfect; God loves His righteousness. God’s righteousness is imputed to us without destroying this perfection. God therefore loves us. That is what is in view at this point: “Who shall separate us from the love of Christ?” the subjective genitive from Christos (χριστός) [pronounced *krees-TOHSS*], with the definite article to denote a previous reference in context. The subjective genitive is used when a noun in the genitive produces the action of the verb. Separation from the Lord Jesus Christ and His love for us is impossible. Once we believe in Christ we have God’s righteousness plus the love of each member of the Trinity; in this case, the Lord Jesus Christ who loves us because we possess His righteousness. He loves

His righteousness wherever it is located and nothing can interdict. Nothing can come in between God's love and the believer because the believer possesses divine righteousness.

Who Can Separate us from the Love of Christ?

1. Nothing can separate us from the love of Christ for us any more than anything can separate Jesus Christ from His perfect integrity.
2. Remember we have a piece of God's integrity from salvation and therefore we have a place in God's love.
3. Since God's perfect integrity resides in us God loves us, and always will. He cannot dislike or reject His integrity, wherever He finds it.
4. Just as God the Son cannot reject His own integrity, so the mature believer cannot be separated from the love of God. (It just so happens that we are talking about the mature believer here. We could be talking about the reversionist and the same principle would apply)
5. Just as God the Son cannot reject His Own integrity, so the believer cannot be separated from the love of God.
6. Like all attributes of God love belongs to the being of God.
7. God is love regardless of having any object of love.
8. As far as objects are concerned, because God is perfect He can only love a perfect object.
9. Therefore the love of God objectively is directed toward other members of the Godhead.
10. Subjectively God's love is directed toward His own integrity. God loves His righteousness which is the principle of His integrity; God loves His justice which is the function of His integrity.
11. Since we possess the righteousness of God imputed judicially, and since we possess the righteousness of Christ through union with Christ, we are the objects of the love of Christ in this passage and the objects of the love of God the Father in Romans 8:39.
12. Because of the permanence of imputation nothing can separate us from the love of Christ, and furthermore nothing can separate us from the love of God the Father. Therefore, while the love of the Father and the love of the Son does not provide blessing for us it does frame the relationship we have with God forever. God will deal with us right up to the judgment seat of Christ, always with His justice. The last time the justice of God will be the frame of reference is the judgment seat of Christ.

1977 Romans

Lesson #340

340 02/19/1978 Romans 8:35b–36 Challenge to the plan of God 4,5: undeserved suffering; martyrdom; de-capitalization; life of Nero

Romans 8 is all about the imputations which describe the overall plan of God. Life is imputed to the human soul; Adam's original sin is imputed to the sin nature; this gives us the first hope, which is salvation.

[Y] is the judicial imputation of our sins to Jesus Christ and His righteousness to us. Instead of imputing our sins to us, the natural recipients of our sins, they are imputed to Jesus Christ. The imputations of these blessings glorify Jesus Christ. We cannot do anything to receive blessings from God—witnessing or giving or tithing or working around a church. No system of works can penetrate the encapsulated blessing pipe.

Category #5 is the imputation of undeserved suffering; and #6 is dying grace.

Romans 8:28–34 are read and reviewed.

Romans 8:35 **Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? (BLB)**

God does not love the world; this is an anthropopathism. The Members of the Godhead love One Another. Love from God cannot go in the direction of an imperfect creature. God also loves His Own justice and righteousness.

Twelve points from previous lesson are reviewed.

Then we have the list: “shall tribulation” – the nominative singular of thlipsis (θλίψις) [pronounced *THLIP-siss*] which means pressure, affliction, oppression. This would be extreme pressure, distressing circumstances, and therefore we might call it tribulation or circumstantial pressure such as historical disaster and catastrophe.

“or distress” – nominative singular from the noun stenochōría (στενοχωρία) [pronounced *sten-okh-oh-REE-ah*] which is a reference to oppression, or sometimes even anguish or mental pressure. There is mental pressure for the immature believer, but this is often divine discipline. There is also tribulation or circumstantial pressure for the immature believer as divine discipline. But they are being used here only in the absolute sense of undeserved suffering for the mature believer.

“or persecution” – the nominative singular of diōgmós (διωγμός) [pronounced *dee-ogue-MOSS*], meaning persecution. This refers to legitimate persecution because you are a mature believer, not persecution because of stupidity.

“or famine” – the nominative singular of limos (λιμός) [pronounced *lee-MOSS*] which means being deprived of food and is called “famine.”

“or nakedness” – nominative singular of gumnótēs (γυμνότης) [pronounced *goom-NOT-ace*], which means to be deprived of clothing. This is not nakedness self-induced, it is nakedness being deprived. It means to have no clothes when the temperature gets down, nothing to warm the body.

“or peril” – the nominative singular of kίνδυνος (κίνδυνος) [pronounced *KIHN-doo-noss*] which means “danger.”

“or sword” – the nominative singular of máchaira (μάχαιρα) [pronounced *MAHKH-ahēe-rah*], “sword,” referring to military suffering. It is also used for crime of violence. This is the Roman short sword.

Romans 8:35 *Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?* (BLB)

Romans 8:35 *Who shall separate us from the love of Christ? Shall tribulation [circumstantial pressure, historical disaster], or anguish [mental pressure], or persecution, or famine, or nakedness [deprived from necessities], or danger [physical or natural catastrophe], or sword [crime, violence, military disaster]?*

Principle

1. No catastrophe or disaster of life is greater than the person of God or the plan of God.
2. For the mature believer every catastrophe of undeserved suffering is added blessing.
3. We may fail God in adversity but God never fails us in adversity.
4. In the midst of the greatest sufferings of life the mature believer still possesses the righteousness of God, and still receives blessing as a real imputation from the justice of God.
5. Between the justice of God and the righteousness of God all pressures and adversities of life are diminished to a state of nothingness.

What our President has been doing, along with our Senate and House and the Supreme Court, has been evil.

Romans 8:36 *As it has been written: “For Your sake we face death all the day; we were regarded as sheep of slaughter.”* (BLB)

Verse 36 – the prophecy of the imputation of dying blessing or martyrdom. Technically, martyrdom is the death of a mature believer through undeserved suffering. “As it is written” is to introduce a quotation. The adverb *kathōs* (καθώς) [pronounced *kahth-OCE*] plus the perfect passive indicative of *graphō* (γράφω) [pronounced *GRAWF-oh*] for and Old Testament quotation. Psalm 44:22 is quoted as the prophecy of dying grace to the writer of the Romans. The perfect tense of *graphō* (γράφω) [pronounced *GRAWF-oh*] is a dramatic perfect, a rhetorical application of the intensive perfect which means that Paul recognizes the Old Testament canon as being a part of the Word of God, and he takes a verse out of the Psalms and quotes it in Romans, recognizing that what he is writing is the Word of God and that all of it together is the canon of Scripture. The passive voice: the canon of Scripture receives the action of the verb. The indicative mood is declarative for the reality of the fact that Psalm 44:22, as found in the Old Testament, is a part of the Word of God. And as it is quoted it is still a part of the Word of God. Then a conjunction follows, *hōti* (ὅτι) [pronounced *HOH-tee*], which is simply quotation marks. It is sometimes translated “that” when it is used in indirect discourse, or used to introduce a subordinate

clause, but here it is simply used as quotation marks. Psalm 44:22 is quoted as it is found in the Septuagint, however, not as found in the Hebrew.

“For thy sake we are killed all the day long” – the Hebrew translation is: “**Know indeed, for thy sake we are slain continually; we are counted as sheep for the slaughter.**”

This psalm actually contains a description of what the Jews had to suffer for the Lord’s sake, and therefore it is quoted by Paul to interpret comparable sufferings of the Church Age believer. The quotation begins with an improper preposition, i.e. an adverb which becomes a preposition. The adverb is heneka/heneken/heineken (ἐνεκα/ἐνεκεν/εἵνεκεν) [pronounced *HEN-ek-ah, HEN-ek-en, HI-nek-en*], and is used with the genitive singular of the personal pronoun su—“for your sake.”

Plus the present passive indicative of the verb thanatōō (θανατώω) [pronounced *thahn-aht-OH-oh*] which means “we are being put to death.” The present tense is a descriptive present, it describes what is now going on in the reign of Nero. The passive voice is for any great believer who receives the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Plus the accusative singular direct object from the adjective holos (ὅλος, η, ον) [pronounced *HOH-loss*], which means “entire.” Followed by the noun it modifies, hēmera (ἡμέρα) [pronounced *hay-MEH-raw*], used here to mean the whole day or all day long, and it means more than just a day, it refers to the historical era in which Paul wrote.

Paul’s Statement

1. This is a prophetic statement by Paul to describe contemporary history under the rule of Nero. Agrapino married Claudius; and he adopted Nero.
2. The year in which Paul wrote this line was A.D. 58. Just four years before Paul wrote this, A.D. 54, Nero came to the throne because his mother poisoned his step father, Claudius. She fed him mushrooms and inserted into the lunch a popular poison. She wanted her son to inherit the throne.
3. The phrase, “during the whole day,” is the whole day of the reign of Nero which would terminate just a few weeks after Nero executed Paul.
4. From Swatonius and the 12 Caesars. Much of this was Latin pornography. During his reign, many abuses were severely applied.

What kind of a man was Nero?

Bob Learned 10 Things about Nero in College

1. A young boy about 14, called very beautiful. Nero castrated the boy made him a woman and married him.
2. He wrote in a carrier with his mother and he raped her constantly.
3. He married a freed slave named Doryforus; a male, and also castrated him and married him.

4. He would go down the street in a bear (?) Covering and when he came upon a couple, he would beat the man and rape the woman.
5. He murdered Britannicus, the son of Claudius.
6. He murdered his mother; he murdered his aunt, who took him in (Drusilla or Abilia, as she was called).
7. He murdered his first wife, Octavia, daughter of Claudius.
8. He murdered his second wife, Pompaya. When she was pregnant, he took a sword and cut the baby out.
9. He murdered Burriss, the prefect of the guard, who helped to put him on the throne.
10. He used Christians for torches at his garden parties. He tied them to stakes and poured pitch on them, and when it was time to light up the party, he would set fire to them. He gave the signal, and they would be lit up. So he was not a very nice person.

“we are accounted as sheep for the slaughter” – aorist passive indicative of *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*] does not mean to account here, that is a related meaning. This is an accounting term but it means here to calculate or to impute: “we have been imputed.” The aorist tense is a constative aorist and it is used here for a succession of events of martyrdom which extend over a period of Nero’s reign. In reality, any martyrdom in the Church Age is included. The passive voice: dying grace was a real imputation to certain mature believers like the apostle Paul. The indicative mood is declarative for the historical reality of the imputation of dying blessing to mature and great believers through martyrdom.

The French revolutionists by guillotining the ruling class, this was the easiest death a person could have.

Many mature believers died with glory and painlessly by this method.

A comparative particle follows the verb, *hōs* (ὡς) [pronounced *hohç*], and then the accusative plural direct object from *próbaton* (πρόβατον) [pronounced *PROHB-at-ohn*] —“as sheep.” The sheep connotation is one of great helplessness. Then the objective genitive singular of *sphagê* (σφαγή) [pronounced *sfrag-AY*] which means “slaughter.”

Romans 8:36 **As it stands written, For your sake we are being put to death the whole day [the reign of Nero], we have been imputed as sheep for slaughter.**

This prophecy goes for the Church Age.

The bloody duke of Alba would gather up Christians and he would allow his troops to kill and rape as they so desired.

Second and third volumes of the rise of the Dutch Republic, which was a great history written by an American.

Louis XIV destroys his armies in greed and ambition. He was a very sort man and he wore 4 inch heels. He is responsible for the revocation of the edict of Nance. This started the persecution of the Huganots; but they fled to another country which was good for that country.

In the valleys of Piedmont. Pete Valdez was an evangelist and he led many people to the Lord. The Valdencians were founded by this way.

1655. Cromwell had his foreign secretary write a sonnet about these people. The Valdencians were a Bible-centered people.

Romans 8:36 **As it stands written** [in Psalm 44:22], **For your sake we are being put to death the whole day** [the reign of Nero], **we have been imputed as sheep for slaughter.**

Paul and Nero were born and lived parallel lives and their paths crossed twice.

1977 Romans

Lesson #341

341 02/19/1978 Romans 8:37–39 Six adversities; angelic hierarchy; confidence in the security of the believer in divine love

Romans 8:37 **But in all these things, we more than conquer through the One having loved us.** (BLB)

”Verse 37 – “Nay, in all these things.” The adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] means here, “Nevertheless.” It is followed by a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative plural of *pás* (πάς) [pronounced *pahs*] and *houtos* (οὗτος) [pronounced *HOO-tos*]—“in all these things.” The locative plural from the demonstrative *houtos* (οὗτος) [pronounced *HOO-tos*] refers to the sufferings of the previous verse. It is a reference to the real imputation of dying blessing to the mature believer in martyrdom.

“we are more than conquerors” – present active indicative from the compound verb *hupernikáō* (ὑπερνικάω) [pronounced *hoop-er-nik-AH-oh*] [*hupér* (ὑπέρ) [pronounced *hoop-AIR*] and above = over; *nikáō* (νικάω) [pronounced *nihk-AH-oh*] – to conquer or to be victorious] means to be abundantly victorious, to overwhelmingly conquer, to overpower in victory. Here it simply refers to supreme victory. “Nevertheless, in all of these things we win the supreme victory.” The customary present tense is for what habitually occurs when the justice of God imputes dying blessing to the mature believer through the process of martyrdom. This, along with undeserved suffering imputed is the supreme victory of the Christian life and is the intensification of the focus of the third hope. The active voice: the mature believer receiving the real imputation of undeserved suffering, or receiving the imputation of martyrdom, produces the action of the verb. The indicative mood is declarative for the reality of the fact that two of the greatest blessings of life—undeserved suffering, or the great imputation of martyrdom—are the greatest things that can happen to any believer in time.

“through him that loved us” – the prepositional phrase *dia* plus the genitive of the definite article as a part of the articular aorist active participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. The definite article is used as a personal pronoun for God the Father, whose love is described in verse 39. The gnomic aorist of the participle is for a fact or a doctrine so fixed in its certainty as to be axiomatic, so axiomatic in its character that it is described in the aorist tense just as though it was an actual occurrence. The English idiom is translated by the present tense, therefore it should be translated “who loves us.” God the Father produces the action of the verb as a result of the judicial imputation of divine righteousness at salvation. The participle is circumstantial. It is followed by the accusative plural direct object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], referring to all believers without exception.

Romans 8:37 **Nevertheless, in all these things we win the supreme victory through Him [God the Father] Who loves us.**

A Summary of the Final Section of Romans 8: the Challenges to the New Life

1. Opposition V. 21
2. A fortiori blessing v. 32
3. Accusation and judgment on the part of the others vv. 33–34
4. Undeserved suffering and martyrdom
5. Security vv. 38–39

Romans 8:38 **For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, (BLB)**

Verse 38 – the fifth challenge: security (verses 38-39). One thing that characterizes the royal family in its thought, in its function, and in its life is the complete and total sense of security; a sense of security about everything provided by God. The life of the believer is encapsulated by the sense of security. All of this is provided by the justice of God.

“For I am persuaded” – the postpositive conjunctive particle *gar* is used in its inferential sense and translated “So.” Then the perfect passive indicative of the verb *peithō* (πείθω) [pronounced *PIE-thoh*] means here to be convinced, or to stand convinced. It has the connotation of confidence. “So I stand convinced.” As a result of studying the activities and principles and functions and thoughts of the mature believer in Romans 8—for every bit of Romans 8 is for the mature believer—the conclusion: “So I stand convinced.” The intensive perfect emphasizes the existing results. When special attention is directed to the results of the verb emphasis on the existing fact is intensified. This is the emphatic way in the Greek for presenting a fact which will always stand. It is a strong way of saying that a thing is, and always will be. The passive voice: the mature believer receives the action of the verb through maximum doctrine resident in the soul, as well as in the human spirit. The indicative mood is declarative for a dogmatic statement of doctrine: confidence belongs to every mature believer. For believers who are positive, confidence is one of the things that is being built up in their life. **There is testing to develop that confidence: adversity,**

uncertainty of circumstances, the daily presentation of Bible doctrine. All of these things combine to give a tremendous sense of security and confidence in life.

There is a great section on this in Romans 12. There is no difficulty or no disaster which is too great for this confidence.

Principle

1. This confidence recognizes that there is no circumstance in life, no situation, too great for the plan of God. Nor is there any circumstance too great for the provision of God.
2. Always understand that the plan of God for this life is greater than any problem in life. No adversity or difficulty.

10 challenges which are set apart in couplets.

Nothing in life is as great as God, and nothing in life is as great as the plan of God. So we now find ten challenges presented by six categories in this passage. They are presented in categories composed of couplets. There are four couplets, and at the end there are two singles. All are separated by the use of negative adverbs, οὔτε (οὔτε) [pronounced OO-*teh*], οὔτε (οὔτε) [pronounced OO-*teh*], generally translated here, “neither, nor.”

This series is introduced by the conjunction ὅτι (ὅτι) [pronounced HOH-*tee*], used in an exegetical way, used as a substantive for the infinitive after verbs of perception. The conjunction ὅτι (ὅτι) [pronounced HOH-*tee*] indicates that this is the conclusion of the great eighth chapter of Romans. The six categories now are listed in these two verses as follows:

The Six Categories

1. The first category deals with human events in history, and we use the words “death” and “life.”
2. The second category is angelic intrusion into the Christian life.
3. The third category is time: things present; things to come.”
4. The fourth category is human organization: “powers.”
5. The fifth category is space: height and depth.
6. The sixth category is human beings: “any other creature.”

Every challenge of life is defeated by the integrity of God. The believer has a total sense of confidence without arrogance. We find people confidence with arrogance. People have then when it comes to their wealth or their confidence in life.

“neither death nor life” – the nominative singular subject of thanatos (θάνατος) [pronounced THAH-*nah-toss*]. There is no way a mature believer can die, no situation related to death, that will shake his poise or in any way destroy his confidence or complete sense of security. The mature believer goes through whatever process of dying God has for him with

complete and total confidence and security. Then the nominative singular subject zôê (ζωή) [pronounced *dzoh-AY*], which has to do with everything in life. Neither the events of life nor the cause of dying is a cause of fear or concern to the mature believer. Therefore the mature believer has the greatest possible confidence in the midst of unfolding historical events as they relate to his own person, whether they relate to his living or to his dying. The plan of God is much greater than anything that we experience.

“neither angels, nor principalities” – the nominative singular subject in the plural *aggelos* (ἄγγελος) [pronounced *AHN-geh-loss*] obviously refers to opposition angels. This refers to the fallen angels, the demons. The nominative plural subject *archê* (ἀρχή) [pronounced *ar-KHAY*] refers to demon generals, highest authority or rank wherever it is found. This would include Satan and the entire structure of angelic hierarchy, cf. Ephesians 6:12.

Athens placed the legislative branch of their government below their military.

“nor things present, nor things to come” – the nominative plural neuter perfect active participle *enistêmi* (ἐνίστημι) [pronounced *en-IHS-tay-mee*]. It means to stand in, to be present, or to be imminent. This is the ascriptive use of an adjective participle. However, when the participle is not accompanied by a noun it functions as a substantive. So it actually means “present things”—“neither present things.” Present thing in history cannot in any way destroy the mature believer’s confidence in relationship to the plan of God. Plus the present active participle *mellô* (μέλλω) [pronounced *MEHL-low*], also used as a substantive. It is the ascriptive use of the adjective or participle, meaning future things—“nor future things.” This phrase summarizes the total realm of suffering, both current and anticipated. The fervent imagination is overcome by Bible doctrine resident in the soul so that there is complete and total confidence. Smart people with a great imagination show great bravery because they can imagine all of the negative things which might take place. There is a great book called *The Four Feathers*; and this is all about how someone had great imagination and great courage. Beautifully written.

The fourth couplet: human organization: “nor powers” is the nominative plural of *dúnamis* (δύναμις) [pronounced *DOO-nahm-iss*]. It stands by itself because inevitably bureaucracy is evil; it demands evil. Smart people may be in charge, but they are brought low by the stupidity of the bureaucracy. Power wielded by the stupid, blinded by the implications of good. Because they get caught up in human good they become, inevitably, stupid. But they wield great power. So it is used here for power in human life, power for organization, for people with power and authority over life and death. God’s plan and God’s provision is greater than all the hostile powers of mankind. God’s power is greater than OSHA; it is greater than communism; it is greater than any conspiracy to rob us of our freedoms.

Romans 8:38 **So I stand convinced that neither death nor life, neither angels nor rulers of angels, neither present things nor future things, neither powers.**

Romans 8:39 **nor height, nor depth, nor any other created thing, will be able to separate us from the love of God in Christ Jesus our Lord. (BLB)**

Verse 39 – Category five: space. “Nor height nor depth” – the nominative singular of hupsōma (ὑψωμα) [pronounced *HOOP-so-mah*]. It is used in the astronomical connotation and also is a synonym for pride and arrogance. But it is used here for anything residing in stellar space. Therefore we translate instead of height, “heaven.” Then the nominative singular from bathos (βάθος) [pronounced *BATH-oss*] used for extreme depth, or poverty. Here it is used for depth in the sense of hell or the under world. Nothing in heaven or hell can remove us from the plan of God. The plan of God and the provision of God is greater than anything by way of influential creatures in heaven or in hell. Even God Himself cannot remove us from His own plan.

Category six: human beings. “nor any other creature” – the nominative singular from the indefinite pronoun tís (τις) [pronounced *tihç*], used here to represent a category by itself. This is the adjective use of the indefinite pronoun which is translated “any.” The nominative singular of héteros (ἕτερος) [pronounced *HEH-ter-os*] means creatures different from yourselves: other people who are not in the royal family. Plus the nominative singular noun ktisis (κτίσις) [pronounced *KTEES-iss*] which means “created thing.” It is a reference to Roman emperors, like Nero, in the time of Paul. But it refers to anyone with influence over anyone else.

“shall be able to separate us” – the future passive indicative of dunamai (δύναμαι) [pronounced *DOO-nam-ahee*], which really is not translated in the passage. “Shall be able” is a part of it, but it is a little stronger than that. It has the connotation of a power greater than you facing you. Therefore it can’t be translated by anything but the word “ability.” The future tense is a gnomic future for a statement of fact or doctrine rightfully expected under conditions of being a believer with the imputation of divine righteousness and eternal life. The passive voice: this is a deponent verb, passive in form but active in meaning.

No other category of human creatures plus the nine systems of power produce the action of the verb here. All ten in the nomenclature of six categories produce the action here. The indicative mood is declarative, this is a dogmatic statement of fact which is the basis of the confidence, the assurance, of the mature believer—“shall be able.”

Plus the aorist active infinitive from chōrizō (χωρίζω) [pronounced *kho-RIHD-zoh*]. This is a gnomic aorist for a doctrine so fixed in its certainty as to be axiomatic. This idiom is translated by the English present. The ten categories produce the action of the verb. We have an infinitive of actual result.

The accusative plural direct object from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] which follows refers one category of believers, mature believers, who are conscious of this principle. So this passage refers to the mature believer only, even though the principle has a broader scope for all believers.

Next is the prepositional phrase, apó (ἀπό) [pronounced *aw-PO*] plus the ablative of agápē (ἀγάπη) [pronounced *ag-AH-pay*]—“from the love.” Plus the possessive genitive from theos (θεός) [pronounced *theh-OSS*], used for God the Father who is the author of the divine plan.

“which is in Christ Jesus our Lord” – this love of God the Father is said to be in Christ Jesus. Not found in the original is the verb to be. But there is a prepositional phrase, “in Christ Jesus our Lord.” So we include the verb as being the basis for understand this—positional truth. We are in union with Christ, and it should be translated “**nor any other created thing shall be able to separate us from the love of the God [the Father], which is in Christ Jesus our Lord.**” Since God the Father loves the Son with an eternal love, He also loves those who are in union with God the Son.

Romans 8:39 **Nor heaven nor hell [nor height nor depth]; nor any other created thing be able to separate us from the love of God [the Father] which is in Christ Jesus.**

We have an honor code defined in Romans 12. What is okay for the average human being is not alright for us. This Royal Family Honor Code, which is dramatically different from what we would imagine the Christian life to be.

- [1] See the Doctrine of Sanctification.
- [2] See the Doctrine of the Last Judgment.
- [3] See the Doctrine of the Filling of the Spirit.
- [4] See the Doctrine of the Sin unto Death.
- [5] See the Doctrine of Imputations.
- [6] See the Doctrine of the Indwelling of the Holy Spirit.
- [7] See the Doctrine of the Indwelling of Christ.
- [8] See the Doctrine of the Sin Unto Death.
- [9] See the Doctrine of Divine Guidance.
- [10] See the Doctrine of Fear.
- [11] See the Doctrine of Adoption.
- [12] See the Doctrine of Suffering.
- [13] See the Doctrine of the Rapture.
- [14] See the Doctrine of Logistical Grace.
- [15] See the Doctrine of Hope.
- [16] See the Doctrine of Election.
- [17] See the Doctrine of Divine Decrees.
- [18] See the Doctrine of Election.
- [19] See the Doctrine of Imputations.
- [20] See the Doctrine of Ascension.

At this point, the 1977 Romans series jumps to Romans 12. Romans 9–11 is parenthetical and about Israel. Apparently, Bob will first cover Romans 12–16 and then he will go back to pick up the missing chapters. When I personally exegete the book of Romans, I think that I will keep the Romans chapters in the correct order. However, after some back and forth in my own mind, I have decided to keep the lessons in order as Bob gave them, and take up the book of Romans to conform to that.

342 02/20/1978 Romans 12:1a Interim life; honor code of the royal family; devil's triangle; privacy; blessing and motivation

Chapter 12

Title of Romans 12: "The Interim Life." Though actually most of the material is the formation of the royal family of God honor code.

The big mistake of fundamentalism is that you work for your blessing. These things are compatible with the spiritual life. Most people are trying to propagandize you into some form of action; but what counts in this life is not action but honor. We need to understand the honor code has nothing about witnessing, giving, etc. These things are not going to provide you with any more blessing. Romans 12 is going to communicate a great deal to us.

If you are working and hustling to impress God and to receive blessing, you are not living under the honor code. If you are gossiping or judging or maligning someone else, you are not under the honor code.

Two principles: respect the righteousness in others. That solves all kinds of problems. All commands to production come to us as an ambassador. God provides opportunity to witness, to pray, etc. The failure to recognize the honor code, and that ruined the Catholic Church. The whole concept of a priest hearing the confession of another believer violates the honor code. Only God the Father should hear the confession of sin. Everything that is wrong with the Catholic Church goes back to Romans 12.

People have been thrown out of Berachah Church for dishonoring the honor code. You never talk about other people or what you are doing for God. You never walk up to someone and say, "I've been praying for you." You don't tell someone how to dress unless it is your own children.

It is going to take a long time to sweat legalism out of you. Some of you are stiff-necked.

Interim Life

1. The interim life is that Christian experience of the believer between salvation and maturity.
2. However, the interim life is only lived by those believers who are positive toward doctrine and advancing toward the objective of maturity.
3. The reversionistic believer who is negative toward doctrine and rejects the function of the rebound technique does not live the interim life. Instead, he lives the life under divine discipline, the disciplinary life. So attitude toward doctrine determines whether you live the interim life or the disciplinary life.
4. In other words, the interim life is the status of those believers who are adjusting to the justice of God.

5. Either you adjust to the justice of God or the justice of God will adjust to you.
6. In the interim life the believer is adjusting to the justice of God through the filling of the Spirit and consistent intake of doctrine.

The Royal Family Honor Code

1. We have become a nation of peasants in our thinking, we have no aristocracy. The aristocracy of thinking has disappeared, and because it has disappeared it has a direct effect upon fundamentalist Christianity. Christians who think like peasants cannot advance.
2. The mental attitude of aristocracy is bound up in an honor code. All systems of aristocracy have their own honor code and the aristocracy of the spiritual world in the Church Age is the believer, the body of Christ.
3. You cannot advance to maturity without understanding the honor code because without the honor code the believer is distracted from Bible doctrine.
4. The royal family of God has an honor code, and basically it has two concepts: a) the privacy of the royal priest; b) advance comes from doctrine. All legitimate production is the result of advance, but not the means. We can do nothing to advance to maturity, it is accomplished for us in the whole framework of logistical grace. We do things because we have reached a certain stage but we cannot do anything to reach that stage of growth. The royal family honor code guarantees the privacy of the believer to live his life before the Lord and provides a system of thoughtfulness and good manners toward all.
5. The honor code of the royal family of God demands that the believer function in compatibility with the grace policy of the justice of God.
6. Every believer has honor on the basis of the judicial imputation of divine righteousness at salvation.
7. The object of the honor code is the believer's advance to maturity so that the believer in maturity can function on the basis of integrity.
8. Therefore the royal family honor code excludes all forms of Christ works, production, talent, and sacrifice for obtaining blessing. Nothing the believer can do, legitimate or legalistic, can elicit blessing from the justice of God. Blessing from God is an imputation at maturity and thereafter.
9. The royal family honor code demands total dependence on the integrity of God, both His righteousness and His justice.
10. The honor code has a motto: Right thinking; right function.
11. Just as code aristocrat has existed in time past, so there has always existed an honor code for the royal family of God.

The royal family of God must have an honor code in order to advance to maturity. Since the only way to advance to maturity is to learn Bible

Doctrine, and since you cannot learn Bible doctrine apart from privacy, you must when you assemble in the local church, have your privacy to do so. You must have an objective viewpoint toward the teaching of the Word and the only way you can have it is for your sins

to never be an issue for you to assemble. They are an issue as far as rebound and your life before the Lord is concerned, and divine discipline; but they are not an issue in listening to the teaching of the Word. The royal family honor code demands that you respect the privacy of other believers.

The Devil's Triangle

The objective in the believer's life is to apply doctrine you know to your life. If you are negative toward doctrine then you live in the devil's triangle, i.e. under the old sin nature. It may be in the area of sin but it is generally in the area of good and evil.

1. The devil's triangle is the sphere of function for the reversionistic believer.
2. The objective of the Christian way of life is the fusion or amalgamation of two areas of reality for the royal family of God: doctrine and the circumstances of life.
3. These two areas of reality include the circumstances of life and Bible doctrine.
4. The circumstances of life are the reality of our temporal life, while Bible doctrine is the reality of our relationship with God or spiritual life.
5. The objective of the Christian way of life on earth is the insertion of doctrinal reality into circumstantial reality. This is accomplished through the daily function of GAP.
6. The separating factor is the devil's triangle.

Final point of introduction:

Outline of the Chapter

1. The techniques of the interim life, verses 1-2.
2. The function of the interim life, verses 3-8.
3. The production of the interim life, verses 9-21.

A Living Sacrifice

Romans 12:1 **Therefore I exhort you, brothers, through the compassions of God, to present your bodies as a living sacrifice, holy to God, well-pleasing, which is your reasonable service.** (BLB)

Verse 1 – rebound and resultant filling of the Spirit. “I beseech you therefore, brethren.” The inferential conjunction *oun* (οὖν) [pronounced *oon*] denotes what it introduces as an inference from what has preceded. What has preceded is Romans chapter eight. Chapters 9-11 is a parenthesis explaining why the Jewish dispensation has been halted and why the unconditional covenants have not yet been fulfilled, and will not be fulfilled until the second advent. So this inferential conjunction reaches back to Romans chapter eight where maturity is described. Chapter eight is for the mature believer; chapter 12 is how to reach there under the royal family of God honor code. The subject changes in chapter 12 from maturity to the interim life and how the interim life functions under the honor code of the royal family of God.

Next is a verb, the present active indicative of the verb *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*]. The word means to call, to beseech, to exhort and to

comfort. All of these meanings go back to the formation of the compound [para = beside; kaleō (καλέω) [pronounced *kal-EH-oh*] = to call] which means to call someone to your side and talk to them through the mouth. This is why it means to exhort or beseech. It also means to call someone to your side to comfort them. This verb does not mean to call upon someone, that would be epikaleō (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*].

The verb used here is used in a military sense. Parakaleō (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] was used to encourage soldiers, or exhorting them. It was also used in the technical sense of the commander's word of encouragement or the commanding officer's admonition just before the battle begins. Plato uses the verb for winning over to plan of revenge, hence in the sense of persuading. Paul speaks with the authority of a commanding general. He is an apostle, hence he is in a sense the military commander of the early church. He encourages us before the battle. He exhorts us to advance to maturity in the following manner—Romans 12. He seeks to persuade us how to function in that advance. The question, then, is how to translate this word. The best would be “I encourage” or “I urge.” The present tense is a pictorial present, it presents to the mind the picture of a military commander before battle, urging or encouraging his troops to advance to the objective. Hence, the events here pictured are in the process of occurrence. That means that the pictorial present says that everything in this chapter is a part of that exhortation to advance to maturity. The active voice: Paul as the human writer produces the action of the verb. This is the cohortative indicative mood and it is used here to express a command.

The verb is followed by the accusative plural direct object from the personal pronoun *su*, plus the vocative *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*]—“brethren.” This is a family matter. The royal family of God has an honor code; it is a family code; it is your attitude toward other believers, namely the respecting of the privacy of the priesthood.

“by the mercies of God” – *dia* plus the ablative plural of *oiktirmós* (οἰκτιρμός) [pronounced *oyk-tir-MOSS*] which means mercy or compassion, but it is different from *eleos* (ἔλεος) [pronounced *EHL-eh-os*], the ordinary word for mercy which connotes emotion or compassion of sympathy. In other words, *eleos* (ἔλεος) [pronounced *EHL-eh-os*] is emotional. You cannot inject emotion into the honor code of the royal family of God, there is no place for it. *Oiktirmós* (οἰκτιρμός) [pronounced *oyk-tir-MOSS*] means that this is a rational approach rather than an emotional approach. God's approach to us is never emotional. *Oiktirmós* (οἰκτιρμός) [pronounced *oyk-tir-MOSS*] means compassion, sympathy, mercy, but on a rational basis without one shred of emotion involved. The anthropopathism emphasizes the function of divine justice in grace blessing. The ablative here is used, and the ablative is not the regular case for expressing means, but whenever the source is expressed in the means then the ablative is used instead of the instrumental. That is the implication here, the origin or the source of mercy is God. But it is a rational source. Then come the ablative of source, *theos* (θεός) [pronounced *theh-OSS*]. **“I urge you, therefore, brethren, by the mercies from the [justice of] God.”** (Romans 12:1a)

The definite article which precedes *theos* (θεός) [pronounced *theh-OSS*] is used to point out a particular object, a certain aspect of God, the aspect with which we have contact. The

justice of God is the source of our divine blessing because it is our point of reference. Therefore *oiktirmós* (οἰκτιρμός) [pronounced *oyk-tir-MOSS*] refers to those blessings in time which are imputed at the point of maturity. Here these blessings are used in Paul's appeal as motivation for advancing to the point of blessing. In other words, Paul is the commanding officer at the foot of the hill. He is urging the royal family to advance to the high ground of maturity. He says, "Up there are blessings; go get them!" When blessing from God is used as motivation it is a legitimate motivation. This is because blessing from God is the only way that we can glorify God in the angel conflict. "The mercies [grace blessings]" – the definite article is put in, not to go with God, God is unique, but to specify the attribute of God that provides the blessing.

Principle

1. The real imputation of divine blessing in time occurs at maturity adjustment to the justice of God.
2. Therefore the urgent appeal to the believer to advance in the interim life whose objective is maturity. But you cannot advance without honor, you must advance under the honor code. Otherwise you will be distracted and never get there. You will be distracted from the thing that cause you to advance—doctrine. You give everyone around you a fair shake to grow at their own rate.
3. Maturity is the status where the believer has capacity for blessing from the justice of God. It is the status where the believer functioning under the honor code begins to function with integrity.
4. Maturity is the place where the justice of God, without any emotion attached, imputes to you and to me the great divine blessings.

Tomorrow will not be a dedication service (as often so follows Romans 12:1).

1977 Romans

Lesson #343

343 02/21/1978 Romans 12:1b Decline of aristocracy; honor code of the royal family of God; peasant thinking; worship

History is definitely repetitious. There are those who develop integrity, and often that family rises to the forefront. These sometimes become kings. Charles Martell. The family eventually declined. They became greedy and ambitious and they fell from history. Bourbon in France, Hollenauzers in Prussia. Eventually, they fall into sin, good or evil. What allows such a family to last for a long time is the development of an honor code.

Wherever a revolution occurs, there is good and evil.

The Russian revolution. We have foolishly supported this revolution by sending them wheat and foodstuffs.

200 years before the Roman republic official died, it was falling apart. All of the things that were great about the republic were gone and all that was awful remained.

Christianity was designed to have stability. Romans 12 teaches us that honor code. For a long time, we have known how to harness atomic energy and we should have thousands of atomic plants. In that case, we would be advancing.

We are about to destroy divine establishment in South Africa and Rhodesia.

Royal Family Honor Code excludes all forms of Christian works and talent. There are commands for Christian production. But there are no commands which tell us that if we do something, we will be blessed by God.

Hopes and realities which replace the hopes.

A Living Sacrifice

Romans 12:1 **Therefore I exhort you, brothers, through the compassions of God, to present your bodies as a living sacrifice, holy to God, well-pleasing, which is your reasonable service.** (BLB)

“that ye present your bodies a living sacrifice” – aorist active infinitive of the verb *paristēmi/paristanō* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*]. This word also has a military meaning. Originally it meant to place beside, to put one’s self under orders to, the place one’s self at God’s disposal (from which the translation “yield” is derived, and is often a mistranslation). The best way to approach *paristēmi/paristanō* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] is to go back to its original use in the Greek language. It was used to set cavalry, to be on hand, to stand by. But in the New Testament it has two connotations, transitive and intransitive. As a transitive verb it means to be at the disposal of someone; as an intransitive verb it means to approach. Here it has the military connotation from the transitive verb, and so we put it: “place your body under orders as a holy sacrifice.” The aorist tense is a constative aorist for a succession of events gathered up into a single whole. The aorist contemplates the action of the verb in its entirety as rebound and the filling of the Spirit. The active voice: the positive believers advancing to maturity in the interim life are commanded to produce the action of the verb. This is an imperative infinitive which relates this verb to Romans 6:13 where the same verb was used in the present active imperative. This is fulfilled in Romans 6:17.

The word “body” is the accusative plural direct object with the infinitive of *sōma* (σῶμα) [pronounced *SOH-mah*], “your body.” Why the body? Why not the brain? Why not the soul? The body of the believer is the temple of the Holy Spirit. It is also the residence of the old sin nature. These two are in residence, mutually antagonistic—Galatians 5:16. When the old sin nature controls through sin, good, or evil the only solution becomes the rebound technique because if the old sin nature controls the body where it resides it overflows into the soul. If the Holy Spirit controls, then this overflows into the soul. The residence is simply a place to control the soul. It is an attack upon the soul by the old sin nature; it is the filling of the Spirit when the Spirit controls the soul. The soul is the issue, what you think is the issue, and the whole process of the function of the soul. When it says

here that you place your body under orders it is referring to rebound and the filling of the Spirit, the two basic techniques of the Christian life.

With this is the accusative singular from the noun thusia (θυσία) [pronounced *thoo-SEE-ah*], the word for sacrifice. The sacrifice is describes in two ways. First by a present active participle of zaō (ζάω) [pronounced *DZAH-oh*] which is used as an adjective, translated “living.” The second adjective is also an accusative singular from hagios (ἅγιος) [pronounced *HA-gee-oss*] which means set apart; it means royalty—“as a living, holy sacrifice.” This verse implies that rebound^[1] and the resultant filling of the Spirit are the sacrifices of the royal priesthood in view here. This is the normal function of the Christian way of life.

“acceptable unto God” – the predicate nominative singular from the adjective euárestos (εὐάρεστος) [pronounced *yoō-AR-es-toss*] which means well-pleasing or acceptable. Since this is a predicate nominative it should be preceded by a present active indicative from eimi (εἰμί) [pronounced *eye-ME*] and should be translated “this is acceptable/well-pleasing. Then the dative singular indirect object with the definite article, the noun theos (θεός) [pronounced *theh-OSS*]. The definite article is used as a possessive pronoun to emphasize our relationship with God the Father—“this is acceptable to our God.”

“which is your reasonable service” – the accusative absolute without the participle used as an anacoluthon. The accusative of the adjective logikós (λογικός) [pronounced *log-ik-OSS*] has a dual meaning. It means rational, and it also means spiritual. All spiritual function is rational, says logikós (λογικός) [pronounced *log-ik-OSS*]. The irrationality of the tongues apostates and the emotional crowd is obviously not worship. Then the accusative of the noun latreia (λατρεία) [pronounced *lat-RĪ-ah*] which means “worship.” With it is a descriptive genitive plural from the pronoun su and it should be translated “your rational and spiritual worship.” In other words, there is no worship on the part of the believer apart from rebound and the filling of the Spirit.

Romans 12:1 I urge you therefore, brethren, by the grace blessings [from the justice of God], that you place your bodies under orders as a living, holy sacrifice. This is well-pleasing to our God—your rational and spiritual worship.

Making Decisions in the Christian Life

1. All worship must be rational, and this is only possible by relating it to Bible doctrine.
2. All worship must be spiritual, therefore related to the filling of the Spirit. This is summarized in John 4:24. Philippians 3:3
3. To place your bodies under orders as a living, holy sacrifice does not require a one-shot decision, a so-called dedication decision. In reality it is a series of decisions, daily decisions which involve rebound when necessary, therefore maintaining the filling of the Spirit, and the consistent intake of Bible doctrine, the means of establishing the honor code of the royal family in your life.
4. The pattern of the Christian life is never guided by one decision. It takes one decision to become a Christian; after that there is no one-decision panacea. Always

it is a series of decisions. God gives us a day at a time and we must make decisions each day. These decisions must be related to spiritual things such as Bible doctrine, and the temporal things.

5. Salvation, then, is a one-shot decision, but the spiritual life which follows salvation is a series of decision. You place yourself under orders to God for daily commands, daily decisions, daily function.

Worship

1. Spiritual Worship Is Rational Worship. Therefore the Emotionalism of Tongues and other forms of emotional revolt are excluded.
2. Basically, worship includes certain functions: singing, praying, giving, the intake of doctrine (gap), plus the communion service. Each facet of worship demands two things: the filling of the Holy Spirit and the residence of Bible doctrine in the soul. Always, it is doctrine and the Spirit.
3. Therefore singing must be related to doctrine and executed in the filling of the Spirit.
4. Therefore prayer must conform to doctrine and be executed in the filling of the Spirit.
5. Therefore giving must be motivated from doctrine resident in the soul and fulfilled in the filling of the Spirit.^[2]
6. Therefore perception of doctrine, the most important and basic facet of worship, demands the filling of the Spirit for inculcation.
7. Therefore the communion service is a ritual which has no meaning apart from doctrine resident in the soul. Hence, a worship function which is impossible apart from the filling of the Spirit.
8. The persistence of worship produces that capacity which is the prerequisite for the imputation of divine blessing from the justice of God.

1977 Romans

Lesson #344

344 02/22/1978 Romans 12:2a Verse 1 principles; doctrine of rebound (review); worldliness and molded to good and evil.

The Doctrine of Rebound

1. Rebound is a technical term for the believer's restoration to fellowship and recovery of the filling of the Spirit. This recovery can only occur by rebound.
2. The concept of rebound.
 - a. Rebound must be understood in the light of relationship with God - Jeremiah 3:13. Rebound has to do with temporal relationship with God.
 - b. Rebound must be correlated with positional truth by the royal family of God - Romans 8:1.
 - c. The frame of reference for rebound is the efficacious death of Christ on the cross being judged for our sins. The spiritual death of the Lord Jesus Christ

solves the problem of the old sin nature's area of weakness which produces sins. These sins were poured out on Christ and judged. When a believer commits a sin he either knows it was a sin or he does not in the case of an unknown sin. But whether he knows it is a sin or not he still does it from his volition, and that sin was poured out upon Christ on the cross and judged. When the believer commits a known sin he names that sin to God. That sin was judged on the cross, he is forgiven immediately. He also at the same time is forgiven the unknown sins. 1John 1:9; 1Peter 2:24; 1John 1:7; 2Corinthians 5:21.

- d. Rebound means restoration to fellowship with God plus the recovery of the filling of the Spirit. When we are in fellowship we are controlled by the Spirit. How effective the filling of the Spirit is depends upon the stage of our spiritual growth. Proverbs 1:23; Ephesians 5:14 cf. 5:18.
 - e. Eternal security is a prerequisite to understanding the rebound technique - Romans 8:38,39. The believer sins after salvation but such sin is carnality, not loss of salvation - 1Corinthians 3:1-3; 1John 1:8,10.
3. The mechanics of rebound.
- a. You confess a sin to God - 1John 1:9. The Greek word for confess is *homologeō* (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*] and it means to cite or to name, it does not mean to feel sorry for. It has no emotional connotation.
 - b. Isolation of sin - Hebrews 12:15.
4. The alternative to rebound. This is simple. If you do not want to name your sins to God and be forgiven the alternative is twofold: carnality and/or reversionism. They are the results of rejecting the rebound technique - 1Corinthians 11:31. Hebrews 12:6 is the inevitable result of failure or neglect of rebound.
5. There is also a discouragement to rebound. Legalism is the enemy of rebound. Luke 15:11-32; 2Corinthians 2:5-11.
6. The technique belonged to the Old Testament saints as well as to the royal family of God in the Church Age - Psalm 32:5; 38:18; 51:3,4; Proverbs 28:13.
7. Some biblical synonyms for rebound. Confess or name it - 1John 1:9; Judge self - 1Corinthians 11:31; "Yield" in the aorist tense - Romans 6:13; 12:1; Lay aside every weight - Hebrews 12:1; Be in subjection to the Father - Hebrews 12:9; Lift up the hands that hang down - Hebrews 12:12; Make straight paths - Matthew 3:3; Hebrews 12:13; Arise from the dead - Ephesians 5:14; Put off the old man - Ephesians 4:22; Acknowledge thine iniquity - Jeremiah 3:13.
8. There is a principle of helping others to rebound - Galatians 6:1. There must be an accompanying mental attitude - Matthew 18:23-35. Grace orientation must always be applied - Colossians 3:13. There is a reward for helping other members of the royal family to rebound or to use the technique - James 5:19,20.

Romans 12:2 **And do not be conformed to this age, but be transformed by the renewing of the mind, for you to prove what is the good and well-pleasing and perfect will of God.**
(BLB)

Verse 2 – the function of GAP and divine guidance. “And be not conformed to this world” – the conjunction *kai* is used in the adjunctive sense, therefore it is used as an adverb and should be translated “also.” The verb is the present passive imperative of *suschēmātizō* (συσχηματίζω) [pronounced *soos-khay-mat-IHD-zo*] which means to be molded after something, to be conformed to something, or to be guided. Plus the negative *mê* (μή) [pronounced *may*]. “Also stop being conformed [molded].” This is your thinking being molded under the influence of good and evil. The present tense is a descriptive present for what is now going on in the Roman church, back when Paul wrote. The passive voice: the reversionistic believers receive the action of the verb. The imperative mood is the imperative of prohibition with the negative *mê* (μή) [pronounced *may*].

Then the dative singular indirect object from the noun *aiōn* (αἰών) [pronounced *ī-OHN*] used for a segment of time. With it is a dative singular indirect object from the immediate demonstrative *houtos* (οὗτος) [pronounced *HOO-tos*], translated “this”—“this age.” The word “age” is used instead of “world” because the thinking that is 180 degrees off-course from Bible doctrine varies in every age, but it still comes from the same source: the ruler of this world. So “age” is the correct translation because “age” is a period of time. Good and evil as the policy of Satan is expressed one way, and in the next age it is expressed another way. We only have to deal with the good and evil as it is expressed in our day. This is actually a command to stay out of the devil’s triangle, the place where the function of good and evil separates us from doctrine and causes us to resist or be distracted from doctrine. When you think good and evil and hear correct doctrine you reject the doctrine. For example, you are absolutely sold on the fact that the welfare state is the only answer, that everyone is going to be equal, etc. That is thinking in the devil’s triangle. That is conforming to the age in which you live. Living in the devil’s triangle is a distraction to doctrine. Bible doctrine resident in the soul is not only the means of spiritual advance, but it gets your thinking straight. It lines it up with the plan of God so you can be guided by God.

If you are a liberal, you are worldly; if you favor OSHA and unions, you are worldly. You see a Christian coming out of a bar, and someone calls you worldly, say, “No, I believe in the military and I go to Berachah Church.”

You are not worldly if you smoke cigarettes or a pipe; or if you play cards; or drink a beer. Worldliness is something that you think; not something that you do. Worldliness is thinking 180° out of synch with Bible doctrine.

1977 Romans

Lesson #345

345 02/23/1978 Romans 12:2b Bible doctrine reveals the will of God; privacy vs. counseling; renovation of thought by doctrine

Romans 12:2a warns us to get out of the devil’s triangle and to stay out.

Romans 12:2 **And do not be conformed to this age, but be transformed by the renewing of the mind, for you to prove what is the good and well-pleasing and perfect will of God.** (BLB)

“but be ye transformed by the renewing of your mind” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast with the previous negative command. The negative command implies that the Roman believers to whom Paul wrote were already deeply involved in the devil’s triangle. This is the contrasting command at this point. The present passive imperative of the verb *metamorphóō* (μεταμορφόω) [pronounced *met-am-or-FOE-oh*] means to undergo a spiritual transformation, but it is used here for an external as well as internal transformation. When used for external transformation it generally means to be transfigured. Here the inner transformation of your thinking is involved. Being transformed refers to the change in thinking that comes from getting out of the devil’s triangle. The present tense is a customary present, it denotes what habitually occurs when the believer is constantly positive toward Bible doctrine and transfers that doctrine from the page of the Word into the soul and the human spirit. The passive voice: the believer receives the action of the verb when he constantly learns doctrine under the ministry of whoever is his right pastor. The imperative mood is a command, the positive command for the daily function of GAP, emphasizing the result of the daily function of GAP—a change in thinking. *Metamorphóō* (μεταμορφόω) [pronounced *met-am-or-FOE-oh*] means to be transformed in thought, to change your thinking from human viewpoint to divine viewpoint.

Then the means of transformation is stated by the instrumental singular from the noun *anakainōsis* (ἀνακαίνωσις) [pronounced *an-ak-AH-ee-noh-sis*], translated “renewal,” but it also means “renovation.” It is renewal in the sense of renovation, not in the sense of dedication. This is the method of expressing impersonal means. *Hupó* (ὑπό) [pronounced *hoop-OH*] plus the ablative expresses personal agent; this expresses impersonal agent. In other words, this is not a person changing your thinking but a process of thought, i.e. Bible doctrine. Plus the objective genitive singular from the noun *noús* (νοῦς) [pronounced *noose*], used here in the sense of understanding of the conscious mind, or a thought—“by the renewal of your thought pattern.” The thought pattern is renovated or renewed through maximum doctrine resident in the soul. The whole purpose of staying alive on this earth is to learn Bible doctrine. The daily function of GAP is not only the means of advancing to maturity but it is the only way of actually learning the will of God, understanding the plan of God, and staying out of the devil’s triangle. So as doctrine replaces human viewpoint a new mental attitude is formed in the mind. You have to have a change of thinking to survive in the devil’s world. You cannot survive in the devil’s world as a believer by thinking the devil’s thoughts, you can only survive by thinking God’s thoughts. The devil isn’t doing anything for you, only God is. Therefore you have to have a complete renovation of your thinking.

The Indians were not the great conservationists. They would ruin an area and move elsewhere.

“that ye may prove what is that good, and acceptable, and perfect, will of God” – this begins with a purpose clause, a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the

present active infinitive of dokimázō (δοκιμάζω) [pronounced *dohk-ihm-AHD-zoh*] which means to test for the purpose of approval. The accusative singular of the definite article plus the preposition eis (εἰς) [pronounced *ICE*] introduces the purpose clause. The infinitive is in the present tense, it is called a perfect infinitive in the present. It denotes the continuation of existing results but it emphasizes those results in present time, therefore a perfective present tense. The active voice: the believer who is positive toward Bible doctrine produces the action. This is an infinitive of purpose.

Most people judge you on the basis of your external appearance; but the real you is what is in your thinking. If you think divine viewpoint, then you can do with will of God.

With this is an accusative of general reference in the plural from the personal pronoun su, plus a nominative neuter singular from the interrogative pronoun τίς (τις) [pronounced *tihç*], which is translated “what.” Then the possessive genitive singular of theos (θεός) [pronounced *theh-OSS*] to go with the noun thelêma (θέλημα) [pronounced *THEHL-ay-mah*]—“the will of God.” This verse is really about the will of God.

Many people want to renovate you. They don’t like some of the things that you do, like drink, or smoke or whatever. It can be good to be curious, unless you are curious about the lives of others and how to fix them.

Now, people might open up their privacy to you, and you can avoid them based upon what they have proposed. They speak well of tongues, ask you if you want to take drugs or to commit a crime, and you can avoid them.

You need privacy in order to take in doctrine.

We have a wall of privacy around us known as the priesthood. God is not going to come down and talk to us verbally. God is not speaking to any of us personally.

You have money to invest. But you don’t go to Bob to find out where to invest it. There are good people in this business and charlatans.

Doctrine allows you to develop and use common sense. Common sense tells you that you investigate any investment. Doctrine is our confidence in this world, not gold.

Non-capitalistic Russia still plays capitalistic games.

When someone suggests to invest money with them, investigate them and their investment strategy.

We have to make our own decisions based upon the doctrine that we have. We are all vulnerable to the thoughts and suggestions of those who are attractive to us.

After this last phrase, “that you may prove what the will of God is,” there are three appositional accusatives. First is the accusative singular of agathos (ἀγαθός) [pronounced

ag-ath-OSS], for intrinsic good. The will of God is always intrinsic good. Whatever is the will of God is in contrast to human good. It is perfect good. The second accusative is *euárestos* (εὐάρεστος) [pronounced *yoo-AR-es-toss*] which means “well-pleasing.” The will of God is always pleasing to God. The third accusative is *τέλειος* (τέλειος) [pronounced *TEHL-i-os*] which means having attained the end or purpose, hence complete. It refers to having attained the object, which is maturity. The will of God for the believer in time is maturity adjustment to the justice of God. After you are saved that is the will of God.

Romans 12:2 Also stop being molded to this age, but be transformed by the renovation of your thoughts, that you may prove what the will of God is, namely the good, well-pleasing and complete.

Rebound, constant perception of doctrine, and the attainment of spiritual maturity having combined these two things. The believer with these things avoids the devil’s triangle.

The transformation of the Christian life is not what happens on the outside, but the inside. The internal function of self-discipline.

Production has a place in the plan of God, but there is more to spiritual maturity than that.

God is perfect and His attributes are perfect; and His will is perfect.

Principle

1. The destiny for the believer in time is maturity adjustment to the justice of God.
2. The objective is not external production but internal growth through maximum doctrine resident in the soul.
3. Therefore the will of God for the believer cannot be divorced from Bible doctrine and its perception.^[3]
4. God has preserved the canon of Scripture as the source of Bible doctrine, but the work of the saints He has not preserved. It is doctrine that is preserved for every generation, not the works of believers in past generations.

Doctrine is preserved for every generation; not the great things that people have done in their lives. There is a conflict between works and doctrine.

Doctrine has to be applied from your thinking; doctrine in the Word does not do us much good.

1977 Romans

Lesson #346

346 02/24/1978 Romans 12:2 (Principles) Aristocracy; honor code of the royal family; doctrine of divine guidance, will and the sovereignty of God

Romans 8:28 is one of the pivot areas regarding the understanding of the plan of God. The *good* of Romans 8:28 links with *good* in Romans 12:2. A potential is simply potential. X+Y+Z = plan of God

Romans 12:1 begins with an immature but advancing believer. But v. 21 says, do not be overcome by evil but overcome evil with good. This is the same good.

Anything imputed by God is secure.

Romans 12:2 *Also stop being molded to this age, but be transformed by the renovation of your thoughts, that you may prove what the will of God is, namely the good, well-pleasing and complete.*

The will of God is that *good* spoken of here.

Technically speaking there is no additional blessing for us between salvation and maturity, apart from logistical grace. There are no blessings until you break the maturity barrier. The ultimate in good is being well-pleasing to God. It is not what we do for God that counts but what He does for us.

The key is the renovation of our thinking. In order for the justice of God to give anything to man, it must be done without compromise of God's attributes. Therefore, we have the encapsulation of God's blessings from His justice to His righteousness. God is not going to bless your self-righteousness. There are many things that you can do with are legalistic; and none of those things impress God. Some of these things may be connected to your ambassadorship, but not which result in blessing.

The glory of God + grace = good. We should get into this in order to understand our passage.

Aristocracy always has some sort of code of honor. Integrity is more important than almost anything else. We are royal family of God. No two of us are equal, except by position. Every aristocracy that ever has lived started out as peasants or lower.

Dueling either with guns or with swords. This was done in an honorable way; that the duel would be the end of it. The idea was to keep this from becoming a Hatfield and McCoy feud where many die. Dueling was a great thing. Once it took place, one aristocrat died.

When they become corrupted, they fail to observe their own honor code.

Antithetical in the Royal Family Honor Code, when someone does something wrong to you, there is no vengeance, no dueling. Our honor code is antithetical to all aristocratic codes in the past. Many of these go back to the knights.

Aristocrats would duel and shot one another; but that ended it. The Hatfields and McCoy's were real jerks and stupid. The quarrel was never contained.

A part of our honor code is leaving everything up to the Lord when it comes to vengeance.

No work for blessing in the Royal Family Honor Code. No revenge; no retaliation. Not in the Royal Family Honor Code. No gossiping, maligning, etc.

God looks to bring Bible doctrine into your life.

The tree of the knowledge of good and evil has become the devil's triangle. We are commanded to stay out of the devil's triangle.

Also stop being molded to this age, but be transformed by the renovation of your thinking.

Works will not get you blessing. The privacy of the royal priesthood. Only by having privacy can we grow in grace. When we die with the 6th imputation, then we die knowing that we have the 7th.

The [Doctrine of Divine Guidance](#) is placed earlier in this study. Portions of this are covered in the last 30 minutes of this lesson.

We think like Marxists. Ever since FDR tried to pack the court.

Principle: The destiny of man is not to work for God, but for God to work for him. The ultimate is the real imputation of divine blessing to the mature believer. In this the work of God for man reaches its peak of grace which glorifies the Lord Jesus Christ.

The specialized function of the interim life, verses 3-8.

1977 Romans

Lesson #347

347 02/26/1978 Romans 12:3 Exegesis; subordinate subjectivity of mental attitude arrogance to the objectivity of Bible doctrine common sense

The doctrine of the imputations describes the plan of God; and the Royal Family Honor Code gives us the modus vivendi of the Christian life.

The word *good* and we are to overcome evil with good in Romans 12:21 (compare to Romans 8:28), we have Royal Family Honor Code. There is the privacy of the priesthood. There is no freedom without authority and privacy. This doctrine is summarized by *live and let live*.

The local church is not a lonely hearts club. If you make friends in church, that is incidental to the purpose of the church. What you are being taught is essential and this must be taken in privacy.

Christian works will not bring us blessing. You cannot tithe your way to blessing. Works manifest an advance in the spiritual life, but they are not the means of blessing.

Romans 12:1–2 read and briefly explained.

Gifts of Grace

Romans 12:3 For through the grace having been given to me, I say to everyone being among you, not to be high-minded above what it behooves you to think, but to think so as to be sober-minded, as God has allotted to each a measure of faith. (BLB)

Verse 3 – “For I say, through the grace given unto me.” These particles are very important to understanding the information found in Scripture. The illative use of the postpositive conjunctive particle *gar* introduces a reason for advancing to maturity, a reason why we should take in doctrine every day.

Plus the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*] which means here to say or to speak. It always means to communicate. This is an aoristic present tense for punctiliar action in present time. Paul was speaking at this moment about something which was pertinent to the Romans. It is just as pertinent now, and therefore we live under the same aoristic present for this particular verse. The active voice: the apostle Paul under the ministry of God the Holy Spirit communicates doctrine in permanent form as a part of the canon of Scripture. The indicative mood is declarative for the reality of the canon of Scripture being formed from what Paul has to say here.

Then the prepositional phrase, *dia* plus the genitive singular of *charis* (χάρις) [pronounced *KHAHR-iç*]—“through the grace.” Grace is the policy of the justice of God in providing blessing and prosperity for the believer. But grace is also the policy of God with regard to mankind in general.

Even life is a grace gift from God. We were not a nice butterfly in a previous life, which allowed us to be born in the United States. Anyone who knew all the facts today, would be appreciative of living in the United States. Even those who came here as slaves have it better off. We live under great circumstances, which we take for granted.

Plus the aorist passive participle of the verb *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*]. The dramatic aorist tense states a present reality with the certitude of a past event. The idiom here is a device for emphasis, it states the result of what has been accomplished and therefore it translated not as a present tense but as an aorist tense. This means that everything that God has provided in X + Y + Z equals grace. The passive voice: the mature believer receives the action of the verb. The circumstantial participle indicates that just being a member of the human race is grace in itself. Then the dative singular indirect object from the personal pronoun *egō* (ἐγώ) [pronounced *ehg-OH*]. The dative is used as the object of the verb because it always indicates a principle: the one in whose interest grace has been given. Paul had been a recipient of common grace, efficacious grace, saving grace, logistical grace, and since maturity, super-grace. Paul has the advantage of communicating, then, from maturity adjustment to the justice of God. This anticipates what will be given in verses 4-8. Spiritual gifts are designed to function in the maturity status.

They may function in a limited way until then but the maximum utilization of spiritual gifts in the royal family of God demands maturity.

“to every man that is among you” – dative singular indirect object from pás (πάς) [pronounced *pahs*], translated “everyone.” It is a reference to all believers of the church age, to each one as royal family of God. Paul alerts all believers with regard to the great distraction with regard to functioning in the royal family—arrogance. Arrogance is lack of grace orientation. Plus the articular present active participle eimi (εἰμί) [pronounced *eye-ME*], translated “who is.” Then the prepositional phrase en (ἐν) [pronounced *en*] plus the locative plural of su—“among you.”

Now comes the principle that subjective mental attitude [arrogance] should be subordinated to objective Bible doctrine. All forms of pride and arrogance are inevitably related to subjectivity, and often the extent to which you are subjective is the extent to which you practice arrogance. The objective perspective of grace must replace subjective arrogance through maximum doctrine resident in the soul.

“not to think of himself more highly than he ought to think” – immediately arrogance is defined as what you think about yourself in relationship to yourself, to others, and to God. The negative mê (μή) [pronounced *may*] is used with an infinitive. It sets up a command, an imperative of prohibition. The negative mê (μή) [pronounced *may*] is used with the infinitive, the optative or subjunctive or the participle. The negative ou, ouk goes with the indicative. The Koine Greek was the primary language of the Roman empire. It is a language of great distinction.

The verb is the present active infinitive from hyperphronéō (ὑπερφρονέω) [pronounced *hoop-er-fron-EH-oh*] [phroneō (φρονέω) [pronounced *fron-EH-oh*] = to think; hupér (ὑπέρ) [pronounced *hoop-AIR*] = over]. It means to over-think or to think above yourself. It comes to mean to think too highly of yourself, therefore to be arrogant in your thinking. Arrogance is a thought prior to being an action—not to “think of self in terms of arrogance.” Therefore, “stop thinking of self in terms of arrogance.” Arrogance never condemns oneself; but it always condemns others.

The present tense is a progressive present for an action of a state of persistence. The active voice: the believer produces the action of the verb. The infinitive is the imperative infinitive plus the negative. Then the preposition para plus the accusative neuter singular from the relative pronoun hos (ὅς) [pronounced *hohç*]—“beyond what.” Plus the present active of the impersonal verb deí (δεῖ) [pronounced *digh*], the word for “ought,” and the present active infinitive of the verb phroneō (φρονέω) [pronounced *fron-EH-oh*], objective thinking; it is not subjective, over-thinking (huper+phroneō).

Bob occasionally gets calls from psychiatrists to admit that whatever he is teaching is helping out a patient who is attending Berachah.

The present tense is a tendencial present, used for an action which is the objective of the Christian way of life—to think objectively. All capacity for life is based upon objective

thinking. The active voice: the believer should produce the action. The infinitive is the infinitive of intended result when the result is indicated as fulfilling a deliberate aim or objective. It is the blending of purpose and result.

“For I say through the grace which has been given to me, to everyone who is among you, Stop thinking of self in terms of arrogance beyond what he ought to think.”

“but to think soberly” – incorrect translation. The adversative conjunction *ἀλλά* (*ἀλλά*) [pronounced *ahl-LAH*] sets up a contrast between what we should not do and what we should do. The present active infinitive from *phroneō* (*φρονέω*) [pronounced *fron-EH-oh*] means objective thinking. This is a perfective present to denote the continuation of existing results from maximum doctrine resident in the soul. The active voice: the believer should produce the action of the verb. This is the imperative infinitive: “but think.” Then the prepositional phrase, *eis* (*εἰς*) [pronounced *ICE*] plus the accusative of the definite article, with the present active infinitive of *sōphroneō* (*σωφρονέω*) [pronounced *soh-fron-EH-oh*] which means to be in one’s right mind, to be sane, to be reasonable: “but think for the purpose of being rational without illusion.” The present tense is a customary present, it denotes what habitually occurs or may be reasonably expected to occur when the believer is consistently positive toward doctrine. The active voice: the positive believer produces this sane and rational thinking. This is the infinitive of purpose.

There is a *paronomasia* here, over-thinking and rationally thinking.

Principle

1. Doctrine in the soul is designed to eliminate the goofy thinking and the arrogant dreaming which is so prevalent among believers today.
2. Doctrine causes the believer to think in terms of common sense, rational and sane divine viewpoint, which inserts doctrine into the daily life and avoids living in the devil’s triangle.

“according as God hath dealt to every man the measure of faith” – a conjunction of comparison *hōs* (*ὡς*) [pronounced *hohç*], “as.” The nominative subject is *ho theos* (*θεός*) [pronounced *theh-OSS*]—“the God.” The definite article specifies someone previously mentioned in context who is well-known to the readers. The aorist active indicative of *merizō* (*μερίζω*) [pronounced *mehr-ihd-ZOH*]. *Merizō* (*μερίζω*) [pronounced *mehr-ihd-ZOH*] does not mean to deal, it means to divide, to distribute, to assign: “as the God has assigned.” This is a constative aorist for a fact of doctrine extended over the course of human history. The active voice: God the Father, the author of the divine plan, produces the action of the verb, of assigning something. The indicative mood is declarative for a fact that God the Father has assigned a standard of thinking from Bible doctrine.

God’s plan is personal: dative singular direct object from *hekastos* (*ἕκαστος*) [pronounced *HEHK-as-toss*]—“to each one.” God regards us as individuals. “The measure of faith” is incorrect. It is the accusative singular direct object from *metron* (*μέτρον*) [pronounced *MET-ron*], which means not a measure as such but a standard—of thinking. Plus the ablative

of source from the noun pistis (πίστις) [pronounced *PIHS-tihs*] which has three different meanings: a) trust or confidence or faith, a non-meritorious system of perception; b) an attribute: faithfulness or reliability; c) a system of doctrine, that which is believed. It is this third meaning which is pertinent here. It should be translated, “as the God has assigned to each one a standard of thinking from doctrine.” The ablative of source implies that the original situation, doctrine, contributes to the advance to maturity and the dynamics of thinking.^[4]

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

1977 Romans

Lesson #348

348 02/26/1978 Romans 12:3 Principles; doctrine of mental attitude – renovation of thought; personality and inner beauty

A review of the translation of Romans 12:1–3.

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

We need an accurate translation in order to move forward in the understanding of this passage. The [Doctrine of Mental Attitude](#) is already found in [Lesson #279](#).

A Woman’s Inner Beauty Demands Respect

1. This goes back to the fact that we have become a nation of peasants in our thinking. We think like peasants so we act like peasants.
2. Today, woman demand their rights.
3. They have ignored the aristocracy is a mental attitude.
4. Respect for womanhood is automatic in a society where the women have inner beauty. They are inspiring; they are a pleasure to be around, when they have divine viewpoint. The company women is far superior to the company of men. Without the mental attitude, they are petty, vindictive, vicious with their tongues. Doctrine is the secret. This could only happen to a believer. The incentive for the woman is great.

1977 Romans

Lesson #349

349 02/27/1978 Romans 12:3 Military justice, Vietnam POW; doctrine of pride (1–3): terminology, fall of Satan and results of human arrogance

We are considering the two goods in Romans 8:32 and 12:21.

Horrendous torture of a soldier by the North Vietnamese. 7 years.

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

What we will study is, ...stop thinking of self in terms of arrogance beyond what you ought to think;...

Ego is being aware of your own existence. Ego is normal. It is not a synonym for pride or arrogance. Egocentric is involving everything in terms of self. Egoism means excessive love or thought of self. That is arrogance. Egotism has a connotation of arrogance. Over thinking over much about oneself. Conceit. Pride, not used for a family of lions; excessive delight in one's achievements, etc. of oneself, real or imagined. We will use arrogance for all of these words. The Doctrine of Pride seems to be increased by a notch.

Doctrine of Pride (Revised)

2/27/78 (See the Doctrine of Cosmic One) nb2

A. Definition

1. Pride is the basic mental attitude sin. It is the quality of exaggerated self-esteem, conceit, subjective thinking, and arrogance.
2. It is lofty self respect. It is high esteem of oneself whether real or imagined.
3. Vanity is empty pride. Pride which has no attainments or possessions, but has excessive desire for attention, approval, and praise from others.
4. Words used for pride include conceit, egotism, haughtiness, vanity, arrogance, vain glory, superciliousness, megalomania, and pomposity. Arrogance is maximum pride.
5. Bad manners are a manifestation of arrogance.

B. Pride was both the original sin of Satan and the motivation for his fall, Isaiah 14:12-14.

1. "I will be like the Most High God." Satan was the greatest creature ever to come from the hand of God. He had the greatest beauty, personality, and intelligence. He assumed he was as great as God. All arrogance assumes divine prerogatives. When you judge someone else, you assume the mental attitude of Satan. The desire to be well-thought of by others is subjective arrogant thinking.
2. Satan thought he could overthrow God. In his arrogance he didn't understand the attributes of God. Ezekiel 28:14-17 emphasizes Satan's pride and approbation lust. There never was equality in the angelic realm. Satan was the personal aid to Jesus Christ. *You were the anointed cherub furthermore, I placed you there. You were complete in your ways from they*

day that you were created until revolution was found in you. By the abundance of your commerce, your inner life was filled with evil and you sinned. Therefore, I have cast you are profane from the mountain of God and I have destroyed you from the middle of the strones of fire your right lobe was lifted up because of your beauty. You have corrupted your beauty with your splendor.

3. Satan was arrogant because of his beauty. Human arrogance is offset by the ability to think and to relate yourself to life. The soul is designed by God to offset arrogance. You have the ability to think and look at yourself without a thought about how good or bad you look.
4. Self-consciousness is not arrogance. Arrogance is subjective thinking related to self-consciousness of the soul. Satan corrupted his wisdom. We are all given a certain amount of wisdom or objectivity. It is destroyed by arrogance. Satan's subjectivity destroyed his wisdom. Arrogance destroys outer beauty. This doesn't mean ugly people aren't arrogant.

C. Pride is a human sin.

1. Pride is the basic mental attitude sin, and as such, it attracts other mental sins. For example, the arrogant person always sees someone who has more of what makes the arrogant person arrogant, e.g., beauty, personality, or ability. This causes jealousy. These two mental sins always travel together. All arrogant people are jealous. Pressure put on arrogance causes jealousy to pop up.
2. Inevitably, this person will be petty in the area of his jealousy. If the arrogant person is petty, he also becomes vindictive. If vindictive, he becomes implacable. Arrogance, jealousy, pettiness, vindictiveness, and implacability go together. Arrogance never travels alone.
3. Arrogance demands total attention from everyone in the periphery. All arrogant people are totally different under pressure. They are weak people. Other mental attitude sins come up under pressure. Pride is the only disease which makes everyone sick except the one who has it.
4. In 1Timothy 3:6, the neophyte has blind arrogance. He is proud of his self-righteous virtuous life.
5. 1Timothy 6:3-4 teaches that those who reject doctrine are arrogant, and intrude with false doctrine.
6. 2Timothy 3:2 says that rejection of authority is a part of arrogance.
7. According to 1John 2:15-16, to love the world means living in Satan's cosmic system. Arrogance of life is love of the world or worldliness. If you think human good and evil, then you are worldly. You cannot have arrogance and function inside the divine dynasphere.

D. Pride is related to personal reversionism, Psalm 10:2-4. In pride, the pursues the

1. Spiritual bullying comes from arrogance. You assume that your norms and standards should be superimposed over others.
2. Pride in males is more obvious than in females. Women use their emotions, nagging, and crying to gain control of others. This comes from some of the

sweetest females of all. In reality, authority is their best protection. Arrogance is much more dominant in the female of the species. They will incite compassion in order to get their way.

3. Prov 16:18, "Pride precedes destruction, and before a fall, arrogance of spirit prevails."
4. Arrogance will lead to a combination of punitive actions from God, along with much self-induced discipline. We make our own misery when we carry arrogance around.
5. Unbeliever reversionism related to pride is found in Romans 1:30.
6. Childhood arrogance comes from parents wanting to win the affection of their children rather than establishing their authority. They create monsters in their children. Many arrogant people had permissive parents. All self-centeredness is related to arrogance.
7. James 4:4-7, "God makes war against the arrogant." Arrogance makes the believer the enemy of God. Humility is grace orientation. The arrogant person appoints himself God's enemy. 8. 1Peter 5:5-6. Arrogant believers seek to control others through pseudo-norms, taboos, being critical, maligning, etc.

E. Arrogance is related to national reversionism.

1. Pride is mentioned as the characteristic of national reversionism. Leviticus 26:19, "I will break down your pride of power." The economy is destroyed to stop arrogance.
2. In 2Chronicles 32:26, Hezekiah humbled the pride of his right lobe so that the wrath of Jehovah did not come on the Jews.
3. The Jews were destroyed because of national arrogance, Isaiah 9:9.
4. National pride is related to the fall of Moab, Isaiah 16:6.
5. Arrogance leads to a manifestation in boasting, Isaiah 28. Therefore, arrogance divorces the individual from reality. Discipline is the only way to bring that person or nation back to reality.
 - a. An example of this would be the woman who assumes that every male who smiles at her is in love with her. She begins to hallucinate that she is in love with someone. It becomes so real to her that she thinks it has actually happened. She is totally arrogant and divorced from reality.
 - b. The male just thinks everyone is in love with him. Even if he is rejected, he thinks the woman is only fighting her real feelings of love for him. He feeds his own ego on the compliments of others.
 - c. These kind of people become troublemakers in a local church because of their hallucinations.
6. Arrogance brings down the worst discipline from God and causes the greatest self-induced misery. Arrogant people can never get to reality.
7. Isaiah 28:1-3 describes the national pride of the Northern Kingdom prior to the fifth cycle of discipline. People drink to maintain their disassociation from reality. Arrogance produces divorcement from reality which is strengthened

by a lot of drinking. When the Assyrians came along, they weren't real to the Jews of the Northern Kingdom.

8. Arrogance results in hallucinating. Drugs can be used to maintain the hallucinations. God punishes this type of arrogance by bringing the person back to reality. The reality is too much for them psychologically.
9. In Ezekiel 7:10 **Behold the day (the 5th cycle of discipline) is coming has your doom has come forth the rod of discipline has sprouted because arrogance sprouted.** The Jews were divorced from reality and not prepared to meet the enemy. Conceit breeds defeat. Arrogance makes people unprepared for battle.
10. Hosea 7:10-14. **Thought the arrogance of has testified against them, then have not returned to Jehovah their God, nor have they sought Him in spite of warning discipline. So Ephraim (the northern kingdom) has become like a silly woman without sense. They call to Egypt for help; they go to Assyria. When they go, I will spread a net over them; I will bring them down like birds from the sky. I will punish them according to doctrinal teaching. Woe to them for they have strayed from Me. Destruction (the 5th cycle of discipline) is theirs. They have revolted against Me when I would have redeemed them. Then they speak lies against Me and they do not cry out to Me from their right lobe although they kept screaming on their beds, for the sake of grain and new wine, they have assembled for worship [they only went to church to get God to prosper their crops]. They have revolted against Me and therefore they have been destroyed.** People always run to someone else when they are about to be destroyed. The Jews were like fickle silly women. They only went to church to get God to prosper them economically. When they revolted against God, they were destroyed.

F. Pride related to God.

1. 1Samuel 2:3 says that when you judge, that's arrogance. It is arrogance directed toward God, because only God has the prerogative of judgment. The same thing is true when you try to punish other believers. Arrogance toward God is blasphemy. **Do not boast any more with arrogance; arrogance will come out of your mouth, for Jehovah, the God of omniscience, and by Him, actions are examined.** God is the Judge and Jury over all of us, so that when we gossip and malign and criticize, you have assumed the prerogatives of God. When you try to punish others, you are assuming the prerogative of God.
2. Hannah was arrogant and beautiful. She became jealous of the other wife. She was disciplined from her jealousy. She recovered and became the mother of Samuel. She was determined to stay with the cure, Bible doctrine. Jealousy was a manifestation of her arrogance. But she recovered.
3. Pride rejects the principle that Jesus Christ controls history. When you start to fall apart, panic, or get upset because of historical catastrophe, this is a demonstration of arrogance because you are saying that Jesus Christ does not control history. You have to remember everyday that the Lord controls history, including all coming catastrophe. When you give up, you are saying

that you control history; but Jesus Christ does. Arrogance makes you forget this, Daniel 4:37. Now, I, Nebuchadnezzar, praise (honor and exalt) the Lord of heaven (the Lord Jesus Christ) for all His works are doctrine and His ways are justice; furthermore, He is able to humble those who walk in arrogance. It took him seven years to recover. He is able to humble those who walk in pride.

4. The principle of pride related to Jesus Christ is found in the dissertation on blind arrogance, Mt 19:27-20:34.

G. Positive volition to doctrine insulates the soul from pride and at the same time roots out pride.

1. Not all arrogance is easy to spot or well-defined. What people often never see is, the source of their sins is arrogance. Arrogance is the cause of disease called pride. The manifestations of this disease are other mental attitude sins and verbal sins.
2. Only learning pertinent doctrine can make us aware of deep-seated pride. When you learn doctrine directed toward yourself, you react and resist if you are subjective. You must be objective about yourself when Bible doctrine is your focus.
3. Job 33:16-17 says that Bible doctrine is the only way to deal with the source of the disease. Then he opens the ears of men (gap) and He seals their instruction that He may turn aside from His discipline and protect that man from the pride complex.
4. Prov 8:13 An arrogant person can easily say untrue things about someone else because he is divorced from reality, and someone equally stupid will always believe him. People believe it because they don't like the person who is being maligned, whether it is true or not. You believe what you want to believe. The respect for the Lord (occupation with Christ) is to hate evil, pride and arrogance, and the evil ways. A mouth of distorted things do I hate. People can stand up and say things that are not true about someone else, from the source of their arrogance and people believe it because they are disposed to believe it.
5. Prov 11:2, When pride comes, then comes dishonor, but with the humble is wisdom. You cannot function under integrity and be arrogant. Someone once said, "The Sicilian tyrants never devised a greater punishment than jealousy related to arrogance."

H. Pride and Psychology. The Bible deals with psychology thousands of years before the science of psychology developed.

1. Flaws can be real as failures of character, or pseudo flaws, in which a person's flair is mistaken for either arrogance or a flaw. MacArthur and Patton were both accused of arrogance, but they were often criticize. Others mistook flare for arrogance.
2. Hangups are an obstacle in the normal function of life related to arrogance. A hangup results in becoming snagged in some form of subjectivity or abnormal thinking. All hangups are related to or are manifestations of pride.

Arrogance under pressure by thought or circumstance cause the hangups or real flaws to appear in the life.

3. Real flaws or hangups are the result of arrogance. Arrogance is a character weakness as well as a sin.
 4. Two kinds of hangups exist as a manifestation of pride.
 - a. Blind hangups or blind arrogance.
 - b. Known or perceptive arrogance.
 5. The symptoms of these hangups are called syndromes. Syndromes are symptoms typical of a condition. Syndromes are manifestations of pressure on some particular arrogance.
 6. Hangups are a hindrance to learning Bible doctrine. Arrogance rejects the authority of the pastor. Men with hangups feel belittled by authoritative doctrinal teaching. Pride refuses to remain under the ministry of one's right pastor. Arrogant people react to the message. Because they may have grown up in legalistic homes, they suffer from legalistic syndromes. They resent grace teaching.
 7. The guilt syndrome is another symptom of the disease of pride. You react with guilt when something taught by doctrine applies especially to you. Your guilt complex surfaces because of your arrogance. All guilt is based on pride. No one has a guilt reaction without having arrogance somewhere in the soul.
 8. The emotional syndrome is manifest by holy-rollers. They are arrogant and hallucinate.
 9. The inadequacy syndrome, the socialist syndrome, the liberal syndrome, the anti-semitic syndrome, and the anti-establishment syndrome are other symptoms of arrogance or pride.
- I. The Anti-establishment Syndrome: Pride and the Laws of Divine Establishment, Romans 13:1-7.
1. In Matthew 24:12 the term lawlessness refers to anti-establishment function. This is the arrogance which rejects authority in any phase of the laws of divine establishment. Rejection of any phase of establishment becomes a matter of arrogance. **Because of lawlessness (or, anti-establishment reversionism), shall increase, the love of many believers shall be extinguished (believers will lack the spiritual maturity to be occupation with Christ).**
 2. Tyranny is born from pride. Bureaucrats tyrannize with arrogance.
 3. Anti-establishment arrogance is manifest by women's liberation, refusing military service, social welfare, socialism of any kind, communism, or willful violation of a known law of establishment. Those who are against the establishment never have anything better with which to replace the establishment.
- J. Arrogance becomes a trigger mechanism for the function of evil.
1. Arrogance is often in a dormant form, becoming evident only when the individual is under pressure. Pressure on pride forces it to expand, suddenly releasing a chain reaction which creates a monster in the soul.

2. Since arrogance is an expanded opinion of self, it sits in the soul, content with the expanded image it has created. When pride is injured it contracts, forcing pressure to increase until there is a detonation of pride. Anything which compresses pride creates pressure that must explode.
3. Pride creates a maximum hypersensitivity in certain areas of the soul. Everyone's sense of hypersensitivity is different.
4. A hangup is an obstacle in the normal function of life related to arrogance. A hangup is becoming snagged in some form of subjectivity or abnormality of the soul. Hangups are the hypersensitive areas of life, the highly vulnerable spots.
5. Syndromes are symptoms of hangups. For example, the liberal syndrome is often a symptom of the hangup of guilt because a person has more wealth than another person. Therefore, the liberal person who arrogantly feels guilty seeks to help those who are less fortunate, but only in order to ease his guilt.
6. Blind arrogance occurs in people who have arrogance which never shows until pressure is put on their area of hypersensitivity. Ultra-hypersensitivity tries to overthrow the authority of the pastor.
7. Pride can undergo a pressure activity which sets up the trigger mechanism, detonating the other mental attitude sins.
8. Hangups are areas where an individual's pride is very vulnerable to attack, causing arrogance to start. If pride is attacked, it causes the trigger mechanism to detonate arrogance. Philippians 1:15 states an example of this, "Certain ones on the one hand are making known the Christ, even because of jealousy and discord."
9. Frustrated pride releases itself in mental attitude sins like jealousy, false motivation, the desire to hurt some authority, the function of evil, and the attempt to set up a system of discord. Paul faced this constantly with the Judaizers.
10. Dormant vulnerability is not a sin. These areas of hypersensitivity in the soul are only erased when the believer reaches maturity. Hypersensitivity is part of the human makeup. It merely triggers arrogance in the soul. If you are thoughtful, kind, and considerate, you will have some area of hypersensitivity. This is normal.
11. The abnormality comes when hypersensitivity reacts to some authority, some system of authority, some principle, or something said which offends him. The reaction always carries the sin of arrogance. For example, a woman scorned has just had an arrogant reaction to the hypersensitivity of all females. She reacts immediately. Her pride is compressed when the man who loves her rejects her. This causes the expansion of her pride and arrogance, which takes over her soul. Others do not see the pride, only the reaction of damaged arrogance. Therefore, they see bitterness, vindictiveness, implacability, and vengeance.
12. Injured pride is like nuclear fission. Jealousy and other mental attitude sins are released, causing believers to become monsters. This is why people are

motivated to retaliation and vengeance, why reversionists are motivated to do good deeds, why people change jobs, and why people want to "show" someone else. The life of all people is like an iceberg; most of what is going on is hidden below the surface.

13. This pattern brings about self-induced misery, destroys capacity for life and sex, and causes lack of appreciation for others. There is no deliverance apart from advance to maturity for the believer, and recognition of establishment authority for the unbeliever.
14. If this pattern continues, a psychopathic personality will result.

K. Pride and the Psychopathic Personality.

1. Psychopathology is a disease of the emotions. We call it emotional revolt of the soul. The normal mature person controls his emotional life by his intellect. Normally the right lobe of the soul controls the emotions. In this way the emotional life blends perfectly with the intellectual life.
2. In the psychopathic personality, the normal subordination of the emotions to the right lobe of the soul is not present. This deficiency becomes the trigger mechanism of hypersensitivity, the arrogant reaction which produces mental, verbal, or overt sins. In neurosis, the emotions also control the soul.
3. There are three characteristics of the psychopathic personality.
 - a. Imbalance is operation overthink or subjectivity.
 - b. Instability in thinking.
 - c. Arrogance. We have Bible doctrine to control our emotional life. The action of regulating the emotions and keeping them under control demands something of great strength in the right lobe. This is where the believer with Bible doctrine has a great advantage.
4. The psychopath lacks the ability to evaluate what is real and what is not. He is totally divorced from reality. He lacks the ability to realistically evaluate the object of his/her emotional reactions. This drive toward a false object becomes so intense that reason no longer governs the actions of the individual.
5. The psychopath loses all objectivity and all ability to reason. He pursues a false object with pseudo-love fanaticism. The person with this hypersensitivity assumes the wildest things and thinks they are real. This is the imbalance with leads to instability. He becomes an emotional wreck. Then he does something to communicate this to the object of his hallucination. When he does, the object, being caught by surprise, often reacts in anger, or indignation, or rejection.
6. The psychopath now has a hypersensitive reaction which leads to double unreality. This is when the psychopathic personality really begins and when spiritual attention will no longer help. Now the person needs medical attention. These people become vicious, evil people without really intending to be. (Normal daydreaming is not psychopathic hallucination.)
7. When the intellect controls the emotions, it gives stability to the life. But the psychopathic person, in pursuit of his false object by his purely emotional

thinking, can change from a violent love response to a person with unreasonable hatred. This especially describes women pursuing someone in their hallucinating.

8. Psychopaths aren't capable of taking in doctrine. They need medical help before they have the ability to even listen to doctrine. One minute they are all for you, and the next minute they hate you.
 9. The psychopath with his incapacity for true love becomes preoccupied with self-gratification, auto-hedonism, and anything related to emotional stimulation. He loses all reason and has no restraint of any kind. Sexual criminals are an example of this.
 10. The true psychopath relates everything to himself. When he loves, it is for his own sake. It lasts only as long as it is to his advantage and there is no reaction in any of his areas of hypersensitivity.
 11. A psychopath can be extremely pious, but his right lobe is closed by emotional revolt of the soul. He can parrot doctrine back to you, but it is all gnosis doctrine that has not been transferred. His spiritual life is really determined by his emotional desires related to lust.
 12. There are five types of psychopathic personalities.
 - a. Hysterical psychopath, e.g., holy rollers.
 - b. Pathological liar.
 - c. An amoral psychopath loves everyone and is a "grace" person.
 - d. Sexual psychopath, e.g., rapist.
 - e. A fanatical psychopath is very ascetic and legalistic.
- L. The Arrogant and the Inadequate.
1. This is a mutual admiration society. X equals the arrogant person; Y equals the inadequate person; Z equals the object which pulls them together.
 2. Y is a reactor. He has reacted to something because of his arrogance. X is an aggressor with his pride. They are antithetical personalities which both despise Z.
 3. Therefore, X and Y form a mutual admiration society to get rid of or to get even with Z. They only come to the surface when acting in the field of vindictiveness.
 4. When the society of a nation is subjective, most social life is based on mutual admiration societies getting together. Mutual admiration societies are always the source of conspiracy against systems of authority. Their common antagonisms keep them together.
 5. X flatters all the Ys who are inadequate and susceptible to flattery. X keeps them under control while trying to get rid of Z, the authority.

350 02/28/1978 Romans 12:3 Doctrine of pride (pts. 4–8): reversionism, alcoholism and hallucination re the opposite sex; psychology

The [Doctrine of Pride](#) is the lesson above. This class was mostly on that doctrine.

We have divorced ourselves from reality, not pursuing nuclear power.

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

1977 Romans

Lesson #351

351 03/01/1978 Romans 12:3 Paul Harvey: majority rule; doctrine of pride (arrogance 9–11): trigger mechanism; psychopathic personality

Paul Harvey: We are pushing for majority rule in South Africa and Rhodesia. Harvey adds a few other things and talks about things the government is doing which the public opposes. The government thinks that they have the authority to dictate to the majority.

[Doctrine of pride](#) continued and notes will be placed two lessons back.

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

1977 Romans

Lesson #352

352 03/02/1978 Romans 12:4a Doctrines of the royal family of God (review) and the difference among believers; equality and standards

Verses 4 & 5, the structure of the royal family of God.^[5] [The Doctrine of the Royal Family of God](#) is found back in [Lesson #10](#).

Romans 12:4 For just as in one body we have many members, and not all the members have the same function, (BLB)

Verse 4 – “For we have many members in one body” begins with the explanatory use of the postpositive conjunctive particle *gar*. This means that everything we have had so far demands an explanation. The passage will deal with spiritual gifts, and these demand some explanation. Next is a compound conjunction, *katháper* (καθάπερ) [pronounced *kath-AP-er*], correctly translated “just as”—“For just as.” Then the present active indicative from the verb *echô* (ἔχω) [pronounced *EHKH-oh*] which means to have, to have and to hold, “For just as we [royal family of God] have.” This is a retroactive progressive present

denoting what has begun in the past, when the dispensation of the Church began, and continues into the present time, i.e. as the Church Age progresses and moves toward its conclusion with the Rapture. This will always be true, we will always have this. The active voice: the royal family of God produces the action of the verb. The indicative mood is declarative for a dogmatic principle of doctrine.

With this verb is the accusative plural direct object from both the adjective pás (πάς) [pronounced *pahs*] and the noun mélos (μέλος) [pronounced *MEL-oss*]—“many members.” Then a prepositional phrase, en (ἐν) [pronounced *en*] plus the locative singular of the numeral adjective heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] plus the noun sōma (σῶμα) [pronounced *SOH-mah*]—“in one body.” This explains why in the each of the first three verses there is a reference to the dynamics of divine viewpoint thinking: rational and spiritual worship, renovation of thought, rational orientation to life. “For just as we have many members in one body,” or “many parts in one body.” Each one who is a believer in Jesus Christ is a member or a part of the body. We are all in the same organization, called here “body,” but it refers to the royal family of God, an aristocracy which will last forever. The analogy to the human body with its various parts emphasizes a doctrine—the doctrine of the difference of all believers.^[6]

Doctrine of the Differences among Believers

A. Definition and Description.

1. No two people are born equal. They have different talents, ability, mentality, circumstances, genes, and environment.
2. After the new birth, we still have different gifts or spiritual status. Therefore, all of us are still different.
3. It is impossible to make people equal. We have equal rights to advance under freedom as far as we can go. But there will always be someone who is prettier, stronger, smarter, etc.
4. The only basis for equality is to have everyone be zombies. The worst thing a society does is lower itself to the lowest common denominator, so as not to make the weirdos feel weird. Christian weirdos call this Christian love.
5. You are to stay within your own standards. Never depart from your personal standards to make someone else feel better. You can come into Berachah will all the different standards you want. Bob wore jeans to ride horses and to shovel the stuff they don't need.
6. There is no law of love where standards are concerned. We must have different standards and are entitled to our different standards as long as we don't violate the law.
7. You are not inferior because your standards aren't as high as someone else's. Being inferior or superior is not the issue.
8. The differences between us as provided by the Lord are spiritual gifts. The pastor has authority but isn't better than anyone else.
9. All healthy nations have different people with different standards. This means competition, prosperity, influence, and a lot of normal things in life.

10. Stamping everyone from the same mold is anti-God, and is what fundamentalist Christians are doing today. Some believers are closer to maturity than others; therefore, we cannot all be or act alike.

11. A Houston pastors organization wanted to do an exchange of teachers once a month. Bob would fight such a person to the death to keep them from teaching at Berachah.

12. Only arrogant people want to be equal. If you are free from arrogance you don't care if there are people better than you; you're delighted for them. And you don't gloat over those who are inferior to you. You don't need to prove you are inferior or superior to anyone else.

B. Differences in Spiritual Status.

1. The absolute status says that you are either in fellowship or out of fellowship. Believers are different because some use rebound and some do not. Some sin more frequently than others.

2. The relative status says that no two believers have the same stage of spiritual growth. Positive or negative volition to Bible doctrine determines these differences.

C. Differences in the Function of the Old Sin Nature. Believers have different areas of weakness or strength in the trends of their old sin nature. There are different kinds of human good trends. There are different areas of overt sinning. We are different, yet we are told to "love" one another. You do this by starting with a relaxed mental attitude toward all. We are so different that it is amazing that we can all sit together for an hour and a quarter without getting up and slugging one another.

D. Differences in Spiritual Gifts. At salvation each believer has a spiritual gift, but the spiritual gifts are all different. Certain gifts no longer exist, such as tongues, healing, and miracles. The gift we have determines how much authority we have or lack of it. Your spiritual gift automatically functions at a certain point in your spiritual growth. It doesn't function if you're not growing spiritually. If we are positive toward doctrine, God will provide the doctrine. No equality even in dying blessing.

E. Differences in the Imputation of Blessings for Time and Eternity.

1. The imputation of divine blessing in time depends on maximum Bible doctrine in the soul. So it depends on your attitude toward doctrine.

2. We all have equal opportunity, because we have the imputation of God's perfect righteousness and logistical grace.

3. There are six categories of blessings (see the Doctrine of Escrow Blessings), and variations exist in each of these. They are tailor-made for each individual. Spiritual blessings are uniform, but the others vary greatly. All mature believers get dying grace in different ways.

4. As long as our relationship with the Lord is right, we don't have to worry about what our temporal blessings are going to be. Because the Lord will give us the best blessings compatible with our perfect happiness. You may be poor all your life in maturity because God blesses you with different things.

5. There is no such thing as equality. Two people can be occupied with Christ and still not be equal. Yet God knows best how to bless each one.

6. There are greater differences among believers than there are among unbelievers. This is the basis for being content and getting adjusted to reality. Differences are always there, so you simply adjust to the reality of the situation and don't crack up because others are better off.

F. Other Differences.

1. No two believers have the same set of circumstances in life. You should be able to look at anyone else's life and say, "I have what God wants for me and I am delighted with it."

2. Never envy other believers because their circumstances appear to be better. God assigns circumstances. Don't fight it. It will make you subjective all of your life.

3. Never be discontent. Jealousy is a vicious counterpart to arrogance.

4. You are allowed to improve your own barnyard and to maintain your momentum. This will keep you objective all through your life.

5. People are constantly motivated by envy and think, "I should have more than they do." Be content with what you have!

6. No two believers have the same amount of time between salvation and death. God gives you enough time regardless of how healthy or unhealthy you try to stay.

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1977 Romans

Lesson #353

353 03/03/1978 Romans 12:4b–6a Believers = many parts of the body; doctrine of spiritual gifts (1–4): definition, Scripture, source and purpose

Romans 12:4 **For just as in one body we have many members, and not all the members have the same function,** (BLB)

The Good; all the things work together for good. Bob mentions that he knows what a *radical* looks like. We will see how the good overcomes evil in the end.

Many people try to work for blessing; but we cannot be blessed by God by working at anytime. Righteousness can only demand blessing from the justice of God when we crack the maturity barrier. This excludes all human works. Exclusion of tithing, morality, exercise of any human talent, witnessing, fasting, etc.

Just as a body has many parts, so the body of Christ has many gifts.

“and all members have not the same office” – the connective conjunctive particle *de* is used as a transitional conjunction, connecting two clauses without indicating any contrast. Then the nominative plural subject from the adjective *pás* (πάς) [pronounced *pahs*] plus the noun *mélos* (μέλος) [pronounced *MEL-oss*]—“and all the parts.” Then the negative *ou* (οὐ) [pronounced *oo*] plus the present active indicative of *echô* (ἔχω) [pronounced *EKKH-oh*]—“do not have.” The present tense is a customary present denoting what habitually occurs in the function of the royal family of God on earth. The active voice: the royal family of God under the function of its honor code produces the action of the verb. The declarative indicative mood is for a dogmatic statement of doctrine, the viewpoint of reality with regard to the spiritual life. The attributive use of the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*] in the accusative singular is the direct object, and then the accusative singular direct object from *praxis* (πρᾶξις) [pronounced *PRAX-ihhs*] which means *function* (not *office*).

Romans 12:4 For just as we have many parts in one body, and all the parts do not have the same function.

Romans 12:5 so we, the many, are one body in Christ; and individually members one of another. (BLB)

Verse 5 – “So we.” The adverb *houtos* (οὗτος) [pronounced *HOO-tos*] refers to what precedes and is correctly translated “so,” and with the nominative plural from *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*] and the definite article, “So we, the many.” This is a reference to believers in Christ, the royal family of God. Plus the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. The perfective present refers to a fact which has come to be in the past, i.e. the beginning of the Church Age, but is emphasized now as a reality. Then active voice: the believer produces the action. The declarative indicative is for the reality of the royal family of God having a purpose right now on this earth. The accusative neuter direct object from the adjective numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*]—“one,” referring to the fact that we do have certain things in common. What we have in common is in the accusative singular direct object from *sōma* (σῶμα) [pronounced *SOH-mah*], used for the body of Christ. Then the prepositional phrase *en* (ἐν) [pronounced *en*] plus *Christos* (χριστός) [pronounced *krees-TOHSS*]—“So we, the many, are one body in Christ.” We are many parts but we are all in the same royal family.

“and every one members of another – the postpositive conjunctive particle *de* again, and then the preposition *kata* used as an adverb, meaning “individually.” This is a late Koine idiom. Plus the nominative plural from *mélos* (μέλος) [pronounced *MEL-oss*]—“and individually parts one of another.”

Romans 12:5 So we, the many, are one body in Christ, and individually parts one of another.

Verse 6-8, the function of spiritual gifts.

Romans 12:6 **And we are having different gifts according to the grace having been given to us: if prophecy, according to the proportion of the faith;...**

Verse 6 – “Having then gifts differing according to the grace that is given to us.” The present active participle of the verb *echô* (ἔχω) [pronounced *EKKH-oh*], connoting possession. The present tense is a descriptive present for what is now going on. The active voice: the believer produces the action under the function of his own peculiar spiritual gift, sovereignly bestowed by the Holy Spirit at salvation. The participle is a causal participle, “Since we have.” Plus the accusative plural direct object from *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*], which means “benefit”—“gifts,” technical for spiritual gifts.^[7] This doctrine will be continued for several lessons.

This doctrine of spiritual gifts has sections which are nearly the same as the notes given by Bob in Romans; but these do not match up very well. Lessons [#354–356](#) add to this doctrine; and all of the notices are kept here in [Lesson #353](#).

Doctrine of Spiritual Gifts

- A. The Source of Spiritual Gifts.
1. All three members of the Trinity are the source of spiritual gifts.
 2. God the Father as the source is documented in Heb 2:4. "God [Father] also bearing witness with them, both by signs and wonders, and by various works of power, and by various distributions [of spiritual gifts] from the Holy Spirit in accordance with His will."
 - a. God the Father uses the ministry of God the Holy Spirit for giving spiritual gifts.
 - b. Distribution of spiritual gifts are made as a witness to the strategic victory of our Lord Jesus Christ during the dispensation of the Hypostatic Union.
 - c. God the Father is also the author of our portfolio of invisible assets. The primary assets include escrow and computer (election and predestination) assets. The secondary assets include volition, production, Christian service, undeserved suffering, and the invisible impact of the invisible hero. The personal assets include both temporary and permanent spiritual gifts.
 3. God the Son as the source of spiritual gifts is documented in Ephesians 4:7. "To each one of us, this grace has been given according to the measure of the spiritual gift from Christ. Therefore, it [Old Testament Scriptures] says, `When He ascended into heaven, He led a host of captives in a triumphal procession from a state of captivity, and He gave spiritual gifts to men.'"
 - a. There were two results of our Lord's ascension.
 - (1) The transfer of Old Testament saints from Paradise in Hades to heaven.
 - (2) Spiritual gifts were distributed.

- b. God the Son is involved in the initial distribution of spiritual gifts which were temporary gifts, no longer extant. Today, it is God the Holy Spirit who gives permanent spiritual gifts to us at salvation. 4. God the Holy Spirit gives to each of us at salvation a spiritual gift as He wills, 1Corinthians 12:11.

B. Definition and Description.

1. The Greek noun CHARISMA for spiritual gifts is based on the word CHARIS, or grace. All spiritual gifts are a matter of grace! No gift is given based on God's foreknown merit of the believer. CHARISMA is primarily a Pauline expression, though it occurs once in 1Peter 4:10. The basis of this word is grace.
2. Spiritual gifts are sovereignly given by the Holy Spirit to each believer at the point of salvation. Therefore, a spiritual gift is never earned, deserved, or developed through any form of emotional experience.
3. The gift given represents the wisdom of the Holy Spirit; remember that when you object to your own or to someone else's .Your spirituality has nothing to do with your spiritual life as such; i.e., you're not given a more spectacular or visible gift if it's anticipated that you'll be more spiritual, and you're not given a more "invisible" gift if it's anticipated that you won't turn out to be much anyhow.
4. The initial distribution of spiritual gifts, from the day of Pentecost for about twenty years, came from the Lord Jesus Christ and God the Holy Spirit. He made the first distribution on the day of Pentecost, ten days after His ascension, according to Ephesians 4:7-8. But since that time, the Holy Spirit makes the distribution of all spiritual gifts, according to Heb 2:4 and 1Corinthians 12:11. In several passages, spiritual gifts are ascribed to God without distinguishing which member of the Holy Trinity is the giver. But today the Holy Spirit is the giver. 1Corinthians 12:11 **But one and the same Spirit works all these things, distributing to each one individually just as He wills.** This is one of the few New Testament references to the sovereignty of the Holy Spirit.
5. Spiritual gifts are not earned, not deserved, not developed, and not acquired through emotional experience. Your spiritual gift becomes operational through normal spiritual growth.
6. From the standpoint of the Word of God, all believers have equal privilege and equal opportunity from their computer assets. This means that the distinction between believers in the eyes of God is never related to appearance, personality, or any form of human or alleged spiritual achievement.
7. The only distinction between believers can be categorized under two concepts.
 - a. Spiritual growth. Some believers use their equal privilege and equal opportunity and achieve phenomenal growth. Distinction among believers on the basis of their spiritual growth is a result of their motivation, volition, and priorities.

b. Spiritual gifts. The distinction among believers in spiritual gifts has its source in the sovereign wisdom of the Holy Spirit.

8. God the Holy Spirit in His sovereign wisdom has provided different spiritual gifts, so that some difference in modus operandi exists in the body of Christ, just as different functions are assigned to different parts of the human body.

9. The effectiveness of the spiritual gift depends upon two factors.

a. The filling of the Holy Spirit is the absolute concept of experiential Christianity.

b. The degree of spiritual growth is the relative concept of experiential Christianity. If you are growing spiritually, your gift will function. Communication gifts can function to some degree even when a believer is out of fellowship, because God honors the gift and His Word, which you might quote correctly and explain correctly. But this only applies to communication gifts, and is not a desirable situation.

10. Therefore, spiritual gifts only function inside the divine dynasphere under the enabling power of the Holy Spirit and momentum from metabolized doctrine, totally apart from emotion. Emotion neither characterizes the filling of the Spirit nor the function of spiritual gifts. As you have momentum from doctrine, your spiritual gift will function, even without your cognition. But you will find yourself becoming involved in things where your spiritual gift is functioning.

11. Spiritual gifts are the Father's witness to the saving work of Christ, and to the strategic victory of our Lord in the angelic conflict. They are distributed today by God the Holy Spirit under that concept according to Heb 2:4 and Ephesians 4:8, though they were initially distributed by the Lord Jesus Christ as a result of His ascension.

C. There are two categories of spiritual gifts.

1. Temporary spiritual gifts were operational during the pre-canon period of the Church Age, i.e., from circa A.D. 30, the day of Pentecost when the Church Age began, to A.D. 96, the pre-canon period of the Church Age.

2. Permanent spiritual gifts function from the completion of the New Testament in 96 A.D. until the Rapture of the Church, whenever that occurs.

3. Temporary spiritual gifts only functioned during the pre-canon period. On the day the Church Age began, there was no New Testament. So temporary spiritual gifts were designed to take up the slack in the Church Age until the New Testament Canon was completed and circulated, and the mystery doctrine of the Church Age was reduced to writing.

a. Not one principle of the Christian way of life was ever taught in the Old Testament. All mystery doctrine was taught in the New Testament; none of it was ever taught in the Old Testament.

b. So the temporary spiritual gifts were designed to function in place of the New Testament, and many of them were spectacular in nature.

4. On the other hand, permanent spiritual gifts function throughout the Church Age, but are emphasized from the time of the completion of the Canon.

D. Distinctions and Spiritual Gifts.

1. The temporary gifts of the apostolic age became the source of abuse under two concepts.
 - a. While operative, there were some abuses.
 - b. Since they have been discontinued, people still claim to have them. This is an abuse since they no longer exist. The Corinthian Church was involved in some of these abuses.
 - c. The Corinthians emphasized and exalted spectacular gifts, and related them to spirituality. Spectacular gifts are not spirituality, any more than less spectacular gifts. Spirituality is not based upon spiritual gifts; spirituality is based on the filling of the Holy Spirit.
2. Every believer has a spiritual gift in his portfolio of invisible assets; this gift is given to him at salvation.
3. No matter how insignificant a spiritual gift may appear to you or to others, it is essential for the function of the body of Christ; just as every position on a team is important for the function of that team.
4. One principle has always been true: spiritual gifts, like any other human activity, function under authority. No divine institution can function without authority. Authority doesn't always exist in the person who is most capable, or who is the best leader. Nothing in life is effective without authority. Orientation to authority is the beginning of virtue.
5. Spiritual gifts have their highest function in spiritual adulthood. When a person has mastered the functions of virtue-love at gates #5 and #6 of the divine dynasphere, then his gift will function to the maximum. Virtue-love includes personal love for God the Father at gate #5, impersonal love for all mankind at gate #6, and occupation with the person of Jesus Christ. Your spiritual gift will not function to the maximum before you reach spiritual maturity, for its maximum function comes in spiritual adulthood.
6. Spiritual gifts are said to differ in value, as we'll note in 1Corinthians 12:28. While we have equal privilege and equal opportunity under our computer assets, there are differences of modus operandi among believers in the utilization of their spiritual gifts.
7. Spectacular spiritual gifts do not imply spiritual growth, superior Christian experience, or Christian greatness. Greatness comes by advancing to spiritual maturity and becoming an invisible hero. You can be an invisible hero with a relatively unknown or apparently insignificant gift and be just as great as a mature believer with a more visible gift.

E. Temporary Spiritual Gifts. The temporary gifts were operational during the pre-canon period of the Church Age, circa A.D. 30 - A.D. 96. Temporary gifts were designed to take up the slack for the beginning of the Church Age until the New Testament was completed and circulated, and until the mystery doctrine was reduced to writing. A list of the temporary spiritual gifts follows in order of merit.

1. The gift of apostleship. (See the Doctrine of Apostleship.)

2.

The gift of prophecy was not a national leader like that of the Old Testament prophets. This gift was second in order of merit, and is so listed in 1Corinthians 12:28. It is also mentioned in Romans 12:6; 1Corinthians 12:10, and 14:1-40 where it is presented in contrast to the gift of tongues.

- a. Old Testament prophets were national leaders, especially in times of crisis. In times of prosperity, he was the final authority on Bible doctrine. However, this gift is not related to national leadership. Many of the Old Testament prophets were great national leaders, e.g., Elijah. Isaiah dictated the correct foreign policy that saved Israel. But those with the gift of prophecy in the Church Age were not national leaders; they only functioned within the realm of the Church.
- b. The gift of prophecy included a message of divine guidance or a warning of judgment, or a prediction about the immediate future. In Acts 11, Agabus the prophet predicted the famine and depression to come. In Acts 21:10-11, he warned Paul not to go back to Jerusalem.
- c. Prophets had a limited teaching ministry related to contemporary events; that's why they are called "prophets and teachers" in Acts 13:1.
- d. Males with the gift of prophecy recorded in Scripture.
 - (1) Agabus, Acts 11:27-28, 21:10-11.
 - (2) Others included Barnabas, Simeon, Lucius, Manaen, and even Paul, according to Acts 13:1. Judas and Silas had the gift, Acts 13:32.
- e. Acts 21:9 presents a problem, because the four daughters of Philip the evangelist are said to "be prophesying" in the present active participle. However, they did not have a spiritual gift. So we must distinguish between people permitted by God to prophesy, and those who had the spiritual gift of prophecy. No record of their prophecies is ever given, and obviously they did not have the spiritual gift of prophecy.
- f. In exercising the temporary spiritual gift of prophecy, the prophet must receive his message from God, or he must declare God's will to someone in terms of prophecy, i.e., in terms of future events. The prophecy must be doctrinally accurate.
- g. Because of the tremendous amount of eschatology in the New Testament epistles, it is quite obvious that the writers who were apostles also had the gift of prophecy.
- h. The gift of prophecy warned about judgment on sin, indicated the will of God regarding current events, and predicted future events during the apostolic age. But the gift did not extend into the post-canon period because of the doctrine of historical trends. Every function of the gift of prophecy during the pre-canon period is fulfilled by the doctrine of historical trends during the post-canon period. By metabolizing doctrine, you become your own prophet.

- i. With the completion of the canon of Scripture in A.D. 96 and its gradual circulation, temporary gifts of communication ceased to exist; they were replaced by the permanent communication gifts of evangelism and pastor-teacher.

- 3. The gift of miracles is found in 1Corinthians 12:28; 2Corinthians 12:12.
 - a. This temporary spiritual gift was designed to authenticate and certify communication gifts during the apostolic age. This gift was used by an apostle, a prophet, a pastor-teacher, or an evangelist as a credit card to certify that he had that communication gift. The person who had a communication gift could perform a miracle at will. This was the sign that he was from God.
 - b. Today, no one has the gift of miracles, since the completion of the canon of Scripture. The greatest miracle in all of history is the power of Bible doctrine in the life of the positive believer who makes doctrine his #1 priority.
 - c. People tended to lean on miracles during the apostolic age, resulting in terrible apostasy. Whenever someone had a problem, instead of using and applying Bible doctrine, they just waited around for a miracle. So that miracles became the basis for leading many into apostasy, even though it was legitimate at that time.
 - d. While no believer today has the gift of miracles, God still performs miracles if He chooses to do so. But they are not performed by any human through a spiritual gift.
 - e. Of course, Satan has a clever system for duplicating miracles. But there is no such thing as an intermediary between you and God for the performance of miracles. There is no ceremony; there is no system of prayer for miracles. Believers who practice this today insult God, regarding Him as a genie.
 - f. The easiest thing God can do for a human being is to perform a miracle. This is because it does not require any cooperation or positive volition from a person; it only requires a decision from the sovereignty of God and the use of His omnipotence.
 - g. The greatest demonstration of God's power toward mankind today is the fulfillment of His protocol plan through the believer's consistent residence inside the divine dynasphere, under the enabling power of the Spirit, and momentum from metabolized doctrine, utilizing his very own portfolio of invisible assets.
 - h. God never designed miracles to alleviate suffering. Otherwise, our Lord would have been remiss in not healing everyone when He was on earth. Miracles were designed to focus attention on the power of God and the Word of God, to focus attention on the man (or Messiah) with the message. The fact that miracles often alleviate suffering is incidental to the point; it is an after-the-fact result. The greatest thing in life is not a miracle, but Bible doctrine resident in your soul.

- i. Miracles are sovereign and personal, never in the hands of a human being during the post-canon period of the Church Age.
 - j. Paul performed miracles, indicating that he had the gift of apostleship; therefore he was given a hearing. Whenever our Lord performed a miracle, it was always in relationship to His message. The message of doctrine is infinitely more important than any miracle that has ever occurred. Paul possessed every temporary spiritual gift.
 - k. All the hocus-pocus in the false function of miracles today is designed to call attention to man. It's an ego trip. It is an arrogant person trying to control and influence a lot of dumb sheep. Miracles are not the issue today. The very fact that people want, ask, and pray for miracles means they do not begin to understand the true greatness of God's power, the greatness of His plan and the portfolio of invisible assets. No one in the Church Age has the power to heal you via a miracle
4. The gift of healing is mentioned in 1Corinthians 12:9, 28, 30.
- a. Just as miracles was designed to authenticate the person, so healing was designed to focus attention on the message of apostles, prophets, pastors, and evangelists before the New Testament was completed and circulated.
 - b. Miracles authenticated the person; healing certified the message. So they were different, though they both had the same connotation in that they dealt with supernatural phenomena. A man with the gift of miracles could perform a miracle at will, anytime he chose to do so, and he could heal as well. In fact, people could just touch Paul and they were instantly healed.
 - c. Healing as a spiritual gift does not exist today, for it ceased with the completion of the Canon. Any healing today must come directly from God, and not through any delegated human authority or intermediary. Normally, healing is performed through medicine or even a tranquil mental attitude so that the body can heal itself.
 - d. Healing is not a question of God's power. Healing is not even a matter of someone's faith. It is the wisdom of God's sovereign will in individual situations. God heals today only in special cases in which He has a special purpose, such as extending your life so that you can learn doctrine. But no person has the right to take any credit, should such healing occur. The credit lies with the wisdom and sovereignty of God.
 - e. Paul had the gift of healing. It was used as a credit card to establish his apostleship, since he murdered more Christians in the first century than anyone else before the great persecutions began. Acts 19:11-12 tells of the spectacular nature of his healing gift, for a person only had to touch Paul to be healed instantly.
 - f. But once Paul's apostleship and message was established and generally accepted, God withdrew the gift of healing from him since it was no longer needed. We know this because Paul could not heal

two of his closest friends. He solicited prayer on their behalf, but he could not heal them. One was Epaphroditus in Philippians 2:27, the other was Trophimus in 2 Timothy 4:20; Paul had to leave Trophimus behind because he could not heal him.

- g. There is true healing that occurs when a demon-possessed person experiences the demon leaving his body; such a person is then "cured." This method is used by Satan to establish false teachers.
5. The gift of tongues. (See the doctrine of Tongues.)
 - a. The gift of tongues was designed to warn the Jews of the coming of the fifth cycle of discipline by evangelizing them in Gentile languages, cf. Isaiah 28.
 - b. Tongues was the first of the temporary gifts to be removed - 70 A.D.
 6. The interpretation of tongues is in 1 Corinthians 12:10, 30, 14:26-28.
 - a. When anyone stood up in a church and spoke in tongues, presenting the Gospel to Jewish unbelievers who were present (Jews whose native tongue was a Gentile language), the rest of the congregation could not understand what was said. They thought the man speaking in tongues had gone off his rocker; he didn't even know what he was saying.
 - b. So the one with the gift of interpretation of tongues stood up and explained what was said by the one who had just spoken in tongues. This gift was designed for the rest of the congregation so they would know the one with the gift of tongues was not crazy.
 - c. The gift of tongues never functioned without the gift of interpretation of tongues also functioning. The gift of interpretation of tongues was the ability to translate the message of the one speaking in tongues.
 - d. Today any alleged speaking in tongues or interpretation of tongues is either a psychological malady of an emotional reject or demon activity. The EGGASTRAMUTHOS demon who possesses an unbeliever controls that person's vocal cords, causing him to "speak in tongues."
 7. The gift of knowledge is found in 1 Corinthians 12:8, 13:8. With this gift, you had instant cognition of mystery doctrine. This was a spiritual gift whereby you knew a Church Age doctrine without studying it, for there was as yet no New Testament canon in writing to study. This knowledge was provided directly by God the Holy Spirit who inserted previously unknown doctrinal information into a person's right lobe as epignosis. In other words, the gift of knowledge functioned totally apart from the function of operation Z.
 8. The gift of wisdom is found in 1 Corinthians 12:8. This gift accompanied the gift of knowledge, as the ability to explain and apply the mystery doctrine taught by the gift of knowledge. So some taught the mystery doctrine; others taught the application of that doctrine. Today, wisdom comes with spiritual adulthood only. No believer before reaching spiritual self-esteem has wisdom.
 9. The gift of exhortation is found in Romans 12:8.

- a. Before the canon of Scripture was completed and circulated, the spiritual gift of exhortation was necessary. This was the temporary gift of counseling, comforting, warning, and advising.
 - b. The Greek word used for this gift was PARAKLESIS which means comforter. But today, the Holy Spirit is the PARAKLESIS. We have the permanent indwelling of the Spirit, the filling of the Spirit, the ministry of the Spirit in teaching, metabolizing, and applying doctrine. Hence, with the completion of the New Testament, this temporary gift was no longer necessary.
 - c. Today you can do these things for yourself in spiritual adulthood. Beginning with spiritual self-esteem, you counsel yourself; you comfort yourself; you warn yourself; you advise yourself. However, there is still a place for these things in the ministry of the pastor-teacher.
 - d. Of course, we can always learn from people. Anyone who is honest with you is your friend.
10. The gift of discerning spirits is found in 1Corinthians 12:10. This was the spiritual gift for the detection of false doctrine. With the completion of the canon of Scripture, this gift was no longer necessary, since the New Testament contains true doctrine and thereby exposes false doctrine.
11. The gift of faith is found in 1Corinthians 12:9. This must be distinguished from the faith-rest drill.
- a. This was a special spiritual gift before the New Testament was completed, whereby a believer demonstrated faith in a group which was being persecuted or was under some special pressure. Everyone would be moaning and groaning and complaining about some circumstance, and this believer would exercise great faith in deliverance or in confidence in God, and encourage that group to depend upon the Lord.
 - b. This person would exercise his gift of faith on behalf of the group, either to comfort them with promises and doctrine, or to announce that a deliverance was about to come. If a group of believers were about to go to the lions, and one of them stood up with the gift of faith and said, "I'm trusting the Lord that we'll all be delivered," they would all be delivered and none of them would go to the lions.
 - c. The New Testament didn't exist, so there were no promises to claim and no doctrine to apply. This gift was provided in lieu of having New Testament promises and doctrines, so that the faith-rest drill could function.
12. 1Corinthians 13:8-10 explains the temporary function of certain spiritual gifts, "Virtue-love is never phased out; but if the gift of prophecies, it will be cancelled out; if the gift of tongues, it will be discontinued; if the gift of knowledge, it will be cancelled. For we know in part [gift of knowledge], and we prophesy in part [gift of prophecy], but when the completed has come

[New Testament Canon], what is temporary [the temporary spiritual gifts] will be cancelled [abolished, phased out, withdrawn]."

F. Permanent Spiritual Gifts.

1. Introduction and Identification.

- a. Permanent spiritual gifts function in the body of Christ throughout the entire Church Age, but they are emphasized as functioning from the time of the completion of the New Testament until the Rapture. Permanent spiritual gifts were operational before the completion of the Canon in most cases, and they will continue to function until the Rapture of the Church.
- b. While temporary spiritual gifts were phased out with the completion and circulation of the New Testament, permanent spiritual gifts will function in the body of Christ until the end of the Church Age.
- c. If you have personally believed in Jesus Christ and received Him as your personal Savior, you have a permanent spiritual gift. The question is: what is your spiritual gift? There are no exceptions; every believer is given a spiritual gift at salvation.
- d. The initial distribution of spiritual gifts was made by the Lord Jesus Christ after His ascension and session, according to Ephesians 4:7-11.
- e. Thereafter, at salvation, God the Holy Spirit sovereignly distributes spiritual gifts according to His perfect, eternal, and infinite wisdom. One of the forty things you received at salvation, and one of the seven ministries of the Holy Spirit at salvation was His sovereign act in giving you at least one spiritual gift. This is taught in 1Corinthians 12:7, 11, 18 and 28. These gifts are given in balance. There must be mathematical correct proportions.
- f. The category of spiritual gift which you possess is not a sign of spiritual superiority, growth, or inferiority. Spiritual gifts are a matter of the sovereign wisdom of God the Holy Spirit. You are not better or worse than anyone else by virtue of your spiritual gift.
- g. The effectiveness of your spiritual gift depends upon two categories of experiential sanctification.
 - (1) The absolute concept, which is the filling of the Spirit or life in the divine dynasphere.
 - (2) The relative concept, which is a matter of your spiritual growth or lack of it.
- h. A distinction must be recognized between natural abilities or talents and spiritual gifts. Your natural abilities are related to your physical birth and genetics; spiritual gifts are related to regeneration.

2. There are three categories of permanent spiritual gifts. These are categorized according to the means of their identification.

- a. Communication gifts must be identified because they demand maximum preparation. There are two permanent communication gifts:

the gift of pastor-teacher and the gift of evangelism, and any combination thereof related to missionary function. "Missionary" is not a spiritual gift; it is a function of the body of Christ. The communication gifts used out in the field are pastor-teacher and evangelism; non-communication gifts are used in the field as well.

- (1) The communication gifts are given to male believers only, and they are given totally apart from human merit.
- (2) From His wisdom related to His omniscience, God the Holy Spirit always over supplies. There are always more men with the gift of pastor-teacher than there are men who will actually use it.
- (3) These two communication gifts must be recognized as soon as possible, because it takes a tremendous amount of preparation to function effectively under the wisdom of God. This preparation requires many different things, e.g., military service and extensive academic training (to include five to eight graduate years).
- (4) Identification is not simple, because it demands persistence in the perception of doctrine. It is not connected with emotion. No feeling should lead or guide you; you have to know from doctrine, and have confidence from that knowledge. If you identify your gift too late for proper preparation, don't be concerned because God uses that gift in many other ways.
- (5) After the individual male recognizes his spiritual gift and prepares for it, then the Bible demands that some local church recognize his spiritual gift through the ritual of ordination. Eventually, some local church will recognize him by calling him to be their pastor.

b. There are spiritual gifts that the pastor of a local church must identify among members in his congregation, i.e., the gifts of administrative leadership, which must be possessed by church officers and some deacons, especially the chairmen of standing committees.

- (1) Half of the responsibility of this spiritual gift is specified in 1Corinthians 12:28 by the noun KUBERNESIS, which means administration. The ability to administer in the local church is not necessarily the same as the ability to administer in business, in the military, or in bureaucracy.
- (2) The other half of the responsibility of this spiritual gift is found in Romans 12:8. The present middle participle of PROISTEMI, which means leadership.
- (3) The two words together, KUBERNESIS and PROISTEMI, means administrative leadership.
- (4) Although the prevalent tradition is for the congregation to vote for deacons and church officers, it is really the job of the pastor

to identify these gifts among men in the congregation and to appoint them as church officers. These men are responsible for the function and administration of a local church. No local church can function without deacons. The gifts of administrative leadership definitely carry authority.

- (5) The local church is the only way of spiritual growth for most believers.
- (6) Each local church is an entity to itself.
- c. There are permanent spiritual gifts which function automatically without spiritual growth, and they can function without identification by the possessor. In other words, you can have a spiritual gift which will function without your cognizance of exactly what it is.
 - (1) Like all spiritual gifts, these are also sovereignly bestowed by God the Holy Spirit at salvation. They depend upon the filling of the Spirit plus spiritual growth for their function.
 - (2) Once the believer reaches a certain stage of spiritual growth, his gift functions automatically without identification.
 - (3) These spiritual gifts function with maximum efficiency when the believer attains spiritual adulthood. These do not have to be identified, although with spiritual growth from this doctrine, many may come to recognize their spiritual gift.
 - (4) These spiritual gifts are the most necessary part of the body of Christ. They include: the gift of service/ministry, the gift of helps, the gift of mercy, and the gift of giving.
3. Permanent spiritual gifts include the following. It is not implied that this list is exhaustive; however, it is categorical. Therefore, this list represents the entire concept of permanent spiritual gifts.
 - a. First in order of merit: the gift of pastor-teacher, Romans 12:7; 1Corinthians 12:8; Ephesians 3:7-13, 4:11-16. This is the highest communication gift extent in the Church Age today. There is no higher spiritual gift. It is given to male believers only and is designed to function primarily inside the local church. (See the Doctrine of Pastor-Teacher.)
 - (1) The pastor is not an administrator; he is a policy maker. One of his titles, as found in Ephesians 4:11, says he has the responsibility of seeing that the policy of administration lines up with the Word of God, that it is a policy that fulfills the concepts of the New Testament. But he himself does not involve himself in administration.
 - (2) No pastor should ever have anything to do with the money in the church nor with the building and how it functions. Administration is not the pastor's responsibility.
 - b. The gift of evangelism is also a communication gift, Ephesians 4:11.

- (1) While the gift of pastor-teacher communicates the whole realm of doctrine inside the local church, the gift of evangelism is designed to communicate the Gospel outside the local church.
- (2) The male believer with the gift of evangelism has the God-given ability to communicate the Gospel in a manner that holds the unbeliever's attention. This is the spiritual gift by which people will gather or assemble to listen to the presentation of the Gospel. These unbelievers will give attention and listen to the evangelist, where they would not listen to anyone else.
- (3) While listening to something "religious," the unbeliever has a tendency to be on his guard and resentful. But all of this is overcome by the spiritual gift of evangelism while communicating the Gospel.
- (4) The evangelist exercises his spiritual gift in a group of unbelievers. His gift is designed to reach the unreachable with the Gospel message.
- (5) The gift of evangelism has the ability to teach and express the Gospel so that unbelievers will listen and have a clear understanding of the issue of salvation; i.e., that faith in Christ means eternal life, and that rejection of Christ means eternal condemnation.
- (6) Often an evangelist will have a speaking talent that goes with his gift, but it is actually the gift that provides hearing from the unbeliever. When this spiritual gift functions, the unbeliever will listen to the Gospel almost by compulsion.
- (7) The man with this gift is sensational in his communication of the Gospel to the unbeliever. He is a sensational speaker with a sensational personality; this is necessary in order to get a hearing from unbelievers. Such a person can hold the attention of unbelievers.
- (8) Pastors do not have this gift, but they are mandated to do the work of an evangelist in 2Timothy 4:5, "Do the work of an evangelist."
- (9) (9) All believers are mandated to evangelize in 2Corinthians 5:19. This is because, as a royal ambassador, every believer represents God before the human race. Therefore, it is necessary to personally witness for Christ and give the message of reconciliation as opportunity presents. So the gift of evangelism must be distinguished from personal witnessing, which is the responsibility of every believer.
- (10) Therefore, three categories of believers are mandated to communicate the Gospel.

- (a) The function of the spiritual gift of evangelism is the sensational approach.
 - (b) The function of the spiritual gift of pastor- teacher is merely an accurate communication of the Gospel under the ministry of God the Holy Spirit, 2Timothy 4:5.
 - (c) The function of every believer, 2Corinthians 5:19.
- (11) Every evangelist must learn doctrine from his own pastor-teacher.
- c. The gift of administrative leadership, sometimes called the gift of governments, is found in Romans 12:8 and in 1Corinthians 12:28.
- (1) This is the gift of administrative leadership, because it has delegated authority from the pastor. Romans 12:8, "He who leads must do so with diligence." 1Corinthians 12:28 also mentions this gift under the word "governments" or "administrations." The two Greek words from these two verses, KUBERNESIS and PROISTEMI, describe the two parts of this gift. It entails both authority and leadership and the function of administration.
 - (2) This spiritual gift is held by deacons, those who fulfill administrative responsibilities on missionary boards; leaders of Christian service organizations; those who lead and administer the training of children in the local church; church officers and chairmen of standing committees or other organizations within the local church. Apparently, this gift is given to men only.
 - (3) Men with this administrative leadership spiritual gift must chair the various committees in the local church; such as the church office committee, finance committee, membership committee, missionary committee, nursery committee, prep school committee, property committee, and ushers committee. (Those who serve on committees must have the gift of ministry or service.)
 - (4) So there are two kinds of deacons: those with the administrative leadership gift and those with the service administrative gift, called the gift of ministry or the gift of service.
 - (5) It is the responsibility of the pastor to identify men who have this gift and appoint them into the appropriate slot. The pastor who fails to do this eventually becomes the loser himself. The very existence of this gift emphasizes the fact that the primary responsibility of the pastor is not administration.
 - (6) The gift of administration, then, is linked to the function of the local church. One important distinction must be made. A person can be great in administrating some business or

organization, but that does not necessarily mean he has this spiritual gift.

(7) The gift of administration calls for more than simply effective administrative function. It is a spiritual gift which is sensitive to the needs of the local church and how they are best administered.

d. The gift of ministry or service is found in Romans 12:7. The Greek noun diakonia (διακονία) [pronounced *dee-ak-on-EE-ah*] is translated "ministry" in the KJV; or "service" in better modern translations. (Some confusion arises because diakonia (διακονία) [pronounced *dee-ak-on-EE-ah*] resembles diakonos, which though transliterated "deacon," actually refers to the gift of administrative leadership.)

(1) diakonia (διακονία) [pronounced *dee-ak-on-EE-ah*] is a spiritual gift of service given to both men and women. Diakonos is an office in the local church, held by a man serving on the deacon board. The kubernesis is the one with administrative leadership over the board.

(2) This gift (diakonia (διακονία) [pronounced *dee-ak-on-EE-ah*]) functions in the administration of the local church. It means ministry or service; it does not refer to the office of deacon in the local church. This gift is given to men and women.

(3) Those who have this spiritual gift should serve on committees and in specific administrative functions in the local church, on mission boards, in Christian service organizations. The deacon, who is the chairman of the committee, has the gift of administration. Those who serve on the committee have the gift of ministry or service. This makes for effective, administrative function in the local church.

(4) This spiritual gift is strictly administrative without the leadership function provided by the Holy Spirit.

(5) Rom 12:7, "If service, then serve within the framework of the gift of service."

(6) The spiritual gift of service or ministry is one of the more common spiritual gifts among men; it also includes some ladies. It is from this gift that so many things are done in the local church.

(7) Although women cannot have the first three spiritual gifts, they can have this spiritual gift. This explains the feminine form, "deaconess," in Timothy. No woman has the gift of pastor-teacher, the gift of evangelism, or the gift of administration. But this shouldn't keep ladies from teaching children, from personal witnessing, or from functioning in the administration of the church if they have the gift of service.

e. The gift of helps is found in 1Corinthians 12:28. Possessed by thousands of believers, this gift is very important. It is this gift that makes the royal family tick. It is the most sustaining gift, and it provides the real stability in a local church.

(1) This spiritual gift functions by helping and ministering to the sick, the afflicted, the handicapped, and the helpless. It is held by men and women.

(2) This gift is a marvelous thing to behold. It is this gift which functions by visiting the sick and those in hospitals. It is not the pastor's responsibility to call on the sick. But for those who have the spiritual gift of helps, this is their great and magnificent function. This is the spiritual gift that really undergirds all the other spiritual gifts.

(3) This gift is synonymous with the gift of "giving aid," as it's translated correctly in Romans 12:8. It can be extended inside or outside the church; it can function to both believers and unbelievers.

(4) Possibly one difference between the gift of ministry or service and the gift of helps is that ministry or service functions within the church, whereas the gift of helps functions both inside and outside the local church.

f. The gift of showing mercy is found in Romans 12:8. Showing mercy is a virtue under grace, but the gift of showing mercy is quite different. God uses these types to provide for the needs of others in other disasters and difficulties.

(1) Rom 12:8, "He who shows mercy must always do so with cheerfulness." This implies that if you have the gift of mercy, you will automatically show mercy, but you won't necessarily like it without virtue. So this verse commands that virtue accompany the function of this spiritual gift. People often show mercy under the virtue of grace. But this is actually a spiritual gift.

(2) This gift might be synonymous with helps, except that it extends primarily to the afflicted, to the persecuted, and to those who are victims of tyranny among believers and even unbelievers. Therefore, it is perhaps more dramatic than the gift of helps.

(3) In the time of the writing of Romans 12:8, it was dangerous to help Christians who were imprisoned or under persecution. Hence, this spiritual gift is always related to courageous acts of mercy.

g. The gift of giving must be distinguished from the individual believer's responsibility in giving.

(1) Rom 12:8, "He who gives with generosity."

(2) This is a special spiritual gift given to both rich and poor for the extravagant use of their earthly possessions in providing for the needs of both believers and Christian institutions, such as the local church, missions, Christian service organizations, to the destitute and needy, and to those who are financially helpless.

(3) A very false doctrine prevalent today is that you must give all your money through or to the local church. In other words, if you give to any people in need, but not by means of the local church, it really isn't true giving. That is a lie from the pit of hell! You have a right to give your money directly to any number of organizations or people in need, and it is legitimate Christian giving.

(4) Tithing commanded in the Old Testament was taxation.

(5) Spiritual giving in both the Old and New Testament never has any percentage attached to it. Spiritual giving is first of all a mental attitude, one you can have though impoverished.

(6) You can still have this mental attitude even if you're not able to give because of the superseding mandate from the Scripture: to provide for you family. Before you give to the local church, you have a responsibility to provide for your family! If a person has the spiritual gift of giving and he has a family, he is limited in how he can use his spiritual gift.

(7) A person with the spiritual gift of giving will give sacrificially. There are two types of believers who have this gift: rich and poor. If they have this gift, they will give sacrificially. For the gift will function when they reach a certain stage of spiritual growth, even though they may not know they have the gift. But remember, by and large with most of the spiritual gifts, you don't have to identify the gift; you simply have to grow in grace and it will function automatically.

(8) Those who are single, and those who are wealthy and have already provided beautifully for their family, have no problem in giving sacrificially. This gift of giving is giving sacrificially.

(9) If you have the gift, God will provide for the poor and for the rich to give sacrificially. But this is a spiritual gift which relatively few seem to have. If you do not have this gift, then God only requires that you have the mental attitude of a desire to give whether you are able to give or not.

h. These are a few of the spiritual gifts extant today. This does not imply that these are all of them. So where do you fit in? How do you read yourself into the picture? The answer is very simple. Unless you have the gift of pastor-teacher or evangelism, you do not have to know what your gift is. In fact, you may not ever discover your gift until there is momentum and spiritual growth in your life.

- i. You will know your spiritual gift by the time you reach spiritual adulthood, because by that time it should be functioning and operational. Without spiritual growth, your gift will not function; you're just a dead battery.

G. The Function of Spiritual Gifts, Romans 12:4-8. This passage tells us how the gifts should function, using an analogy to the human body.

1. Verse 4, "For just as we have many parts [many spiritual gifts] in one body [royal family of God], and all parts do not have the same function." All believers do not have the same spiritual gifts. The Holy Spirit distributes different spiritual gifts to each of us at salvation, just as a coach might assign players to different positions on a team.
2. Verse 5, "so we, who are many are one body in Christ, and each part [every spiritual gift in the body] belongs to all the others."
 - a. While we all have equal privilege and equal opportunity as members of the royal family, the Holy Spirit assigns different spiritual gifts to us. The one with the gift of pastor-teacher belongs to all of you. You all have many different gifts which belong to him. We all belong to each other. We cannot separate from each other and be effective. We are all members of the same team!
 - b. Spiritual gifts are the basis for the team concept in the royal family. Your spiritual gift determines what position you play on the team. No matter how inconspicuous or insignificant your gift may seem to be, you are on the team and your gift is just as necessary as any other gift. Your insignificant gift is needed just as much as a spectacular gift.
 - c. Don't ever have a bad mental attitude about your less spectacular spiritual gift, because you are resenting the wisdom of God the Holy Spirit. All gifts function under the enabling power of the Spirit inside the divine dynasphere only. Effectiveness of function is determined by your spiritual growth.
 - d. So how should your spiritual gift function, once you've gained some momentum, and once it begins to function with or without your consent?
3. Verse 6, "We have different gifts according to the grace given to us. If the believer's gift is prophecy, let him prophesy in proportion to his doctrine." This was a temporary gift. There was no sense in trying to use the gift of prophecy unless you had doctrine so that your prophecies were accurate.
4. Verse 7, "If his gift is the gift of ministry [or service], let him function in the sphere of his service. If his gift is the gift of teaching [pastor-teacher], let him teach." In other words, don't try to be something you're not. You're great in functioning within your own spiritual gift. If you try to do something else, you fall flat on your face. Scripture doesn't say the pastor-teacher is to run absolutely everything; that's ridiculous. He is to oversee that the policies line up with the Scripture; he should know that much. But he delegates everything. The pastor who doesn't delegate cannot study and teach.

5. Verse 8, "If it is the gift of exhortation, then let him counsel and comfort. If it is the gift of giving, let him give generously. If it is the gift of governments [administration], let him govern with diligence. If it is the gift of showing mercy, let him do it cheerfully."

- a. In other words, stick with your gift! Don't get ambitious and try to be something you're not. God the Holy Spirit gave you your gift. His wisdom is perfect; therefore, stay with your gift.
- b. If you have the gift of giving, though God will provide the means to give, your giving is sacrificial. This is different from all believers giving as a part of the privacy of their priesthood. If you have the gift of giving, then as you grow spiritually you'll find yourself being unusually generous and perhaps sacrificial. But you don't have to give to the local church; you can give to Christian service organizations or to missionaries.
- c. The gift of governments or administration is not necessarily the ability to administer in business or be a good executive in business. The person with this spiritual gift is able to function as an executive or to function as an administrator in a local church. He is sensitive to the needs of that local church, whereas in a business, he would not necessarily do well.
- d. Those who need mercy are generally the unattractive people in life, and especially unattractive to the one giving the gift of mercy. Therefore, this is an obscure gift, because it is being nice, kind, thoughtful, and loving toward someone with whom you have a natural antagonism. Doing it "cheerfully" means without any rancor, without any thought that "this person is a jerk and brought this on himself."

H. The Team Concept of Spiritual Gifts, 1Corinthians 12:1-14.

1. Just as every team has certain positions, so the body of Christ has spiritual gifts. Every operational spiritual gift is necessary for the advance of the body of Christ.
2. These gifts must be assigned in balanced proportions. That is, if you have so many believers in a geographical location, then there must be enough pastor-teachers to service those believers (along with enough believers with the gifts of helps and administrations); so that the pastor-teacher in each church is not overwhelmed with all of the responsibilities of keeping a church open.
3. 1Corinthians 12:1, "Now concerning spiritual gifts brethren, I do not want you to be ignorant." This emphasizes the importance of epistemological rehabilitation.
4. 1Corinthians 12:4, "There are a variety of spiritual gifts, but the same Holy Spirit."
 - a. The source of spiritual gifts is the sovereignty of God the Holy Spirit, who gives the believer his gift at salvation on the basis of HIS decision, not ours. Our spiritual gift is a matter of the wisdom of the

Holy Spirit; it is not a matter of any personal merit. We do not acquire, attain, earn, or deserve our spiritual gift. In fact, we would not even know what to order if we had a choice. Our lifestyle or our good and bad points do not enter into the equation.

- b. All spiritual gifts depend upon two factors for their effective function.
 - (1) The filling of the Spirit, or residence inside your very own palace, the divine dynasphere.
 - (2) Momentum, or spiritual growth, from perception, metabolization, and application of Bible doctrine. This is called epistemological rehabilitation or cognition of doctrine.
5. 1Corinthians 12:5, "There are a variety of ministries [services], but the same Lord." There are many different kinds of Christian service, and many opportunities for Christian service. All believers are serving the same Lord, but all believers do not serve in the same way.
6. 1Corinthians 12:6-7, "There are different kinds of activities [or impact or effects], but the same God works all of them in all persons. Furthermore, to each of us is given the manifestation of the Spirit for the common good [team, body of Christ]." The manifestation of the Spirit in view here is in perception, in virtue, and in spiritual gifts. Every spiritual gift contributes to the common good of the body of Christ. The common good is not socialism or Marxism. No one gift is more important than another.
7. 1Corinthians 12:8-10, "To one there is given through the Spirit the gift of wisdom, to another the gift of knowledge by the same Spirit, to another the gift of faith by the same Spirit, to another the gifts of healing by means of the same Spirit, to another the gift of miracles, to another prophecy, to another discerning spirits, to another the gift of tongues, to another interpretation of tongues." The spiritual gifts listed are all temporary. They were mentioned because many had been abused in the local church at Corinth.
8. There is inequality of believers and of the gifts that they have.
9. 1Corinthians 12:11, "All these spiritual gifts are the work of one and the same Spirit; He gives them to each believer just as He determines."
10. The concept of one body, 1Corinthians 12:12, "For even as the body is one [one royal family] and has many parts [spiritual gifts], and all the parts of the body, though they are many, are one body, so also is the Christ."
 - a. Certain parts of the human body are prominent; others are hidden. So it is with spiritual gifts; some are obscure, others are obvious.
 - b. The baptism of the Spirit at salvation entered every believer in union with Christ, and made us all members of the royal family of God.
11. How did we become royal family? 1Corinthians 12:13, "For by means of one Spirit we were all baptized [baptism of the Holy Spirit] into one body, whether Jews or Greeks [no racial discrimination], whether slaves or free [no social distinctions], and all were made [caused] to drink one Spirit."
 - a. There are no human viewpoint distinctions. There is no racial discrimination or social distinctions. Once you believe in Jesus Christ,

you must regard yourself as a person, having no superiority or inferiority complex. You are a member of the royal family with equal privilege and equal opportunity. You are arrogant, if you are preoccupied with yourself in terms of inferiority or superiority.

- b. Drinking illustrates faith in Christ at salvation, the time when the baptism of the Spirit occurs. All kinds of people can drink, but the drinking process is the same for all. Drinking is a non-meritorious procedure which everyone can do. So also, faith is common to all members of the human race as a non-meritorious system of perception.
 - c. "Drinking of One Spirit" is the fulfillment of our Lord's invitation on the last day of the Feast of Tabernacles in John 7:37-39, "Now on the last day, the great day of the feast [Tabernacles], Jesus stood up and shouted saying, 'If any person is thirsty, let him come to me and drink. He who believes in Me, as the Scripture has said, "Streams of living water shall flow from within him.'" But this He spoke about the Spirit, whom those who believed in Him were later to receive. For the Spirit was not yet given, because Christ was not yet glorified."
 - d. So in a passage about spiritual gifts, it is fitting that drinking should be used as analogous to faith in our Lord Jesus Christ, in which moment we receive our spiritual gift.
12. 1Corinthians 12:14, "Now the body [royal family] is made up not of one part, but of many parts [spiritual gifts]." The body is a unity but it has many parts.
- I. The Abuse of Spiritual Gifts, 1Corinthians 12:15-21.
- 1. There are two abuses of spiritual gifts.
 - a. The attempt to perpetuate temporary gifts of the pre-Canon period into the post-Canon era. Many times people have tried to perpetuate into the post-Canon period some temporary spiritual gift, like healing, miracles, tongues, or the interpretation of tongues. That's an abuse of spiritual gifts.
 - b. The second problem is that of arrogance or inferiority. Many believers are arrogant because their spiritual gift is more obvious in its function. Others are in a terrible state of inferiority, thinking that because their spiritual gift is not obvious and doesn't function in front of people, they are second-class Christians. But there's no such thing as a second-class Christian.
 - 2. 1Corinthians 12:15-21 describes this abuse. This is a part of the dissertation on the body of Christ, the royal family of God, in which distinctions are made only where our spiritual gifts are concerned. Remember that when it comes to our privileges and opportunities, we all have equal privileges and equal opportunities from our portfolio of invisible assets.
 - 3. 1Corinthians 12:15, "If the foot should say, 'Because I am not the hand, I do not belong to the body,' it would not, for that reason, cease to be a part of the body would it?"

- a. Brother foot had an inconspicuous gift. Brother hand had a conspicuous, spectacular gift. The foot is hidden; the hand is out in the open and seen by all.
- b. Brother hand may disparage brother foot, and tell him that he is not really living the Christian life unless he has the same gift or gifts as brother hand has.
- c. Some people have an inferiority complex because their spiritual gift isn't spectacular. Some who have spectacular spiritual gifts suggest and imply that they are greater believers because they have this gift. Behind all this is the erroneous assumption that you earn, deserve, or merit your spiritual gift. In reality, it is the wisdom of God the Holy Spirit.
- d. Spiritual gifts are not issued on the basis of spiritual growth or spiritual advance. Those with less spectacular gifts are not spiritually inferior to those with an ostentatious gift.
- e. This passage was to correct the abuse resulting from Corinthian arrogance which said, in effect, "you're not really saved until you speak in tongues." Or, "you're not really saved until you exercise some spectacular and emotional function in life."
- f. The royal family of God, when it comes to spiritual gifts, is a team. Each part is necessary. So whether you are a lady or a gentleman, you are important in the royal family of God. Your spiritual gift is your position on the team. It was sovereignly bestowed to you by God the Holy Spirit at salvation, and your spiritual gift is just as important as anyone else's.
- g. The different spiritual gifts generally fall into just these two categories, foot or hand. The foot represents the gifts not so obvious, the behind-the-scenes gifts, like the gift of helps or service. The hand represents the spectacular gifts. Among the temporary gifts, these would have been tongues, the interpretation of tongues, healing, and miracles. These were prominent, dominant, and well-known, along with the gifts of apostleship and prophecy. But the many behind-the-scenes gifts are just as important for the modus operandi of the royal family.
- h. If you as a believer have an inferiority complex, there is either something vitally wrong with your understanding of doctrine or with your function in your experience. There is no place for an inferiority complex!
- i. On the other "hand," those with spectacular gifts are no better than those with hidden gifts. You're not more spiritual because you have a spectacular gift. An evangelist, especially one well-known, is often thought to be deeply spiritual and far greater than others. But this is not necessarily true. The same is true of a pastor-teacher. Neither the pastor or evangelist is necessarily any better as a Christian than anyone else. What differentiates them is simply that their spiritual gifts

are exercised in public, while other believers' spiritual gifts are exercised in private. The actual spiritual advance of any believer really belongs to the privacy of his priesthood; it is really no one else's business. Every believer must live his own life as unto the Lord and before the Lord.

- j. So the only differences among believers are determined by their spiritual gift. Spiritual gifts have nothing to do with the natural inferiorities or superiorities that are assigned to race, to social, business, professional, or academic life, to athletic ability, to personality, or to human attractiveness or ugliness.
 - k. Conclusion: you are just as much a part of the body of Christ if your spiritual gift is exercised in private!
4. Verse 16 brings in two other factors to repeat the idea, going from parts of the body to parts of the face. "And if the ear should say, 'Because I am not the eye, I do not belong to the body,' it would not, for that reason, cease to be a part of the body would it?" The whole Julio-Claudia line had ears sticking out from the head; they were very unattractive. The eyes, on the other hand, were generally very beautiful or attractive.
- a. The ear refers to the congregational gifts, in contrast to the communication gifts. The use of the ear is very appropriate as a reference to the congregation. For no one ever grows spiritually without listening to Bible teaching.
 - b. Since the ear is generally unnoticed, it refers to the various unseen congregational gifts, like the gift of helps or the gift of mercy. These hidden gifts are very important.
 - c. The eye represents the communication gifts, like pastor- teacher or evangelist. While speaking, the communicator must look you in the eye. Again, the use of the eye is very appropriate. For by looking, the communicator can easily gauge the response to his message.
 - d. The point is that many believers develop an inferiority complex and arrogant dissatisfaction because they do not have a communication gift. Timothy even faced this problem with certain women in his congregation.
 - e. Spiritual gifts do not determine the status of experiential sanctification. Experiential sanctification, or the spiritual life, has two concepts, absolute and relative.
 - (1) The absolute concept is being filled with the Spirit or life in the divine dynasphere, versus being carnal in cosmic one or two.
 - (2) The relative concept is the stage of your spiritual growth or retrogression.
 - f. Those believers with communication gifts are not superior to those believers with non-communication gifts. Those with communication gifts do have superior authority which is built into the gift. But their superior authority does not imply a superior spiritual life.

g. The superior spiritual life results from consistent residence inside the divine dynasphere, under the enabling power of the Spirit, and momentum from metabolized doctrine.

5. Verse 17, "If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be?"

a. In other words, if everyone had communication gifts, believers could not listen and learn doctrine. Hence, the royal family of God would be composed of spiritual morons.

b. Furthermore, if everyone had communication gifts, the royal family would be in a state of inordinate competition. There would be no authority for teaching Bible doctrine, and therefore no function of operation Z at gate #4 of the divine dynasphere.

c. The sense of smell refers to the non-spectacular action gifts, such as service, helps, mercy, and giving, which in their function are almost evanescent. But these are just as important as the spectacular gifts.

d. Equality is never an issue with God and the human race. God made us with differences to sustain each other.

e. "If we were all males, where would we be?" It is a wonderful thing for there to be males and females.

f. Mismatches do not change the authority. Even if a woman is smarter than her husband, he still has the authority.

g. Inequalities were designed with a purpose; but not for abuse. There is nothing degrading about being a servant or a waiter. There is nothing wrong with some people being servants and some being masters. Equality is a disaster. What if we were all millionaires? We would produce nothing because everyone is retired; and there is no one to hire to get stuff done.

h. In reality, we need to have people with different skills and different interests; and this applies in the spiritual realm.

i. Each one of us have a place in life and we can enjoy happiness in our lives, in whatever state we find ourselves.

6. Verse 18, "But in fact, God has arranged the parts of the body [distribution of spiritual gifts], every one of them, just as He willed." God has a purpose for all of these parts.

a. Spiritual gifts are distributed according to the sovereignty of God, not according to the merit of any particular believer.

b. There is no excuse for a superiority complex because you have an ostentatious spiritual gift. In fact, a spectacular spiritual gift does not in any way indicate a superior spiritual status.

c. There is no excuse for an inferiority complex because you have an obscure spiritual gift. In fact, an obscure spiritual gift, like helps or mercy, does not indicate an inferior spiritual status.

d. Whatever spiritual gift we have is a matter of the sovereignty of God. Therefore, we cannot complain about our spiritual gift. It is the will of

God, not ours. We did not earn it, deserve it, or work for it. It is strictly the function of the sovereignty of God.

7. The principle of spiritual gifts.
 - a. All spiritual gifts are necessary for the function of the body of Christ, and they require faithfulness in the execution of the protocol plan of God for their proper function.
 - b. Some spiritual gifts have to be recognized by the possessor, that is, the communication gifts, because they require extensive training and preparation.
 - c. Other spiritual gifts, however, do not have to be recognized or identified, since they function automatically under spiritual growth.
 - d. All spiritual gifts function in maximum effectiveness under spiritual adulthood, beginning at spiritual self-esteem.
 - e. Regardless of spiritual growth, no spiritual gift can function apart from the filling of the Holy Spirit. Therefore, we have the mandates of Ephesians 5:18 and Gal 5:16.
 - f. There are two categories of arrogance related to spiritual gifts.
 - (1) The superiority complex because of the possession of a spectacular gift.
 - (2) The inferiority complex because of the possession of an obscure spiritual gift.
 - g. Since the Holy Spirit assigned these spiritual gifts at salvation, there is no place for human merit, or assigning any greatness or arrogance to your spiritual gift.
 - h. Under computer assets, every believer still has equal privilege and equal opportunity for the fulfillment of the protocol plan of God and the distribution of his escrow blessings for both time and eternity regardless of whatever spiritual gift he may possess.
8. Verse 19, "In fact, if they were all one part, where would the body be?" All spiritual gifts are necessary for the function of the body of Christ as the royal family of God.
9. Verse 20, "Now there are many parts [spiritual gifts], but one body." Regardless of spiritual gift, every believer is royal family of God with equal privileges and equal opportunities under his portfolio of invisible assets. The only differences are personnel differences, the third category of assets in the portfolio of invisible assets.
10. Verse 21 takes up the case of brother eye with the gift of pastor-teacher and brother hand, who has some obvious gift such as administrative leadership. "The eye cannot say to the hand, 'I do not need you!' And the head [Jesus Christ] cannot say to the feet, 'I do not need you!'"
 - a. In other words, no pastor is an island to himself. No pastor can function effectively in the communication of Bible doctrine without the function of administrative gifts.

b. The last half of verse 21 is really something. The head refers to our Lord Jesus Christ, as in Ephesians 1:22, 4:15, 5:23, and Colossians 1:18.

c. The feet here refers to the invisible or non-spectacular gifts, such as the gifts of service, helps, giving, showing mercy. Even Jesus Christ cannot say to the least of all spiritual gifts "I do not need you!" He cannot say to any part of the body, "I do not need you!" Therefore, every spiritual gift has significance in the body of Christ.

d. God has a purpose for each one of us.

11. 1Corinthians 12:22-25 teaches the importance of obscure spiritual gifts. Verse 26-27 teaches the importance of teamwork in spiritual gifts. Verse 28-30 teaches the perspective of spiritual gifts. Verse 31 is a transitional verse into the doctrine of Virtue-Love, as the answer to any apparent inequalities in spiritual gifts.

J. Questions About Spiritual Gifts.

1. What happens to the male believer who has the gift of pastor- teacher and does not identify it or recognize it? Surely there are more men who have this gift than are functioning in churches or on the mission field or in some Bible teaching situation. Answer: This believer functions without a spiritual gift. If he doesn't recognize his gift of pastor-teacher in his own life, that means there is no other spiritual gift under which he can function. God replaces him with another male believer who has not only identified his gift, but has spent the necessary years in preparation for the function of this communication gift.

2. What happens to the carnal Christian? Obviously his spiritual gift does not function. Answer: The carnal Christian loses the blessing and the production associated with that gift. He spends a lifetime in self-induced misery related to the law of volitional responsibility, plus he suffers under the three categories of divine discipline: warning, intensive, and dying discipline.

3. When does the spiritual gift begin to function? Answer: When the believer has momentum in the protocol plan of God. Maximum function occurs in spiritual adulthood. It requires the filling of the Spirit and spiritual growth from the perception of Bible doctrine. The communication and administrative gifts require identification. But the obscure gifts, by and large, function without identification.

4. What happens when the believer does not function under his spiritual gift? Answer: He is replaced by a believer who has the same or a similar spiritual gift.

1977 Romans

Lesson #354

354 03/05/1978 Romans 12:6 Doctrine of spiritual gifts (pts. 5–7); perspective, function and abuse of spiritual gifts

Most of the notes will be in the previous lesson under the doctrine of spiritual gifts.

It all began back in v. 8:28 which is for mature believers only. This good is broken down into the [X]+[Y]+[Z] = Good

Condemnation must precede salvation. Hope is not ignorant anticipation of a possible good future event, but it is a confident expectation. Between Romans 8:28 we have a parenthesis. Romans 9–11 is going to be all about Israel. We have skipped over those chapters.

We have no right to tell Rhodesia or South Africa how to run their business; and we do not tell Israel how to run their own business either. We are functioning under good and evil when we try to interfere with other nations.

Texas was coerced into adhering to federal speed limit laws by withholding federal funds.

When groups develop a bloc, this ends up being an attack on human freedom.

Romans 12:6 **And we are having different gifts according to the grace having been given to us: if prophecy, according to the proportion of the faith;...**

1977 Romans

Lesson #355

355 03/05/1978 Romans 12:6 Doctrine of spiritual gifts (pt. 8a): temporary; doctrine of the gift of tongues (pt. 1–5)

A small amount of time was spent on the Doctrine of spiritual gifts, two lessons back.

Bob will cover the gift of tongues and then he will return to the doctrine of spiritual gifts.

There is no reason for denominations. It is not legitimized by the New Testament. The Roman church does not believe in privacy. They reject the privacy of the priesthood.

Bob dated a Catholic girl; and his father told him that he needed to watch his actions, because she would talk about it to her priest. That is when Bob first learned about there being no privacy among Catholics.

The gift of Tongues is covered by Bob in a different manner than is found in either doctrine from NB1 (no doctrine given in NB2).

Tongues were used to evangelize Jews who spoke different languages than Hebrew. People who did not speak the language of some of those in his audience would speak that language and give them the gospel message. This was a temporary gift.

Emotion has no relationship to the function of the Holy Spirit in the function of the believer in the Church Age. The Holy Spirit is related to rational cosmic system; and doctrinal perception. It is your rational and spiritual worship.

This was prophesied back in Isaiah. People had a lot of extra time on their hands and they became drunks. Their drunken speech was used to tell the people a message. The people would fall into decline, meaning the nation would be destroyed, the gift of tongues would become a warning, when people warned them of judgment but speaking to them in gentile languages.

Isaiah 28 was quoted in 1Corinthians 14:21ff. I will speak to this people with strange tongues, but even so, they will not listen to me. This was a system to evangelize Jews who no longer believed in the Revealed God.

The fulfillment of the prophecy takes place in Acts 2. When Jews came back to Jerusalem, they had a difficult time getting meals and places to stay, as they no longer spoke Hebrew. They spoke other languages. They heard the Galileans speak their languages and this surprised them.

There were also those there who did not recognize the other languages being spoken, so they thought that the disciples might be drunk, but why so early in the morning?

There is no emotionalism in Acts 2.

There was a gentile Pentecost in Acts 10. The Jewish believers who came with Peter were amazed that this gift of the Holy Spirit had been poured out on gentiles as well.

Acts 19 is about believers from the ministry of John. They were brought into the Church Age through the Holy Spirit.

1Corinthians 13:8, 10 the gift of tongues was withdrawn. There are two different verbs. The temporary gifts would end in A.D. 96; but tongues would end prior to that. The completed thing would be the canon of Scripture. Tongues is a very minor gift; a side-gift. Not as important as the other gifts.

1977 Romans

Lesson #356

356 03/06/1978 Romans 12:6b Book: "How to Cure Yourself of Positive Thinking" (by Donald G. Smith); doctrines of tongues (6–9) and spiritual gifts (8b): permanent

Bob begins with the book above and reading passages from it. Positive thinking has come to accept virtually everything, promising so much and delivering virtually nothing. First chapter is called *Good is the Opposite of Bad*.

The gift of tongues will be continued here. The spiritual gifts will look back to [Lesson #353](#).

Tongues are not a sign of spirituality, tongues are not an indication of the baptism of the Spirit. It is the least of all spiritual gifts. 1Corinthians 14 demands that it be strictly regulated. It is the most inferior gift. 2Thessalonians 2:10 **for the mystery of lawlessness is already at work, only He that restrains will do so until He is taken out of the way.**

Romans 12:6 *And we are having different gifts according to the grace having been given to us: if prophecy, according to the proportion of the faith;...*

The adjective diaphoros (διάφορος) [pronounced *dee-AF-or-oss*] actually means “that differ,” and it indicates two things: a) we have different spiritual gifts; b) we have differences within the framework of common spiritual gifts. No two pastors have exactly the same gift, no two evangelists, no two administrators. We have different gifts as to categories and we have differences within a specific category. Then kata plus the accusative singular of charis (χάρις) [pronounced *KHAHR-ic*]. In other words, whatever gift we have and to what degree of function, and to what degree it is the total picture of a gift, that gift is still grace. We didn’t earn it; we didn’t deserve it; we didn’t work for it.

The grace is the key. God the Holy Spirit knows what He is doing; and He provides this gift, on the basis of grace. No one can claim any superiority because they have this gift, and others do not.

Next is the aorist passive participle from didōmi (δίδωμι) [pronounced *dihd-OH-mee*]—“has been given,” but because this is a gnomic aorist tense it is translated simply “given.” The gnomic aorist is used for a doctrine which is so fixed in its certainty, so axiomatic in its character, that it is described in the aorist as though it were an actual occurrence. This is an idiom and it is translated by the English present tense. The passive voice: the believer receives the action of the verb at salvation. The participle is circumstantial. With this is the dative plural indirect object from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*]—“to us.” This is also a dative of advantage. It is to the advantage of the entire body of Christ to have these specific gifts. *“And since we have gifts that differ according to the grace given to us.”* (Romans 12:6a-b)

This phrase has three factors related to its interpretation: a) Every believer has a spiritual gift; b) Every believer has a different spiritual gift; c) All spiritual gifts have the same source.

1977 Romans

Lesson #357

357 03/07/1978 Romans 12:6c Three factors re spiritual gifts; inferiority, race, middle class and freedom; gift of prophecy

Only God the Holy Spirit knows how many believers are located here or there on the earth; and in any geographical location. Every local church ordained of God has in that church balance of spiritual gifts. There is never an over-balance. There are not too many generals or non-coms, etc. For every authority gift, it takes many in support to make the gift function (like blockers for a quarterback). When the Holy Spirit makes a judgment call, we are never to make a disparaging evaluation of this. There is no such thing as an unnecessary spiritual gift; nor is there any inferiority to be inferred by the distribution of spiritual gifts. This sort of evaluation comes from the tongues crowd. We are prepared for this because we have studied the doctrine of differences between believers.

There is no such thing as racial inferiority or racial superiority. There is no such thing as a pure race. The Welsh and the Scots claim to be Celtic, but they are only partially Celtic. The Celtic peoples were strewn out throughout the ancient world. The Galatians and Scots and Welsh of the ancient world were Celtic. There is no such thing as a pure racial strain in the world today. Being a part of a superior or inferior race has no meaning today. Now the Marxists often try to use race in order to break countries apart (especially like the United States). Freedom guarantees rights; but these rights must be earned. Most revolutions are started by generally responsible people. France revolution was started by the middle class. The Bourgeois simply wanted their rights; but the very principle of resorting to violence destroyed them. Another group eventually took over. If there is just one act of violence, this destroys their cause. Then, a greater tyranny took over than the existing tyranny.

The Russian revolution uses the middle class capitalist system; and they seek to destroy the middle class wherever freedom exists. In England, the middle class has almost been destroyed. Labor has just about destroyed their government. Voting out Churchill was the great mistake.

Middle class in west Germany is still strong. Communism destroys the middle class. The system of free enterprise comes from the middle class. Freedom without free enterprise is not freedom.

There is no inferiority of race or job function or social function that is, in any way, a handicap to us. As we approach the present subject of spiritual gifts; there is a possibility that you may sit down in Berachah Church and think, "My spiritual gift implies inferiority. I don't have a gift with any authority." Do not be uncomfortable. Some of you may never know your spiritual gift until you reach a certain stage of advance. A spiritual gift sometimes requires preparation, like the gift of pastor-teacher.

Advance to maturity is always key. People are often arrogant about this or that; but arrogance is a dangerous thing. They assume themselves to be superior to other believers. In reality, they have reduced themselves to being inferiority. There are many gifts; and there are variations within the gifts of the same kind.

Some of you have an inferiority complex and you need to lose that. Every believer must function within the realm of his own spiritual gift and not in any other. A pastor who really has the gift of helps should not be a pastor-teacher. An evangelist should not be a pastor-teacher. Some women could teach a few children much better than the pastor-teacher. If Bob was to teach a few children in prep school, he would be completely out of his depth.

Destructive to capitalism are a lack of good servants. Many people who are working and laboring right now dream of a home; but when you destroy natural human distinctions, you destroy the opportunity for freedom. When you reduce everything to a concrete jungle, you destroy freedom and advancement.

We do not function in the gift that we admire, but in the sphere of the gift which we have received.

Blessing comes from maturity; not from the use of your spiritual gift.

The larger the church, the greater opportunity for the function of the many spiritual gifts in that locality.

The third proposition is, all spiritual gifts have the same source. The principle is that the gift is given by the Holy Spirit on the basis of grace. Spiritual gifts do not indicate one's spiritual status.

Bob is going to select the gift of prophecy.

Romans 12:6 **And we are having different gifts according to the grace having been given to us: if prophecy, according to the proportion of the faith;... (BLB)**

“whether prophecy” – εἴτε (εἴτε) [pronounced *I-teh*], which combines the conditional particle εἰ (εἰ) [pronounced *I*] with the enclitic particle τε, and it is used to connect the parts of sentences which are closely related. We translate it “if prophecy” – the accusative singular of προφητεία (προφητεία) [pronounced *prof-ay-TIE-ah*]. This is an accusative of general reference, without the infinitive. There is the subject of the infinitive but not the infinitive, a new type of ellipsis which demands the aorist active infinitive from the verb prophēteúō (προφητεύω) [pronounced *pro-fay-TWO-oh*] to go with the accusative singular of general reference προφητεία (προφητεία) [pronounced *prof-ay-TIE-ah*]. The missing aorist active infinitive from prophēteúō (προφητεύω) [pronounced *pro-fay-TWO-oh*] is used as the imperative infinitive and therefore is translated “if prophecy, prophecy.” If the gift exists, use it. This imperative demands spiritual advance, the filling of the Spirit and the daily function of GAP.

The gift of prophecy mentioned here was a temporary gift which had two connotations: foretelling (accurate dealing with the future) and forthtelling (accurate communication of doctrine). Before the canon of Scripture was completed certain male believers under this gift received messages from God which were compatible with doctrine not yet written. In other words, how did believers in the early church know the content of Revelation before it was written. They knew it from the gift of prophecy. It not only predicted future events such as the Tribulation but it also told about things that had not yet been written in the canon of Scripture, and that is forthtelling. Foretelling is predicting; forthtelling is preaching. The gift was two-fold in this sense. This gift was second in importance only to apostleship. In 1 Corinthians 14, this gift was contrasted with tongues. Agabus was one who warned Paul not to go to Jerusalem. He was outside the will of God. This gift was open to even ladies. They could not teach; but they could foretell the future. Prophets could fail like other human beings, but when their gift functioned, they were infallible. The gift would be completely and totally accurate.

Let's say that someone has the gift of helps, but you are aware of sins they have committed. If they offer you help, then you accept that help, even if they are known to be flawed. Do not associate one's spiritual gift with one's flaws and failings. Evangelists are often subject to judgment and rejection.

In the New Testament, those with the gift of prophecy, never taught error. This was listed high of the spiritual gifts, because God was still giving revelation.

1977 Romans**

Lesson #358

358 03/08/1978 Romans 12:6d–7 Spiritual gifts of service and pastor–teacher: acquisition, purpose, function and authority; volition

Romans 12:6 **And we are having different gifts according to the grace having been given to us: if prophecy, according to the proportion of the faith;... (BLB)**

“let us prophecy according to the proportion of faith” – the prepositional phrase *kata* plus the accusative of *analogía* (ἀναλογία) [pronounced *an-al-og-EE-ah*] which means “right relationship [or, proportion],” and it is correctly translated “in agreement with.” “In agreement with” connotes the correspondence of a right relationship, hence the function of the gift of prophecy must stand in right relationship with Bible doctrine, which is the objective content of the Word of God. Plus the descriptive genitive singular from *pistis* (πίστις) [pronounced *PIHS-tihz*] with the generic use of the definite article *tís* (τίς) [pronounced *tihç*]—“in agreement with the doctrine.”

Romans 12:6 **And since we have gifts that differ according to the grace given to us, if prophecy, then prophecy in agreement with the doctrine...**

Principle: No spiritual gift was ever designed to function apart from Bible doctrine, or in denial or rejection of doctrine.

Romans 12:7 **...or service, in the service; or teaching, in the teaching;...**

Verse 7 – other gifts specified: “or ministry, on ministering.” The Greek particle *eíte* (εἴτε) [pronounced *I-teh*] is used to connect parts of a sentence which are closely related. With it is the accusative singular of the noun *diakonia* (διακονία) [pronounced *dee-ak-on-EE-ah*], referring here to a spiritual gift of service, aid, support, charity. It is also used for the office of deacon but not the gifts that are necessary for that office. Its original use was for a waiter waiting on tables, but it also includes spiritual service. Hence, it refers to the spiritual gift of service or helping in this context. There are many variations and distinctions within the framework of this particular gift. The elliptical nature of this sentence requires the aorist active infinitive of *diakoneô* (διακονέω) [pronounced *dee-ak-on-EH-oh*] since we have an accusative of general reference. The infinitive is used as the imperative, and so the correct translation: “If service, then serve.” Then a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative of the definite article plus the locative singular of *diakonia* (διακονία) [pronounced *dee-ak-on-EE-ah*], this time the object of the preposition and should be

translated “in the gift of service”—“If service, then service in the gift of service.” If that is your spiritual gift, then use it.” Every believer should function within the framework of his spiritual gift and this is accomplished through the filling of the Spirit and through the function of Bible doctrine. All spiritual gifts function best at maturity and obviously this one is no exception.

“or he that teacheth, on teaching” – the articular present active participle from didaskō (διδάσκω) [pronounced *did-AS-koh*], used for a spiritual gift, it means to teach and is a reference here to the gift of pastor-teacher if the gift is teaching. The present active participle is used here as a noun and this is not unusual in the Koine Greek. Then en (ἐν) [pronounced *en*] plus the locative of didaskalia (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah/did-as-kal-EE-ah*], and it means to function within the sphere of your spiritual gift.

Romans 12:7 ...if service, then serve in the gift of service; if teaching, then teach in the gift of teaching.

Bob provides an excellent chat on the gift of pastor-teacher; and the concepts of authority and freedom. It is excellent.

Bob seemed about to teach the doctrine of pastor-teacher. There are a few doctrines on the pastor-teacher, but I am not sure exactly which one Bob is using here.

Bob recounts his father's reaction to him becoming a Christian. Worse for Bob and his father when his sister became a Christian. Then his mother believed in Christ. Bob's father must have had a really bad experience, because he did not get over his negative volition until the final week of his life.

It is Bob's job to teach the Word of God accurately. It is up to us to show up or not; and to listen or not, and to believe or not.

The gift of pastor-teacher is bestowed by the Holy Spirit, apart from any merit.

There are several words for pastor-teacher, and Bob will skip that.

It is good for the pastor to know his job; and for the congregation. Counseling is not the job of a pastor-teacher. Bob could even fix some of Berachah's weirdos.

Because doctrine is in the Jesus. I think Ephesians 3:22?

1Peter 5:2 feeding the flock of God is the pastor's main job. There must be enthusiasm toward the Word.

There is no such thing as the pastoral personality.

1977 Romans**

Lesson #359

359 03/09/1978 Romans 12:8 Spiritual gifts of counseling, giving and acts of mercy; doctrine of giving; eight principles of gifts

Romans 12:8 ...or exhorting, in the exhortation; giving, in generosity; leading, in diligence; showing mercy, in cheerfulness. (BLB)

Verse 8 – “Or he that exhorteth, on exhortation” is an incorrect translation for this passage, not that the word does not mean exhortation but it has other meanings that are much more pertinent to the context. We are still dealing with spiritual gifts and exhortation is a spiritual gift. The conjunction εἴτε (εἴτε) [pronounced *I-teh*] introduces a subordinate clause, but in Classical Greek because of ellipsis it also used to indicate a finite verb where a finite verb does not exist. This is the Classical Greek use here, it has the connotation of introducing a verb that is not written down.

The articular present active participle of parakaleō (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] introduces the spiritual gift. It means to call to one’s side for the purpose of comfort, of encouragement. Therefore it is used here for the gift of counseling rather than what has been commonly designated as the gift of exhortation. In reality there is no gift of exhortation. Exhortation is a part of the gift of pastor-teacher, there is no separate gift of exhortation. It should be translated. “If counseling.” The word for “counseling” here means comfort and encouragement, and this is a spiritual gift. Then the prepositional phrase ἐν (ἐν) [pronounced *eh*] plus the locative singular of the definite article used to designate the gift, plus the locative singular of paraklêsis (παράκλησις) [pronounced *par-AK-lay-sis*]. “If counseling, then counsel in the sphere of counseling.” This gift belongs to a very limited number of believers by comparison to others. A counselor has free time and the patience.

“he that giveth, let him do it with simplicity” – this is not about the giving of the congregation as a whole, it is about the gift of giving. The articular present active participle from metadidōmi (μεταδίδωμι) [pronounced *met-ad-IHD-oh-mee*] [meta = intensifies the verb; didōmi (δίδωμι) [pronounced *dihd-OH-mee*] = to give]. Sometimes it means “share” because meta also means “with,” but it means to impart, to share, to give a share. It means here that you are not responsible as an individual to support a local church by yourself, you are only one of those sharing in that responsibility. When it is used of a spiritual gift then the intensive use is the meaning here and it means the gift of giving which belongs to a few, but not a lot. They may be rich or they may be poor, or somewhere between rich and poor. This does not apply to those who give to the church with the idea that they ought to have some say in matters.

The retroactive progressive present denotes what has begun in the past and continues into the present time under the function of the gift of giving. The active voice: believers with the gift of giving produce the action of the verb. This gift must be distinguished from the personal responsibility of every believer who gives as a commemoration of grace in the

function of worship, who is expressing his priesthood in worship. This is not a solicitation to worship but merely an explanation of the spiritual gift. The participle is a circumstantial participle. Then the prepositional phrase which indicates the sphere, en (ἐν) [pronounced *en*] plus the instrumental of haplótēs (ἀπλότης) [pronounced *hap-LOT-ace*] which means generosity—“with generosity.”

Spiritual Gift of Giving

1. The function of spiritual giving must be distinguished from ordinary giving in a congregation, or even extraordinary giving in a congregation. The gift is sovereignly bestowed by the Holy Spirit at salvation without regard to financial status. It functions under the filling of the Holy Spirit plus maximum doctrine resident in the soul.
2. The more the believer advances in the spiritual life the greater the function of his spiritual gift, whatever it is, and the greater blessing he is to the royal family of God for all spiritual gifts are necessary for the function of the body of Christ.
3. The money necessary for the operation of the local church does not all come from this gift, for giving is an expression of worship, a commemoration of grace, and indicative of the mental attitude motivation of individual members of the royal family.
4. In this context the subject is not the giving of the royal family but the function of the special spiritual gift—the gift of giving which belongs to some believers but not all believers.
5. The doctrine of giving therefore must always be distinguished from the gift of giving. The doctrine of giving belongs to all believers; the gift of giving belongs to some believers.
6. In the doctrine of giving for all believers the object is giving for the local church as an expression of worship.
7. The gift of giving means not only giving to a local church but sharing with needy persons and charitable organizations.
8. The doctrine of giving refers to the individual believer functioning as a royal priest in giving to his specific local church.
9. There is no tithing for the Church Age. That was income tax.
10. The Old Testament principle of giving is not tithing. Giving when one has been blessed.

“he that ruleth with diligence” – the articular present middle participle from proístēmi (προϊστήμι) [pronounced *pro-IHS-tay-mee*] means to stand in the front, to be at the head, to direct, or to manage. It means to manage administration in this verse. The present tense is a perfective present, it denotes a continuation of existing results. This refers to the fact that at salvation certain believers were given the gift of administrative management which is now emphasized as a present reality in a local church. The middle voice is the indirect middle, emphasizing the agent—a deacon ordinarily—as an administrative manager in a local church as producing the action of the verb. The circumstantial participle means that God provides this gift in enough quantity to supply every local church which is functioning legitimately as a local church. Then the prepositional phrase en (ἐν) [pronounced *en*] plus

the instrumental from *spoudê* (σπουδή) [pronounced *spoo-DAY*]—“with diligence.” This spiritual gift not only functions on the board of deacons but in every administrative operation of the local church.

“he that sheweth mercy, with cheerfulness” – the articular present active participle from *ēleeō* (ἐλέεω) [pronounced *ehl-eh-EH-oh*] means to perform an act of mercy. It is a spiritual gift. The present tense is the perfective present denoting the continuation of existing results. This gift will always be operative during the Church Age. The active voice: the believer with this spiritual gift produces the action of the verb. With this is the prepositional phrase, *en* (ἐν) [pronounced *en*] plus the instrumental from *hilarótēs* (ἡλαρότης) [pronounced *hil-ar-OT-ace*], meaning cheerfulness, gladness or graciousness. This implies that the gift of performing acts of mercy demands some spiritual advance for its correct and proper function. This gift connotes operation apart from graciousness. Graciousness can be an attribute of any believer who advanced to a certain point. Graciousness is an attribute; this is a gift, although it includes graciousness. These gifts could be associated with arrogance; and these are with graciousness.

Romans 12:8 **If counseling, then counsel in the gift of counseling; he who gives, with generosity; he who manages administration, with diligence; he who performs acts of mercy, with graciousness.**

Spiritual advance is rewarded in time. Functioning in one’s own spiritual gift is not rewarded.

Principle

1. This passage does not attempt to enumerate spiritual gifts but rather to emphasize function within one’s sphere of spiritual gift. The emphasis is on function, and the command to function means the advance to maturity. For again, all spiritual gifts function best in maturity.
2. To attempt to cultivate activity in the sphere of someone else’s spiritual gift is to question the wisdom and the judgment of God the Holy Spirit. For example, to assume the responsibility of pastor-teacher without the gift. Everyone has his own spiritual gift.
3. Every believer normally functions in the sphere of his own spiritual gift when he advances to maturity through maximum doctrine resident in the soul.
4. Here is the desirability of maturity adjustment to the justice of God, namely every believer functioning in the sphere of his own spiritual gift, and so functioning as to sustain the body of Christ to the maximum in that generation.
5. This passage also anticipates the abuse of spiritual gifts such as tongues, miracles, healing. This passage applies to these gifts back then; but these gifts no longer exist.
6. Through the distribution of spiritual gifts each believer at salvation is assigned a sphere of influence and operation.

7. The assignment is made by God the Holy Spirit and cannot be cultivated or acquired through human talent, ability, works, changes in personality, or systems of morality.
8. The assignment of spiritual gifts at salvation is just another argument from the Scripture that God intends for every believer to attain spiritual maturity from the perception of Bible doctrine. The whole thrust of teaching spiritual gifts is not so that you can recognize and identify your gift, but to advance to maturity where your gift becomes operational.

1977 Romans**

Lesson #360

360 03/10/1978 Romans 12:9 Love the brethren; technical vocabulary; despise evil and adhere to good; royal family honor code

Marks of the True Christian

Romans 12:9 **Let love be unfeigned: abhorring evil, cleaving to good,...** (BLB)

This love is our overall attitude toward life and other believers.

Verse 9 – “Let love be without dissimulation.” The nominative singular subject *agápē* (ἀγάπη) [pronounced *ag-AH-pay*], with the definite article used as a possessive pronoun.

We have all had a negative attitude toward other people and other believers. We slow down here, because this is going to be all about practical application.

Being nice to a large bunch of dummies that you do not like; and we are called to love such without being a hypocrite. We need to have love with no hangups and with no hypocrisy.

Bob has an astounding list of things that make women mad; and Bob has it under a file marked top secret.

Love and the capacity for love requires not just a large vocabulary but a thinking vocabulary. You may have thousands of dollars invested in cameras; and yet you are upset with some who buys golf clubs.

The elliptical nature of this passage omits the verb here, but several verbs could be inserted to clarify the English translation—like, “should be” or “must function.” The predicate nominative is from the compound adjective [pronounced *an-oo-POK-ree-toss*] [a = a negative; hupocritos = to be an actor or a hypocrite] which means non-hypocritical or without hypocrisy. Love which puts on the facade of hypocrisy has no real mental attitude—no capacity for love, no relaxed mental attitude. In other words, to be able to face people, talk to people, be with people and be relaxed; no hang-ups. In love it is not what you do but what you think, and therefore love is one of the great things in life when you put the cart after the horse: think, then do. Love is a system of thought and lack of love is lack

of thought. Doing is a reflection of thinking when no hypocrisy is involved. To pretend to be friendly and to have a mental attitude of jealousy or hatred, etc. is sheer hypocrisy. Love from the filling of the Spirit becomes the motivator in the Christian way of life. “Let your love be without hypocrisy” is not talking here about specific people, it is talking about love as a general status quo. This means that you are a relaxed person, and objective person in your thinking, and you do not have any hang-ups, bitterness, antagonism, or jealousy toward another member of the human race.

Some of your most difficult periods of time come from people who say, “I love you.”

Pseudo love is hypocrisy and inordinate affection.

“Abhor that which is evil” – the nominative masculine plural present active participle from the compound verb *apostugéō* (ἀποστυγέω) [pronounced *ap-os-toog-EH-oh*] [ἀπό (ἀπό) [pronounced *aw-PO*] = from; *stugeō* = to hate] which means to hate from the original source, therefore to detest, to loathe, to shrink from something with hatred, to avoid something because you hate it. The present tense is a perfective present, it denotes the continuation of existing results. It refers to a fact which has come to be in the past [perception of evil] but emphasizes it as a present reality, therefore detesting evil. The active voice: the believer must produce the action of the verb. The participle is used as an imperative—a peculiarity of the Koine Greek. The object of our hatred, abhorrence, is the accusative singular direct object from *ponēros* (πονηρός) [pronounced *pon-ay-ROS*] which along with *kakós* (κακός) [pronounced *kak-OSS*] is used for “evil.” Plus the generic use of the definite article representing evil as a category separate from all other categories—“Detest the evil.” Evil is the policy of Satan as the ruler of this world; evil is the function of the old sin nature as the ruler of life.

“cleave to that which is good” – present middle participle from the verb *kollaō* (κολλάω) [pronounced *kohl-LAH-oh*]. The word means to glue, to weld together, to unite, to copulate. In 1 Corinthians 6:16 it means to associate in intimate terms with someone so that you cling to them. In the New Testament this verb is not found in the active voice, only in the middle and passive voice. The verb is used for sexual intercourse, as in Ephesians 5:31. But this is not talking about sex here in this verse, it is talking about a principle. When the object of *kollaō* (κολλάω) [pronounced *kohl-LAH-oh*] is a person it refers to sex, but if the object of the verb is a principle it means to adhere. The present tense is a retroactive progressive present. It denotes here what happened in the past with positive volition toward doctrine and continues into the present time with that same positive volition toward Bible doctrine. The middle voice is the indirect middle in which the agent, the positive believer toward doctrine, produces the action of the verb rather than participating in the results of the action. This is, again, the imperative participle.

The object is the dative singular indirect object from the adjective *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], used for good of intrinsic value: “adhere to the good.”

Romans 12:9 **You love must be non-hypocritical. Despise the evil; adhere to the good.**

“The good” is used three ways in the context. It refers to the advance to maturity through the daily function of GAP, and therefore it refers first of all to Bible doctrine. It refers not only to doctrine but what doctrine produces; it refers to the royal family honor code. It refers to the plan of God, $X + Y + Z = \text{good}$.

In Romans 12:2, good was used for the Royal Family Honor Code.

Principle

1. The last command, “Adhere to the good,” refers here to the advance to maturity through the daily function of GAP and resultant Bible doctrine resident in the soul. Actually, the good here blends the royal family honor code with the equation of imputation.
2. The good of this part of Romans refers to three things: Bible doctrine, the royal family honor code, the equation of imputation.
3. The command to adhere to the good refers to giving Bible doctrine # 1 priority in the life: the first common sense application of the Christian life. This is the only way to survive distractions to doctrine.
4. Adhere to the good refers to the function of the royal family of God honor code, which includes three basic factors: privacy of the priesthood as the basis of spiritual freedom—live and let live; compatibility with the grace policy of the justice of God; total dependence upon the integrity of God.

Our love for other believers is based upon the fact that God’s righteousness is in the soul of that cluck that you cannot stand. God respects the righteousness in them and in you; and you must respect it as well.

Believers are to live their own lives without interference. Christian sensitivity due to the righteousness which was imputed to each believer.

Divine blessing from the justice of God is measured in terms of the amount of Bible doctrine found in your soul. Without that doctrine in your soul, you have no capacity for blessing. All forms of Christian production, whether legitimate or stuff that believers dreamed up, production does not bring blessing from God. Human giving, human morality etc. does not bring divine blessing to you. This blessing comes to the believer when that believer has capacity to appreciate it.

All of your production is set aside. Those are production functions which are done in the name of your ambassadorship. By giving #1 priority to Bible doctrine, you eventually adhere to the good.

5. The Royal Family Honor Code keeps the believer from running down other believers.
6. We are to avoid mental attitude sins toward others and verbal sins.
7. Adhere to the good is the function of gap.

8. Adhere to the good is the attainment of the 6th imputation in time and the 7th imputation in eternity. Despise the evil = adhering to the good. The advance to maturity is the only thing by which we are blessed. Love without hypocrisy is freedom from arrogance and jealousy and hatred and bitterness or any other antagonistic thought pattern. Freedom from verbal sins as well.

You cannot be in attendance and take in doctrine if you are snarling at someone three rows down.

1977 Romans**

Lesson #361

361 03/12/1978 Romans 12:10 Basis of brotherly love: +R, privacy, relaxed mental attitude and production; doctrine of ambassadorship (revised)

Romans 12:10 ...devoted to one another in brotherly love, esteeming one another in honor,... (BLB)

Verse 10 – “Be kindly affectioned one to another with brotherly love.” The Greek sentence begins with the word “brotherly love,” the dative of reference singular from philadelphía (φιλαδελφία) [pronounced *fil-ad-el-FEE-ah*]. The verse actually begins with the phrase, “With reference to your brotherly love.” The definite article used as a personal pronoun precedes it. This brotherly love is simply a relaxed mental attitude toward those of the royal family of God, the attitude which excludes any mental attitude sins toward others and adds to that the principle of the privacy of the other believer. There is no verb in this sentence and therefore the present active imperative of the verb to be is inserted, eimi (εἶμι) [pronounced *eye-ME*]—“be.” Then the predicate nominative plural from the compound adjective philóstorgos (φιλόστοργος) [pronounced *fil-OSS-tor-goss*] [philos (φίλος) [pronounced *FEE-loss*] = love; storgê (στογη) [pronounced *STOHR-ghay*] = natural affection] which means here “devoted.” This is in the sense of family affection. Plus the prepositional phrase indicating that this is a relationship with other believers: eis (εἰς) [pronounced *ICE*] plus the accusative plural from the reciprocal pronoun allêlôn (ἀλλήλων) [pronounced *al-LAY-lohn*]—“to each other.”

Principle: Brotherly love in the royal family of God is not demonstrative, not emotional, not friendly. It is a recognition of two things: the imputation of divine righteousness at salvation and respect for that righteousness as a part of the application. And it is recognition of the privacy of the royal priesthood, therefore the fulfilling of the royal family honor code. This is not hypocrisy, instead it is a relaxed mental attitude toward other believers.

“in honor preferring one another” – the dative singular of reference from timê (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*], and should be translated “with reference to honor.” Every believer has honor because of imputed righteousness. The royal family honor code has many principles. This is the principle of live and let live. Then a present middle participle from the verb proëgéomai (προηγέομαι) [pronounced *pro-ay-GEH-om-ahee*] [pro = before; hêgeomai (ἡγέομαι) [pronounced *hayg-EH-ohm-ahee*] = to lead, to take the lead] means to esteem, to esteem someone more highly than yourself or to simply esteem

highly—“let each one esteem others more highly than self.” The present tense is a retroactive progressive present, it denotes what has happened in the past when the believer begins to understand the royal family honor code and to function under it in the ministry of the Spirit. The middle voice: this is a deponent verb, middle in form and active in meaning. The believers as royal family produces the action of the verb in the function of the honor code.

A friendly church often invades your privacy. Having brotherly love allows you function in privacy in the church. And there is no authorization to break up into little cells. Adult Sunday School classes are unnecessary. There is no authorization for most of the things which take place in the local church. We do not attend a local church so that everyone knows our business. Live and let live is brotherly love.

The only thing that we have in common is, we have God’s indwelling righteousness of God. We all have personalities and sometimes, those personalities rub others the wrong way.

Bob has nothing to with the private lives of T&P; and it works right because management deals with them without interfering with their privacy.

God loves us and nothing is hidden from Him. God loves His righteousness; and His righteousness is inside of us. We love other believers because we respect the righteousness of God wherever it is found.

You do not have to be nice to someone a few rows down. Brotherly love is not being nice to everyone.

The participle is the imperative use of the participle, it is an order. With this is the accusative plural direct object from the reciprocal pronoun allêlôn (ἀλλήλων) [pronounced *al-LAY-lohn*] meaning other members of the royal family of God. This is the antithesis of inordinate competition.

Romans 12:10 **With reference to your brotherly love be devoted to each other; with reference to your honor esteem others more highly than yourself.**

The imperative use of the participle is an idiom and it means to make it a matter of honor to give precedence to others.

Principle

1. The royal family honor code demands that each believer avoids maligning, judging, nitpicking, implacable criticism, trying to put down another member of the royal family of God.
2. There is no place for either mental attitude or verbal sins directed toward other believers.
3. Therefore each believer is honor bound by the code of the royal family to avoid gossip, maligning, judging, malicious criticism of another believer.

4. This excludes authority relationship such as parents to children, Christian management to labour, pastor to congregation.
5. Vengeance or getting even is prohibited by the royal family honor code.
6. There is no place for pettiness in the function of the honor code, no place for inordinate competition, no place for expression of hang-ups.
7. The very status of the royal family in the Church Age demands the honor code. In effect, the honor code is a super morality. It is a code in which deference and precedence is converted into the privacy of the royal priesthood.
8. The practical application of judicial imputation #2 is, then, the royal family honor code in which each believer respects the residence of God's righteousness in other believers by avoiding mental and verbal sins and therefore living and letting live.

The unbeliever is required to have morality. But we are under higher requirements.

Principle

1. No production in the Christian life is designed to obtain blessing from God.
2. All production is the function of the royal ambassadorship of the believer.
3. Therefore production in the Christian life is a manifestation of God's appointment of each believer in the status of royal ambassador.
4. All blessing from God is imputed from the attribute of justice to the attribute of divine righteousness.
5. Therefore, any form of production as a means of blessing is excluded.
6. The imputation of blessing in time occurs when the believer has the capacity for such blessing through the attainment of maturity adjustment to the justice of God.
7. Advance to maturity occurs only through grace perception of Bible doctrine.
8. Maximum accumulation of doctrine in the soul plus resident doctrine in the human spirit—this results in the construction of the ECS—produces the prerequisite for divine blessing as an imputation from the justice of God to the righteousness of God.
9. The royal family honor code excludes all forms of Christian works or production from being a source of divine blessing.
10. Nothing the believer does, legitimate or legalistic, can bring one blessing from God; for divine blessing is an imputation from God's perfect justice to God's perfect righteousness. Therefore such imputation glorifies God.
11. There are many Biblical commands to service and production, but these commands are related to the function of ambassadorship and not the means of blessing the believer.
12. It is therefore imperative to understand the believer's royal ambassadorship as a means of production and full time Christian service.
13. Christian production is not motivated for blessing from God, but Christian works and service are the result of the normal function of the believer's ambassadorship.
14. This means that all who are born again are in full time Christian service.

15. Full time Christian service, then, is not the decision of the believer but the appointment of God.
16. This appointment occurs at salvation and functions through the progress of the spiritual life.
17. Christian service and production is a sign of advance in the Christian life but not the means of advance.
18. Only Bible doctrine resident in the soul can advance the believer. Therefore to appreciate and understand the meaning of this verse 11 it is necessary to learn something about the ambassadorship of the believer.^[8]

Doctrine of Ambassadorship begun in lesson #361 and continued into the next lesson.
 Eph 1391 4/3/91; Ephesians 104 9/1/85; Romans #361 03/12/1978; Romans #458
 07/04/1978

Doctrine of Ambassadorship

Ephesians #1391 4/3/91; Ephesians #104 9/1/85; Romans #361 03/12/1978

A. Definition and Description.

1. An ambassador is a high ranking minister of state or a member of royalty sent to another state to represent his sovereign or country. By analogy we are spiritual aristocracy as members of the royal family of God, and Christ is the King who has sent us into a foreign country, the cosmic world.
2. At salvation, every believer enters the royal family of God through the baptism of the Holy Spirit, and at the same time he becomes a representative of the Lord Jesus Christ on earth. Ambassadorship stems from being in union with Christ, caused by the baptism of the Spirit.
3. Each Church Age believer is royal family of God representing the King of kings and Lord of lords during his tenure on this earth.
4. Therefore, two commissions are given the believer at salvation: the royal priesthood, which is a part of the equal privilege of election; and the royal ambassadorship, which is a part of the equal privilege of predestination. We represent ourselves before God and we represent God before men.
5. Ambassadorship emphasizes that every believer is in fulltime Christian service. However, there are different services.
6. Differences of function depends on differences of spiritual gifts, stages of spiritual growth, historical circumstances (prevalence of positive or negative volition), and environment at any given moment.
7. Common functions and services are all commanded by the Scripture, so there is no confusion between what your spiritual gift demands and those functions which are common to all believers, such as witnessing, prayer, and perception of doctrine. Ambassadorship is the fulfillment of the imperatives of production in the Bible.
8. In addition to the mandates of Scripture, there are many avenues of expressing your ambassadorship, such as utilizing the faith-rest drill and

virtue-love as a problem solving device with emphasis on spiritual self-esteem. Spiritual self-esteem becomes the maximum expression of ambassadorship, a result of consistent residence in the divine dynasphere under the enabling power of the Holy Spirit and momentum from metabolized doctrine.

B. The Profile of the Ambassador.

1. An ambassador does not appoint himself. We are appointed by God Himself at the moment we believe in Jesus Christ. God also gives use the power and ability to handle the job.
2. The ambassador does not support himself. The Church Age believer, as an ambassador for Christ, is provided by logistical grace.
3. The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem solving devices, instructions, principles, doctrines, and concepts in written form in the Scripture.
4. The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven. We are also citizens of a client nation to God.
5. The ambassador does not live in the foreign country for his own personal interest. We live here on earth solely to serve in the interest of our Lord. Therefore, we subordinate all personal interest to the function of our ambassadorship, which includes the attainment and function of the spiritual skills-filling of the Spirit, cognition of Bible doctrine, and execution of the protocol plan of God. Our production skills, which include our ambassadorship, are in place as of the moment of salvation, but are not effective until we develop spiritual skills.
6. The ambassador does not treat any insult to himself as personal. This is the royal ambassador's function in both spiritual self-esteem and impersonal love for all mankind. We tolerate others and hold no grudges. When you are insulted, treated unfairly, or ridiculed, you have tremendous problem solving devices. You have to have the spiritual strength to use these problem solving devices to leave the matter in the Lord's hands.
7. When an ambassador is recalled, his recall is tantamount to a declaration of war. This is analogous to the Rapture of the Church. The Tribulation is analogous to the period of war. When we are recalled from the earth, war will break out on the earth.

C. The royal ambassadorship is specialized and intensified in the gift of pastor-teacher.

1. All communication gifts (evangelists, apostles, pastor-teachers) become critical and specialized functions of the royal ambassadorship because they communicate spiritual truth. This is why Paul said in Ephesians 6:20, **...on behave of which [gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak.**

2. 2Corinthians 5:20 **Therefore, we are ambassadors to Christ, as though God were entreating through us, we beg you on behalf of Christ, be reconciled to God.**

3. There is a special need for those who communicate doctrine to do so with confidence. That confidence cannot exist unless they are occupied with the person of Christ and have spiritual self-esteem, because they will be faced with constant negative volition from indifferent people. But with spiritual self-esteem the communicator speaks with confidence no matter what the attitude of his listeners.

4. Push button warfare will never destroy this world. Only God can destroy this planet.

D. The Royal Ambassadorship Related to Evangelism,

1. 2Corinthians 5:20 **Therefore, we are ambassadors for Christ as though God were making His appeal through us. We invite you on behalf of Christ: become reconciled to God.**

2. This is the function of every believer who witnesses and is the special function of the believer with the gift of evangelism. We are to witness through verbal communication of the Gospel of the Word of God. We are not to witness only through our lifestyle. That's cowardice.

E. The royal ambassadorship mandates the function of spiritual self-esteem and impersonal love, Philemon 9 **Yet for love's sake, I rather appeal to you, since I am such a person as Paul, the ambassador, and now a prisoner of Jesus Christ.**

1. Virtue-love is the greatest of all problem-solving devices. When your momentum takes you to personal love for God, you now have spiritual self-esteem. With this spiritual self-esteem comes impersonal love for all mankind. This is the giant step in the Christian life.

2. While personal love for God is the function of our royal priesthood, spiritual self-esteem and impersonal love for man are the function of our ambassadorship.

3. Everything the believer does in life becomes a part of his modus operandi as a royal ambassador. Every believer, therefore, makes a pulpit out of his circumstances in every area of life.

4. Your ambassadorship is basically made up of two factors: how you live, and what you say as a result of what you think. In private, you function under your priesthood; in public, you function under your ambassadorship.

5. Wherever we are, that is where we are ambassadors to Christ. Social problems can become a distraction for the Christian life.

F. The royal ambassadorship is related to the angelic conflict.

1. The Church Age believer is not only an ambassador to human creatures but to angels as well. You are a royal ambassador being watched right now. Angels observed our Lord, 1Timothy 3:16. They observe and rejoice over the conversion of one person, Luke 15:7-10. Fallen angels are organized to resist and oppose your ambassadorship and your growth in grace, Job 1:6, 2:1-3; Ephesians 6:12.

2. The fact that angels are watching you as an ambassador is found in 1Corinthians 4:9. "For I think God has exhibited us apostles last of all as men condemned to death [last ones into the Colosseum], for we have become an amphitheater to the world, both to angels and to men."
3. Ephesians 3:10, "In order that the manifold wisdom of God might be made known through the church to rulers and authorities in the heavenlies [angels]."
4. 1Timothy 5:21, "I solemnly charge you in the presence of God and of Christ Jesus and of His elect angels to maintain these doctrines without bias; do nothing on the basis of partisan strife."
5. 1Peter 1:12, "things into which angels are watching intently."

G. The Concept of the Believer-Ambassador.

1. While the priesthood of the believer emphasizes the daily function of GAP and advance to spiritual maturity, the ambassadorship of the believer emphasizes the production of the Christian way of life. Each has a different source. As you learn to distinguish between your priesthood and ambassadorship, you will learn to distinguish between the functions of each. The priesthood is the means by which you advance to maturity; the ambassadorship is for the purpose of production and it is not for blessing.
2. This ambassador service can be a function of one's spiritual gift or obedience to a command of the service-function as taught in the Word.
3. Since maximum production involves spiritual maturity, it is obvious that the attainment of spiritual maturity results in maximum effectiveness in the area of your royal ambassadorship.
4. The filling of the Spirit is an absolute necessity in the function of the ambassador.
5. Any Christian service or works apart from the filling of the Spirit is human good, the enemy of the modus operandi of the royal ambassador.
6. Everything the believer does in life becomes a part of his ambassadorship, for in effect the believer makes a pulpit out of his circumstances. Every believer is in full-time service; this is a decision God made at the moment of salvation, not one that you make.
7. The Lord uses ambassadors in business, professions, homes, academic life, and in local churches. Your circumstances are your full-time Christian service whether you work in the military, in labor, or in management.
8. In the Roman Empire, many believers fulfilled their ambassadorship as slaves. They were not to break out of this situation. In application, you don't straighten out society; you serve the Lord. It is not up to us to change society. We do not function in conspiracies or revolutions against our nation.
9. Therefore, believers as ambassadors are the personal representatives of the Lord Jesus Christ.
10. Every believer is in the plan of God and lives his life under the principle of full-time Christian service.

11. The vocation of every believer is representing Christ as a royal ambassador. The avocation of every believer is making a living as per Philemon.

12. Paul was as much an ambassador in prison as when he was a traveling missionary. You always represent Christ.

H. The Concept of the Weeping Ambassador.

1. The weeping ambassador expresses the regrets of wrong thinking and the failure of the believer to orient to history. Disorientation to history means distraction from the Christian way of life. Isaiah 33:6-7 **And He [Lord Jesus Christ] will be the stability of your times, a wealth of salvation, wisdom, and knowledge. Behold their brave men [army of Israel] cry in the streets, the ambassadors of peace weep bitterly.**

a. In this passage, the ambassadors of Israel had made a deal with the Assyrians and assumed they were safe. When the Assyrians prepared to attack, the ambassadors of peace who cut back the military wept bitterly.

b. The ambassadors of peace are doves who despise preparation for war.

c. The ambassadors were anti-military. They were doves; they did not recognize the importance of the military.

d. These ambassadors fail to understand the doctrine that all freedom comes through military victory.

e. Such a person fails to believe that all freedom is purchased on battlefields, not through the empty words of politicians.

f. To maintain that freedom, there must be universal military training, plus the constant development and maintenance of the profession of the military. Luger, Maxim and someone else were all Americans who developed great weapons of war, but are associated with Europe. There must be an officer corps with high standards, an honor code, and higher patriotic motivation.

g. The invader in Isaiah 33 had found the nation Israel unprepared. The ambassadors told the Assyrians they were setting the pace for disarmament.

h. The doves then are ambassadors to the invading nation. They had depended on peace treaties and had announced disarmament rather than military preparation.

i. They had failed to evaluate history in the light of the Word of God and had failed to apply doctrine to history even though they were believers.

j. Therefore, the weeping ambassador represents the failure of believers to think divine viewpoint in the interpretation of history.

2. Prov 13:16-17 **Every wise believer acts with knowledge of doctrine, but a fool [believer] spreads foolishness. An evil messenger falls into adversity [the law of volitional responsibility], but a faithful ambassador brings healing.** The faithful ambassador is the effective witness for Christ.

- I. The Prerequisites for the Function of the Royal Ambassadorship.
1. The person must be saved. Salvation appoints the individual to the status of royal ambassador.
 2. There is no appointment to such ambassadorship until the person has believed in Christ. At that point, you are commissioned as an ambassador.
 3. Therefore, at salvation the believer becomes a member of the royal family of God and a royal ambassador through the baptism of the Spirit.
 4. Ambassadorship automatically enters the believer into full-time Christian service. Romans 12:11 says there are two prerequisites for service of the ambassador: he cannot be negligent in applying doctrine and he must be zealous with reference to the Holy Spirit when serving.
 5. The royal ambassador must be fulfilled in the filling of the Spirit. This means alertness with regard to the rebound technique, the grace means of soul control by the Holy Spirit. Only doctrine perceived can be applied to the ambassadorship.
 6. So the third prerequisite is the daily function of GAP whereby doctrine is stored in the human spirit and soul.
 7. In summary, royal ambassadorship demands salvation, the filling of the Spirit, and the residency of doctrine. Thus, experiential sanctification is its prerequisite.
 8. On the negative side, the royal ambassadorship can't function when the believer is in the devil's triangle of sin, human good and evil. All service in the devil's triangle is human good and evil. If we fail to apply doctrine we are in the devil's triangle.

1977 Romans

Lesson #362

362 03/12/1978 Romans 12:11 Doctrine of ambassadorship (pts. 3–7); disarming; believer's Christian service cf. priesthood

Notes for the Doctrine of Ambassadorship are placed above.

Romans 12:11 ...not lagging in diligence, being fervent in spirit, serving the Lord,...

Verse 11 – the modus operandi of the royal ambassadorship.

“Not slothful in business” – the dative of reference singular from the noun *spoudê* (σπουδή) [pronounced *spoo-DAY*], which in the Attic Greek means haste, speed or zeal. But in the Koine it means that which must be done. Herodotus used it for a rapid military manoeuvre. It comes to mean application, diligence. It is translated “With reference to application” – of doctrine to the circumstances of life. Then the negative *ou* (οὐ) [pronounced *oo*] which denies the fact, used with the indicative mood, plus the present active imperative of *eimi* (εἶμι) [pronounced *eye-ME*]—“do not.”

The predicate nominative from the adjective *oknēros* (ὀκνηρός) [pronounced *ok-nay-ROSS*] follows, it means indolence, idle, lazy. It connotes hesitation through weariness, sloth, fear, and sometimes even bashfulness. Here it means negligent, “do not be negligent.” “With reference to application of doctrine, do not be negligent.” You cannot apply doctrine unless you store doctrine, so if you are negative toward doctrine then you are negligent in application.

Principle

1. Since the royal ambassadorship emphasizes production in the Christian way of life, and since doctrine resident in the soul is the means of that production, the negative command is necessary not only to avoid the devil’s triangle but to have legitimate production in royal ambassadorship.
2. Application of doctrine is impossible without cognizance of doctrine.
3. Therefore knowledge of doctrine must precede any production in the Christian way of life.
4. Production minus the filling of the Spirit and cognizance of doctrine is human good.

“fervent in spirit” – the dative singular of reference from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*], referring to God the Holy Spirit, plus the generic use of the definite article emphasizing the

fact that this is God the Holy Spirit who is unique as eternal God. Then the present active participle of *zéō* (ζέω) [pronounced *DZEH-oh*] which means to boil—“with reference to the Spirit, boil.” It also means to be zealous, to be ardent. Actually, it is nothing more or less than a command to be filled with the Spirit. The word *zéō* (ζέω) [pronounced *DZEH-oh*] is used twice in the New Testament for the filling of the Spirit, cf. Acts 18:25. This is the customary present tense which denotes what habitually occurs when the believer is consistent with the rebound technique. The active voice: the believer produces the action of the verb when he rebounds. The participle is used here for the imperative—“with reference to the Spirit be zealous.”

“serving the Lord” – the function of the ambassadorship, not the function of the priesthood. The function of the priesthood: advance to maturity; function of ambassadorship: serve the Lord. This is the dative singular indirect object from *kurios* (κύριος) [pronounced *KOO-ree-oss*], used for deity. With it is the generic use of the definite article to emphasize the uniqueness of the Lord Jesus Christ. He is the God-Man, the unique person of the universe. The dative of indirect object indicates the one in whose interest all ambassadorship service is conducted. So we have, “when serving the Lord,” for we have a temporal present active participle from *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*] which means to serve. Notice that the temporal participle says when serving the Lord, which means you are not serving the Lord every minute. Therefore the temporal participle demands sanity when living the Christian way of life—sanity, balance and stability. Don’t be a screwball! The iterative present describes what recurs at successive intervals in the life of the royal ambassador. The active voice: the believer as the royal ambassador produces the action of the verb. The participle is temporal.

Romans 12:11 **With reference to application of doctrine do not be negligent with reference to the Holy Spirit; be zealous when serving the Lord.**

Serving the Lord is only a part of full time Christian service; it includes many other things. You have to take in doctrine, which is not serving the Lord; it is preparing to serve the Lord when service occurs.

We are ambassadors and we are priests. These are two hats worn by all believers. Get coordinated; learn when you use your left hand or your right hand; figure out when you are an ambassador or operating in your priesthood.

You only serve the Lord when you act as an ambassador. These are figurative hats; no hats in Berachah Church.

1977 Romans

Lesson #363

363 03/16/1978 Romans 12:12a Weirdo movies; Army promotion list; doctrine of hope (revised, 1–3a) and confident assurance. The doctrine of hope goes back to Lesson #134.

People think in terms of nuclear holocaust, and this is shown in some of the movies that we have. We are building a concrete jungle in our souls.

There is no romance anymore. Boys and still chasing girls and vice versa, but there is no honor or romance.

At conferences, people will come up to Bob in between messages and some will look around and then say, “What do you think about UFOs?” Bob said to one of them, “Take me to your leader.”

What about all these other things, the crab monster; the rabbits that grow to a monstrous size. There are people who take this seriously.

Romans 12:12 **...rejoicing in hope, being patient in tribulation, being constant in prayer...** (BLB)

Verse 12 – “Rejoicing in hope.” This is our life, our capacity for life, our way of life. The first word in the Greek is the definite article *ho, hê, to* (ὁ, ἡ, τό) [pronounced *hoe, hay, toe*], a dative singular of reference. The generic use indicates that we have something special here. The dative of reference is simply translated “With reference to the.”

The next word is the dative of reference singular from the noun *elpís* (ἐλπίς) [pronounced *el-PIS*]—“With reference to the hope.” There are three possibilities. The first hope is confident anticipation that when you believe in Christ you have eternal life, but that is not the hope here. We have passed that hope. Hope is always replaced by the reality. When the reality comes the hope is over. When we crack the maturity barrier we lose our second hope because we now have the reality rather than the confident anticipation of blessing.

Reality means you must now have a new hope, and in life you can only have three hopes: #1, confident anticipation of salvation through faith in Christ; #2, confident anticipation of blessing in time at the point of maturity and thereafter; #3, confident anticipation of blessing and reward at the judgment seat of Christ. The third hope is the one in view for mature believers and is the one this verse is dealing with. So *elpís* (ἐλπίς) [pronounced *el-PIS*] here means hope in the sense of expectation or prospect of the future. It does not mean uncertainty. Hope in the Bible, *elpís* (ἐλπίς) [pronounced *el-PIS*], never means uncertainty.

Next comes the present active participle of *chairô* (χαίρω) [pronounced *KHAI-row*] which means to rejoice or to be happy. The progressive present tense signifies action in progress or in a state of persistence in present time—linear aktionsart. The active voice: the mature believer produces the action of the verb by having the third hope.^[9] This was written from the viewpoint of the mature believer. “With reference to the hope, be rejoicing.” This is the imperative use of the participle here and is peculiar to the Koine Greek and to the papyri.

There were some notes here which I moved to [Lesson #369](#). I don't know if Bob taught them twice or if I am setting things right. This doctrine is revisited and updated in [Lessons #473](#), [#474](#), [#475](#) and [#489](#):

The Doctrine of Hope begun. All notes will be kept here. It occurred previously; and those notes will be removed. This doctrine supercedes the teaching in the Romans series.

Doctrine of Hope

A. Definition and Description.

1. The Greek word *elpís* (ἐλπίς) [pronounced *el-PIS*] originated with Socrates in the fifth century B.C. He founded a university called "The Academy." One of Socrates best students was Plato (429-347 B.C.), who further developed the concept of hope in the Greek.
 - a. Socrates and Plato tried to develop a technical vocabulary to define the essence and definition of virtue. Hope was one the words he used for virtue. They had give technical meanings to words. He established a principle that it was better to know one's ignorance than to be wrong.
 - b. There was a great controversy in Plato's academy between the hedonists and anti-hedonists. The hedonists said the real thing in life was the stimulation of your emotions. The intellectual group of students said it was the stimulation of your thinking. In response to this controversy Plato wrote the *Philebos*. In the *Philebos* Plato said that Socrates taught that the best life always emphasizes thought over emotion as the criterion of life, and that the greatest thing that can happen is to be able to think and then to be able to express your thinking to others.
 - c. Plato concluded that the best of life emphasizes thought over emotion as a criterion for life. To Plato the supreme virtue was knowledge which produces virtue in the soul. Plato said that no one can be

virtuous without knowledge and human existence is determined not merely by intellectual perception (which he called *aísthēsis* (αἴσθησις) [pronounced *AH-ee-sthay-sis*] and is equivalent to *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]), but by the ability to recall intellectual perception when you need it. This he called *MNEME* or the recall of doctrine when you need it. Plato added two words in his study of definitions. The first word was the Greek word *elpís* (ἐλπίς) [pronounced *el-PIS*], which should be translated hope. The second word was the Greek word *prosdokía* (προσδοκία) [pronounced *prohs-dohk-EE-ah*], which means, "expectation, confidence."

- d. In the *Philebos* Plato equates recall of the past with hope or expectation of the future. He does it with the same technique that is used in the word of God. You have to have a philosophy that looks forward to something better in eternity.
2. We have an eschatology that looks forward to dying and death, because we know that God has provided dying grace for those who go through the door of hope. You must have a personal sense of destiny about the future. You have learned that God decides the time, the manner, and the place of your death, and at the moment of your death you remain in a place of no more sorrow, no more tears, no more pain, and you will stay in the presence of God forever. In your thinking you go forward to the fantastic future that you have and bring it back into time with great strength and power to overcome your present problems. That is the mechanic of hope as a problem solving device.
 - a. Man's own being determines what he hopes and how he hopes.
 - b. Expectation and hopes are man's own projection into the future. If you have good expectation, it is because you know your future as a believer, and that projection gives you a fantastic edge on problem solving.
 - c. It is the nature of man to have good or bad expectations of the future. Therefore it is the nature of man to have either good or bad hope. Hope projects its own view of the future with confidence.
 - d. Hence, you have confident expectation as the biblical definition of the first category of hope. When you go through the door of hope it becomes absolute expectation.
 - e. The first door of hope is confident expectation about your eternal life. The second door of hope is confident expectation about your destiny, that is, your personal sense of destiny. This is one of the greatest problem solving devices of the spiritual life.
 - f. Walter Bauer defines the Greek word *elpís* (ἐλπίς) [pronounced *el-PIS*] (page 252) as "hope, expectation, prospect." Merrill Unger defines hope in his *Bible Dictionary* (page 498) that "God is the source of all expectation of the future." Kittel, Volume II, page 519, says that "that man either does or can hope is a comfort for him in a difficult present."

- g. When you have any kind of sorrow, you project into the future all the fantastic things you have. This takes you into a realm of thinking in your consciousness that brings you back into the present with confidence and strength.

3. Hope must be defined in two categories: confident expectation and absolute expectation with regard to the future. The difference between confident expectation and absolute expectation is your spiritual status. If you have walked through the door of hope (a personal sense of destiny) with God's agenda, then you have converted confident expectation into absolute expectation.
- a. Hope is confident expectation parlayed into absolute expectation about the future, when you begin to use the problem solving devices.
 - b. Hope as confident expectation is perception and metabolization of Bible doctrine through the filling of the Holy Spirit (life in the orientation envelope-grace orientation and doctrinal orientation).
 - c. Hope as absolute expectation is entering the door of hope on God's agenda and fulfilling the adult spiritual life through the advanced problem solving devices.
 - d. There are three doors of hope.
 - (1) The Old Testament door of hope.
 - (2) The Church Age door of hope. Both of these doors of hope are the dividing line between spiritual childhood and spiritual adulthood. Both of these doors of hope depend on the volition of the believer in his attitude toward Bible doctrine. You cannot enter the door of hope without going through on God's agenda.
 - (3) The third door of hope is your personal eschatology, your entrance into the eternal state.
4. The source of hope is perception of doctrine. Hope is not ignorance, uncertainty, or oscillation. Hope becomes the key to the function of the plan of God. Hope never means guesswork; it is never any sort of insecurity.
5. Without understanding hope, your doctrinal motivation and momentum is completely destroyed. The unbeliever has no hope. It is the monopoly of the believer. Ephesians 2:12, "having no hope and without God in the world."
6. Hope is the monopoly of the believer who is positive to Bible doctrine. 1Thessalonians 4:13, "that you may not grieve with the rest who have no hope."
7. All definitions of hope in the Bible include the word expectation, because hope is always projected into the future. Expectation means looking forward, bringing the future into your life under the principle of living in the light of eternity. Hope is confidence in the immediate and/or distant future.
- a. In the Hebrew, MIDBAT means confident expectation; bāṭach (בָּטַח) [pronounced *baw-TAHKH*] means faith or hope in the Lord, slamming your problems on the Lord; keṣel (כֶּסֶל) [pronounced *KEH-seh*] means confidence, hope, having hope from the content of your thinking.

- b. In the Greek, *elpís* (ἐλπίς) [pronounced *el-PIS*] and *elpizô* (ἐλπίζω) [pronounced *el-PID-zoh*] means to hope, to have confident expectation.

8. Hope is absolute security about the future; therefore, it acts as a motivator.
9. Hope at salvation is found in Titus 1:1a-2, "...and *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] knowledge of truth compatible with the spiritual life because of hope of eternal life, which God, who cannot lie, promised before times eternal."
- a. Anyone who believes in Christ shall never perish but have eternal life. Eternal life is imputed to the human spirit and you cannot lose that eternal life. Hope is the assurance that at the moment of salvation you have eternal life. This is permanent and absolute. The basis for hope is the fact you have eternal life.
- b. The absolute solutions belong to God and the understanding of these absolutes depends on hope in your soul. Hope is confidence of eternal life. We believe in Christ with confident expectation, and as a result of learning doctrine we have absolute expectation. Confident expectation includes the assurance of eternal security, the cognition of dying grace, and the reality of resurrection.
- c. Expectation means living in the light of the future. Expectation related to hope means confidence about the future. Expectation is the dynamic mental attitude when believers enter the door of hope with God's agenda. Hence, expectation is a personal sense of destiny, the first tactical objective of the spiritual life.
- d. The reality of the glorious future of the Church Age believer is based on inculcation and metabolization of Bible doctrine. There is no understanding of our glorious future apart from Bible doctrine. Cognition and application of this glorious future while on earth is optional, based on your personal attitude toward Bible doctrine. The option includes mastery of the mechanics of the spiritual life. You become aware that you have a personal eschatology which includes your dying grace, death, resurrection, and eternal life.
- e. Hope as a problem solving device functions in present stress and adversity through recall of Bible doctrine pertinent to your future, so that the recall of your future comfort, tranquility, perspective, and solution to the present problem.
10. In the word of God there is no neutral concept of expectation. Your expectation is either good or bad. If it is nothing, you are in serious trouble as a believer. Good expectation originates from metabolized doctrine circulating in the stream of consciousness. Bad expectation is the result of the four horsemen of apostasy: emotional revolt of the soul, locked in negative volition, blackout of the soul, and scar tissue of the soul taking over control of the soul. There is nothing more awful in suffering in life than to look at your life at the point of dying and have nothing but regrets.

- a. Going forward means looking forward. You do not go forward looking backward.
- b. If you are going forward, you go forward on God's agenda. If you are looking backward, you look backward on your own agenda-the arrogance skills of self-justification, lying to yourself in self-deception, and self-absorption. This becomes the base of operation for your miserable life.
- c. Post salvation hope is parlaying confident expectation of eternal life and blessings into absolute expectation of eternal life and blessings. Confident expectation is developed in the orientation envelop of grace orientation and doctrinal orientation. This brings us to the door of hope-a personal sense of destiny or spiritual self-esteem, the first tactical objective of the spiritual life. We must walk through this door of hope with God's agenda for our life in order to enter the integrity envelop of personal love for God and impersonal love for all mankind. God's agenda includes faith, hope, joy, and peace.
- d. God's agenda is defined in part in Romans 5:1-2,5, "Therefore having been justified by faith, we have peace (reconciliation) with God through our Lord Jesus Christ, through Whom also we have obtained our introduction by faith into this grace in which we stand [the orientation envelop] in the hope of the glory of God [moving from the orientation envelop through the open door of a personal sense of destiny on God's agenda and arriving at personal love for God the Father]. and hope does not disappoint us because the love of God has been poured out in our hearts through the agency of the Holy Spirit who has been given to us." Romans 15:13, "Now may the God of absolute confidence fill you with all happiness and peace (prosperity, tranquility, harmony) in believing (faith-perception) that you may abound in confidence by the power of the Holy Spirit."
- e. This door of hope is the first tactical objective of the spiritual life. It is the dividing line between spiritual childhood and spiritual adulthood. It is the first stage of the adult spiritual life. Behind this door is God giving to us exceedingly abundantly beyond all we could ask or be imagining. Beyond this door are five categories of the adult spiritual life, i.e., five categories of the greatest treasure that has ever existed in the history of the human race.
- (1) The stages of the adult spiritual life is the first category: spiritual self-esteem, spiritual autonomy, spiritual maturity.
 - (2) The second category is metabolized doctrine circulating in the stream of consciousness under the filling of the Holy Spirit. There are three stages of the second category: cognitive self-confidence, cognitive independence, and cognitive invincibility.
 - (3) The third category is virtue-love, the inventory of God's treasure house in problem solving devices: personal love for

God, impersonal love for all mankind, and occupation with Christ.

- (4) The fourth category is momentum testing-suffering for blessing: providential preventive suffering, momentum testing (people, thought, system, adversity testing), and evidence testing.
- (5) The fifth category is the promotion status quo. When you go through the door of hope, you are in the status quo of being promoted by God: spiritual autonomy, spiritual maturity, maximum glorification of God.

B. God is the author or originator of hope.

1. Colossians 1:27 (Church Age believers) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ indwelling you, the absolute confidence of glory. The fact that Jesus Christ indwells you is the basis and origin of hope two and hope three.
2. God is the author of our first hope. Titus 1:2, in the hope of eternal life which God, who cannot lie, promised before times eternal.
3. God made a promise and is the origin of His own plan. Hope one is confidence that when you believe in Christ you have eternal life. Once you believe, you have the reality, shed hope one, and receive a new hope, hope two.
4. Doctrine always stands between the potential of having something and the hope or confidence that you will have it. Once you learn the doctrine, you have the hope.
 - a. For example, once you learn the pertinent doctrine, eternal life is no longer a hope but a reality.
 - b. Now you have a new hope, that of receiving blessings at the point of spiritual maturity. This hope is only a potential until you learn enough doctrine to make the hope real to you. Once you have learned enough doctrine, then the potential of blessings from God becomes a confident hope that He will bless you at the point of spiritual maturity.
 - c. When you reach spiritual maturity and are blessed, then this hope becomes a reality, and once again you must have a new hope. The new hope is hope three, the confidence of eternal rewards and blessings at the Judgment Seat of Christ.
5. The mature believer dies with absolute confidence of receiving reward in eternity.

C. Hope anticipates the function of the integrity of God on our behalf.

1. 1Thessalonians 1:3 ...constantly bearing in mind your work of doctrine, and labor of love [impersonal love from the royal family honor code], and courage under pressure from hope in our Lord Jesus Christ in the presence of God the Father.
2. Hope is cultivated through the intake of doctrine. Bible doctrine in the soul gives you confidence in the future and enjoyment of what God provides for you now.

3. Job 4:6 **Is not your respect for God your confidence? And is not your hope the integrity of your ways?** We have failure, but are related to the integrity of God. Your integrity comes from this hope, which comes from your respect for God.

4. Hope motivates function in the royal family honor code. Psalm 71:5 **For you are my hope, O Lord God, my confidence from my youth.** David had failures; he made mistakes. He had a sin nature. However, David had doctrine parlayed into a structured system of confidence called hope.

5. Jer 17:7 **Happinesses to the man who puts his trust in the Lord and whose hope is in the Lord.** Faith-rest in the mature believer is a structured system of confidence called hope.

6. Romans 14:18 **...who beyond the hope of sexual prosperity believed in hope, in order that he might become the father of many nations.** Abraham's hope was a perfect example of hope as absolute confidence in a future expectation. Chapter 4 or 14?

7. Three stages in the Christian life; three stages of confidence. Every idiot who has ever stood up to give a testimony says, God has a plan for my life. And everyone giving the testimony, and they all have a different view of what that plan is. None of that rot is the plan of God.

8. Sarah was past the menopause and Abraham was no longer capable of having sexual relations. At age 100, he was dead. No hope of copulation. **Who beyond hope believed in hope (the integrity of God) in order that he might become the father of many nations...so shall your seed exist.**

D. While God is the author of hope, doctrine is the source of that hope.

1. Romans 15:4 **For as many doctrines as have been written before, for our instruction they were written, in order that through perseverance and encouragement from the Scriptures we might have hope.**

2. Hebrews 11:1 **In fact, doctrine is the reality from which we receive hope, the proof of matters not being seen.** The reality of blessing for time and eternity is found in hope, which is confidence in the soul from metabolized doctrine.

E. The Working Equation of the Plan of God: $X + Y + Z$.

1. $X [I/HL + I/AOS = P1 + D = H1] + (I/ETERNAL LIFE)$

a. This is God's plan for all unbelievers. X radical contains God's will for the unbeliever.

b. Human life begins at birth; biological life in the womb is not human life. Human life can never be separated from the soul. Nothing can remove life from the soul. We are born with life security. We never can separate these things. There is no sin or evil that you can do that will separate human life from the soul.

c. Eternal life is also eternally secure.

d. Being born again is God creating a human spirit for the believer and then imputing eternal life to the human spirit. You cannot lose it.

e. The imputation of human life plus the imputation of Adam's original sin to the old sin nature, both occurring simultaneously at birth equals

the first potential: that being condemned we have the potential of salvation.

- f. This means we are born in a totally helpless condition. We are under total depravity, totally helpless to have a relationship with God, and totally helpless to do anything about it. However, whenever we are in a hopeless situation, that is always a potential for divine solution.
 - g. This potential plus the pertinent doctrine, i.e., the gospel, equals the first hope: absolute confidence that once we believe in Christ, we will have eternal life.
 - h. The plus outside of the bracket represents the moment you believe in Jesus Christ, having faith and faith alone, adding nothing. That is the moment when God the Father imputes eternal life to the human spirit, which is created by God the Holy Spirit, called regeneration.
 - i. Matthew 12:21 John 5:16
 - j. In salvation, we do not have to change our personalities. We do not have to change our pastimes or activities. We do not help God with salvation.
 - k. We are not saved by being good or by being better than others.
 - l. God never leaves us without a hope.
2. $Y [J1 + J2 = P2 + D = H2] + (I/BT)$
- a. This is God's plan for all immature believers. Y radical is God's plan for the believer to receive the six categories of blessings in time which glorify God.
 - b. Judicial imputation number one is the imputation of all the personal sins of the human race to Christ on the cross and His substitutionary spiritual death.
 - c. Judicial imputation number two is the imputation of God's perfect divine righteousness to the believer at salvation. This is the basis for justification, for logistical grace support, and for becoming the recipients of God's personal love.
 - d. The sum of these two judicial imputations equals the second potential: to execute God's protocol plan for the Church Age and become an invisible hero.
 - e. This potential plus the pertinent doctrine, the mystery doctrine of the Church Age, equals the second hope: absolute confidence that at the moment I advance to spiritual maturity, I am manufactured into an invisible hero and I become a member of the pivot. Then I will receive escrow blessings beyond my wildest imaginations from the justice of God, which glorify God.
 - f. After birth, there are no more judicial imputations.
 - g. The plus outside of the bracket is the point of the execution of the protocol plan of God, when you reach spiritual maturity, become an invisible hero, a winner, and the recipient of your escrow blessings.

h. All thrust or forward movement in the Christian life is based upon these hopes.

3. $Z [I/EL + I/BT = P3 + D = H3] = \text{Plan of God.}$

- a. Z radical contains God's plan for the mature believer. It combines the two pluses in the above two brackets.
- b. The imputation of eternal life (the plus at the end of X radical) plus the imputation of escrow blessings in time (the third at the end of Y radical) equals the third potential: to receive escrow blessings for eternity at the Judgment Seat of Christ.
- c. It is here that the believer gets his efficiency rating.
- d. This potential plus the pertinent doctrine, eschatological doctrine and specifically that which teaches about the Rapture, the Judgment Seat of Christ, and the distribution of escrow blessings for the eternal state, adds up to the third hope: the absolute confidence of the invisible hero that he will receive the most fantastic eternal rewards and blessings above and beyond the resurrection body at the Judgment Seat of Christ.
- e. All three radicals, $X + Y + Z$, equal the protocol plan of God for the human race. These hopes are the anchors for momentum in the Christian life. These hopes, when acquired, give great confidence toward the present and the future.

F. Imputation is the basis for each of these hopes.

1. Hope is confident anticipation of reality before that reality occurs.
2. Once the reality occurs, the hope is replaced by that reality. Romans 8:24 **Now when a hope is seen, it is no longer a hope. So who hopes for what he sees?** Once you are saved, you shed that hope like a snake sheds its skin.
 - a. All reversionistic believers are without hope. Only the positive believer who has hope 2 or hope 3.
 - b. The person advancing in the plan of God has a new hope to replace the hope already attained.
3. The hope of blessings for time is replaced by the reality of blessings in time received at the point of spiritual maturity.
4. The hope of blessings for eternity is replaced by the reality of receiving rewards and blessings at the Judgment Seat of Christ.
5. In each stage of the plan of God, there are two imputations which provide both the potential and the hope. The difference between the potential and the hope is perception of doctrine.
6. Doctrine resident in the soul through the function of GAP makes the difference between the potential and the hope. The potential doesn't advance you. The reversionist has the potential of blessing, yet he does not have the hope of being blessed.
7. In X radical, the two imputations at physical birth result in condemnation, providing the first potential and making possible the first hope. You must hear the gospel to make the first potential become a hope.

8. In Y radical, the two judicial imputations provide both the potential and the hope for the imputation of blessing in time.

9. In Z radical, the two imputations provide both the potential and the hope for blessing and reward at the Judgment Seat of Christ.

10. The 3rd potential and the 3rd hope is confident expectation at the Judgment Seat of Christ.

11. Each new reality replaces the existing hope; and a new hope is placed in the future.

G. When hope is replaced by reality, the believer advances in the plan of God.

1. Whenever a hope is replaced by the reality, the believer advances in the plan of God so that another set of imputations can set up another thrust in the plan of God.

2. The reality of salvation through faith in Christ replaces the hope of salvation, so that new imputations become pertinent in the gathering momentum of the plan of God.

3. The reality of spiritual maturity through maximum doctrine resident in the soul replaces the hope of the sixth imputation (blessings in time) with the reality of that imputation. Two more imputations then become pertinent to form the third hope.

4. The replacement of the third hope with reality awaits the resurrection of the Church. By putting these concepts together in logical order, you can conclude the reality of resurrection, future blessing, and eternity. Blessings and rewards for all eternity then become a reality without the use of illustration.

5. If one hope becomes a reality, that means the next hope can become a reality. All of these are hopes or areas of confidences. We are able as we advance in doctrine and able to put together the doctrines; and we can know that we will have a resurrection body and that we will stand at the Judgment Seat of Christ and we will be evaluated on our attitude toward doctrine.

6. Hope is the momentum factor in the plan of God.

7. Hope always looks forward; never backwards.

8. The unbeliever has no hope in this world.

H. Hope, the Momentum Factor.

1. Hope is the momentum factor in the plan of God. This is because hope gives you confidence about a future thing. Doctrine gives you confidence about near and distant future things.

2. Hope is a confidence that keeps driving. Therefore, it is a dynamic of life.

3. Hope is unique to the believer only. Unbelievers have no hope.

4. Romans 15:13 **Now may the God of hope fill you with all happiness and prosperity by believing, that you may superabound in hope [3] by the power of the Holy Spirit.** This is a superabounding hope for supergrace believers.

I. The First Hope: Eternal Life.

1. Condemnation must precede salvation. Therefore, the first potential, salvation, is converted into the hope of salvation by learning and understanding the gospel.
2. The Holy Spirit teaches the gospel and makes it a reality in the soul of the person who hears the presentation of the gospel.
3. Hope one is knowing that by believing in Christ you have eternal life. Romans 8:24 states the principle: **For with reference to that hope we have been saved.** When a person expresses positive volition at God consciousness, God provides the gospel. Gospel hearing converts the potential into the hope of salvation. And that hope is knowing that when you believe in Christ, you have eternal life.
4. Therefore when you believe, that is the first momentum in the plan of God. Common grace becomes efficacious grace when you believe, just as the reality of salvation replaces the hope of salvation.
5. Job 5:16 **the hopeless have hope.** Unbelievers are helpless to save themselves, but gospel hearing merits hope.
6. In Hebrews 7:19, the first hope is called "a better hope."
7. Hope one is related to the divine decrees in Titus 1:2, "in hope of eternal life."
8. Efficacious grace converts the reality of hope into the reality of salvation at the moment you believe. Titus 3:7 **being justified by His grace, made heirs according to the hope of eternal life.**
9. In seminary, there were only two people who understood common and efficacious grace, Bob and his professor.
10. There is no confusion in the Christian way of life. Arrogant people will approach Bob and ask him to relieve them of their confusion right there.

J. The Second Hope: Blessings in Time.

1. The second potential is the potential of the imputation of blessings in time, resulting in the glorification of God in time.
2. This is blessing which you never need to worry about losing. This is the potential for the greatest relationship with the Lord and total capacity for life.
3. Once we persevere in doctrine and grow to the point of personal love for God and spiritual self-esteem, then we have confidence of attaining spiritual maturity.
4. Y radical is where the believer advances in the Christian life from salvation to spiritual maturity. Because of the two judicial imputations, spiritual maturity is a potential for every believer.
5. Hope two is based on the imputation of divine righteousness. When God's perfect righteousness was imputed to us, this became a standing order for us to advance to spiritual maturity.
6. Blessing is anticipated through hope. You also have security with your blessing. Once you receive it, you cannot lose it. This gives you the freedom to devote your attention to the Lord, the source of your blessing, and to other things you find meaningful.

7. Lamentations 3:20-25 Surely my soul remembers and is humbled within me. This I recall to mind, therefore I have hope. The Lord's gracious functions never cease, for His compassions never fail; they are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul, 'therefore, I have hope in Him.' The Lord is good to those who wait for Him, to the one who seeks Him.
8. 2Corinthians 10:15 ...not boasting beyond our measure in other men's labors, but with the hope that as your doctrine increases, we shall be within our sphere enlarged even more by you. Hope comes from doctrine.
9. Galatians 5:5 For we through the Spirit from doctrine are waiting for the hope [2] of righteousness Imputed divine righteousness demands fulfillment through the imputation of divine blessing at spiritual maturity and thereafter. The grace of God is exploited to the maximum at spiritual maturity. Once we crack the maturity barrier, we are just barely there. In ultra supergrace, we get to the point where David says, "My cup runs over."
10. Divine justice can only bless divine righteousness. Since you have a double portion of divine righteousness, you will have a double portion of blessing as a Church Age believer. Divine righteousness is the principle of divine integrity; divine justice is the function of divine integrity. So righteousness guards the justice of God, and justice guards the other divine attributes. What righteousness demands, justice executes.
11. Why do the wicked prosper? Many times, this is because of blessing by association.
12. God never removes blessing unless you lose the capacity through ignoring doctrine. Otherwise, the blessing God gives is secure. You are miserable with everything without capacity for life from doctrine. If you lose capacity you may lose the blessing. So God never gives unless you have capacity. God doesn't give haphazardly or impulsively.
13. If you receive or give blessing by association, it will bring misery if there is no capacity. Blessing brings happiness and security.
14. The second hope is the next best thing to having the blessing.
15. The second hope is motivation to press on to that divine blessing waiting for you since eternity past, so that Jesus Christ can be glorified.
16. Romans 5:1, "Therefore, having been justified by faith, let us have prosperity." That is a command!
17. 1Peter 3:15 But set apart Christ as Lord of your right lobe, always being ready to give a reason to everyone who asks you to give an account for the hope that is in you.
18. Matthew 6:33 But seek first his righteousness and all things will be added to you. This refers to the second hope, as does Romans 5:17, "they who receive in life this surplus from grace [the fulfillment of hope two]."
19. The second hope is described in Lamentations 3:21–23. In God, there are no flaws. God does not make any mistakes. God can give us anything; and He could drop money on us; or a rm/rw, all of this is easy for God to do. But

if you have no capacity for it. What good is your right woman, if you are a thorough-going bastard? Or what is a right man to you women, if you are a thorough-going bitch? There is only one way to get capacity, and that is Bible doctrine.

K. The Third Hope: Eternal Reward.

1. The third potential is that of great blessing and reward at the Judgment Seat of Christ. Hope three is absolute confidence of receiving blessing and reward at the Judgment Seat of Christ because you already have the reality of the blessings of hope two, plus the necessary doctrine to produce hope three.
2. Hope three is always related to undeserved suffering, so that you are always blessed in undeserved suffering.
3. Hope three is the greatest structural and dynamic thinking which can exist in the soul of the believer. For example, in Hebrews 11, Abraham died in a tent, but he knew he had a home in heaven.
4. The believer who is cut off by the Rapture before attaining spiritual maturity will still receive eternal blessing because the omniscience of God knows what would have happened had the Rapture not taken place. No one ever loses blessing with the justice of God.
5. Hope three is part of the second a fortiori of Romans 5:12-17.
6. Resurrection is part of the confident anticipation of hope three, since blessing is imputed to the resurrection body.
7. Acts 23:6 **I am on trial for the hope, even the resurrection from the dead.** Acts 24:15, 26:6.
8. The third hope is the source of great happiness to the mature believer, since it makes eternity a reality, Romans 12:12.
9. Hope two and 3 are both found in Ephesians 1:18-19. **That the eyes of your right lobe might be opened....**
10. There is no equality in heaven just as there is no equality on earth.
11. Hope three is reserved in heaven for the mature believer. Colossians 1:5 **because of the hope laid up for you in heaven, of which you previously heard in the word of truth.**
12. The mature believer anticipates this hope, Titus 2:13. The third hope is never an issue to the immature believer. No one really understands the third hope as a system of doctrine in the soul until he reaches spiritual maturity. Looking for that blessed hope.
13. The mature believer constantly possesses this hope, Hebrews 6:18-20 **In order that by two immutable things [God's oath and God's promise] in which it is impossible for God to lie, we may have strong encouragement (or hope) we have fled for refuge in doctrine for the purpose of attaining the hope set before us; which hope (the third hope), we have an anchor of the soul and this anchor is both secure and dependable and one which enters into the room behind the curtain, where Jesus, the advance guard, has entered on behalf of us, having become a high priest forever, assigned to the order of Melchizedek. The two immutable things are God's promise and God's**

person. We are like a ship on a strong sea; and, therefore, we use an anchor. Our anchor is in the 3rd heaven.

14. Jesus Christ is the advance guard because He has received a resurrection body. We will receive the spoils of His victory, 1Peter 1:3,13,21. **Blessed by the God, even the Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. Therefore, gird your minds for action, being constantly stabilized and oriented. Fix your hope on the grace being brought to you at the appearing of Jesus Christ. Who through Him, are believers in God, Who raised Him from the dead, so that your faith and your confidence are in God.**
 15. Thessalonians For who is our hope or joy or crown
 16. The third hope in the soul of the believer purifies his motivation and perpetuates his spiritual momentum, 1John 3:2-3. **Beloved, now we are the sons of God and it has not yet appeared with we will be; however, we know that if He should appear, we should be exactly like Him because we should see Him as He is. And everyone who has this hope in himself purifies himself, just as He, Christ, is pure.** The glory of Jesus Christ is far greater than anything else we could possibly value in time.
- L. Undeserved suffering provides impetus and stimulation for hope three, thus increasing momentum.
1. Undeserved suffering gives us concentration on hope three. Adversity is often designed for blessing. To the believer, adversity is often a blessing in disguise. Romans 5:2-5.
 2. The third hope is defined in terms of confident anticipation, and is related to undeserved suffering in Romans 8:23-25.
 3. Undeserved suffering stimulates hope three, Romans 8:35-37.
 4. Undeserved suffering reshuffles one's priorities. In his soul, eternity is more important than life.
 5. It is not a reality until you arrive. It does not matter whether you have adversity or blessing, these are equated in life. It makes no difference to you. It is the most fantastic mental attitude that has ever existed. This is always reserved for [Z]. When you are here, you are on the short end of your life span. Once you have the reshuffling of your priorities. You are not the short span of your life, but you don't really care.
- M. Hope Three is the highest motivation in life. Romans 12:12 **With reference to hope [3], be rejoicing; with reference to the pressures of undeserved suffering, stand fast.** This is the highest point in the life of any believer, because he is able to face the worst of reality with the greatest of blessing, confidence, and dynamic thinking.
1. The third hope doesn't come easy.
 2. The completion of the edification complex.
 3. The absorption of the entire system of doctrine. Sometimes, it is an individual or perhaps a dozen or so. It is a long haul to get to the 3rd hope, but your entire perspective changes.

N.

Hope as a Problem Solving Device in the Great Power Experiment of the Church Age.

1. Romans 15:13, "Now may the God of hope [confidence] fill you with all happiness [+H] and prosperity in believing, that you may abound in confidence by the power of the Holy Spirit."
2. Ephesians 1:18-19 combines the great power experiment of the Church Age with confidence. "That the eyes of your right lobe may be enlightened [post-salvation epistemological rehabilitation] so that you may know what is the hope of His calling [confidence of our election], what are the riches of His glory [divine capitalization by our portfolio of invisible assets] of His inheritance for the saints, what is the surpassing greatness of His power to us who have believed for the working of His superior power."
 - a. The execution of the protocol plan of God results in the glorification of God through the distribution of our escrow blessings. The first thing God ever did for us is the means of glorifying Him. The first thing He did in eternity past was to deposit into escrow greater blessings for you.
 - b. Because the Church Age is the extension of the great power experiment of the hypostatic union, the divine omnipotence of the Father, Son, and Spirit are available to each of us.
 - (1) We have the omnipotence of God the Father through our portfolio of invisible assets. His power comes into function in our lives as we learn and utilize these assets.
 - (2) We have the omnipotence of Jesus Christ through the preservation of history, giving us a day at a time. His power comes into operation in our lives by keeping us alive.
 - (3) We have the omnipotence of God the Holy Spirit as we reside inside the divine dynasphere.
 - c. The working of His superior power is seen when we become what we were designed to be: invisible heroes, Colossians 1:10-12.
3. Romans 5:2-3, "Through whom also we have obtained that access by means of faith into this grace in which we stand; and so let us demonstrate the happiness of God in the hope [confidence] of the glory of God. And not only this, but also let us demonstrate God's perfect happiness in adversities, knowing that such adversity brings about courage. And courage [perseverance] under pressure brings about proven character [spiritual adulthood], and proven character brings about hope [confidence]; and confidence never disappoints, because the love for God [spiritual self-esteem] has been poured out in our right lobes by the Holy Spirit who was given to us."
 - a. Once you have the full use of +H in spiritual adulthood, understanding it in full and using it, then you direct it in confidence toward the glory of God.

- b. As the great power experiment of the Church Age, this dispensation is our opportunity to demonstrate the known truth of Bible doctrine.
 - c. You cannot have capacity for life without courage. Fear is the mental attitude of worry, anxiety, and compromise. The more things you fear, the greater expands your fear until it destroys your mental attitude.
 - d. So as a result of this confidence, you have a mental attitude that cannot be broken by anything in life. Instead, it is the most magnificent attitude toward life.
4. Therefore hope or confidence is a problem solving device. It is constantly related to +H as a problem solving device. Therefore, Romans 12:12: "With reference to confidence, be rejoicing [+H]; with reference to adversity, be persevering, persist in prayer." Again Romans 15:13.
 5. Bible doctrine is the source of hope or confidence. Romans 15:4, "For as many doctrines have been written before for our instruction, they were written in order that through perseverance and encouragement from the Scriptures, we might have confidence."
 6. Hope or confidence begins to function at spiritual self-esteem. 1Peter 3:15 **But set apart Jesus Christ as Lord in your right lobes, always ready to give a reason to everyone who asks you, to give an account for the confidence that is in you.** You must have that confidence before you can give an account. This is a part of the dynamics of witnessing for Jesus Christ.
 7. Philippians 1:20–21 **I have absolute hope (or confidence) that in nothing shall I be disgraced. As always, Christ shall be exalted in my person, whether by life or by death. For me, then, living is Christ and dying is great profit.** It is great profit when you die, because you have all of these blessings in life; and in eternity, you are blessed with far greater things.
 8. The great power experiment of the Church Age has a better confidence or hope than the dispensation of Israel which functioned under the Mosaic Law. Every Church Age believer is given the necessary portfolio in order to become an invisible hero and have historical impact. Hebrews 7:18-19 **For on the one hand, there is a setting aside of the former commandment [Mosaic Law] because of its weakness and uselessness (the Law made nothing perfect), but on the other hand, there is the bringing in of a better confidence through which we draw near to [have fellowship with] God.**
 9. While in the Old Testament there was a form of hope, the termination of the great power experiment of the Church Age is also related to hope. 1John 3:2-3 **Beloved [royal family of God], we are now students of God, and what we will be has not yet been revealed. However, we know that when He should appear, we shall be like Him [in resurrection bodies], because we shall see Him as He is. And everyone who keeps on having this confidence in Him purifies himself even as He is pure.** There is the great purity of absolute confidence.
 10. Titus 2:13 **looking for the blessed hope [confidence], even the appearing of the glory of our great God and Savior, Jesus Christ.**

11. The Rapture is now a confidence for us; in the future it will be a reality. Our enjoyment of our future is based upon the confidence we possess in the present. But that confidence comes from Bible doctrine. That confidence comes from fulfilling Moses' writing of Psalm 90:12 **So teach us to organize our days that we might attain a right lobe of wisdom.**

O. The Function of Hope in Historical Disaster.

1. The hope of a nation in crisis is related to the pivot of mature believers. The pivot is the hope of the nation in every historical disaster, Ezra 10:2. The pivot of mature believers is key.
2. If the pivot is too small and the spinoff of reversionists too great, then Ezekiel 37:11 applies: "Our hope has perished; we are completely cut off."
3. Therefore, the hope of the reversionist is useless and powerless. Job 8:13-14 **So are the paths of all who forget God. Therefore the hope of the godless will perish, whose confidence is fragile and whose trust is a spider's web.** Job 11:20 **But the eyes of the reversionist will fail and there will be no escape for them; and their hope is in the expiring of their soul.**
4. Some people never orient to life. Their problem is always the same; they cannot accept authority. Authority is the basis of all true freedom. People think they reach some point where they are the smartest around. A woman who cannot accept the authority of her husband will be miserable much of her life. She rejects his authority; and she will reject all other authorities in life. The man who rejects the authority of his boss; and becomes disoriented to life. We are a nation which has no understanding or appreciation of authority.
5. Violence in society leads to greater violence. We do not even allow criminals to take out other criminals.
6. Jeremiah could not enjoy his rw, his wealth, etc., because the nation was under historical disaster. Historical disaster is always a reminder to the reversionist that he has rejected doctrine, and therefore has rejected the only true confidence in life. Social life was shut down. Lamentations 3:17-18 **My soul has been rejected from prosperity; I have forgotten the good. So I saw, my strength has perished and so has my hope from the Lord.** It is a tragedy for the believer to live on the earth without carrying around in his soul that fantastic third hope.
7. The unbeliever has no hope because he has no relationship with the integrity of God. 1Thessalonians 4:13 **But we do not want you to be ignorant, brothers, about those who are asleep, in order that you may not grieve like the rest who have no hope.**

P. Principles of Hope for the Client Nation.

1. You cannot buy hope. Hope is not for sale. You cannot peddle hope as a politician. No politician has a right to give you hope. Hope comes from God, not from politicians.
2. You cannot legislate hope. You cannot pass laws to give people hope. That is a misuse of law. Therefore, no government can give you hope.

3. Hope is the monopoly of the word of God. Hope is a system of absolute confidence. The only hope for deliverance in historical crisis depends on the invisible heroes or pivot of mature believers.
4. Hope in the nation depends on attitude toward Bible doctrine. As goes the Church Age believer, so goes the client nation to God.
5. Only those believers who execute the protocol plan of God and become invisible heroes can be a source of deliverance of the client nation from the five cycles of divine discipline.
6. Therefore, the only hope for the client nation is related to the three categories of hope in the protocol plan of God. (See point 5.)
 - a. Hope one is absolute confidence that when you believe in Christ you have eternal life.
 - b. Hope two is absolute confidence that when you reach maturity you will receive your escrow blessings for time.
 - c. Hope three is absolute confidence that at the Judgment Seat of Christ you will receive your escrow blessings for eternity.
7. Therefore, hope is a technical monopoly belonging only to the royal family of God.
8. The pivot of invisible heroes always support freedom institutions, e.g., military establishment, law enforcement, marriage and family life, government, evangelism, Bible teaching from prepared pastors, and missionary activity. Whether these institutions succeed or not depend upon the invisible impact of invisible heroes.
9. False hope permeates the nation where Christian degeneracy predominates.

Q. Jeremiah's Absolute Hope.

1. The generals and princes of the Land hated Jeremiah because he had been warning the people about the coming of the fifth cycle of discipline. The generals and princes thought they could off set the fifth cycle of discipline by going down to Egypt for help. Zedekiah, the king of Israel, liked Jeremiah but was afraid of his generals and princes. The people generally rejected his ministry, just as they had done with Moses. Jeremiah was put in prison to try and shut him up. When that did not work, they put him in the sewage system of Jerusalem. Jeremiah had hoped that the people would respond to his message. But people came to hear him only so they could hate him more.
2. Hope is confident expectation parlayed into absolute expectation. You will never have any true happiness in life unless you hit the door of hope on God's agenda. The door of hope is your personal sense of destiny, your spiritual self-esteem. When you go through that door of hope on God's agenda, you have absolute confidence about the future. Hope is the personal eschatology you have when you deploy a personal sense of destiny on the FLOT line of your soul. Hope takes you to your personal eschatology as a problem solving device so you can meet present problems with tranquility.

3. Jeremiah's absolute hope is found in Lam 3:20-26, "Surely my soul remembers and is humbled within me. This I recall to mind, therefore I have hope. The unfailing mercies of the Lord never cease, for His compassions never fail; they are new every morning; great is Your faithfulness. My soul says, 'The Lord is my portion, therefore I have absolute confidence in Him.' The Lord is good to those who endure in the absolute confidence of hope for Him, to the soul who seeks Him. Good it is to wait and to be silent for the deliverance of the Lord."

- a. You do not learn doctrine through arrogance, but only through humility. God the Holy Spirit only controls the life of the humble believer.
- b. Jeremiah remembers because God ordered him to remember in verse 19.
- c. The believer who puts both his personal injustices and national disaster in the hands of the supreme court of heaven will not be distracted from walking through the door of hope under God's agenda.
- d. The testimony of some of Jeremiah's Bible class students is given in the following passages.
 - (1) Psalm 119:116, "Sustain me according to your word that I may live and do not let me be ashamed of my hope."
 - (2) Psalm 119:49-50, "Remember the word to your servant in which You caused me to hope. This is my comfort in stress that Your promise keeps me alive."
 - (3) Psalm 119:81, "My soul faints for Your deliverance. I hope in Your word."
 - (4) Psalm 119:13-14, "I hate double minded men. But I love Your word. You are my hiding place and my shield. I hope in Your word." (5) Psalm 119:147, "I anticipate the dawn and cry for help. I hope in Your doctrine."
- e. Jer 31:17, "And there is hope for your future. And your children will return to your own county."

R. The Other Side of the Door of Hope.

1. On the other side of the door of hope is the most fantastic spiritual life.
 - a. This spiritual life includes personal love for God the Father, God the Son, and God the Holy Spirit.
 - (1) This kind of love demands a tremendous virtue. On the other side of the door is the spiritual virtue of the adult believer. On the other side of the door is the tremendous capacity needed to truly love God. This capacity is part of the agenda by which we go through the door of hope.
 - (2) Invisible God can only be truly loved by a capacity for love which is in the soul. That capacity comes when you have

passed through the door of hope and entered into the unique advanced spiritual life.

- (3) The love of the believer for God is the highest love that can exist and is quite different for the man and the woman. Spiritual virtue of the adult believer has the highest love for God. This love is without emotion.
 - b. This spiritual life on the other side of the door of hope also includes impersonal love for all mankind, sharing the happiness of God, and occupation with Christ.
2. This believer is a winner believer. He understands what Jesus Christ did in His hypostatic union with His spiritual life. He has executed the unique spiritual life of the Church Age. He has maximum spiritual virtue. He understands that the same spiritual life our Lord had in His hypostatic union has been given to him. He has spiritual self-esteem, cognitive self-confidence, the advanced problem solving devices. He has a happiness that does not depend on the circumstances of life and is, therefore, ready for momentum testing.
 - S. Hope is the solution to historical disaster. Ezra and Jeremiah; the valley of the dry bones.
 - T. The hope of the reversionist is useless and powerless.

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1977 Romans

Lesson #364

364 03/17/1978 Romans 12:12a Doctrine of hope (revised 3–5): re the integrity of God, equation and mechanics

Bob requires the $[X]+[Y]+[Z] = \text{the intrinsic good} = \text{plan of God}$

We begin with the imputation of life to the human soul and the imputation of Adam's original sin to our sin nature.

v. 12a is the third hope. **With reference to the hope, be rejoicing...**

The Doctrine of Hope is in the previous lesson.

Romans 12:12 **...rejoicing in hope, being patient in tribulation, being constant in prayer,...**
(BLB)

1977 Romans

Lesson #365

365 03/19/1978 Romans 12:12a Doctrine of hope (pts. 6–8a): potential cf. hope, first hope–salvation issues

A review of the six imputations and the plan of God equation. Mostly the salvation message is covered.

The Doctrine of Hope is placed two lessons back.

Romans 12:12 ...rejoicing in hope, being patient in tribulation, being constant in prayer,... (BLB)

1977 Romans

Lesson #366

366 03/19/1978 Romans 12 Doctrine of hope (8b–9): blessing in time; production, "God bless you" and "can't take it with you"

The plan of God is perfect and brilliant beyond anything that we can understand.

Bob messed up his back dead lifting 100 + lbs. He will turn 60 soon and he may lack the capacity.

Bob reviews the good equation or the equation of hope.

The remainder of this lesson was found in the Doctrine of Hope.

Romans 12:12 ...rejoicing in hope, being patient in tribulation, being constant in prayer,... (BLB)

1977 Romans

Lesson #367

367 03/20/1978 Romans 12 Doctrine of hope (10–11): undeserved suffering; solution to historical disaster; "dry bones"

Hope is total confidence about future things. The doctrine is continued several lessons back. We cannot receive blessing from God no matter what we do; even the fulfillment of your spiritual gift. The blessings we receive in life are a down payment of what we will receive in eternity. To keep us from getting too far off, we get undeserved suffering.

All mature believers carry confidence.

Believers in government are destroying everything in the United States. If we get many more fundies in reversionism, our spinoff of believers, our nation will be destroyed. This could happen to us at any time.

368 03/21/1978 Romans 12 Doctrine of hope (12–13): re the reversionist and unbeliever; results of rejection of authority; human cf. eternal life

Romans 12:12 ...rejoicing in hope, being patient in tribulation, being constant in prayer,... (BLB)

With Reference to the Hope, the Rejoicing

1. This is a reference to the first hope. This is confident anticipation of blessing at the Judgment Seat of Christ. Paul is writing as a mature believer. This is the 3rd hope.
2. Justice of God...to the resurrection body.
3. The believer receives God's happiness as a part of his blessing in time. Therefore, Paul can command, rejoice.
4. Sharing the happiness of God.
5. The doctrine resident in the soul produces happiness.
6. Undeserved suffering focuses us on the final hope.

We don't use eternal life until we die. You cannot live in heaven without the proper life. This is why those who do not make it to maturity. You will not be rewarded at the Judgment Seat of Christ. You will end up with a resurrection body and a bonfire. How can you live on my plantation forever and it is heaven? We won't be sorry in heaven and we won't even be weirdos in heaven. If you are the biggest failure in heaven, you won't be the least bit upset. No equality in heaven. Even if you are the worst believer in time, you will have no regrets and you will be happy. The worst cluck who was saved will have capacity for life in heaven. Yet, even those who did nothing will have no regrets and they will not be jealous of Paul. We are only using our human life capacities now; but we will have eternal life capacities in the future.

Here, we have regrets from time to time; here we make mistakes. But no regrets in heaven. There will be no reforming or fixing our lives.

Setting goals for achievement is legitimate, as long as your motivation is not *I'll show them!* One of the achievers went through Rangers twice. He was enthusiastic about it.

369 03/22/1978 Romans 12:12b UN resolution and Rhodesia; undeserved suffering; doctrine of prayer and distortion of promises

We will study every concept of divine establishment in Romans 13. We are spot on by our Constitution; but not by our UN. We are taking orders from all kinds of people. We are being destroyed as a nation very rapidly.

Undeserved suffering refocuses us on eternal things.

Romans 12:12 ...rejoicing in hope, being patient in tribulation, being constant in prayer,...

Some of the words I believe had already been examined back right before the Doctrine of Hope. This is faith-resting the third hope.

What follows is 3 paragraphs and a short doctrine which may belong with Lesson #369.

“patient in tribulation” – undeserved suffering is a part of the imputation of blessing in time. More than that, undeserved suffering gives us the eternal perspective in a period of prosperity. Undeserved suffering refocuses to the perspective of the future in a time of great blessing and prosperity. This equals the third hope: absolute confidence that when we stand in a resurrection body at the judgment seat of Christ we will receive great blessing and reward which is the seventh imputation, the means of glorifying God forever. The phrase begins with the dative of reference singular from the noun *thlipsis* (θλίψις) [pronounced *THLIP-siss*] which means pressure, undeserved suffering in this case. Plus the present active participle from the compound verb *hupomenō* (ὑπομένω) [pronounced *hoop-om-EHN-oh*] which means to remain, to stay behind, to remain instead of fleeing, to wait for someone, to stand still, to stand fast, to stand firm against a hostile attack. Translation: “with reference to the pressure of undeserved suffering, stand fast.” The present tense is an aoristic present for punctiliar action in present time. Here the undeserved suffering is anticipated in the present time as a part of the imputation of divine blessing at maturity. The active voice: the mature believer produces the action of the verb in time of undeserved suffering.

Principle

1. Standing fast in undeserved suffering involves faith-resting the 3rd hope, the utilization of the confidence found in the 3rd hope. That hope is absolute confidence about a future thing, something that has not yet occurred. The believer who has cracked the maturity barrier from time to time is going to receive undeserved suffering as a part of his blessing. This undeserved suffering merely stimulates his confidence in the future, knowing that at the resurrection he will stand to receive his great rewards.
2. Undeserved suffering is imputed as blessing from the justice of God. Therefore it requires an entirely different attitude. There is no redress of grievance when the justice of God provides undeserved suffering to the mature believer. Undeserved suffering from the justice of God demands that the mature believer stand fast. Hence, undeserved suffering acts as a stimulus to the third hope as a laser beam penetrating into eternity, penetrating beyond the barriers of time.
3. The mature believer in the midst of prosperity may lose his focus with regard to eternal reward and blessing, therefore the justice of God provides undeserved suffering designed to refocus on eternity. This acts as an ignition switch to crank up confidence in eternal reward.

“continuing instant in prayer” – present active participle from the compound verb

proskarteréō (προσκαρτερέω) [pronounced *pros-kar-ter-EH-oh*] [πρός (πρός) [pronounced *pross*] = face to face with; karteréō (καρτερέω) [pronounced *kar-ter-EH-oh*] = endure] which means persist. In time of undeserved suffering you can't run around and complain but you do have one thing open to you: prayer. Then the locative singular of sphere from the noun proseuchê (προσευχή) [pronounced *pros-yoo-KHAY*] which means prayer. The principle is that maximum exploitation of prayer is the prerogative of the mature believer. This exploitation reaches its peak when you are standing fast in a period of undeserved suffering. Prayer is a grace instrument of great power in the hands of a mature believer.

New believers do not need someone to tell them what to do. They do not know how to do anything. They cannot prayer. Bobby was at least 7 years old before firing his first .45 or shotgun. What a new believer needs is Bible doctrine.

Prayer requires concentration. You need to get to a point where you can concentrate for 25 minutes in Bible class.

With all the weapons we have, the infantry does the job. The larger the better.

The greatest weapon today, which is 6000 years old, is prayer.

Basic Prayer Instructions

1. Do not pray to the Holy Spirit or to Jesus. All prayer is directed to God the Father by the power of the Holy Spirit standing upon the work of Jesus Christ. Matthew. 6:9 1Peter 1:17
2. We pray to God as our own priest; we are royal priests. We pray privately for the most part.
3. You do not need to use 15th century pronouns in prayer.
4. As a royal priest, we have a right to prayer and God is anxious to answer our prayers.
5. Safeties on prayer:
 - a. Prayer effectiveness is dependent upon doctrine in the soul.
 - b. Prayer is an extension of the faith-rest technique.
 - c. Prayer demands cognizance of the will of God.
 - d. Prayer must be offered in a spiritual status.
 - e. Mental attitude sins resulting from carnality and reversionism destroy effectiveness in prayer. Psalm 66:18
 - f. You need to be grace oriented.
6. Four stages:
 - a. Be prepared to pray. Are you in fellowship?
 - b. Warm up the weapon properly; engage in thanksgiving.
 - c. Intercession; pray for others.
 - d. Pray for whatever was on your mind in the first place.
7. Why prayers are not answered:

- a. Some prayers are rejected because they are just to satisfy a person's lusts.
- b. Malfunction of the faith-rest technique.
- c. Lack of subordination to divine authority and to delegated authority.
- d. Disobeying clear mandates of God.
- e. Lack of domestic tranquility.
- f. Lack of compassion and grace orientation.

Bob gave more points than I recorded here.

Bob when he shoots, does not want to be next to someone who has never shot a .45 before. Know your range manners; don't try to clear your gun, pointing it all over.

Our bulletin is a prayer list; who's dying, who is about to die, etc.; military types, police officers.

Women asking for a man. Or men, think about the things that you have prayed for.

Like a .45, prayer as a weapon has many safeties associated with it.

Romans 12:12 **With reference to hope [the 3rd hope], be rejoicing; with reference to the pressure of undeserved suffering, stand fast; persist in prayer.**

1977 Romans

Lesson #370

370 03/23/1978 Romans 12:13 Fellowship of the royal family of God; doctrine of refreshment (from doctrine) and psychotic Saul

We assemble not for fellowship; but to grow spiritually. Not all believers are honest or are honorable; that should never discourage you. Too many churches are a lonely hearts club; they are a brotherhood; and that is not the purpose of a church.

There are some in the congregation that Bob would not trust; he'd shoot them first in order to feel safe. A large church absorbs your stupidity; a small church reveals it. Bob started with 70 people and it went down to 35.

Romans 12:13 **...contributing to the needs of the saints, pursuing hospitality.** (BLB)

Verse 13 – the fellowship of the royal family of God. “Distributing to the necessity of saints” – the present active participle from the verb *koinōnēō* (κοινωνέω) [pronounced *koy-no-NEH-oh*] which means to share, to have a share, and also to contribute. The present tense is a perfective present, it denotes the continuation of existing results in the mature believer related to blessing by association. The progressive present says “Contribute.” The active voice: the mature believer produces the action of the verb. The participle is the imperative participle, used exclusively in the Koine and the papyri type Greek. It is translated “Contribute to.” It emphasizes the fact that mature believers have something to contribute

to other believers in their periphery. The pivot of the local church is made up of its mature believers and their very presence in the local church is a means of blessing. They are not any particular category in the local church, they are found in all categories. They are simply people who have cracked the maturity barrier. Some might not be seen to be doing anything, but their very presence becomes the basis of blessing by association.

Then the dative plural indirect object from *chreia* (χρεία) [pronounced *KHRI-ah*]. It indicates the ones in whose interest the blessing by association is performed. All believers are blessed if there is any mature believer in their periphery. The dative plural indirect object means the needs. “Contribute to the needs.” At first this may seem to indicate giving money to people. It does not exclude that but it is much greater than that. It means basically you contribute to the needs of others by reaching maturity yourself. Your greatest contribution to other people is to take in doctrine on a daily basis until you have cracked the maturity barrier. A mature believer will be prospered in so many ways that he is now in a position to be gracious and generous and helpful to others.

Next is a descriptive genitive plural from *hagios* (ἅγιος) [pronounced *HA-gee-oss*] referring to believers in general. It is translated “saints” but that means royal family.

1. This is obeyed by your intake of doctrine, reaching maturity yourself.

2. It is obeyed after you reach maturity by the sharing of whatever blessing God has provided for you, when the occasion arises. This also relates to your spiritual gift as well.

“given to hospitality” – the present active participle of *diôkô* (διώκω) [pronounced *Dee-OH-koh*], which means to pursue, to aspire to. It is translated “be pursuing.” The progressive present is linear aktionsart—“keep on pursuing.” The active voice: the mature believer produces the action of the verb. This doesn’t mean that you can’t be hospitable until you reach maturity, far from it. The participle is an imperative participle. It is an order. The accusative singular direct object is *philonexía* (φιλονεξία) [pronounced *fil-on-ex-EE-ah*]—“hospitality”—“be pursuing the hospitality.”

Romans 12:13 **Contribute to the needs of the saints; be pursuing the hospitality.**

Doctrine of Refreshment

A. Definition.

1. While refreshment in the English connotes having food and drink, in the Bible it means to restore the strength of the soul, to revive the divine viewpoint in the function of a soul, and to do so apart from the pastor's function of Bible teaching.
2. It means to provide stimulation and blessing for the soul of an individual without teaching doctrine.
3. It also means to supply what is necessary for spiritual blessing in time of adversity or disaster.

4. The Greek verb *anapsuchō* (ἀναψύχω) [pronounced *an-aps-OO-khoh*] means to breath again and again, or to revive the soul. Your life should be a source of blessing to others, true sentimental friendship.
 5. You have the basis through Bible doctrine to communicate warmth, friendship, stability, and encouragement. You should be able to find refreshment from the friendship of others. Your true friends will be those taking in doctrine.
 6. Refreshment is a relaxed mental attitude, forgiveness of others, and being a blessing by association.
 7. Refreshment connotes a temporary solution or interlude of enjoyment. Doctrine is both a permanent solution and a temporary refreshment.
- B. The Alleviation of Saul's Psychosis.
1. When Saul became jealous of David, he temporarily went psychotic. David played a stringed instrument to refresh Saul's soul, 1Samuel 16:23. David's musical therapy reached Saul's soul and calmed his fits.
 2. Refreshment, then, is used for soul recovery and blessing. In this case it was temporary alleviation but did not solve the problem.
 3. People can be refreshing to you; but that friendship does not necessarily solve your problems in life. You do not take a psychotic woman to a party. This is because social life does not solve any psychosis.
 4. The phrase "evil spirit from God" refers to God's permissive control of history. God permitted Satan to have a demon torment Saul.
- C. The Tristich of Doctrinal Refreshment, Prov 25:13.
1. A tristich is a three-line poem. The first line is the illustration of the next two lines. Proverbs 25:13 *Like the cold of snow in the time of harvest [a hot day] is a faithful messenger [pastor-teacher] to those who send for him. He refreshes the soul of his masters.*
 2. Refreshment is a temporary solution. You can have ice water on a cold day, but you will still be thirsty again.
 3. Refreshment that comes to believers comes through the one who is faithful in communication of doctrine. The personality of the messenger is not the issue, but the refreshing message he brings. The point of total refreshment is maturity. The mature believer is then a refreshment to those associated with him.
 4. Sometimes you come into the auditorium and you are exhausted or upset; and the teaching might pick you up; and give you refreshment. Sometimes, there are certain topics which you find to be refreshing.
- D. The rejection of refreshment means national discipline, Isaiah 28:8-14 cf Acts 3:19.
1. "Times of refreshing" is the revival of Bible doctrine in the soul of believers resulting in doctrine, which gives you capacity for life and periods of national prosperity.
 2. The Northern Kingdom was so negative to doctrine that they wouldn't even listen to refreshing Bible doctrine.

3. Acts 3:19 says that if you change your mind about Bible doctrine and go back and listen to all of the doctrine that hurts and cuts you down to size, then you will find doctrine that will bring refreshment to your soul.

E. Response to the Word of God is called refreshment, Romans 15:32; 2Corinthians 7:13. The Corinthian's response to doctrine refreshed Titus, so that Paul desired to enjoy the same refreshment with them. All spiritual growth is related to the amount of doctrine in your right lobe. Sometimes you are stimulated by what is being taught; and sometimes you are not.

1. You never compare yourself to others. You compare your own self to the standards of the Word of God.
2. 2Corinthians 7:13 **For this reason we have been comforted and beside our comfort we rejoice even more for the happiness of Titus, because his spirit has been refreshed by all of you.**
3. The refreshment that comes when a congregation responds to the teaching of a pastor-teacher.

F. All mature believers have a ministry of refreshment as part of their blessing by association.

1. 1Corinthians 16:17-18 lists three men who were loyal friends and a source of blessing and refreshment to Paul. **I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part, for they refreshed my spirit as well as yours. Therefore, acknowledge such men.**
2. In Phile 7 and 20, Philemon had been a refreshment to other believers in the past, and now Paul asks Philemon to be a refreshment to him. Philemon 7 **For I have derived much happiness and encouragement by your love, my brother, because the hearts of the royal family have been refreshed through you.** Philemon 20 **Very well, brother, let me have benefit from you in the Lord. Refresh my deep affections in Christ.**
3. In 2Timothy 1:16, Onesiphorus refreshed Paul. He was one of Paul's greatest friends. **The Lord give mercy to the family of Onesiphorus [who has died] because many times he has refreshed me and was not ashamed of my chains.**

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10/7/82 Revelation 6:11; 3/23/78 Romans 11/9/75

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1977 Romans

Lesson #371

371 03/24/1978 Romans 12 Doctrines of refreshment (pts. 5–6) and blessing by association (pts. 1–7); service organizations

The points for the doctrine of refreshment are place with the previous lesson.

Romans 12:13 **Contribute to the needs of the saints; be pursuing the hospitality.**

Principle

1. In verse 13 are two imperatives. These are imperative participles and they emphasize a command to mature believers, a command which is related to the principle of blessing by association.^[10] Refreshment is a part of the principle.^[11]
2. Blessing by association is category #3 in the imputation of divine blessing to the mature believer.
3. Blessing by association is the overflow of divine blessing to those in the periphery of the mature believer.
4. Blessing by association belongs to the believer who has attained spiritual maturity.
5. Spiritual maturity is the time of the 6th imputation blessing. Inasmuch as all spiritual maturity is attained through maximum doctrine resident in the soul this begins, then, with the gift of pastor-teacher. No one can exceed the spiritual growth of his own pastor, hence it all begins with the pastoral periphery.

All blessing goes from the righteousness of God to the justice of God.

Blessing by Association

- A. Definition. Blessing by association is the overflow of divine blessing imparted to the mature believer. It is one of the categories of blessing which go through the grace pipeline to the mature believer. Every mature believer has people associated with him, believers or unbelievers, who receive blessing as a result of their association with him. This is one of the reasons why the wicked prosper.
- B. The Source of Blessing by Association.
 1. Direct blessing from God goes to the person in association with the mature believer.
 2. Indirect blessing from God occurs because the mature believer provides the blessing from his own prosperity. In fulfillment of Romans 12:13, he "contributes to the needs of the saints." The mature believer gives of his time, wealth, success, love, personality, and whatever the category of his prosperity might be.
- C. The Peripheries of Blessing by Association.
 1. The spiritual periphery is the local church.
 - a. A local church can make or break you. If the pastor is a jackass, you've had it. Local churches and Christian service organizations are destroying the objective of the Christian way of life, and have done more to distract believers than anything else.
 - b. Programs are distractions and do not cause spiritual growth. You are blessed by Bible doctrine communicated from the pastor. You are also blessed by association with someone else in the congregation.

c. When you get sucked into "improving the world," "social action," or "getting involved," then you lose out on being a blessing by association to others. Stay away from reform movements. You only save the country by taking in doctrine and reaching maturity.

2. Loved ones are a periphery of blessing, to include your husband or wife, children, mother or father. One mature family member blesses the entire family. You coast uphill when someone in your periphery cracks the maturity barrier. Any relative in your family can be blessed by your advance to maturity.
 3. Professional life periphery includes your school system, coaches, teachers, students, administrators; hospital system; business associates; military organization; or any service organization.
 4. Business association periphery includes a partnership, corporation, an investor, labor, or management.
 5. Social periphery includes friends. However, be careful that you don't run around with the wrong crowd and get led astray. You will find your friends among like-minded believers. Stick with them. Watch out; don't run with unbelievers, because they are going in a different direction.
 6. Geographical periphery includes your neighborhood, city, county, state, or nation.
- D. The Heritage Aspect of Blessing by Association. When the mature believer dies, he is still a blessing by association to those left behind after his death. Those left behind are taken care of throughout their lifetime by God, even if they are antagonistic to Bible doctrine or are unbelievers. God continues to bless the bereaved loved ones, friends, and relatives.
- E. Blessing by association overflows into historical impact. See the doctrine of the Pivot.
- F. Blessing by association overflows into objectivity of the Christian life. Romans 12:14, "Keep on speaking well of those who persecute you and do not curse them."
- G. Blessing by association is related to the rapport of the royal family of God, Romans 12:15.

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1977 Romans

Lesson #372

372 03/26/1978 Romans 12:14 (Easter) Seven imputations; poise and objectivity under persecution; legitimate purpose of hazing

That God has a plan for your life is true; but what exactly this entails is not understood. Some people who tell you that God has a plan for your life, they are looking for funds or to fulfill their own particular bend.

The intrinsic good equation and imputations.

Romans 12:14 **Bless those persecuting you. Bless and do not curse;...**

Verse 14 – “Bless them which persecute you” begins with the present active imperative of the verb *eulogeō* (εὐλογέω) [pronounced *you-lohg-EH-oh*], and it does not mean to bless. It ordinarily means to speak well of someone. The present tense is a descriptive present, sometimes called a pictorial present because it presents to the mind a picture of events in the process of occurrence—being under great pressure of persecution and speaking well of the persecutor. The active voice: the mature believer produces the action of the verb as a part of his objectivity and poise. To be objective where your enemies are concerned is certainly the test of objectivity. Poise and presence under persecution always leaves the matter in the Lord’s hands so that the justice of God can deal directly with the matter. Next is the accusative plural direct object from the definite article used as a near demonstrative, and it should be translated “Speak well of those.”

Plus the present active participle of the verb *diōkō* (διώκω) [pronounced *Dee-OH-koh*]. In the previous verse this word meant to pursue in a good sense, but here in a bad sense—persecute. While you pursue hospitality you are being pursued by those who follow the Satanic policy of good and evil. There are always do-gooders, those who feel that their job in life is to mind everyone else’s business, who persecute in the sense of telling you how to live your life, how to dress, what to do, etc. There is no personal pronoun in the Greek, though it is implied—“you.” “Speak well of those who persecute you” does not mean that every time someone runs you down you have to say something nice about it, it merely indicates the application of pressure of your life. The pressure does not reach your soul; the self-consciousness is not damaged by the pressure; your mentality understands it. Some of the worst persecution comes from those who have no authority in life at all: believers in local churches.

“bless and curse not” – present active imperative of the same verb. The verb is repeated because this is the application of the relaxed mental attitude of poise and objectivity in the soul. This time it is the retroactive progressive present denoting what begins at maturity and continues throughout one’s life when undeserved suffering occurs. The active voice: the mature believer produces the action of the verb. The imperative is the imperative of command, “keep on speaking well.” It doesn’t mean that you always speak, but speaking covers two factors. Always it covers what you think, then what you say. What you think is indicated by what you say. In the worst pressures of life you must think. You cannot become one who emotes. Next comes the connective *kai*, “and,” plus the final command, the negative *mê* (μή) [pronounced *may*] with *kataraomai* (καταράομαι) [pronounced *kat-ar-AH-om-ah-ee*] which means to curse, to implicate, to wish evil. It is an antagonistic attitude. You cannot become antagonistic in pressure situations and still think. And think you must under pressure. This is an aoristic present for reaction, reaction under pressure; punctiliar action in present time. It means you react in a way which indicates that you have no function of the mentality under pressure. The middle voice: this is a deponent verb, it is middle in form but active in meaning. Only the mature believer can do this because he has enough doctrine to do it. The imperative is the imperative of prohibition.

Romans 12:14 **Speak well of those that persecute you, and do not curse them.**

Principle

1. There is no greater test of poise and objectivity than when under fire of antagonism and persecution, or when you are in a situation where people are observing you and expect the best for you and where you have a hang-up of arrogance.
2. For the believer this objectivity keeps the matter in the Lord's hands, recognizing the function of the justice of God as far more capable of dealing with the matter.
3. Furthermore, such hostility and persecution is for the mature believer undeserved suffering designed to stimulate the function of hope for the future blessings which are far greater.
4. Undeserved suffering is that laser beam which penetrates the barriers of time into the eternal future as it ignites and stimulates the third hope. Inevitably the whole matter brings the believer around to the principle of occupation with Christ.

1977 Romans

Lesson #373

373 03/26/1978 Romans 12:15 Doctrine of the royal family honor code; aristocratic thought; tabooism; true rapport

Bob calls religious celebrations as a blasphemous celebration of nothing. Easter is over.

Reviewing the honor code (which is found many times in Romans 12). The next chapter and a half is all about the Royal Family Honor Code.

The Royal Family Honor Code (a review/summary)

1. Bob is talking about a person who respects those of the royal priesthood. Right thinking leads to right function. The honor code of the believer is based upon the fact that every believer has received God's righteousness. This centers on the fact that the possession of God's righteousness, means that you have God's integrity. The honor code means that the believer should function within the grace code of the honor code. The principle of privacy, the true system of production, the priorities of the Word of God are emphasized.
2. The privacy of the royal priesthood is fundamental. No one has the right to interfere with you, with some exceptions. The management can set up standards; parents can set standards for their children. Standards are required in business and in certain professions. When you are in a Christian school, you follow their standards. If you have to do with certain things, that is their business. Live and let live. That is our right in Berachah Church until we abuse our freedom. Abuses of gossip, taking advantage of other Christians. Everyone has standards. When we see others violating our standards. Once they see our frown, they will certainly want to improve. That violates the royal priesthood. We have a right to grow in Berachah Church, without anyone knowing our name phone or address. Loving the brethren does not mean that we have to speak to them. This privacy means that you can

grow without interacting with others. Someone called up Bob and gave her name and she was sure that Bob knew all about her. He knew nothing about her.

3. We need to have no mental attitude sins toward others.
4. The honor code recognizes the privacy of others.
5. The honor code respects integrity; but is not immortal. Morality is the means of compliance to the laws of divine establishment. The filling of the Spirit is not necessary to fulfill the standards of morality. Integrity is totally beyond the unbeliever. The honor code demands something higher than the honor code. Morality is designed for the fulfillment of divine establishment. Grace oriented people do not advocates for antinomianism.
6. The honor code excludes Christian production as the means of blessing from the justice of God. Any form of Christian works, production, talent and self-sacrifice. are excluded from the reception of blessing. The attainment of maturity is the only source of divine blessing.
7. Total dependence upon the integrity of God is called hope. $X+Y+Z = \text{plan of God}$
8. Therefore, the honor code is related to divine imputation. 2 imputations in every radical.
9. Summary of the honor code:
 - a. Honor code is related to God, nation and people.
 - b. Morality of establishment with emphasis on live and let live, is included; but the integrity of the believer surpasses this.
 - c. The privacy of the royal priesthood includes live and let live as unto the Lord.
 - d. Understand the objectives delineated by hope 1, 2 and 3; legitimate production and legalism are excluded from blessing. We are ambassadors. Rightly dividing the word of truth goes beyond dispensationalism.
 - e. The divine plan of God is related to the function.
 - f. Both cognizance and dependence on the integrity of God. We depend upon His integrity and righteousness. The filling of the Spirit is necessary.

Romans 12:15 ...to rejoice with the rejoicing, to weep with the weeping;...

Verse 15 – rapport in the royal family of God. Rapport means relationship; a relationship of harmony, conformity, accord, and affinity. It does not mean to cater—to self-pity, to introversion. It does mean to share the same capacity for life, mental attitude, integrity and esprit décor. Rapport depends on the filling of the Spirit, and it becomes an extension of the honor code. There is no rapport without mutual positive volition toward doctrine. Doctrine is the basis for true rapport.

“Rejoice with them who rejoice” – present active infinitive of *chairô* (χαίρω) [pronounced *KHAI-row*], the word for rejoice. It also means to be glad, to be delighted, to be happy; plus it is used as a greeting in the second person singular present active imperative. The present tense is a progressive present which denotes a state of persistence or linear aktionsart. The active voice: the believer produces the action of the verb, especially the advancing or mature believer. The infinitive is used as the imperative, as per Classical

Greek. Then the prepositional phrase meta plus the genitive plural of the present active participle of chairô (χαίρω) [pronounced *KHAI-row*]—“with those who rejoice.” The present tense is an aoristic present, meaning they aren’t going to rejoice very long but while they are happy, be happy with them. Rapport must be compatibility with the mood of the moment. Translation: “**Rejoice with those who rejoice.**” Rapport is sharing the enthusiasms of others, but also rapport is being aware of the moods of others. This is a passage of rapport, not copying, not aping someone else.

Rapport is sharing the enthusiasms of a group. All mental attitude sins make you self-centered and insensitive to the feelings of others. Never a reason to be boorish to others. You malign others to build up yourself in your own eyes. This is the same insensitivity. Remember to live your life in the Royal Family Honor Code. You talk down someone else because you want someone to like you more. If you cannot enter into a relationship with someone on the basis of your own person and not on the basis of destroying the character of someone else, then you are not fit for Christian society. Bob resents the destruction of some adjectives, like using *gay* to describe a party. That is rejoicing with those who rejoice. This is a passage of rapport, not copying someone else.

The word “and” is not found in the original. This is merely the other side of rapport. There is the present active infinitive of klaiô (κλαίω) [pronounced *KLAH-yoh*] which doesn’t mean simply to cry but to be expressing an unhappy situation: bad news, disaster, whatever it is. The progressive present denotes a state of persistence. The active voice: the believer is producing the action. The infinitive is again the imperative infinitive. Plus the preposition meta, the genitive plural present active participle of klaiô (κλαίω) [pronounced *KLAH-yoh*] again—“weep with those who weep.” Weeping is used in the sense of hurting for some reason.

Romans 12:15 **Rejoice with those who rejoice, weep with those who weep.**

Rapport with those who are suffering or in agony requires even more doctrine than the first command, so really it is an advance. If people are sad, disturbed, upset because they are in suffering for some reason, and you walk in, you cannot have rapport with them unless you have some depth to you. This doesn’t mean to work up a cry, it has to do with the person who has depth from the honor code, depth from doctrine, to enter into the same mood, to slip in and be a part of the picture without being stupid. This is simply harmony and rapport for believers in their time of trouble. It is rapport of sympathy which does not include any emotional binge in which self-pity is encouraged so that one feels sorry for himself even more than before.

1977 Romans

Lesson #374

374 03/27/1978 Romans 12:16a Teutonic and Celtic behavior; transformed by thought (Bible doctrine); authority; mental attitude

When the Ostragoths, the Visagoths, the Franks, etc. began to move into the Roman world. They were a wild and undisciplined people. They were in the process of destroying

themselves. Undisciplined Teutonic peoples. The Mongols began to put pressure on them.

Northern Spain became one of the most stabilized countries. Only thought stabilizes a free people. Thought refers to divine establishment. The Romans had a great nation of 1000 years. They were a disciplined people; they oriented to authority. Freedom is not the secret to the greatness of a people, but discipline and orientation to authority. Freedom depends upon authority.

Napoleon took a rabble and turned them into a great army. Napoleon was much better oriented to life than anyone of those the write about him. Since Cæsar, Napoleon did more to shape history. Authority in itself is meaningless if

The biggest, the toughest, the meanest require authority and guidance. They survive by agreeing to the authority.

Thinking is necessary for a republic to do well. Thinking people are not taken in by a lot of soap selling. The weakness is to extend the franchise to the emotionally impressionable. Thought has left us. Only a few think in terms of Bible doctrine; or think in terms of divine establishment.

Christianity does not sponsor any form of government; Christianity functions under any form of government. Christians are the stability of any form of government.

Even under slavery, Christianity can exist and there can be mature believers living there. Authority must be recognized wherever it is.

The birth of western civilization is Bible doctrine, not Greek philosophy.

Systems of doctrine is what changes history.

What about modern history?

In Communism, authority is strongly enforced; they don't fool around. And they have said, "The world is ours; we have the system." The only thing that will overtake them is Christianity. Before we can interpret one line of v. 16, we must come to where a thought is. Even good muscle is built up on a system of authority.

The word France is a German word. Most of the people of western Europe are of German origin, except for certain Celtic areas.

Huguenots in Prussia established a great army; and they took an obedience oath to the land and to Jesus Christ.

Prussia became Germany in 1870. The balance of power in Europe has never been solved in that region. Marxism v. others.

Our own system worked for a relatively short time. Only responsible people should be a part of the franchise. When foreigners come into the United States, they do not think like we think; and they do not understand our government.

We have become the melting pot of thought in the United States. Our responsibility in the United States as believers is greater today than it was 200 years ago.

When you become a believer and have moved out of the [X] you must come to some thoughts about other people. Not vengeful thoughts or how you can prove you are better than them, not subjective thinking, but objective thinking. From the point on, we have the honor code in focus and the fact that no man lives alone on this earth.

Romans 12:16 ...minding the same thing toward one another, not minding the things haughty, but going along with the lowly. Do not be wise in yourselves,... (BLB)

Verse 16 – “Be of the same mind one toward another.” The present active participle of the verb *phroneō* (φρονέω) [pronounced *fron-EH-oh*] means to think. This verse does not mean that your thinking should form into a cookie cutter and that you should think exactly the same as someone else thinks. This word means to think, and it also means to hold an opinion. The present tense is a progressive present, it indicates action in a state of persistence. The active voice: the believer produces the action of the verb in obedience to the divine command. The participle is the imperative use peculiar to Koine Greek, this is a command—“Keep thinking.”

Rome brought the Celtic peoples and the Latin peoples all under Roman rule. Client nations were developed from these many little nations.

Then the accusative neuter singular direct object from the attributive use of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], translated “the same.” The attributive intensive pronoun is comparable to an adjective, and adjective without a noun, an adjective not qualifying a noun for the noun has to be implied by the passage. So we must put in something which is comparable. “Be thinking the same mental attitude.” Not the same things, not the same thoughts, but be thinking in the sphere of the same mental attitude. Believers are required to have the same mental attitude. Doctrine turns Barbarians into great nations of consequence.

This thinking falls into categories. First there is thinking toward God, then there is thinking toward self—the analyzing of your own life in the light of the standards of Bible doctrine. Then there is thinking about others. Then comes a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative plural from the reciprocal pronoun *allélōn* (ἀλλήλων) [pronounced *al-LAY-lohn*]—“toward one another.” Whatever your thoughts about another believer may be, your thinking must enshroud that person in privacy.

If you are ashamed of your home, your clothing, your job; there is something wrong with you. You have failed to see the number of your assets from Bible doctrine.

375 03/28/1978 Romans 12:16b Communist objectives; Wedemeyer; Stalin's 6-point program; Picasso; mental attitude of the honor code

Certain groups of people were changed when they heard the gospel message. They were changed and became western European civilization. This is the rise of Christianity.

Frederick Holenzowen was not a typical Teutonic type. Short, not tall; dark, not blonde. His father was a giant Teutonic type. His father decided that Prussia could become central Europe. His son did not pick up on any of these things.

He had a thought and he turned over everything. One thought and everything is changed.

The US developed a magnificent fighting force. Many of them had a different attitude; they suffered from a loss of thought and became manifest in another war in a very strange way.

The communists conquer by violence and they are also clever animals. They respect violence and use it to the maximum and they are the greatest system of tyranny than the world has ever known.

A buffalo is one of the dangerous animals, as he is smart or powerful. Communists are very much like them. Communists know that they can be resisted by those who carry a thought. The thought that resists communism.

Edward Hunter spoke to the House of Un-American Activities. The object of modern warfare is to capture intact the minds of the American people and their things.

"War has changed its form," Mr. Hunter declared. "The Communists have discovered that a man killed by a bullet is useless. He can dig no coal. They have discovered that a demolished city is useless. Its mills produce no cloth. The objective of Communist warfare is to capture intact the minds of the people and their possessions, so they can be put to use. This is the modern conception of slavery, that puts all others in the kindergarten age.

2 BRAINWASHING

"The United States is the main battlefield in this Red war. I mean specifically the people and the soil and the resources of the United States.

"It should be obvious to anyone who has observed the so-called cold war that the United States is its principal target. We need only read what the Communists themselves say, but we refuse to do so, exactly as we could not believe that Hitler meant what he said in Mein Kampf."

"The first battles in this total war have already been won by the forces of international communism in the United States. These victories are identical to those they have won in every country which they have ultimately taken over. -• They have succeeded in softening up a large element of the American population, particularly among those to whom we look for guidance, our so-called intellectuals and our so-called liberal circles. They have succeeded in making the United States think and talk of a coexistence period as if that were an end in itself; while in other parts of the world, as in India, the Reds frankly explain that this coexistence is merely intended to give the Americans an easy way to choose their road toward communism.

"This is strategy. The Kremlin is merely giving the United States a choice of surrendering by voluntary change of attitude, to avoid more destructive ways of surrender. Unfortunately, in the United States, large elements, mainly among our non-Communist population, have been softened up into believing that if we can just stall on this situation, it will take care of itself. The Reds have succeeded in inducing business communities to look to Soviet trade as a means of restoring prosperity. Large business elements, with all their financial and other resources, are now being used to help the Communist objective of softening up America for recognition and acceptance of Red China, for instance."

This is taken from

https://archive.org/stream/communistpsychol1958unit/communistpsychol1958unit_djvu.txt

Bob learned a lot from a General Albert Wedemeyer. The soviet union are attaining their objectives without weapons.

What did these two men see that we don't? They could tell that Americans stopped thinking like Americans and that we thought like central European liberals. We look like refugees from Bohemia, even more true today.

They began with the concept of communism, that man is an animal without a soul. His intent is to dominate the rest of the animals. Thesis + antithesis = synthesis.

"War to the hilt between communism and the United States is inevitable."

Every advance that the communists have made was given to them from the United States. Their trucks and armor and weapons systems all from the United States. Unheard of peace overtures. The communists know the way to conquer the United States is to take over their thinking. To remove their thinking and make them animals or slaves. The United States will rejoice to participate in our own destruction.

A double-think policy. So that no blood will be shed, we kill, kill, kill.

It began when Joe Stalin began studying the illuminati. Reason must become the religion of man. The abolition of inheritance. Our socialized state is destroying the principle of inheritance. The abolition of family life. The abolition of religion. Totally anti-establishment.

Stalin set forth a plan to destroy the United States without ever firing a shot. A 6 point platform.

Six Point

1. Furtherance of atheism, discredit Christian creeds and doctrine. People who think with doctrine will resist.
2. There must be the destruction of marriage. The family is replaced by the state. Children are removed from their homes by ages 6 or 7 or earlier.
3. In the realm of the aesthetic cultivate the ugly and perverted. Libro Nero translated an interview with Pablo Picasso. Most people cannot expect to receive consolation and ...from the arts. I have fed the critics all the ridiculous ideas that passed through my head. I am rich and I am only a public clown. I have exploited the greed of my contemporaries.
4. Create unrest suspicion among the classes. Promote class warfare.
5. Set up the idea of thinking internationally. Ridicule nationalism and patriotism. International friendship and disarmament. Never relaxing our own efforts in build up our own military.

They were to seek out churches and to set up communistic thinking. This helps to explain what has taken place in the United States.

Bob will later teach what happened in the 1950s. We have lost the thing that made us a nation. Bob will teach this later.

Romans 12:16 ...minding the same thing toward one another, not minding the things haughty, but going along with the lowly. Do not be wise in yourselves,...

Be thinking the same mental attitude toward one another. This does not mean to have the same thoughts but to have the same mental attitude. The relationship with other believers does not require you to exchange words or to socialize.

We are robbed of thought and we have accepted the whole Satanic system of good and evil.

As believers, we are going to have different ideas as to what we should eat and drink; and there are all of these differences based upon superficial differences. These are the things which divide believers.

You judge others because they do not meet your own superficial standards. You judge people based upon what you see.

The closest that we have ever come to an honor code was the United States army. It was a great system of integrity developed for West Point. The idea is, there are collections of men with completely different personalities. It is basic, it is fundamental and you cannot function apart from it.

Believers with different personalities should be able to have a rapport without getting into all of these petty disputes. It all begins with being able to have a thought.

You require the filling of the Spirit and the doctrine of the Word of God.

We have brought our system of competition into Christianity and this is arrogance. Rejoice with those who rejoice and weep with those who weep. This is take people, some of whom are opposites. Opposites do not attract. Opposites never attract. This is why some married couples do not have the same set of friends over any amount of time, because they are difficult to be around.

The Christian honor code means that you might be around other believers who are different from you as day is from night. You will never stand up in this church and say “I love you.” That may take place outside in the parking lot, but that was not sponsored by this church.

You need to let a thought through, even if it is like having a hemorrhoid-ectomy.

“Mind not high things” – the present active participle of *phroneō* (φρονέω) [pronounced *fron-EH-oh*] which brings us back to thought, this time with the negative *mê* (μή) [pronounced *may*] used with the participle to indicate that this is an imperative participle. This is an imperative of prohibition. It is a descriptive present tense plus the negative indicating what should not be going on. The active voice: the believer produces the action as a member of the royal family of God becoming cognizant of the honor code.

The accusative neuter plural direct object from the adjective *hupsēlos* (ύψηλός) [pronounced *hoop-say-LOSS*] means high, lofty elevation. It speaks here of arrogance, high things referring to arrogant ambition. “Do not be thinking in terms of arrogance.” Arrogance is the great enemy to the royal family honor code, to living the Christian life.

Romans 12:16a **Be thinking the same toward each other. Do not be thinking in terms of arrogance,...**

“but condescend to men of low degree” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast that eliminates arrogance, “but.” Plus the present middle participle from *sunapágō* (συναπάγω) [pronounced *soon-ap-AHG-oh*] [sun = with; apagw = to lead away] which means to seduce; in the passive voice it means to be carried off. In the middle voice it means to associate—“but associate.” The present tense is a progressive present, it indicates action in a state of persistence. The middle voice is an indirect middle in which the agent, the royal family under the honor code produces the action rather than participating in the results. This is the imperative participle.

Then the dative of association plural *tapeinos* (ταπεινός) [pronounced *tap-ī-NOSS*], which means not just humble folk but people who in your estimation are humble folk, people you would not associate with if you were trying to advance yourself. These are people you do not want to be seen with these people. This is a typical human attitude.

We often judge people by their attractiveness or lack thereof. Many people advance themselves by the names which they can drop. We become friends with people that we think can be of some use to us.

This does not to be condescending. Like Mary Antoinette. We do not see ourselves as great believers, and we occasionally condescend to speaking to some low-class Christians (in our opinion).

There is no race, no ugly or beautiful, no high class and low class in the realm of Christianity. There must be a destruction of the Satanic system of admiring people who are famous or personable or complementary to you, or they stimulate your arrogance. The honor code recognizes royal priesthood. It does not recognize human standards. The honor code is ordained of God. And if we do not comply with it, the originator of this honor code will crush us.

1977 Romans

Lesson #376

376 03/29/1978 Romans 12:16c Whitaker Chambers; Communist evaluation of American POW's; arrogance; royal family honor code

Whitaker Chambers *The Witness* talking about what happened to the United States after WWII. The rest of the world is unable to hold conviction and to act upon it. The communist vision is a vision of man without God. Man's liberated mind by its sole force of...the vision is a challenge, but it carries a threat. Man is to prove that he is in charge of the world. It threatens, if man's mind is not up to the task, that he will reduce himself to savagery. History is littered with nations who have left God.

Communism's materialistic vision is life without God.

Communism has stolen thought from this nation.

The French were defeated because they lost a thought; they were defeated in their minds.

In 1950 in the Korean War, we found that a new generation of Americans were not the same people as they had been 5 years previous. We met great disaster in the Korean War. We had good leadership; we did not have all the material. MacArthur showed great strategy, but this was not supported by the administration.

Bob has covered this material on several occasions. It is found here:

<http://place.asburyseminary.edu/limiteddigitalresources/12/>

and I have ordered in Juno this full article. I will post it somewhere.

The Chicoms had 7000 American prisoners and learned so much about them. No one escaped. They learned that Americans were not the same as they were in War2. There was something missing, and the communists picked it out. About 4000 returned out of that 7000. English-speaking radio stations. In the Pentagon the hush-hush was unbelievable.

There was confusion in high command. Confusion in the state department. People could not believe that such men would end up broadcasting communist propaganda. They assumed that he had been tortured or subjected to drugs. The name Johnny Jones is given, which could be this person's real name.

These people could not handle the smallest pressures of prison camp.

Some high ranking officials were captured and there were papers about the prison camps and what had been done.

Based on our observations of American soldiers captured in this war for liberation of Korea from capitalist imperialist aggression, the following facts are evident: the American soldier has weak loyalties to his family, to his community, to his country, to his religion and to his fellow soldiers...by himself he feels weak and insecure.

When you take a thought away from a person, you no longer have a person but an animal. It does not matter what his racial or national background is. He can be and will be an animal.

Americans had died by curling up and going to sleep. One particular survivor, and he was knocked down and stood up again. They classified him as a reactionary; they isolated him from the rest, and he became a problem. He returned home. He resisted. He came back in great health. His background. He believed in Jesus Christ; a fundamentalist and exposed to Bible doctrine. Properly motivated and they could not do anything with him.

There were literally hundreds of traitors, robbed of thought. Not one segment of society; they were not educated or uneducated; they were a perfect cross section of Americana.

26 Americans refused to be repatriated and they remained in Communist China. They liked the whole deal. They bought into it. Some liked it and came back as propagandists.

The closed mind Christians were isolated from the rest.

We are commanded to love the rest of the believers, but this is not category 1,2 or 3 love. Maybe this would be Category #4 love. It is required for us to be relaxed about them. It is possible that something like the Korean prison camps might. So we would need to have relationships with other believers.

The one thing that communists could not stand up against is a thought.

This is the application of Bible doctrine.

God does not tolerate us to be antagonistic toward other believers. God does not appreciate it when we flare up with our own antagonisms. What hinders us? We think our opinions are more important than anyone else.

Romans 12:16 ...minding the same thing toward one another, not minding the things haughty, but going along with the lowly. Do not be wise in yourselves,... (BLB)

“Be not wise in your own conceits” – the present active imperative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], plus the negative *mê* (μή) [pronounced *may*] which is used because we have in this case an imperative mood (If it was the negative *ou* (οὐ) [pronounced *oo*] it would be the indicative) – “Stop becoming.” The present tense is a pictorial present for events in the process of occurrence. The active voice: the royal family of God is prohibited from producing the action of the verb as a part of the honor code.

Plus the predicate nominative plural from *phronimos* (φρόνιμος) [pronounced *FROHN-ee-moss*] which means to have a thought that entrances you, that makes you think that because you have that thought you are great. In other words, it is pseudo wisdom. “Stop being wise” means that you must learn to distinguish between what is Bible doctrine and what is your own opinion. Then the preposition *para* plus the locative plural from the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*] – an idiom meaning “in your own estimation.” You cannot function under the honor code and be arrogant.

Someone puts an opinion together, and thinks that he is smarter than anyone else; and then tries to get a few others to agree with him. Entire denominations begin with a clergyman who are wise in their own opinion.

Don't become arrogant for having a thought.

Romans 12:16 **Be thinking the same toward each other. Do not be thinking in terms of arrogance, but associate with humble people. Stop being wise in your own estimation.**

Principle

1. To assume what you are not is to be what you cannot be.
2. To be what you cannot be is to hinder being what God wants you to be.
3. Arrogance and resultant snobbishness keeps the believer off-balance and disoriented to the plan of God.
4. To be or not to be is not the question! Rather, not to be so as to be is the issue.
5. By not being arrogant and conceited the believer has removed the barrier to be what God wants us to be as royal family under the honor code.
6. The arrogance is inordinately ambitious. Inordinately ambitious believers are incapable of genuine affection, a relaxed mental attitude, and cannot fulfil the honor code.
7. Inordinate ambition is either trying to prove something or gain something.
8. Arrogant people are poor lovers, poor achievers, and disoriented people.
9. The grace mental attitude from maximum doctrine resident in the soul avoids the pitfalls of arrogance and disassociation from reality.
10. Capacity for life demands cognizance of the imperatives of this verse. Capacity for life is related to the royal family honor code.

11. The prerequisite for thinking of the interrelationship with people demands right thinking toward God.
12. Right thinking toward God is impossible apart from Bible doctrine resident in the soul. This means that the natural trend toward arrogance must be displaced by doctrine and replaced by the function of the honor code.

Arrogance and the honor code are completely incompatible.

1977 Romans

Lesson #377

377 03/30/1978 Romans 12:17 Communist brainwashing of American POW's; U.S. military code; retaliation blasphemes God

The Chicoms entered into the Korean War. They began to experiment in many fields. These experiments when prisoners were taken to a collection point. Many men were lost when wounded. The Americans had not sense of discipline. If someone fell out, they were bayoneted. No one would help one man wounded in the quadriceps; and he asked for help, but no one would help him. He fell out and was killed. A Turk had the same sort of wound. He was in the same situation. An officer ordered a man to pick him up and carry him. The Turk recovered in prison camp.

Psychological activity occurred at the collection point. A speech was made by an officer in a plain uniform. A sample speech is given. You cooperate with us and don't get any idea about being our enemy. In return for this, no slave labor. We just ask for a chance for you to hear the truth as we see it.

Americans have been clever for escape tactics in the past; and extra battalions were required to keep them under control.

There was an informing system. The weak sisters were approached to bribe for information. One of ten became an informer. Some of them became hardcore communists. By the time of the big exchange, one in six was an informant.

If one did not cooperate, all of them would miss a meal. Once a day, there would be a session where each man would talk about himself. They would start out by being funny. The Chicom instructor let them get away with it. When you do this for day after day, sooner or later, you run out of lies. If you listen to the same man every day, you know each man which reach a point where he only speaks the truth. Many, after speaking the truth, were so ashamed, they could not look at one another. When they were later rescued, they no longer talked to one another. Some were allowed to call home or anywhere, and none of them did. They would have nothing to do with the POWs and we shipped our best psychiatrists to examine them.

Mail was delivered uncensored; no lines crossed out. One woman sent a letter every day, but only 4 were delivered. Anytime when there were bad news, a dear John letter, etc.

This isolated everyone from home. Any letter emotionally or spiritually sustaining was destroyed.

There were history lessons, very negative about the US past. This was distorted. The men were excellent lecturers. Every abuse and corruption, etc. was taught. Everything used to break a person from his American system. The people were ashamed to be Americans, based upon their history. Bob criticizes America, but would live nowhere else.

They had to memorize the UN charter; and they had to memorize the reasons that China should be accepted into the UN. The UN is the greatest spy system the world has ever known. The UN is one of the most anti-American thing to ever occur.

They learned about the downtrodden masses and how the US exploits various races.

There was singing and acting; and all of the stuff was either pro-communist or anti-American. First prize was to an American who did a picture of Truman dropping people into a cauldron. The prize was a chocolate bar.

No one escaped; no one tried to escape. Americans had lost the ability to think; the ability to live under pressure.

The same system was tried on the 229 Turks. They were all reactionary.

The worst and the best is found in Christianity. The worst people in the world are reversionistic believers.

Romans 12:17 *...repaying to no one evil for evil, providing right before all men;...* (BLB)

Verse 17 – “Recompense to no man evil for evil” begins with the present active participle of the verb *apodidōmi* (ἀποδίδωμι) [pronounced *ap-od-EED-o-mee*] [ἀπό (ἀπό) [pronounced *aw-PO*] = from; *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] = to give] which means to give back, to restore, to pay back, refund. Here it means to pay back in the sense of revenge.

Plus the locative of time *mêdeis* (μηδέις) [pronounced *may-DICE*], never or in no way—“Never pay back.” The present tense is a customary present, it denotes what habitually occurs in the function of the mature believer in the field of his integrity. The active voice: the mature believer customarily produces the action of the verb in regard to the royal family honor code. The participle is the imperative use of the participle, peculiar to the Koine Greek. Plus the accusative singular direct object from *kakós* (κακός) [pronounced *kak-OSS*], the word for evil used here for the modus operandi of the reversionist. *By paying back evil for evil you lower yourself to the standards of the one you despise; you are no better; you abandon the royal family honor code.* The prepositional phrase is *anti* plus the ablative singular from *kakós* (κακός) [pronounced *kak-OSS*] is a substitutionary preposition meaning “instead of,” but it also means against. Here it becomes an idiom for evil.

Principle of not paying back evil for evil

1. Revenge and retaliation is a major violation of the royal family honor code.
2. First, it causes the positive or mature believer to abandon his own standards, the royal family honor code, by violating the privacy of another's priesthood.
3. Secondly, it results in the mature believer lowering his own standards to that of the reversionist.
4. To lower one's self to someone else's standards by taking revenge is tantamount to blasphemy: failure to trust the justice of God to do the job.
5. Furthermore, this becomes a distraction to perception of doctrine which hinders the possibility of the believer advancing to maturity and keeps the mature believer from progressing from one stage of maturity to the next.
6. Further, it brings down divine discipline on the believer who tries to seek revenge, to retaliate.
7. Evil is the standard and the function of the reversionistic believer. Therefore evil must be avoided at all times.
8. Revenge and retaliation abandons the royal family honor code in favour of the function of evil.
9. Retaliation brings down compound discipline from the justice of God for interfering with the function of divine justice.
10. But above all retaliation and revenge is arrogance. It is a way of saying you can do a better job of righting wrongs than God can.

“Provide things honest in the sight of all men” – the present middle participle of *phroneô* (φρονέω) [pronounced *fron-EH-oh*] [pro = before; *noéô* (νοέω) [pronounced *noh-EH-oh*] = think] which means to think of beforehand, to apply one's self to a thing, to strive to exhibit, the perceive in advance, to think in advance. It finally comes to mean “have regard for” or “respect.” Here it means to respect. The customary present tense denotes what habitually occurs in the function of the mature believer's integrity. This is an indirect middle voice in which the positive or mature believer produces the action of the verb rather than participating in the result.

Plus the accusative neuter plural direct object from the adjective *kalos* (καλός) [pronounced *kal-OSS*]. Because it is in the neuter gender and because it is in the plural it means honorable—“Respect what is honorable.” Then the improper preposition *enupnion* (ἐνύπνιον) [pronounced *en-OOP-nee-on*] plus *pás* (πάς) [pronounced *pahs*], plus *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“in the sight of all men.” This means respect for the laws of divine establishment. It means that part of the royal family honor code is respect for all principles of authority. This means respect for the military and for that service. This is respect for womanhood; respect for free enterprise. Respect for authority. Children should respect their parents. Respect the police officer. This is the most difficult day for the police officers today.

Romans 12:17 **Never pay back evil for evil. Respect what is honorable in the sight of all men (mankind).**

The next chapter will choose three honorable things and expand on them.

1977 Romans

Lesson #378

378 03/31/1978 Romans 12:18–19a Live in harmony with your periphery; royal family honor code vs. retaliation

Everyone in Christianity thinks that they are experts on Christianity; and they want to run your life, which is a rejection of the honor code, which includes the privacy of the priesthood.

Divine righteousness has been imputed to every believer. The worst cluck of a believer has divine righteousness. Therefore a believer cannot interfere with the life of another believer (exception is parents over children).

Divine blessing in time is an imputation from the righteousness of God to the justice of God.

It can be discouraging to have the capacity for blessing and no one to share it with.

We are not blessed by Christian production; not now and not ever.

Verses 18-20, the function of the royal family honor code.

Romans 12:18 *...if possible of you, living at peace with all men;...* (BLB)

The miracles were for the Old Testament crowd. God has given us the inner residency of power, inasmuch as it lies in you.

Verse 18 – “If it be possible, as much as lieth in you.” All of the possibilities of life lie within you. There is no such thing as a miracle as far as the spiritual life is concerned, it is strictly a matter of capacity. This begins with the conditional conjunction *ei* (εἰ) [pronounced /j—“If.”] Whenever it includes the indicative in a verb, or an implied indicative, it is called the protasis of a first class condition, which means “if and it is true.” Plus the nominative neuter plural from *dunatos* (δυνατός) [pronounced *doo-nat-OSS*], a word for power used here as a predicate nominative, implying that we have no verb at this point. It is translated with the verb to be, “*If it is possible [and it is].*”

All of the potentialities and the possibilities of life are possible but they are impossible to the extent that you are ignorant of doctrine, for it is knowledge of doctrine that gives capacity for life, capacity for happiness, capacity for blessing, capacity for everything that is worthwhile. Without capacity everything in life is meaningless, even if you have it. The function of the royal family honor code combines with the filling of the Spirit with the perception of doctrine making everything possible.

The word “possible” in this passage is a synonym for capacity. The next phrase in the Greek is literally, “the from you part” – to ex (ἐξ) [pronounced *ehks*] humôn (ὕμῶν) [pronounced *hoo-MONE*]. This is the accusative of general reference from the definite article to, then the preposition ek (ἐκ) [pronounced *ehk*] plus the ablative from su. This is an idiom and it means “as much as it depends on you.” This means that the believer has to live his own life. No one can drive for you in the Christian life, so stop depending on others to be you chauffeur.

“live peaceably with all men” – the present active participle of eirēneúō (εἰρηνεύω) [pronounced *i-rane-YOO-oh*]. It means to be at peace but it also means to live in harmony, to reconcile, to live in peace, to keep the peace. Living in harmony means that you have to be very thoughtful of others. You have to have the honor code sensitivity about other people. You have to get away from being selfish and self-centered. It refers here to living in harmony or living in peace with all men. The customary present denotes what habitually occurs or may be reasonably expected to occur in the life of a mature believer. The active voice: the believer who is positive toward doctrine and/or the mature believer produces the action of the verb. This is an imperative participle. Then another prepositional phrase, meta plus the genitive plural of páς (πάς) [pronounced *pahs*] and anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“with all mankind.” This means harmony, it is based on the principle of live and let live. Harmony demands as its basic fundamental that you recognize the privacy of other people. Privacy is the key to freedom.

The destruction of privacy is the destruction of harmony.

Romans 12:18 **If it is possible [and it is], as much as it depends on you, live in harmony with all men.**

Principle

1. It is not always possible to live in harmony with all people because they do not live under the royal family honor code. Therefore, when it is impossible to live in harmony with others then other principles must apply, ranging from separation to excommunication.
2. To do your part, to obey the command of the apodosis, it is necessary to rebound, to be filled with the Spirit, and to take in doctrine consistently.
3. This results in living under the honor code of “love the brethren,” which means a relaxed mental attitude toward all believers. Freedom from mental attitude sins and verbal sins. Living in harmony with other believers is loving the other royal family.

Romans 12:19 **...never avenging yourselves, beloved; instead give place to wrath, for it has been written: “Vengeance is Mine, I will repay, says the Lord.”** (BLB)

Verse 19 – non-retaliation when tempted. “Dearly beloved” is the vocative plural of agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*], and adjective used as a substantive meaning “beloved ones.” It refers strictly to God’s attitude toward you. This is a reference to the fact that God loves every believer because every believer has His righteousness.

“avenge not yourselves” – the negative *mê* (μή) [pronounced *may*] with the present active participle of *ekdikéō* (ἐκδικέω) [pronounced *ek-dik-EH-oh*] which means to punish, to procure justice for someone, to take vengeance on someone—“never avenge yourselves” or “never take your own revenge.” The best translation is “stop avenging yourselves.” This is a descriptive present for what is now going on at the time of writing in the Roman church. The Roman believers were taking matters into their own hands rather than leaving them to the justice of God. This is an imperative participle plus the negative and it means stop doing this terrible thing. Plus the accusative plural direct object from the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*]—“yourselves.”

Seeking revenge is blasphemous and it violates the Royal Family Honor Code.

“give place unto wrath” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast between the failure of the Roman believers and what is required, the standard of the royal family honor code. Then the aorist active imperative of the verb *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] which means to give. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. The active voice: the royal family honor code demands that the believer leave retaliation in the hands of the justice of God. This is the imperative mood of entreaty which does not convey the finality of a command but has the force of an urgency or a request. In other words, volition must be involved. It should be translated “instead give.”

Then the accusative singular direct object from *topos* (τόπος) [pronounced *TOP-oss*], “place,” plus the dative singular indirect object from the definite article to denote a previous reference to the wrath of God, plus the dative singular indirect object from the noun *orgê* (ὀργή) [pronounced *ohr-GAY*]—anger or wrath (this goes back to Romans 1:18). It also means punishment: “instead give place to the punishment of the justice of God.” Always defer to the justice of God when you are tempted to take vengeance.

Principle

1. By leaving the matter in the Lord’s hands perfect justice will be administered by perfect God.
2. When the believer takes personal retaliation he takes the matter out of the Lord’s hands. He superimposes his own wrath and vengeance for the perfect justice of God.
3. The royal family honor code demands that the matter be placed in the Lord’s hands for satisfaction. Personal satisfaction is no satisfaction.
4. Satisfaction means the administration of punitive action from the justice of God.
5. Most honor codes of aristocracy demand satisfaction through duelling, but the honor code of the royal family demands that satisfaction be administered by the justice of God.
6. The justice of God possesses all the facts and never makes an error in judgment.
7. All royal family squabbles demand the action of the justice of God rather than revenge or retaliatory tactics of imperfect human beings.

8. Two wrongs do not make a right. Retaliation is the prerogative of divine justice, therefore to add wrong to wrong brings down divine wrath and punitive action on your own head rather than divine discipline on the one who wronged you.
9. The royal family honor code demands that all retaliation and all revenge be left to the function of the justice of God.

1977 Romans

Lesson #379

379 04/02/1978 Romans 12:19b 20a Inspiration of Scripture; royal family honor code demands grace function toward personal enemies

First verses reviewed; points above reviewed.

Romans 12:19 ...never avenging yourselves, beloved; instead give place to wrath, for it has been written: "Vengeance is Mine, I will repay, says the Lord." (BLB)

"for it is written" – the conjunction *gar* is used to express a cause or reason. This means that we have documentation for this stage of the honor code. Then the perfect passive indicative of the verb *graphō* (γράφω) [pronounced *GRAWF-oh*]. It means to write and in the perfect tense it is correctly translated "for it stands written." The perfect tense is an intensive perfect, it emphasizes the existing results of a finished product, namely the Old Testament canon having been completed at this time. This is the perfect tense of existing state. The Old Testament Scriptures are recognized here by the apostle Paul as canonical. The passive voice: we have the mechanics of inspiration which receive the action of the verb in documentation. Paul is quoting from Deuteronomy 32:35.

"Vengeance is mine; I will repay, saith the Lord" – in quoting this from the Hebrew to the Greek the apostle Paul selects for the word "vengeance" the nominative singular from the noun *ekdikēsis* (ἐκδίκησις) [pronounced *ek-DIHK-ay-sis*], and it means punishment rather than vengeance. The word "vengeance" is used in a negative sense for someone who is retaliating, but it is used here in a positive sense for the administration of punishment from the justice of God.

In the idiom which follows, the dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], which is literally "punishment to me," is an idiom: "punishment belongs to me." The punishment belongs to the justice of God. Then comes a second use of the nominative singular personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—"I," plus the future active indicative from the compound verb *antapodídōmi* (ἀνταποδίδωμι) [pronounced *an-tap-ohd-EE-doh-mee*] [*anti* = against; *apodidōmi* (ἀποδίδωμι) [pronounced *ap-od-EED-o-mee*] = to discharge an obligation, to pay back] which means "will repay." The future tense is a predictive future, it predicts an event which is expected to occur in future time, after you have been wronged. This is an aoristic future for punctiliar action in future time—the function of divine justice in discharging the obligation of punishment when you have been wronged. You must leave the punishment

in the hands of the Lord. The active voice: the justice of God produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact.

“saith the Lord” – the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] is used simply as a verb of communication. In the futuristic present is denoted an event which has not yet occurred but is regarded as so certain in thought that it will occur in the future from the justice of God. The active voice: the justice of God produces the action. The indicative mood is declarative for an unqualified assertion of fact, it represents the verbal idea from the viewpoint of reality.

Romans 12:19 **Stop avenging yourselves, beloved; instead give place to the punishment from the justice of God; for it stands written, Punishment belongs to me; I will repay, says the Lord.**

Deuteronomy 32:35 – **Retaliation [vengeance] belongs to me, and retribution; in due time their foot will slip. For the day of their calamity is near, and the impending things of judgment are hastened upon them. Verse 36 – “For the Lord will vindicate his own . . .”**

Psalm 94:1,2 – **O Lord God of vengeance; the God of vengeance has shown forth. Rise up O judge of the earth; render recompense to the arrogant.**

Isaiah 33:22 **The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will deliver us.**

Hebrews 10:30 **For we know him who said, Vengeance is mine, I will repay. And again, the Lord will judge his people.**

Principle

1. Justice belongs to the God of justice. God has the monopoly on justice and does not need our help in the function of retaliation and punishment.
2. Therefore it is part of the royal family honor code and an extension of the faith-rest technique to leave punishment in the hands of perfect God who administers perfect justice.
3. The royal family honor code emphasizes the privacy of the believer to live his own life as unto the Lord. This includes punishment and discipline.
4. By taking the matter into one's own hands means interference with the justice of God and violation of the privacy of the royal priesthood.
5. Revenge or retaliation is therefore a direct violation of the royal family honor code. When you violate the honor code, you are punished by God.
6. Under the honor code you cannot work for blessing, nor retaliate for revenge.
7. The justice of God has monopoly on both blessing and cursing.
8. Either you adjust to the justice of God or the justice of God will adjust to you.
9. Revenge is maladjustment to the justice of God, punishable by extreme discipline.

Romans 12:20 **On the contrary, “If your enemy should hunger, feed him; if he should thirst, give him to drink; for doing this, you will heap coals of fire upon his head.”** (BLB)

Verse 20 – this is Christian sarcasm. You feed your enemies so that they will be nice and healthy when God lowers the boom! “Therefore if thine enemy hunger, feed him.” This is not your bleeding heart liberal do-gooder, this is the epitome of Christian sophistication. When you feed your enemy you have fulfilled one of the greatest pieces of sarcasm without retaliating.

This begins with the adversative particle *allá* (ἀλλά) [pronounced *ahl-LAH*] which is usually translated “but.” However, it is translated here when whole clauses are compared to indicate a transition to something. This is a transition to sarcasm; it is not inference. The word is “Nevertheless.” This is for those who not only have enough doctrine to turn the matter over to the Lord for punishment, but to enjoy a little sanctified sarcasm on the side. The conditional conjunction *ei* (εἰ) [pronounced *ɪ*] is used with the subjunctive mood. It introduces a third class condition of sarcasm. The sarcasm: he may not live long enough to be hungry or thirsty. But should God be keeping him alive for some other purpose—to test a few other believers to see if they can pass the test—feed him. So the third class condition says, If he lives long enough, feed him.

Bob describes exactly how to beat someone up.

Next comes the nominative singular subject *echthros* (ἐχθρός) [pronounced *ehkh-THROSS*] which means someone who is hostile to you, not necessarily an enemy. This is an adjective meaning hated or hostile, it is translated in the KJV as a substantive for a personal enemy but with the definite article it should be translated, “Nevertheless if the one hostile.” Then a dative singular of possession, a Greek idiom for the personal pronoun *su*. The dative of possession is a dative of personal interest which particularises the point of ownership. Plus the present active subjunctive *peinaō* (πείνάω) [pronounced *pi-NAH-oh*] which means to be hungry. This is a pictorial present tense whose distinctive force is to present to the mind a picture of an event in the process of occurrence. The active voice: the positive/mature believer produces the action of the verb as a part of the royal family honor code. The subjunctive mood is a potential subjunctive, it implies a future reference and is qualified by the element of contingency. The one who is hostile or an enemy may have been removed from this life by divine discipline prior to fulfilling this principle of the honor code.

Why are we told to feed this person? It has nothing to do with socialism. This has to do with someone who is personally antagonistic toward you. It means that the royal family honor code has a system of function which is far greater than any morality than any that has ever been put down on paper, including the ten commandments. The RFHC expects more from the believer than any system of reality. Only the believer with maximum doctrine in his soul can feed his enemy. This is far beyond what the laws of divine establishment demand of all of us. This is a command, the present active imperative from *psômízō* (ψομίζω) [pronounced *pso-MEED-zoh*]. It doesn't necessarily mean to feed him by getting to sit down to dinner with you, though that is one way of doing it. It can be accomplished

by giving him food or supplying him food. The present tense is an aoristic present for punctiliar action in present time. The active voice: the believer functions under the royal family honor code to produce this action and not under any system of morality. The imperative mood: this is the imperative of a direct command. Plus the accusative singular direct object from the intensive pronoun *αὐτόν* (*autón*) [pronounced *ow-TOSS*], used here as the third person pronoun.

Principle

1. The modus operandi of the foyal family honor code demands grace function. This is grace function.
2. By feeding a hungry enemy the positive/mature believer leaves all hostility in the hands of the Lord.
3. This dependence on the integrity of God to deal with your enemies rather than revenge tactics and retaliation.
4. Your attitude of grace in feeding your enemy does not depend on who and what your enemy is, it depends on who and what you are.
5. The honor code never commands the believer to stoop to the level of the vindictive and implacable enemy.
6. The benefits of grace demand the function of grace.
7. Retaliation interferes with the justice of God in punishing another.
8. Retaliation lowers the believer to the standard of his enemy.
9. Never reduce yourself to the level of what you despise in others.
10. Revenge and retaliation lowers your norms and standards to the level of evil, pettiness, implacability, vindictiveness, etc.
11. Never stoop to the level of evil for the honor code demands the high standards of grace.
12. Grace demands that you leave all matters of enmity and hostility in the hands of God.

1977 Romans

Lesson #380

380 04/02/1978 Romans 12:20b Authority and consistency; sustaining life cf. lowering self to the standard of the antagonist

The points above are reviewed.

Proverbs 25:21–22 *If the one who hates you is hungry, give him food to eat; furthermore, if he is thirsty, give him water to drink; for you will heap burning coals on his head, and the Lord will reward you.* The burning coals is punishment from the justice of God; divine reward is not from feeding your enemy but because you have a status of maturity which demands such blessing.

Romans 12:20 *On the contrary, "If your enemy should hunger, feed him; if he should thirst, give him to drink; for doing this, you will heap coals of fire upon his head. (BLB)*

“if he thirst, give him to drink” – the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*] introduces the protasis of a third class condition. Then the present active subjunctive of *dipsáō* (διψάω) [pronounced *dip-SAH-oh*] which means to be thirsty in the sense of being dehydrated. This is to find someone who is hostile toward you in a critical situation where you have then opportunity of saving their life. In the case of thirst it is a matter of being close to death and in this case you actually preserve the life of the individual. Why? Because of who and what you are, not because of who and what they are. God often tests the believer by placing his enemies under the power of the believer. How the believer handles that power determines how his life will function thereafter. If he is the kind of a person who abuses such a power then he will never see it again; he will be disciplined. But if he can take authority and use it in the manner of objectivity then that authority will be a future blessing. This is the aoristic present tense for punctiliar action in present time, it take the potential moment of an enemy dying from thirst and isolates it in the light of the honor code. The active voice: the believer produces the action of the verb under the royal honor code. The subjunctive mood is potential, it imply a future reference and is qualified by the element of contingency. Maybe the believer will do this and maybe he won't.

Next is the present active imperative from *potízō* (ποτίζω) [pronounced *poh-TEED-zoh*], meaning here to give a drink, plus the accusative singular direct object from the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*]. The present tense means always do the same thing, always be consistent, when you have authority. This is an authority test and when authority is an issue you treat everyone the same way. You must be objective and free of any antagonisms.

Some people gain authority and use this authority to grind their enemies into the dust. The believer is not allowed to do that (not without facing discipline and/or demotion). Bob has observed more honor among thieves than with people who have left his church. The believer does not meet antagonism with antagonism.

Bob berates emotional Russian literature. Tolstoy was a Christian; a reversionist.

Both food and water are necessary to sustain life. It would be easy to see your enemy dying from lack of food or lack of water. It would be easy to dismiss your responsibility to the honor code by simply turning around and walking away, pretending that you never heard the cry for help. This is failure because it means that while you go through the motions of Christianity you really don't have what it takes in your soul, you have never really applied doctrine properly. Only the justice of God has the right to take life or permit life to be taken. Never contribute to the discomfort of your enemies, only the justice of God can deal properly with hostility against you. Why is the enemy's life preserved? So that the Lord can heap coals of fire upon his head.

“for in so doing thou shalt heap coals of fire on his head” – the explanatory use of the postpositive conjunction *gar*, followed by the present active participle of *poieō* (ποιέω) [pronounced *poi-EH-oh*]—“for by doing.” The customary present tense denotes what habitually occurs when a believer is positive toward doctrine and following the honor code of the royal family. The active voice: either a believer positive toward doctrine or a mature

believer produces the action of the verb in observation of the royal family honor code. The participle is instrumental, it indicates the means by which the action of the main verb is accomplished. Then the accusative neuter singular direct object from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]—“this.”

Plus the future active indicative of the verb *sōreúō* (σωρεύω) [pronounced *sore-YOO-oh*] which means to pile up. The future tense is a gnomic future for a statement of fact that may be expected under conditions specified in the context. The active voice: when the believer functions under the royal family honor code and love for other believers he produces the action of the verb. The indicative mood is declarative for an unqualified assertion of a fact—the justice of God now intervenes. The accusative plural direct object from anthrax (ἄνθραξ) [pronounced *ANTH-rax*] —“burning coals.” Plus the descriptive genitive singular from *pûr* (πῦρ) [pronounced *purr*], the word for fire. This is a reference to divine judgment from the justice of God in contrast to human retaliation and revenge tactics. Next is *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative of *kephalê* (κεφαλή) [pronounced *kehf-ahl-AY*] and a possessive genitive, “his head.”

You have strengthened yourself and given your enemy a grace opportunity. Grace precedes judgement. You have given him the opportunity to recover. The coals do not mean that he will suffer. He may recover. Many times, your worst enemies will become great believers. When you see someone that you do not like, suffering, you do not gloat or rub it in. The royal family honor code rejects that.

The entire matter has been left in the hands of God. Burning coals of fire means that he is going to live and hurt, and from hurting he will either recover and be the better for it, or he will become worse and God will take him out under the sin unto death. By leaving animosity and antagonisms to the justice of God, and by following an application of the privacy of the royal priesthood, you have strengthened yourself on the one hand and prepared the way for the justice of God to deal with the individual on the other.

Romans 12:20 **Nevertheless if your enemy is hungry, feed him; if he is thirsty, give him a drink; for by doing this you will pile up coals of fire on his head.**

Shield of Freedom Special, Lessons #381–392

1977 Romans

Lesson #381

381 04/03/1978 Romans 12:21 [**SHIELD OF FREEDOM SPECIAL, lessons 381–392**]
Government service; principles of the doctrine of evil; the believer is to support the legal system though it be distorted

H. L. Richardson in service to the government. Great article. Pumped filled with Marxian ideas without them ever being called that. The religion that they preach is statist. None have ever had to earn a dollar in the free market. They understand how elections are won and lost. By their 30s, they have become bureaucrats. The smartest and best of the socialists are succeeding in government.

The subject that we are studying is evil; even though this is practiced by do-gooders. The president is surrounded by Marxist-socialists. It is destroying our nation. These things are learned in college and practiced as human good.

Romans 12:21 **Do not be overcome by evil, but overcome evil with good.** (BLB)

Verse 21 – “Be not overcome with evil” begins with the negative *mê* (μή) [pronounced *may*] with the present passive imperative of the verb *nikáō* (νικάω) [pronounced *nihk-AH-oh*]. Literally, “Stop being conquered.” The present tense is a descriptive present for what is now going on, or a pictorial present which presents to the mind a picture of events in the process of occurrence. This was happening in Rome at the time that Paul wrote. The believers were supporting this type of thing because they thought it was good. They misunderstood human good. Human good is an enemy. The passive voice: the believer receives the action of the verb because of apathy toward doctrine, distraction from doctrine, and resultant complete indifference to what is going on, or failure to discern from doctrine what is going on. The participle is an imperative participle. With the negative *mê* (μή) [pronounced *may*] this is tantamount to an imperative of prohibition.

Then the prepositional phrase *hupó* (ὑπό) [pronounced *hoop-OH*] plus the ablative singular *kakós* (κακός) [pronounced *kak-OSS*] for “evil.” There is also the generic use of the definite article. Evil should be very familiar in this context and the generic use of the article, which does not have to be translated, sets evil apart as a category. “Stop being conquered by evil.”

Principle

1. This is a reference to the reversionistic believer who has neglected doctrine, has become negative or apathetic to Bible teaching, and who has no concept of discipline in life, much less the spiritual academic discipline for perception of Bible doctrine.
2. Such a believer lives in the devil’s triangle under the rulership of evil which is the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of life. You start being conquered by evil when you reject doctrine and when you jump on the bandwagon for some form of human good. The objective of the Christian way of life is not good, not social reform; the objective of the Christian way of life is renovation of thought (Romans 12:2), or the standard of thinking of doctrine (Romans 12:3).
3. Too many Christians are trying to fix the devil’s world. They enter into the devil’s triangle. When you are involved in social improvement. We do not look to change the government or society. The key is the renovation of the mind of the believer. Romans 12:2–3
4. To the extent that you have accepted some form of human good, to that extent you have been compromised.
5. The believer first gets involved with human good and then with evil. Bible doctrine must be superimposed on the circumstances of your life.

Divine blessing is never imputed on the basis of any form of good, even doing things which are right and good.

The communists are responsible for allowing millions to starve. They are vicious evil people; and they are the enemy of this country and the enemy of Jesus Christ.

The state of California is way ahead of the rest of the states when it comes to socialism. Living in California is like living in communism. They've gone crazy out there. They have the goofiest laws you have ever heard. The weirdest system of education. They are crazy out there.

“but overcome evil with good” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] to give us the positive part sets up a contrast between the two commands. The present active imperative of *nikáō* (νικάω) [pronounced *nihk-AH-oh*] means to conquer. This is a customary present tense, it denotes what habitually occurs when the believer is positive toward doctrine. When you insert doctrine from the pages of the Word of God into your life you completely avoid the devil's triangle. Good versus evil is the great issue in the devil's triangle. The accusative singular direct object of *kakós* (κακός) [pronounced *kak-OSS*] again—“evil,” and again the generic use of the definite article, not translated because it is used to designate evil as a category. The prepositional phrase this time is different, it is *en* (ἐν) [pronounced *en*] plus the instrumental of *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*]. Again a definite article, this time denoting a previous reference to Romans 8:28—“but conquer evil by means of the good.”

Romans 12:21 **Stop being conquered by evil, but conquer evil by means of the good.**

$X + Y + Z = \text{agathos (ἀγαθός)}$ [pronounced *ag-ath-OSS*], the good. There is only one way to conquer evil^[12] and that is to advance one step at a time in the plan of God through perception of Bible doctrine. There is no other way to advance in the plan of God.

Principle

1. Evil is conquered by means of the good. The good is the advance in the plan of God as portrayed in the equation.
2. The predetermined plan of God for the believer calls for six imputations in time resulting in the seventh imputation in eternity. It is the attainment of the 6th imputation in time, plus confidence of the 7th imputation in eternity, that defeats evil.
3. The 6th imputation of divine blessing in time to the mature believer glorifies Christ in time, and it is the only way to glorify Christ in time. God is glorified when the justice of God imputes to you personal blessings in the devil's world.
4. The 7th imputation of divine blessing and rewards at the judgment seat of Christ glorifies God forever. This is the only way that we as believers can glorify God forever.
5. Note the role of doctrine in conquering evil, then. The right side of the equation emphasizes doctrine perceived, converting potential into hope and hope into reality.

6. This verse emphasizes the fact that the believer who is positive toward doctrine conquers evil and stays out of the devil's triangle.
7. But the believer who is negative toward doctrine is conquered by evil and lives his life in the devil's triangle, fulfilling all of the concepts of sincerity and stupidity which are completely and totally destructive to him as an individual.

This is the end of Romans 12 except for the doctrine of evil.

Even when the system does not work, you do not revolt against it.

Sabatini's novel, "Captain Blood" about Peter Blood. The Black Muslims in Washington D.C. intimidating the Supreme Court and the police.

We do not march for rights. Good and evil have intruded into the system. No one wants a raw deal before the law or our sons killed in Vietnam. The justice of God is our life. We may be a raw deal from the system; but that does not mean that the system is wrong. Jesus got a raw deal from the system, but He did not get His disciples to march in protest.

The Doctrine of Evil not really covered. Just a few points on a section or two.

- [1] See the Doctrine of Rebound.
- [2] See the Doctrine of the Filling of the Holy Spirit.
- [3] See the Doctrine of Divine Guidance.
- [4] See the Doctrine of Mental Attitude.
- [5] See the Doctrine of the Royal Family of God.
- [6] See the Doctrine of Difference Among Believers.
- [7] See the Doctrine of Spiritual Gifts.
- [8] See the Doctrine of Ambassadorship.
- [9] See the Doctrine of Hope.
- [10] See the Doctrine of Blessing by Association.
- [11] See the Doctrine of Refreshment.
- [12] See the Doctrine of Evil.

1977 Romans

Lesson #382

382 04/07/1978 Romans 13 Intro. Doctrine of divine establishment (1-2b): definition, freedom, privacy, volition and marriage

There is a lot of introductory material to chapter 13.

Christianity can live under any form of government other than democracy. The United States is a republic and not a democracy. There is a vast difference between the two.

The notes below are quite accurate and reflect what Bob taught for four classes:

Doctrine of Divine Establishment by R. B. Thieme, Jr.

4/7/78; 4/28/80; Revelation 3:13 1/2/83

A. Definition and Description.

1. God has ordained certain laws for the survival and freedom of the human race during the course of human history. Anarchy exists when segments of nations ignore these laws. The laws of divine establishment provide the freedom to fulfill the divine plan as ordained in the divine decrees under many types of government. Christianity works with nearly every form of government but democracy.
2. The laws of divine establishment are designed and directed toward both believer and unbeliever.
3. They operate from the fall of man to the Second Advent, as well as in the Millennium with some modifications in compatibility with perfect environment.
4. These laws directly affect freedom, civilization, authority, evangelism, spiritual growth, and perpetuation of the human race. They are as important to us as members of the human race as is the law of gravity.
5. The laws of divine establishment define freedom in terms of privacy, property and authority. There is no such thing as blessing, happiness, the enjoyment of life or freedom without authority. All systems of freedom function under authority. We all are free to drive, with a variety of competency levels. Authority allows for this.
6. Both the privacy of the individual and the function of legitimate authority are necessary for the function of human freedom.
7. Therefore, the four divine institutions, volition, marriage, family, and nationalism are the basis for the laws of divine establishment.
8. God also has divine laws for angels and nature. All these laws are designed to resolve the angelic conflict using an inferior creature, man.

B. Establishment and the Divine Institutions.

1. Volition.
 - a. The soul is prepared for us by God. It is the house for human life. The body is the house for the soul. The justice of God imputes human life to the soul; human life resides in the soul forever. No one can remove human life from the soul. This is the doctrine of human security.
 - b. We have two sets of laws, establishment and the royal family honor code under which we are required to function. With both functioning in the believer's life, he has great capacity for life, integrity, and enough doctrine to reach maturity.
 - c. The soul is made up of self-consciousness, mentality, emotion, and volition as the authority of the soul.
 - d. Human volition must have freedom and privacy for proper function. Your soul has privacy since it is hidden in the skull. We must have privacy if we are to exercise our volition. We must have privacy for freedom.

e. Divine establishment provides freedom and privacy for those who do not violate criminal law. Criminals should have no freedom or privacy. They have forfeited their right of privacy.

f. While people are not born equal or live in equality, they must have freedom of choice and the right to live in a free society pursuing a course of action compatible with their own aspirations or lack of the same. You have a right to go as far as your abilities and motivations will take you. No government has a right to destroy your motivation by saying you are greater than you are, or by providing everything for you.

g. Variation in human ability, both inherent and acquired, does not preclude freedom and freedom of decision in adult persons.

h. All normal persons have the option of positive or negative volition at God-consciousness, plus the freedom to accept or reject Jesus Christ at Gospel hearing.

i. Freedom is the basis for true evangelism. Follow up is not authorized for those who attend church or visit a church. Friends who approach you after walking down an aisle is a violation of your privacy.

j. Freedom of speech and worship are necessary for advance to maturity.

k. Freedom is the normal sphere of function for the volition of the soul.

l. Freedom cannot exist without privacy and authority. Therefore, the importance of establishment in human history is emphasized. Exceptions exist, such as slavery in the Roman Empire, where a slave was free to come and go. It is possible to live under slavery, be evangelized, and advance to maturity. After salvation, slaves were to remain slaves; and free remained free. There were such excellent laws of divine establishment in Rome that slaves could move about freely.

2. Marriage.

a. Monogamy, a permanent relationship between one man and one woman, is ordained of God to remind mankind that He has from the beginning a design called right man - right woman, Genesis 1:26:27, 5:1-2, 2:18-25; 1Corinthians 7:2-4.

b. When Jesus Christ created Adam He said, "not good that man should be alone." Therefore God provided the female. Jesus Christ constructed Adam's right woman. Their relationship, established in the garden, was continued after the fall. It has never been cancelled in any generation.

c. Marriage is the most basic and fundamental organization in the human race. Even the unbeliever, whose life is a total failure, can have great temporary happiness by marrying the right woman, no homosexuality Ecclesiastes 9:9.

- d. The analogy to the monogamous relationship and our relationship to Christ is found in Ephesians 5:26-33.
- e. Under the authority of the laws of divine establishment, the right man - right woman relationship becomes the normal, legitimate expression of category two love, 1Corinthians 7:9; 1Timothy 5:14; Ephesians 5:22, 23, 28, 33; Hebrews 13:4.
- f. Marriage is the beginning of authority in life for adults. The husband has all the authority; there are no exceptions or rationalizations. Violations of a principle do not change the principle. For example, God continues to use the local church no matter how badly it fails. We cannot deny the principle of marriage just because we've made a bad marriage. Violations of a principle does not change the principle.
- g. Marriage is one of the greatest areas of mistakes in life because of emotion and authority. You have to be rational in both response and function.
- h. Marriage is the basis for stability in society and for the formation of civilization.
- i. Marriage rejects the theory of revolution, anarchy, promiscuousness, or communal living. It is the protection for the home where the parents exercise authority over the children.

3. Family.

- a. Physical birth and the imputation of human life, plus the imputation of Adam's original sin, finds the human baby both helpless and hopeless. Condemnation from God occurs immediately. Therefore, our personal sins do not condemn us and are free to be imputed to our Lord on the cross.
- b. When we believe in Christ, God's perfect righteousness is imputed to us and we now have a purpose in life: the imputation of blessing to that perfect righteousness, which glorifies God. The laws of divine establishment give freedom to exercise our positive volition toward doctrine so that we can develop the capacity for these blessings.
- c. God has provided certain divine laws, such as the authority of parents, to protect, care, nourish, provide, train, and discipline children to prepare them for life.
- d. Parental authority is the way of preparing children for a normal life. Permissiveness destroys this. There must be recognition of authority and orientation to certain principles in life.
- e. The highest expression of parental love is to inculcate through the forms of discipline. Children must be trained to respect the privacy, property, and rights of others, not to abuse freedom, and to have respect for authority.
- f. Adjustment to life and orientation to circumstances demand authority training. Parents must teach poise, objectivity, respect for police, patriotism, and willingness to serve to protect freedom.

- g. Christian parents must also evangelize and provide predoctrinal training for their children, Deuteronomy 6:6-9, 7:9.
- h. It is the responsibility of parents to instill respect for the Word of God, the teaching of Bible doctrine, plus recognition of authority of the pastor-teacher. This is a spiritual responsibility over and above their establishment responsibility.

4. Nationalism.

- a. If the entire human race were under one rule prior to the Millennium, it would self-destruct. Internationalism is outlawed as being evil by the Word of God.
- b. To perpetuate the human race and bring history to its logical conclusion, God has designed the nation to protect the freedom and rights of X-number of people on this planet. We call this nationalism. Only one language should be recognized in a nation.
- c. With the divine judgment of the original united nations at the tower of Babel, the human race was then divided into nations. This division was originally based on racial, geographical and linguistic norms.
- d. As the human race continued in history, true racial distinctions were obliterated in the rise of civilization. Thus, racial purity is a myth except in pristine areas. Race is used by politicians to create false issues.
- e. The formation of the Jewish nation set up the perfect standard of what a national entity should be.
- f. The Biblical proof that nationalism is authorized by God is found in Genesis 10:5; Deut 32:8; Acts 17:26-28.
- g. All nations who follow the norms and standards of divine establishment possess the following characteristics.
 - (1) Interior protection of freedom is provided through a proper system of law enforcement, jurisprudence, and a system of law whereby a person is innocent until proved guilty, where only proper testimony is allowed and no hearsay is permitted, and where double jeopardy does not exist.
 - (2) The exterior protection of freedom comes through a strong, well-prepared military. All the freedom that we have ever possessed has come through the military.
 - (3) A government of whatever category must protect the freedoms and rights of its citizens without interfering with those rights by the illegal use of power.
 - (4) An economy must be based on free enterprize and capitalism. Labor has no right to dictate the policy of management. Smart management always takes good care of its workers. Government, labor, or criminals do not have the right to superimpose their policy on management. The separation of business and state is an important distinction.

(5) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals. It must be a system of law which does not overstep the law by using the law to try to solve social problems. Law, therefore, must always be objective. Subjective distortion of the law uses legislation to invade individual rights, to steal personal property, and to erode human freedom; all in the name of the common good.

(6) There must be a common culture which reflects the spiritual life, morality, esprit de corp, nobility, patriotism, and integrity of a nation through its literature, art, music, and drama. People who come to America from Europe usually want to live and dress like Americans.

(7) There should be a system of government which functions under its power without abusing its power to destroy freedom and establishment. The government should encourage freedom. There should be an administrative body to represent the functions of taxation, law enforcement, honorable jurisprudence, maintenance of the military, and enforcement of law and order without the destruction of human freedom.

(8) All of this is designed by God so He can always have a client nation.

C. Establishment and Evangelism.

1. None of these things would be meaningful without the principle that establishment is designed to evangelize where positive volition exists, and to protect where negative volition exists.
2. A system of mutual authority which protects individual self-determination must have separation of church and state. A state religion always destroys freedom.
3. As long as a government allows religious freedom and self-determination, such a government fulfills its establishment norms. Therefore, the separation of church and state becomes a basic standard for human freedom.
4. Divine institutions and the laws of divine establishment are designed to protect human freedoms for the purpose of true evangelism.
5. Freedom to accept or reject Jesus Christ without pressure put on by anyone should exist. Unbelievers must be free to accept or reject the Gospel without coercion or punishment.
6. The state must never adopt an official religion supported by taxpayer's money. All religion should be free from taxation and never be supported by taxes.
7. A person's relationship with God or lack of it should be a matter of privacy and personal choice.

D. Establishment and Christianity. This relationship is found in Romans 13:1-7. By fulfilling your function as a believer, you do more for your country than anyone else.

1. Matt 21:22, "Render to Caesar the things that are Caesar's [laws of divine establishment], and to God, the things that are God's [royal family honor code]."
2. 1Peter 2:13-14, "Subordinate yourselves.. to every human institution." You became an establishment person the day you believed in Christ. You should be a true conservative.

E. Establishment and National Discipline.

1. This includes the concept of the pivot, which when large enough, means that mature believers (those in Z radical) having maximum influence on their nation under historical impact and blessing by association. It also includes the concept of the five cycles of discipline, which occur when the pivot shrinks and becomes too small. There are spinoffs in a client nation; and these are in reaction against Bible doctrine. He may be involved in some frantic search for happiness. This can be involvement in a service organization. He is following the various types of false doctrine related to these organizations. However, the spinoff will end up in heaven.
2. When divine judgment falls, it always comes in the form of historical disaster. Idiomatic government policy tells you the end is near. When a nation goes completely mad, God destroys that nation, which protects the rest of the world.
3. If the pivot is large enough, the nation will be delivered. If it is too small, the nation is destroyed. Every nation has its relationship with the justice of God through the laws of divine establishment.
4. Religion is the greatest enemy of a nation, because in the name of good, it produces more evil than sins ever could.
5. Historical disaster separates the pivot from the spin-off (those in apostasy and reversionism), but the pivot is preserved, Isaiah 28:5-6; Jer. A nation which has gone mad is destroyed so that history and the human race can be perpetuated.
6. If the nation is preserved, there always follows a great period of prosperity. An example is Judah in B.C. 701. When the spin-off is reduced, this is the basis for that prosperity. The spin-off is destroyed during the crisis so the nation can have prosperity. If a nation doesn't cleanse itself under the laws of divine establishment, then the justice of God cleanses that nation.
7. Historical catastrophe is designed to destroy the infection of apostasy and degeneracy so that a nation can be preserved.
8. Historical disaster as the cleansing of a nation is taught under the concept of the five cycles of discipline in Leviticus 26:14-38.
9. The postulates of integrity in history.
 - a. Personal.
 - (1) There are no advantages to the advantages (blessings) without the Advantage (relationship with the integrity of God).
 - (2) If you have the Advantage, you have the advantages.
 - (3) Without the Advantage, there are no advantages.

b. National.

- (1) No nation can have the advantages without the Advantage.
- (2) A nation without the Advantage loses the advantages.
- (3) No nation can recover its advantages without the Advantage.
- (4) Loss of both the Advantage and the advantages removes a nation from history.

F. Establishment and Authority.

1. People can't survive until they understand authority. Authority is the legal power delegated by God under the laws of divine establishment whereby a certain number of the human race have jurisdiction and responsibility for other members of the human race. The laws of divine establishment define this authority.
2. While authority exists in both spiritual and temporal realms, only temporal authority is related to the laws of divine establishment. Spiritual authority is related to the royal family honor code.
3. Authority is necessary for the function of the laws of divine establishment. We must differentiate between the person and the delegated authority from God.
4. Establishment authority is for both the believer and unbeliever. When we believe in Jesus Christ, we are not exceptions to the rule; and we are still under establishment authority. It includes the authority of husband over wife, parents over children, teachers over students, coaches over athletes, management over labor, senior rank over junior rank, and police officers over public.
5. In addition, there are divine laws of establishment over nature, so that nature also obeys the authority of God, Mt 8:27; Mk 4:41; Luke 8:25. A friend ignored these laws in the chem lab and blew himself up and the lab. Only a few pipes survived.
6. In the spiritual realm, the pastor-teacher is the authority over the congregation, 1Corinthians 16:15-16; 2Corinthians 10:8; 1Thessalonians 5:12; Hebrews 13:7,17.
7. In the realm of establishment, the husband has the authority over the wife. The wife consents to the marriage, even if the wife is smarter than your husband; and therefore is under his authority until death, Ephesians 5:22; Colossians 3:18. Complaining, whining women have no excuse. All males are unreasonable.
8. Authority in the business world stabilizes the economy. Management and investment has all the authority, never labor, Ephesians 6:5; Colossians 3:22.
9. Freedom through military victory is based on authority in military establishment, Neh 4:13-15.

G. Establishment and the Military.

1. Failure of the military on the battlefield indicates lack of training, lack of self-discipline, poor equipment, but mostly lack of respect for authority and

no spiritual motivation or incentive to fight. Bob is constantly amazed by the ability of the Americans, the men cut off from all high authorities during the Battle of the Bulge.

2. Failure of the military means loss of freedom.
3. Therefore, freedom is always related to authority. Freedom without authority is anarchy; authority without freedom is tyranny.
4. The military establishment is an index to national character. Successful armies maintain freedom. This is why universal military training is an axiom in the laws of divine establishment, Num 1:2-3, 31:3-5; Deut 24:5; Judges 3:1-2; 2Samuel 22:35; Psalm 18:34, 144:1.
5. Military training is useless when the men of a nation are reversionistic, apostate, and degenerate.
6. Antagonism toward authority destroys the function of the military as the instrument of freedom.
7. Military victory is the means of maintaining peace, not the modus operandi of politicians, Josh 11:23; Psalm 46:7-9.
8. Politicians generally are divorced from reality, saying "'Peace, Peace,' when there is no peace," Jeremiah 6:13-14, 8:11.
9. Draft dodgers, slackers, and deserters are sinful in the eyes of God, Numbers 32:6,7,14 Numbers 20-23. Universal military training is an axiom under the laws of divine establishment. Being a deserter, a slacker, a draft dodger or a conscientious objector is the sin spoken of where we read, "Your sin will find you out."

H. Establishment and Human Freedom.

1. Freedom is the heritage of birth with the imputation of human life to the soul. Because God imputed human life to the soul, that is the basis for freedom.
2. Freedom therefore is an extension of the various functions of the soul, i.e., our volition, mentality, emotion, conscience, and self-consciousness.
3. Freedom exists in two areas of life, both as an extension of the imputation of human life at birth, and as an extension of regeneration, the imputation of eternal life to the human spirit.
4. The laws of divine establishment deal with the first area of human freedom, while the principles of Bible doctrine in the royal family honor code deal with the second area of human freedom.
5. Since man was created to resolve the angelic conflict, freedom is an extension of that conflict into human history.
6. The laws of divine establishment are designed to protect human freedom so that evangelism and spiritual advance can occur in every generation of history.
7. The laws of divine establishment protect the privacy, property, freedom, and volition of mankind. The decalogue (ten commandments) is part of the laws of divine establishment designed to protect human freedom and human rights.

8. There are Biblical statements to the believer about freedom are numerous:
 - a. Gal 5:1 **In the sphere of freedom, Christ has freed us; stand firm, therefore, and stop being enmeshed by the yoke of slavery [to good and evil].**
 - b. John 8:32 **And you shall know the truth, and the truth shall make you free.** God's truth gives you spiritual freedom regardless of your human circumstances.
 - c. Rom 8:21, "...into the freedom of glory with reference to the children of God." This refers to our future freedom.
 - d. 2Corinthians 3:17 **And where the Spirit of the Lord is, there is freedom.**
 - e. Psalm 119:45 **And I will walk in freedom for I seek your doctrines.**
9. But the freedom in the spiritual realm, which belongs only to the believer, must be distinguished from establishment freedom, which is the heritage of all people in a national entity.
10. The existence and perpetuation of freedom demands respect for establishment authority. Military victory is the means of maintaining national freedom and the laws of divine establishment. Self-discipline is necessary.
11. Under the laws of divine establishment, freedom places demands upon both the believer and unbeliever. However, in Romans 13:1-7, the responsibility for freedom under establishment principles of authority is limited to the believer only.
12. Part of the royal family honor code is to render to Caesar (human government) the things that are Caesar's, and to God the things that are God's. Therefore, no Christian can ignore military service, obeying the law, or paying taxes.
- I. Establishment and the Ten Commandments.
 1. The decalogue is found in Ex 20:1-17.
 2. As these commandments are written in Old English they are prefaced by the phrase, "Thou shalt not," which is the imperfect tense in Hebrew used as the imperative. The phrase indicates the believer's responsibility in protecting human freedom through compliance with the laws of divine establishment. The decalogue doesn't deal with the subject of sin but with the subject of human freedom. It just so happens that certain sins are an attack on human freedom. Therefore, the two subjects come together in the decalogue.
 3. The ten commandments define human freedom in terms of attitude toward God, people, and property.
 - a. Peoples' property is sacred. It belongs to them. There is nothing wrong with being wealthy, or successful. It is not anti-Christian. People should be wealthy under free enterprise.
 - b. You must have respect for people by giving them their privacy.
 4. The first commandment is not only a prohibition of idolatry, but national recognition that Jesus Christ controls history.

5. While the first commandment prohibits mental or soul idolatry, the second prohibits overt idolatry, which is said to be contact with demons, Zech 10:2; 1Corinthians 10:19-21.
6. Demonism destroys human freedom, while overt idolatry destroys a nation, Isaiah 2:8, 18-20, 21:9, 36:18-20, 37:12-19; Jer 3:6-11; Ezekiel 6:4-6.
7. The third commandment prohibits the use of the name of the Lord God for vain and unworthy objects, including gossip, false testimony, and covering a lie.
 - a. Using God's name as an expletive is taking the Lord's name in vain, but is not what this passage deals with. This passage means to use God as a front for your lying, cheating, stealing, or perjury.
 - b. God's name is used properly in worship, prayer, praise, thanksgiving, the expression of personal love for God, and doctrinal communication.
 - c. God's name should not be used to persuade people into a false position. "You shall not use the name of the Lord your God for evil." God's name is not to be used for human projects which allege the will of God.
8. The fourth commandment relates the volition of man to time. The importance of the Sabbath is in the fact that it is a memorial to the grace of God. It is a reminder that God rested on the seventh day from all He had provided, Isaiah 58:11-14.
 - a. The Sabbath also recognizes an establishment principle in the function of the economy, i.e., that people who work for a living have to have time to rest. People need to rest to get ready for the next week. This is rest as related to divine establishment. Even Hammurabi did not come up with this idea.
 - b. Doing nothing is a reminder of grace. Just as the body needs rest for function, so man needs rest for freedom. Man with no rest becomes a slave. He has no opportunity to exercise his freedom and personal volition in relationship to time.
9. The fifth commandment establishes the principle of authority under the laws of divine establishment. The first authority in life is that of parents. "Respect your father and mother that your days may be prolonged in the land which the Lord your God gives to you." Recognition of authority is the basic principle of orientation to life. Recognition of authority is the secret to a long healthy life.
10. The sixth commandment emphasizes the establishment principle of live and let live. "You shall not murder."
 - a. Killing is authorized for capital punishment and for those in the military fighting for freedom. You will kill without emotion. You will kill by correctly using your weapons and your skills.
 - b. Murder is the basic violation of human freedom. It is also a sin. The right to live under God is removed when a person is murdered. If you

intrude on God's right to take life in His timing, you violate the laws of divine establishment and commit the worst overt sin.

11. The seventh commandment protects the freedom of right man - right woman. "You shall not commit adultery." Adultery is both a sin and an attack on human freedom. Capacity for love and life is distorted and ruined, so that adultery not only abuses freedom, but destroys the possibility for happiness in life. A woman should be one man's property. The command is directed to men; it assumes the woman is not smart enough to tell a man from a boy.
 12. The eighth commandment emphasizes the right of private property under the laws of divine establishment. "You shall not steal."
 - a. Stealing is a sin, a crime, and a violation of the laws of divine establishment. The command demands the government protect both the lives and property of those in the nation.
 - b. Stealing is a basic disorientation to life. People who have accumulated things in life have a right to those things. You shouldn't even steal to stay alive. Stealing is complete disorientation to life. It is as low a thing as could occur. Stealing is short-cutting the function of advancing under authority.
 - c. When oriented to life, you never have to steal. You must recognize people have the right to their property. When you are tempted to steal, that is a warning you are not oriented to life and to the laws of divine establishment.
 - d. Governments steal through high taxes. Governments make criminals out of law-abiding citizens.
 - e. A thief is the lowest person in the world to Bob.
 - f. People have a right to private property.
 - g. We have an immoral, dishonest government who steal from corporations under the socialist principle, the greatest good for the greatest number.
 13. The ninth commandment emphasizes the protection of human freedom through objectivity in the function of the law. Laws of evidence demand truth in courtroom testimony. This verbal sin is sinful and anti-establishment.
 - a. Hearsay is not admissible as testimony. You can't live and let live and gossip at the same time.
 - b. Law cannot function objectively with perjury; society cannot live objectively where gossip and maligning goes unchecked.
 14. The tenth commandment demands restraint on the lust pattern of the old sin nature. This command was the basis for Paul's discovery of the old sin nature, Romans 7:7.
- J. Establishment and Morality.
1. The ten commandments define morality in terms of establishment. Morality is the observation of the laws of divine establishment. Therefore, it is for both the believer and unbeliever.

2. Since sin is an attack on establishment, morality is the antidote and is commanded for both believer and unbeliever.
3. Therefore, morality is not Christianity, but is the human race functioning under the laws of divine establishment.
4. Morality is not the monopoly of Christianity. Christians in civil responsibility have moral responsibility. Anything an unbeliever can do is not the Christian way of life. Believers have great responsibility to their nation to obey the laws of divine establishment.
5. Morality is defined as right conduct and excellence in the function of the laws of divine establishment.
6. Morality is conformity to the laws of divine establishment, which has as its basic tenet: live and let live. This overlaps with the royal family honor code.
7. While Christianity is not morality but a relationship with God through Jesus Christ, Christianity demands morality from the royal family of God. We are not exempt from certain civic responsibilities.
8. Therefore, the advancing believer is never anti-establishment or immoral. No mature believer is a socialist. Mature believers cannot be anti-establishment. Naziism is socialism. Fascism is socialism. These are synonyms; not antonyms.
9. The laws of divine establishment demand morality from both believer and unbeliever alike.
10. Morality is the result of spiritual growth, but it is not living the Christian life. Living the Christian life is compliance with the royal family honor code.
11. Living the Christian life is the filling of the Holy Spirit, maximum doctrine in the soul, positive volition to doctrine, maturity adjustment to the justice of God. None of these can be accomplished by the unbeliever. Christianity is not morality, but this doesn't mean you can be immoral.
12. Morality as an establishment factor protects human freedom, but it does not provide eternal salvation, Gal 2:16; Titus 3:5; Romans 3:20.
13. Morality can and does protect human freedom. Immorality leads to anarchy, i.e., no recognition of authority. Christian dynamics includes morality but at the same time exceeds morality. Morality is the environment in which Christianity functions.

K. Christian Responsibility to Establishment.

1. Matt 21:22, "Render unto Caesar..." The Lord delineates the Christian responsibility in the civil area and in the spiritual area.
2. Christianity functions under two standards: the laws of divine establishment which is our civil responsibility, and the royal family honor code which is our spiritual responsibility.
 - a. When you fulfill your responsibility to God through advancement to spiritual maturity, you demonstrate the true solution to problems in the nation.

b. Violence does not solve problems, it only intensifies problems. Violence destroys the impetus of the laws of divine establishment, which is civilization.

3. 1Timothy 2:13 Pray on behalf of kings and all who are in authority, that we may lead undisturbed and tranquil lives in all godliness and integrity. Compare 1Peter 2:13-14 Subordinate yourselves to every human institution, whether to a king as one in authority, or to a governor sent by him; for the punishment for those who do evil for the recognition of those who do good.

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1977 Romans

Lesson #383

383 04/09/1978 Romans 13 Book on U.S. changes; doctrine of the laws of divine establishment (2c–3): family, nationalism and evangelism

Notes for divine establishment placed with previous lesson.

Warner and Swasey, a large corporation, put out a book called “What has really changed?”

They do not keep feeding you cheese after the trap has sprung.

The bigger the government, the smaller the people. Americans are being drowned in laws they do not understand. Every time we ask government instead of doing it ourselves, we surrender more freedom.

What does Washington want? Your money.

WARNER & SWASEY CO., THE, 1776 - 1976, What Has REALLY Changed? American Business Principles Are Still Basic to Our Way of Life. 91 eloquent advertisements of The Warner & Swasey Co., a selection of many more, 96pp, booklet of Dec 15, 1976, ads from 1941 - 1975, in PP 1137.

Review of points from the previous lesson. A continuation of the laws of divine establishment, all notes in the previous lesson.

1977 Romans

Lesson #384

384 04/09/1978 Romans 13 "Majority Rule" in Africa; doctrine of the laws of divine establishment: discipline, authority and military (points 4–7)

Establishment and Christianity. Bob reads a corrected translation to vv. 1–7.

There are some “conservatives” only insofar as the laws of divine establishment benefit them personally.

Some points on the laws of divine establishment are placed two lessons back.

Our country is filled with quislings who want us to go communist.

Some female called and wanted to speak to brother Thieme, so Bob knew she was not apart of Berachah. “What if I was dying and about to go to hell.” Bob knew that she was a reversionist. Bob could tell that this was a woman accustomed to getting her own way. It was a race to tell who was going to hand up on who first. “There are no shades of grey when dealing with a woman.”

“Your husband may be unreasonable; but I have news for you—all of us males are unreasonable.”

1977 Romans

Lesson #385

385 04/10/1978 Romans 13 Gun control; doctrine of the laws of divine establishment (8–9): freedom; Ten Commandments; envy; U.S. Coat of Arms; theft

This seems to be a time of good and evil.

The Russians lust after Thom McCann. They cannot make decent shoes there. They don't own anything over there. There emotion is all they have. “You have better wake up and realize that this is the greatest country in the world.”

The coat of arms for the army is related to the first commandment. Bob has not met an officer who knows what it means. The blue background is divine royalty or justice. The 13 stars are within the clouds, within the glory. The eagle represents freedom.



Divine establishment notes will be placed with the doctrine back in [lesson #382](#).

1977 Romans

Lesson #386

386 04/11/1978 Romans 13:1a Book: "Clichés of Socialism"; property rights; doctrine of the laws of divine establishment (10–11); morality; Naziism; violence; police; government authority.

Book anthology called *Cliches of Socialism*. Things which are said every day in the United States which are socialistic and false.

These sayings are Marxists tools to steal money from people.

Human rights are superior to property rights. Men have three great rights. Right to his life, the right to his liberty and the right to his property. To give a man his life, but no liberty, gives him no reason to enjoy life. To remove his property rights is equally problematic.

Tricky phrases regarding human rights. Like the idea that there are human rights in opposition to property rights. But there is no such distinction. The term *property* has no rights; these are rights to property.

Although the Scriptures say that a bishop is not a striker of persons; it does not say anything about counter punching.

Divine establishment notes will be placed with the doctrine back in [lesson #382](#). This doctrine is completed with this lesson.

Chapter 13 Outline: Christian Responsibility.

1. Christian responsibility to government, verses 1-7.
2. Christian responsibility to others, verses 8-10.
3. Christian responsibility to self, verses 11-14.

Submission to the Authorities

Romans 13:1 **Let every soul be subject to the authorities being above him. For there is no authority except by God; but those existing are having been instituted by God.** (BLB)

Verse 1 – Christian recognition of establishment.^[1] “Let every soul be subject unto the higher powers” is incorrect. It begins with the vocative feminine singular from the adjective pás (πάς) [pronounced *pahs*] which means all. Also a vocative feminine singular subject psuchê (ψυχή) [pronounced *psoo-KHAY*] which has three meanings. It means soul, but it also means life since the soul is the residence of human life forever. And it has a third meaning. When God imputes life to the human soul at birth you have a human being, and that is what it means here—“All human beings.”

Then the present middle imperative of the verb hupotassô (ὑποτάσσω) [pronounced *hoop-ot-AS-so*], a military word, the most basic orientation to life. It means to subordinate yourself to authority, and it is translated “be subordinating yourself.” You cannot have freedom, use freedom, enjoy freedom until you recognize the authority that enforces freedom/provides freedom. All freedom depends upon authority. There is no freedom where there is no duly constituted authority. The progressive present indicates a state of persistence, linear aktionsart. The middle voice is the direct middle, it refers the action directly to the agent with reflexive force. It emphasizes self-discipline, that you must have cognizance of establishment and of your own free will live under its authority. The imperative mood: this is a command for the entire human race.

Next is the dative plural indirect object from the present active participle, used as an adjective, *huperéchō* (ὑπερέχω) [pronounced *hoop-er-EHKH-oh*], and it means “governing.” It refers to duly constituted authority under divine institution #4. Plus the dative plural indirect object from *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*] —“authority.” It is in the plural so it means “authorities.”

Jews were incorrectly citing Deuteronomy 17:15 (reversed?) to say that they did not have to obey the Roman rulers.

Romans 13:1a **All human beings be subordinating yourselves to governing authorities.**

1977 Romans

Lesson #387

387 04/12/1978 Romans 13:1b Welfare state; subordinate self to the office of authority; anarchy of the Jews; revolution

Another cliché of socialism. The welfare state is the best defense/security against communism. A similar excuse was used to finance socialistic governments overseas. Now we have a government which turns us into zombies. And they are telling us that they know better how to spend our money. They have oppressed us right into the ground today.

The will of man is not slaughtered, but softened and guided. It does not tyrannize, but it oppresses and tyrannizes the people.

We do not use violence to gain power; but the gangster will slip right in there and use his violence to secure something worse.

Romans 13:1a **All human beings subordinate yourselves to the governing authorities...**

Summary

1. Being a Christian does not exclude the believer from the responsibility to authority under the laws of divine establishment.
2. Neither anarchy nor revolution is ever condoned or sanctioned by the Word of God.
3. In A.D. 51 the Emperor Claudius banished Jews from Rome because of their distortion of the Messianic eschatology. It had been distorted into rejection of the fundamental authority in the Roman empire. The governmental authority had provided protection for the Jews. They were free in their homeland to function under their laws and customs. They were free to travel throughout the Roman empire and pursue any course of action which would bring them profit or whatever they wanted in their way of life. It was the Roman empire who sponsored them and protected them. However, they distorted Biblical theology and eschatology. For Messiah was truly coming—and had come, actually—but they were saying that because of the messianic implications of eschatology they had no responsibility to the government which provided them freedom. Therefore they rejected Roman government and even criticized it as non-participants.

- a. Even though our taxes are confiscatory, we pay our taxes. It is unfair, wrong, and evil; but we still pay it.
 - b. We have certain privileges and rights, but we are exploited by the welfare system.
 - c. So many new movies and programs on Naziism; to get us to think that socialism/communism is the opposite from Naziism. The socialists persecuted the Jews long before the Jews.
 - d. Our money has been given away by the billions to support communism throughout the world.
 - e. Hitler was not a conservative.
4. These Jews assumed that each succeeding Caesar was the Antichrist. They justified their revolt against Claudius, then Nero, this authority which gave them their freedom and protection.
 5. This same distortion of Judaism would eventuate in the Jewish revolution of 66 A.D. during the reign of Nero. It resulted in the administration of the 5th cycle of discipline to the southern kingdom of Judea. The Jews resorted to violence and they died by violence.
 6. In the meantime (prior to A.D. 66) the spirit of revolution was abroad in Judaism, and their rejection of Roman authority placed them on a disaster course.
 7. When Paul wrote the words of Romans 13 a degenerate ruler by the name of Nero sat on the throne. Yet, in Romans 13, Paul does not advocate revolution against Nero who would be the instrument for the administration of his own martyrdom.
 8. In other words, revolutionary fanaticism is forbidden by the Word of God. What doctrine cannot solve is not solvable!
 9. Even slaves in the Roman empire were commanded not to revolt because the gospel and doctrine provided the freedom necessary to live out their lives to the glory of Jesus Christ. God's plan for Christian slaves in the Roman empire was not hindered by their status of slavery.
 10. Another application is obvious. Assassination of a ruler or the violent overthrow of government is not the prerogative of the believer in Jesus Christ. Christianity should never be involved in such activity.
 11. As with individuals, so with nations. Leave judgment, punitive action, discipline to the Lord.
 12. Revolution is just as much an intrusion on the prerogative of the justice of God as is gossip, maligning, judging, backbiting, etc.
 13. There is one difference, however. Revolution is collective presumption, collective blasphemy; gossip, maligning and judging is personal presumption, personal blasphemy.
 14. Today many believers understanding and discerning the current imbecility of bureaucratic government are tempted to enter into conspiracy against it. Such believers have lost many freedoms in the name of common good, but they have not lost their freedom to worship, to take in doctrine, to gather to honor the Lord. Their freedom to express positive volition toward doctrine is intact.

15. While many of the tenets of Marxist communism have been accepted by a nations leadership the believer is still under the authority of God, the Word of God, and specifically this command in Romans 13:1—“All human beings be subordinating yourselves to governing authorities.”
16. Civil government is necessary under the laws of divine establishment, while revolt and anarchy is both anti-God, inhuman and devilish.
17. The principle respects the authority and the office but never the person or the personality.
18. Like everything else in life where authority is an issue neither the personality nor the character of that authority can simultaneously be the issue.
19. The personality and character of the husband is not the issue, for his authority resides in the fact that he is the husband. The husband is not always right. He still has the legitimate authority.
20. The personality and character of the parents is not the issue [children], for their authority resides in the fact that they are your parents.
21. The personality and character of the boss is not the issue, for his authority resides in the fact that he is the boss.
22. The personality and character of the coach is not the issue, for his authority resides in the fact that he is coach.
23. The personality and character of the pastor is not the issue, for his authority resides in the fact that he has the gift of pastor-teacher.
24. The personality of the leader of a country is not the issue, for his authority resides in the fact that he is the leader.
25. The personality and character of the tax collector is not the issue, for his authority resides in the fact that he is the tax collector.
26. The personality and character of the police officer is not the issue, for his authority resides in the fact that he is a police officer. When a police officer brought Bob home and the police officer was automatically right.

Submission to the Authorities

Romans 13:1 **Let every soul be subject to the authorities being above him. For there is no authority except by God; but those existing are having been instituted by God.** (BLB)

“For there is no power but of God” – the explanatory use of the postpositive conjunctive particle *gar*, plus the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*] and the negative *ou* (οὐ) [pronounced *oo*]. The present tense is a static present, it represents a condition which is assumed as perpetually existing under the laws of divine establishment. The active voice: divine authority is delegated under the laws of establishment and produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine. Then the predicate nominative *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*] which means authority, and specifically delegated authority from God—“For there is no authority.” Plus *ei* (εἰ) [pronounced *I*] *mê* (μή) [pronounced *may*] which form an idiom, and it means “except.” The prepositional phrase is *hupó* (ὑπό) [pronounced *hoop-*

OH] plus the ablative of theos (θεός) [pronounced *theh-OSS*]. When hupó (ὑπό) [pronounced *hoop-OH*] takes the ablative case it indicates origin or source—“except delegated by God.” God is the origin and source of the laws of divine establishment.

1977 Romans

Lesson #388

388 04/13/1978 Romans 13:1c Socialism, strikes; source and purpose of civil authority; separation of church and state

People have developed prejudices. *The more complex the society, the more government we need*, is the false statement; but the idea is, we need less government.

The government should do for the people what the people are unable to do for themselves. And the idea that people are going to starve to death unless you help them. One professor stood up and said he had seen 10 people starve, and the question came, “Why didn’t you help them?”

The right of unions to strike. The idea that people make the same amount of money, even though one person is better at that job than the other.

Submission to the Authorities

Romans 13:1 **Let every soul be subject to the authorities being above him. For there is no authority except by God; but those existing are having been instituted by God.** (BLB)

“the powers that be are ordained of God” – the transitional use of the conjunction *de* is used to insert an explanation, and the translation should be, “that is.”

Then the nominative feminine plural from the articular present active participle of the verb *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be which here means to exist. The nominative plural definite article is used to denote a previous reference to the authority. Hence, it is used as an immediate demonstrative pronoun and is translated “those authorities”—“those authorities which exist.” The present tense of *eimi* (εἰμί) [pronounced *eye-ME*] is a historical when the past function of divine establishment is used as a present occurrence. The active voice: delegated authority from God under the laws of divine establishment produces the action of the verb. The participle is circumstantial.

There is a periphrastic here composed of a present active indicative with the previous present active participle. Then the verb *eimi* (εἰμί) [pronounced *eye-ME*] again, present active indicative. The present tense is a progressive present for action in the state of persistence. The active voice: delegated authority produces the action. The indicative mood is declarative for a dogmatic statement of fact, i.e. “those which exist are.” This participle, “are,” is a part of the perfect periphrastic, the rest of it being a perfect passive participle from the verb *tassō* (τάσσω) [pronounced *TAS-soh*], which means here to put someone in charge, to delegate authority, to delegate responsibility—“have been delegated.” The intensive perfect tense emphasizes the existing results in the function of

the laws of divine establishment in human history. The passive voice: the delegated authority under establishment receives the action of the verb. The participle is a part of the perfect periphrastic.

Then the last two words: *hupó* (ὑπό) [pronounced *hoop-OH*] plus the ablative of *theos* (θεός) [pronounced *theh-OSS*]—"by God." The ablative of means is used when origin is implied in the means. God is the origin of the laws of divine establishment for the entire human race.

Romans 13:1 **All human beings subordinate yourselves to governing authorities. For there is no authority except delegated by God; that is, those which do exist have been delegated by God.**

Principle

1. Governmental authority does not derive its power from the people. The power is derived from God.
2. Whether hereditary kings or rulers in a republic their authority has been one source: the justice of God.
3. What God has ordained the believer has no right to contradict.
4. All rulers at all levels are responsible to God for any abuse of their authority.
5. This is why God permitted the Russian revolution of 1917—because the Romanov rulers abused their God-given authority. Some of them were stupid about their power.
6. God does not sponsor revolution, but God permits revolution as the natural historical result where authority is abused without check. The only reason revolution does not occur is because there is a pivot large enough to offset such a catastrophe.
 - a. The first war for American independence was not a revolutionary war. Bob was asked this and he was shocked to hear such a question. Since the people of the colonies were taxed, they had a right to have seats in the House of Commons. George II could not even speak English.
 - b. When a person is taxed, they should have a say in their government. But extra seats in parliament were not given to them. They demanded redress.
 - c. The purpose of the war was originally to get a redress of grievances.
 - d. This was not a revolutionary war.
 - e. Our second war for independence was between the north and the south. Lincoln called up 50,000 troops to force his vision on the south. This was a violation of the Constitution. This was to solve a social problem by violence. Slavery was receding in the south at this time.
 - f. Delaware was the first state to solve its own problem in this realm.
7. The rise of Adolf Hitler combines an abuse of authority in Germany plus the false usurpation of authority and a false use of authority in the part of the League of Nations.

8. However, when civil power contradicts the Word of God it subverts and denies the very source of its own authority. One of the most difficult things in the world is to have authority on any level; because that authority is then under the authority of God and there will be an accounting for the abuse of authority. The most dangerous place to be in life is a person with authority because he is responsible to God.
9. Human arrogance and rejection of authority leads to anarchy. Human power in anarchy leads to despotism and tyranny. Christian obedience to the defacto authority inevitably leads to true civil and spiritual freedom.
10. Civil freedom, including respect for authority, makes the individual truly free.
11. While military victory provides freedom, establishment authority in obedience to the laws of divine establishment maintains that freedom so that evangelization and spiritual growth is possible within the national entity.
12. The elevation of establishment and morality in compliance with the laws of divine establishment will accomplish more than revolution ever could, no matter how justifiable the revolution appears to be.
 - a. You can always find support for a revolution because people have sin natures.
 - b. Power corrupts arrogant people.

Calvin Coolidge was a great president; and the thrust of his presidency was to do nothing.

Communism and fascism are synonymous...both are systems of socialism; both are systems of violence and evil; and both are systems of arrogance. The issue today is not Naziism, but communism.

Principle

1. The actual existence of civil authority with delegated civil power is an ordinance of divine establishment. It is not a social contract and it is not designed to solve social problems. It is designed to enforce those laws which deal with freedom, privacy, property, prosperity. If you have earned money or goods, you can dispose of them in any legitimate way. Legislation is not designed to solve social problems; and neither is violence.
2. Vox populi, vox dei (The voice of the people is the voice of God) is a farce. The voice of the people is not the voice of God. The voice of the people is the sum total of the function of their old sin natures in the field of arrogance, self-centeredness and selfishness, plus that vicious evil called self-righteousness. "The people are a voice and nothing else."
3. Hence, the ideal form of government is the existence of civil power compatible with human freedom in the divine institutions, free also from social opposition of good and evil.
4. Power and authority must reside in the divine institutions and not seized by an administrator for personal aggrandizement.

5. The royal family honor code includes duty to state or nation, patriotism as opposed to internationalism.
6. Paul himself was protected by Roman authority from Jewish legalism.
7. Two erroneous extremes of Christianity: a) The state should be subordinated to the church. That is wrong, the state should not be subordinated to the church; b) The church should be subordinated to the state. That is wrong. The right principle as far as the Word is concerned is separation of church and state. Romanism and Erastianism.
8. However, the government's responsibility is to protect the church in its civil rights, while the church sustains the state by the formation of a pivot of mature believers.

The information put into a computer from gun dealers (about purchasers) will be used by the government for future confiscation...and once they are confiscated, then you are the slave of the state and the slave of lawlessness, for there will be two groups who still have guns: the government and the criminal.

Our founders made it clear that the government is the servant of the people and not their master.

"I would not be bussed one block to associate with some of you...and vice versa."

Separation of Church and State

1. Church and state must be kept separate, and the authorities of church and state must always be separated. If a pastor runs for an office and gets it, he needs to let go of his church.
2. The authority of state is found in the laws of divine establishment, while the authority of the church is delegated through spiritual gifts sovereignly bestowed by the Holy Spirit. So the very source of the authority for each group demands separation.
3. Christian duty toward the church can be summarized by the phrase "the daily function of GAP," while the Christian duty to the state can be summarized by obedience to civil authority, and military authority when the occasion arises.
4. Worldly power is designed for collective temporal peace, while spiritual power is designed for individual eternal peace/prosperity.
5. Separation of church and state is absolutely necessary for personal freedom. Some citizens are faced with false dichotomies.
6. Obedience to authority and payment of taxes protects the law-abiding citizen from loss of freedom from enemies within as well as enemies without.
7. Tax money should be used for law enforcement and military establishment but never for socialism and the welfare state. This does not preclude charity. The state can function in the realm of charity, but not to turn this help into the welfare state.
8. When a leader governs by the country's constitution and at the same time is governed by the laws of divine establishment he becomes a double blessing to that nation.

9. When a leader governs according to the Marxist theory of greater good, and at the same time is ruled by reversionism and evil, he is a double curse to the nation.

1977 Romans

Lesson #389

389 04/14/1978 Romans 13:2a Excess government + national debt; democracy is anti Christian; anti-laws of divine establishment of the reversionistic believer

Cliches of socialism. Too much government; just what would you cut out? This question is raised by the socialist and often it leaves the conservative speechless. Those who understand limited government solves this problem. Government defends all people equally. We have a right to life, freedom and property. The concept of government explained in the Declaration of Independence. Each individual is responsible for his own life and advancement. Personal accountability. Man's freedom is not derived from the state but from the Creator.

The size of the national debt does not matter because we owe it to ourselves. No point in a person borrowing from himself. If the government does not pay back to its creditors, then all property is lost. This becomes big government to cover up its failures.

Romans 13:2 **Therefore the one rebelling against the authority has resisted the ordinance of God, and those having resisted will bring judgment upon themselves.**

Verse 2 – “Whosoever therefore resisteth the power” begins with the conjunction *hōste* (ὥστε) [pronounced *HOH-steh*] which introduces an independent clause with an inference. It is translation with the inferential conjunction “therefore” – in view of what was studied in verse 1. Then the articular present active participle from *antitássomai* (ἀντιτάσσομαι) [pronounced *an-tee-TASS-som-ah*], a military term which means to form a battle line against the opposition. It is translated “resist” here and it connotes opposition to divine institution #4 specifically, but generally opposition to delegated authority in establishment. “Therefore those who resist.” The definite article is used as a demonstrative pronoun which emphasizes the believer in opposition to the laws of divine establishment. The present tense is a descriptive present denoting what was going on in the Roman church which was opposed to the Roman government. This is a customary present for what habitually occurs among reversionistic believers, i.e. the one who rejects establishment, the very basis by which he was evangelized and the only hope he has of advancing to maturity under the intake of Bible doctrine. The middle voice is used here, and while the active voice emphasizes the action the middle voice emphasizes the agent producing the action. Generally in the middle voice the agent acts with a view toward participating in the outcome. Here is the indirect middle in which the agent simply produces the action of the verb. The participle is circumstantial for the function of the reversionistic believer resisting establishment principles. Next comes the dative of indirect object from *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*] which means authority. It has a definite article, used here to make reference to its previous use as establishment authority in context—“the authority,” i.e. the laws of divine establishment.

“resisteth the ordinance of God” – the perfect active indicative of anthístēmi (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*] means to oppose. This is slightly different from resisting. Resisting means that your soul is organized, you are making a decision on the basis of what you think, and it is opposed to establishment principles. Such a person makes decisions out of the organized part of his life. So when you are talking about the soul making wrong decisions you use antitássomai (ἀντιτάσσομαι) [pronounced *an-tee-TASS-som-ahēe*]—thinking. As a result of that thinking application is made, so anthístēmi (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*] is used by God the Holy Spirit for application of wrong thinking. If your thinking is wrong the application is wrong. “Therefore those who resist the authority have opposed.” The consummative perfect tense emphasizes the completed action of the verb. Here it is not the existing state which is emphasized but a consummated process of opposition to establishment. The consummated perfect is not merely the rejection of authority denoted but a consummated process which implies the result of opposition to the laws of divine establishment. The active voice: the reversionistic believer produces the action of the verb living in the devil’s triangle. The dative singular from the noun diatagê (διαταγή) [pronounced *dee-at-ag-AY*] means a divine institution and ordinance. They have opposed the divine institution thereby neutralising the divine institution, therefore a dative of disadvantage to the people involved—“the ordinance.” Plus the possessive genitive from theos (θεός) [pronounced *theh-OSS*], “of God.” These are believers who are doing this because they are ignorant of doctrine.

Principle

1. Every believer should be a paladin for establishment.
2. This is why every believer with doctrine resident in his soul is politically a conservative.
3. A true conservative understands and champions the laws of divine establishment against all Satanic and apostate attacks of liberalism.
4. Anticipating the last phrase of this verse, all believers who oppose establishment ordinances and institutions of God receive two categories of divine discipline: direct discipline from God for reversionism and apostasy; and historical discipline from God as those who oppose authority and sponsor revolution, conspiracy and violent overthrow of government.
5. All apostate believers, both reversionistic and liberal, are in opposition to God.
6. In effect, they are the enemies of God who has saved them and has provided a perfect plan for their lives, but they are destroying the very principle upon which that plan operates—freedom, privacy, property.
7. The ingratitude of the reversionistic believer often exists from ignorance of doctrine.
8. God is not the author of confusion. There must be order and authority in the human race for its survival.
9. The survival of the human race is the basis for concluding the angelic conflict.
10. Divine institution #4, nationalism, protects the freedom of the human race and guarantees local evangelism plus strong missionary effort in other geographical areas.

The [separation of church and state](#) (from [Lesson #388](#)) reviewed.

1977 Romans

Lesson #390

390 04/16/1978 Romans 13:2b Technical and moral change; internationalism; believer: obey civil law or reap divine discipline

Bob had a movie on Saturday Night at the Movies that he had never seen before and would never see it again. It was terrible and bored him to death. The movie lampooned everything from Bob's past; "It was #2, if you know what I mean" was a line from the movie which described it. A good line here and a good line there; and a nice illustration.

Bob was taken in to think that this was going to be a good movie.

Communist cliché: You would take us back to the horse and buggy. This is a confusion of technology, morality and human principles. Socialists cannot handle this progress. It is easy for men to assume that all other aspects of society are bound to the change in technology. The Constitution was framed during the horse and buggy era. Doesn't this mean that the railroad age requires a change as well; and today, more change? This assumes that the growth of government must occur with an increase in technology. What change in morality or political philosophy to change is necessary after the invention of jets? The teachings of Jesus and Paul were out of an era are just as applicable today. Indoor plumbing has never improved the Ten Commandments. No matter how technology improves, the sin nature remains the same.

Technology has always moved ahead, but the morality of a nation goes up and down.

We have had a series of presidents who have been giving away our technology; and Russia uses these things against us. There is no religious freedom in Russia and there has not been since 1917.

As long as Russia is communist, there cannot be an good Russians. They are communists by definition. The communists cannot advance their own technology. They simply bully us into giving them our technological advances. They have no freedom, no creativity; so even their shoes are bad.

Middle Ages life span might be 26 or 30 if you were healthy. People who traveled recognized the slovenly nature of the peasants in France and elsewhere.

The human race is perpetuated by the laws of divine establishment; and not by technology.

Principle

1. Governmental authorities are seen here not from the standpoint of their individual personalities and character but as officers of divine institution with authority from God

2. Human government is a permanent divine institution as a guarantee of individual privacy, property and freedom, and as a safeguard against internationalism which is the tyranny of Satan to control the human race in the angelic conflict.
3. All internal organizations--such as communism in Russia or China, or Cuba, there is nothing but tyranny and anti-establishment—are political internationalism, along with the former League of Nations and the present United Nations.
4. There is also religious internationalism such as the World Council of Churches. The WCC today sponsors revolution and advocates violence to solve social problems. It is anti-Christian to the core.
5. All forms of internationalism expose Satanic conspiracy and they oppose the divine ordinance of nationalism.
6. Civil authority, law and order to protect human freedom, is an ordinance from God.
7. The Bible does not condone the Christian becoming involved in revolutionary movements. That is trying to solve problems by violence. Christian duty is to established power and authority, not to revolutionary power and authority.
8. Therefore Christian responsibility to the national entity includes obedience to the laws of the land: paying taxes even though they are confiscatory, participation in the military establishment, and whatever additional duties which may be assigned such as jury duty, voting, and even holding office.
9. This means that lawful means should always be employed in rescinding unlawful and unjust laws.

There are over 100 taxes applied to a single loaf of bread by the time it is sold.

Romans 13:2 **Therefore the one rebelling against the authority has resisted the ordinance of God, and those having resisted will bring judgment upon themselves.** (BLB)

“and they that resist shall receive to themselves damnation” – this begins with the postpositive conjunctive particle *de* which is used here as a transitional conjunction. It is used to insert an explanation, so it has to be translated “in fact.” Next is the nominative plural definite article used for the personal pronoun to describe apostate believers, reversionistic believers, anti-establishment believers, believers who are involved in what has been called “Christian socialism.” Plus the perfect active participle from the verb *anthístēmi* (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*] which means to oppose—“in fact they who oppose.” The dramatic perfect tense is a rhetorical use of the intensive perfect, emphasizing the existing state of apostate individuals—believers. The active voice: the reversionistic believer, the liberal believer in his theology and in his politics, the revolutionary believer, the anti-establishment believer, produces the action of the verb. The participle is circumstantial.

With it is a future middle indicative of the verb *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*]—“shall receive.” The gnomic future is for a fact of judgment from God which can be expected in circumstances of being anti-establishment. The middle voice is a direct middle, it refers the results of the action directly to the agent with reflexive force. The indicative mood is declarative for a dogmatic statement of fact.

The word “themselves” is the dative plural of disadvantage from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*]. When the action expressed by the verb is referred back to its own subject the construction is called reflexive. The next word in the KJV is not quite correct. It is the accusative singular direct object from the noun krima (κρίμα) [pronounced *KREE-mah*] which is not judgment or “damnation” because that has the connotation of the eternal lake of fire. It means “punishment” or “punitive action” or “discipline.” So the corrected translation would read, “in fact they who oppose shall receive punishment.” The word “judgment” can be used if it is understood that it means discipline in time and not related to eternity.

This generally means that whatever divine punishment comes to those anti-establishment believers who are revolutionary, who are liberal, receive punishment in two categories. First, they receive individual discipline for their reversionism—including warning discipline, intensive discipline, and dying discipline. But they are also a part of the collective discipline which God metes out to a nation through various historical disasters and catastrophes, and results in the fourth and fifth cycles of discipline.

Believers involved in revolution, anti-authority can be punished in their lives and even die the sin unto death.

Principle

1. Antagonism to authority leads to anarchy.
2. It is the Christian duty to obtain by lawful means the rescinding or alteration of any unjust law, but never to resort to violence or revolution.
3. When tyranny destroys the freedom of religion, the freedom to evangelize, the freedom to assemble at a local church and learn doctrine, if the Lord does not destroy that tyranny opposition of other than peaceful means might be employed.
4. By ‘might be employed’ the word ‘might’ is very doubtful because even Paul persecuted by the Roman government did not waver on this principle of doctrine. He went to his death still submissive to the authority of Cæsar.
5. The extent of obedience is determined by the nature of doctrine.
6. There is relatively little authorization for the doctrine of passive obedience, e.g. the right of striking. It is active obedience which is commanded.
7. No matter how great the erosion of freedoms may be in a national entity, as long as you have freedom to witness for Christ, to evangelize and to take in doctrine, you have no right to oppose the authority of government.

Romans 13:2 **Therefore those who resist the authority have opposed the ordinance of God; if fact, they who oppose shall receive discipline [judgment, (temporal) punishment] to themselves.**

1977 Romans

Lesson #391

391 04/16/1978 Romans 13:3a Productivity of free enterprise vs. bureaucracy; capital punishment; fear cf. respect

Most of us were brought up in our youth to think in terms of socialism.

Our whole system is to turn us into socialist robots, unable to think for ourselves. What we are studying runs counter to what we have learned.

Romans 13:3 **For rulers are not a terror to good works, but to evil. Now do you desire not to fear the authority? Do the good, and you will have praise from him.** (BLB)

Verse 3 – “For rulers are not a terror to good works, but to the evil.” The explanatory use of the postpositive conjunctive particle *gar* is translated “For.” The nominative plural subject from the noun *archôn* (ἄρχων, ἄρχοντος, ὁ) [pronounced *AHR-khohn*], a word for “ruler” or “authority,” or someone who has received delegated responsibility from God to exercise governmental power—“For the governing authorities.” The nominative plural of the definite article here denotes a specific class of individual, i.e. those who have the responsibility and authority to enforce the principles of freedom, privacy and property within the national entity.

Then the present active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*], plus the negative *ou* (οὐ) [pronounced *oo*]. The present tense is a present of duration for the principle of establishment begun in the past and continuing to the present time. The active voice: the legitimate state officials or government authorities produce the action of the verb. In this case it is negative action, due to the negative *ou* (οὐ) [pronounced *oo*]. This is a declarative indicative with the negative indicating that what government officials do not do under the laws of establishment. The predicate nominative of *phobos* (φόβος) [pronounced *FOHB-oss*] is in the singular—“fear.” This must be regarded in its context—free enterprise and the function of the laws of divine establishment. Under communism government authorities are a source of terror, a source of fear, no matter what your works are. But under the laws of divine establishment the purpose of having authority is to protect freedom, privacy, and property. They are all connected.

Then the dative of advantage from the adjective *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], good of intrinsic value, plus *ergon* (ἔργον) [pronounced *EHR-gon*]—“good works,” plus the generic use of the definite article, and it represents good in the sense of freedom, privacy, property; good in the sense of not violating these things. In other words, it is observance of the laws of divine establishment. We can use the word “function” for *ergon* (ἔργον) [pronounced *EHR-gon*], it means the deeds of men exhibiting a consistent moral character, work or occupation. It must be understood that ‘good’ or ‘moral’ here refers to the laws of divine establishment. Then we have “but,” the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] which sets up a contrast; “for evil” – the dative of disadvantage from the adjective *kakós* (κακός) [pronounced *kak-OSS*], a reference to crime. Crime is the violation of freedom, privacy and property.

Principle

1. The predicate nominative of *phobos* (φόβος) [pronounced *FOHB-oss*] refers to fear of punishment. We begin to see why establishment demands capital punishment.

The only restraint of the criminal mind is fear of reprisal. The communists are concerned and disturbed when there are arms buildup.

2. The Bible and the laws of divine establishment demand that punishment for anti-establishment violence should be death.
3. Therefore this passage teaches that very important principle: Restraint in society demands law enforcement.
4. In society are X number of OSNs, and some are restrained by respect; others have to be restrained by fear. Only fear can overcome the vile tendencies of the OSN in the function of crime, conspiracy, revolution, and the use of violence in anarchy.
5. This is why the bible advocates capital punishment as the means of controlling the criminal, the revolutionist, the anarchist, the communist. Genesis 9:6; Romans 13:4.
6. Capital punishment is the highest power in human government.
7. Only with capital punishment can human government function to guarantee the freedom, the privacy, and the property of its constituents.
8. Legislation and law enforcement are useless without teeth. The bite is capital punishment.
9. Fear of capital punishment is a basic principle in the orderly function of the laws of divine establishment.
10. Capital punishment is administered by the judicial authorities of the government, regardless of the form of government, whether monarchy or republic. It is a legitimate government as long as the sword of capital punishment is directed toward evil function and not the function of good.

Criminals need to fear the results of their lawbreaking. They only respect the law if this is a greater violence than they are willing to risk. If you require violence to restrain you, then you are a criminal in your thinking.

Criminals are smarter than the psychologists and make them think that they are rehabilitated.

Bob knew Chuck Holder, the judge in the Manson trial; they grew up together. He is squared away. He now carries a gun because of the threats made against him.

Bob's teaching at Prescott and we are going to think that we are in a Baptist church because we are only meeting on weekends.

1977 Romans

Lesson #392

392 04/21/1978 Romans 13:3a [SHIELD OF FREEDOM SPECIAL – end] Jeff Cooper and the .45 automatic; referees in divine establishment; un-Americanism; U.S. Coat of Arms

Eternal life must have a place to go.

Lincoln used federal funds to keep Indiana in the union; then he used 50,000 men to keep the south in the union. FDR and Woodrow Wilson were the 2nd and 3rd worst presidents.

Calvin Coolidge was our greatest president, who did nothing and did it well.

Bob reintroduces the US Coat of Arms. A constellation of 13 stars, the cloud and the glory. The cloud is the protection and blessing from God to a client nation. A client nation means freedom, privacy and property. Freedom to evangelize; freedom to assemble and learn doctrine. It also means giving Jews a haven. The glory breaking through the clouds is the responsibility of the client nation. This is all called the crest, everything above the eagle.

Hitler's national party was a socialist party. They are exactly like the communists. There is no difference between them. Socialism makes a people weak because it robs a people of their freedom, property and privacy. The eagle represents freedom, privacy and property.

The escutcheon below the eagle and it touches in 3 places. 3 branches of government. The color is blue for righteousness and justice. 13 bars are 13 colonies which have equal representation. Authority must be at grass roots level. Imputation of life.

The olive branch is not peace but prosperity; and the bundle of arrows is all about the national defense.

Big government means little people.

Romans 13:3a **For government authorities are not a cause of fear for moral function, but for evil function.**

1977 Romans

Lesson #393

393 04/23/1978 Romans 13:3b Russian hero on the U.S. cf. USSR; misapplication of eschatology; evangelism and the laws of divine establishment of Goths; police authority

Soviet War hero who was stripped of his citizenship while visiting the United States. He has said a few things in the United States that the communists took exception to.

Gregorenko: We plan and plan, but American does not planning, but a mass of goods. Russia with its plans is a nation of shortages. Russia virtually has no roads by comparison. The Soviet Union is an epic behind.

He was granted asylum in the US. Here the stores are filled; there we are constantly planning and nothing is done. He went and saw Congress, but if he wanted to view the soviet council, he would have seemed mad. No free travel throughout Russia; travel is simple and unregulated in the United States.

Wikipedia: Petro Grigorenko (16 October [O.S. 3 October] 1907 - 21 February 1987) was a high-ranking Soviet Army commander of Ukrainian descent, who in his fifties became a dissident and a writer, one of the founders of the human rights movement in the Soviet Union.

Huns and the Goths raiding caused a change in eschatology and people became so engrossed with history and disaster. Ambrose and Jerome and so many other great theologians who thought the world was coming to an end. They misapplied Scripture to their own era.

Carter banished the B1 bomber and limiting our warheads, all of which are deterrents to the USSR. We have our problems and we have not had one or two good depressions to get rid of the people who are the dregs of society.

We have relatively the same influences today as was found in the past which could destroy the United States. We have socialists and not Huns. Communists instead of Goths.

The Lord Jesus Christ controls history.

Many people thought that they would never see A.D. 400 because of the wars.

Our nation is protected by the encapsulation of blessings.

People who buy ranches out in the country; and they hide out there. But it is better to live in Houston. The believer should appreciate freedom and despise communism. God uses the laws of divine establishment to keep alive the reversionist so that he can be frightened and miserable.

A review of some historic trends of that early era. Review of points previously given.

Romans 13:3 **For rulers are not a terror to good works, but to evil. Now do you desire not to fear the authority? Do the good, and you will have praise from him.** (BLB)

“Wilt thou then not be afraid of the power?” The emphatic use of the postpositive conjunctive particle *de* can be translated one of two ways: “In fact,” but here there is a little bit of sanctified sarcasm involved and the best translation is “Really.” This is sarcasm because Paul under the ministry of the Holy Spirit is going to refer to your personal desires, the present active indicative of the verb *thélō* (θέλω) [pronounced *THEH-loh*]—“**Really, do you desire?**” This is a customary present tense for a normal mental attitude of a believer toward government. The active voice: the believer produces the action of the verb. The indicative mood is an interrogative indicative assuming that there is an actual fact which may be stated in answer to the question. This is the sarcastic interrogative.

Then the present middle infinitive from the verb *phobeō* (φοβέω) [pronounced *fohb-EH-oh*] plus the negative *mê* (μή) [pronounced *may*] which is used because of the infinitive. The present tense is a perfective present, it denotes the continuation of existing results. It refers

to a fact which has come to be in the past but is emphasized as a present reality. The middle voice is the indirect middle in which the believer as the agent produces the action rather than participating in the results of the action. The infinitive is the intended result, fulfilling a deliberate objective, hence a blending of purpose and result. “Really, do you desire not to fear?” This is something that believers ought to desire. Respecting the police officer is respecting God, as he represents authority.

Next is the accusative singular direct object from *exousia* (ἐξουσία) [pronounced *ex-oo-SEE-ah*], plus the generic use of the definite article—“the authority.” This should be the desire of every normal believer. We learn to distinguish between the abuse of one’s authority and the concept of authority.

1977 Romans

Lesson #394

394 04/23/1978 Romans 13:3c Gun registration; origin of "THIEME"; Teutons + biblical teachers stabilized Western Europe; laws of divine establishment encapsulated X+Y+Z

Throughout history, people put together neat little eschatological packages; and because these predictions did not pan out, the rapture was dropped from theology. Chiliasm became a movement; and Atilah the Hun or Alatheus the Goth, our only hope is, Jesus will come. They were basing doctrine in experience. Personal suffering does not mean that we are in the Tribulation.

We do not serve to grow; we grow to serve.

As long as we are alive; we are to grow spiritually. Some turned civilization around and the Roman empire became a Teutonic empire. It become an Austria empire; then an Austrian-Hungary empire. Vienna was a vigorous family with establishment principles.

Many of the founding fathers were Christian; and there has always been that pivot in the United States, resulting in great prosperity.

Bible doctrine is the key and the answer. You cannot miss it for a day. The mature believer is blessed and those associated with him are also blessed by association.

Romans 13:3 For rulers are not a terror to good works, but to evil. Now do you desire not to fear the authority? Do the good, and you will have praise from him. (BLB)

“do that which is good” – the present active imperative of the verb *poieō* (ποιέω) [pronounced *poi-EH-oh*]. This is a progressive present, present linear aktionsart, “keep on doing” or “keep doing.” The active voice: this passage is addressed to the believer. Our job is to advance spiritually. This is an imperative mood, a command to all believers. With it is the direct object of the verb, the accusative singular from *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] plus the generic use of the definite article. This is understanding and doing the plan of God. *Agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] is Christian duty to God and

country. The good is advancing to maturity; and the good is anything that comes from God. So the good can also mean the laws of divine establishment.

“and thou shalt have praise of the same” – the connective kai, “and.” The thought is not completed, it is continued. Plus the future active indicative of the verb echō (ἔχω) [pronounced *EHH-oh*], meaning to have—“and you will have.” The future tense is predictive, it denotes an idea in progress in future time. The active voice: the believer produces the action of the verb in the fulfilment of Christian duty to the state. The indicative mood is declarative viewing the action of the verb from the standpoint of reality. Then the accusative singular direct object from épainos (ἔπαινος) [pronounced *EHP-ah-ee-noss*], meaning legitimate praise. Perhaps the best translation would be “recognition.” It means praise, approval, recognition. With it is a prepositional phrase, ek (ἐκ) [pronounced *ehk*] plus the ablative singular of the intensive pronoun autós (αὐτῷ) [pronounced *ow-TOSS*]—“from it.” Autós (αὐτῷ) [pronounced *ow-TOSS*] is used here as a third person singular feminine pronoun. It is in the feminine gender because it is referring to the noun exousia (ἐξουσία) [pronounced *ex-oo-SEE-ah*] which means authority.

Romans 13:3 **For governing authorities are not a cause of fear for moral function, but for evil function. Really, do you desire not to fear the authority? Keep on doing the good, and you will have recognition from it.**

1977 Romans

Lesson #395

395 04/28/1978 Romans 13:4a Complaining about your job; form of government and Christian anarchy; DIAKONOS of God = government authorities

Too often, we put too much thought into the machinations of man; Jesus Christ controls history. Bob on Chows and German Shepherds and Poodles. Bob also lists the windiest cities.

We are certainly under a lot of panic today. Given that the news is disseminated as soon as it occurs keeps some off balance.

Being critical of a figure of authority when you cannot do any better, that is an ego trip. Easy to do, unless you are there. Easy to stand back and to be critical. Our attitude to authority today is very close to anarchy. Impossible to do very much apart from some system of authority in place.

The key is, do we have the freedom to move toward spiritual maturity. We have no right to solve our problems through violence.

We advance in an encapsulated system.

The Apostle Paul lived in Z radical, but he did not criticize the Roman Empire.

This chapter was written after the rule of Caligula and Tiberius.

Keep on doing the good is advancing to spiritual maturity.

Romans 13:4 For he is God's servant to you for good. But if you do evil, be afraid, for he does not bear the sword in vain. For He is God's servant, an avenger for wrath to the one doing evil. (BLB)

Verse 4 – the principle of authority and punishment under the laws of divine establishment. “For he is the minister of God to thee for good.” The postpositive conjunctive particle *gar*—an explanation is needed, plus the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]—“For he is.” The customary present tense denotes what habitually occurs under the laws of divine establishment. The active voice: government officials, rulers, or anyone who has the authority under the laws of establishment produce the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Then the word “minister,” the predicate nominative from *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*]. It means a servant of someone, a helper. It is used for an administrative official in a local church, also for a pastor, and it always means a servant in the sense that the authority is delegated. It has a political connotation within the framework of the laws of divine establishment. Here is the minister of *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] as the ruler of state or the authorities in a national entity. It is an establishment connotation. They are the servants of God in the execution of the laws of divine establishment. God has delegated the responsibility of making them referees of freedom, but remember that freedom includes privacy and property. Government officials are the umpires, the referees with regard to freedom. With this is a genitive singular of relationship from the noun *theos* (θεός) [pronounced *theh-OSS*]—“of God.” This means first of all that authority resides in the word *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*]. Government rulers, civil authorities, have responsibility to God to enforce establishment.

1977 Romans

Lesson #396

396 04/30/1978 Romans 13:4b Systems of government; principles re the source of civil authorities and evil: obedience or punishment

Nero was ruling when Paul was writing Romans. He was unqualified; he was degenerate, he persecuted Christians; as a ruler, he failed in every way. Burrus and Seneca were under his command and they were reasonable. Paul does not write a single word in opposition to Nero. Evangelism continued at a rapid rate throughout the empire.

We have not had a good president since FDR (and including him). We have been on a disaster course since FDR began to practice socialism. It speaks well of capitalism, that we have survived so well.

Paul did not know the exact manner of his death. He would be executed by the ruler of the Roman empire. He will be tried in the highest court. Not once does he suggest overthrowing the government; any form of legislation, any form of rebellion. Paul died by

decapitation, which is the easiest form of death. This did not upset him in any way, he knows that Jesus Christ controls history.

When the Christian emperors showed up on the scene, they were the worst emperors possible. There have been few nations which have done as well with establishment as the United States. There have been other client nations before us. Christians can live under any form of government other than democracy.

X+Y+Z = the whole plan of God for our lives.

Some of you have advocated violent overthrow of the government, or assassination; but no matter what, these things are wrong; and we are to continue under the established government here in client nation USA. We have no right to support revolution against our government. Obviously, we are going to lose some of the prosperity that we have enjoyed in the past; and obviously, we are on a downhill path. Nevertheless, we have no reason to panic. No matter that things appear to be out of hand, they are never out of hand, as Jesus Christ controls history.

Romans 13:4 **For he is God's servant to you for good. But if you do evil, be afraid, for he does not bear the sword in vain. For He is God's servant, an avenger for wrath to the one doing evil.** (BLB)

The minister or God or servant of God is an authority delegated by God. *To you for good* is the encapsulation of the prosperity and blessing from God. Paul had an unfair death and an unfair sentence. God chose the manner in which Paul would die. Paul accepted the authority of government and that Jesus Christ controlled history. Paul would die a completely quick and painless death because it was his time. The only pain in decapitation is the anticipation of the pain. Paul did not try to solve social problems. He did not advocate overthrowing the government; he did not try to end slavery.

“to thee for good” emphasizes encapsulation. We must remember that no matter how disastrous things appear to be in history, or really are, God still has a purpose for our life and historical catastrophe must not hinder our advance to maturity. God will continue to provide doctrine, the means of advance, even prosperity in times of catastrophe as an imputation, and He will provide the right death at the right time no matter how unjust it appears, as illustrated by the apostle Paul. We have here the dative of advantage plural from the personal pronoun *su*, referring to all believers. The Roman government of the empire was good for Christianity (it would have been stamped out under the republic). It was under the empire that the fullness of time occurred. We are not here to solve the social problems of life. We have no solutions for that. Our proper response is obedience to authority. This does not preclude loyal opposition. We oppose many of the holdouts in the socialist portions of our government.

Calvin Coolidge was our last great president, who did not try to do everything from his office.

We never advocate violent overthrow of the government; nor do we advocate assassination. We have the procedures to replace poor leaders.

The ruler of Panama is a narcotics gangster; and our president is going down to party with this evil man.

Then the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], a reference to Romans 8:28, plus the generic use of the definite article—“for the purpose of [the] good.” All things is $X+Y+Z = \text{the good}$. The purpose of good is the advance to maturity under plan of God.

Our freedoms are being taken from us every day. Nevertheless, we pursue the good.

Principle

1. Order in the human race through delegated authority and the function of the laws of divine establishment makes it possible for both evangelism and maturity adjustment to the justice of God.
2. Civil authority is the servant of God designed for the purpose of freedom, privacy, property, evangelism, spiritual advance to maturity as the tactical victory of the angelic conflict.
3. The issue in the political realm is not whether the authority is saved or unsaved, whether the authority is believer or unbeliever, but whether the individual follows the laws of divine establishment.
4. Many unbelievers understand freedom better than believers do, hence many unbelievers are better guardians of freedom than born again believers.
5. Reversionistic Christians are prone to be brainwashed by Marxist principles, such as ‘the greater good for the greater number’, principles of evil which erode and eventually destroy human freedom. Many of these born-again believers who support Marxist principles are deluded; they are blinded by scar tissue of the soul.
6. It is Christian duty and a part of the royal family honor code to respect civil authority and obey the ruler or rulers of the nation.
7. Christians, therefore, are no exception to the rule and are not excluded from this responsibility under the laws of divine establishment. Remember that the laws of divine establishment encapsulate the plan of God for the human race.

The president of the United States has no concept of freedom, despite being a believer. We do not need all of these bureaus. We do not need the Indian bureau or the Tobacco and Firearms bureau.

If we fired 5 million federal employees, this would improve productivity. If the government is in business, it is inefficient. Government people cannot compete in free enterprise. They could not compete in a free enterprise; they simply do not have it.

Cæsar is in hell today, but he was a man who understood establishment. Being a Christian does not qualify anyone to be a ruler.

Principle

1. Without civil authority the believer could not advance to maturity.
2. For just as the filling of the Spirit and Bible doctrine perceived are necessary for maturity adjustment to the justice of God, so also freedom is necessary for the function of GAP.
3. An attack on freedom in one place is an attack on freedom in every place.

Our bureaucracies are making policies that Congress could not pass. Big push against our possession of guns. If they succeed by May 31st, then they can control any type of personal property. If they attack personal property today, they will go after worship next.

“But if thou do that which is evil” – the postpositive conjunctive particle *de* is used to connect one clause with another where a contrast is contended. Here it is correctly translated “but.” This is addressed to believers, for it is believers who become involved in evil so readily without Bible doctrine to check them. The word “if” is the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHM*] which introduces the protasis of a third class condition, a more probable future condition. The subjunctive mood in the verb is used in the protasis to imply uncertainty—maybe you will do evil and maybe you will not do evil, but if you do this is what you can expect. Then the present active subjunctive of the verb *poieô* (ποιέω) [pronounced *poi-EH-oh*] which means to do or to produce. The iterative present describes what is conceived of in successive periods. The active voice: Christian potentiality for the production of evil is so stated. The subjunctive mood is potential. If the believer is positive toward doctrine and is advancing toward maturity he will not produce evil. But if he is negative toward doctrine and in reversionism then he will produce evil. Next is the accusative singular direct object from *kakós* (κακός) [pronounced *kak-OSS*], which with the generic use of the definite article is used to indicate evil as a category—“but if you do the evil.” This is not referring to the unbeliever who obviously does evil, this is referring to the believer who does evil. Cf. Romans 12:21.

How can you do evil? If you advocate the violent overthrow of government; or you call yourself a conscientious objector, that is evil. If you cheat on your income taxes, that is evil. If you advocate communism, that is evil. If you advocate giving away our land. Evil is conspiratorial. If you seek to undermine the pastor of your church, that is evil. If you are opposed to the police officer, that is evil. Anti-military is evil. The evil are filled with trouble. Though I walk through the valley of the shadow of death, I will fear no evil.

Verses on evil: Psalm 97:10 119:101 Evil is distorted things; leaving the paths of righteousness; who delight in doing evil. Proverbs 3:7 19:23 5:13–14 I have not listened to the voices of my teachers (he attended Bible teaching but he did not take it in). Are you influenced by evil or are you influenced by doctrine. Proverbs 11:18–19 14:22 will they not go astray those who devise evil. Proverbs 15:3 God is the observer of every evil and good. By grace and doctrine, one recovers from reversionism. Knowledge of doctrine is the difference between a mature believer and evil. Proverbs 24:1–4 military action is not violence. Violence is revolution or assassination. By wisdom, a house is constructed; a home is built. By knowledge of doctrine, the rooms are filled with something stimulating.

Psalm 54:5 do not be conquered by evil; but conquer evil by good. Psalm 28:19–20 Those who repay evil for good. Psalm 53:1 1Corinthians 15:33 evil associations corrupts good morals. Psalm 36:1–4 there is no respect of God before his eyes. The words of his mouth are evil and deceit. He plans evil on his bed. He does not despise the evil. Isaiah 5:20 woe to them who call evil good and good evil. Suddenly they assassinate and they do not fear. They justify their own violence. They conspire to lay snares. Do not fret yourselves from evil-doers. Some people in Berachah spend their time worried about current events and what may take place.

The press apparently got involved on an ROTC level situation; and the news is participating in confusing us. Real disaster from the 4th estate. Yes, we are in catastrophe; but we are not to be adgitated about it. Do not envy the evil ones. All of these wicked men, their lamp will be put out.

Evil seeks to pay back evil for good.

The laws of divine establishment are designed to protect the human race from evil. There is no evil in God. Psalm 34:16 God judges evildoers. Isaiah 13:11 I will put an end to the arrogance of the proud. In spite of evil, Jesus Christ controls history. Proverbs 16:3

Is it evil in your eye that I do what I want with my own money. Free enterprise has the right to do what it wants to with its capital.

Evil must be distinguished between warfare and disease. Christian Science says that disease is evil (although it may have come about from evil). Evil is not sin.

Micah 1:12 has people mistaking evil for good. One of the worst things a judge can do is take a bribe.

Evil begins in the soul; and evil shortens the life (Amos 5:14). Hate evil, love doctrine. Most of us are sloppy in our thinking with regards to evil. We slip a little bit. There is a difference between a principle and the actual practice.

Having a Supreme Court as a check on Congress; and this is a good thing; even though the Supreme Court sometimes makes a mess of things.

1977 Romans

Lesson #397

397 04/30/1978 Romans 13:4c Advocating violence against the government is wrong; the criminal mind; capital punishment

Christians cannot make any spiritual advance without establishment principles in that area. Establishment can function under many forms of government.

What is the criminal mind? It is the thinking of any individual who seeks to gain his objectives in life by violence. It rejects the concept of freedom as taught in the Word of

God—freedom, privacy and property. The criminal wants to commit crime by stealing someone else’s property, by invading someone else’s property, and if necessary by destroying someone else’s freedom through murder. He is only impressed with violence and instead of recognizing the authority of establishment he recognizes only the authority of violence. He can only be restrained by violence.

Romans 13:4 **For he is God’s servant to you for good. But if you do evil, be afraid, for he does not bear the sword in vain. For He is God’s servant, an avenger for wrath to the one doing evil.** (BLB)

“be afraid” – present middle imperative of the verb *phobeō* (φοβέω) [pronounced *fohb-EH-oh*]. The criminal mind only respects authority where they fear that authority. This is a progressive present signifying the action in a state of persistence or linear aktionsart: “keep on fearing.” This is a command to the believer and unbeliever who is of criminal thinking. The middle voice is the indirect middle in which the agent produces the action rather than participating in the results of the action. This could be called a dynamic middle to emphasize the part taken by the agent in the action of the verb. The agent is the person who thinks like a criminal, not that he has to commit a crime to do it, he thinks in terms of crime. The imperative mood is for a command. The greatest restraint under the laws of divine establishment is fear of punishment for violation of law through criminal activity. “But if you do evil, keep on being afraid.” This anticipates the fact that capital punishment is ordained of God to restrain the criminal and the evil tendencies of the old sin nature.

“for he beareth not the sword in vain” – a reference to capital punishment. This is the explanatory use of the conjunction *gar*, followed by the present active indicative *phorēō* (φορέω) [pronounced *for-EH-oh*] which has the connotation of authority, authority having the right to execute. It means to wear or to bear. With the negative we have “for he does not wear.” The customary present denotes what habitually occurs in the function of the laws of divine establishment under many forms of government. Wearing the sword denotes the authority of jurisprudence in that government, it represents the punitive action of capital punishment. The active voice: the government, the judicial authority, produces the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of reality. The accusative singular direct object *máchaira* (μάχαιρα) [pronounced *MAHKH-ahēe-rah*] is the symbol for execution here. Then the adverb *eikē* (εἰκῆ) [pronounced *i-KAY*] which actually means “without a cause”—“for he does not wear the sword for nothing.” Capital punishment puts teeth into the law.

Capital Punishment

1. Capital punishment is the maximum use of jurisprudence under the laws of divine establishment. It must be preceded by a trial authorized from the judicial function of government using evidence of guilt.
2. In the Roman empire there were two forms of capital punishment practiced: for the non-citizen, crucifixion; for the citizen, decapitation.
3. This presents the principle of capital punishment as a part of the function of government under the laws of divine establishment.

4. The most fundamental principle of human government in a national entity is the possession of a common law and a common language, but not necessarily a common race. All trials should occur in that common language and should all be related to the laws of that land.
5. In its simplest form the divine institution of human government demands a police officer on the corner and a judge on the bench, plus capital punishment to put teeth into the law—Genesis 9:5,6.
6. Man's right to slaughter animals is stated in the same context—Genesis 9:3,4 does not give man the right to slaughter people as he slaughters animals.
7. The two exceptions to killing [murder] are capital punishment which is the function of legal justice, and killing in warfare as a representative of one's country. The military man should be a great killer. Joshua 6:21; 8:24.
8. In the context of Genesis 9:5 capital punishment also extends to animals who kill human beings, as well as human beings who murder human beings.
9. God has placed the sword in the hands of civil government. The laws of divine establishment prohibits anyone seeking revenge, but rather lays the foundation for judicial modus operandi.
10. The person is innocent under the law until proven guilty in a courtroom. But once proven guilty, such a person should be executed—Exodus 21:12.
11. Capital punishment of animals, without human culpability, is found in Exodus 21:28.
12. Capital punishment for animals with human culpability is also found—Exodus 21:29.
13. Capital punishment must be the result of a legal trial. No lynch mobs. Numbers 35:30, where the word "evidence" is used twice, referring to the laws of evidence, not hearsay.
14. Homicide must be punished by death—Numbers 35:16-18.
15. Leviticus 24:17. The national entity is a barrier against both crime and the supremacy of good and evil as the policy of Satan who is the ruler of this world at the present time.

Think of the cop on the beat, or the judge in the courtroom, as ministers of God; and they are fulfilling the principle of authority. Bob promises that if there are over 2700 people, he will wear his collar on backwards. I must admit, I thought Berachah was larger than that.

1977 Romans

Lesson #398

398 05/01/1978 Romans 13:4d U.S. Constitution; distinguish between the man and the office; prep school discussion; criticism of authority

Bob receives a magazine and there is an article on the Constitution. Thomas Jefferson wrote the Declaration of Independence. The primary ideal of the Constitution is that our government is the product of the people. The constitution answered the question of how can a nation be strong enough to protect itself from outside forces and yet not one that would take away the liberties of the people. All the power of government in England had fallen into the hands of one man. 3 branches of government meant that, if one branch of

the government began to take too much power, the other branches would reel that person back in.

In the past 40 years, there has been a misinterpretation of the 14th amendment and the federal government controlling interstate commerce.

There was a farmer who did not grow the amount of wheat the government told him to grow, he grew more than that and he used it on his farm. The lower courts agreed with him, but the Supreme Court ruled against him, saying that some interstate commerce would have taken place if he had grown less wheat.

Thomas Jefferson anticipated the expansion of the powers of the court. He called it an irresponsible body until all government will be consolidated in Washington D.C.

We are moving toward tyranny; but we still have the freedoms of a client nation, the freedom to take in Bible doctrine.

The Bureau of Tobacco and Firearms is setting up to confiscate all firearms in the United States, if the Congress does nothing.

It is not necessary to express your opinion every time you hear anything you disagree with. There are times to keep your mouth shut. If you are at a dinner party, and you hear that something is wrong; and you know they are wrong. You keep your mouth shut.

Romans 13:4 **For he is God's servant to you for good. But if you do evil, be afraid, for he does not bear the sword in vain. For He is God's servant, an avenger for wrath to the one doing evil.** (BLB)

“for he is the minister of God” – the word “minister” is used for government in this particular case. The postpositive conjunctive particle *gar* expresses an inference in a self-evident conclusion. It is translated “for” but a much better translation is “certainly.” The present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*] is linear aktionsart—“certainly he keeps on being.” This refers to authority in government. Then comes the predicate nominative from *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*], the word “minister” used here for a civil servant, a person who has the authority delegated from God under the laws of divine establishment, plus the genitive singular of relationship from *theos* (θεός) [pronounced *theh-OSS*]—“minister of God.”

“a revenger to execute wrath upon him that doeth evil” – the nominative singular subject *ékdikos* (ἐκδικος) [pronounced *EHK-dihk-oss*], meaning a punisher. Authority punishes. Only authority has that right. Then the prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *orgê* (ὀργή) [pronounced *ohr-GAY*]—“for the purpose of divine wrath.” “Upon him” is the dative singular of disadvantage from the definite article used as a personal pronoun—“to him.”

The verb is the present active participle of *prassô* (πράσσω) [pronounced *PRAS-so*], meaning to do, to accomplish, to practice, to commit. Here it means to practice. The retroactive progressive present denotes a habitual criminal who has begun a life of crime in the past and continues into the present time. He is a criminal, not because of his acts but because of what he thinks. He thinks in terms of solving problems through acts of violence, by stealing, by raping, etc. The active voice: the criminal, the traitor, the revolutionist, produces the action of the verb. The participle is circumstantial. With this is the accusative singular direct object from *kakós* (κακός) [pronounced *kak-OSS*] with the generic use of the definite article, meaning that evil has been previously defined.

Romans 13:4 For he is the minister of God to you for the purpose of good. But if you do evil, keep on being afraid; for he does not wear the sword for nothing; for you see he is a minister of God for the purpose of divine wrath to him who practices evil.

1977 Romans

Lesson #399

399 05/02/1978 Romans 13:4–5a Referee rules; pivot vs. evil government; be subordinate to government authority; drugs cf. alcohol

The translation read to this point.

Romans 13:4 For he is the minister of God to you for the purpose of good. But if you do evil, keep on being afraid; for he does not wear the sword for nothing; for you see he is a minister of God for the purpose of divine wrath to him who practices evil.

Principles for Romans 13:4

1. Where civil authority is evil revolution is not the answer. Neither is assassination or violent overthrow of the government.
2. For the believer in the Lord Jesus Christ the answer is found in Romans 12:21. This means that Jesus Christ controls history. We are not here to be upset or to be crusading about the circumstances of life, we are here to advance to maturity. This can only occur through the intake of doctrine. Establishment is designed to encapsulate our advance to maturity.
3. The answer to a bad government which does not fulfil the laws of divine establishment is for the believer to keep on taking in doctrine and advance to maturity.
4. Remember that Jesus Christ controls history. A large pivot of mature believers changes both internal and external history of a nation.
5. Again note that the apostle Paul did not try to assassinate Nero, nor did he advocate the overthrow of Nero's administration, nor the change in the form of government in the Roman empire. Paul had the ability to distinguish between the principle of authority and the person who exercised the authority.
6. Paul, the human writer, was not a revolutionist. He was not a conspirator. He is the perfect example that Christianity did not overthrow the Roman empire.

7. Getting rid of an evil administration through violence and revolution only paves the way for something worse.
8. Divinely-ordained civil government comes in several forms: absolute monarchy, limited monarchy, oligarchy, republic. Not democracy which is the veneer of anarchy, a dangerous form of government because it functions so closely to anarchy that anarchy is just around the corner.
9. Freedom always demands authority. Civil authority is ordained by God, not by the will of the people.
10. Civil power and authority is a divine ordinance of the will, the plan, the purpose of God so that the human race can survive in the angelic conflict and fulfil the purpose of the angelic conflict.
11. There are differences of political forms of government but one principle of establishment for all of these types of government. Christianity can function under any form of government except democracy.
12. That one principle of establishment demands that the one or ones possessing civil authority under the divine institutions fulfil the divinely ordained purpose of that power: to establish and guarantee freedom, privacy, property. This is all one concept, not three different things. They all go together.
13. In addition there must be a military establishment to defend the nation from its foreign enemies and encroachments, and to protect the national freedom from international busybodies and trouble-makers. Right now, the United States is an international busybody and trouble-maker.

Many believers understand that we are moving toward socialism and disaster. But we remain peaceful. You do not destroy the authority or the principle of authority.

You cannot live and let live with the destruction of authority. The French Revolution was started by Middle Class people, the bourgeoisie and they decided that they should be able to give their input to Louie XIV. They removed an aristocracy which represents authority.

We are approaching a society of anarchy and it is a disaster. The world's worst businessmen are government. People from the government have not the slightest clue how to make money.

When you try to solve problems with strikes or revolutions, you are trying use evil.

Some sin natures are only constrained by fear. Some are constrained by respect for authority.

Romans 13:5 **Therefore it is necessary to be subject, not only on account of wrath, but also on account of the conscience.** (BLB)

Verse 5 – “Wherefore ye must needs be subject, not only for wrath” begins with the conjunction *dio* (διό) [pronounced *DEE-oh*], denoting that the inference is self-evident. It is translated correctly, “For this reason.” Then a noun of compulsion, a noun of necessity,

anakê (ἀνάγκη) [pronounced *ahn-ahg-KAY*], “it is necessary.” What is the necessity of life? If we are all going to live, follow our destiny, function under the plan of God, live and let live, enjoy freedom, fulfil ambitions, there must be authority for freedom to exist. No one can be oriented to life without being oriented to establishment authority. There is no freedom without privacy and there cannot be freedom and privacy without there being authority first.

The verb is the present middle infinitive of hupotassô (ὑποτάσσω) [pronounced *hoop-ot-AS-so*] which means to be subordinate to governing authorities. It means to recognize authority, to obey authority. The retroactive progressive present denotes what has begun in the past in subordination to governing authorities and continues into the present in the time of Nero. The middle voice is the direct middle in which the subject acts with a view toward participating in the outcome. When you subordinate yourself to authority it means that you participate in the outcome. The outcome is freedom, privacy, property, the pursuit of a course of life resulting often in great prosperity. The infinitive is intended result, it fulfils a deliberate objective; it blends purpose and result.

You cannot equate alcohol and drugs. People who drink still understand authority; but those on drugs do not.

Bob does not like the government right now; but we do not destroy our government. We have the only republic in history which is good with coping with old sin natures. No one in their right minds would want to change our government. Our government provides more freedoms than most can conceive of. But this can be destroyed by all kinds of unrestrained sin natures.

With this is the negative ou (οὐ) [pronounced *oo*] plus the adverb monon (μόνον) [pronounced *MOHN-on*]—“not only.” Plus the prepositional phrase, dia plus the accusative of orgê (ὀργή) [pronounced *ohr-GAY*], used here for divine wrath or punishment delegated from God to those in authority, plus the generic use of the definite article—“because of the wrath [punishment].”

1977 Romans

Lesson #400

400 05/03/1978 Romans 13:5b Restraint by fear and conscience; doctrine of conscience (1–2); standards and privacy

Review of the translation:

Romans 13:5a **For this reason it is necessary to be subordinate to governing authorities, because of the wrath (or punishment)...**

Principle

1. Fear of punishment from the law is the primary restraint of crime. The old sin nature is restrained by fear of punishment.

2. Fear of punishment is one of the basic restraints in the function of the old sin nature—fear of punishment from God, fear of punishment from civil government, fear of reprisal.
3. The criminal mind is often given great credit for being smart. It is the wrong word. Criminals are often clever, but basically the criminal mind is so stupid and so prone to violence that he must be restrained by a greater threat of violence in order to be restrained from evil.
4. This principle also applies to nations. Communist nations, for example, are criminal nations. Every nation in Africa ruled by blacks is a criminal nation. These nations are only impressed by a greater violence capability than their own.
5. In this connection the military is ordained of God to meet violence with a greater violence, but always a professional violence. Ability to use your weapons professionally. Cool and accurate.
6. Maximum punishment from crime is capital punishment. Without capital punishment there is no greater threat of violence to the criminal and crime becomes unrestrained in society.
7. No society can survive without capital punishment as a maximum penalty for crime.
8. The criminal, by reason of the fact that he is unrestrained in homicide, rape, pillage, must forfeit his own life and his right to live in a free society.
9. Failure to punish the guilty, and failure to execute the habitual criminal, results in unrestrained crime which destroys not only the free society but civilization in general. It turns society and civilization into a jungle of anarchy and violence.

Romans 13:5 **Therefore it is necessary to be subject, not only on account of wrath, but also on account of the conscience.** (BLB)

“but also for conscience sake” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up a preferential principle for subordination to establishment authority ordained by God. It is translated “but” and with the *kai* that follows, “also.” The preposition *dia* plus the accusative from *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*]—“because of the conscience.” The conscience is the residence for every norm and standard you have ever had or ever will have. It is the area of the soul by which you aggressively function in life.^[2] Without a conscience, you would not...

The Doctrine of the Conscience (which does not follow Bob’s doctrines).

The heart is where the conscience resides; and your conscience is the collection of your norms and standards. Other believers have the right to have their own norms and standards. People can be as positive as you are, and he might be operating on different norms and standards from their previous background. So that person is a vegetarian. You are going to look upon him with disdain? Under the privacy of the priesthood, you tolerate them. Let people hold whatever opinion that they want. If they want to be vegetarians, let them do it.

The example given is, you have two sets of people with different standards, both positive toward Bible doctrine. Some of you have weird ideas, but you have a right to them; and you have the right to privacy.

Bob's job is to teach and we are left to make our own decisions. You cannot build Christianity on top of your old values and concepts. Sooner or later, we will all be ripped apart by Scripture. God the Holy Spirit can work with us; and we give everyone else their freedom and privacy to grow as well.

We have the privacy to take in the Word of God without someone else setting standards for you. It is easy to write down points; but it is the application and the learning of doctrinal standards. As you learn doctrine, your norms and standards begin to change.

Be certain that your norms and standards have consolidated before you get married.

In couples counseling, all they want to do is be declared the person in the right. That is their purpose in going to get counseling.

Location of the conscience. They are the repository for the norms and standards in life. Romans 2:14 Gentiles, not having the law, follow the law by instinct. Titus 1:15 to the pure, all things are pure; but to those defiled, nothing is pure.

1977 Romans

Lesson #401

401 05/04/1978 Romans 13:5 Essential Bible doctrines cf. non-essential application; tolerance; privacy; doctrine of conscience; negative volition

Romans 13:5 **Therefore it is necessary to be subject, not only on account of wrath, but also on account of the conscience.** (BLB)

There are believers at all stages of growth. There are essential doctrines, and if you do not accept them, you fall into the category of error and apostasy. Eternal security, atonement, reconciliation, redemption, pre-tribulation rapture, Deity of Christ, humanity of Jesus, etc.

Bob can give any of us the names of five pastors who tiptoe quietly through the Scriptures.

A person from a religious home may have certain ascetic applications that a mature believer would not dream of making. The attitude is total toleration. This is not a basis for rejecting someone, fellowship, etc.

We simply keep growing and tolerating others.

People have a right to their own taste in clothes and grooming. You can see their decisions and it is none of your business.

The is a relationship between your doctrinal intake and your spiritual growth.

Legalism has a false conscience.

Establishment guarantees authority. The immature believer should not judge the mature believer; and the mature believer should tolerate the immature believer who is just starting with the Christian life.

The immature believer knows about idols and so does not want to eat meat offered up to an idol. The mature believer knows that it is okay to eat that meat; but he ought not push the eating on the immature believer. We are not to superimpose our standards on others; this is how kids are sucked into crime; and this is how some homosexuals are started.

Romans 13:5 **For this reason it is necessary to be subordinate to governing authorities, not only because of the punishment, but also because of the conscience.**

1977 Romans

Lesson #402

402 05/05/1978 Romans 13:6a Spiritual freedom; equality destroys freedom; French Revolution; pay your taxes

Everyone has standards, and they have come about from your previous life. You cannot lost life in the soul; and you cannot lose eternal life when the justice of God imputes it to the human spirit. The human spirit is the home for eternal life.

The immature believer has a right to his privacy and his own standards. If doctrine changes that person's norms and standards, that is alright. Other believers are not given the right to set the standards for other believers. Exception is parents and children.

We can have a lot of different ideas, except for doctrines which are inflexible. We stay out of each other's way; and we do not tell others what they can and cannot do.

Bob is going to read something that a very clear-thinking man wrote. John Van Till, at Grove City College in Pennsylvania. "The Idea of Equality in America."

Programs to provide free medical service to everyone and a guaranteed wage. FDR's New Deal and LBJ's great society.

Having privacy does not mean that we are equal. There is no such thing as equality.

He goes back to the Reformation. Equality and freedom destroy freedom. Socialism is an evil. Giving people something for nothing. Someone has to pick up the tab. Some of you will sell freedom in order to get something free or something secure.

Arrogance is no substitution for ability. Heaven will have the greatest inequalities forever. David, Abraham, Paul will have much greater blessings in heaven.

This next verse is about taxation. It is a spiritual subject.

In the Bible, taxation in tithing. That is income tax.

As long as you are free to pursue spiritual maturity, pay your taxes.

Romans 13:6 **For because of this, you also pay taxes; for they are servants of God, attending continually upon this very thing.** (BLB)

Verse 6 – “For this cause pay ye tribute also” begins with the inferential use of the postpositive conjunctive particle *gar* where a self-evident truth is concerned. It should be obvious to every believer that if he is free to take in doctrine on a daily basis, if he was free to be evangelized in the first place, no matter how terrible the system of taxation he still should pay. The word *gar* is translated here “so.” Then the prepositional phrase *dia* plus the accusative from the near demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*]. It is translated literally, “Because of this,” but it is an idiom meaning, “For this reason.” This is a reference to verse 5. The adjunctive use of *kai* comes next, it is an adverb “also.”

Then the present active imperative of the verb *teleō* (τελέω) [pronounced *tel-EH-oh*], which ordinarily means to finish but means here to carry out, to put into full operation, hence to pay taxes with the plural of *phoros* (φόρος) [pronounced *FOR-oss*]. The present tense is a progressive present, it refers to linear aktionsart—“keep on paying taxes.” The active voice: this applies originally to the Jewish believers in Rome who are paying taxes to the Roman government, thereby recognizing the authority of the Roman administration. The imperative mood is a command, not only to the Christians in Rome but to all believers in all periods of time in the Church Age.

Taxes (Divine Viewpoint)

1. By paying taxes the Christian himself is participating in the laws of divine establishment. He is doing the will of God with regard to this matter.
2. He is supporting law and order as over against revolution, violence, anarchy; all of that which is evil.
3. He is supporting a system in which the highest sense of authority is the servant of government and the servant of God at the same time.
4. The believer with the use of national currency supports the authority which provides him privacy, property, profit, prosperity, and protection of government from crime.
5. Furthermore, he is paying for the administration of freedom which is necessary for both evangelism and the believer’s spiritual advance to maturity.
6. Both taxation here and prayer in 1Timothy 2:2 support the principle of establishment.
7. In the time of Paul there were certain Jews who were members of an organization called the Zealots, revolutionary terrorists who refused to pay taxes and were in opposition to the Roman government. So we have 1Peter 2:23,24, as well as this passage.

8. The principle was previously enucleated at a transitional point of history – going from the Age of Israel to the Age of the Church. The sponsorer was SPQR, the empire. Matthew 22:21.
9. Therefore the payment of taxes is a Christian duty to the national entity. They support and sustain the authority necessary for a specific freedom: the freedom to evangelize, the freedom to advance to maturity, the freedom to send out missionaries, and that freedom which provides a haven for the Jews who are scattered until the second advent under the fifth cycle of discipline.

1977 Romans

Lesson #403

403 05/07/1978 Romans 13:6b Basic of American cf. of French Revolution; inequality; taxes pay for public services; doctrine of taxation.

The thought that people were equal and if they weren't a revolution could fix that. They wanted to fix wealth or land redistribution. This sort of thing destroys freedom. This is killing the goose that lays the golden egg.

The founding fathers had a different concept. They believed in liberty, privacy and property; all of which are interrelated. This recognizes that no one is equal, from birth forward. Everyone ought to have the same opportunity. People should be free to advance as far as they can go, as per their own abilities and drive. It is a very vicious evil to take assorted people with different incomes and having them pay various percentages. That is inequality and lack of freedom. That is a real evil; and the Bible corrects this. Everyone ought to pay the same amount, which is 10%. If you do not subscribe to this, you are anti-Christian to the core.

When the man and woman were created, there was no equality then. One had the authority and the other did not.

In life, there is no such thing as equality. There is no equality in heaven.

God does love us the same amount because we all have God's imputed righteousness. Inequality ought to motivate us. You have the right to advance as far as you can in a country operating under the laws of divine establishment.

California has a state income tax and they have come to a point of degeneracy in that state. Our income tax is evil, because everyone is taxed a different percentage.

We have the freedom to evangelize and the freedom to teach Bible doctrine. That is establishment in the United States. We can all advance to maturity. We can send out missionaries. We also provide a haven for the Jews. These four factors have not been taken from us. Since we have not had these freedoms removed, we are under establishment.

A review of the principles of income tax from the previous class reviewed.

Our garbage is picked up as a part of the laws of divine establishment. It never occurs to you that these people are human beings. The reason that we have electricity and water; and that you are secure in your home; and all of this is a result of the ministers of God.

Romans 13:6 **For because of this, you also pay taxes; for they are servants of God, attending continually upon this very thing. (BLB)**

“for they are God’s ministers” – the explanatory use of the postpositive conjunctive particle *gar*, “for you see.” Plus the present active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*]—“are.” The customary present tense denotes what habitually occurs under the laws of divine establishment. Then the predicate nominative plural of *leitourgos* (leitourgós) [pronounced *li-toorg-OSS*]. It means “minister” but it means more than that, it means a public servant—“for they are public servants.”

If you do not have the public servants of God, you aren’t nothing. There are those who do their job beautifully and a few who don’t. Maybe they did things perfectly 399 times, but once they screw up and you get upset.

There was a pole that needed to be straightened and no one would allow the repair people in their backyards. Bob told them to come on. They talked for a while and they saw Bob working out and they wondered what sort of work he did.

Plus the genitive singular of relationship from *theos* (θεός) [pronounced *theh-OSS*]—“of God.” **Government is ordained of God to encapsulate human freedom, human privacy, human property. This means that the human race is protected and perpetuated through the laws of divine establishment. We were evangelized because of establishment; and we have moved to maturity because of divine establishment.**

Freedom cannot exist without authority.

“attending continually upon this very things” – the present active participle of *proskartereō* (προσκατερέω) [pronounced *pros-kar-ter-EH-oh*] means to persist in something, to adhere to something, to spend full time in something. The progressive present tense is linear aktionsart, they do this day in and day out. The active voice: public officials make a career out of public service, and they are the ones who produce the action. The participle is a modal participle, it signifies the manner in which the action of the main verb is accomplished. This is followed by a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of the near demonstrative *houtos* (οὗτος) [pronounced *HOO-tos*]—“to this same.” Then with *autós* (αὐτός) [pronounced *ow-TOSS*] the intensive pronoun, “thing.” The function of the intensive pronoun is to identify the identity of public service as a legitimate function in life. Career public officials are necessary for effective national and governmental administration. This includes from mayor all of the way down to garbage man.

Romans 13:6 **And so for this reason also keep on paying taxes; for they are public servants of God who make a career out of this same thing.**

Doctrine of Taxation by R. B. Thieme, Jr.

5/7/78

1. Career people in public service should be supported by money collected from taxes, Romans 13:6-7.
2. This same principle applies to leadership and administrative function in the national entity, as well as public service; e.g., mayor, fireman, utility services, police, garbage man, etc.
3. The Biblical system of taxation is a straight percentage for every person of the state regardless of income. This is compatible with us all being equal before the law. This is equality before the law.
4. Tithes in the Mosaic Law referred to taxation of believer and unbeliever ordained by God for the function of the laws of divine establishment. Each person paid the same percentage, 10%. Each person thus participated in the laws of divine establishment. Ten percent is considered fair by God. Graduated income taxation is redistribution of wealth, which is evil and destroys the economy. Those who have ability to make wealth provide the jobs for those without this ability.
5. Tithes in the Mosaic Law were taxes ordained for the function of the nation.
6. Three types of taxes existed, each being a ten percent tax.
 - a. Ten percent for maintenance of the Levites, Numbers 18:21-24; Leviticus 27:30-33, was an annual tax. This was a spiritual contribution.
 - b. There was an annual 10% tax for the function of government, including the feasts and sacrifices, Deuteronomy 12:18, 14:22-24.
 - c. Every third year, a 10% tax was collected for the poor of the land and the handicapped people.
7. Offerings in the Mosaic Law referred to the spiritual giving of believers above and beyond these other taxes, Deuteronomy 18:1-5; Nehemiah 13:10. No percentage was attached to a offering.
8. The tithes of Malachi 3:7-10 are taxes, not spiritual giving. The "storehouse" is the treasury.
9. It is your Christian duty to pay taxes. In this way the believer renders to Caesar that which is Caesar's. There should be equal taxation based on the same percentage. Sales tax is the only fair tax we have. Taxes on businesses are immoral.

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Those who talk the most about equality have the least to offer; and they could not advance on their own.

1977 Romans

Lesson #404

404 05/07/1978 Romans 13:7-8 Employee not to complain; principle of obligation and indebtedness; debt of tolerance

Romans 13:7 **Render to all their dues: tax to whom tax, revenue to whom revenue, respect to whom respect, honor to whom honor.** (BLB)

Verse 7 – a general statement with regard to Christian responsibility to civil government. “Render therefore to all their dues” – the inferential conjunction *oun* (οὖν) [pronounced *oon*] denotes that what it introduces is an inference from what has preceded.[3] This is followed by the aorist active imperative from the verb *apodidōmi* (ἀποδίδωμι) [pronounced *ap-od-EED-o-mee*] which means to render or to discharge an obligation. Actually, it means to fulfil one’s duty to something or to someone, to give back in return. Here it means to discharge an obligation. The ingressive aorist tense denotes entrance into a state or condition. The ingressive aorist means that the ones to whom Paul was writing this epistle in Rome were not fulfilling their obligation to civil government. The active voice: believers are commanded to produce the action of the verb by complying with the laws of divine establishment as they relate to the national entity. The dative plural indirect object from the adjective *pás* (πάς) [pronounced *pahs*] used as a substantive is correctly translated “to all.” The dative of indirect object indicates the ones for whom the act is performed. This is any system of authority in your life, with special emphasis on authority in government.

“Therefore discharge an obligation” or “render the obligation to all.” The word for “obligation” is the accusative plural direct object from *opheilê* (οφειλή) [pronounced *oh-fih-LAY*], it means duty from obligation.

Four categories of obligation are listed as far as civil government is concerned. There are many others, these are merely representative and the start us thinking in terms of detail.

“tribute to whom tribute is due” – dative singular indirect object from the definite article used as a relative pronoun and translated “to whom.” Plus the accusative of direct object from the verb *phoros* (φόρος) [pronounced *FOR-oss*] repeated twice. It has been translated “tribute” but it actually means taxes, and this is simply to connect verse 7 with the previous verse where taxation was the specific obligation in view. Secondly, we have a slightly different word, “custom.” There is again the dative singular indirect object from the definite article used as a relative pronoun, plus the accusative of *telos* (τέλος) [pronounced *TEHL-oss*] repeated twice. Here it refers to indirect taxation in a nation and specifically to custom duty.

“fear to whom fear” – this goes from the specific of taxes. Again, the dative singular indirect object from the definite article, used as a relative pronoun. Plus the accusative of *phobos* (φόβος) [pronounced *FOHB-oss*]. *Phobos* (φόβος) [pronounced *FOHB-oss*] has two different meanings: the connotation of fear or respect. In this case it means respect. It has a double meaning here. It means respect for the law, but if you are a criminal you have no respect for the law and the only thing that restrains you is fear; therefore fear if you are a criminal but respect if you are a law-abiding citizen.

“honor to whom honor” – the dative singular indirect object from the definite article used as a relative pronoun, followed by the accusative singular from *timê* (τιμή, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*] which means honor.

Romans 13:7 **Therefore discharge your obligations to all: to whom taxes, taxes; to whom indirect taxes, indirect taxes; to whom respect, respect; to whom honor, honor.**

It is legitimate and commendable for believers with doctrine to hold public office.

The second paragraph in this chapter, verses 8-13, deals with Christian responsibility to others.

Fulfilling the Law Through Love

Romans 13:8 **Owe nothing to anyone, except to love one another; for the one loving the other has fulfilled the Law.** (BLB)

Verse 8 – the principle of obligation and indebtedness. “Owe no man anything, but to love one another.” The present active imperative of *opheilô/opheileô* (ὀφείλω/ὀφειλέω) [pronounced *of-Ī-low, of-Ī-LEH-oh*] which means to owe. The present tense is the aoristic present for punctiliar action in present time. The active voice: the believer produces the action as a part of the royal family honor code. The imperative is a command.

Then the accusative neuter singular direct object from *mêdeis* (μηδείς) [pronounced *may-DICE*]—“nothing.” “Owe nothing.” Next is the dative masculine singular indirect object from the same adjective *mêdeis* (μηδείς) [pronounced *may-DICE*] (but this time in the masculine gender), so the corrected translation is “Owe nothing to anyone.” Now there is nothing wrong with borrowing provided that you regard that as an obligation. In the time in which this was written Roman believers were incurring debts and not paying back the money they owed. Being a believer does not give one the right to waltz on an obligation. There must always be a sense of responsibility with regard to obligation. The royal family honor code includes human integrity, and human integrity means where obligation exists you fulfil that obligation.

Next comes the words *ei* (εἰ) [pronounced *Ī*] *mê* (μή) [pronounced *may*]—“except.” Literally, “if not.” But it is an idiom. Plus the present active infinitive of *agapaô* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]—“to love.” What is your basic obligation to other believers? This is not love from your freedom toward God, category #1; or love toward a woman, category #2; or love toward friends, category #3. Those are not obligations; those are functions of freedom. This is an obligation to believers—all believers. This love is in the tendential present and it is used as the action which is the standard but is not actually taking place at the moment, at least in Rome. It represents the idea of what is intended. The active voice: the believer is commanded to produce the action of the verb because we have an infinitive of intended result when the result is indicated as fulfilling a deliberate objective. Hence, we have a blending of purpose and result. This also becomes the imperative infinitive as a command. There is also the accusative plural direct object from a reciprocal pronoun, *allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*]. When a plural subject is represented as affected by interchange of action signified by the verb, it is simply called a reciprocal relationship. *Allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*] is a reciprocal pronoun of same category. It means to love one another of the same kind and it is referring

to loving the believer. Positively, love is respect for +R wherever it is found; it is respect for the privacy of the royal priesthood.

Principle

1. Love is the only perpetual debt in the Christian death—because we always have the means of paying: Bible doctrine, spiritual advance, the filling of the Spirit.
2. The debt of love denotes the duty of love. Love is a duty, a responsibility on the part of all the royal family of God.
3. Remember that love also includes a relaxed mental attitude: no arrogance directed toward another believer, no jealousy, bitterness, etc.
4. The privacy of the royal priesthood is absolutely necessary for every believer to live his life as unto the Lord without distraction or interference from others.
5. Hence, love is a freedom from mental attitude and verbal sins which destroy the privacy of the priesthood.
6. While the believer is to pay his monetary debts he is to perpetuate his obligation of love, which is respect for the righteousness of God resident in other believers.
7. This legitimate indebtedness recognizes every believer as a creditor.
8. Loving the believer is a debt, an obligation, a duty to all members of the royal family of God as a part of the royal family honor code related to privacy.
9. Love for the believer is a perpetual debt on which the believer is always paying instalments, but never retires the instalments until he retires from this life.

“for he that loveth another” – the explanatory use of the conjunctive particle *gar* (further explanation now needed), “for.” The articular present active participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. The definite article is used as a personal pronoun, indicating the fulfilment of this aspect of the honor code during phase two. The present tense is a progressive present, linear aktionsart. The active voice: the believer produces the action of the verb as the fulfilment of the royal family honor code. The participle is a temporal participle forming a temporal clause and should be translated “for when he loves.” Then the accusative singular definite article, plus the accusative singular direct object from *hēteros* (ἕτερος) [pronounced *HEH-ter-os*]. The adjective indicates another believer with a different personality, a different opinion. Love is toleration of those hundreds of non-essentials where we disagree; there is no reciprocal function with impersonal love. Love is toleration of the hundreds of nonessentials.

“hath fulfilled the law” – perfect active indicative of *plēroō* (πληρώω) [pronounced *play-ROH-oh*] which means here to fill up a deficiency. The law has a deficiency in that it is limited in its design and function. The law told what you could eat and could not eat, what was a crime and what was not a crime, etc. It was a specific; we are dealing with non-specifics. The law was an essential; we are dealing with non-essentials. The law forbids what intrudes on the freedom and privacy of others without specifically commanding live and let live; we are dealing with the issue of live and let live, the privacy of the royal priesthood.

“He has fulfilled” is the perfect tense of existing state in which past completion is dropped from the thought and the existing results are emphasized. Hence, the mature believer who functions under the royal family honor code by respecting the imputed righteousness of God in another, and who gives others believers their privacy and tolerates differences of opinion in non-essentials; this person has fulfilled en toto the Mosaic law which forbids certain functions in the area of human freedom. The indicative mood is declarative, viewing the action from the standpoint of reality. The accusative singular direct object *nomos* (νόμος) [pronounced *NOHM-oss*] refers to the Mosaic law where it sets up negative principles.

Law-keepers are ruthless, intolerant. They are only half-people.

Romans 13:8 **Owe nothing to anyone, except to love one another of the same kind; for when he loves the other believer of a different personality he has fulfilled the law.**

1977 Romans

Lesson #405

405 05/08/1978 Romans 13:9a Adultery cf. fornication; David's crimes and punishment; murder; theft; perjury; lust

Many people can be self righteous, pompous, legalistic believers. They are like the rich young ruler, who keep the law perfectly (in their own eyes).

You can keep the law and come up with an alleged perfect score, and you come up with self-righteousness. But something is still missing; which is the 11th commandment, where you learn to respect the freedom, privacy and property of others.

This verse speaks of the Ten Commandments; and criminal activities. There is also the fulfillment of the Law under the concept of love. We are not talking about personal love; this is impersonal love. Personal love always emphasizes the object.

Romans 13:9 **For, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and if there is any other commandment, it is summed up in this word, in, “You shall love your neighbor as yourself.” (BLB)**

This is a rehash of v. 8.

Verse 9 – this is a criminal passage. There is a vast difference between fornication and adultery. Fornication (illicit sex) is a sin; adultery is also a sin, but it is also criminal activity because it is stealing. Adultery can only be committed by a male – when he steals the wife of another male. The object of adultery is always a married woman. This is stealing the property of another man. She is his property of her husband.

Cliches: behind every great man is a great woman; the hand that rocks the cradle rules the world. All of you women have been hearing incorrect teaching. The man is the woman's lord and master. This does not mean that he should be a brute.

Bob talks about his mother, as one of the most beautiful and wonderful woman. Bob places women on a pedestal.

The 5 prohibitions here are sins and crimes; the double for both. David committed adultery; but he started with a crime and continued in it, killing this woman's husband. How can a mature believer become a criminal? There is always the possibility of becoming a criminal. What keeps you from becoming a criminal? David was about to get away with murder; but there is a supreme court in heaven and no one ever gets away with anything. With God, not only will you not get away with crime, but you cannot get away even with sin. David had 17 years after his recovery. If David did not rebound, he would have died the sin unto death. David was clobbered by God for the crime. As a believer, God will forgive you your sins, but God will not let you get away with crime. That is all the restraint that Bob needs. That may not keep you from your hot temper.

Adultery and fornication need to be distinguished and Bob needs to redo his doctrine.

“For this” – the explanatory use of the postpositive conjunctive particle *gar* means here “For instance.” Then a nominative neuter singular from the definite article used as a demonstrative pronoun. In fact, the immediate demonstrative refers to that part of the Decalogue in the Mosaic law which is pertinent to crime—“For instance this.” Then we have the quotation of five out of the ten commandments in the Decalogue. Each one is a presentation of crime as an attack upon freedom.

Because we have a sin nature, we are tempted to sin and to commit a crime. The decalogue is the Magna Carta of freedom. You cannot divorce freedom, from privacy from property. These all stand or fall together. The authority that supports these is the laws of divine establishment.

“Thou shalt not commit adultery” – the future active indicative of *moicheuô* (μοιχεύω) [pronounced *moy-KHYOO-oh*] plus the negative *ou* (οὐ) [pronounced *oo*]. The future tense is the imperative future used to express a command. The active voice: the human race is commanded to cease and desist from this crime, so the human race produces the action. In this passage the emphasis is on a certain part of the human race, the born again believer. The cohortative indicative with the negative expresses a negative command.

The husband owns his wife; there is a property line drawn around her. No man is allowed to seduce her to take her. This crime of adultery only the man can commit.

“Thou shalt not kill” –this is not a correct translation. Again, the future active indicative of *phoneuô* (φονεύω) [pronounced *fon-YOO-oh*] which means to murder, not to kill. The negative *ou* (οὐ) [pronounced *oo*] indicates we have the indicative. “Thou shalt not murder” is the 6th commandment of Exodus 20:13. The order of presentation of the commandments does not follow the Old Testament order, but rather it follows the order found in both Luke 18:20 and James 2:11. The order is related to the subject which is both human freedom under establishment and the function of the honor code of the royal family of God. The imperative future is used to express a direct command. This idiom is not a

Hebraism but is a carry over from Attic Greek. The active voice: this is a requirement for the entire human race under the laws of divine establishment; this is a believer functioning under the honor code.

Principle: Murder is the unlawful killing of another human being with malice of forethought expressed or implied. A person defending himself from a criminal may kill that criminal, but that is not murder, he has merely defended his life. Or, a soldier who kills the enemy is honorable in defence of human freedom.

Bob gave a number of points and scriptures; and I placed them in the doctrine which follows.

Murder: the Principle of the 6th Commandment

1. The sixth commandment of the Decalogue emphasizes the establishment principle of live and let live. Obviously, murder is a violation of that principle.
2. Satan is a murderer from the beginning. John 8:44 **You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.**
3. The police officer acts as a restraint against criminal activity. He is a bulwark; a defense against the ruler of the world advancing his policy of good and evil. As an arch-criminal, Satan's policy is sin and evil.
4. The solution of mankind is never violence. This includes acts of revolution and of assassination.
5. Satan inspired the first murder in human history. Cain was jealous of his brother and he killed him with a sacrificial knife. This was the beginning of murder. Cain murdered Abel because Cain's deeds were evil and Abel's were justified.
6. Genesis 4:5–8
7. Jude 10 the criminal has some foggy thinking.
8. Note that the command is not to murder. The command "Thou shalt not kill" is wrong, it is "Thou shalt not murder."
9. Whenever you slander someone, that is verbal murder.
10. 1Peter 4:15 the believer is capable of murder.
11. The divine prohibition of murder protects human freedom under the laws of divine establishment, but is added here as a part of the royal family honor code.
12. Therefore Christian integrity, which is an advance over establishment morality, also includes the morality of establishment.
13. Grace believers are not antinomian. Therefore antinomianism is not grace function but a distortion of reversionism.
14. While morality is not the Christian way of life, morality is included in the Christian way of life as a part of the royal family honor code and the modus operandi of Christian integrity.
15. Not only is the quotation of the 6th commandment the prohibition of murder to the Christian but it also emphasizes another factor, namely character assassination.

“Thou shalt not steal” – this is the eighth commandment, Exodus 20:15. It is distinguished from the adultery commandment by the fact that there are two different kinds of property. There is property animate—a man’s wife; there is property inanimate. This is the future active indicative of the verb kléptō (κλέπτω) [pronounced *KLEP-toe*] and it takes us to inanimate property. Human freedom includes the right to own and possess inanimate property under the laws of divine establishment.

“Thou shalt not bear false witness” – the future active indicative of pseudomarturéō (ψευδομαρτυρέω) [pronounced *psyoo-dom-ar-too-REH-oh*] [pseûdos (ψεῦδος) [pronounced *PSYOO-doss*] = false; martureô (μαρτυρέω) [pronounced *mar-too-REH-oh*] = give testimony in court] which can be translated “Thou shalt not commit perjury” or “You will not give false testimony in a trial.” This is not found in all of the ancient manuscripts.

1977 Romans

Lesson #406

406 05/09/1978 Romans 13:9a German soldiers; morality and Christian responsibility to the laws of divine establishment; evil espousal of causes

Germans are portrayed as so easily led and open to control, never-thinking, always-obeying. This myth is easy to dispel. Some great innovation came from the German army in WWII. The Swiss and French have a greater military history than Germany does.

There are many factors and powers needful for warfare. However, these things must work together. An harmonious combination of powers; one or two of these things may predominate, but they cannot work against one another.

Adultery can only be committed by a man with a married woman. Adultery is sin and it is a crime and an intrusion upon freedom in the field of criminal activity. The man who uses his wife as a punching bag; and he is a moron. But someone else can still commit adultery with his wife.

To be a good husband, you need to have a balance of attributes.

Sometimes you learn something and you overemphasize it. Any learning process has its learning curve. In Bob’s class, people heard one or two things, and then they would totally overemphasize that, leaving other things behind.

Romans 13:9 For, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and if there is any other commandment, it is summed up in this word, in, “You shall love your neighbor as yourself.” (BLB)

“Thou shalt not covet” – this is motivation in crime. It should be translated, “You will not lust,” the future active indicative of epithumia (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*]. This is the 10th commandment of Exodus 20:17 which protects human freedom from the lust pattern of the old sin nature.

Ten Commandments Principles

1. The ten commandments define morality in terms of the laws of divine establishment. Human morality is necessary for the function of human freedom. So the ten commandments define freedom in terms of sin and crime. There are certain sins and certain crimes which are a direct attack upon human freedom.
2. Morality (which is distilled from establishment function) is required from the entire human race.
3. The quotation of these five commandments has additional significance. It means that every born again believer functioning under grace is still obligated to the laws of establishment.
4. This verse reveals that antinomianism is a distortion of grace. Grace itself is for the law and the function of the law. Reversionism distorts grace into antinomianism. Since sin, good and evil are an attack upon establishment morality, obviously then establishment morality is the antidote for this attack.
5. While morality is not Christianity, morality is required of all believers.
6. All believers are required by God to observe the laws of divine establishment.
7. While Christianity is not a morality but a relationship with God through Christ, Christianity still observes morality.
8. Christianity commands morality for all believers in Christ as a part of the royal family honor code.
9. For evangelism and spiritual advance freedom is required. The source of freedom: the laws of divine establishment.
10. Morality protects human freedom, and the ten commandments is the magna carta of human freedom.
11. Christian dynamics, then, include morality, but at the same time exceed morality.
12. The objectives of the Christian life include the filling of the Holy Spirit. Obviously a moral unbeliever cannot be filled with the Spirit. The rich young ruler was moral as an unbeliever. So obviously as believers we can keep the morality of the law but we go beyond it with the filling of the Holy Spirit plus doctrine resident in the soul.
13. Spiritual maturity is the next objective after salvation. Therefore spiritual maturity is a part of the second hope. Keeping this in mind you never turn against the means by which you advance—freedom.
14. After spiritual maturity is achieved through maximum doctrine resident in the soul, and the 6th imputation (blessing in time), the second hope is replaced by the 3rd hope. Hope always is a concentration on a true doctrine rather than seeking to gain something by violence and crime.

Bob slugged someone and put him down at a Christian party; and this violence did no good. Even though he was right, he was wrong.

When you turn your back on establishment, then you have lost your cause. Organized labor has lost its cause by using violence.

407 05/10/1978 Romans 13:9b Marijuana; "doing good"; personal cf. impersonal love (based on own standard)

As Winston Churchill said, "Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened."

Someone questioned what Bob taught about alcohol v. marijuana. Someone called T&P and said it would be terrible for Bob to take away from his teaching by spreading false information about pot.

Bob quotes the Donner laboratory of medical research at UC Berkeley. Hardin B. Jones, a PhD, talks about the use of marijuana and gives a variety of reasons for people using it. No matter the reasons for using it, the deleterious effects are the same.

In a recent book called Sensual Drugs, Dr. Hardin B. Jones, Professor of Medical Physics at the University of California, describes how marijuana impacts on the synapses of the brain, throwing mental function and bodily responses out of kilter. He has collected and added to the mounting evidence that marijuana is one of our country's most serious public health problems.

Dr. Jones says that many marijuana users in executive offices and factories suffer chronically from an altered judgment that may affect the quality of their work. We would all be endangered if airline pilots, air traffic controllers, train motormen, firemen, policemen, surgeons, or automobile drivers use the drug. Marijuana is an unusual drug in that its active ingredient, tetra hydrocannabinol (THC), is retained in the body for long periods of time. A study conducted by Louis Lemberger of the Indiana University School of Medicine indicates that 30 percent of the THC is retained in the body at the end of the week, and this 30 percent is then eliminated more slowly than the first 70 percent.

This study was confirmed by Gabriel G. Nahas, a Columbia University anesthesiologist, who concluded that THC accumulates in the fatty tissues such as the liver, brain, bone marrow, and adrenal glands, and is not eliminated

<http://www.tandfonline.com/doi/pdf/10.3109/15563657108990155>

https://www.phyllisschlaflly.com/wp-content/uploads/2021/04/PSCA_PSR_11_10_197805.pdf

8May 1978 Wall Street Journal "The Last Refuge of Scoundrels" Edmund Fuller reference to Thoreau. Doing good. The means have not produced the intended ends, but they have produced the inevitable ones. The evils in benevolent institutions.

The rise of social services and how they have taken from society. The arbitrary and extra-legal actions...much of what goes on amounts to a violation of the bill of rights. Government benevolence soon becomes social manipulation toward a dogmatic end and hardens into tyranny.

They have discovered the good often deteriorates into evil.

Romans 13:9 For, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not covet,” and if there is any other commandment, it is summed up in this word, in, “You shall love your neighbor as yourself.” (BLB)

“and if there be any other commandment” There are hundreds of other commandments; so we have to take all of this in context. Those related to this context of the Ten Commandments. The key will be impersonal love. This does not mean that you have to like people nor do you have to be nice to others. – i.e. any other commandment pertinent to the subject of crime as a violation of human freedom. What command covers everything just considered in a negative way? What could we now have by way of a positive command to cover all of these five commands that are given? This is a positive law which is for believers (not for unbelievers).

This begins with the connective use of the conjunction kai, translated here “and.” Then the conditional particle ei (εἰ) [pronounced *ī*] which introduces the protasis of a first class condition—if and it is true that there is a commandment that covers all of the negatives. In other words, is there a nicer way of putting it? Next is a present active indicative of eimi (εἶμι) [pronounced *eye-ME*]—“and if there is.” This is the static present tense which means not only is there a positive command to cover this but this positive command has always existed and always will exist. That is the static present of eimi (εἶμι) [pronounced *eye-ME*]. Plus a predicate nominative tis (τις) [pronounced *tihç*], “any,” and the predicate nominative of héteros (ἕτερος) [pronounced *HEH-ter-os*] meaning something of a different kind—in other words, a positive command instead of a negative: “and if there is any other commandment,” i.e. some commandment which is different. To the unbeliever there is not such a command, he must go with the negative five. Those are the laws of divine establishment related to human freedom. But for the believer there is a positive approach: “and if there is any other commandment (and there is).”

“it is briefly comprehended in this saying” – the present passive indicative from the compound verb anakephalaíomai (ἀνακεφαλαίωμα) [pronounced *an-ak-ef-al-AH-ee-om-ahēe*]. It means to bring together several things under one head. Kephalos (κέφαλος) [pronounced *KEHF-ah-loss*] is the word for head. It means to reduce under one head. To sum up is what it finally means, to take a whole lot of different thoughts and put them into one head. In other words, to summarize what has been previously taught. The different thoughts are the five negative commandments. The aoristic present tense is for punctiliar action in present time. The passive voice: the positive commandment to a part of the royal family honor code receives the action of the verb. The indicative mood is potential because this is an obligation in the royal family honor code which you may or may not be aware of, which to may or may not be observing. Then come three words in a prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of the demonstrative houtos (οὗτος) [pronounced *HOO-tos*] plus logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. It should be translated “in this principle.”

“namely, Thou shalt love thy neighbor as thyself” – obviously everyone has a different standard of love toward himself. It may be conscious and it may be unconscious. If it is conscious it is usually arrogance; if it is unconscious it is usually the ability to take one’s self-consciousness of the soul and relate it to things in life. We call that composure. So that there is a wrong and a right thing, even in this. Obviously this does not mean that your standards for loving others is your standard for loving yourself, because if you hate yourself then the standard breaks down. God does not give us standards that break down by analogy. So what it appears to mean on the surface is exactly what it does not mean. The word “namely” is correct—en (ἐν) [pronounced *en*] plus the locative of the definite article is translated literally “in this,” but it is an idiom meaning “namely.” Then the future active indicative of the verb agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. The future tense is the imperative future, it expresses a command which obviously involves the future. The active voice: the believer in the royal family functioning under the honor code produces the action. This is a cohortative indicative, it is used here to express a command with the future tense—“namely, Thou shalt love.”

The basic difference between personal and impersonal love: Personal love always has an object; impersonal love does not have an object. Impersonal love emphasizes your own inner character; it is what you are. Personal love is the object of your love.

Impersonal love has nothing to do with the object. You love your neighbor as yourself because it depends upon what you have in you. It is your personal inner standard that produces the attitude.

Parents can change the standards of their children and they must. A coach can require what he wants. Crewcut for everyone.

“thy neighbor as thyself” – accusative singular direct object from plêsion (πλησίον) [pronounced *play-SEE-on*], and adjective used as a substantive. It doesn’t really mean neighbor, it means someone near you. The genitive of relationship from the personal pronoun su means that we all have people around us and are associated with people here and there. A ‘neighbor’ is an old English word for someone near you. Then comes a comparative particle hōs (ὡς) [pronounced *hohç*] used as a comparative conjunction, plus seautou (σεαυτοῦ, ἡς) [pronounced *seh-ow-TOO*] which is a reflexive pronoun in the second person—“namely, Thou shalt love your neighbor as yourself,” i.e. on the basis of your standards. Impersonal love emphasizes the subject.

The reflexive pronoun which is used in the phrase, “your neighbor as yourself”: hōs (ὡς) [pronounced *hohç*] seauton (σεαυτόν) [pronounced *seh-ow-TON*], this is a composition of the personal pronoun plus the intensive pronoun and is in the accusative case. This is what is called an adverbial accusative of manner. It indicates that love of self is not the norm or standard, even in the comparison. This means, very simply then, that the norm here is not to love people as you have a love for yourself. If there is anything that is unstable it is love for self, lack of love for self, hatred of self, and all of the variations in between. God does not even in a comparative clause use an unstable norm or standard. To love your neighbor is to do so on the basis of your own standard and not their standards.

Romans 13:9 Points

1. Loving another means giving them their privacy and their freedom to respond to you, or not. Or t react to you.
2. This passage, then, speaks not only of impersonal love but impersonal love, strangely enough, becomes reciprocal love. We must tolerate each other. My neighbor and I must both do this.
3. Reciprocal love demands respect for the freedom, the privacy and the property of your neighbor.
4. You cannot smother with love another person and fulfil this passage.
5. You are commanded to have impersonal love for all believers; you are not commanded personal love. This means that you have royal family honor code for a believer.
6. Lack of doctrine means that norms and standards of the conscience are formed from background and environment rather than doctrine in the soul. If your standards are formed from your background you cannot love the brethren impersonally. So God has given us a collection of standards from one source only: Bible doctrine. Only Bible doctrine can do it.

Most women tend to rate men on a comparative system; and they decide that so-and-so is the best of the ones that she has dated.

The *thou shalt not*s have, at some point, kept us from ruining our own lives. In impersonal love, you associate your standards with yourself.

1977 Romans

Lesson #408

408 05/11/1978 Romans 13:9b U.S. Army marksmanship; basis of "Love thy neighbor"; relaxed mental attitude, grudges and smother love

Article from American Rifleman (I think). The soldier who cannot shoot is unhelpful. 200,000 rounds in Vietnam in order to kill one enemy. It went up to 400,000 rounds. This is the argument made for

Romans 13:9 For, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and if there is any other commandment, it is summed up in this word, in, "You shall love your neighbor as yourself." (BLB)

Romans 13:9 For instance this: You will not commit adultery, You will not commit murder, You will not steal, You will not give false testimony in a court room, You will not lust; and if there is any other commandment, it is epitomized in this principle, that is, You shall love your neighbor as yourself.

You will love your neighbor as yourself; I am Y^ehowah.

You cannot leave your values and morality. Marriages require privacy; extremely important in all relationships in life. You cannot smother a person with love and fulfill love your neighbor as yourself. This means that this is based upon your norms and standards. No doctrine means that we operate like any unbeliever operates. The weak believer is filled with goofy opinions. The strong believer tolerates all of these opinions, as long as they are not critical doctrines. If we all agreed on everything, then one of us would be dead.

Mar 12:28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?"

Mar 12:29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.

Mar 12:30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

Mar 12:31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Mar 12:32 And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him.

Mar 12:33 And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices."

Mar 12:34 And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any more questions.

Galatians 5:14 For the whole law is fulfilled in one word: "You shall love your neighbor as yourself."

The rich young ruler obeyed the Ten Commandments.

James 2:8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

1977 Romans

Lesson #409

409 05/12/1978 Romans 13 Doctrine of the royal family honor code (revised); aristocracy; relaxed mental attitude; personal cf. impersonal love

Bob is going to Portland. Read a UPI report in Portland. Firearms to be restricted which was to even include policemen. Bob knows hundreds of people there, but none of them democrats. When you lose your common sense in one area, you lose it in every area.

We are going to cover the royal family honor code, which did not really match up with the doctrine recorded in NB#2. Bob has come to use royal family as his favorite synonym for believers. Jesus is King of Kings and Lord of Lords; and the royal family is being called out for the King of Kings. Royal family is the body of Christ, the body of Christ, the church.

This term refers to us. What is expected of royalty? If you were invited to the Windsor castle, would you know exactly what to do? Most of you would be checking something in order to know what to do and where to go. Capacity to really enjoy yourself and to be completely relaxed at any party; the is the decorum of the royal family.

This is a system of thinking, a system of action, an awareness of others, a reciprocal action of Christians. We need to know how to interact with other members of the aristocracy, without there being antagonism. In the US, we have become a nation of peasants; and lack of thoughtfulness; peasants in dress, attitude and function.

It is clear that this doctrine does not match the one found in NB#2, so I will take a few notes directly. The royal family honor code appears to be worked and reworked again and again in Romans.

The objective of the royal family is to move toward spiritual maturity. We also must think like royal family. The honor code includes the principles of privacy, the true place of production, the understanding of hope, the advance to maturity; complete cognizance of what it means to have complete impersonal love for all.

The **Royal Family Honor Code** broken down into various individual doctrines.

The Honor Code Emphasizes Privacy

1. Three concepts: freedom, privacy, property. All must be involved.
2. The laws of divine establishment never divorce freedom from privacy and property.
3. The privacy of the royal priesthood guarantees that every believer can function without interference or distraction from others.
4. Related to the freedom principle, of live and let live. And also to respect the feelings and sensitivities of others. Live and let live; love and let love.
5. Every believer can learn Bible doctrine in the local church. The doctrinal teaching comes from the pastor. No one has the right to bully this person into any set of norms and standards. Exception is parents.
6. The believer can assemble without his personal life being made public or an issue.
7. Each believer must approach the Word of God with objectivity. The only ones who know are your friends. Confident when some passage condemns him, that this is between him and the Lord. The is the only way to be objective in your understanding of the Word.
8. The principle of privacy means the believer must avoid gossiping and judging.
9. The honor code also demands that toleration for nonessential opinions exists in the local congregation of the church.

The Royal Family Honor Code Demands Honoring the Brothers

1. You must know the difference between essential and non-essential opinions.
2. You must be able to distinguish between personal love and impersonal love. The former emphasizes the object; impersonal love always emphasizes the subject.

Categories 1, 2 and 3. Those who push with the arrogance and pull at the same time and shake the object to pieces. In personal love, you concentrate on someone else; you do not concentrate on yourself. Impersonal love the concentration is on the subject. You do not lower yourself to retaliation, to counter-gossip, to counter-malign. Never lower your standards to the weak believer.

3. All love is based upon one's own standards and capacities. We are commanded to love the brethren because it is possible to do so.
4. The essential difference between personal and impersonal love is how your standards are used.
5. The personal love the standards are used on the objects of love in all three categories. Friends, children, relatives, parents are all special people; and that is category #3 love.
 - a. Occupation with Christ.
 - b. Rm/rw.
 - c. Friends, relatives.
6. In impersonal love, the standards are applied to the subject. We love on the basis of our standards. Paul never lowered himself from the standards of ultra supergrace to blast Nero and to speak against him. You do not become arrogant, even if they are arrogant. You don't lower yourself to their level.
7. The object of impersonal love is the fellow believer, the neighbor, those that you have some sort of association with, believers and unbelievers.
8. In impersonal love, you treat believers on the basis of your integrity, your norms and standards, not theirs. The standards you despise you employ when you lower yourself to their level and judge and malign etc.
9. Impersonal love cannot be reduced to the level of dog eat dog. If someone judges you, you do not retaliate, you do not hold a grudge.
10. Loving the brethren begins with the attributes of God. Divine standards must be used in the command to love your neighbor as yourself.
11. We start with common ground. Every believer receives the righteousness of God at salvation. We all have +R.
12. Loving the brothers means that we respect the righteousness of God wherever it is found. Respect is always impersonal. You respect people because you have norms and standards in your soul. Someone meets those standards and you accept them. The woman who loves a man, even though he has abused her. She does not respect him, but she still loves him. God's righteousness is found in some of the weirdest people you can imagine.
13. Loving the brothers is a relaxed mental attitude which avoids revenge, grudge and retaliation; does not carry a personal grudge; has no mental attitude sins toward the other person.
14. Love the brothers is impersonal, a relaxed mental attitude. And Bob has been saying this for years.
15. Love is the filling of the Spirit

16. In love for the brothers, you function under your own standards, rather than to reciprocal response to flattery, attention, to affection or attractions.
17. The function of the royal family honor code involves the filling of the Spirit and knowledge of Bible doctrine.
18. The royal family honor code function produces respect for privacy and property of others.
19. Love of the brothers excludes all gossip, maligning, retaliation, grudge-bearing.

The Honor Code Recognizes the Common Objective of Every Believer

1. This is moving ahead based on one's own norms and standards transformed by doctrine.
2. An understanding of authority in the Christian life, the pastor-teacher and the Word of God.
3. Since the objective can only be obtained by Bible teaching, it becomes obvious that part of the honor code function is learned from the pastor-teacher without becoming involved in the personality of the pastor-teacher. Some of you don't know what I mean because you have only been in Berachah, but some pastors have a terrible personality. Former night club entertainment with a beautiful voice. He had certain afflictions like a tic in the face. A strong personality. Personality doesn't mean a thing. You concentrate on the message. You look for a message, not for a personality.
4. The pastor's authority extends to teaching doctrine and enforcing policy in the local church, to allow all of us to have our privacy; that we can get our norms and standards from Bible doctrine.
5. Therefore, it is not the function of the pastor to act as a referee between congregants and their squabbles.
6. Since the common objective is the perception of doctrine. Allow believers to advance to maturity and to glorify Jesus Christ.
7. Imputed righteousness must be respected and the privacy of the priesthood must be the order of the day. Relaxed mental attitude must extend even to the most obnoxious believers.

The Honor Code Builds Integrity but it Does Not Reject Morality

1. Morality is based upon the laws of divine establishment.
2. Morality is not rejected; a higher standard is expected.
3. This integrity has its source from the filling of the Spirit and maximum doctrine in the soul.
4. While Christianity is not a morality; it does not exclude morality.
5. Again, the honor code demands a higher than morality standard. We include morality but we exceed morality.

The Honor Code Excludes Christian Production as the Means God's Blessing

1. The royal family honor code excludes all forms of Christian works, production, talent, self-sacrifice as the means of blessing.
2. Blessing comes from grace and doctrine.
3. Asceticism, sacrificial giving, personality cannot be the source of our blessing.
4. The attainment of maturity through doctrine in the soul is the only means of blessing to the believer.
5. Divine blessing is a real imputation when we attain maturity. Learning doctrine is how we grow; not by doing works. In this way, the royal family honor code demands total dependence on the integrity of God.
6. Today dependence on the integrity of God is called hope; confident expectation or confident anticipation from the integrity of God.

As a mature believer we live in reward the blessing. The X + Y + Z plan of God.

Therefore the honor code is related to the divine imputations.

Summary of the Honor Code:

1. The honor code is related to God, nation, people. The principle of freedom, live and let live.
2. Includes and surpasses morality.
3. Privacy of the priesthood of the core of the honor code.
4. Understanding the objectives delineated by hopes 2 & 3 and relating them to Bible doctrine, legalism is rejected.
5. The honor code relates the divine plan of grace to the royal family.
6. Cognizance and dependence upon the royal family
7. Plus the application of

1977 Romans

Lesson #410

410 05/14/1978 Romans 13:10 Love: personal, impersonal and relaxed mental attitude fulfills the law; essentials and non-essential standards; royal family honor code

Loving self would vary with the individual; and some think that self-love is an important factor. Divine viewpoint is, you do not think about yourself. But you do love on the basis of your own standards.

Royal Family Honor Code and Love

1. It is important to differentiate between personal and impersonal love. Various categories of love. Impersonal love is based upon the subject and the norms and standards of the subject.
2. Personal love emphasizes the object of love; and impersonal love emphasizes the subject.

3. All love, personal and impersonal, is based upon one's standards and capacities.
4. The essential difference is how this standards are use.
5. In impersonal love, these standards are applies to 3 categories of love.
6. There is a great area of essential and non-essential opinions.
 - a. Essentials are faith alone in Christ alone; and there should never be any dependence upon the
 - b. The field of nonessential opinions.

These points have already been covered in the previous lesson.

We can coexist even with different opinions and standards.

Romans 13:10 **Love does not do evil to its neighbor; therefore love is the fulfillment of the Law.**

Verse 10 – “Love worketh no ill to his neighbor.” The nominative singular subject from *agápē* (ἀγάπη) [pronounced *ag-AH-pay*], with is a relaxed mental attitude (mental attitude sins are not functioning), impersonal love. Literally we have “The love” because there is the generic use of the definite article, this is the love required by the royal family honor code—impersonal love. This is the love of the honor code which gives privacy to others, along with that relaxed mental attitude which tolerates their different opinions and erroneous conclusions, and at the same time respects the righteousness of God in the other believer. Next is the present middle indicative of the verb *ergázomai* (ἐργάζομαι) [pronounced *er-GAHD-zohm-ahee*] which means to practice, to work out, to produce, to accomplish, to do; plus the negative *ou* (οὐ) [pronounced *oo*] with the indicative: “The love does not produce.” The present tense is a customary present denoting what habitually occurs when the believer under the royal family honor code has doctrinal standards. The middle voice: this is a deponent verb, middle in form and active in meaning. The believer who is advancing to maturity through the intake of doctrine, the believer who is a mature believer, the believer who functions under the royal family honor code, produces the action of the verb. The indicative mood is declarative representing the reality of the situation.

Then the accusative singular direct object from *kakós* (κακός) [pronounced *kak-OSS*]. When *kakós* (κακός) [pronounced *kak-OSS*] teams up with *sin* this is generally an area of crime, but when it teams up with human good this is an area which is the most vicious. “The love does not produce evil.” In other words, “the love” comes from maximum doctrine resident in the soul. Your standards are based on doctrine, so you don't run around destroying someone's freedom in the name of human good. Evil is caused by the practice of sin and the function of human good. Hence. This phrase emphasizes giving privacy to others in order that they might function under establishment principles of freedom or the spiritual principles of the royal family honor code. This is the true function of freedom. This must always be related to two other principles. Freedom is not an entity in itself, it must be related to privacy and it must be related to property. Next, “to his neighbor” – the dative singular from the definite article used as a personal pronoun is translated “his.” Plus the dative singular indirect object from the adverb *plêsion* (πλησίον) [pronounced *play-SEE-*

on], meaning “near,” and it is used as a substantive and means “neighbor” or those with whom you have contact, those in your periphery. “The love does not produce evil to his neighbor.”

Adultery is a crime; it includes both evil and sin.

Romans 13:10 **The love does not produce evil to the one near him; therefore the love is a fulfilment of the law.**

1977 Romans

Lesson #411

411 05/14/1978 Romans 13:10–11a Basis for relaxed mental attitude love is doctrine in the soul; humor: overworked few; doctrine of sleep (pts.1–2)

Points on Neighbor

1. “You shall love the one near you [your neighbor] as yourself” does not imply that your love for yourself is the standard, but doctrine resident in your soul becomes both your capacity and your standard for this impersonal love.
2. It further means that you do not lower your standards to those who are antagonistic toward you by emulating them in a controversy or in strife or in personality conflict.
3. When you are the victim of gossip, maligning, judging, a grudge, retaliation, revenge, you do not reciprocate if you operate on your high standards. You do if you operate on the low standards of the antagonist.
4. Xxxx
5. This means you cannot lower your standards and still be a lover.
6. Every time you hold a grudge or retaliate, seek revenge, express hatred, vindictiveness, implacability, jealousy or arrogance in reprisal you have abandoned your standards of impersonal love for the lower, evil standards of your antagonist.
7. Retribution violates the royal family honor code.
8. You must, of course, distinguish between personal and impersonal love.
9. Personal love uses your standards and your capacity in the direction of an object—such as God, right man and right woman, friends and family.
10. Impersonal love emphasizes the subject rather than the object, and therefore the standards are applied to yourself rather than the object.
11. Impersonal love observes establishment principles in recognizing the freedom, privacy and property of the unbeliever, and observes the royal family honor code in recognizing the imputed righteousness, privacy of the priesthood, and non-essential opinions of other believers.

A scribe heard the rudeness, and he asked the question, what commandment is the most important of all. Jesus did not answer with any of the Ten Commandments.

Mar 12:28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?"

Mar 12:29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.

With reference to Israel, the Lord God, the Revealed God, is the true God of Israel.

Mar 12:30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

It takes energy to love; and some people are terrible lovers because they cannot expend the energy on another person.

Mar 12:31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

One command directed toward God; and the other directed to man.

Mar 12:32 And the scribe said to him, "You are right, Teacher. You have truly said that he is one, and there is no other besides him.

Romans 13:10 The love does not produce evil to the one near him; therefore the love is a fulfilment of the law.

Vv. 11–14 is the third and final paragraph of this chapter.

Are you tired; it is no wonder. There are not as many people working as you may have thought. Population of this country is 200 million. 72 million of 65 years of age. Then there are those employed by the federal government. Deduct those in city government; and take out the bums and vagrants. You may be interested that there are so many in jail, and that leaves just you and me, brother.

Romans 13:11 And do this knowing the time, that it is already the hour for you to awaken out of sleep; for our salvation is nearer now than when first we believed. (BLB)

Verse 11 – the Christian responsibility to learn doctrine. "And that, knowing the time." This begins with the adjunctive use of the conjunction kai, with the independent nominative singular from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]. When an idea is conceived independent of any particular verbal relationship the expression of it may be left standing alone. It stands alone in the nominative case. Thus the nominative names an idea rather than an object. That is called an independent nominative in the Greek. This can also be called the parenthetic nominative or the nominative absolute. The correct translation, instead of "And that," is "This do also." That is the correct way to translate an idiom, which this is. "Also" means in addition to our responsibility to the

government—laws of divine establishment, in addition to our responsibility to believers—royal family honor code. This “also” is covered in verses 11-14.

Next comes the nominative plural perfect active participle from oida (οἶδα) [pronounced *OY-da*], literally translated “having known.” The perfect tense is the intensive perfect, or the perfect of existing state, in which the past completed action is dropped from the thought and the attention is focused on an existing status quo. The existing state is knowledge of pertinent doctrine. The active voice: the believer produces the action of the verb by being himself personally and individually positive toward doctrine. The participle is the instrumental participle indicating the means by which the inserted main verb in the idiom (to do, aorist active imperative of poieô (ποιέω) [pronounced *poi-EH-oh*]) is accomplished. “This do also, by having known.” In this case we have something specific to know: “the time” – accusative singular direct object from kairos (καιρός) [pronounced *kī-ROSS*] which means a period of time, not the time on your watch (chronos (χρόνος) [pronounced *CHRON-oss*]), plus the generic use of the definite article referring to a specific period of time, not any period of time. It is a reference to the Church Age, the dispensation of the royal family of God.

“that now it is high time to awake out of sleep” – the conjunction hōti (ὅτι) [pronounced *HOH-tee*] which is used after verbs that denote perception to indicate what kind of perception. It is translated “that” to indicate the content of perception from oida (οἶδα) [pronounced *OY-da*]. Insert the present active indicative of eimi (εἰμί) [pronounced *eye-ME*], the verb to be, plus the temporal adverb êdê (ἤδη) [pronounced *AY-day*], meaning “already”—“that it is already.” The believer must orient doctrine he has learned to the time in which he lives.

Next is the predicate nominative singular from hôra (ώρα) [pronounced *HO-rah*], plus the accusative plural of general reference from the personal pronoun su—“from you.” The accusative is used with the infinitive. It is really not the subject of the infinitive but always translated as the subject of the infinitive because of a very fine point. It describes the person or persons connected with the action of the infinitive. Hence, we simply say subject of the infinitive. So we have “that it is already time for you.” Then comes the aorist passive infinitive of egeirô (ἐγείρω) [pronounced *ehg-Ī-row*], which means to wake up. The constative aorist gathers into one entirety the events necessary to orient to the reality of the Church Age. The passive voice: the believer receives the action of the verb through cognizance of pertinent doctrine. This is the infinitive of intended result in which the result fulfils a deliberate objective, the blending of purpose and result.

Then the prepositional phrase, ek (ἐκ) [pronounced *ehk*] plus the ablative of hupnos (ὑπνος) [pronounced *HOOP-noss*], “sleep.” We get the word *hypnotic* from this. This is the sleep of apathy, the sleep of ignorance, the sleep of indifference, of disorientation to history and the reality of contemporary events. It is generally a sleep associated with reversionism and apostasy. Therefore sleep becomes an analogy to apostasy or Christian reversionism in this passage. **“This do also by having known the period of time, that is, it is already time for you to wake up from sleep.”^[4]**

Doctrine of Sleep by R. B. Thieme, Jr.

5/14/78

A. Definition and Description.

1. Sleep is defined as a natural, temporary, and periodic diminution of sensation, feeling, and thought which can go from a state of heavy slumber to almost a complete cessation of conscious life.
2. It is used for being soporific, the state of lethargy or sleepiness; and for oscitant, the act of yawning or the state of being drowsy. Soporific.
3. The intransitive use of the word sleep includes the suspension of the voluntary exercise of bodily functions and the natural suspension, either complete or partial, of consciousness.
4. Sleep means to become numb through the stoppage of circulation through certain parts of the body, e.g., your arm goes to sleep.
5. In its transitive use, sleep is used with a cognate object, e.g., to sleep one's life away, to provide sleeping accommodations, to sleep off a hangover.
6. In English we use sleep for a state of inactivity, death, or to describe sexual activity (sleeping around; sleeping with someone).
7. The Bible uses sleep in a variety of ways, both literal and figurative: for death, indifference, lack of alertness, indolence, ignorance, and disorientation.

B. Literal Use of Sleep in the Bible.

1. Genesis 2:21, Adam was put to sleep for the creation of the woman.
2. Genesis 15:12, Abraham slept as a preliminary to divine revelation.
3. 1Samuel 26:12, Saul slept so David could infiltrate his bivouac and prove a point of grace.
4. In Psalm 4:8, sleep is used for a manifestation of faith-rest.
5. Sleep is used for divine revelation through dreams and visions prior to the completed Canon, Job 33:15.
6. Prosperity was related to sleep. Psalm 127:1-2, "Unless the Lord builds the house, the builders labor in vain. It is a vain thing to rise up early, to retire late, to eat the bread of hard work, for He gives to His beloved [mature believer], even his sleep." Proverbs 3:24.
7. Evil men are related to sleep, Proverbs 4:16. They are robbed of sleep unless they make someone stumble. Some cannot get a good night's sleep unless they have hurt or disturbed someone.
8. Sleep is related to divine protection, Psalm 3:5-6.

C. Sleep is used as an analogy.

1. Sleep is used as an analogy to laziness and lack of motivation, Proverbs 6:4-11, 10:5b, 19:15.
2. Proverbs 20:15, "Don't love sleep, lest you become poor," refers to a person who'd rather be on welfare than work.

3. In Ecclesiastes 5:12, sleep is used as an analogy to the conscience. Sleep is used for capacity for life; the full stomach is used for lack of capacity. The working man is tired, and therefore enjoys his sleep.
 4. In 1Thessalonians 5:6, sleep as an analogy to alertness. "Let us not sleep as others do, but let us be alert and self-disciplined." Sleep is lack of alertness and self-discipline.
 5. Sleep is an analogy to reversionism. Ephesians 5:14, "Wake up you sleeping ones." Rebound and perception of doctrine are the means of waking up. In Romans 13:11, waking up from sleep is learning and applying doctrine. Sleep can be a distraction in life.
- D. Sleep is used as an anthropopathism.
1. Psalm 34:23, "Why do you sleep, O Lord? Wake up, do not reject us forever." Here sleep is regarded as indifference when someone needs help.
 2. Psalm 78:65-66, "Then the Lord woke up as from a sleep. and He drove His enemies backward." The training of a soldier causes him to respond to the call to arms even though recovering from a drunken sleep. God is able to deliver us even though we have been awful.
 3. Psalm 121:4, "Behold, He who guards Israel will neither slumber or sleep." God is aware of our needs from eternity past.
- E. Sleep is used for Christian death in anticipation of resurrection.
1. Psalm 13:3b, "...enlighten my eyes, lest I sleep the sleep of death." In death, the body sleeps, but the soul and spirit remain alive with human life and eternal life.
 2. 1Corinthians 15:20, "...Christ the first fruits of those who are asleep."
 3. 1Corinthians 15:51, "We shall not all sleep." When the Rapture occurs, believers alive on the earth will not die.
 4. 1Thessalonians 4:14, "God will bring with Him those who have fallen asleep in Him." There is no such thing as soul sleep. Waking up is receiving a resurrection body.
 5. 1Thessalonians 5:10, "Whether we are awake or asleep we may live together with Him."
- F. Sleep is used for the sin unto death of the reversionist, 1Corinthians 11:30.
- G. Waking from sleep is used for perception and application of doctrine, Romans 13:11. "This do also by having known the period of time [Church Age], that is, it is already time for you to wake up from sleep [reversion recovery], for now our deliverance [rapture] is nearer than when we first believed."

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412 05/19/1978 Romans 13:11b Doctrine of sleep (pts. 3–8): laziness, reversionism and other analogies; German innovators

Reading of vv. 1–11a

The other points of the Doctrine of Sleep will be placed in the previous lesson.

Principle

1. Sleep is the status of reversionism in this context.
2. Waking up from sleep here is not resurrection but perception of Bible doctrine, the daily function of GAP, reversion recovery. Romans 13:11; Ephesians 5:14.
3. Waking up or inculcation of doctrine is necessary because the time of the Rapture is imminent..
4. No one knows the time of the Rapture, but no unfulfilled Scripture exists. So that the Rapture is imminent. 1 Cor. 1:17; Titus 2:13.
5. The more we understand the doctrine of the Rapture the greater the motivation to learn doctrine today, tomorrow, the next day.
6. Each day is the opportunity to learn Bible doctrine and advance to maturity.

The need to set aside time for eating spiritual food. This is the concept for as far as we have gone.

Romans 13:11 **And do this knowing the time, that it is already the hour for you to awaken out of sleep; for our salvation is nearer now than when first we believed.** (BLB)

“for now is our salvation [deliverance: Rapture] nearer than when we believed.” This begins with the explanatory use of the postpositive conjunctive particle *gar*—“for you see.” Then the adverb of time *nun* (*vûv*) [pronounced *noon*], plus the nominative singular from the noun *sôtêria* (*σωτηρία*) [pronounced *soh-tay-REE-ah*], translated “salvation” in the KJV but it means “deliverance.” It is a reference to the Rapture of the Church.

Next is the possessive plural from the personal pronoun *egó* (*ἐγώ*) [pronounced *ehg-OH*]—“our deliverance.” The Rapture is the deliverance for the entire royal family. “For now our deliverance [Rapture of the Church] is nearer.” Then a comparative particle *ê* (*ἤ*) [pronounced *ā*], plus the temporal particle *hóti* (*ὅτι*) [pronounced *HOH-tee*] which is used as a conjunction, translated “when.” Plus the aorist active indicative of the verb *pisteúô* (*πιστεύω*) [pronounced *pis-TOO-oh*]. The aorist tense is a constative aorist, it refers to an instantaneous, momentary action—when you became born again. The active voice: the believers produced the action when he believed in Christ. The indicative mood is declarative representing the verbal action from the viewpoint of dogmatic reality, the only way of salvation is to believe in Christ.

Romans 13:11 **This do also, by having known the period of time [Church Age], that it is already time for you to wake up from sleep; for now our deliverance is nearer than when we believed.**

413 05/21/1978 Romans 13:12 Ike vs. Monty and the importance of Germany; imminence of death or the Rapture; priorities

There is an incident from the Battle of the Bulge which is not in any history book that Bob is aware of. General Eisenhower chose to give a large portion of Bradley's group to Montgomery. All of the generals wanted to attack the Germans; and Montgomery wanted to retreat and to tidy up lines. He was one of the worse British generals. Thanks to the Australians and other colonials who apparently helped give him a positive reputation that he did not deserve.

The British aristocracy was wiped out in the war. Montgomery did not get along with the American generals. Hitler drove a wedge between the British and the Americans. The British did not appreciate the American soldier, especially as an aggressive type person. When the great offensive took place starting in January of 1945, the attack upon the Reur Pocket, the realignment...Bradley and Eisenhower were upset the Montgomery took credit when the American troops deserved. There was a schism with Bradley and Ike on one side and Montgomery on the other.

Eisenhower planned to go to Berlin; and everyone was in position. The closest to Berlin was Montgomery's army. Ike was not going to let Montgomery to into Berlin. Eisenhower attacked the interior of Germany. He knew the Montgomery could not make much progress on his own.

Churchill did not want the Russian army to take anything else, particularly Berlin. This animosity kept the Brits from taking Berlin. Montgomery was responsible for many British disasters. He always spent too much time dilly dallying around.

Montgomery could never keep his arrogance under control. American troops should never serve under anyone other than an American general. American troops were committed to many places in Europe and they always had to serve under foreign officers.

We are by nature much more aggressive, must more fluid and much more adaptable. West Germany should never have been in Russian hands.

Germany had no natural fortification areas. To take away the army of Germany in 1919 was a disaster. We allowed the Russians to have the Balkans, the Hungarians; all were antagonistic to Russia; but we turned right around and allowed Russia to control these people. This is because of stupid American decisions. This has caused millions of European lives; and the Russians have stomped out Christianity. There is no religious freedom in Russia. The Russians persecute Christians and conservatives.

The only hope for Western Europe is German conservatism. The Belgians are tough and realistic; and there are a few good French divisions. NATO is just another way for American soldiers being controlled by foreign generals.

Doubtful disputations concern us with essentials and non-essentials. The essentials are Bible doctrine.

Romans 13:12 **The night is nearly over, and the day has drawn near; therefore we should cast off the works of darkness and should put on the armor of light.** (BLB)

Verse 12 – “The night is far spent.” The nominative singular subject from the noun *nux* (νύξ) [pronounced *noox*] with the generic use of the definite article used as a metaphor for the duration of the Church Age. The latter part of the Church Age is called “night” in contrast to day. It is a metaphor. How long the night exists is strictly up to the decision of the sovereignty of God. Night is used in the sense of non-alertness in contrast to alertness. So the noun refers to the life of the believer on earth in phase two as a part of the Christian way of life. The aorist active indicative of *prokoptō* (προκόπτω) [pronounced *prok-OP-toe*] means to cut a passage forward, to advance, to make progress. When it is used for time it means that the time is going. So “the night is far gone” refers not only to the progress of the Church Age but more than that it refers to our life on this earth. Doctrine gives us an alertness with regard to life. It is imperative, therefore, that we understand that we only have a limited amount of time in this life. The constative aorist is for a fact or action expended over a period of time. The constative aorist gathers up into one entirety the individual believer’s allotted time on this earth. The active voice: the Church Age and the believer’s time spent on this earth in the Church Age produces the action of the verb. The indicative mood is declarative for a dogmatic statement of the imminency of the Rapture or the imminency of death. As long as we are on this earth there is a purpose, and that purpose is the advance to maturity.

“the day is at hand” – The transitional use of the conjunctive particle *de*, instead of setting up a contrast as usual, is used here as a transitional particle. While it is transitional it does show mild antithesis, i.e. between night (life on this earth) and day (life in eternity). The subject is the nominative singular from *hēmera* (ἡμέρα) [pronounced *hay-MEH-raw*], used for your life in eternity. It is correctly translated “day” but is used here to represent either death or the Rapture, whichever occurs first in the life of the Church Age believer. We have only a short time on this earth and we ruin our short time by the wrong priorities. Next is the perfect active indicative of *eggizō* (ἐγγίζω) [pronounced *eng-ID-zoh*], meaning the approach [of time]. The intensive perfect emphasizes the existing results. When emphasis is directed to the results of the action stress on the existing fact is intensified. This is called the emphatic method in the Greek of presenting a fact or a condition. It is a strong way of stating that a thing is, and therefore it is often translated in the English by the present tense. The active voice: your death or resurrection produces the action of the verb as the subject. The day is approaching: phase three. The indicative mood is declarative for a basic fact of doctrine. The principle: God has assigned to each believer X number of days in the Church Age to fulfil the plan of X + Y + Z.

“The night is far gone, and the day is approaching.” This can mean that our death is soon due to the collapse of divine establishment in our nation.

It is obvious that this particular phrase is designed to alert us to the proper use of our time. It means that in our scale of values, in the norms and standards of our conscience, something is first; and that is the one that receives the most attention every day. The day is long enough for us to have time for sleep, time for work, time for pleasure; all of which eventually become meaningless unless we have doctrine and the norms and standards of doctrine in the soul. There's room for everything; but you do not appreciate it unless you take in Bible doctrine.

The night is far gone and the day is approaching—this alerts you to your priorities and that time is short.

“let us therefore cast off the works of darkness” – this doesn't say sin; it doesn't even imply sin. It begins with an inferential conjunction, *oun* (οὖν) [pronounced *oon*], and it means the previous statement demands a conclusion. It is an inference from the previous statement: aorist middle subjunctive of *apotithēmi* (ἀποτίθημι) [pronounced *ap-ohT-EETH-ay-mee*]. It means to cast off, but here it really means to put away, to lay aside something. It doesn't mean to reject it but to lay it aside. In other words, this is a priority principle. You are not commanded as a Christian to quit things, to stop having pleasures, to stop business, to stop whatever you are doing in life; but there must be something more important than what you are doing in life, i.e. Bible doctrine. So we are commanded to give first place to the most important thing. First things first is what it means here. This is the ingressive aorist in which the action is contemplated in its beginning, it denotes an entrance into a state of condition. The middle voice is the direct middle which describes the subject participating in the results of the action. You change your priorities to make doctrine first and you begin to notice some wonderful things in life. The subjunctive mood is the hortatory subjunctive which is tantamount to a command but different from the imperative mood in that it recognizes your human volition. Taking cognizance of human volition means that it is up to you. Next is the accusative plural direct object from *ergon* (ἔργον) [pronounced *EHR-gon*] which means works or production, but it does not refer to sin. Plus the descriptive genitive singular *skotos* (σκότος) [pronounced *SKOH-toss*] for darkness. What are the works of darkness? They are good and evil. Our involvement in these is what we are throwing off here. This is a reference to the function of good and evil in the devil's triangle.

“and let us put on the armour of light” – the postpositive conjunctive particle *de* is a transitional conjunction translated “and,” but it sets up a mild contrast, the contrast between the works of darkness and the function of the armour of light. This is not related to production, it is related to the intake of doctrine and the ministry of God the Holy Spirit. The aorist middle subjunctive of *enduō* (ἐνδύω) [pronounced *ehn-DOO-oh*] means to put on your armour. It refers actually to the conflicts of life in the analogy. Putting on armour is simply gearing the mentality of your soul to face the exigencies of life as well as the prosperity of life. So when it says “let us put on”, the constative aorist gathers up into one entirety the perception of doctrine which executes the command. The middle voice is the direct middle in which the believer participates in the results by attaining maturity, by having great capacity for life, great happiness in life, great prosperity in life—occupation with the person of Christ, historical impact, etc. This has us in the place good and evil; the policy of Satan using the sin nature as the sovereign of life. Example of Nader changing the

automobile engine. Perceived as good, but it is really evil. The hortatory subjunctive, again, is tantamount to a command but differs from the imperative mood in that it takes cognizance of human volition.

The accusative plural direct object of hoplon (ὅπλον) [pronounced *HOP-Ion*] refers to the various parts of Roman armour. The word was originally used for Greek armour but in the time of writing it referred to Romans armour. The descriptive genitive singular of phôs (φῶς) [pronounced *fohç*] refers to light in darkness, and that means Bible doctrine. It is a reference by analogy to doctrine because it is not like daylight, it is light in darkness. We are in the night here: "the night is far gone."

Romans 13:12 **The night is far gone, the day is approaching; therefore let us lay aside the works of darkness, and let us put on the armor of light.**

The completion of putting on the armour of light is the point of reaching maturity adjustment to the justice of God through maximum doctrine resident in the soul.

1977 Romans

Lesson #414

414 05/21/1978 Romans 13:13a Col. Henderson's "T. J. Jackson"; U.S. evils and immigration; doctrine of the royal family honor code

Thomas Jonathon Jackson a two volume biography of him by Colonel Henderson. Bettie Smith speaks highly of Jackson. He was Ike's former chief-of-staff. He describes Jackson as very simple in life, but a strong Christian. Jackson's individuality was far more striking and complete. He was admired of his piety and Christian notions.

American money in Africa is being used by dictators to build a larger castle/home and bring another wife into it.

As believers, we operate on a higher calling that simply patriotism. We are totally loyal opposition. We live under the royal family honor code. This is better than the *Christian way of life*, which is a bogus notion. We have a morality and integrity and standards that are higher than simple establishment standards and morality.

Romans 13:13 **We should walk properly, as in daytime; not in reveling and drinking, not in sexual immorality and sensuality, not in dissension and jealousy.** (BLB)

Verse 13 – "Let us walk honestly as in the day" is an incorrect translation. It begins with the aorist middle subjunctive of the verb peripateô (περιπατέω) [pronounced *per-ee-paht-EH-oh*] which means to walk in the sense of the royal family honor code. The culminative aorist views the function of establishment morality plus the royal family honor code in its entirety but emphasizes it from the standpoint of having to go from one to the other. The laws of divine establishment guarantee freedom for believer and believer, and the authority to guarantee that freedom. When that breaks down the Christian has the only answer to that, and that is found in the royal family honor code which also guarantees freedom,

privacy and property. The middle voice is the direct middle describing the subject as participating in the results of the action. The subjunctive mood is hortatory, used for a command where personal volition is involved.

Next comes the adverb *euschēmónōs* (εὐσχημόνως) [pronounced *yoo-skhay-MON-ose*] which does not to be honest, it means honorably. This is higher than establishment; this is honor. It is a reference to the believer's function under the royal family honor code.^[5]

The Royal Family Honor Code

1. Definition and description of the honor code:
 - a. When we were born again, the human spirit was created and eternal life was imputed into that human spirit. We have a set of standards as a result.
 - b. The soul's thinking from this doctrine forms the royal family honor code. There is a relationship between spiritual maturity and our lives. Doctrine has to go into your right lobe. Some of you are too arrogant to take in a new thought.
 - c. No freedom can exist in human life or in the spiritual life without authority. The pastor-teacher is that authority.
 - d. Right thinking is necessary for right motivation.
 - e. The honor code establishes the privacy of the royal family. There is freedom, property and privacy. That is the whole concept of divine establishment. Friar Tuck and Uncle John were criminals. Some people are not motivated to produce. They see others pass them by and they lack self-discipline. They try to find legal ways to confiscate and to steal. The graduated income tax is confiscation.
 - f. The laws of divine establishment never divorce freedom from property and privacy.
 - g. Under the privacy of the priesthood, everyone has the right to gather and to grow spiritually.
2. Morality is a part of the honor code; but the honor code is much more.
3. There is no divine blessing for works in time. Even if you are sincere, God is not impressed by your sincerity. Nothing that the believers does results in blessing for the believer.
4. Under ambassadorship, e fulfill production mandates; as...we advance spiritually.
5. Summary—it is related to nation, to God and to self.

You become a conservative in two ways: (1) you accumulate a lot of property; (2) you grow from the intake of Bible doctrine.

Have you seen the government go out and drill a well? They understand nothing about free enterprise; they have no idea how to start a business.

Bob on the 4th estate: It is a conniving evil group of people. They are all completely and totally out of line.

You have no right to carry a grudge against another believer.

The command is accomplished through the filling of the Spirit and maximum doctrine resident in the soul. Then en (ἐν) [pronounced *en*] plus the locative of hēmera (ἡμέρα) [pronounced *hay-MEH-raw*]—“in daytime.” This simply means that we walk in the light of eternity and what God has dictated from eternity.

1977 Romans

Lesson #415

415 05/22/1978 Romans 13:13b "T. J. Jackson": character and conduct; self-discipline; doctrine of the royal family honor code (3–9)

Because Jackson sometimes went his own way, he was often seen as eccentric. Hard work was more to his mind than amusement.

Points on the honor code placed in the previous chapter.

Romans 13:13 **We should walk properly, as in daytime; not in reveling and drinking, not in sexual immorality and sensuality, not in dissension and jealousy.** (BLB)

“not in rioting and drunkenness” – the honor code is not in these. The negative mē (μή) [pronounced *may*] is used here because of the subjunctive mood. With it is the locative plural of kōmos (κῶμος) [pronounced *KOH-moss*]. Kōmos (κῶμος) [pronounced *KOH-moss*] comes to mean a riot, a bunch of drunks in a procession where there is no authority. Freedom without authority is not freedom. You cannot be a Christian living under the honor code and reject authority. Rioting is rejection of authority—someone else’s authority.

God invented human love; and this is so that a man can have authority over the woman without be a dictator.

Plus méthē (μέθη) [pronounced *MEHTH-ay*] – “drunkenness.” People get drunk because they do not use their own volition as an authority. Rioting and drunkenness are both related to self-discipline and group discipline, failure to recognize one’s own authority and failure to recognize the authority that has been duly constituted by God in either establishment or in the spiritual realm.

“not in chambering and wantonness” – koitē (κοίτη) [pronounced *KOY-tay*] is illicit sex and this should be translated here “fornication.” It refers to several kinds, normal or abnormal are both included. This is a failure to use volition to regulate one’s own life. Then the word aselgeia (ἀσελγεία) [pronounced *as-ELG-i-a*] which is probably best translated licentiousness—“not in fornication and licentiousness.”

“not in strife and envying” – éris (ἔρις) [pronounced *EHR-is*] means discord and contention. What causes discord? When you reject the legitimate authority of life. Discord and contention comes from mental attitude sins. You cannot control your thinking, and when you cannot you are jealous, vindictive, petty, implacable. Plus the locative singular of zhloj

—“jealousy.” If you are jealous of someone else it is lack of self-discipline. This lack of self-discipline producing this sin causes you to attack the object of your jealousy—instead of that object being the object of your impersonal love.

Romans 13:13 **Let us walk honorably as in the daytime; not in rioting and drunkenness, not in fornication and licentiousness, not in strife and jealousy.**

1977 Romans

Lesson #416

416 05/23/1978 Romans 13:14 Henderson: causes for the U.S. Civil War; social action (lust); distractors (detractors?) from GAP

It is a very rare night that there are no uniforms in Berachah Church. Nothing more beautiful than our stars and stripes blowing in the wind.

Colonel Henderson of the Coldstream guards wrote a two-volume history of Thomas Jonathan Jackson. History classes today; more time is spent on Marilyn Monroe than on Douglas MacArthur.

The border states would have welcomed emancipation; but they questioned the end result. The whole system of capitalism would have been swept away in the south. Abolition meant ruin to the Negro. Honesty and morality were being gradually instilled in the Negro race. If all the rules were relaxed, they would have easily fallen back into their old vices and tribal disputes.

One abolitionist would go around and talk about abolition and he would carry a Constitution around with him that he would tear up at the end of his speech.

Henderson said that the Bible-thumpers did not realize that the Bible was not against slavery. Henderson seemed to favor the separation of the United States into two countries. Many circumstances seemed to divide the sets of states even more. The two sections knew little about one another. They deemed themselves equals.

We have the strong believer on one side and weak on the other. God allowed the south to lose in order to allow for manifest destiny. We needed to continue with evangelism.

But cannot believe our conversations and we are in the devil's world.

“You hare trying to straighten out us, and let me tell you, ‘I am incorrigible.’”

Bob can be delivering a gem and he was see them vibrate

We are not here to end slavery; or to start it up again; and whatever we are doing, we need to put on the Lord Jesus Christ.

Romans 13:14 **But put on the Lord Jesus Christ, and make no provision for the desires of the flesh. (BLB)**

Verse 14 – “But put ye on the Lord Jesus Christ.” The adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*], “But,” sets up a contrast between the negative command of the previous verse and the positive command here. Then the aorist middle imperative of *enduô* (ἐνδύω) [pronounced *ehn-DOO-oh*] —“put on.” Adam and Eve put on something but it was the wrong thing—fig leaves. They tried to solve their problem by getting dressed. They thought that by putting on fig leaves and being correctly and socially adjusted to each other, and getting acquainted all over again, that somehow this made them right with God and this justified their existence on planet earth after they had so miserably failed. But it didn’t, and it doesn’t. When you start to see life in its true reality as a believer, and when you begin to understand what life is all about, you put on the Lord Jesus Christ and that is why you are here. You are here to put on something that solves the problems of life, i.e. the Lord Jesus Christ. Don’t try to put on fig leaves; don’t try to adjust yourselves with other members of the human race; do not try to enter into a Millennial rapport with other people, that isn’t the issue. The issue is the Lord Jesus Christ. The aorist tense is a culminative aorist, it views the advance to maturity in its entirety, for that is what it means to put on the Lord Jesus Christ. It views the daily function of GAP, advancing to maturity today, tomorrow and the next day. The culminative aorist gathers into one entirety the function of GAP but emphasizes its results. You put on the Lord Jesus Christ by taking in doctrine. Doctrine is the issue. The middle voice is the direct middle in which the believer participates in the results of the action of the verb by attaining maturity adjustment to the justice of God. The imperative mood: this is a command which is an appeal to the will or volition of the individual believer to advance to maturity. Then the accusative singular three direct objects from *kurios* (κύριος) [pronounced *KOO-ree-oss*] *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] *Christos* (χριστός) [pronounced *krees-TOHSS*]. “But put on the Lord Jesus Christ.” This is not to be confused with the baptism of the Spirit which occurs at the moment of salvation. This is the command to the believer in phase two. We are never commanded to get the Holy Spirit. However, put on the Lord Jesus Christ is a command. Maturity is characterized by occupation with the person of Christ.

We live in the devil’s world and everyone has a sin nature; so there will always be problems in this world.

“and make not provision for the flesh” – the word *flesh/sarx* (σάρξ) [pronounced *sarx*] refers to the old sin nature. It doesn’t say eliminate the old sin nature but instead it means rebound, the filling of the Spirit. Plus the present middle imperative of *poieô* (ποιέω) [pronounced *poi-EH-oh*] which means to work, to manufacture, to produce, to act, to do, to function. Here it means making provision. The negative *mê* (μή) [pronounced *may*] with the imperative is translated, “and stop making provision for.”

The word “provision” is *prônoia* (πρόνοια) [pronounced *PRON-oy-ah*] which meant originally “foresight, forethought,” and that is why it comes to mean provision. The present tense is a descriptive present indicating what is now going on, the direct middle in which the believer participates in the results of the action in a negative way: by avoiding carnality

and having the filling of the Spirit to advance to maturity. The imperative mood plus the negative *mê* (μή) [pronounced *may*] is the imperative of prohibition: stop doing this or you will never put on the Lord Jesus Christ. Plus the objective genitive singular from the noun *sarx* (σάρξ) [pronounced *sarx*], referring to the OSN. The definite article is used as a possessive pronoun and it should be translated “for your flesh” or “your old sin nature.”

“to fulfil the lusts thereof” – the prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative plural of *epithumia* (ἐπιθυμία) [pronounced *ep-ee-thoo-MEE-ah*]. It is in the plural because lusts here are simply your distractions from doctrine. Lusts can be a crusade, your desire to straighten out the world, the country, or whatever it is you are trying to straighten out. It can be a person, a business deal, or a lot of things in life; anything that would distract from doctrine when it is time for doctrine. This is making the world a better place for our children. So it should be translated “because of lusts.” All of us are tempted to be distracted.

Romans 13:14 **But put on the Lord Jesus Christ, and stop making provision for your flesh [old sin nature], because of its lusts.**

Example of you spending your entire life fixing the post office and making it more efficient; and there is a book written about you; and you will go on a tour from church to church and how you managed to get us to go back to a three-cent stamp. There is a lust. “I tried to pick something that was innocuous; that we could all agree on; and something that was impossible.”

The lusts are not simply sins, the lusts are good and evil. Christianity is adaptable to any human society, under all conditions of life. Christianity is not hostile to any specific form of government, therefore it does not sponsor or recommend any specific form of government. Christianity is opposed to all evil in government or society, since evil destroys freedom, privacy, authority, property, evangelism and spiritual growth. But we are not here to correct evil, we are here to grow in grace. Only the Lord can correct evil in any generation. Christianity teaches orientation to life through respect for authority ordained by God in either the laws of divine establishment or the *modus operandi* of the local church. A society saturated with turbulence and anarchy should welcome Christianity as the stabilizer of that society. In addition to the pivot of mature believers, Christianity introduces honor and integrity into the life blood of the nation. Christianity is the source of divine blessing and prosperity for a nation. Without Christianity there would be no client nation to provide missionaries and evangelists for those areas of heathenism where positive volition exists. Without the free function of the local church in society life would be a jungle of anarchy and destruction, for the believer is the salt of the land. The royal family honor code is inflexible in its doctrine but flexible in its adaptation and application to life.

[1] See the Doctrine of Laws of Establishment.

[2] See the Doctrine of the Conscience.

[3] See the Doctrine of Taxation.

[4] See the Doctrine of Sleep.

[5] See the Doctrine of the Royal Family Honor Code.

1977 Romans

Lesson #417

417 05/24/1978 Romans 14 Intro. R. E. Lee's letter on slavery; definition of weak and strong believer; moral courage; self-justification

Bob returns to the book on Stonewall Jackson.

The slaves could not simply be freed. They were not ready for this. Some were shipped to Liberia.

Chapter 14

The strong believer

The strong believer is defined as that member of the royal family of God who has attained maturity adjustment to the justice of God through maximum doctrine in his soul and spirit. The strong believer is a mature believer who not only has maximum doctrine resident in his soul but has constructed most of his norms and standards in his conscience on that doctrine. The strong believer is not functioning on a false system of modus operandi, he is functioning under the royal family honor code. From his ambassadorship he produces maximum production.

The weak believer

The weak believer must never be confused with the new believer. A new believer is not a weak believer, he is simply a baby spiritually. The new believer is ignorant of doctrine because he was recently saved, but being positive he learns. The weak believer, on the other hand, is weak because he has rejected doctrine, because he is indifferent to doctrine, because he is apathetic to doctrine, and he fails to distinguish between the functions of the royal priesthood and the royal ambassador. The weak believer is working for divine blessing, therefore he is either legalistic or antinomian. He is weak because he has not moral courage and no doctrinal standards. The weak believer has abused grace and distorted the plan of God into licence on the one hand or self-righteousness on the other hand, both of which are wrong.

There is a teacher in a nearby school who is maligning Berachah Church.

The key is don't get sidetracked from Bible doctrine.

Many people back off from physical violence; and it is not fear; it is common sense.

One believer can be on one side and one on the other, but the true choice is in the middle.

Vv. 1-12 The application of privacy.

Vv. 13–17 The honor code application to controversy
vv. 18–23 application of the edification complex to

1977 Romans

Lesson #418

418 05/25/1978 Romans 14:1 Henderson: secession of the South; weak vs. strong believer re essentials and opinions

Bob is still reading from Henderson's book. The south held that each state was a nation to itself; and the north had determined the, whatever the majority wanted, that is what they got. Secession was a protest against mob rule.

Stonewall Jackson was a great man, but he was a plodder, showing that he could do the works of genius (where he was not). The southerner was not easily moved. But they were not forced into sedition against their will.

So far, Virginia had not shown any sign of sympathy toward the southern states, but as the federal government had no jurisdiction within the states, the federal government had no right to put troops at Fort Sumpter.

Do Not Pass Judgment on One Another

Romans 14:1 **Now receive the one being weak in the faith, not for passing judgment on reasonings.** (BLB)

Verse 1 – “Him that is weak in the faith receive ye” begins with the postpositive conjunctive particle *de*, used here as a transitional particle. It indicates that the last verse in the last chapter is merely a transition to this particular subject. It is translated “now.” Next is the articular present active participle from *astheneō* (ἀσθενέω) [pronounced *as-then-EH-oh*] which means to be weak or to be deficient or to be powerless. Actually, it means here to be weak because one is deficient: deficient in accurate information, i.e. Bible doctrine. The definite article is used as a demonstrative pronoun and is translated “that one”—“Now that one who.” Then the present tense of the participle, retroactive progressive present, denoting something that is begun in the past [lack of doctrine] and continues into the present [negative volition toward doctrine], resulting in arrogance and being opinionated about the non-essentials. The active voice: the weak believer of the reversionist produces the action of the verb. The participle is circumstantial. “Now that one who is weak.”

Then the locative of sphere singular from the noun *pistis* (πίστις) [pronounced *PIHS-tihs*]. There are three categories of connotation: a) *Pistis* (πίστις) [pronounced *PIHS-tihs*] means non-meritorious perception, and as such in the active sense it means faith, trust, confidence; b) An attribute. *Pistis* (πίστις) [pronounced *PIHS-tihs*] often means as an attribute faithfulness and reliability; c) The one that is the most neglected but here is a case where it applies—and in many other places, like Hebrews 11—to doctrine, i.e. that which is believed, the body of belief. So we translate it “doctrine.” The locative of sphere helps us to understand who and what is the weak believer. Generally speaking the weak believer

is negative toward doctrine, therefore minus doctrine, and he must not be confused with a growing believer. There is a definite article, generic use, also in the locative—“in the doctrine,” it regards Bible doctrine as representing a category distinct from all other categories.

Principle

1. The weak believer is an ignorant reversionist. He has rejected Bible doctrine and has accepted some background substitute. His norms and standards are not based on doctrine but on his background, his environment, his academic training, his system of static admiration. Whomever he admires, he has accepted their norms and standards.
2. In Rome there were two background substitutes. Some of the Roman believers had the background of Judaism and were therefore very legalistic. Others had come out of the heathenism of the Roman empire and they reacted to heathenism without being stabilized by doctrine resident in the soul. The weak Gentiles were therefore generally hypersensitive and had a tendency to set up taboos against anything related to heathenism. Their application was too far ahead of their doctrine so that they were inflexible in their taboos but very flexible about their doctrine, in fact indifferent.
3. Hence, many forms of controversy existed with regard to food, wine, and the observation of holy days.
4. Some emphasized taboos about eating and drinking and some had no scruples with regard to these taboos, so that there was a great deal of controversy in Rome over what in reality were the non-essentials.
5. Some emphasized strict observance of holy days. Others who had more doctrine made a different application, e.g. regarding every day alike.
6. These differences of opinion were not serious, except for lack of doctrine and pack of application of the royal family honor code.
7. Without doctrine differences of opinion produce strife and schism.
8. Weak believers were arrogantly sponsoring their opinions without regard for doctrine or the privacy of others who differ with them.
9. So great was the controversy in Rome that Paul must apply the royal family honor code to the solution. In solving their problem with the royal family honor code he solved problems among Christians in our own time.
10. The weak believers have made false issues of food and drink; and believers in Rome would be at odds with one another over things which are nonessential.

“receive ye” – present middle imperative from *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*] which means to take to one’s self, to take as a companion and therefore to associate, to receive or accept into your society. The customary present denotes what is reasonably expected to occur when the royal family honor code is applied and in function. The middle voice is an indirect middle emphasizing the agent as producing the action rather than participating in the result. The imperative is imperative of command.

Since the definite article is in the accusative case it is the direct object, and it is translated “now accept that one who is weak [or, feeble] in the doctrine.”

Principle

1. The weak believer must not be confused with the new believer. A weak believer is both negative and ignorant of doctrine, though saved for years. His emphasis is on production or on some system of self-righteousness. He has no emphasis on doctrine and no toleration of people who are interested in doctrine.
2. The weak believer is a reversionist whose criterion is emotion. He lives by prejudice and ethics rather than doctrine, is strong in scruples but feeble in doctrine.
3. The weak believer is a consistent violator of the royal family honor code. His violations are simple: a) He rejects the privacy of the royal priesthood and sticks his nose in everyone else’s business; b) He tries to receive blessing from God and gain blessing from God through production, legitimate or legalistic; c) He does not know the difference between personal and impersonal love, therefore is totally ignorant of the whole concept of “love thy neighbor as thyself” or “love the brethren.”
4. The weak believer is both legalistic and critical of all who do not share his legalism. He is emotional, often mentally unstable, which makes it easier for him to become opinionated and dogmatic about the non-essentials.
5. Furthermore, the weak believer is ego-sensitive. He demands attention, is easily moved to self-pity, and is frustrated by lack of attention. He very easily moves into inordinate competition and inordinate ambition.
6. The weak believer is not interested in the teaching of doctrine but is arrogantly forceful about his personal opinions, experiences and prejudices; and through legalistic bullying he seeks to superimpose his false standards on other believers. This means he becomes prying, meddlesome, a troublemaker, having no respect for authority in the local church, for doctrine, and obviously no respect for the freedom of the believer which is associated with privacy and property.

Next is the negative *mê* (μή) [pronounced *may*], but no conjunction; there is no “but” here. There are two basic

negative adverbs, *mê* (μή) [pronounced *may*] and *ou* (οὐ) [pronounced *oo*]. The latter is used with the indicative, the former is used with the subjunctive, the imperative, the infinitive, and sometimes with the participle. The negative *ou* (οὐ) [pronounced *oo*] denies the fact, the negative *mê* (μή) [pronounced *may*] denies the idea—“not.” Then a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative plural of *diakrisij*, meaning differentiation or quarrel—“but not for the purpose of getting into quarrels.” Then a genitive of reference plural from a noun, *dialogismos* (διαλογισμός) [pronounced *dee-al-og-is-MOSS*], “opinions.” As a genitive of reference plural it is translated “about opinions.” In other words, the non-essentials.

Romans 14:1 **Now receive that one who is weak [in the doctrine], but not for the purpose of getting into quarrels about opinions.**

Principle

1. All believers enter into the Christian way of life with preconceived opinions which are not compatible with the standards set for them in Bible doctrine.
2. The strong believer is the mature believer. He is commanded to accept the weak believer who has opinions without doctrine, who emphasizes the non-essentials instead of the essentials and is very flexible about the essentials. So it is the strong believer who is commanded to accept the weak believer into the society of the royal family without making an issue out of his false opinions.
3. The weak believer is entitled to the same privacy as the strong believer.
4. Therefore do not make an issue of his erroneous opinions which will be corrected in due time by doctrine, if he is positive. If he is not the Lord will discipline him, not you.
5. While the weak believer must be accepted no issue should be made of his false doctrine, his legalism, under the royal family honor code principle of the privacy of the royal priesthood.
6. Privacy of the priesthood gives each believer with his own brand of sins, his false doctrines, his erroneous and inaccurate opinions, the same opportunity to learn doctrine and to be corrected from the Word as you have.
7. This means that there is no place for dialogue in teaching doctrine. It also means that quarrels and debates is excluded from Christian fellowship by the royal family honor code.
8. The weak believer is legalistic, self-righteous, opinionated, ignorant of doctrine. He must learn doctrine to have the standards which are compatible with the Word of God and the plan of God. The strong believer has maximum knowledge of doctrine and is often tempted to correct or to bicker with the weak believer instead of permitting the normal course of Bible teaching to correct the weak believer.
9. The weak believer will take doctrine taught from the pulpit and accept it in correcting his false opinions.
10. But for a strong believer to try to correct those opinions is an intrusion into the privacy of the weak believer and a violation of the honor code.
11. Strong believers are tempted to intrude on the privacy of the weak and quarrel with him about his silly views. This verse says in effect, Leave the driving to us." Doctrine must be taught from the pulpit for the benefit of all under the principle of the privacy of the priesthood. In this way the approach to doctrine is objective rather than subjective.
12. To debate your opinion against the opinion of another creates an atmosphere of subjectivity without authority, without discipline, and therefore no doctrine is learned. Instead, strife replaces spiritual growth in the body of Christ. The weak believer reacts to argumentation, even though the strong believer may be right. His reaction is two-fold. He becomes antagonistic toward the strong believer and since he can't meet his arguments with doctrine he tries to put him down by judging, maligning, by creating false issues, e.g. "You seem to know a lot of doctrine but your life stinks."

Strife and bickering destroys objectivity in the church.

Romans 14:1 **Now receive that one who is weak [in the doctrine], but not for the purpose of getting into quarrels about opinions.**

Principle

1. The weak are to be received, not for the purpose of judging their opinions but for the purpose of learning Bible doctrine.
2. The strong do not receive the weak for the purpose of bullying them or intruding on their privacy, nor do the weak reciprocate by judging the strong.
3. In the congregation of the local church both strong and weak believers live side by side in the congregation for the purpose of perception of doctrine which is the only way to glorify the Lord Jesus Christ.
4. Objectivity and academic discipline are destroyed by strife between the weak and the strong.
5. The weak and strong are at different stages of growth but all require doctrine. Somewhat different from the Corinthians and the Galatians the weak believers here are not so much reversionistic as ignorant of doctrine.
6. The weak do not seem to be negative toward doctrine, except as they are distracted or led astray by their background norms. Therefore they are ignorant and doctrine must be the issue.
7. Therefore the pastor must control the congregation rather than weak or strong believers dominating the congregation.
8. Not only must the pastor teach doctrine but he must enforce that part of the honor code dealing with the privacy of the royal priesthood.
9. All believers have strong opinions from background inculcation and under the privacy of the priesthood these opinions must not be forced on others.
10. The privacy of the priesthood demands the principle of live and let live.

We have a lot of opinions about various things like Yankees; but there are a lot of Yankees in Berachah Church. Bob describes Yankees saying, "YEH!" to their mothers; and they just need some doctrine.

Some people will have obnoxious habits for maybe 20 years, but you just get used to being next to them. People are at Berachah to get doctrine, and what they wear is their business.

1977 Romans

Lesson #419

419 05/26/1978 Romans 14:2 Training; German General staff; flexibility; weak and strong believers re food and beverage taboos

Like soldiers in training, we are in training to go into spiritual battle. There are shades of grey to be found in flexible in application; and inflexibility when it comes to essentials. How dare any mature believer back off from a weak believer with food taboos who think it is wrong to eat meat or to sip wine offered to an idol.

You need to have an officer right with you; and that is doctrine in your soul. You might be right in principle, but wrong in application.

The other problem in the military is professionalism.

We need to be sensitive toward other believers; and not hypersensitive about our own feelings.

Romans 14:2 **Indeed, one believes to eat all things; but the one being weak eats vegetables.** (BLB)

Verse 2 – “For one believeth that he may eat all things.” In the Attic Greek structure we have affirmative correlative particles, *men* and *de*. *Men* = on the one hand; *de* = on the other hand. The affirmative particle *men* introduces the strong believer, in contrast to the affirmative particle *de* introducing the weak believer. A contrast is set up. There is no word for “for” – *gar*. Instead there is the nominative singular from the relative pronoun *hos* (ὅς) [pronounced *hohç*], used as a demonstrative pronoun referring to a special category of believer. Believers have to be categorized because no two believers are equal in their advance and in their growth. Mature believers with doctrine, believers who have enough doctrine resident in the soul to have advanced to maturity, are in view here. So we translate, “On the one hand one.”

When Paul became excited, he often defaults to Classical Greek.

Drinking alcoholic beverage was extremely common in the ancient world. Only the Nazarites did not drink alcohol. Also, they would not cut their hair until their vow had been met.

Example of a woman who would go and talk to men about smoking in the parking lot. She could have this position; but she cannot impose it on others.

Inflexibility in the wrong place is weakness; inflexibility in the right place is strength.

We allow everyone to take in doctrine. Whether your own standards are good or bad are not the issue.

The best food was the meat which has been offered to idols. But some just did not want to eat any of that because it had been offered to an idol. This issue is not your background; or the way that you were oriented to life. The issue is Bible doctrine.

The mature believer is inflexible in the essentials and he has maximum doctrine. But on the non-essentials he is flexible, and his flexibility is manifest by generalities. He believes that he may eat all things. Then the present active indicative of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] which means to believe and also to be convinced of something. This is a customary present tense, it denotes what habitually occurs in application of doctrine in the life of the mature believer, or believers who positive volition toward doctrine

has given them enough pertinent information for application to the food taboo problem. The active voice: either the mature believer or the positive and advancing believer produces the action of the verb. The indicative mood is declarative for the historical reality of making a correct application. Plus the aorist active infinitive of the verb phagô (φάγω) [pronounced *FAG-oh*] which means to eat and includes the connotation of drinking, even though there is a separate word when only drinking is in view. The separate verb is pinô/piô/poô (πίνω/πίω/πόω) [pronounced *PEE-noh/PEE-oh/POH-oh*], but it is not used here because we are talking about food and beverage together. The constative aorist is used for a fact or an action which extends over a period of time, i.e. spiritual advance to maturity through perception of doctrine. The constative aorist contemplates the action of the verb in its entirety—from the time that you reach maturity or learn this doctrine and for the rest of your life in the varying stages of maturity you believe that you may eat all things. The active voice: the mature believer/positive believer produces the action. This is the infinitive of conceived result, that which follows the nature of the case or is assumed as a consequence. Then the accusative neuter direct object from the adjective pás (πάς) [pronounced *pahs*] referring to food and beverage.

Bob cannot stand milk. “Down with milk; you offend me by drinking milk.”

This conviction is based on application learned in Bible class in a local church. It is the application of the believer who has become strong through consistent perception of doctrine. Hence, this is the view of the strong believer with regard to food and beverage taboos.

Some have been coming to Berachah Church to hear something from Bob that gives them permission to do something, and they can hardly wait to do it.

“another, who is weak, eateth herbs” – a classification of the weak believer, *de* is translated this time “on the other hand,” with the definite article and the articular present active participle from *astheneô* (ἀσθενέω) [pronounced *as-then-EH-oh*]. The definite article is used as a demonstrative pronoun designating the second category which is the weak believer. The weak believer is strong in his opinions, strong in his application—inflexible, in fact, but he is minus doctrine and full of his own self-importance. To him it is black or white in everything in life, and you do it his way or he puts all the pressure he can on you: he does everything he can to make you feel uncomfortable. “on the other hand, that one because of weakness.” The retroactive progressive present in the participle denotes what is begun in the past and continues into the present time. This believer has no doctrine in the past, resulting in weakness, and he lives by his background, the inculcation of his environment. Doctrine is not the basis for his application. The active voice: the weak believer produces the action of the verb, being weak through legalism. The participle is a causal participle, it denotes that which is the ground for the action of the main verb. Weakness is a lack of doctrine and resultant reversionism. The weak or reversionistic believer has strong opinions which run the gamut from totally erroneous to innocuous. Weakpeople always have strong opinions which not only violate the honor code but are totally incompatible with the plan of God. Then the present active indicative of *esthiô* (ἐσθίω) [pronounced *es-THEE-oh*]. The descriptive present indicates what is now going

on, or it might be described as a pictorial present, bringing to the mind a picture of events in the process of occurrence. What is being eaten is from the accusative plural direct object of laxnon, which is mistranslated "herbs." It means vegetables. It is derived from the verb laxainw which means to dig in a garden. The active voice: the reversionistic believer with a trend toward legalism produces the action of the verb. He is weak because of insufficient doctrine, and the insufficiency of doctrine in his soul results from negative volition toward doctrine, apathy toward doctrine, indifference, hostility, whatever it may be. The declarative indicative is used for an accurate description of this weak believer and his legalism.

Romans 14:2 On the one hand the one category [mature believer] believers holds the opinion that he may eat all things; on the other hand, the weak believer [because of weakness] eats only vegetables.

Principle

1. Both ascetic and legalistic reversionism is characterized by self-righteousness. One derives a certain righteous stimulation from not eating meat offered to idols, or not eating those things forbidden by the Levitical code of the Mosaic law.
2. Without doctrine perceived and resident in the soul the weak believer is victimised by legalism and various food and beverage taboos.
3. Lack of doctrine in the soul means malfunction of the honor code and the superimposition of false standards on self and on others.
4. Superimposition is both bullying and a violation of the royal priesthood which is a basic tenet of the honor code.
5. In anticipation of the next verse, the weak believer or the reversionistic believer judges, maligns and criticises the believer who does not share his standards and his taboos.
6. The privacy of the royal priesthood is one of the basic tenets of the honor code.
7. But only the believer who is positive toward doctrine, advancing to maturity, or has attained maturity, actually fulfils the doctrine of the privacy of the priesthood and the accompanying imperative of the honor code which is love of the brethren. This verse establishes the fact that there is a great difference between the modus vivendi of the strong and weak believer based on adherence to or violation of the royal family honor code.

1977 Romans

Lesson #420

420 05/28/1978 Romans 14:3 Intro. "Stonewall"; movie "Tunes of Glory"; moral cf. physical courage; military and business; taboos vs. privacy

This is one of Bob's favorite movies. Physical courage cannot replace moral courage. A man who cannot control himself cannot control his troops.

We tolerate the weak believer, who maligns us, who denigrates us; but we do not seek revenge. We tolerate this person; you give him his privacy, even though he tries to destroy your privacy.

Love your neighbor as yourself does not mean that you love him the same way that you love yourself. It means that you love him on the basis of Bible doctrine in your soul.

The weak believer is negative toward doctrine; he must rely upon human viewpoint thinking in order to develop his own standards. His standards are false and so are his applications. Troops cannot be controlled without inculcated discipline.

The confederate soldier did pretty much what he felt like doing rather than following the orders of their officers.

We only have the right to be professional in our realm of discipline. No doctor should be involved in pushing some political thing. Great scientists who have done so much in their profession, that they have the right to be critical in other areas.

Bob is changing his mind about Eisenhower and believes that he might have been the right person for the job.

Being a police officer today demands moral courage. The police officer today cannot shoot the criminal. He must restrain, he must think; he must be absolutely courageous. This is the most difficult profession to be in today; and second to that is to be an army officer.

Douglas MacArthur was more faithful to his oath than every other man. MacArthur was faced with more problems and more politics. Billy Mitchell was being tried; and the court marshal was not fair. It became an affair of the press, which introduced a new aspect. MacArthur was the only one to vote not guilty.

MacArthur is on an extremely high level; and those below do not understand it.

Bob thinks of Zumwald in the Navy, a man who was much maligned. He had great moral courage. His objectives were to hold the Navy together.

Antinomianism is just as bad as legalism. Both are on opposite sides.

Capitalism requires the maximum amount of moral courage.

There is no moral courage in unionism. If you don't like the situation, quite and let someone take your place. People in unions do not build great companies. To take a stand by not taking a stand is too difficult for the weak believer.

It was okay for someone to not eat meat offered to idols; but this would be an act for himself alone. Others were not to have this superimposed upon them.

Both opinions can be wrong. The strong and the weak believer together.

Principles Continued

1. The weak believer in refusing to eat meat has become a vegetarian on the basis of religious legalism and not dietary scruples. It is all right if he wants to be a vegetarian, but he wants to make all Christians vegetarians, and if they do not comply then he wants to persecute them.
2. To be a vegetarian for dietary reasons is not only permissible but there's nothing wrong, immoral or evil about it. But to be a vegetarian for the purpose of gaining divine approbation is ridiculous. If you try to impose that on other believers you are not only wrong but are morally weak.
3. The subjective, self-righteous, hypersensitive and arrogant conscience of the weak believer possesses legalistic and reversionistic standards which are not the issue in either relationship with the Lord or fellowship with another believer.
4. While Christian fellowship allows for both the privacy of the priesthood and differences of opinion, the weak believer becomes a bully seeking to impose his legalistic opinions on others.
5. Ascetic taboos and legalistic observation of diet and holy days is not necessary for Christian fellowship.
6. Agreement on life style or diet, or the observation of days, is not necessary for Christian fellowship and therefore the royal family honor code becomes essential in our association with other believers, as well as living one's life as unto the Lord.
7. Because is engendered by both strong and weak believer in their clash of opinions it becomes necessary to point out the mental attitude failure of the strong believer and the verbal failure of the weak believer who is critical and wrong in judging the strong believer.
8. Disagreement in non-essentials should never destroy Christian fellowship.
9. Non-essentials originate from either legalism or antinomianism. The strong believer has no right to react to either as he moves right down the right path.

Bob knows a preacher who superimposes his ideas about physical fitness over his small congregation in Texas. He has no academic standards. This pastor is one of the worst lying foreflusher that Bob has ever seen. Bullying people is a bad thing; lack of respect for ladies is also a distortion.

Mothers have a right to make their children eat vegetables.

We can have kinds of differences in application; and we can disagree about a lot of things in life.

There is no such thing as a perfect person; that is our starting point. None of us will be perfect in this life. In the meantime, we have to live together as family of God. Because we are not perfect, we have an honor code which holds us together.

1977 Romans

Lesson #421

421 05/28/1978 Romans 14:3a Predictions vs. Bible doctrine; Emory Upton, German general staff and Elihu Root; occupational hazards

A magazine by the name of Free Enterprise and an editor by the name of Patrick H. Gerrard. 14 predictions between 1978–1980. “Suppose you know someone who could predict things in the future? Let me tell you about the magazine Free Enterprise.” He offers some predictions: (1) the coming 6 months will be poka dot prosperity. (2) The economy turns sour beginning in 1978, inflation sores to double digit levels and Carter’s popularity fails. (3) Communist regimes. (5) \$275 ounce gold. (6) Collapse of some banks; and third world nations collapsing. (7) Dow Jones below 600 and then 500. More predictions: Egyptian will sign an agreement with Israel and then later they will invade Kuwait. \$1/gallon gas within two years. Hijack of nuclear weapon. Russia will be dominant power by the end of the decade. NYC will be declared legally bankrupt. Scores of government pension plans will run out of money.

People are aroused to great interest. When a pastor or an evangelist makes some predictions, there will be crowds of people who have developed a taste for these things. Even though the Bible is filled with prophecy, predicting the immediate future or the whenever. The Bible is designed to prepare us for the next day and the day after that. The Bible is designed to prepare us for disaster and for prosperity. Even if this man is 100% correct, what has he actually prepared you for? Even perfect environment will not make you happy or content. Prophecy is not for weirdos.

Bible allows you to appreciate today and prepare for whatever happens tomorrow.

There are occupational hazards for the weak believer and the strong believer.

Romans 14:3 **The one eating, let him not despise the one not eating; and the one not eating, let him not judge the one eating, for God has received him.** (BLB)

Verse 3 – how both opinions can become violations of the royal family honor code.

“Let not him that eateth despise him that eateth not” – this begins with the articular present active participle from the verb *esthiô* (ἐσθίω) [pronounced *es-THÉE-oh*]. The customary present tense denotes what habitually occurs with the strong/mature believer. The active voice: the strong/mature believer produces the action of the verb. He operates under the law of liberty, under the freedom which belongs to the privacy of the priesthood. Therefore he eats anything or everything, he is not hung up or hamstrung by the various taboos of the self-righteous legalist. Nor is he drawn out into antinomianism which is equally wrong. The participle is circumstantial.

The third person singular present active imperative follows, the verb is *exoutheneô* (ἐξουθενέω) [pronounced *ex-oo-then-EH-oh*] which means to despise, treat with contempt, reject with contempt. Plus the negative *mê* (μή) [pronounced *may*] which with the present imperative means to stop doing something that you are doing. Because of his maximum understanding of doctrine he has a tendency to treat with contempt the weak believer who is ignorant of doctrine, who is operating on the false norms and standards from his background, and therefore does not understand or appreciate the situation as it really exists. He is not oriented to true spiritual reality. **“He who eats, let him stop treating with**

contempt.” The present tense denotes continuous action or linear aktionsart. The prohibition in the present imperative demands that the action which is in progress be discontinued. The active voice: the strong/mature believer is commanded to stop the action. The strong believer generally can distinguish between essential and non-essential. He understands that doctrine is the essential and that application of doctrine demands a certain amount of flexibility. He is inflexible about doctrine but he is flexible about the non-essential. The imperative mood is the imperative of prohibition, with the negative *mê* (μή) [pronounced *may*] meaning cease and desist.

The weak believer tends to violate the privacy of others; the strong believer tends to violate the love principle.

Then, “him that eateth not” is the accusative direct object, present active participle from *esthiô* (ἐσθίω) [pronounced *es-THÉE-oh*] plus the negative. It means the one who is weak has made erroneous application but it is not important. This is a person who is inflexible in application, and flexible in the essential—doctrine. The strong believer looks at this person and departs from his own norms and standards and lowers himself to be contemptuous and intolerant of the weak believer who has false norms and standards from his background. The strong believer has accurate norms and standards; but he departs from these norms and standards to be antagonistic with the weak believer. The very thing a person despises is that which the strong person adopts.

Robert E. Lee never did this. He maintained the highest possible norms and standards. He never succumbed to pettiness. He is the greatest of the general in the war except for one Yankee officer, possibly the greatest genius of the war. Most of us don't even know his name. Emory Upton graduated from West point in 1861 and assigned to the 4th something artillery; a major general by age 24. This no fluke, as it was with George Armstrong Custer. At 25, he handled a division with ease.

He was, after the war, put out in a place with little to do. He wrote 3 treatises while he was there. Had brain cancer and he ended his own life.

Elihu Root began to look through military papers. He came across Upton's treatises, and he finally got it through, after being held back. This was all about how to run a war. Institutionalized genius. The only person to even think about it was Upton. Generals must have great moral courage; and no longer demonstrate physical courage. Germans use their brains rather than their brawn. A general needs to have moral courage and his ability to control. Emory Upton anticipated future warfare. A lieutenant guides the fire; and he guides this from behind, not from in front. The Germans adopted this in 1914 and then again in 1940.

The mature believer is neither ahead of his time or behind his time. He is right on time for the angelic conflict. Sooner or later, it is not our physical strength that will carry us, it will be our spiritual strength that makes all of the difference. Doctrine gives you a different perspective in life; and you oil up the brains.

Bob had a meeting with a Pacific Coast pastor. It was over one-armed pushups. Bob used to do great feats of strength in the past; and those who were impressed by it are nowhere today. We all need to make a transition to doctrine. Many people can be carried by physical strength for awhile, but we need mental strength.

King Kong nickname for guy Bob knew; and he was fantastic in the service. But it never occurred to him to develop his soul. He could not get away from this narcissistic thing. His brute strength was unbelievable. He made his great body his #1 priority. The priority needs to be Bible doctrine. We understand that God is going to keep us alive no matter what, until our time is done. When God gives us a day, He intends for us to spend it on the right priorities. To the priorities which count.

Being spiritually snobbish is inflexibility failure. This happens to the mature believer.

The Weak and the Strong Believer Part I

1. The occupational hazard of the mature believer is arrogance related to his superior knowledge of doctrine. He looks down his nose at the weak believer.
2. He regards with contempt the weak believer who is saturated with legalistic taboos or antinomian hang-ups.
3. While the weak believer is the spiritual bully the strong believer in his arrogance regards with contempt his antagonist who is the weak believer.
4. The problem with both the strong and the weak believer in this verse is pride, but each has an arrogance in a different sphere.
5. The arrogance of the strong believer is his superior knowledge of doctrine which impels him to regard with contempt the reversionistic legalist. However, the arrogance of the weak believer is his legalism, pride of accomplishment in the field of taboos.
6. Therefore his arrogance motivates him to judge the strong believer.
7. The result is there is strife in the royal family of God.

Romans 14:3a **He who eats** [mature or strong believer], **let him stop regarding with contempt that one who does not eat** [the weak believer who regards the taboos];...

“and let not him that eateth not judge him that eateth” – there is no conjunction kai here. There is the postpositive conjunctive particle *de* which is used to mark the superaddition of a clause and is translated “furthermore.” Then the articular present active participle from *esthiō* (ἐσθίω) [pronounced *es-THEE-oh*]. The definite article is used as a personal pronoun. The present tense of the participle is a customary present, it denotes what habitually occurs with the legalistic weak believer. The active voice: the believer who is legalistic/reversionistic produces the action of the verb. Generally he is a reversionist, occasionally he is positive but has not advanced beyond the baby stage of his spiritual growth. The participle is circumstantial. Translation: “**furthermore he who does not eat,**” a reference to the weak believer involved in this food taboo in Rome at the time of writing. Then the negative *mê* (μή) [pronounced *may*] with the present active participle of *krinō* (κρίνω) [pronounced *KREE-no*] means “stop judging.” The present tense denotes linear

aktionsart, continuous action which must cease and desist. The active voice: the weak or legalistic believer produces the action, he judges the mature believer. Plus the accusative singular direct object from the definite article used as a demonstrative pronoun and translated “that one”—emphasizing the category that is being judged: the mature believer. Then again, the present active participle of *esthiô* (ἐσθίω) [pronounced *es-THEE-oh*], “who keeps on eating.”

The Weak and the Strong Believer Part II

1. The occupational hazard and besetting sin of the weak believer is judging and bullying the mature believer.
2. The weak or legalistic believer is the worst bully in the world. He is self-righteous, arrogant, petty, implacable and inflexible. He majors in the petty things of life.
3. The weak believer judges, maligns and vindictively criticizes the mature believer who must not lower himself to the legalistic standards of the weak believer by his retaliation.
4. Arrogance and jealousy is the source of his implacability toward the mature believer.
5. The problem with both the strong and the weak believer is arrogance in this matter of contempt on the part of the strong and judging on the part of the weak. Each portrays and displays a certain type of arrogance.
6. Arrogance is different for each.
7. Arrogance motivates the weak believer to judge and bully the strong believer, while arrogance motivates the strong believer to regard with contempt and snobbishness his antagonist.

Romans 14:3a **He who eats** [mature or strong believer], **let him stop regarding with contempt that one who does not eat** [the weak believer who regards the taboos]; **furthermore, he who does not eat, stop judging the one eating everything** [the strong believer]...

1977 Romans

Lesson #422

422 05/29/1978 Romans 14:3b–4a "Friend of God"; error of strong and weak believers to each other; household servants (This appears to be a Monday morning class)

Romans 14:3 **The one eating, let him not despise the one not eating; and the one not eating, let him not judge the one eating, for God has received him.** (BLB)

The weak believer can be weak because of reversionism or because he is a new believer, without time to grow much. He has a set of norms and standards based upon non-essentials. Maybe he has been influenced by a legalistic believer or from an antinomian believer. He applies the norms and standards from them or from his personal background. However, application should only be made from Bible doctrine.

The weak believer judges and maligns from his arrogance. The strong believer is guilty of intolerance and having contempt.

“for God hath received him” – the explanatory use of the postpositive conjunctive particle *gar*, plus the nominative singular subject *theos* (θεός) [pronounced *theh-OSS*] with the generic use of the definite article—“for the God.” The generic use of the article comprehends a category as a single whole and sets it off in distinction to all other categories.

This is followed by the aorist middle indicative from the verb *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*]—“for the God had admitted into friendship.” Notice the past tense: “had admitted.” Actually it is “him,” the accusative singular direct object from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*]. There is no third person personal pronoun in the Koine Greek, so the intensive pronoun is used for a personal pronoun. So the corrected translation: “for the God hath admitted him into friendship.” The aorist tense of *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*] is a constative aorist, it gathers into one entirety the action of the verb, and it refers to the fact that the mature believer is a friend of God. The weak believer in judging the strong believer is judging God’s friend. The weak believer is not a friend of God. The word “friend” is used for the mature believer and no one else. Abraham was the friend of God but that is because Abraham was a mature believer. He was designated the friend of God, says the Scripture. The middle voice: the indirect middle in which the agent, the God, produces the action rather than participating in the results of the action. The indicative mood is declarative for a dogmatic statement of doctrine, i.e. the strong believer/mature believer is the friend of God. A.T. Robertson: “God took both sides into His fellowship without requiring that they be vegetarians or meat-eaters.” *Friendship* is technical here, referring to a mature believer.

Romans 14:3 **He who eats** [mature or strong believer], **let him stop regarding with contempt that one who does not eat** [the weak believer who regards the taboos]; **furthermore he who does not eat** [weak believer], **let him stop judging that one who keeps on eating everything; for the God has admitted him into friendship.**

Weak and Strong Believers Principle #3

1. The weak believer from arrogance, through judging and maligning, becomes a spiritual bully destroying the privacy of the royal priesthood and thereby violating the royal family honor code.
2. The false standards of legalism are in total opposition to the privacy of the royal priesthood which is a major part of the royal family honor code.
3. God has not only received the strong believer but He has received him into friendship, a technical term for maturity. The strong believer is being maligned and persecuted by the weak believer.
4. The last phrase in this sentence, “for the God has admitted him into friendship,” is technical all the way, and it does not imply that Jesus is a friend of every believer. The reversionistic believer is said to be the enemy of the cross and the enemy of God. He is saved and in permanent relationship with God but he is still His enemy. Relationship is based on life. You have to be looking at life from the viewpoint of God, and if you are you are God’s friend.

5. Because the mature believer is the friend of God he looks with contempt on the weak believer who is usually legalistic or antinomian. The weak believer is not the friend of God; the weak believer is the enemy of God—Philippians 3:18; James 4:4.
6. However, the strong believer is the friend of God—2Chronicles 20:7; James 2:23; Exodus 33:11. We must have doctrine in our human spirit and in our souls. That is what makes us strong believers.
7. The weak believer is out of order, he is a violator of the royal family honor code, he intrudes upon the privacy of the priesthood by judging, maligning, criticizing the friends of God, the mature believers.

There is no kind of death which can remove human life from a person's soul.

What arrogance makes you think that you can do something to lose your salvation? The soul houses human life imputed at birth; the spirit houses eternal life imputed at the new birth. We are not commanded to get the Holy Spirit; we are only commanded to be filled for controlled by the Spirit. The left lobe is the receiving station. You can only apply Bible doctrine from your right lobe, called the heart in the Bible.

Friendship means that you share the thinking of Christ; you sit down to tea with God.

The weak believer says, "You cannot be the friend of God; you eat meat offered to idols; you violate the Sabbath."

Weak and Strong Believers Principle #4

1. The mature believer from his superior knowledge of doctrine often reacts to the legalistic bullying of the reversionist by regarding him with utter contempt.
2. The attitude of contempt is unnecessary in resisting the bullying of legalism. You can resist the bullying of the weak believer without the attitude of contempt.
3. The stupid legalist reacts against doctrine which is his only hope of advancing to spiritual maturity and glorifying the Lord in phase two.
4. The weak believer has no discernment in his blind arrogance and he fails to understand that even the mature believer is not perfect in this life.
5. His ignorance of the doctrine of hamartiology cause him to react against doctrine as if doctrine were responsible for our sins. If he had any sense he would know that the old sin nature is the source of sin, not doctrine.
6. Since doctrine is from God and God cannot sin, neither can God solicit to sin nor be the author of sin. Therefore doctrine is not the motivation for sinning. Doctrine restrains sin; but doctrine does not encourage sin. People sin because they have sin natures, not because they have doctrine.
7. So the failure of both categories in this passage (the weak and the strong believer) is not only arrogance but failure to live by the royal family honor code, which on the one hand demands the privacy of the priesthood and on the other hand demands impersonal love.

The weak believer, by direct statement or by implication, blames Bible doctrine for sinning or the motivation for sinning.

Romans 14:4 **Who are you, judging another's servant? To the own master he stands or falls. And he will be upheld, for the Lord is able to uphold him.** (BLB)

Verse 4 – the weak believer's honor code violation: judging in the brethren. "Who are you that judgest another man's servant?" The verse begins with the vocative singular of the personal pronoun *su* which is in the proleptic position. The proleptic personal pronoun should be translated "You there," it is addressing the weak believer. Then the nominative singular interrogative pronoun *tís* (τίς) [pronounced *tihç*], "You there, who are you." Plus the articular present active participle from the verb *krinô* (κρίνω) [pronounced *KREE-no*] which means to judge. The definite article is used as a relative pronoun. This is a descriptive present tense which denotes both linear aktionsart and indicates what is not occurring. The active voice: the weak or reversionistic believer produces the action of the verb. The participle is circumstantial.

Then a word which is incorrectly translated "another man's servant." This is the accusative singular direct object from the adjective *allôtrios* (ἄλλότριος) [pronounced *al-LOT-ree-oss*] which means belonging to another. But the word "servant" is a very bad translation, it is the accusative singular direct object from the noun *oikétēs* (οἰκέτης) [pronounced *oy-KEHT-ace*]. The word for slave is *doulos* (δούλος) [pronounced *DEW-loss*], but here we do not have this word, we have *oikétēs* (οἰκέτης) [pronounced *oy-KEHT-ace*] which means "a house slave." It is feminine, so it indicates primarily a female house slave and also has the implication that the female of the species just loves to judge the female of the species! Although, of course, it applies to the male as well.

Why does Paul use this word for the house slave? Because one of the worst breach of manners in the ancient world was for an outsider to be critical of someone else's house slave. A complaint about a slave was taken directly to the master, but never to the slave himself. It was considered to be ill-mannered to be critical of the house slave belonging to another person. In the Roman empire house slaves were Greeks who were equivalent of today's college professors. They taught the children in the household. There were several categories of house slaves.

Being a servant or being a waiter are great professions. It is not degrading to be a slave or to be a servant. Most of you are free, there is no way that Bob will ever be free. He is not our slave but he is the Lord's slave.

When the Bible was written, there was a system of manners which people adhered to. There was one thing a person was never to do--you never criticize the slave of a household where you lived permanently or temporarily. You could speak to the master or to the woman of the house about the slave; but you did not criticize the slave directly.

One thing you can count on is, the weak believer has poor manners. The weak believers maligned and criticizes and judges.

The doctrine below was barely begun in this lesson. So it will be viewed in total in the next.

1977 Romans

Lesson #423

423 05/29/1978 Romans 14 Equality; self-criticism; house slave; occupational hazard of weak and strong believers; doctrine of sins of the tongue

The Pacific Traffic magazine. "Freedom will perish with equality." These are comments from a speech, not from an American but one who understands Americana. He recommends that he hold onto freedom. Freedom perishes with equality, as has been shown in totalitarian countries.

Another topic of bewilderment is your excessive self-criticism. You have the greatest companies and unparalleled products. Self-criticism is one of the fundamental communist brainwashing techniques. This was used very successfully in the Korean War against the prisoners of war.

Even common sense teaches that this is destructive of morale.

The house slave was a great concept. The tutor was the highest slave. Most education was conducted in the privacy of the home. Children received this training at home. There would be a wine steward, butler, chefs, and the accountant. Many Romans had intricate estates; but slaves handled the financial affairs of the estates.

One of the things never to do, is to be critical of a house slave. You do not talk about that house slave to others; nor do you criticize the house slave directly.

Romans 14:4 **Who are you, judging another's servant? To the own master he stands or falls. And he will be upheld, for the Lord is able to uphold him.** (BLB)

House Slave Principles

1. It was considered ill-mannered to criticize house slaves belonging to another person. You never criticize the slave of someone else. This is the background for this verse. This is why we do not malign, judge or speak against other believers. Every believer is a domestic slave. We have been bought with a price. The master is the Lord Jesus Christ.
 - a. Exception: Parents have the right to judge their own children.
 - b. Exception: Employers have the right to evaluate their workers.
 - c. The pastor has the right to judge under certain circumstances. Sometimes people need to be thrown out of a church.
2. There were a variety of slaves:
 - a. Those who cooked.
 - b. Those who knew the wines.
 - c. Those who were tutors for the children.

3. Sometimes, the slaves were smarter than their masters.
4. Household servants are not second class citizens. In Beverly Hills, they were loved and cherished as a member of the family. They were always well-treated and many of them lived better than some of you.
5. In the antebellum south, they were cherished, protected and cared for.
6. (Actually point #2; as the previous points were covered in the previous lesson). No one punished another man's slaves. This was a breach of etiquette also and unprecedented poor manners. You could find yourself in court for disciplining another person's slave.
7. This custom of the ancient world is used by the apostle Paul under the ministry of the holy Spirit to illustrate the principle of this phrase. Every believer in this context is a house slave. This means that we do not have the right to malign, to gossip, to judge, to be vindictively critical of another believer.
 - a. The parallel is, you do not get to judge other believers; that is left up to God.
 - b. Two exceptions: Parents have the right to judge and discipline their children and to superimpose their own standards on their children.
 - c. And the pastor of the local church has the right to judge and to be critical of those who violate this principle, and to excommunicate them from the congregation so that privacy of the priesthood might be restored and objectivity toward Bible teaching might continue.
8. The legalistic reversionist is a spiritual bully seeking to impose his inferior and evil standards on the grace-oriented mature believer.
9. But the mature believer refuses to be bullied into legalism and tabooism, therefore the frustrated weak believer resorts to retaliation and revenge tactics which violate the royal family honor code.
10. The specific violation is rejection of the privacy of the royal priesthood under the principle of life: live and let live, which is both an establishment principle and a spiritual principle.
11. Every believer is the Lord's domestic slave. We are slaves in the household of the Lord forever.
12. As household slaves all believers are under the authority of the justice of God, and God has not delegated that authority to the weak or the legalistic believer. God has not delegated that authority to anyone.
13. Therefore the weak believer is presumptuous and blasphemous in his modus operandi of judging, maligning, and criticizing another believer, for that believer is not under his jurisdiction but the Lord's.
14. The weak believer can only gain strength by discrediting the strong or mature believer, or bringing the strong believer under his direct control through legalistic bullying. The mature believer must not succumb to the bullying of the weak believer, but at the same time he must not distract the weak believer from doctrine.
15. Through judging the weak believer the weak (strong?) believer weakens himself, and subjects himself to great discipline and punitive action from the justice of God.
16. In conclusion, the honor code demands that we lay off house slaves who belong to another. All believers are house slaves who belong to another.

If you have authority in a business, you must evaluate those who are below you. If you are in the military with any rank, you will must evaluate them as well. If you have any kind of authority, then you deal with them from your position of authority.

Being a believer does not give you any privileges in life or in a business or in the military.

Bob has had believers try to take advantage of him. You have policy, and if they violate your policy, you deal with them.

This is a problem. Many of you ladies have married a believer who is a jackass. He is still your lord and master. And your jackass husband picked up this point and that is the only point that he has picked up in a year. You can take your case before the throne of grace and you will get results. The Lord will answer that prayer and if this man is a monster, God will deal with him.

Principle #2

1. Under the tyranny of the weak everyone is weak.
2. Under the rulership of the justice of God everyone is strong.
3. The difference between the strong and weak is not only Bible doctrine resident in the soul and adherence to the royal family honor code through the filling of the Spirit, but recognizing that we can only be strong by means of each believer living his own life as unto the Lord and not to another. Strength comes from doctrine but you can only be strong by applying the doctrine that you know. You are never strong when you apply the doctrine someone else knows.
4. We have not been left behind after salvation to please men, we have been left behind to please the Lord.
5. Freedom is based on living under the freedom of the proper authority, i.e. the justice of God.
6. Essentially, love of the brethren is the recognition of the privacy of the priesthood whereby every believer is free to live his life as unto the Lord by the Lord's standards. That freedom does not give you the right to stick your nose into other people's business.
7. Love of the brethren, then, is a total freedom from mental attitude sins which motivates to judge other believers, seeking to place them under the tyranny of legalism, false standards and non-essential mores.
8. It is arrogance to presume divine authority and judge another believer in the family of God, a house slaves responsible to the justice of God and not to the whims of legalism.
9. Therefore, loving the brethren is not only freedom from mental attitude sins toward others but the resistance of temptation to judge, to malign, to criticize, to gossip about other believers.

10. Loving the brethren is the positive side of the honor code which in grace allows the privacy of the priesthood, adheres to the principle of live and let live, and respects God's righteousness in another believer.

There were some weak believers at Berachah bullying others (other weak believers) in the name of counseling. Do not ever let someone else apply the doctrine that they know to your situation.

Weirdos always like to tell others what to do; or set policy for the church. We tolerate them. What we like and dislike in this life are not issues at all.

Principle #3

1. It is noted from the previous verse that the nomenclature 'strong' is not unconditional praise and approbation. The word 'strong' in this context is not unconditional praise in approbation, nor is the word 'weak' unconditional reproach and condemnation.
2. Both strong and weak believers possess old sin natures and one way or another they will use them as long as they live.
3. Therefore the difference between strong and weak is time logged in the filling of the Spirit plus the amount of doctrine resident in the soul.
4. The difference between strong and weak is the difference between maturity and reversionism, or between maturity and ignorance of pertinent doctrine.
5. However, the strong and weak believer have different occupational hazards.
6. The one in question in this verse belongs to the weak believer, he seeks to superimpose his weakness on strong believers making them weak.
7. The weak believer tries to make his weak standards the rule for all believers. If the weak believer had his way all strong believers would be as weak as he is, and then you would have equality!
8. When the weak believer encounters opposition from the strong he assumes the role of judge and jury from his arrogant attitude that his taboos and his legalism are what God intends for all believers.
9. Rather than use doctrine to judge other believers we should use doctrine to tolerate other believers under the privacy of the royal priesthood and the principle of love under the royal family honor code. In other words, leave the judging to God.
10. The weak believer weakens his weakness by judging the strong believer. If the strong believer succumbs to his bullying he also weakens the strength of the strong believer.
11. If you have to judge, judge yourself under the rebound technique.^[1]

We must stop and review sins of the tongue.

See the [Doctrine of the Sins of the Tongue](#) back in [lesson #34](#). In the final 6 minutes, Bob went to a point that was not in NB1, so I will put the doctrine from NB2 right here. The doctrine of the sins of the tongue was not nearly as extensive as the doctrine below, but

there were many points found in the Romans lessons which are also found below (and not in the previous doctrines of the sins of the tongue). Some notes from [Lesson #424](#) are found here as well (in order to keep the doctrine together in one place).

Doctrine of the Sins of the Tongue (3)

Jam 18ff, 62-63 3/21/90; 9/30/83 (NB2)

A. Definition and Classification.

1. Definition.

- a. Sin is a violation of the law or standards of God. These divine standards are revealed in the Word of God. Sin is also transgression against divine law.
- b. The Westminster Catechism's definition of sin: "Sin is any want of conformity unto or transgression of any law of God given as a rule to a reasonable creature."
- c. Dr. L. S. Chafer's definition of sin: "Sin is that which proves unlike the character of God."
- d. The sinfulness of sin lies in the fact that it is against God even when the wrong we do is to others or ourselves. The essence and law of God are perfectly harmonious. Therefore, since God's character and standards are perfect, anything that violates that has been defined in the Scripture as sin.
- e. Sin is an act of volition against God. Sin originates from Adam's violation of a direct mandate from God, so that when God gives soul-life at birth, He also imputes Adam's original sin to the genetically formed old sin nature. Sin preceded human good and evil. Adam could only sin in the Garden; he could not produce good or evil. Temptation comes from the old sin nature, but sin always comes from human volition.
- f. Sin is both a thought, a motive, an act of wrongdoing, plus a state of alienation from God. The source of sin is twofold.
 - (1) Spiritual death at birth. At the point of physical birth we are born physically alive and spiritually dead. Spiritual death means total depravity. Therefore, we are prone to sin. We are spiritually dead before we commit our first sin.
 - (a) We are totally helpless to do anything about our status of total depravity.
 - (b) We are totally helpless to understand spiritual phenomena because we are dichotomous, having a body and soul but no human spirit. God the Holy Spirit must act as a human spirit so that we can understand spiritual phenomena such as the gospel.
 - (2) The function of human volition. We start sinning because we are spiritually dead. No sins are forgiven the unbeliever in

spiritual death until he believes in Jesus Christ. All sins prior to salvation are blotted out at the moment of salvation.

- g. Two categories of sin come from human volition.
 - (1) Sins of cognizance, in which a person, recognizing the temptation as a sin, wants to do it, and he does it. A known sin is a transgression involving human perception and/or cognizance. You know you are doing it. Temptation is not sin.
 - (2) Sins of ignorance, in which a person is not aware that the old sin nature is tempting him to sin; but he desires to do the sin, and he does it. An unknown sin is a violation in which the act is committed without human perception or cognizance.
- h. Because all sin is related to the function of human volition, the believer is responsible for both categories of sin in his life. In both categories you are equally guilty. God doesn't excuse you. It doesn't matter what you think about your sins, God isn't impressed. Volition is involved in both known and unknown sins, for volition is the issue in the angelic conflict.
 - (1) Jesus Christ was judged on the cross for both sins of ignorance and sins of cognizance.
 - (2) When the believer acknowledges or names a sin of cognizance in rebound, he is simultaneously forgiven the sins of ignorance committed during the time of being out of fellowship.
 - (3) The sins of cognizance and the sins of ignorance cause the believer to be out of fellowship because volition was used.
 - (4) With volitional involvement, ignorance is no excuse, because both the sin nature and human volition are involved in the sinful modus operandi.
 - (5) The source of temptation is the sin nature, which is perpetuated genetically through twenty-three male chromosomes which fertilize the female ovum. The male is the source of the sin nature.
- i. The essence of the sin nature. There are four categories to the sin nature.
 - (1) The area of weakness. This is the source of all temptation to sin. When linked with negative volition, the area of weakness results in personal sin. It is not sinful to be tempted; it is sinful to succumb to the temptation.
 - (2) The area of strength. This produces a negative type good called human good. This is also called "dead works" and "wood, hay, and stubble."
 - (3) The trends of the sin nature: legalism, which results in moral degeneracy; antinomianism, which results in immoral degeneracy.

(4) The lust pattern includes power lust, approbation lust, social lust, sexual lust, chemical lust, monetary lust, crusader lust, inordinate ambition resulting in inordinate competition, lust for revenge, criminal lust, and pleasure lust. There are six principles related to lust.

- (a) The lust pattern of the sin nature eliminates or destroys Bible doctrine as the number one priority in life.
- (b) Lust destroys the motivation of the believer to execute the protocol plan. He neglects the principle of post-salvation epistemological rehabilitation.
- (c) Lust is a distraction to the modus operandi of the Christian way of life.
- (d) Lust divorces the believer from reality, which nullifies the understanding and use of the problem solving devices of the protocol plan of God.
- (e) Lust turns the believer into a tricky and deceitful person.
- (f) Lust destroys the believer's motivation to glorify God, and turns the believer's motivation into self-promoting motivation.

j. Guilt is the same regardless of punitive action taken by God. God may give a lighter sentence to a sin of ignorance, but the person still has something coming by way of discipline.

2. There are four categories of personal sin.

a. Emotional sins. There are four categories of emotional sins.

(1) Sins related to fear, which includes worry and anxiety.

(2) Sins related to hatred, which includes anger, violence, and murder.

(3) Sins related to self-pity.

(4) Sins related to guilt.

b. Mental sins. These include arrogance, pride, jealousy, implacability, bitterness, vindictiveness, inordinate ambition and inordinate competition, all motivational sins, and sinful thoughts.

c. Verbal sins include gossip, maligning, slander, judging, lying, and verbal deception.

d. Overt sins include chemical sins, sexual sins, criminal sins.

3. The Source of Verbal Sins.

a. All verbal sins originate from mental attitude sins, which lead to motivational sins, which lead to the sins of the tongue, which are designed to destroy your target.

b. James 3:5-8 **So also the tongue is a small part of the body, and yet it boasts of great things. See how such great a forest is set on fire by a very small spark! And the tongue is a fire, the wickedness of wrongdoing; the tongue is so placed in our anatomy so that it**

contaminates the entire body, therefore, setting on fire the cycle of existence, and being set on fire by the agency of hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by mankind. But no one can tame [control] the tongue; it is a restless evil full of deadly poison.

- B. Out of the seven worst sins from God's viewpoint, three are related to the tongue as verbal sins, Prov 6:16-19. "There are six things which the Lord hates, in fact, seven are an abomination to Him: Arrogant eyes, a lying tongue, and hands that shed innocent blood, a right lobe that devises evil plans [anti-authority sins, conspiracy, and revolution], feet which run rapidly to evil [a trouble-maker], a false witness who utters lies [perjury], and a person who spreads strife among the brethren [gossip, slander, maligning, judging]."
- C. The double standard related to the sins of the tongue.
1. Ps 12:2, "They speak emptiness one to another with flattering lips; and with a double standard they speak."
 - a. The "emptiness" here is gossip, slander, maligning, judging from self-righteous arrogance; hence, the conversation of the believer involved in polarized legalism and immoral degeneracy.
 - b. They flatter the one who is listening to your maligning and slander of another.
 2. The legalism of self-righteous arrogance has rejected the grace standards of doctrine. Therefore, the double standard of the sins of the tongue. The tongue is used to flatter those you are trying to persuade with regard to your slander, while at the same time slandering someone else.
 3. Self-righteousness sets up a double standard of self-vindication on the one hand, while judging and maligning on the other hand. While justifying the sins of arrogance, these believers are guilty of the sins of the tongue. There are two sins of the tongue involved.
 - a. Flattery of a role-model followed by the feet-of-clay syndrome.
 - b. Role-model or iconoclastic arrogance destroys the role-model through slander.
 - (1) You cannot possess a double standard by creating a role-model out of any believer, and then try to destroy them through gossip and slander when you are disappointed in or by them. When we start setting up role-models, we are ignoring that our Lord Jesus Christ is the only perfect role-model for the Christian.
 - (2) It is inevitable that the carnal believer involved in moral degeneracy, whose trend is toward self-righteous arrogance, will create role-models. Legalism is always creating role-models out of people, just as legalism is always creating its own standards out of arrogance.

(3) The double standard means that in arrogance the carnal believer ignores his own sins, while slandering, maligning, and judging the sins of others.

(a) The carnal believer is distracted in two ways.

(b) Through subjective arrogance by creating a role-model and then destroying it through gossip, slander, maligning, and judging.

(c) He becomes a distraction to others through the function of legalism.

4. In the slander, maligning, and judging of another believer, the self-righteous arrogance does not vindicate self, but condemns self without knowing it.

5. A key word used by self-righteousness evil is "duty, or responsibility." The self-righteous Pharisees thought it was their duty to destroy the perfect Son of God. The legalistic Judaizers thought it was their duty to discredit the grace ministry of Paul and stone him.

D. The sins of the tongue are mentioned in several passages.

1. Rom 2:1, "Therefore, you are without excuse, every person who keeps on judging others; for in that you judge another person you actually condemn yourself, because you who are judging actually practice the same things."

a. The blindness of arrogance is that you are committing the worst of sins when you malign, slander, or judge someone else of committing some sin. The self-righteous arrogance of the evil believer assumes the prerogative of replacing our Lord Jesus Christ as the presiding judge of the supreme court of heaven. We are not responsible to self-righteous people who create false standards, and who are evil compared to the persons they are maligning.

b. Legalism judges the sins of other believers, real or imagined, which are different from his own sins. Respectability maligning others is one of the most evil functions in the Christian way of life. The legalistic judge not only blasphemes but ignores the fact that he is using his own sin nature to the maximum.

c. It is a double standard of arrogance to judge, slander, malign, condemn the sins of others, while at the same time being blind to or ignoring your own sins.

d. In the slander, maligning, and judging of other believers, the self-righteous arrogant believer is not vindicating himself, but he is actually condemning himself. Such self-vindication and self-righteousness regards it as their duty to gossip, slander, malign, and judge others.

e. It is neither the duty, responsibility or prerogative of the believer to assume the role and function of Jesus Christ as the supreme court judge. It is the responsibility of every believer to judge his own life in the light of Bible doctrine.

- f. It is the responsibility of believers to self-evaluate or judge our own lives in the light of the standards of Bible doctrine. Bible doctrine in the soul produces true standards of grace righteousness. Grace-righteousness and self-righteousness are mutually exclusive. Grace- righteousness avoids verbal sins.

2. Two verses are pertinent to the self-righteous arrogance of the legalistic believer.

- a. Rom 14:4, "You, who are you to judge the servant of another? To his own lord he stands or falls. And stand he will; for the Lord is able to make him stand."

- (1) All of us are the servants of our Lord Jesus Christ. We are members of the body of Christ, the royal family of God.
- (2) The evaluation of our lives is the responsibility of our Lord. In the case of criminality, that responsibility has been delegated by our Lord to government.

- b. Rom 14:10, "But you, why do you judge your fellow-believer? Or you again, why do you regard your fellow-believer with contempt? For we shall all stand before the judgment seat of Christ."

- (1) Regarding another believer with contempt indicates a tremendous function of arrogance in your life. Why? Because you do not know the exact stage of that believer's spiritual growth.
- (2) If you exercise contempt for another believer, it is inevitable that you will find some way to malign, slander, or judge them.
- (3) After the resurrection of the Church all believers will be evaluated by our Lord Jesus Christ. This evaluation will have two aspects.
 - (a) The condemnation of all of the wrong things we have done. This is the ashamedness which is described as related to the judgment seat of Christ.
 - (b) The rewards and blessing for all the things we have done to execute God's plan.
- (4) Resulting principles.
 - (a) It is the quintessence of human arrogance and the epitome of blasphemy to slander, gossip, malign, and judge other believers. You are assuming the prerogative of our Lord Jesus Christ as the God-man.
 - (b) It is not our duty to judge other believers. An exception is the evaluation a board of deacons and pastor must make of believers who are violating the privacy of others in a congregation. Under the privacy of the priesthood the principle is: live and let live. Therefore, we must conclude with the Scripture that the Lord

doesn't need our help or council in evaluating the lives of others.

- c. Verbal sins are a sign of weakness, arrogance, blasphemy, and presumption.
 3. The Lord has not called on us to act as judges of our fellow believers. We would have to know all the facts, which is impossible. The Lord knows all the facts, therefore He says, "I'll do all the judging," Romans 11:33-34.
- E. The Sins of the Tongue as Taught in the Book of James.
1. James emphasizes the fact that verbal sins are always motivated by mental attitude sins in the arrogance or emotional complex of sins.
 2. Jam 3:14, "But if you have bitter jealousy and inordinate ambition in your right lobe [and you do], stop being arrogant, and stop lying against the truth." Gossip or slander, here, is called "lying against the truth."
 3. Jam 3:16, "For where jealousy and inordinate ambition exist, there is dissension and every evil [worthless] deed." The evil or worthless deeds include the sins of the tongue.
 4. Jam 4:5, "Or do you think that the Scripture speaks to no purpose against jealousy? The Spirit who dwells in us pursues us with love." Jealousy is a great motivator for lying, slander, maligning, and judging.
 5. Jam 4:11, "Brethren, stop slandering each other. He who slanders [maligns] a fellow-believer or judges a fellow-believer, slanders and judges Bible doctrine [the law of God]."
 6. Jam 5:9, "Brethren, do not complain against each other that you yourselves may not be judged. Behold, the Judge is standing at the door."
 - a. When you start judging others, the Judge (Jesus Christ) is standing at the door of your life. He does not come in because you are out of fellowship, just as in Revelation 2, "Behold, I stand at the door and knock."
 - b. This verse anticipates the function of our Lord in the judgment of those believers who slander, malign, and gossip.
- F. There is intensified divine discipline against the sins of the tongue.
1. Except for the maximum discipline of the sin unto death, there is no category of sins which bring such concentrated divine discipline as the believer involved in the sins of the tongue.
 2. The sins of the tongue include three categories.
 - a. The slander category. This is gossip, maligning, judging, complaining against others.
 - b. The falsehood category. This includes untruth, deception, misrepresentation, perjury, fabrication, pathological lying, distortion, equivocation, ambiguous and unclear expressions designed to mislead, verbal duplicity, hypocrisy.
 - c. The whining and complaining category. This category is complaining when you are blessed by God and are the beneficiary of His grace. It

is disorientation to the grace of God. This is whimpering, grumbling, or complaining by the believer who has his very own portfolio of invisible assets. This is experientially contradictory to the protocol plan of God. However, there is a legitimate expression of pain which is not related to the sins of the tongue. This is the sniveling of arrogance.

3. The sins of the tongue carry liability for triple compound divine discipline.
 - a. Mt 7:1, "Stop judging, so that you will not be judged."
 - (1) Believers are ordered by God to stop slandering, maligning, or judging others.
 - (2) The sins of the tongue involve two categories of sinfulness related to Christian degeneracy: mental attitude sins which motivate the verbal sinning; and the actual verbal sins which result. No one ever slanders, maligns, judges, or gossips about another without the motivation of some mental attitude sin.
 - (3) Verbal sins are motivated by an oscillation between self-righteous arrogance and self-pity in emotion.
 - (4) Verbal sins involve verbal murder, which is character assassination of others, plus the blasphemy of assuming the prerogative of God in judging others.
 - (5) Matthew 7:1 is the first of two laws found in Matthew 7:1-2. This is the law of reversal of divine punitive action. The sins of the tongue carry three categories of liability for punitive action from God.
 - (a) Divine discipline for the mental attitudes that motivate sins of the tongue.
 - (b) Divine discipline for the verbal sin itself.
 - (c) Divine discipline for the sins that you mention.
 - (d) You name certain sins real or imagined, which you assign to another believer.
 - (e) The sins you name have penalties attached to them. If the person is guilty, his discipline is removed, because the judgment didn't come from heaven, and the punishment is transferred to the one who maligns. If the sins are imagined, then the victim gets blessing comparable to the intensity of the discipline, as long as he puts the matter in the Lord's hands and does not attempt to vindicate himself.
 - (f) The victim of your slander doesn't receive these penalties, but you do. You are mentioning sins which you didn't commit, but you assign them to your victim by slandering them. You get the punishment for the mental attitude sins which motivated the verbal sins, and for the sins which you named.

(g) While not committing those sins, you get judged for those sins as if you had committed them. This is the perfect justice of God in which he reminds you to mind your own business and live your own life as unto the Lord.

b. Matthew 7:2, "For with what judgment you judge, you will be judged. And by what measure you measure, it will be measured against you."

(1) The first sentence in this verse is the law of liability regarding verbal sins. There is no stronger law in the supreme court of heaven. Two categories of sins are involved in this liability: the mental attitude sins which motivates the verbal sins of judging and the verbal sins which result. But you are also liable for the content of the sins you name.

(2) The royal priesthood demands privacy to live your own life as unto the Lord, Colossians 3:17. Therefore the believer has no right to destroy this freedom by intruding on the privacy of others. No one ever gets away with anything.

(3) The second sentence is the law of reversal of punitive action restated. The believer who is guilty of verbal sins will always receive the reversal of divine punitive action. You will always receive the discipline for the other person's sins which you name, for your verbal sins, and for your sinful motivation in committing the verbal sin.

(a) The sins you name carry punitive liability from God.

(b) The victim of your slander and judging does not receive that punitive liability from God. Instead, God transfers it to you, the gossip, the slanderer, the judge.

(c) The judgment or penalty for sins verbalized in slander is transferred by God from the victim to the guilty believer.

(d) The victim you judge and slander is not punished for those sins, but you are, since God transfers the punishment from the victim to the believer who slanders.

(e) No believer has the right to destroy the privacy of the priesthood of another believer by the sins of the tongue.

(f) Verbal sins contradict the principle of live and let live.

(g) While you are not committing the sins that you mention in slandering someone else, the punishment of those sins is assigned to you.

(h) There are two categories of sins mentioned in gossip and slander: sins the believer did commit, and sins the believer did not commit. If a believer actually did commit the sins mentioned in slander, then the punishment is

removed from him immediately. If a believer did not commit the sins, then there is great blessing given to him as a result of receiving unfair slander.

4. Triple compound discipline includes:
 - a. Divine discipline for the mental attitude sins that motivate the verbal sins.
 - b. Divine discipline for the actual verbal sins. There are at least five verbal sins for which there is discipline: gossip, slander, maligning, judging, and dishonest or distorted complaint against another person.
 - c. The law of the reversal of divine punitive action - divine discipline for the sins which are mentioned.
- G. There is great blessing in avoidance of sins of the tongue, Psalm 34:12-13. "Who is the person who desires long life, loves length of days that he may see prosperity? Keep your tongue from evil, and your lips from speaking slander."
- H. The Pattern and Punishment for the Sins of the Tongue. Psalm 52: 1-5, "Why do you boast of evil, O mighty man? The grace of God endures all day long. Your tongue devises destruction, like a sharp razor, O worker of deceit. You love evil more than good, falsehood more than speaking what is right. You love all words that destroy, O deceitful tongue. Consequently, God will break you down forever. He will snatch you up and tear you away from your tent [human body], and uproot you from the land of the living."
- I. Concepts of Verbal Sins and their Consequences.
 1. God protects believers from the sins of the tongue. Believers have deliverance from the sins of the tongue, Job 5:19–21 *In six troubles He will deliver you. Even in seven, evil will not touch you. In economic disaster, He will deliver you from death, and in war He will redeem you from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of death when it comes.*
 2. God protects the pastor from verbal sins, Isaiah 54:17 *No weapon that is formed against you will prosper, and every tongue that accuses you in judgment, You [Jesus Christ] will condemn. This is the heritage of the servant of the Lord and their vindication is from Me," decrees the Lord.*
 3. Therefore, the importance of recognizing the sins of the tongue and separating yourself from them. Romans 16:17-18, "Now I urge you, fellow Christians, keep your eyes on those who cause dissensions and occasions for stumbling contrary to doctrine which you have learned, and avoid them. For such types are not servants of our Lord Jesus Christ, but they are slaves to their own emotions. Furthermore, by their smooth and flattering speech, they will deceive the right lobes of the ignorant."
- J. Concluding Principles.
 1. The believer guilty of slandering, maligning, or judging others is a visible loser in the Christian way of life.
 2. You cannot be occupied with the sins and failure of others and at the same time advance in the protocol plan of God.

3. All believers sin after salvation, but each believer has the right to rebound in the privacy of his own priesthood without interference from slander, maligning, gossiping and judging.
 4. All believers sin after salvation, but all punishment related to those sins should be left to divine judgment and punitive action.
 5. Judging other believers interferes with the judgment and punitive action from God.
 6. When believers are judged by other believers, this becomes a source of discouragement and frustration to the victim. It often results in irritation and loss of motivation for the execution for God's plan, will, and purpose for their life. You will be judged for putting a stumbling block such as discouragement in the path of another believer.
 7. Therefore, in the Church Age, the sins and failures of other believers must be left in the hands of the Lord for judgment.
 8. To interfere with the function of Jesus Christ as the supreme court judge in heaven is to invite more disaster for yourself.
 9. When one believer condemns another believer, he is in a state of blasphemy for slander, maligning, gossiping, and judging, which is tantamount to superceding the Lord as the supreme court judge in heaven. The exceptions to this principle are the areas in which God has delegated authority, such as: parents over children, teachers over students, coaches over athletes, management over labor, senior officers over lower ranks, law enforcement and the function of juris prudence, pastors and deacons who have the right to evaluate people who come into a congregation and cause trouble or invade the privacy of others.
 10. If believers were more concerned about learning Bible doctrine, they would be less concerned about sticking their nose into other people's lives.
 11. 1Peter 3:8-12 To sum it all up, let us all [believers] live in harmony, sympathetic, love as fellow Christians, be compassionate, and humble, not returning evil for evil, insult for insult, but blessing; because to this you were called that you might inherit blessing. For `Whoever would love long life and see good days, let him refrain his tongue from evil and his lips from speaking deceit. And let him turn away from evil and produce [divine] good; let him seek prosperity and pursue it. For the eyes of the Lord are upon the righteous, and His ears listen to their prayers, but the face of the Lord is against those who do evil.
- K. Reversionism is related to the sins of the tongue. In Psalm 5:8-9, the soul of such a person is described as a grave, whereby everyone can smell the rotting corpse. The throat and tongue are the opening of the grave. The rotting corpse is that person's mental attitude sins. Decomposing flesh cannot vindicate itself.
- L. The Congregation and the Sins of the Tongue.
1. Control of the tongue plus avoidance of the sins of the tongue is a sign of spiritual maturity, James 3:2.
 2. Verbal sins can destroy an entire congregation, James 3:5-6.

3. Since the sins of the tongue can destroy a congregation, it is the solemn duty of the pastor to warn and guard against this evil, 2Timothy 2:14-17. **Remind them [the congregation] of these things and be warning them in the presence of the God [the assembly] not to fight with words which is useless and leads to the ruin of the congregation.** [Then to Timothy, Paul writes:] **Be diligent to present yourself approved to God, an irreproachable producer, communicating doctrine from the Word without perversion or distortion. But avoid empty talk, useless argumentation, for they will grow worse toward more ungodly reversionism; and their talk [the sins of the tongue] will increase like cancer. Among these [guilty of the sins of the tongue] are Hymenaeus and Philetus [two reversionists mentioned in Timothy].**

4. Trouble makers in any group are identified in any group by sins of the tongue. Psalm 52:1-5 **Why do you boast of evil, O mighty man? The steadfast love of God endures all the day. Your tongue plots destruction, like a sharp razor, you worker of deceit. You love evil more than good, and lying more than speaking what is honorable. Selah You love all words that devour, O deceitful tongue. But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living [the sin unto death]. Selah**

5. The pastor-teacher is to curtail any sins of the tongue. We come to the congregation as a private priest and we have the right to sit here without anyone maligning or judging us, so that you can approach to Word of God without anyone maligning you.

6. The issue is with your pastor-teacher is your ability to concentrate. Did not matter if you like or dislike him. There is no difference between the concept of authority-orientation whether in a church or a business or in the military. If you leave a church, did you get out quietly? Same concept when you are in business working for someone that you cannot stand. Most people try to buck the tiger.

M. The believer should identify and then separate from those guilty of the sins of the tongue. Romans 16:17-18 There is no profit ever having a social life with anyone guilty of the sins of the tongue.

N. What are mischief makers?

1. Job 15:35, "They conceive mischief and bring forth iniquity, therefore their mind prepares deception."

2. Mischief is defined as the conduct or action resulting in harm, trouble, or schism, especially against legitimate authority. A mischief maker is anti-legitimate authority.

3. Mischief makers in the local church use attractiveness and personality resources to acquire power and approbation. Then they use this power to attract others, to discriminate, to distract others, and to reject others and Bible doctrine. When good deeds are involved, it results in schism, control, manipulation of others.

4. The result is erosion of authority in three areas of the local church: husbands; parents; and pastors. Mischief makers stand between people who are attracted to them and the teaching of the Word of God from the pulpit.
5. Mischief makers are believers who use their abilities to stir up trouble and discord. They cause peer pressure, heartache, rejection in the local church, which inevitably undermines the authority of the pastor in the teaching of the Word of God.
6. Psalm 7:14, 16 "Behold, he [or she] is pregnant with evil, and he [or she] conceives mischief, and gives birth to disillusion. ...The mischief he causes recoils on himself, and his violence comes down on his own head."
 - a. The law of volitional responsibility becomes a factor when the performance of this activity occurs.
 - b. Under the law of volitional responsibility, the believer as a mischief maker inflicts on himself or herself unbearable suffering from bad decisions from a position of weakness.
 - c. Out of these bad decisions come the sins of the tongue.
7. Mischief makers hallucinate. They use doctrinal vocabulary to hallucinate about their own spiritual status. They believe that they are more spiritually advanced than they really are. By mischief making, they slip into the early stages of mental illness. Blind arrogance hallucinates. Through hallucination about their spiritual status they fail to use rebound, and so compound their problem.
8. The origin of mischief making is generally a believer suffering from environmental handicaps developed in childhood or adolescence.
 - a. They have a sincere desire to straighten out the world in the spheres in which they have personally been hurt. Mischief makers do not forget those things which are behind, and they want to right the wrongs of the world where they have personally been victims.
 - b. They start out by helping others, but genuine expressions of gratitude often stimulate their own desire to go farther and farther with straightening out the world.
 - c. There is a danger in helping others, if it creates in you approbation lust. Are you doing it as unto the Lord, or because of the gratitude of others? The secret to the gift of helps is to create dependency on God's Word. The gift of helps is never designed to create dependency on people, but on Bible doctrine.
 - d. The other danger is that people become dependent on you, and that is stimulating to the mischief maker. If dependencies are created, then the believer has to be strong enough from spiritual skills to avoid arrogance, power, and approbation lust.
9. The arrogance of mischief making is to begin telling others how to run their lives, to establish oneself as the authority in matters of spiritual and life-in-general things. In this way, mischief makers are always involved in the

sins of the tongue. They are either judging others, or telling others how to run their lives.

10. Mischief making does judge others. One of the serious by-products of mischief making is related to two categories of the sins of the tongue.
 - a. Judging the life and production of others.
 - b. Bullying others into producing dead works. This bullying is accomplished through clever phrases which indicate that you are not doing enough for God.
 - (1) "You are hiding in doctrine."
 - (2) "We need less doctrine and more works."
 - (3) "Forget doctrine and get involved."
 - (4) "We need less preaching and more working."
 - c. This causes spiritually immature believers to become distracted from doctrine and involved in dead works.
11. Five categories of mischief making.
 - a. The sincere but ignorant believer who is both self-righteous and a crusader by nature. They become compulsive and obsessive in their desire to straighten out the lives of others. This is the interfering or bullying mischief maker.
 - b. Believers who establish themselves as role-models and experts on how others should live and what others should do are classified as control mischief makers. They superimpose their own personal judgment over Bible doctrine. They establish their own authority, while rejecting the authority of the pastor-teacher. They reject the right of self-determination in others. They are quick to chew out other people, but when they are chewed out themselves, they never face the issue, but switch on self-justification.
 - c. The motivational mischief maker combines self-righteous arrogance with crusader arrogance to promote legalism and dead works.
 - d. The flawed mischief maker is the one who bypasses the infrastructure of the local church, and forms a control group which erodes the authority of the pastor-teacher. Thus creating a church within a church.
 - e. The weak conscience mischief maker is inconsistent in exposure to Bible doctrine, or is so out of fellowship that the doctrinal norms and standards are ignored.
12. Hebrew vocabulary for the mischief maker.
 - a. The word AWWEN means mischief or trouble that moves to evil.
 - (1) Ps 36:4, "He plans mischief on his bed; he sets himself on a path that is not good, and he does not despise evil."
 - (2) Ezekiel 11:2, "Then He said to me, `Son of man, these are the men who devise mischief and give evil advise in the city.'"

- b. The word HAWWAH means mischief related to lust. Psalm 52:2, "Your tongue devises mischief like a sharp razor, O worker of deceit."
- c. The word ZIMMAH means mischief in the sense of arrogant thinking or motivation for evil planning. Psalm 26:10, "In whose hand is mischief and whose right hand is full of bribes."
- d. The word AMAL means mischief in the sense of causing pain or misery. Psalm 10:7, "His mouth is full of curses, deceit, and oppression; under his tongue is mischief and wickedness."
- e. The word RA means mischief in the sense of causing or producing evil. Prov 6:14, "The person who with persistence with what is wrong in his right lobe devises mischief continually, who therefore spreads strife."

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1977 Romans

Lesson #424

424 05/30/1978 Romans 14:4b Soviet attack; military coup; authority orientation; doctrines of sins of the tongue (7–10), reversionism

Russian timetable for moving against Western Europe was halted this past year, which caused quite a shakeup. China has been saying for awhile that the United States and the Russians will go to war soon. There is a preponderance of well-trained troops in Russia. This is a time when young men from Berachah Church need to become, as never before authority-orientated. Some serve under fine Christian officers and some serve under men who Bob would not trust with his dog for five minutes. Without authority orientation, you will never make it. Too often, the rebel is glorified and not the authority oriented type.

Christianity did not destroy Rome, but the military rejected the authority of civil government. Under the laws of divine establishment, the military is an extension of civil government. Our forefathers feared a military coup de tat, but these do not exist except in Catholic countries (Mexico and all South America). The military has taken over many of these governments and this is a tragedy. This is the result of the combination of church and state. The countries to the south are either pro-communist or they lean that way. They can only think and see in terms of black and white. No in between to them. You are a Catholic or a communist. In our country, the church and state are separate.

Our colony was founded on principles, where this has never occurred. This could occur in this country even right now with some of the attitudes that Bob has heard. No one despises the policies of our federal government more than Bob does.

The other part of the problem is the fantastic incompetence of government and those who rise to the top of the military in peacetime. Good for young men to learn some lessons without which, you are not going to make it as a believer.

With the royal family honor code, you should be at home anywhere and everywhere. Nothing could be more important.

We go back to the sins of the tongue, which notes can be found in the doctrine below, placed in the previous lesson ([#423](#)).

[Doctrine of the Sins of the Tongue \(3\)](#)

We are going to be in v. 4 for several nights.

Romans 14:4 **Who are you, judging another's servant? To the own master he stands or falls. And he will be upheld, for the Lord is able to uphold him.** (BLB)

“to his own master he standeth or falleth” – present active indicative from stêkô (στήκω) [pronounced *STAY-koh*] which is an Hellenic construction, in contrast to Attic, and it is a construction taken from a Classical Greek verb histêmi (ἵστημι) [pronounced *HIHS-tay-mee*]. Stêkô (στήκω) [pronounced *STAY-koh*] is taken from the perfect tense of histêmi (ἵστημι) [pronounced *HIHS-tay-mee*], which is stêka or estêka. Typical of the use of the verb is found in 1Corinthians 16:13, “**Be on the alert, stand fast in the doctrine, act like men, be strong.**” The verb is used here for stability; it means to be stabilized. A similar use of stêkô (στήκω) [pronounced *STAY-koh*] is found in Philippians 4:1 – “stand firm” or “stand fast.” It is used in two military connotations: 1Corinthians where it means to stand fast, and Philippians 4:1 where it means to stand firm in advancing—defence and offence. A third use is found in Galatians 5:1, “. . . stand fast, therefore.”

The word is a favourite of Paul, a military word. It emphasizes in context the relationship with the Lord based on perception of doctrine. Doctrine is the means of standing firm, i.e. doctrine resident in the soul. So we translate, “**to his own Lord [Jesus Christ] he stands firm.**” The customary present tense is for what habitually occurs when the believer takes in doctrine on a daily basis. The difference between the weak and the strong believer is determined by attitude toward doctrine. The strong believer is inculcated with doctrine whereas the negative or weak believer has rejected doctrine, has become apathetic toward it, places it low in his priorities or misses it altogether. The active voice: the strong believer produces the action of the verb through the daily function of GAP and resultant advance in the plan of God.

“Or falleth” is the present active indicative of piptô (πίπτω) [pronounced *PIHP-toh*], used here in its military connotation where it means to become a casualty. It means to fall down or to become a casualty. Homer used this word to be slain in battle. This is a pictorial present tense which presents to the mind a picture of the believer becoming a casualty, falling in battle because of rejection of or indifference to Bible doctrine. It depicts reversionism in the process of occurrence. The active voice: the believer producing the

action of the verb through reversionism or neglect of doctrine is the one who becomes the casualty. Because of the privacy of the priesthood the Lord determines who has become the casualty, not the weak believer. The indicative mood is declarative representing the verbal action from the viewpoint of reality.^[2]

We need to take a brief look at the doctrine of Reversionism. Although reversionism is mentioned a number of times in previous lessons, Bob has not made any attempt to present the full doctrine or a review of this doctrine.

We are not blessed in time for what we do. When we get to vv. 18–19, this will become clear. Under priesthood, our advance is based upon doctrine. The ambassador represents Christ. Our priesthood is directed toward God, and this is where we receive our rewards and blessings. In our ambassadorship, we interact with man.

Evil is the influence of reversionism.

Stages of Reversionism

1. Reaction and distraction. This may begin with mental attitude sins; there may be distractions which lure you from doctrine; distractions that keep you away from the assembly. They may be social or sexual or gossip or policy. Drug addiction, including marijuana. There are those in Berachah and doctrine seems to tranquilize them a bit; but their minds are messed up. These are acquired mental problems.
2. Frantic search for happiness. Sometimes legalism, sometimes works programs. Self-denial can become a focus in the frantic search for happiness. There is also drunkenness, debauchery, female nymphomania, homosexual acts.
3. Operation boomerang.
4. Emotional revolt of the soul. Emotion becomes a tyrant. This opens up a vacuum into the soul and all kinds of false concepts are sucked into the soul. The doctrine of demons is sucked into the soul. Ephesians 4:17–18
5. This takes us to scar tissue of the soul. John 14:20
6. Reverse process reversionism; a complete reversal of one's priorities.
7. Galatians 5:4

The Categories of Reversionism

1. Phallic reversionism - 2Corinthians 12:21; Ephesians 4:19; 5:5; Colossians 3:5; Revelation 2:14,20-23.
2. Legalistic reversionism. Galatians 5:4 Hebrews 5:11–16
3. Ritual reversionism, which is both legalistic and religious - Hebrews 5:11-6:6; Colossians 2:16-18.
4. Monetary reversionism - James 4:13,14; 5:1-6; Revelation 3:14-20; Ecclesiastes 5:10-16.
5. Drug addiction type of reversionism - Galatians 5:20. It also includes alcoholic reversionism - Isaiah 28:1-9.

6. Anti-establishment reversionism - Romans 1:18-32.
7. Mental attitude reversionism - James 4.
8. Verbal reversionism - James 5:9,12.
9. Psychotic reversionism or mental illness reversionism - 2Peter 2:15-19.

Reversionism is a contagious disease. A passage in Hebrews.

1977 Romans

Lesson #425

425 05/31/1978 Romans 14:4c Prep School staff and music; arrogant weak believer vs. strong believer; privacy

Bob met with Ken Wise and some others and they discussed the prep school. There is a prep school portfolio and it will be given to each prep school teacher.

Romans 14:4 **Who are you, judging another's servant? To the own master he stands or falls. And he will be upheld, for the Lord is able to uphold him.** (BLB)

These slaves were taken care of as well as anything provided today.

“for God is able to make him stand” – the explanatory use of the conjunctive particle *gar*, plus *kurios* (κύριος) [pronounced *KOO-ree-oss*] and the generic use of the definite article, “for the Lord.” Plus the present active indicative of *dunatéō* (δυνατέω) [pronounced *doo-nat-EH-oh*], meaning to be powerful—derived from the adjective *dunatos* (δυνατός) [pronounced *doo-nat-OSS*] meaning to have ability or power: “for the Lord has the power.” The perfect present denotes the continuation of existing results. The omnipotence of the Lord in the past is emphasized as a present result when it is translated into the honor code function of the strong believer. The active voice: Jesus Christ as *kurios* (κύριος) [pronounced *KOO-ree-oss*] produces the action through the communication of Bible doctrine. This is a declarative indicative viewing the verbal action from the viewpoint of reality. Then, once again, the military word: the aorist active infinitive of the verb *stêkô* (στήκω) [pronounced *STAY-koh*] which means to stand fast or to advance in rank at a steady continuous pace, not being deterred by anything the enemy does. Here it means to hold the ground in preparation for the advance. The constative aorist contemplates the action of the verb in its entirety. It gathers up into one entirety a succession of events relating to the advance of the believer. It views the believer as holding his ground as he advances or is advancing in rank. The infinitive of intended result combines both purpose and result in one connotation. Plus the accusative singular direct object from the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*]: “for the Lord has the power to make him stand fast.”

Weak Believer Versus the Strong Believer

1. In other words, the strong believer does not stand on the basis of criticism or legalism imposed by the weak believer.

2. No believer has the ability to cause another believer to hold his ground or to stand fast. You do not stand fast on the basis of other believers. If your Christian life depends on what other Christians think, then you are a weak sister. You go to other Christians for counsel instead of building up your own norms and standards and drawing from your own resources, which in this case would be doctrine translated into norms and standards in your own conscience.
3. If you need the counsel of someone else, you are weak. You cannot depend upon other believers to move forward. The ability to cause us to stand fast resides in Jesus Christ rather than the counsel or advice of another believer.
4. This emphasizes the royal family honor code of living one's life according to the Lord and not living to please mankind. Exception is the woman, who is the slave of her husband. Children, of course, depend upon their parents.
5. The taboo believer is weak. He seeks to superimpose his own weaknesses on all believers, making them weak. The weak believer is an evangelist for weakness. They try to convert all Christians into their cookie-cutter mold. In the example, they are trying to get others to eat vegetables. You might get healthier, but this is not a spiritual thing. You do not get blessing from doing works. "Do this and God will bless you." Being a vegetarian is not wrong; connecting it to spirituality is. We are not here just to eat and drink. We are here to fill our souls with doctrine. We are here to have the divine standards for the conscience of the soul.
6. The strong believer understands his freedom in grace and uses it to learn doctrine and to advance to maturity.
7. Live and let live gives each believer the opportunity of living his life as unto the Lord who has the power to make him hold his ground or stand fast.
8. The weak believer does not have this power. Therefore the weak believer violates the honor code by seeking to superimpose his weaknesses on the strong believer. This verse utterly denies the right of the weak believer to judge or to criticize any believer who does not conform to his pattern, whether the pattern is legalism or antinomianism.

No one adjusts to life without adjusting to authority.

Romans 14:4 **You there, who are you, the one who keeps judging a house slave belonging to another? To his own Lord [the Lord Jesus Christ] he stands firm or becomes a casualty. In fact, he will hold his ground for the Lord has the power to make him stand.**

Weak Believer Versus the Strong Believer (2)

1. The weak believer violates the royal family honor code for interfering with or intruding on the privacy of the strong believer. The weak believer does not observe the privacy of the priesthood, but through bullying (judging, gossiping, maligning, adverse criticism seeks to coerce the strong believer into a system of legalism.
2. Instead of Christian fellowship the weak believer simply desires social fellowship, compatibility of weakness. If he is arrogant he wants everyone to be like he is.

3. He superimposes his standards whether they are legalistic or antinomian. He superimposes his standards over the standards of doctrine and seeks to gain ascendancy for his taboos or his antinomianism in the Christian community. He only uses doctrine to 'prove' his point; therefore he selects doctrine.
4. In arrogance the weak believer wants his own way. He is not only maladjusted to life but he is maladjusted to the plan of God and the justice of God.
5. The observation of food taboos and asceticism in diet becomes substitute for Bible doctrine for the weak believer.
6. This means that the weak believer is arrogant and subjective. As an arrogant and weak person he assumes and alleges that his standards are God's standards. Therefore he seeks to superimpose his legalism on both God and the strong believer, but not in that order. He attacks the strong believer, and in attacking the strong believer seeks to superimpose also on God.
7. The weak believer always sets himself up as a judge, as the final authority.
8. Through spiritual bullying he seeks to establish himself as the leader, the judge, the evaluator of every Christian life.
9. The violation of privacy, the destruction of grace freedom, creates a monster out of the weak believer. He becomes the enemy of the cross while being saved through the cross.
10. It is the policy of the justice of God and Bible doctrine which sustains the strong believer (not judging and maligning, or bullying), and if these are not pushed and enforced by the authority of the pastor the result is disaster in the congregation. People can be removed by the pastor and those who gossip and malign others are subject to being removed. We should be able to come in, whatever our sins or failures. We are in church as private persons to take in doctrine. If you are not interested in friends, that is okay. We attend under the privacy of the priesthood. Your activities are not our business, so that you can grow in grace and develop the norms and standards to become mature.
11. Therefore the weak believer does not determine the status of the strong believer; the Lord determines his status.
12. The royal family honor code demands both the privacy of the priesthood and the freedom to live one's life as unto the Lord.
13. The weak believer is the worst of all bullies, seeking to lower every believer to his own erroneous standards of either legalism or antinomianism. Many of his applications may be correct but they are correct for his particular stage of growth and not correct for a higher stage of growth, and not even for a lower stage of growth. All of us as believers are assembled in different stages of growth. There must be something for everyone, but whatever there is for everyone must not confuse the other ones. So we must maintain the privacy of the priesthood.

V. 4 is the flip side of v. 10.

426 06/01/1978 Romans 14:5 the Doctrine of a Day at a Time; Attitudes of the weak and strong believers re special days; flexibility; self-righteousness

Essentially Bob gives the Doctrine of a Day at a Time in narrative form.

From the time that you receive Christ as Savior, we have a certain amount of capital, which is temporal. Each one of us is given a certain amount of time on this earth, divided up into days. This is 1 June, courtesy of Gaius Julius Cæsar, which brought us into line with the timetable of God. We utilize our capital right now for taking in Bible doctrine. We must never overlook time. The woman who says, "I wish this moment could go on forever." We can understand the little beauties saying this. Our reckoning the Christian way of life, we must be time conscious. Or where we are cognizant of the times of the season.

The believer who has lives everyday alike, as each day is from God. Every day is special. Only the believer has the ability to purchase that time, and grace is the capital available to purchase that time. Remember that each day provides whatever. Every day that we live as a believer in phase II is God's gracious gift. Any promotion, material gain, or influence; etc., each day is regarded in relation to God's logistical grace. Psalm 90:12 James 4:13-15 Lamentations 3:

The first principle is that the mature believer is regarded in our context as the strong believer, and as such he regards every day alike. Every day is a special gift from God and therefore there is the quite evident tendency on the part of the strong believer to assign each day the same importance the next day or the day before because it is from God. Secondly, only the believer has the grace provision to actually redeem that time or to purchase that time, according to Ephesians 5:15-18. The capital for the purchase of time is called grace—James 4:6, "more grace." This refers to the fact that God the Holy Spirit, in conjunction with the planning of God the Father, provides a basis to enjoy this particular day and to utilize it as God would have us to use it in the intake of doctrine, in working, in playing, in a variety of things which life has to offer. So a third concept emerges in the mature believer's attitude toward the day. Every day we live as a believer in phase two is God's gracious gift. It is just as much a gift as any blessing that may be imputed to the mature believer on a given day. Each day is regarded in the light of God's logistical support. The only time we actually possess to honor God in time are the number of days which He has graciously provided under logistical grace—Psalm 90:12; James 4:13-15. The fact that the believer lives another day on the earth is a sign of divine faithfulness and a manifestation of God's grace—Lamentations 3:22,23. Therefore from the standpoint of the mature believer God has provided soul capital in the form of Bible doctrine to make each day count in His plan, and ultimately to His glory—James 1:21, which in the Greek talks about the engrafted word—Bible doctrine resident in the soul through the daily function of GAP. Therefore the importance of acquiring doctrine is revealed in Jeremiah 15:16 and mentioned again in Matthew 4:4. Every day is a special day, and while certain days receive emphasis as far as our civilization or society is concerned each day is a special day to the mature believer—John 11:9-10. Each day is a part of God's plan for time, and the believer is each day is required to recognize that the day is a day to avoid mental attitude sins which produce the self-induced misery of Proverbs 27:1. The mental

attitude sins which characterize reversionism must be avoided in order to avoid the blackout of the soul—1John 2:9, 11. There is no suffering in phase three, God can only demonstrate His grace provision for any situation or circumstance of pressure or suffering in the day that He gives today, and the day He provides tomorrow, and the next. But we are to live within the borders of one day.

This is merely academic to us until we crack the maturity barrier. The fact that we never look beyond today in the sense of enjoying God's faithfulness, God's provision, and in the sense that the physical food that we eat today is the energy of tomorrow, so the spiritual food that we had yesterday is the basis for meeting any circumstance in life today. God has structured His plan so that He will provide a situation to use the doctrine we learned yesterday, today. . . and so on and so on. So that God never puts on the positive believer more than he can bear, understand, or cope with. Therefore the doctrine we received today we can count on using tomorrow. This is a part of the plan of God and this is why a mature believer is a special person in His time orientation.

On the other hand the weak believer is ignorant of doctrine. This ignorance may be because he is reversionistic, as in this passage, where he has rejected doctrine. He has been indifferent to doctrine and as each day comes and goes doctrine is not in the picture, doctrine has no priority, and therefore there is no changing of the norms and standards of his conscience of the soul. Because there is no change and because he operates on the norms and standards which he had before salvation—norms and standards based upon his environment, his training, his academic life, those who have influenced him, etc.—he has no basis for appreciating the fact that each day is a special gift from the Lord, and that even though special associations exist in the minds of some, every day is Christmas or Easter, etc. Every day is a special day in itself. In this way we live out our lives a day at a time, neither rushing ahead nor falling behind, and we get the most out of each day—the greatest of blessing, the greatest opportunity for the application of doctrine. So that it is very, very difficult to look at the weak believer and see him making something special out of this day or that, and rising to a peak of emotion because of the day that exists and then falling of into despondency shortly thereafter because that day has gone and for one reason or another emotionally or physically he is hung over, and waiting for the next day to come along so he can climb another peak and have a great emotional experience. Such a person has an instability factor built into his schedule. This does not mean that we cannot celebrate Christmas or Easter, etc. Some churches or pastors don't allow an Easter Egg hunt.

Bob mentions a pastor who takes Bob's tapes. He teaches some extreme and out-of-focus information. And if people want to follow him, they have a right to follow him if they want to. People have some very strange ideas about days. This pastor is a sneak and a coward, because he won't come and look Bob in the eye. This is the tragedy described in this passage. He is the kind of a person who emphasizes the nonessentials. I told Bobby, "Look, you're looking at Santa Claus."

Just because people dorked around during these days, you have to be flexible in application. There are things which are nice about these days. All of it is very pleasant,

so why not? Unbelievers look forward to Christian; why try to take this away from some unbelievers? Or take away the hope chest that a woman fills up? Why spoil that?

There is not big problem with observing a holiday (or not) as long as you are flexible. If you are in New Orleans during Marti Gras, then just join in.

Bob is inflexible with the fact that every day is given to us by God; but flexible with the application.

We first noticed the taboo of refusing to observe something. One is refraining and the other is doing.

Romans 14:5 **For indeed one judges a day to be above another day, but one judges every day alike. Let each be fully assured in the own mind.** (BLB)

Verse 5 – the holy day controversy. In this verse we get the weak believer’s viewpoint first of all. “One man esteemeth one day above another” – it begins with the explanatory use of the conjunctive particle *gar* which gives the connection of thought. The use of *gar* is one of the greatest ways in which to relate one system of thought to another throughout the New Testament. We know immediately that this is going to be an explanation in which two sides are presented, and we know this because we go back to Attic or Classical Greek in which we see the two correlating particles *men* and *de*—“on the one hand” and “on the other hand.”

Then the nominative singular from the relative pronoun *hos* used here for a demonstrative pronoun and should be translated “this one”—“For on the one hand this one,” a demonstrative referring to a category: the weak believer.

The first controversy was abstinence, abstaining from meat. We are here looking at observing something or doing something.

Next is the present active indicative of *krinô* (κρίνω) [pronounced *KREE-no*], meaning to reach a decision or to judge. The weak believer “considers.” The customary present tense is for what habitually occurs with the believer who has a Jewish background where he has trained to observe the Sabbath and such other holy days such as the Passover, etc., plus other patriotic ones. There is nothing wrong with observing a specific day as a special day. The problem is viewing the observation of a special day as a matter of spiritual superiority. The active voice: the weak believer produces the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of what was occurring in Rome and what has subsequently occurred throughout history. Then *hêmeran par hêmeran*: the accusative singular direct object of the verb *hêmera* (ἡμέρα) [pronounced *hay-MEH-raw*], and *para* plus the accusative of *hêmera* (ἡμέρα) [pronounced *hay-MEH-raw*], and it means “one day greater than another day.” *Para* with the accusative singular here is used in the comparative sense of greater than. The weak believer has a right to observe these days as he wants to. So the weak believer in legalistic reversionism distinguishes one day from another and judges it as a holy day, which is his prerogative,

but then he judges everyone else in relationship to his own prerogative. Judging by false standards is always the habit of the weak believer.

Now the strong believer: “another esteemeth every day alike” – the postpositive conjunctive particle *de* used correlatively with *men* means “on the other hand.” Plus the nominative singular from the relative pronoun *hos* used as a demonstrative pronoun for the mature believer with maximum doctrine resident in the soul. Then the present active indicative, again, of *krinô* (κρίνω) [pronounced *KREE-no*]. The customary present is for what habitually occurs with the believer who is strong, i.e. he is positive toward doctrine, his norms and standards are based upon Bible doctrine, he has already attained spiritual maturity through the daily function of GAP. The active voice: the strong believer produces the action of this viewpoint. The declarative indicative reveals the fact that this has always been a reality down through history: the strong believer has an antithetical view.

Plus the accusative singular direct object from the adjective *pás* (πάς) [pronounced *pahs*] and the noun *hêmera* (ἡμέρα) [pronounced *hay-MEH-raw*]—“every day.” This is an idiom meaning every day in the same connotation which we simply translate “every day is alike” as from the Lord. This does not mean that we exercise perfect uniformity in each and every day. It means every day in the same connotation: the connotation of grace, logistical support from God, a day to be utilized for the Lord whatever you are going to celebrate, or whatever you are going to do or not do. It is to be regarded as a grace gift from God.

Principle of Observation of Days

1. Obviously to the believer who is inculcated with doctrine every day is a gracious gift from the Lord—Ephesians 5:16-18.
2. The only opportunity for glorifying God in time is related to the number of days each one of us is given after salvation.
3. God provides the capital to make each day count through the principle of logistical grace—up to maturity, then after that God provides the capital on the basis of the 6th imputation of blessing.
4. So that to the mature believer there are no special days in the sense that you must observe them to be spiritual, to grow up, or to gain blessing from God.
5. While Sunday, the first day of the week, has been set aside as a special assembly day in the Church age, it is actually no holier than any other day which the Lord has given to the believer. Therefore a controversy over the observation of days obviously has existed and will exist all the way to the Rapture, but the controversy is not who is right and who is wrong but who is weak and who is strong. The strong believer bases everything upon doctrine. The weak believer does not know doctrine, so he can act flexible with regards to doctrine; but inflexible according to the way that he was raised.

Ignorance and Cognizance of Doctrine

1. The controversy exists between ignorance and cognizance.

2. Ignorance of doctrine makes the believer weak; knowledge of doctrine integrated into the norms of the conscience makes the believer strong.
3. The weak believer falls back on his own background, which in this case is the background of legalism.
4. The strong believer, whatever his former background, is fully briefed in the plan of God and regards each day in the context of the plan of God.
5. Consistency of doctrine means consistency of living.
6. Each day is to be lived as unto the Lord.

The weak believer is wrong in the controversy. He is wrong because he is inflexible in his application whereas the strong believer is right because of the flexibility of application related to the royal family honor code, i.e. privacy of the priesthood. Since the believer is wrong the controversy is resolved by congruence of doctrine.

“Let every man be fully persuaded in his own mind” brings us back to the solution which is the privacy of the priesthood. This begins with the adjective *hekastos* (ἕκαστος) [pronounced *HEHK-as-toss*] in the nominative singular, used as the subject: “each one.” This emphasizes the believer’s privacy, his individuality. It emphasizes the fact that you have the right to regard any day as a special day within the framework of your own life. But to try to superimpose that on everyone else is the problem.

Then the present passive imperative from the compound verb *plêrophoreô* (πληροφορέω) [pronounced *play-rof-or-EH-oh*] [*plêrês* = full; = to bear, to wear] means to be completely full, to convince fully. In the passive voice it means to be completely filled with the principle so as to be convinced by the principle which fills your soul—“Let each one be fully convinced.” The perfective present tense is used to denote the continuation of existing results of learning Bible doctrine. The passive voice: the strong believer here receives the action of the verb, even though a weak believer potentially has the same opportunity. The imperative mood is a command. This command is to get doctrine and to use doctrine.

Bob is amazed how these little epigrams are accepted as absolute truth. You don’t want a candle light when you are walking through a jungle in the middle of the night. Most believers do not possess enough light to know whether or not they are in the light or not.

Then the prepositional phrase which introduces again the concept of the privacy of the priesthood, *en* (ἐν) [pronounced *en*] plus the locative of *ídios* (ἴδιος) [pronounced *IH-dee-os*] and *noús* (νοῦς) [pronounced *noose*]—“in his own thought.” This does not mean a decision based on the little light that you have. This does mean confidence based upon full knowledge of doctrine and resultant common sense application of that doctrine to reality.

Romans 14:5 **For on the one hand this one** [the weak believer] **considers one day greater than another day; on the other hand that one** [the strong believer] **considers every day alike** [for the Lord]. **Let each one be fully convinced in his own mind.**

Principle

1. This is a command to learn Bible doctrine, to learn doctrine as a means of resolving all controversial issues in life.
2. This verse commands that the believer become spiritually self-sustaining through knowledge of doctrine.
3. Inevitably where believers gather there are different viewpoints over different things. Controversies over taboos and over legalistic matters cannot be resolved apart from knowledge of doctrine. Learn to do your own thinking.
4. No one can change the mind of a legalistic reversionist (In fact, no one should), doctrine has to do it.
5. Doctrine is the standard of the mature believer.
6. Because of varying stages of growth in the royal family, varying standards of application are permitted. These varying standards are applications relative to one's spiritual growth, one's cognizance of doctrine or ignorance of doctrine.
7. Growing up spiritually requires a lot of patience and tolerance so that doctrine remains the issue.
8. The weak believer cannot become strong through false standards, but only as his false standards are corrected by Bible doctrine which he has learned.
9. The norms and standards of the Christian life are not determined by legalistic taboos or the observation of holy days, but by the inculcation of doctrine through the daily function of GAP.

All Celtic societies are ruled by women.

We have ruined American with our self-righteousness. Only the communists are more self righteous. That is enforced, inculcated culture there. All children are wards of the state in a communist country. We have Naderism because Nader thinks that he is doing something for society; and he believes that whatever he thinks is good for America. Freedom is good for America.

We permit children to do certain things because they are children; but different standards for adults.

Within any local church, we have multifarious standards multiferous.

1977 Romans

Lesson #427

427 06/02/1978 Romans 14:5 Ike vs. Monty: national objectives; privacy of the priesthood and norms from Bible doctrine vs. bullies

Charles McDonald history book. Principle of objective in warfare. This objective acts as a guide for the troops and their actions etc. The first objective is the neutralization of the enemy army. Secondly, to secure some land. To possess the localities that contribute to the national objectives. This is a secondary notion. Ike knew this well. He was under phenomenal pressures.

Four full armies would go to Berlin; and should Bradley protect his flank? Had Monty done his job, this would have been accomplished quickly. Ike, as a general officer, kept the destruction of the enemies armies always in mind.

Priesthood

1. We have impersonal love toward all of our neighbors
2. The soul of the believer is where this impersonal love resides. The area of the privacy is the mind of each believer. This means freedom of thought.
3. V. 5 takes cognizance of the royal family honor code. Live and let live.
- 4.
5. These false impressions must be affected by Bible doctrine.
6. These false impressions soul not be affected by spiritual bullying.

The legalist is the antithesis. Don't do this, don't do that.

Everyone has a pastor who communicates. Rapport is never the issue.

Every believer is a priest; and we have the privacy of the priesthood. We all begin as yardbird. It is all about being straightened out by Bible doctrine.

This is getting our ducks in a row to move forward on Sunday.

Romans 14:5 **For indeed one judges a day to be above another day, but one judges every day alike. Let each be fully assured in the own mind.** (BLB)

1977 Romans

Lesson #428

428 06/04/1978 Romans 14:6a Doctrine of the royal family honor code (review); movie "The Big Country": moral courage and cowardice

Once we believe in Jesus Christ, we are provided with 3 assets. God keeps us alive; and through the grace pipeline, God sends to us six categories of spiritual blessings.

Jesus Christ is glorified by the thought content of the soul. In Christianity, everyone is doing his bag, his thing; making as ass out of himself; and because it is embarrassing, somehow, it must be good.

The strong believer is inflexible with regards to the truth of Bible doctrine. There is flexible application. We are flexible and we are tolerant of the personal lives of others. Love your neighbor as yourself, means that, as your soul has capacity.

Emotion has no thought, no standards, no norms and standards. Christianity orients you to a morality which allows us to live and let live. Christianity is beyond a morality.

Reviewing the concept of the royal family honor code. Definition and description. Right thinking results in right motivation and right function. We are taught that if we tithe, then we are blessed. All blessing comes from the justice of God down the pipeline to the righteousness of God. Nothing that we do can ever penetrate this screen. God cannot bless sinful man. If God blesses a single person for tithing, witnessing, whatever, that is not the basis of divine blessing. There is nothing that we can do which is legitimate or legalistic that will bless us.

The next doctrine is close to the 1975 Doctrine of Privacy.

The royal family honor code is based upon the imputation of righteousness to us at salvation. We are placed into union with Jesus Christ. We share the Lord's sonship and His royalty. As a believer, we can be one of the most miserable or one of the most happy of people. Our attitude toward doctrine is the deciding factor. We have been brought up with the understanding of the privacy of other believers. The innate right of people to remove himself and be alone. He can choose his own friends, own property, etc., without adversity caused by another.

The Ten Commandments primarily deal with the concept of privacy more than with sin.

We are a royal priest and we represent ourselves before God. All things that we do in word or deed, constantly giving thanks to the Lord your God.

Peter knew how he would die, and so he asks about John. But this is none of his business. **Some of you are leading an undisciplined kind of life; we command such persons and exhort them in the name of the Lord Jesus to live in a quiet fashion and to eat his own bread.** (A quote from 2Thessalonians).

The privacy of others is the important principle. Life, property and privacy are the things which must be respected.

1Peter 4:15 **Let none of you live violating the privacy of others.** Murder is an attack upon life; gossiping, maligning and judging attack the privacy of another.

Spiritual freedom must be defined as life, privacy and property. This is where the whole concept of free enterprise is Biblical. These things make freedom a blessing if the whole thing is protected. The laws of divine establishment never divorce these things from one another. The believer is to learn from Bible doctrine rather than to be bullied or coerced by a weak or a strong believer.

The person who makes it in the Christian life has moral courage. This is the greatest of concepts.

Bob references the movie from last night, *The Big Country*. He has moral courage. We learned a lot of doctrines in this movie.

Eisenhower had moral courage with his decision not to go to Berlin.

The bully is the weak believer. He does not even have physical courage. But when he faced the dude with a dueling pistol, he crawled away.

People with physical courage are obnoxious and they never learn moral courage. The bully always requires you to do various things to prove your courage.

Berachah is the friendliest church that you will ever find because no one will speak to you. No one will have you fill out a visitor's card and then call on you to invade your privacy. We are all sustained by Bible doctrine. Sympathy will not carry you; doctrine in the soul will carry you.

Second great principle of the royal family honor code is loving the brothers. You must be able to distinguish between personal love and impersonal love. It is all based upon your own personal stage of growth. You are relaxed toward them; you do not make an issue out of their stupidity and goofy ideas; relax and let doctrine straighten them out. You do not get into arguments or a debate with them. You do not try to bully people into a mode of dress or some sort of activity. If you manage to get them to do this or that, then they have not advanced; they are not going to be blessed.

There was a woman who came out into the parking lot and tried to get the men to stop smoking. She was out of line and we got rid of her. The weak believer has false norms and standards. They grew up in lovely Christian homes. If you retaliate as a mature believer, then you have lowered yourself to their standards and it is dog-eat-dog.

Loving the brothers is a relaxed mental attitude free of mental attitude sins; it is impersonal love under the filling of the Spirit. It is not overt friendliness or an effusive amount of attention.

The honor code excludes the production of divine good in order to gain blessing. These things are a part of the Christian life; and a function of growth.

Romans 14:5 **For on the one hand this one [the weak believer] considers one day greater than another day; on the other hand that one [the strong believer] considers every day alike [for the Lord]. Let each one be fully convinced in his own mind.**

This verse emphasizes the royal family honor code. This must be corrected by doctrine only and not by spiritual bullying. It is not our job to straighten out people. We give the doctrine and let them accept it or reject it.

Romans 14:6 **The one regarding the day, regards it to the Lord; the one eating, eats to the Lord, for he gives thanks to God; and the one not eating, does not eat to the Lord and gives thanks to God. (BLB)**

Verse 6 – “He that regardeth the day, regardeth it unto the Lord.” This begins with the present active participle from the verb *phroneô* (φρονέω) [pronounced *fron-EH-oh*] which means to think, and to be able to form an opinion from that thought. It means to have a thought or an attitude about something because of previous information. The verb *phroneô* (φρονέω) [pronounced *fron-EH-oh*] is used for practical application. It means to take the norms and standards of the conscience of the soul, put them into the frame of reference and memory centre, and then send them out to the launching pad in application to life. It means application as well as thought. So in this verse *phroneô* (φρονέω) [pronounced *fron-EH-oh*] is the practical application of the verb *krinô* (κρίνω) [pronounced *KREE-no*] which means to judge in the previous verse. As the adult person sets aside his immaturity, so the mature believer sets aside his childish thoughts of legalism. Doctrine formed in the soul resulting in a new conscience also causes him to have moral courage, no hang-ups, no arrogance.

God deals with their sins. We try to step in and fix them, and we get this discipline. People have ludicrous standards and ridiculous ideas; let them do this or that. Do not superimpose standards of weakness on others. Let them alone. Doctrine is the issue. What they do is mostly related to nonessentials. No need to worry about the nonessentials.

Every summer, we have the best looking girls and guys in church; and they claim to come down to Berachah for doctrine. Many of them do. We get an extra thousand every summer. They have a *I just got up; where do I go from here?* look.

The definite article is used as a personal pronoun for the believer in different stages of growth. Different believers are in different stages of spiritual growth and therefore have different convictions based upon knowledge or ignorance of doctrine. In this case the definite article is used for the mature believer. Each believer must be convinced in his own mind and avoid spiritual bullying of others, whether it is legalistic bullying or antinomian bullying. So with spiritual growth from perception of doctrine these opinions will change as divine standards fill the conscience. But they must be changed by doctrine and not by self-righteous and opinionated legalism, or distorting grace—antinomianism. They must be reciprocal recognition of the privacy of the priesthood in various stages of growth.

The present tense is a customary present, it denotes what habitually occurs or may be reasonably expected to occur with the mature believer regarding every day alike. The active voice: the mature or strong believer produces the action of the verb. The participle is circumstantial.

With this is the accusative singular direct object from *hêmera* (ἡμέρα) [pronounced *hay-MEH-raw*]. God gives us capital: one day at a time. He expects us to exercise our volition in the use of our priorities. “He who observes the day.” This is the one who observes the day as unto the Lord.

Then the present active indicative of the verb *phroneô* (φρονέω) [pronounced *fron-EH-oh*] again, meaning to think, to apply, to have information and be able to apply it, therefore to

observe. The present tense is a retroactive progressive present denoting what has begun in the past at the point of maturity and continuing into the present as the function, the *modus vivendi*, of the strong believer. The active voice: the strong believer produces the action. The indicative mood is declarative representing the verbal idea from the viewpoint of unqualified assertion.

With it is the dative singular indirect object from the noun *kurios* (κύριος) [pronounced *KOO-ree-oss*], representing the Lord Jesus Christ as the prince ruler of the Church. The indicative mood is declarative giving the concept of the verbal idea from the viewpoint of reality. This is called the mood of unqualified assertion. With it must be an object or a direct object and the indirect object is *kurios* (κύριος) [pronounced *KOO-ree-oss*]. This is an anarthrous construction, i.e. there is no definite article in the Greek. We have to add a definite article for smooth English because the lack of a definite article in the Greek is comparable to the use of the definite article in English. It all adds up to the fact that “he who observes the day observes it to the Lord.”

The mature believer is the one in view, he observes every day in the perspective of Bible doctrine, i.e. just as the Lord provides food, shelter and clothing, and property as a means of acquiring these things; this is a part of logistical grace or being sustained, but it would be impossible to utilize these things unless you had something else from God in which to do it—and environment provided by God. The environment is temporal. He provides us 24 hours, and then after that He gives us another 24 hours, and then another. That day is just as important as all of the things that we utilize in that day—money, food, clothing, shelter, pleasure, or whatever we use money for. All of these things would be useless unless we had an environment in which to use them, and this is not planet earth as such, it is time in which planet earth is functioning. It is necessary to recognize this as a gift from God.

1977 Romans

Lesson #429

429 06/04/1978 Romans 14:6b Greek definite article; priorities; work maintains sanity; Bible doctrine for Indians

Romans 14:6 **The one regarding the day, regards it to the Lord; the one eating, eats to the Lord, for he gives thanks to God; and the one not eating, does not eat to the Lord and gives thanks to God. (BLB)**

“and he that regardeth not the day, to the Lord he doth not regard it” – this phrase, while it occurs next in the KJV, is not found in the original Greek. Therefore we have to omit it at this point. The omission of this phrase indicates that to regard to certain days as holy and others as not holy is not what this passage is saying.

Two paragraphs from the Greek exegesis of the previous lesson are repeated.

Much of the New Testament is written in the idiom of the Greek; so it is not necessarily good to have a strictly literal translation.

Criticisms of the RSV; some were upset that a definite article was not translated. Scholarship is silenced before the dollar sign.

There can be no privacy without freedom and property. The Lord provides needs, which is logistical grace. The same thing is true when it comes to food. It takes property to stay alive. God has provided the means to attain and acquire property.

Our environment is not earth exactly; it is time. In that rotation of the earth, God provides us the necessary items for that day. We should recognize this as a gift from God. We show up for Bible class and we recognize that we need to assign some time to our #1 priority. Whatever we do in any given day, we need to insert some divine viewpoint.

God has provided work. Work is the basis for orientation to life and capacity for life. Behind the brow, we have the mentality.

We would not enjoy the weekend without the actual work. This allows us to get away from the office or the job; and you have some contrast set up. There are movements trying to see to it that we get an automatic income. What would this life be if we did not have a day at a time to earn some money.

Life is made up of contrasts. Work is related to time to keep the human race sane. Insanity exists wherever socialism exists; or where the welfare state exists.

One man from Texas kept trying Congress to abolish work and death.

Every twenty-four hours is a blessing from God. What is most important? Few would say work; but work provides sanity in life. Freedom without sanity is destroyed freedom. People even want to take guns away from the police and from the military.

All of our blessings in life and sanity is all related to time. Time has never failed. This goes on, day in and day out. Science has never discovered the reason for this, which is the faithfulness of God. Man in his failure to appreciate time. Cæsar in his genius restored accurate time to Rome.

How have you used your time? If you have used the time given you by God, what is important, after work?

The idea that you might partying day in and day out; and that becomes hard work. John Barrymore would get drunk and start up a Shakespear play, playing all the parts; and then passing out.

Because he human race produces good and evil; and we have too much time on our hands; and we are destroying freedom by trying to do good. And sin is parlayed into time. Work is the great stabilizer.

The pastor who does not study and teach, he has to come up with ideas for his congregation to do. That pastor is not working. No work means no sanity.

There is a change in the attitudes of people as time continues. Thieme's original people who came here worked hard and changed the environment for the good. They were very sane people.

The people who wrote the Constitution were sane people. They did not have time for a lot of goofy ideas. We have too much time and we are educated beyond our abilities. This just gives a person arrogance and ambition. People lose track of the principle of a day at a time. Because people do not work in college, they come out with a degree; but they are disorganized with regards to time. This is a woman who has no experience in life after a few months in a government job tries to shut down a plant.

In colonial days, there was a missionary to the Indians. He knew that the Indians needed evangelism and then doctrine. But they did not work enough. We have lost the knack of how to enjoy life because we are not working. We need to achieve something; and as a result, we are mentally stable. That is sanity.

And he that regardeth not the day, is not found in the original. Someone thought that they would help Paul and his genius.

We are observing this second together; and the next and the next.

Now we eat our meat raw or barely singed. We can do this; but do not suggest to others by saying, *this gives me great blessing from God*.

1977 Romans

Lesson #430

430 06/09/1978 Romans 14 Flexibility in the military, Sir Claude Auchinleck; tolerance of the weak believer; heroes and norms

We must have human freedom, and property and privacy. The essentials in the doctrinal realm; we can be flexible with some things and inflexible with regards to others. We might say the weak believer is a sociopathic personality.

Some one that Bob met wanted to know more about the essential and nonessential; and said that there was a great deal of application to the military.

Review of the translation:

Sir Claude Auchinleck was very tall, very handsome. He went out to India and he found his niche. He was a man of great flexibility. He was inflexible about certain things in life; but very flexible about warfare. He did not agree that the British Indian army should have Indians moved up to officer rank.

He worked out combining armor and a mechanized infantry. He was often rejected in the approaches he wanted to do.

Churchill made some bad decisions. Rommel feared only Auchinleck. He was a brilliant general and there are so few men with this kind of brilliance. Montgomery is the greatest jackass; but there was also the one who led the first French army.

Auchinleck was the greatest man of WWII, and we don't even know his name.

The weak believers has weak norms and standards; and he does not have enough Bible doctrine to know where to be flexible and inflexible.

Bob cannot find any justification for baptism later in the Church Age. Bob can win debates hand over fist; but that won't win people over to doctrine.

"He that eateth, eateth to the Lord" – this is a continuation of the concept as related to the royal family honor code; "for he gives thanks to the God."

Bob talks about the stewardesses; and two had been unprofessional. A Black stewardess was very professional. Bob goes on about this thing for quite awhile.

Next Bob goes off on actors and actresses. They are the least interesting people in the world.

"It's pitiful the way that people think."

1977 Romans

Lesson #431

431 06/11/1978 Romans 14:6c Ike and military doctrine; manners; application of the weak believer; keep the standard until Bible doctrine changes it

We need to be on the same ground when it comes to the weak and the strong believer. The strong believer is inflexible with regards to the essentials; totally flexible with regards to the nonessentials.

Ike is a good example of this. He is underrated, misunderstood. He shortened WWII by his decisions. He graduated at the head of his class. He was considered to be the best tactician and one of the better strategists. He had the ability to distinguish between the essentials and the nonessentials. He knew when to be flexible and when not to be.

There were many great military men who could be inflexible with regards to the doctrine that was in their souls.

Great advances in medicine occurred because they could recognize the difference between essential and nonessential. In every area of life, these principles hold true. God

has given us a relatively short time and objectives. We are in the midst of studying these things.

The weak believer is flexible with regards to doctrine, but inflexible when it comes to his application of doctrine. The strong believer is flexible with the application of doctrine; but inflexible with regards to Bible doctrine. When a person says that only vegetarians are spiritual; that is a false norm and standard. He is inflexible due to arrogance. It is arrogance that we must observe certain holy days and in a certain way.

Arrogance in the soul is a great weakness. It always fails to recognize that none of us are going to be perfect in this life.

Translation reviewed.

The weak believers have norms and standards already in place, from many places; and they try to force these on others. Bob's father taught him all about manners. You never argue with a host or hostess; you do not argue with their honored guest. You do not discuss religion or politics. This is a lesson in flexibility in the nonessentials. Fundies are abominable when it comes to manners and their personal opinions. We tolerate things in children that you would never tolerate in adults. Bob does not know what was done before diapers, but it must have been awful. New believers are operating in diapers.

The strong believer must tolerate the weaker believer. It is an occupational hazard for the strong believer to judge or to straighten out the weak believer. This is why violence is so wrong to solve the driving problems of others; or violence is used for political goals. It is wrong for military types to use violence to gain their authority over others. This reflects poorly on the leader.

Privacy of the priesthood is necessary for determining the standards of doctrine.

We tolerate one another. We do not make an issue of how you dress or what you drive or how you groom yourself. By doing this, you can move forward with the essentials.

Then comes the application of the immature believer. This is not the weak believer reversionist, this is the weak believer immature. The weak immature believer is positive toward doctrine, he simply doesn't have enough yet to form norms and standards that are compatible with God's plan for his life. The reversionist weak believer is negative toward doctrine. Always remember the attitude toward the weak believer is toleration. The attitude toward the weak believer negative to doctrine is separation. In neither case is straightening him out the order of the day—trying to impose your views on him. Doctrine is always the issue in the spiritual life, therefore toleration toward the weak believer who is positive toward.

Principle

1. At this point we are dealing with an immature believer who is positive toward Bible doctrine and not involved in some form of reversionism. He just simply hasn't been

exposed long enough yet to learn certain things which would change his mental attitude and change his norms and standards.

2. While the immature believer has enough doctrine to be grateful to the Lord to have thanksgiving, he does not understand that food is not in the issue of the spiritual life. He suffers from the food taboo problem. He thinks of God perhaps as a super-ascetic. He may be very sincere and he will only eat vegetables. If he is to change his eating habits, that is to come from learning Bible doctrine. This is not to come from ridicule or by social pressure.
3. This food principle also applies to wine and alcoholic beverage. While the Bible permits the drinking of alcoholic beverage, alcoholic beverage has several great problems. One of them is the person who has no self-discipline, no self-control, and has no authority orientation to life, and inevitably he becomes the town drunk. Many a wife has steered her husband away from salvation by nagging them about their drinking. There are things to be inflexible about, like marijuana and narcotics. You do not learn all of these things overnight. People want to be your conscience for you, they are wrong to do this.
4. The mature believer must not regard with contempt the standard of the immature believer who only drinks water and eats vegetables. Nor should the immature believer judge the mature believer who drinks wine and eats meat. There is room for different standards under the privacy of the priesthood which is the central part of the honor code. These things must be observed so that each believer can develop his norms and standards from the perception of Bible doctrine. So every royal priest has the right to privacy and conviction which is compatible with his personal stage of growth. One believer cannot adopt the standards of a more mature believer without doctrine first, but if he is simply copying someone else he is weak and in trouble. This person may emulate someone in asceticism or in legalism; and this is not the way to develop norms and standards.

Whatever your norms are, just stay with doctrine and adopt the norms and standards from Bible doctrine and not from people. The standards of the vegetarian cannot become the standards of the meat-eater.

Romans 14:6 **The one regarding the day, regards it to the Lord; the one eating, eats to the Lord, for he gives thanks to God; and the one not eating, does not eat to the Lord and gives thanks to God. (BLB)**

“and he that eateth not, to the Lord he eateth not” – the emphatic use of the conjunction kai is translated “in fact.” Then the articular present active participle from esthiô (ἐσθίω) [pronounced *es-**THEE**-oh*] plus the negative mê (μή) [pronounced *may*]. The definite article is used as a personal pronoun for the immature believer who is positive toward doctrine but does not have enough doctrine.

When you take away a person’s norms and standards, without doctrine taking up the slack, and that destroys him. This chapter is not simple; there is a lot of application.

Bob, when he came out of a free society in Beverly Hills tolerated his thinking, allowing doctrine to make the changes in him.

We are divided in Christianity because everyone is inflexible in the nonessentials. There is not too much doctrine being taught today.

The present tense is a customary present in this participle, it denotes what habitually occurs with regard to the immature believer and his trends toward asceticism. The active voice: the immature believer is positive toward doctrine but producing the action of the verb because he is still weak in doctrine and doesn't know any better. He doesn't need someone to jump all over him, he needs to be respected with regard to his privacy. In him is +R, and given a chance doctrine will straighten everything out. The participle is circumstantial for the modus operandi of the weak believer who is positive toward doctrine—"in fact, he who does not eat."

There are people in Berachah who think that South Africa and Rhodesia are terrible places. We just let them be.

Almost every great ecclesiastical body in the country criticizes Berachah Church policies.

Principle

1. The immature believer in the privacy of his priesthood, living his life as unto the Lord and observing certain food taboos which are related to his background and standards of conscience, is not going to be right many times. But then, when were any of us ever right all of the time. There is a little arrogance in everyone who has to straighten everyone out.
2. Here is an ascetic who refrains from drinking wine or eating meat, and he does this as unto the Lord. In other words, we have to say he is sincere in what he is doing. In his sincerity he associates it with the Lord. (We know, of course, that sincerity is not a virtue and that knowledge of doctrine is a virtue) He is sincere and he does think he is living his life as unto the Lord, and there is no reason for you to tell him he isn't. If you refrain from telling him he will hear doctrine along the way and make the proper applications, and be a stable person with stable normal growth, instead of being bullied into a course of action to which later he may react.
3. The problem really lies with the immature believer who is tempted to judge the freedom of the mature believer in eating meat and drinking wine offered to idols. God does not dislike vegetables. Obviously, there is nothing wrong with them. Obviously, God allows them to grow and they are sustaining and healthy. This believer is not doing anything wrong; so don't try to convert him to meat. Too many fundies are insensitive to what other people are thinking and doing.
4. Here is where the privacy of the priesthood as a basic tenet of the honor code must be applied in all cases.
5. Respect a person's privacy in public.
6. Both weak and strong believers have a right to the privacy of their priesthood. Their standards and modus vivendi are a part of their privacy.

7. Therefore the mature believer must tolerate, while the immature believer must avoid maligning, judgment, gossip. Live and let live is the standing order for the function of the royal family of God.

Bob ran into an old friend who was in really bad shape. He used to go all over and give his testimony; but all he had were legalistic standards. He had been bullied into a course of action; and there was no application that he could be flexible. Bob has found many people from these gung ho organizations had wiped out in their Christian lives.

We are not trying to determine do we eat meat or not; do we drink wine or not. Doctrine has to be the issue.

Romans 14:6 **The one regarding the day, regards it to the Lord; the one eating, eats to the Lord, for he gives thanks to God; and the one not eating, does not eat to the Lord and gives thanks to God.** (BLB)

“to the Lord he eateth not” – the dative of reference singular, kurios (κύριος) [pronounced *KOO-ree-oss*], which is also dative of advantage because it is to our advantage to do whatever we are doing as unto the Lord. It is to our advantage and the Lord’s advantage to have revealed Himself to us in His attributes, His plan, His policies, His functions which are a major part of doctrine. We translate this “with reference to the Lord.” Then the present active indicative of esthiō (ἐσθίω) [pronounced *es-THEE-oh*] and the negative ou (οὐ) [pronounced *oo*] because of the indicative mood. The retroactive progressive present denotes a standard in the past which is being applied to the present, the standard being asceticism. The active voice: the weak or the immature believer produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality. This is what is happening: with reference to the Lord he does not eat.

“and giveth God thanks” – Then the connective kai plus the present active indicative of eucharisteō (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*]. This is a customary present, it denotes what habitually occurs with the immature believer who is positive toward doctrine in contrast to the reversionistic believer. The active voice: the immature believer produces the action, he gives thanks. The indicative mood is declarative for the reality of the fact that this immature, weak believer is living his life as unto the Lord with what he has. He just doesn’t have much in the way of doctrine yet. With what he has he is doing the best he can, so why should he be handicapped by a lot of smart mature believers who use him as the butt of their jokes, ridicule him and make fun of him?

Under the principle of the function of the privacy of the priesthood certain functions demand both toleration and understanding on the part of the mature believer. The more doctrine you have the greater your responsibility to be sensitive to those in your periphery, believers and unbelievers. If you are a boss, you should be sensitive to those who are under you.

Each believer must live his life as unto the Lord. Believers are not required to meet the standards of other believers (exception, parents and children). Instead, these people must

meet God's standards for that stage of growth. God is flexible and He has different standards for people at different points of growth.

Principle

1. As long as the weak believer does not assume that his observation of a taboo or ascetic function is spirituality or a means of blessing from God he is in no danger of reversionism. This is a personal problem that he must work out for himself.
2. For the weak believer to assume that any taboo or the observation of a holy day is spiritual or an advance to maturity is, of course, apostasy. While it is apostasy and incompatible with the Word it can be straightened out by doctrine if he will just continue in doctrine. Therefore while he is wrong he must be permitted to continue in doctrine without making an issue over this non-essential. Some people are doing jobs when church is in session. Or they have jobs that deal with things they resent (like a pastor who made those working in a brewery; or made a person quit who swept out a bar). It is none of business. We may have call girls who came over from *Daddy's Money*. Do not try to straighten people out.
3. The key in this verse is the giving of thanks to God. Both kinds do it. That means they are living their life as unto the Lord, even though they certainly don't have doctrine in one case and lots of it in the other. It indicates positive volition toward doctrine whether it is a weak or a strong believer. The key is giving thanks to God, whether being a weak or strong believer.

Parents can set any policy that they want for their children.

1977 Romans

Lesson #432

432 06/11/1978 Romans 14:6–7a Variance in spiritual growth re the royal family honor code; Patton; freedom guarantees inequality

Romans 14:6 **He who observes the day** [mature believer] **observes it to the Lord. And he who eats** [mature believer], **eats to the Lord; for he gives thanks to God; in fact he who does not eat** [weak or immature believer], **with reference to the Lord he does not eat, and he gives thanks to God.**

Principle

1. Variance in spiritual growth does not hinder either Christian fellowship or Christian relationship, sometimes called interaction.
2. The command to love the brethren includes not only respect for divine righteousness imputed and resident in another but tolerance, taking cognizance of spiritual growth. The first lesson in spiritual sensitivity is to realize that no two believers have attained the same stage of spiritual growth. No two believers have exactly the same amount of doctrine resident in the soul.
3. The privacy of the royal priesthood guarantees that immature believers can have erroneous standards through ignorance of doctrine and not be ostracized or

regarded with contempt by those who are mature believers who have the correct doctrine and the correct application. It is important to remember that none of us in this life are perfect and none of us will ever be perfect in this life. Just as we are at different stages of growth we also have different failures and weaknesses, and the issue is not what failures or weaknesses that we have but the importance of taking in Bible doctrine no matter who you are.

4. The privacy of the priesthood allows for variation and application without hindering objectivity in perception and correction of false standards by continued perception of the Word. On other words, we are to be corrected, our standards are to be corrected, because we must become a by-product of the new birth rather than a product of our environment. The new birth cancels whatever handicaps environment presented to us in life. This can only be accomplished as Bible doctrine enters the soul and replaces the norms and standards that we have there.
5. The privacy of the priesthood permits the believer to continue to advance to maturity in spite of false norms and sins which are forgiven through the rebound technique.
6. While sins are forgiven through rebound and the believer is restored to fellowship and the filling of the Spirit, only perception of additional doctrine can correct the false norms and standards which characterize the weak believer. You can rebound and rebound and rebound, and you will always be forgiven, always restored to fellowship, always be filled with the Spirit once more; but, rebound does not change the standards in your soul, and in order to become a product of regeneration you must have standards based on doctrine.
7. The privacy of the priesthood guarantees that being in error does not preclude or hinder spiritual advance to maturity and glorification of our Lord Jesus Christ.

Romans 14:6 **He who observes the day** [mature believer] **observes it to the Lord. And he who eats** [mature believer], **eats to the Lord; for he gives thanks to God; in fact he who does not eat** [weak or immature believer], **with reference to the Lord he does not eat, and he gives thanks to God.**

Principle

1. The royal family honor code demands that every believer positive toward doctrine be tolerated within the framework of his maintained privacy so that he can objectively assimilate doctrine taught in the local church.
2. However, if such a believer is negative toward doctrine and destroys his own privacy by judging, maligning, gossiping about other believers, then this believer must be removed from the congregation where he can learn doctrine and grow. If a believer is positive toward doctrine and destroys his own privacy by judging, maligning and gossiping about other believers, then this believer must be removed from the congregation where his positive volition would carry him to maturity but his decisions to intrude upon the privacy of others forestalls the possibility, at least in that local church. These believers must learn heir lesson and move to some other local church where they can receive doctrine and grown in grace.

3. There is a difference between essential doctrine and non-essential application. When a believer rejects essential doctrine then he must be separated from the congregation of the orthodox believers or he will separate himself. By “he must be separated” is meant that his reversionism causes him to decide to separate himself or his reversionism motivates him to gossip, malign, and judge, and in so doing comes under the policy of being removed for that. How can a believer move forward in the Christian walk if he is being gossiped about and maligned and judged?
4. By essential doctrine is meant such things as the deity of Christ, the humanity of Christ, the hypostatic union, salvation through faith in Christ, the doctrine of eternal security, etc.
5. There can be no variation in the essential, doctrine, but there can exist many variations in the non-essentials—many applications that are inaccurate when you are mature but because of lack of doctrine they are accurate to you. Things that are actually wrong are tolerated simply because they are wrong with the person who doesn’t know better and who is positive toward doctrine, and who, given a chance, will grow up and from doctrine replace false norms with true norms.
6. Non-essential application is related to immaturity and lack of knowledge of pertinent doctrine.
7. To deny the validity of this distinction between essential and non-essential truths is to live in the realm of inflexible error or puritanical arrogance. Differences with regard to diet or holy days must not be the basis for denying a believer correct and accurate Bible teaching.

Romans 14:6 **He who observes the day** [mature believer] **observes it to the Lord. And he who eats** [mature believer], **eats to the Lord; for he gives thanks to God; in fact he who does not eat** [weak or immature believer], **with reference to the Lord he does not eat, and he gives thanks to God.**

Principle

1. It is essential that every believer lives his life as unto the Lord and not to please man—neither to please man nor to retaliate against man.
2. This is only possible through the constant intake of doctrine as a result of the constant function of GAP.
3. To observe a days as unto the Lord and to eat as unto the Lord, or to abstain from certain foods as unto the Lord, is the second key to this verse.
4. Spiritual freedom is the heritage of the royal priesthood.
5. Privacy is a part of that freedom but the decision as unto the Lord is another part of that freedom. If you do it as unto the Lord you may be incorrect or you may be correct, but which ever is the case privacy must be emphasized for objectivity in approaching the Word of God.
6. Each believer has the right and the freedom to determine application on the basis of the doctrine he possesses, not the doctrine someone else possesses.

7. Where doctrine is constantly and consistently taught and where perception of that doctrine is on a daily basis there is no problem. The problem occurs when either the believer is negative toward doctrine, the absolute criterion, or where doctrine is not available on a daily basis leaving the believer in spiritual limbo or in a state of spiritual anarchy.
8. Therefore this places the issue where it belongs—in the royal family of God. Acceptance with God is the true norm for the right to Christian fellowship.

The Concept of Verse 6

1. The royal family honor code binds the strong and the weak believer together in a mutual system of advancing to maturity. We are bound together in the body of Christ, another synonym for royal family. We are bound together in order to advance to maturity and to glorify the Lord Jesus Christ and in the mutual advance in the plan of God in such a manner as to overshadow the differences of opinions between us in the area of non-essentials. Non-essentials also includes the fact that many believers are ignorant of doctrine but they are positive toward doctrine, and therefore they are absolutely wrong in many of their applications to the Christian life. It is not our job to point out the fact that they are wrong, to straighten them up, but to make sure that the way is clear for them to learn doctrine so that they through their own perception of doctrine can establish the norms and standards for the Christian life. This means they are not to be subjected to either hero worship and emulation from it, or to be subjected to spiritual bullying and resultant legalism.
2. While toleration of application is a function of the royal family honor code, apathy or indifference to the distinction between doctrine and error is never tolerated. You can be wrong about doctrine but if you are indifferent to inaccurate doctrine then this cannot be tolerated. In other words, you aren't going to be tolerated if you are in the tongues movement.
3. There may be a difference of application of doctrine because of different stages of spiritual growth, but there is one body of essential doctrine where variance becomes error and misinterpretation becomes apostasy. This is the essential.
4. The honor code demands rigid inflexible adherence to the essential, doctrine taught from the Word of God. Without that rigid adherence to the essential one's norms and standards cannot be changed in one's own soul. Therefore there is no advance to maturity.
5. Variation in application does not permit or give consent to variation in essential doctrine.
6. Learn to distinguish between absolute doctrine and the variation of application.
7. Variations of growth and different stages of ignorance do not change the absolute truth of Bible doctrine.
8. This is illustrated by the two controversies in context: the food taboos and the observation of holy days. Principle: Two Christians can believe in the deity of Christ, which is an absolute, and yet differ in their attitude toward diet and holy days. Two Christians can accept the doctrine of the baptism of the Holy Spirit which unites them in the body of Christ, yet differ in their attitude toward food taboos and holy

days. Two Christians can subscribe to the pre-Tribulational Rapture of the Church, yet differ in their attitude toward food taboos and holy days. Two Christians can understand and thoroughly accept the doctrine of the attributes of God and yet differ in their application with regard to food taboos and holy days. This is the difference between essential doctrine and non-essential application.

Luxemburg recognizes what the United States did to provide them with their freedom and independence.

Romans 14:7 **For none of us lives to himself, and no one dies to himself.** (BLB)

Verse 7 – gathering together everything that we have learned we understand immediately that in the body of Christ there is relationship, interaction, the opportunity to hear each other to know each other, to explain things in the presence of each other, and yet to maintain the high standards of the royal family honor code. In many ways and in many things we differ, and yet we are bound together not only by such doctrines as the baptism of the Spirit and the imputation of divine righteousness, but we are bound together in our differences of spiritual growth, in the difference of content of doctrine in the soul, by the royal family honor code. This demands that those who have grown up tolerate the weak and demand that the weak not judge the strong.

“For none of us liveth to himself” – the explanatory use of the postpositive conjunctive particle *gar*, “For.” Then the nominative singular subject, an adjective used as a substantive, *oudeis* (οὐδεὶς) [pronounced *oo-DICE*], meaning no one or not one. Here the corrected translation is “For not one.” Plus the genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], a descriptive genitive for the entire royal family of God—“us,” and the present active indicative of the verb *zaô* (ζάω) [pronounced *DZAH-oh*]—“lives.” The present tense is a pictorial present, it pictures phase two or the believer in time in the process of living. The active voice: the believer produces the action of the verb as a part of the plan of God. God has a plan for the life of every believer living and therefore life has meaning and purpose for each one of us. The believer must no longer live his life for his own personal interest or his own personal self-gratification as such, but he lives his life as unto the Lord. However it is impossible to live your life as unto the Lord unless you understand that you are connected with other people who are living their life as unto the Lord. The active voice: the believer no longer lives his life for his own personal interest, he lives his life as unto the Lord. Note from the previous verse that both the weak and the strong believer, the immature and the mature, both give thanks to God. Next is the dative of advantage or disadvantage, depending upon your status quo, from the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*]—“for himself.” We have here “For not one of us lives for himself,” not “to himself.” When the action expressed by the verb is referred back to its own subject the word is called reflexive.

Principle

1. Because every believer is a royal ambassador the purpose of his life is changed so that he comes out ahead as if he were living for self. No matter how you think you

have failed you are still ahead because you are an ambassador. We are not living for self in a selfish concept but we are now living as unto the Lord. He surpasses and exceeds living for self. The reversionist has these concepts and they are anti-normal and anti-Christian.

2. Because every believer is a royal priest he possesses a freedom and privacy to advance to the objectives of phase two: maturity adjustment to the justice of God and resultant blessing in time imputed. Equal opportunity means we are guaranteed inequality.
3. In other words, every believer is free to use his freedom to advance to inequality.
4. The pseudo sacrifice ideas of equality is the farce of socialism. Socialism is a system of thinking in terms of evil.
5. There is no equality among believers in either time or eternity.
6. All believers have freedom to advance to maturity but all believers do not use that freedom to follow the plan of God for such an advance. As soon as they do, they create inequality. If you are able to advance, then you will be unequal to others. We start out equal in salvation; but we use our freedom at that point to advance or to stay in the same place; or to retrogress.
7. There is neither equality in heaven nor in time because we have freedom. Freedom guarantees inequality.
8. Freedom does not guarantee or manufacture equality in the human race; freedom guarantees and manufactures inequality in the human race.
9. Therefore equality is a myth; freedom is a reality.
10. God starts all believers at the new birth as equals through the 36 things provided at salvation.
11. From that point on inequality must exist through the use of freedom.
12. Freedom does not guarantee equality, it guarantees inequality.
13. Some believers are mature; some believers are immature. This is inequality. Some believers are positive toward doctrine; some are negative. This is the basis for that inequality. But everyone is free to have the same chance. Attitude toward doctrine in the Christian life determines whether we move ahead or not.

People who sit around on the butts demand equality; or they pass laws in order to take positions of authority; and knock others out.

Inequality guarantees equality; and equality guarantees inequality.

If marriage was equal, then there would be no love. A woman is not going to be equal to her husband.

Pastors are not equal. Some study hard and move ahead. All pastors are free to study.

Grace demands inequality. That is why we have this passage to deal with inequalities. It is because we are not equal. Inequalities in those who are subjective produce hangups.

433 06/12/1978 Romans 14 Live life as unto the Lord; freedom guarantees inequality; toleration of different opinions

Translation review.

Romans 14:7a **For not one of us lives for himself,...**

Bob had a conference in Atlanta. Extremely well-run conferences. People from New Hampshire, Connecticut, everyone one of the confederate states, some from the west coast. 400–500 people there, even though the tape group there is 12–15.

Bob thinks that face to face is inferior to listening on tape.

Bob was offered television prime time; but he said no. He is unsure about video at this point. The objective is always to get the message out. Anyone who speaks publically has something which is distracting in his face or mannerisms.

Review of previous set of principles.

Taxation drives out incentive by over-taxing. They try to teach that corporate presidents are just scum and no better than anyone else; but they are.

Take two people who work toward the same goal, president of a company. Sometimes a person may lack the intelligence or the attractiveness to advance. Because of this, only Christianity has a plan. Advance in Christianity is not based upon human abilities. You can advance with any sort of human condition. You are always in a position where you are unlimited.

Principle

1. While this phrase emphasizes living one's life as unto the Lord it also applies to the principle of toleration of differences of opinion in the area of non-essential application.
 - a. God has a plan for your life; and that is an essential.
 - b. Bob is not sure about videotape. That is a non-essential. Churches have been split over much more asinine things than that.
2. There must be agreement on essentials such as Bible doctrine but there must be tolerance in the area of non-essentials—background and environmental applications from religious legalism or heathenism modus vivendi.
3. Only the mature believer can discern between essentials and non-essentials, therefore the mature believer is required to tolerate. The more you grow spiritually the greater your responsibility to the family of God: to be sensitive to the feelings of others, the opinions of others in the sense of toleration. This is impersonal love.
 - a. Telling every person that you love them is psychotic.

4. The immature believer has a tendency to judge and to persecute the nonessentials, therefore the immature or weak believer is commanded not to judge others.
5. Therefore the principle is epitomised from the previous verse where immature and mature, weak and strong, both give thanks to God. The weak believer thanks God for his vegetables; and the strong believer thanks God for all of the food he has.
6. Our purpose in this life is to live our lives as unto the Lord regardless of our stage of growth or our categories in Christianity. None of us lives for self, we live for the Lord.
7. God is the source of both life and blessing.
8. Two categories of life have been imputed at birth: human life to the soul, and at the new birth eternal life to the human spirit.
9. Regeneration is the Holy Spirit providing a human spirit as the home or the target for the imputation of eternal life. No exceptions: your race, your background, your attractiveness, your unattractiveness. We have freedom; freedom to resolve the angelic conflict.
10. This human spirit is the home or the residence for eternal life, just as the soul is the residence for human life.
11. The blessing is imputed at maturity adjustment to the justice of God as the means, the mechanics of glorifying God. It is the imputation of blessing in six categories that glorifies God.
12. Therefore we live our lives not to self but to God. **For not one of us lives for self...**
13. By living for self we never discover the meaning and purpose of life and we never enjoy the fullness of blessing from God as believers. But by living for God we discover the true meaning of life, we have capacity, we have blessing and reward in life from the justice of God. In having these things we glorify God.

Not one of us lives for himself... What does that mean? It is all about how we use our freedom. That freedom is what establishes our inequalities.

1977 Romans

Lesson #434

434 06/13/1978 Romans 14:7b William E. Simon: "Time for Truth", freedom cf. the USSR; dative of advantage (dying grace) or disadvantage (sin unto death)

William E. Simon was secretary of the treasury 1970–1974 (I may have gotten those dates wrong). Also, he was the assistant secretary of the treasury. He writes a book. He quotes Woodrow Wilson, saying something about government and freedom. Bob does not like the Soviet Union, does not want to travel there, and it has the dullest history Bob ever studied. Simon writes about being in the Soviet Union. The facades they wore masked all real feelings. All foreign travelers are in a cocoon and you never see anything that they do not want you to see. There is no religious freedom in Russia. We knew that outside the cocoon, there was the oppressed masses. Only the most pleasurable sights and sounds had been allowed to us to see. When the plane lifted off the ground, there was spontaneous applause.

Freedom guarantees inequality. We must understand freedom; and we must reject equality as a goal.

Bob never liked science fiction. He enjoyed romance; but not Buck Rogers.

Romans 14:7 **For none of us lives to himself, and no one dies to himself.** (BLB)

“and no man dieth to himself” – dealing with the final phase of our life on this earth: dying. The connective use of the conjunction *kai* indicates that there is sequence here—“and.” It means that death follows life. Then the nominative singular subject from the adjective *oudeis* (οὐδεὶς) [pronounced *oo-DICE*]—“not one,” refers to believers. All believers are in the plan of God for both living in time and dying in time. The exception will be the Rapture generation. In other words, God has a plan for our living, God has a plan for our dying; God has made provision for our living, God has provision for our dying. This means that those believers in reversionism who die the sin unto death are not in the will of God in their dying. God wants everyone to go out under dying grace which is the transitional glory. We glorify God by reaching maturity and the manifestation of that glorification in the imputation of blessing in time.

We do not know if anyone is Berachah is dead; we will know after the closing prayer.

The present active indicative of the verb *apothnêskô* (ἀποθνῄσκω) [pronounced *op-ohth-NACE-koh*] means to die—“and not one dies.” The futuristic present is one in which the present tense denotes an event which has not yet occurred, but it is regarded as so certain that in thought it is contemplated as already occurring. Death is future for all of us, but death is so real that we think of it as occurring now in order to understand the passage. The active voice: the believer produces the action of the verb, with the exception of the Rapture generation. The indicative mood is declarative for an unqualified statement of fact.

The verb is followed by the dative of advantage or disadvantage. Under the concept of dative of advantage the life and death of the believer are great blessings due to the fact that the believer has taken in doctrine every day consistently. The believer has been stabilized by transferring (by academic perception doctrine) from the page of the Word to the soul, not directly by reading the Bible but indirectly through the communication of a pastor-teacher. This is the means by which he grows and by which he fulfils the dative of advantage. If you are advancing life only gets better. It doesn't mean that you don't have problems or suffering but the blessings are greater and greater so that living is fantastic; dying is only better—the process of dying, not death. The advantage comes always from maximum doctrine resident in your own soul. It results in maturity adjustment to the justice of God and resultant glorification of the Lord Jesus Christ. There is only dative of disadvantage for the believer who rejects doctrine, who lives out his life in negative volition. The disadvantage occurs in the case of the reversionistic believer.

Romans 14:7 **For not one of us lives for himself, and not one of us dies for himself.”**

The frantic search for happiness then becomes operation boomerang. Your reaction is intensified. It is to our disadvantage to become negative toward doctrine; and to enter into the frantic search for happiness and then operational boomerang. Then you turn into an emotional wreck.

1977 Romans

Lesson #435

435 06/14/1978 Romans 14:8a Simon: free enterprise; necessity for original language of Scripture; dative of advantage: doctrine of dying grace

Governments which do not protect our rights is illegitimate. It should leave producers and consumers free to produce and consume. Laissez faire, or leave people alone. Let things just take place. The whole motivation for profit is self interest, and that is legitimate. This is either William E. Simon or Adam Smith. Our founding fathers read the Wealth of Nations. Leave citizens free to seek their future. America was a natural laboratory for Locke and Smith. America, by its very foundation, was capitalistic. When men were left free, guided by self-interest, they produce that greatest system. Most people do not understand this. This is not a conscious organization or detailed plan. It is that absence of overall plan which accomplishes the miracle of wealth. The free market operates without supervision. Day in and day out, people act voluntarily and individually. People buy and sell in markets. Each consumer votes with his dollar, and this is translated into desired products and services. The free market is the sum of these individualistic decisions. It works with no conscious direction. Millions of buyers and sellers act in their own interest. 28% of the things produced are produced by 5% of the population. This has given America the highest standard of living. This is if man is left free to produce. 96% of homes have a telephone. Farmers export 60% of their wheat after feeding America. The US produces half of the world's wheat. Similar stats for other things produced in the US.

The flood of wealth emerges from the lack of any direction and the lack of government control, and lack of state imposed goals. This wealth is an explosion of individual liberty. Political and economic freedom are interrelated.

The totalitarian never announces that he is going to enslave the population; he offers up all other kinds of verbiage. The communists face the dilemma, to destroy the US or not. If we are destroyed, they will destroy themselves as well.

Datives of advantage and disadvantage as related to death.

We have dealt so much with the Christian life, that most of you are living the Christian life, dative of advantage or dative of disadvantage. Categories of death is first covered: I should have checked, as it has been covered before. The doctrine below is more than the doctrine given in class.

The Classification of Death (2)

1. Spiritual death - Ephesians 2:1; Romans 5:12; 6:23; 1Corinthians 15:22. Spiritual death is a judgement on the human race at the point of birth. It is being born into the devil's kingdom as citizens. We are born spiritually dead and related to the devil's kingdom and we continue that way until we believe in Jesus Christ at which point this thing is broken. This means that when grace found us we belonged to Satan's kingdom because we were born with spiritual death. Therefore the participle in verse is not only ascriptive but it is linear aktionsart. It is a status that continues and can only be broken by a new birth, and therefore the necessity for the new birth. The new birth breaks spiritual death. Spiritual death is not only separation from God but it is the penalty of sin, and it is totally the penalty of sin. Physical death is not the penalty of sin and it does not have anything to do with the penalty of sin. The only way that physical death is related to the penalty of sin is that since we are born spiritually dead it is inevitable that eventually we will all die. The first use of spiritual death in the Bible is in Genesis 2:17.
2. Physical death - Matthew 8:22; 2Corinthians 5:1-8; Romans 8:38,39; Philippians 1:21. Physical death is the separation of the soul from the body.
3. The second death is the perpetuation of spiritual death into eternity - Hebrews 9:27; Revelation 20:12-15. It refers to the final judgement of the unbeliever in which the unbeliever is cast into the lake of fire forever. So it follows the general concept of separation but it is the eternal lake of fire.
4. Operational death - James 2:26. "Faith without production is dead [non-operative]." This is a reference to the believer's failure to produce divine good, the failure of the believer to reach supergrace, the failure of the believer to GAP it consistently; it is the failure of the believer to get an accumulation of doctrine that leads to the ECS, occupation with Christ, supergrace capacity, supergrace blessing .
5. Positional death - Romans chapter 6 is the major passage of discussion. It is also found in Colossians 2:12, 20; 3:3. At salvation we are entered into union with Christ through the baptism of the Spirit. The baptism of the Spirit has two aspects. We are in union with Christ as Christ is seated at the right hand of the Father. We are also in union with Christ as Christ died on the cross - current and retroactive positional truth. Positional death is retroactive positional truth or identification with Christ in His death. We are identified with Christ in His death because at the cross Jesus Christ rejected human good. He bore our sins in His own body on the tree but He rejected human good. Retroactive positional truth is simply our rejection of human good through identification with Christ on the cross.
6. Temporal death - Romans 8:6,13; Ephesians 5:14; 1Timothy 5:6; James 1:15; Revelation 3:1; Luke 15:24,32. It refers to the believer out of fellowship through sin. It is simply carnality or the perpetuation of carnality in reversionism. Temporal death just means that death is used to show that when you and I sin we are out of fellowship, we are dead to God in the sense of being out of fellowship. The prodigal son was still a son but he was dead to his father - "This, my son, was dead but now is alive." He was out of fellowship, now he is back in fellowship.
7. Sexual death which is the inability to copulate - Romans 4:16-21; Hebrews 11:11,12.

Dative of advantage is dying grace; dative of disadvantage is the sin unto death. The next two doctrines could be added to one of the *death* doctrines.

Comments on Death

1. Death is associated with the end of a revolution. Example of Napoleon. Revolution begins in violence and it ends in death. It ends with the death of the revolutionaries. Preferably a very violent death.
2. Death is based upon the sovereignty of God. Psalm 68:17–20 when people die, that means that it is God's time for them.
3. Love is stronger than death. Usual mating and dating for this late Spring. Song of songs 8:6
4. God can and God does prolong life under certain circumstances. Psalm 102:23–24 118:18 Proverbs 14:27
5. The woman is the seasoning of human life and she makes life. Women are responders. As such, they often have problems that men could not understand. Men are designed to be an initiator. If man goes too long without trouble, then he will think of a way. Women often end up in trouble by being a responder. Women always blame us and that is because they are responders and they are not conditioned to think in terms of starting things. With regards to death, women have to be taught to face death of loved ones. The intensity of a response to death; so great is their grief, she must be trained. Jeremiah 29:20–25
6. When the Lord must use the sin unto death, God is always glorified. We have the time and freedom and option to glorify God by advancing; but God is glorified even if He must kill us. Isaiah 38:18
7. No person can face physical death without good norms and standards. Lamentations 1:19–20
8. Dying grace is a promotion.
9. God provides special promotion in dying grace. Amos 5:8
10. God delivers the believer from death. Job 5:20 Psalm 33:19 56:13 116:8

I found most of these points in Dying Grace

Definition of Dying Grace

1. In dying grace, there may be pain, but it is diluted by doctrinal factors.
2. If you are in great pain and suffering almost racked out of your mind, then that could be the sin unto death. This means that you have failed in life. You will have nothing in eternity. However, you will be there without regrets. Dying you will know you have failed before you die.
3. Dying grace is the death of the supergrace. Dying grace is the death of a mature/supergrace believer. This transfers the mature believer from time into eternity. The believer experiences maximum blessing in death. Soul stimulation during this process.
 - a. It is the means of transferring the supergrace believer into eternity.

b. Therefore dying grace is the experience of physical death under special blessing, the special provision of grace whereby dying is greater than living. This implies minimum pain, maximum happiness, maximum soul stimulation, maximum utilization of resident doctrine, and maximum blessing so that dying becomes better than anything you had in life. This is the ultimate in departure from this life.

4. Dying grace is the missing link. There is a relationship between supergrace blessings in time and surpassing grace blessings in eternity or SG3. Dying grace is the missing link between the two, it is the way in which the transfer is made. Dying grace is the missing link between the greater and the less in a fortiori. If God can provide us the greater of salvation; than He will not withhold the lesser after death. Hebrews 11:13 dying grace is better than supergrace.
5. Dying grace is for the supergrace believer - Psalm 33:18,19.
6. Dying grace removes fear from death - Psalm 23:4.
7. Dying grace, therefore, is a supergrace blessing - Psalm 116:15.
8. 2Timothy 4:7-8
9. Dying grace is the bridge between supergrace blessing and surpassing grace blessing - Hebrews 11:13.
10. The importance of seizing and holding the high ground of supergrace. In the first eight principles of dying grace we have seen how important it is to be in the supergrace status at the point of physical death. The importance of seizing and holding the high ground of supergrace is related to the plan of God in eternity past. In eternity past under the concept of the doctrine of divine decrees God knew about each one of us. He designed some special paragraphs of blessing to give us the maximum that time and eternity have to offer, but they are also designed to glorify God to the maximum. Maximum glory comes to God by way of the fulfilment of these paragraphs. The one who has SG2 glorifies God in time. Under SG2 the first category of blessing is spiritual blessing, and spiritual blessing means occupation with the person of Christ, sharing the happiness of God, the completion of and ECS, resident doctrine to meet every exigency of life. And then with that we have temporal blessings, and this often becomes a motivator to people but it is a false motivator - to take in doctrine so you can be promoted or very wealthy or successful, etc. All of these things are incidental and God is glorified by giving these things, and there is where the emphasis lies in the glorification of God Himself. Then the third category has to do with dying, so that dying grace is a blessing of supergrace, the greatest blessing in supergrace, the highest blessing of supergrace. But these special blessing are all designed to glorify God, and the link between these two paragraphs, the one that puts the two of them together, is dying grace. So dying grace is described as a bridge going from time to eternity. Therefore the key to everything is being able to seize and hold the supergrace life or to maintain the stability of spiritual maturity. They key there, of course, is continued positive volition toward Bible doctrine. Philippians 3:12-14 is the passage which goes with point 9. "I am apprehended of Christ Jesus." That refers to the doctrine of divine decrees. In eternity past we were seized and held by Christ Jesus, so that we have these special blessings paragraphs from millions of years ago.

11. The greatest thing in life is the maintenance of momentum. You might be interested in rm/rw; but you need other doctrines in order to grow. The non-interesting subjects require more self-discipline. Dying is better by keeping your momentum going.
12. The relationship between supergrace and surpassing grace, then, is found in dying grace. We live to reach supergrace, we die to get to surpassing grace. They saw before they had. Dying is where we leave all of our property and possessions behind. Hebrews 11:13.
13. The description of dying grace. Job 5:19-27 has a great deal to say about living and dying and dying grace. Job 5:19–21 **In six troubles He will deliver you. Even in seven, evil will not touch you. In economic disaster, He will deliver you from death, and in war He will redeem you from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of violent death when it comes. Once God decides to take us home, there is no remaining here. You will come to your grave in a full age like a shock of corn in its season.** God decides when the times has come to bring us home in His Presence. **Behold this, the doctrine of dying grace, we have researched it and so it is; know it is for yourself. For not one of us lives for himself or dies for himself.**

Bob has not had any trouble with Revelation; and John is the easiest Greek there is. John was a simple-minded person. He wasn't a genius. Of the eleven disciples, none of them were very bright. Peter was the apostolic Patton, but not as smart as Patton. Paul would have been the MacArthur of the crowd.

Romans 14:8 **For both if we should live, we live to the Lord; and if we should die, we die to the Lord. Therefore both if we should live and if we should die, we are the Lord's.** (BLB)

Verse 8 – “For whether we live, we live unto the Lord.” The explanatory use of the postpositive conjunction *gar*, plus the enclitic particle *te* used to connect parts of a sentence. It appears twice and it translated “just as, so also”—“For just as,” is the way it begins. Next in the Greek comes a conjunction, *eán* (ἐάν) [pronounced *eh-AHN*] plus the subjunctive for introducing the protasis of a third class condition—“if.” This with the subjunctive denotes what is expected to occur. *eán* (ἐάν) [pronounced *eh-AHN*] plus the subjunctive is a third class condition, more probably future condition. But in this context it is a rare idiom. Here we have *gar te eán* (ἐάν) [pronounced *eh-AHN*], and ordinarily it would be translated “For just as if.” But *te eán* (ἐάν) [pronounced *eh-AHN*] means *hótan* (ὅταν) [pronounced *HOH-tan*], and *hótan* (ὅταν) [pronounced *HOH-tan*] means “when.” So instead of translating it literally it is translated “For just as when.” This is because the particle *te* not only sets up a correlation—‘just as, so also’—but it changes *eán* (ἐάν) [pronounced *eh-AHN*] into *hótan* (ὅταν) [pronounced *HOH-tan*] which means “when.” This is a little principle that takes many years of Greek to get. This is a point of great importance when it comes interpreting the verse.

Then the present active subjunctive of *zaô* (ζάω) [pronounced *DZAH-oh*], to live: “For just as when we live.” This is the customary present for what habitually occurs after salvation. The active voice: the believer produces the action of the verb. The subjunctive mood is

potential, used generally for a third class condition but here in an even more meaningful way for a special Greek idiom.

Plus the dative of reference from kurios (κύριος) [pronounced *KOO-ree-oss*] plus the generic use of the definite article: “For just as when we live, we live to the Lord.” Then the present active indicative of zaô (ζάω) [pronounced *DZAH-oh*] repeated, “to the Lord we live.” This time it is a historical present viewing the life of the positive believer from the past with the vividness of a present occurrence. The active voice: the positive or mature believer produces the action. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

Romans 14:8a For just as when we live, we live to the Lord.

1977 Romans

Lesson #436

436 06/15/1978 Romans 14:8b Simon: USSR and capitalism; profit is legitimate motive; genius of Paul; efficiency; spirituality and appearance

A bookstore said it was not carrying Simon’s book because he was not a conservative for serving in Ford’s administration. He disagreed with Nixon over a balanced budget and Ford over federal involvement in energy.

The communist knows how to destroy freedom. He destroys economic freedom, which destroys freedom. He places the physical life at the mercy of the state. Their system does not work; but it depends upon American capitalism above all. Lenin abandoned pure communism and invited the capitalists to come in a restore their economy.

We provided steel plants, plants to build cars; a giant hydroelectric dam built. All of these things were achieved by western capitalism. 40% of the Germany equipment was stolen by the Russians. In a decade, Russia had leaped into the modern era. A major world power was suddenly born. During this time, the individual citizen had not advanced at all; he was in the same shape as under the czars. To this day, Bolshevik achievements are primarily dependent upon the western capitalism world. They are fully aware that they preside over a stagnant economy. Their problem is a lack of freedom.

To introduce incentives would destroy the communist state.

What would happen is one mixed these systems together? For an answer, we should examine Britain, France, Germany, etc. Welfare states, socialist states, but no actual good definition for what they are. When they decide something needs improvement, they turn toward social planning on the national scale.

There can never be a compromise between freedom and socialism. Just like doctrine in the strong believer and lack of doctrine in the weak believer.

True motivation in a free society is profit; it is honorable, legitimate and right. Men gamble with their dreams and concepts.

How can we get the true principles from this nation and our background. If it were not for profit, there would be no federal government or law and order.

Some of you for this entire year have worked from January to June and are still working for Uncle Sam. If we lived in Russia or China, we would have a low standard of living. There is a miasma of depression hanging on every side. People who have traveled in the Soviet Union all say the same thing.

You cannot have profit without efficiency and good leadership.

When Bob first walked into T&P he could not believe that it was so bad.

We have to know what the objectives are in God's plan. If you do not understand these things, then you have no true motivation.

Romans 14:8 **For both if we should live, we live to the Lord; and if we should die, we die to the Lord. Therefore both if we should live and if we should die, we are the Lord's.** (BLB)

The next phrase refers to dying grace as the final blessing for the mature believer: "and whether we die, we die unto the Lord." There is the second *te*, and it connects a relative clause and is translated "so also." Next is the conjunction *eán* (ἐάν) [pronounced *eh-AHN*], ordinarily introducing a 3rd class condition but always when use with *te* it has an Attic idiomatic meaning—"when." Then the present active subjunctive from *apothnêskô* (ἀποθνῆσκω) [pronounced *op-ohth-NACE-koh*], referring to dying grace. The perfective present tense denotes the continuation of existing results of living the Christian life all the way through the Z radical. The active voice: the mature believer produces the action. The subjunctive mood is potential; dying is potential, depending upon when the Rapture occurs. Then the present active indicative, repeating the verb *apothnêskô* (ἀποθνῆσκω) [pronounced *op-ohth-NACE-koh*]. It is a futuristic present denoting an event (dying grace) which has not yet occurred but is regarded so certain in thought that it is contemplated as already coming to pass in your thinking. The active voice: the mature believer produces the action. The declarative indicative mood is for reality.

When Paul gets excited, he falls into Attic Greek. When you have a common language and you break into the Attic, you realize that God the Holy Spirit is using one man to get into these great spiritual truths.

Bob because he came from a wealthy home, was regarded with suspicion. So many people criticize others who have wealth. They think that it is not God's will for others to have that much wealth. What causes that? Sour grapes. The same thing is true if you show any signs of intellect. God can use genius just as well as He uses stupid people; and God uses nicely dressed people just as well as He uses hippies. God uses all kinds of

people. The churches that are over which are typed; and you just keep looking for a church with your type. We must be very inflexible about all of these nonessentials.

Romans 14:8 For just as when we live, we live to the Lord. So also when we die, we die to the Lord.

1977 Romans

Lesson #437

437 06/16/1978 Romans 14 Simon: Socialism and Western Europe; health practices, privacy and tolerance in non-essentials

Bob continues with William E. Simon, whom he calls one of the most brilliant conservatives of the day. He has shown that you cannot merge socialism and capitalism without destroying one or the other.

The postwar cure in some nations has been presented as centralized control and planning. "Nazism or Fascism is just a synonym for communism. Fascism is more communistic than communism is. When people call some conservative group fascist, it is obviously debater's technique. It is stupid people who do not know what they are saying. Hitler was a socialist; he was a socialist who hated communists." R. B. Thieme, Jr.

An advanced welfare state was developed in Sweden. The working class puts a strong emphasis on economic security and economic equality. The Swedes are drowning in bureaucracy. Swedish authorities can enter into various businesses without warning and inspect their books. Ingmar Bergman was hauled off a stage for not paying taxes and suffered a nervous break down. Nationalization of steel, gas, coal resulted in chaos and poverty (I think this is Britain). Churchill the socialist government has destroyed Britain. Let the people free and let them produce. Britain now confiscates 60% of all the income. Another group apparently taxed 98%. Brain drain takes place in all democratic socialist systems. The government must stay out of business completely so profit is the motivation. This makes Calvin Coolidge the greatest president.

The mistake that government can better regulate the marketplace as over against the people. We have learned nothing from the fall of these nations.

A translation review. Our personal views or attitudes are not to be corrected only by doctrine; and even doctrine provides great freedom with regards to food and beverage.

In the ancient world, drinking alcohol is common, as it is in other parts of the world.

If there is a reduction the church population, then they will sell the place and move to a quieter and smaller place.

Bob admits to having been slightly hardheaded before doctrine. T&P has an approved list of churches they can recommend.

Principles

1. The royal family honor code allows each mature or growing believer the privacy to make....
2. The variance of others is tolerated.
3. Therefore, loving the brethren including respecting the privacy, being neither intolerant or judgmental.
4. Many points in Christianity are nonessential things to Christian fellowship.
5. A weak believer may be in error on this or that point, but is still accepted into the fellowship of the local church. He just should not impose it on someone else. Let others make their own decisions. That is their privacy; that is their privilege. So that the smoker does not try to get others to smoke; and the nonsmoker should not try to get others not to smoke. You are free and you are entitled to your own opinions or modus operandi. If it is wrong, doctrine will change it. Change must be accomplished through Bible doctrine. Your norms and standards. Do not copy someone that you admire. You base changes on your doctrine and your obedience to doctrine. You may be dating a gal and you French kiss her and she has no norms and standard for that. That can confuse her.
6. The more doctrine we learn, the more we recognize the validity that we understand the difference between essential and nonessential truths.
7. It is mandatory for every believer to have the privacy to learn Bible doctrine without the intolerance and persecution of others.
8. None of us are perfect. This knocks the arrogance out of all of us. No believer can reject what God has received; and God has received anyone who has believed in Jesus Christ.
9. By occupation with Christ there is fellowship between the strong and the weak.
10. Union and fellowship between weak and strong in a congregation gives objectivity to the teaching of the Word of God. It is better to have all kinds of people in a single church. It is better to have smokers and nonsmokers, ascetics and non-ascetics. Churches can be sterilized by total agreement. If we agree on everything, we are sterilized zombies. The greater the variety in personality and viewpoint, the greater the objectivity.

1977 Romans

Lesson #438

438 06/18/1978 Romans 14:8c Simon: money to communists; personal and impersonal love; essentials and non-essentials (flexibility) re military leadership

We are learning to distinguish between the essentials and the nonessentials of life. Scientific achievement has not changed anyone's soul. The essentials always deal with Bible doctrine. The nonessentials are all about life. If someone wants to be a vegetarian, let them alone. Let them do that.

This has application to military doctrine. Bob has come to discover that Eisenhower was one of our great generals. The essentials were to destroy the German army with as little

loss as possible. There was Montgomery arrogant to the utmost, inflexible; and claiming all of glory. He was a poor general and a jackass besides. Ike was inflexible with regards to American military doctrine. Our doctrine is to attack, attack, attack.

A great deal of the German army escaped Monty, as they did not close in on them.

No two believers have reached the same stage of growth. This is applicable to love. There is a time for being inflexible and time for being flexible.

Guests at a party know that the hosts can make any stupid statement they want; and we simply let them go. We do not challenge them.

Charles Reese. "Whenever you go to war, there is always the chance that you might lose, unless you go to war against Romania. \$125 million sent to Romania. \$62 million sent to Upper Volta and I don't even know where that is. There is no justification for any of this in the Constitution. Kuwait and South Africa and another one are the only nations who have paid back their loans." The essential is the Constitution and it is not being followed. We are insane and the communist objective is to destroy us; and we are arming them. We are giving them the technology they can use to destroy us.

God is glorified when His justice can bless our righteousness. Because of this, Christianity is not doing a lot of things for God. It is not tithing or witnessing. Everything that God blesses us with is an imputation.

Bob would like to see all unions dissolved if the company provides a better retirement than the union does.

We have lost track of the essential and the nonessential.

The Pirate and Love is a Many Splendored Thing were the two movies. Different as two movies could be.

In category #2 love, there are a great many nonessentials; and a few important essentials. Personal love demands that you are inflexible regarding the essentials.

We have true friends; and we have those to whom we are related.

Violence to solve problems is wrong. But defending yourself against criminals is not violence; killing in the military is not violence; execution is not violence.

Romans 14:8 **For both if we should live, we live to the Lord; and if we should die, we die to the Lord. Therefore both if we should live and if we should die, we are the Lord's.** (BLB)

The inferential conjunction *oun* (οὐν) [pronounced *oon*] denotes an inference from what precedes and is translated "so" because of the next particle, the enclitic particle *te*, an Attic Greek particle which changes so many words and gives a different connotation to an

interpretation. So we have, “so not only.” Then the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*] introducing the protasis of a 3rd class condition, which is more probable future. Plus the present active subjunctive from the verb *zaô* (ζάω) [pronounced *DZAH-oh*] which means to live. The descriptive present denotes what is now going on. The active voice: the mature believer produces the action of the verb. The subjunctive mood is a potential subjunctive depending upon the sovereignty of God—“so not only if we live,” means that there is a time in the plan of God when everything will be cancelled out by physical death or the Rapture, whichever occurs first. In the meantime we live, and living has a very important function; it is designed for the believer to be perfectly happy. We are here because as believers after salvation we are unfulfilled. Our fulfilment comes when we have the capacity for blessing. We are minus capacity, and this minus can only be a plus through doctrine in the soul. Therefore the most important thing we do in life is the perception of doctrine so that we can fulfil the concept for which we remain alive. God is glorified when the justice of God can impute blessing to the righteousness of God.

Living to the Lord demands one thing. It doesn't demand that we be moral or immoral, sweet and loving or unkind; it simply demands that we take in doctrine. God uses raw material. We can't help God, we can't improve the basic product. The basic product is called total depravity and it comes from the old sin nature with its trend toward sin, toward good, toward evil. It is doctrine with the use of the filling of the Spirit that changes the product.

“or die” – the present active subjunctive of *apothnêskô* (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*] which means to die. This is a customary present, it denotes what habitually occurs when a believer's life is completed. The active voice: the mature believer produces action in this context, though leeway is provided for the believer who is positive toward doctrine and advancing to maturity. The potential for the 3rd class condition is there, the potential which makes allowances for the Rapture of the church.

Living and dying are related.

Colonel Martinet gave his name to a whole set of people in the armed forces. He would be all over minor inspections; but he was very flexible with regards to the essentials. He is a failure; he lives by the book; and the book was written for dumb officers.

We have lost our ability to think. Great corporations can no longer be run because people do not know how to run them.

If a pastor is running around and seeing people, he has no time to study and teach. You want someone that you can teach. Occasionally you find a person with a good personality who is also smart.

The acid test of the Christian life is how you die. It should be a pleasant, marvelous blessing.

“we are the Lord’s” – present active indicative of eimi (εἰμί) [pronounced *eye-ME*], the verb to be. The static present is used for a condition which perpetually exists. The active voice: the believer produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality, which is eternal security for all and blessing for some. The possessive genitive from kurios (κύριος) [pronounced *KOO-ree-oss*] with the generic use of the definite article is what is called a predicate genitive.

Romans 14:8 **For just as when we live, we live to the Lord; so also when we die, we die to the Lord; so not only if we live, but also if we die, we are the Lord’s.**

There is security for all; and blessing for some.

Only arrogance circumvents authority. It is either conscious or unconscious arrogance. For the person who is not authority-orientated, he can never appreciate his own privacy or anyone else’s. The greatest leaders for any profession and in life. The royal priest must live as unto the Lord. He avoids being a cuckoo clock. There was a time when fundies were much less weird than they are today. Live and let live is the order of the day. This gives us common occupation with Christ.

1977 Romans

Lesson #439

439 06/18/1978 Romans 14:9–10a Crisis personality; Battle of the Bulge; Jesus Christ is Lord of all; occupational hazard of the weak believer

The crisis personality is the man who can differentiate between the essentials and the nonessentials. When we became flexible regarding our Constitution, we have had historical disasters of all types.

John Toland, *Battle: The Story of the Bulge*. A man deserted his outfit to find a group that was going to fight.

There will be great crises happening in the near future; and there is the crisis personality; the person who is truly great, the believer who goes it alone.

Romans 14:9 **For unto this, Christ died and lived again that He might rule over both the dead and living.** (BLB)

Verse 9 – “For to this end Christ both died, rose, and revived.” The prepositional phrase eis (εἰς) [pronounced *ICE*] plus the accusative neuter singular from the near demonstrative houtos (οὗτος) [pronounced *HOO-tos*] is translated “For this reason” or “For this purpose.” Then the postpositive explanatory use of the conjunction gar, translated “you see”—“You see, for this reason.” The subject is the nominative singular Christos (χριστός) [pronounced *krees-TOHSS*], referring to the Lord Jesus Christ. Jesus Christ is the believer’s Lord because of union with Him. The aorist active indicative of apothnêskō (ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*]—“died.” In the original text there is no “both” or “and revived.” This is a constative aorist tense, it contemplates the action of the verb in its

entirety. It takes the two deaths and burial of Christ and gathers them up into one entirety. The active voice: Jesus Christ produces the action. The indicative mood is declarative for an unqualified statement of doctrine.

The connective use of kai is followed by the phrase “and lived,” the aorist active indicative from zaō (ζάω) [pronounced *DZAH-oh*]. “You see, for this reason Christ died and lived.” This is a culminative aorist for zaō (ζάω) [pronounced *DZAH-oh*], which views the resurrection of Christ in its entirety but emphasizes the existing results, namely the ascension and session of Jesus Christ; for Jesus Christ was told by the Father to sit down at His right hand until His enemies were made His footstool. Now Christ is seated at the right hand of the Father. His title is Lord, expanded into King of kings and Lord of lords. But that title is shortened down to one word: Lord. Jesus Christ seated at the right hand of the Father is the victor of the angelic conflict and He carries the title “Lord.”

“that he might be the Lord both of the dead and living” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a purpose clause, a purpose related to the royal family of God in the Church Age. The conjunction kai, kai is translated “both, and”—“in order that he might be Lord over both dead and living.” The aorist active subjunctive of kurieúō (κυριεύω) [pronounced *ko-ree-YOO-oh*] which means to be Lord over. The ingressive aorist in which the action signified by the aorist is contemplated at its beginning and therefore connotes entrance into a state or condition. It denotes the fact that Christ became our Lord the moment we believed, retroactive positional truth (identification with Christ in His two deaths and burial), and current positional truth (identification with Christ seated at the right hand of the Father). This is the use of the ingressive aorist. The active voice: Jesus Christ is the subject producing the action. The subjunctive mood is not potential, but it simply goes with hina (ἵνα) [pronounced *HEE-na*] to show the purpose of our Lord’s death, burial and resurrection. Then the present active participle from nekróō (νεκρόω) [pronounced *nek-ROW-oh*]. Here the participle is used as an adjective turned into a substantive. Then a second present active participle from zaō (ζάω) [pronounced *DZAH-oh*], correctly translated as a substantive, “dead” and “living.”

In Romans 6 we are in union with Christ in His death, burial and resurrection. By being in union with Christ, we are not under the control of the sin nature (positionally)

Romans 14:9 **You see, for this reason Christ died and lived, in order that he might be Lord over both dead and living.**

Application

1. Every believer, living or dead, belongs to the Lord Jesus Christ. The crisis personality glorifies the Lord in time; but the personal failure does not glorify Jesus Christ.
2. Because of positional truth, retroactive and current, Christ is Lord of every believer from salvation to eternity.
3. Therefore the royal family honor code recognizes only one Lord, one absolute authority.

4. Since every believer belongs to the Lord he is not ever to superimpose his norms, his standards, his background, his environment, his personal prejudice on the Lord or those who belong to the Lord: other believers.
5. This anticipates the judging which occurs in the next verse. When you judge other believers by trying to superimpose your standards on them you are, in effect, judging the Lord.
6. Through Bible doctrine the Lord imposes on each royal priest certain standing orders which are to be obeyed. We are to learn His standards and to abandon our own.
7. The Lord, therefore, has delegated certain believers as pastor-teachers to communicate this doctrine, and in so delegating this authority He has given academic discipline to the royal family of God. Personality rapport is not a part of the Christian life.
8. The Lord has not called upon one believer to judge another believer, which is the invasion of the privacy of the priesthood and the blasphemous presumption against the Lordship of Christ.
9. Since ever believer belongs to the Lord the weak believer does not have the right or the prerogative to demand observation of certain holy days or to impose the dietary taboos of this passage.
10. Spiritual bullying of the weak believer is an attack upon the Lordship of Christ. Judging or bullying is not a part of the modus operandi of Christianity.
11. Since Christ is the Lord of the living it follows that believers have no right to superimpose their personal standards of legalism, taboos, pseudo spirituality, on other members of the royal family of God.
12. The honor code of the royal family demands the privacy of every believer to live his life as unto the Lord, and not to other believers. God has delegated the content of the Word of God, called doctrine, to the basis for living our lives as to the Lord.
13. No believer has the right to superimpose his own norms and standards as a substitute for doctrine in the application of doctrine.
14. The weak believer judges the strong believer, the strong believer despises the weak believer: both attitudes are wrong, they interfere with the privacy of the priesthood guaranteed by the honor code. Therefore the Lordship of Christ must be applied to the solution where reciprocal antagonism exists.

V. 10 is the great verse, the one which will straighten us all out. This is the application from the Judgment Seat of Christ.

Romans 14:10 **But why do you judge your brother, or why also do you despise your brother? For we will all stand before the judgment seat of God. (BLB)**

Verse 10 – in the first part of this verse is the occupational hazard which is pertinent to each category, the strong and the weak. First, the occupational hazard of the weak believer: “Why dost thou judge thy brother? The postpositive conjunctive particle *de* sets up a contrast between the Lordship of Christ and the attack upon the Lordship of Christ by

the weak believer. Next is the proleptic use of the second person singular pronoun *su*. In its proleptic form it is often translated in modern English, “You there,” but we simply translate it “But you.” This is addressed to the weak believer, the immature believer. He is full of his own background. He may be positive toward doctrine, but he is not mature yet. There is also the weak believer who has no interest in Bible doctrine; and he also judges others.

Then the interrogative pronoun *tís* (τίς) [pronounced *tihç*] in the nominative neuter singular, therefore translated “why” instead of “who” (neuter gender). The present active indicative of the verb *krinō* (κρίνω) [pronounced *KREE-no*] is the occupational hazard of the weak believer, positive or negative toward doctrine. “But you, why do you judge?” The retroactive progressive present denotes what has happened in the past and continues into the present time—also known as the present tense of duration, and it means that this is an occupational hazard and that given an opportunity, a chance, this is always what the weak believer will do. The active voice: the weak and reversionistic believer produces the action of the verb in violation of the royal family honor code. The indicative mood is interrogative, it assumes that there is an actual fact that may be stated in answer to the question. The fact is apostasy, reversionism, or ignorance of doctrine, legalism, violation of the honor code, and failure to understand some of the simplest of principles about allowing people their privacy.

The accusative singular direct object from *adelphos* (ἄδελφός) [pronounced *ad-el-FOSS*] refers to other members of the royal family. With it is the genitive of relationship from the personal pronoun *su*—“your brother.” Those in one’s periphery.

The Weak Believer’s Weakness (which is Judging)

1. We are dealing with the occupational hazard of the weak believer who cannot distinguish between essential doctrine and non-essential opinions.
2. The weak believer in his arrogance sets himself up as an expert on everything.
3. Therefore he seeks to superimpose his own non-essentials on others through judging, which is tantamount to spiritual bullying.
4. This violate the RFHC: the part of the code that deals with the privacy of the priesthood; that part of the RFHC which deals with the law of freedom—live and let live.
5. No believer can live his life as unto the Lord with such interference from the weak believer. How do you live your life with someone always nipping at your heels with some legalistic or antinomian nonsense.
6. The word “brother” here is a fellow member of the royal family who is supposed to be living his life as unto the Lord through doctrine and not through bullying and intrusion into your privacy.
7. Judging another believer is arrogant superimposition of one’s own opinions and standards over God’s, and over God’s delegated thought which is Bible doctrine.
8. It is arrogance to presume divine authority and judge another believer in the family of God, especially since the believer is not responsible to you but to the justice of God.

9. In other words, the weak believer seeks to gain his strength by judging and discrediting the strong believer when in reality he should be gaining his strength by taking in doctrine. The weak believer is like the aboriginal who, if he admires another person from another tribe, he might cut open his chest and eat the heart to gain that man's courage. This is the cannibal weak believer; who "eats" the strong believer. He judges and discredits the strong believer. He thinks that gives him strength.
10. The believer advances through perception of doctrine, never through putting down another believer.

The next related principle:

- | Principle | |
|------------------|---|
| 1. | The occupational hazard and besetting of the weak believer is judging and bullying the mature believer. |
| 2. | The weak or legalistic believer is the worst bully in the world. He is a 1 st class persecutor of the grace-oriented Christian. |
| 3. | He judges, maligns, and vindictively criticizes, and sometimes persecutes the strong believer who does not succumb to the non-essential standards of the weak. |
| 4. | Arrogance, jealousy and implacability is the attitude and motivation behind the weak believer's occupational hazard. |
| 5. | Again note that the weak believer converts environmental influence and non-essential opinions into rigid orthodoxy. In other words, the weak believer takes the non-essentials and becomes inflexible about them. |
| 6. | The weak believer cannot distinguish between essential doctrine and non-essential opinions, and therefore his standards, his taboos, are a part of self-righteous paraphernalia. |
| 7. | We forget that God accepted us with a variety of erroneous and inaccurate opinions, misguided zeal and, above all, stupid sincerity. |
| 8. | God is not looking for perfect persons, but doctrinal persons who are grace-oriented and advancing in the plan of God. |
| 9. | Positive volition toward doctrine and resultant function of GAP will replace erroneous standards with correct Biblical standards, but doctrine must do it. |

1977 Romans

Lesson #440

440 06/19/1978 Romans 14:10b Contempt of the strong believer; crisis personality, orientated to reality; non-essentials and love; doctrine of the judgment seat of Christ

There are two athletes Mike Newland and Ted C. Ted has been a taper for about 4 years and he has been in Berachah for some face to face teaching. Mike's been coming to Berachah for about two years. He was asked who was his best coach; and he told the reporter, Colonel Thieme. He has learned more about basketball in Bible doctrine. He is one of the Berachah Rockets.

“We are now in the great verse, v. 10.”

“But you, why do you judge your brother [weak believer)?

The weak or legalistic believer is the greatest bully in the world.

Romans 14:10 **But why do you judge your brother, or why also do you despise your brother? For we will all stand before the judgment seat of God.** (BLB)

The occupational hazard of the strong believer: “or why dost thou set at nought thy brother” – the disjunctive particle ê (ἢ) [pronounced *ā*] separates opposites. In this case the opposites are the weak and the strong believer. This is correctly translated “or.”

The proleptic use of the personal pronoun *su* is addressed to the strong believer and is translated with the conjunction *kai* used and an adverb, adjunctive therefore, “or you also.” This emphasizes that the strong believer is not excluded from blame, for he also has an occupational hazard, and it is a reminder to all of us that none of us are ever perfect or ever will be in this life. We are not striving for perfection but are moving toward the objective of maturity. There is a vast difference between maturity and perfection.

The nominative neuter singular interrogative pronoun *tís* (τις) [pronounced *tihç*] is correctly translated “why.” With it is the present active indicative of the verb *exoutheneō* (ἐξουθενέω) [pronounced *ex-oo-then-EH-oh*] which means to despise, to treat with contempt, or even to regard as contemptible. We translate: “**why do you regard with contempt.**” The present tense is a customary present, it denotes the habitual attitude of the strong believer toward the weak believer—his occupational hazard. The active voice: the strong or the mature believer produces the action of the verb. This is an interrogative indicative which indicates that an actual fact may be stated in answer to the question. The fact is an attitude of the strong believer toward the weak. It must be remembered that the weak believer cannot distinguish between essential doctrine and non-essential opinion. Because of this he is not oriented to reality. The strong believer is oriented to reality.

The strong believer can distinguish between the essentials and the nonessentials. The weak and strong believer can both be affected by pride; and the pride of the strong believer is, he knows so much doctrine, that he knows the difference between the essential and nonessential. He spots the weakness of the weak believer and despises it. The weak believer believes that his strength is his weakness.

The strong believer loses his reality when he fails to recognize that God accept the weak believer. The weak believer does not know that the strong believer is strong; or he tries to remove that from him.

Next is the accusative singular direct object from *adelphos* (ἄδελφός) [pronounced *ad-el-FOSS*], meaning that this is interaction between believers, plus the genitive of relationship from the personal pronoun *su* referring to any member of the royal family. “**For you also, strong believer, why do you regard with contempt your brother [weak believer].**”

The Crisis Personality

1. The crisis personality is the mature believer who is totally oriented to reality.
2. Such orientation is the result of maximum doctrine resident in the soul through the daily function of GAP. Common sense is the ability to reason from the reality of a situation, the ability to think in the pressure of a situation.
3. The crisis personality, therefore, is the mature believer who is inflexible regarding the essentials and flexible regarding the non-essentials.
4. It is this flexibility regarding the non-essentials which provides orientation to life.
5. All high priorities are assigned to the essentials—which is the case of the believer related to Bible doctrine and utilizing that doctrine in his norms and standards of the conscience.
6. Therefore the crisis personality combines inflexibility regarding essentials with flexibility regarding non-essentials.
7. The crisis personality can cope with any disaster of life, personal or historical.
8. The crisis personality does not follow any set pattern or mold overtly but is always characterized by maximum doctrine resident in the soul.
9. The crisis personality, then, is a synonym for the strong or mature believer with emphasis on undeserved suffering.
10. The historical or personal crisis gives the strong believer the opportunity to apply doctrine to the reality of the situation, demonstrating the total adequacy of divine provision for the believer in life.
11. The imputation of divine blessing to the mature believer includes undeserved suffering which demonstrates the dynamics of Bible doctrine resident in the soul and labels the strong believer as the crisis personality.

The game is reality. By taking in doctrine all of these days, we prepare for the crisis. We can handle the pressures and circumstances in life.

Being a weirdo often means that they just can't help it. They will not have any reality apart from doctrine.

Loving Other Believers

1. Here again is the principle of distinguishing between the essential and the non-essential. Here it is a case of the essential and the non-essential in the function of Christian love, or what should be classified as impersonal love.
2. Remember that Christian love is impersonal in contrast to personal love which exists in three categories.
3. Personal love emphasizes the object of love while impersonal love emphasizes the norms, standards, integrity and honor of the one who does the loving.
4. By despising or regarding with contempt the weak believer the strong believer has lowered himself to the standards of the weak believer.
5. In impersonal love you treat believers on the basis of your integrity and standards, not on the basis of their norms and weaknesses.

6. The royal family honor code demands loving all believers, which means respect for their privacy, toleration of their non-essential opinions. This is the relaxed mental attitude love which is commanded to all believers and fulfilled not simply by the filling of the Spirit alone but through Bible doctrine resident in the soul.
7. In summary, respect for the imputed righteousness of God, respect for a relaxed mental attitude, observing the privacy and freedom of the royal priesthood, toleration of the non-essential opinions, treating people on the basis of your own standards and not theirs, is the basis for executing impersonal love for the brethren. This fulfills the phrase, *love your neighbor as yourself*.

When a woman appears to strike up with her right man; you put a fence around her. She is completely off limits to you. Do not accept it as a challenge. That is male arrogance. You do not lust for her; you do not want to take her, etc. That is category #2 love; and that is so personal that you are locked out.

Category #3 love. Good manners is how you learn that other people have feelings. When adult children love their parents, that is admirable. Loving your neighbor is loving them on the basis of your standards, not theirs.

But you, weak believer, why do you judge your bother? Or you also, strong believer, why do you regard with contempt your brother (the weak believer)?

Now comes the third part of the verse: the mutual application. “for we shall all stand before the judgment seat of Christ” – the explanatory use of the postpositive conjunction *gar*, plus the nominative masculine plural subject from the adjective *pás* (πάς) [pronounced *pahs*] which is a substantive meaning all believers—“for all [believers].”

Plus the future middle indicative of *paristēmi/paristanō* (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] which means to place beside, to place one’s self at God’s disposal, from which the translation “yield” is derived. It means in the military sense (middle voice) to put yourself under orders to an authority. The middle voice is intransitive. It also means to be present or to stand by in a military sense. The future tense is obviously a predictive future, emphasizing a future event which occurs after the Rapture of the Church. The direct middle voice is one in which the agent, the believer, acts with a view toward participating in the outcome. The outcome is reward or loss of reward. The indicative mood is declarative representing the verbal action from the standpoint of dogmatic and unqualified assertion of fact. The future tense here not only refers to the Rapture but specifically to an event which occurs after the Rapture: the judgment seat of Christ.

Plus the dative singular indirect object from *bēma* (βῆμα) [pronounced *BAY-ma*], which means a seat for the judge, a judge throne or a tribunal. Then the possessive genitive singular from the noun *theos* (θεός) [pronounced *theh-OSS*], and with it the generic use of the definite article emphasizing not only the uniqueness of Christ but the fact that God the Father has turned over all judgment to God the Son—John 5:22. **For not even the father judges anyone, but He has delegated all judgment to the Son.**

Romans 14:10 **But you [weak believer], why do you judge your brother? or you also [strong believer], why do you despise your brother? for all believers will be present at the tribunal of the God.**

Here, this is the Judgment Seat of God, which is the Judgment Seat of Christ; and He is God and has all of the facts.

Principle

1. Do not try to evaluate the work or life or function of another believer. This is the prerogative of Jesus Christ both now and after the Rapture.
2. Each believer must live his own life as to the Lord and avoid meddling in the affairs of another believer.
3. The life of every believer will be evaluated by the Lord Jesus Christ for the purpose of destroying human good and rewarding the advance to maturity.
4. The judgment seat of Christ is the time of the seventh imputation for the mature believer and the time of the destruction of human good for the reversionist.
5. The judgment seat of Christ never implies loss of salvation but only evaluation of your life after salvation.^[3] this is the royal family efficiency report, from the moment of your new birth to the end.

Cicero: Not to know what happened before you were born is to remain a human child...to be woven into you those who have come before.

You need to know what has happened before you were born in order for there to be continuity in a nation. We have an anchor or roots in heaven. So we also look forward.

Judgment Seat of Christ (1985–1987, 1995)

This doctrine was covered in Lessons #440–444; all the notes were placed here in Lesson #440. This did not match up perfectly; some sections were close, many were not given.

This doctrine taken from Spiritual Dynamics 168 4/4/93; Ephesians 627 8/23/87, 477f 2/8/87; 234 3/9/86; 4/7/85 There is not an exact match up, so I added a few points from Romans #440–#441.

- A. The Seven Major Judgments from the Time of the Cross.
1. The judgment of Jesus Christ on the cross for all our personal sins is the first of seven major judgments in history from the cross until the end of time. Our Lord was sustained in His humanity on the cross while bearing our sins by the omnipotence of the Holy Spirit inside the Divine Dynasphere and by +H (God's happiness).
 2. The second major judgment is rebound which belongs to the royal family. This is the royal family's self-judgment to recover from the cosmic system. "If we would judge ourselves, we should not be judged." Because of our Lord's work on the cross, we simply name or cite our sins once committed which were already judged at the cross, 1John 1:9. This restores us to the

divine dynasphere so that we are again filled with the Holy Spirit and restored to fellowship with God.

3. The Judgment Seat of Christ, the evaluation of all Church Age believers.
4. The judgment of living Tribulational unbeliever Gentiles at the Second Advent who are cast off the earth into the lake of fire, Matthew 25:31-46.
5. The judgment of the living Tribulational unbeliever Jews at the Second Advent, Ezekiel 20:32-38. Judgments #4 and #5 comprise the baptism of fire.
6. The judgment of all fallen angels at the end of the Millennium. Their sentence was passed before time began, but its execution is not carried out until the end of human history. For man was created in order to resolve the angelic conflict.
7. The second resurrection and judgment of all unbelievers from the beginning of time who are cast into the lake of fire. They are not judged for their sins, (for all their sins were judged at the cross), but they are judged on the basis of their human good and works, which are not good enough for the perfect righteousness of God, Revelation 20:7-10.

B. Definition, Description and Application.

1. "Judgment" can mean two things: condemnation and evaluation. In this context, it refers to evaluation. The Judgment Seat of Christ is a technical, theological term used to designate the evaluation of the royal family of God at the end of the Church Age after the rapture or resurrection of the Church. It is the evaluation of what use we made of logistical grace provision, the divine dynasphere, problem-solving devices, and divine power.
2. The Judgment Seat of Christ is the efficiency report of the believer in time.
3. The total time logged in the Spirit along with one's growth are the factors which determine how a believer is evaluated. Some believers are rewarded and some are not.
4. The reversionistic believer will not have eternal reward.
5. The evaluation is determined on the basis of the execution of the protocol plan of God or the failure to do so. The purpose of the evaluation is to determine gain or loss of escrow blessings (reward) for eternity. Gain comes from the exploitation, positive volition, and advance in the protocol plan of God. Loss comes from cosmic living, from failure to execute the Christian way of life as God's game plan for the Church Age. It also means your escrow blessings remain on deposit forever as a memorial to lost opportunity.
6. The Church Age terminates with the resurrection of the royal family of God
7. Immediately following the resurrection (rapture) of the Church, all believers of the Church Age in resurrection bodies are assembled to be evaluated with regard to their performance.
8. The evaluation is related to the believer's utilization of his very own portfolio of invisible assets.

9. Performance, not salvation, is the issue at the Judgment Seat of Christ. The protocol believer, the winner, will be rewarded at the Judgment Seat of Christ. The cosmic believer, the loser, will suffer temporary shame. He will lose his escrow blessings, but never his salvation.
10. One thing is obvious: because of the Judgment Seat of Christ, there is no equality in heaven among believers. Since God is perfect, the inequality is a perfect inequality. This inequality is not discrimination or unfairness, which we associate with inequality. Inequality exists in heaven because of lost opportunity under the equal privilege and equal opportunity every believer has under the protocol plan of God. While we have equal privilege and equal opportunity to fulfill God's plan on earth in time, there will be no equality in heaven. The greatest degree of inequality will be evident at the Judgment Seat of Christ.
11. Inequality in the eternal state means the neglect of freedom in time. For God in His grace has provided enough freedom with equal privileges and equal opportunities under the portfolio of invisible assets so that there is no excuse for any believer failing to execute God's plan. This freedom to exercise your options and make decisions for God's logistical grace provision is your responsibility as a believer. Freedom can always be measured by the amount of inequality that results. Societies and nations can be measured by this rule. God's plan provides the greatest freedom of all. The greater the freedom, the greater the inequality. Freedom equals inequality. It never leaves us the same.
 - a. Having winners and losers in the eternal state does not imply that there will be any unhappiness. But there are degrees of happiness based on the great inequalities among believers.
 - b. The distinctions and inequalities in eternity are so great that you should seriously reconsider your motivations and goals in life. You must live your life only as unto the Lord, only to please the Lord, only to be concerned with God's opinion of you. If you place doctrine first in your scale of values, the Lord will promote you. And if you are advancing in the protocol plan of God, you will be doing your job right and living your life right, which in itself will cause some indirect establishment blessing.
12. Regardless of the historical circumstances in which you live, whether under establishment freedom or tyranny, you have full spiritual freedom inside your very own palace, the divine dynasphere.
 - a. Jn 8:32, "You shall know the doctrine, and the doctrine will make you free." If you are positive, God will provide the doctrine no matter where you are.
 - b. Gal 5:1, "It is for freedom that Christ has set us free. Therefore keep on standing firm, and do not become entangled again in the yoke of slavery [cosmic system]."
 - c. James 1:25 **But the one who looks intently into the perfect law [Word of God] that gives freedom and continues to do this, not forgetting**

what he has heard [from doctrine] but executing it, this believer will be happy in what he is doing. This believer will come to the end of his life with no regrets!

- d. James 2:12, "Keep communicating and so keep doing as those who are going to be judged by the law of freedom."
 - e. We prepare for the Judgment Seat of Christ through taking in Bible doctrine. 2Timothy 2:5 **Now if anyone really competes in the athletic games he does not receive a winner's wreath unless he trains according to the rules.** This is a great issue in the athletic games of the ancient world. You could not win in any of the games without being authority oriented. Some of the best athletes did not compete or win because they were not authority-orientated. You cannot learn doctrine apart from the pastor-teacher and being able to recognize that person's authority. You do not orient to authority by Christian feasts. Our schools are lacking in authority; and this is destroying our education. If you lack authority-orientation, then your hangups are multififerous. In a large system, there will be problems and breakdowns. But stay with the system, the system will work for you. There is a system called marriage, family, athletics, education; and these will work for you eventually. It is when you buck the system; when you buck authority. How many times has the authority been wrong and you have been right; but you buck the authority, and you become instantly wrong. Children who complain about their parents; athletes who complain about their coach; all the same principle. No recognition of authority in little league up to pro-ball. Different standards for the hotshots and for the victims and for the others. Rules exist to prepare you for life. This is for unbelievers; for the unfairness of life. The athletes there lived in a dorm; and it was one cubicle per athlete. When you are canned, you are canned (and this is true for Berachah Church as well).
 - f. This law of freedom says that God has provided a system for you to grow in grace and knowledge of our Lord and Savior. It is a freedom totally apart from any national or establishment freedom; it is a freedom inside the divine dynasphere. It is the freedom to advance from gate #4 to gate #8, having equal privilege and equal opportunity to do so.
 - g. Therefore, at the Judgment Seat of Christ, the first issue you will face in your new resurrection body is how you used this freedom!
13. So freedom means inequality both in time and in eternity. People are free to succeed or fail, free to stand on their own decisions and motives and actions.
- a. Freedom means individual responsibility and motivation.
 - b. Freedom means you must have your very own scale of values and priorities.
 - c. You are evaluated on how you used your freedom, because having freedom, you must take the responsibility for every decision you

make, as well as for your thoughts, motivations and actions. Being free is the greatest responsibility the world has ever known.

- d. Freedom means some will take their volition and develop a system of priorities and stick to them, becoming organized in their minds. Others will depart from their priorities when they feel like it. You will answer for this use of your freedom to the Lord Jesus Christ Himself.
14. Inequality exists the moment freedom starts. Inequality is always the greatest monument to freedom.
 15. Believers who are constantly failing to execute the protocol plan of God lack four things:
 - a. They have no true standards. They cannot distinguish God's plan for life in general from Satan's cosmic system.
 - b. These believers have no effectiveness. Their life has neither meaning, purpose, nor definition. The cosmic believer cannot be distinguished from any unbeliever, moral or immoral. Ignorance is not bliss but blasphemy and disaster to his life. This is why God so often punishes and disciplines, because we have to be brought to the end of our resources before we realize what is important in life.
 - c. They have no coordination. Ignorance of doctrine means no orientation to the plan of God. Therefore, the believer makes decisions from a position of weakness; that is, from arrogance and from personal ambition. He has no control over his life and no personal sense of destiny.
 - d. They have no performance, no momentum in the divine dynasphere, no execution of the protocol plan of God, no virtue, no use of the problem-solving devices, no production, and no glorification of God. No performance means no rewards or decorations at the Judgment Seat of Christ.
 16. While the believer cannot lose his salvation, as a loser in the cosmic system, the privileges, rewards and decorations that are given to winners will never be his throughout all eternity.
 17. The Judgment Seat of Christ is the time of the seventh imputation from the justice of God.
 18. The evaluator of each believer is the prince ruler of the Church, the Lord Jesus Christ, John 5:22.
 19. Since the Son was judged for our sins on the cross, a series of judgments follow the judgment of the Cross, for example:.,
 - a. the self judgment of the believer in rebound,
 - b. the Judgment Seat of Christ,
 - c. the terminal judgments of the Tribulation,
 - d. and the terminal judgment at the end of the Millennium.
- C. The Time of the Judgment Seat of Christ.

1. The Rapture of the Church occurs at the end of the Church Age. All Church Age believers both alive and dead will join Christ in the air. No man knows the day or the hour of the Rapture. 1Thessalonians 4:13-18, "But we do not want you to be ignorant, brethren, concerning those who are asleep [dead Church Age believers] that you do not grieve like the rest [unbelievers] who have no hope [confidence]. For if we believe that Jesus died and rose again [and we do], so also God will bring with Him those who have fallen asleep [dead] in Jesus. For this doctrine in the Word of God we communicate to you, that we who are alive and remain until the coming of the Lord [Rapture] shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a command, with the voice command of the archangel [for believers alive], also a command from the trumpet of God [for dead believers]; in fact, the dead in Christ shall rise first. Then we who are alive [in resurrection bodies] and remain on the earth shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air [judgment seat of Christ], and so we shall always be with the Lord. Therefore, comfort one another with these doctrines."
 - a. You cannot afford to have ignorance about a doctrine as important as the Judgment Seat of Christ, because you are responsible for your ignorance. Your ignorance is never anyone else's fault. God will always provide pastors who teach the Truth. If you are ignorant, it is because you either do not expose yourself to the Truth by attendance, or though you attend, you do not listen but resent or reject the teaching.
 - b. Meeting the Lord in resurrection body will occur in the second Heaven, the stellar universe ("clouds").
 - c. Rev 22:12, "Behold, I am coming soon, and My reward is with Me to decorate each winner according to his accomplishments." "Soon" refers to the immanency of the Rapture, for there is no prophecy left to be fulfilled before the Rapture. This verse says that the winners will receive their escrow blessings for eternity at the Judgment Seat of Christ.
2. The Judgement Seat of Christ does not immediately follow the Rapture, but an unprecedented event of worship of Christ. Philippians 2:9-11, "Therefore also, God [Father] has exalted Him [Son] to the maximum, in fact, He has given Him a royal title which is superior to every royal title." The first royal title is Son of God, the patent of deity. The second royal title is Son of David, the patent of our Lord's Jewish humanity. The third royal title referred to here is King of kings, Lord of lords, the Bright Morning Star, the patent of our Lord's strategic victory in the angelic conflict. "That in the presence of the person of Christ, every knee in heaven shall bow, both the ones on earth [believers alive] and the ones under the earth [dead believers]. And every tongue will acknowledge that Jesus Christ is Lord to the glory of God the Father."
 - a. Jesus Christ becomes your Lord at salvation when you are entered into union with Him. But we do not come to recognize this unless we

advance to spiritual maturity. Then we have full cognizance of the Lordship of Christ. During our lifetime, the Lordship of Christ is really a matter of our priorities. If Bible doctrine is #1 in your life, then Jesus Christ has highest priority as your Lord, for Bible doctrine is the thinking of Christ. If He is not first, then you're a loser and will not recognize Jesus Christ as Lord until you're in resurrection body.

- b. Phil 2:11, "And every tongue . . ." is the last time there will be any equality in the royal family of God. This event can be called the big genuflect in the sky. After that comes the Judgment Seat of Christ which will result in tremendous differences among believers in resurrection bodies.
 3. The Judgment Seat of Christ follows in heaven while the Tribulation occurs on earth.
 4. Then we return with Christ at His Second Advent to begin His millennial reign.
- D. Encouragement from the rapture:
1. Philippians 2:9-11, 3:20-21 **For the seat of our citizenship exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ; Who shall change the form of our body of our humiliation into conformity with the body of his glory [resurrection body], humble station [phase II] in conformity with the body of His glory [the glory of the resurrected Christ] according to the operational power from of this same one [Jesus Christ] also keeps on being able also to bring into subjection all these things to Himself. ; 1Corinthians 15:50-53 Now I communicate this doctrine to you, royal family, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption. Behold, I tell you a mystery that we shall not all sleep but we shall all be changed, in a moment, in the blinking of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on the incorruptible and this mortal must put on immortality [this is a reference to the rapture of the church]; 1John 3:1-2 Concentrate on how great a love the Father has given to us that we should be called the children of God [and we are]; therefore the world does not recognize us because it did not recognize Him. Beloved, now are we the children of God and it has not yet appeared what we shall be; but we know that if He should appear [the rapture of the church], we shall be an exact copy of Him because we shall see Him just as He is. This is the rapture of the church followed by the big genuflect, Philippians 2:9–11 Therefore, also, the God (God the Father) has exalted Him [Jehovah, to the maximum] and He has bestowed on Him the rank which is above every rank [battlefield royalty] in order that in the Presence of the Person of Jesus every knee of heaven shall bow both the ones on earth and the ones under the earth. Every tongue shall acknowledge the Jesus Christ is Lord resulting in God the Father. This is the great genuflect which occurs after we receive our resurrection bodies. The entire population recognizes Jesus Christ as the head of the family and they**

recognize this by the bowing before Him of God the Father. This is the great inerrim event between the rapture of the church and the Judgment Seat of Christ. The royal family efficiency report is given; and the rewards are bestowed in time.

2. 1Corinthians 15:58 Therefore, my brethren, be stabilized immovable, always abounding in the production of the Lord, knowing that your labor (your advance to maturity) is not empty in the Lord. Many times you may think that you are spinning your wheels, when in reality you are moving ahead in the plan of God.
3. The rapture takes the sting out of death. 1Corinthians 15:54–57 But when this corruption shall have put on incorruption and this mortal shall put on immortality, then will come to pass the saying that has been recorded, [Isaiah 25:8] death is swallowed up in victory; O death where is your victory; O death, where is your sting? The sting of death is sin and the power of death is the Law, but thanks be to God Who gives us the victory through our Lord Jesus Christ. The sting of death has been taken away from us by this great doctrine of the rapture.
4. The rapture also removes hysteria during bereavement. 1Thessalonians 4:13–14 However, we do not desire you to be ignorant, royal family, about those who are asleep [Christian death; the body is sleeping waiting for the resurrection while the soul and the spirit are in the presence of the Lord] in order that you might not grieve as the rest of the world who have no hope. For if we believe that Jesus died and rose again [and we do] so also the God will bring with him those who have fallen asleep in Jesus.
5. The rapture is a comfort to anyone standing at the gravesite of another believer. 1Thessalonians 4:15-18 For this doctrine in the Lord we communicate to you, that we who are alive who remain until the coming of the Lord [the rapture] shall not precede those who are asleep for the Lord Himself will descend from heaven with a command with the voice of the archangel, also with the trumpet of God, the dead in Christ shall rise first and then we who are alive who remain shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these doctrines. This is how we are comforted when we are at the funerals of relatives and friends of long standing, where there are these wonderful memories; and the realization that we know we will see them again.
6. Philipians 1:6 For I have confidence in this same doctrine, that He Who began a good work in you will accomplish it until the day of Christ Jesus (being the rapture of the church); 1Peter 1:3 Blessed by the God, even the Father of our Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living confidence through the resurrection of Jesus Christ from deaths.
7. The rewards and blessings glorify God forever and are to be enjoyed forever.
8. Hope is confidence in future events;

- a. Colossians 1:27 (Church Age believers) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ indwelling you, the absolute confidence of glory.
- b. Titus 1:2 in hope of eternal life in which God cannot lie....
- c. Job 4:6 Is not your awe of God your hope? Supergrace A and supergrace B; to ultra supergrace.
- d. Psalm 71:5 You are my hope, Lord God, my confidence from youth.

The Seven General Characteristics of the Judgment Seat of Christ

- D. The Purpose of the Judgment Seat of Christ. 2Corinthians 5:10, "For we must all appear before the Judgment Seat of Christ, that each one of us [royal family of God] may receive what is due him [rewards] for the things accomplished while in the body, whether good [of intrinsic value] or worthless [evil]."
1. This is the evaluation of the believer's performance in the protocol plan of God during his time on earth. Under our computer assets, each believer has equal privilege and equal opportunity under both election and predestination to execute the protocol plan of God.
 2. If the believer lives his life in the cosmic system, it is worthless (PHAULOS) or evil; he has failed to fulfill the protocol plan of God. If he lives in the divine dynasphere and fulfills the protocol plan of God, it is intrinsic good (AGATHOS) and he, the winner, receives rewards above and beyond the resurrection body.
 3. The loser is the one who loses these decorations and rewards. The winner is the one who fulfills the protocol plan of God and receives them.
 4. So the issue is that your life for all eternity is now in the making. Your day-by-day attitudes toward doctrine and priorities will determine completely what you will receive at the Judgment Seat of Christ. It takes only one decision for eternal life. It takes many, many decisions to receive the great decorations, honors, and rewards at the Judgment Seat of Christ.
 5. There are two Greek words which describe the plan of God for each of us. DUNAMIS means power; AGATHOS means good. The first word refers to the plan of God from the viewpoint of the divine dynasphere, His power system in which we are to function, so that we will be stronger than the cosmic system. You cannot make it on your own in life. You must have a power greater than your own power. Two kinds are offered: Satan's cosmic system, or God's divine dynasphere. The second word refers to the plan of God from the viewpoint of imputation, X+Y+Z equals the Good.
 6. The invisible and visible part of the Christian life which produces motivating and functional virtues are rewardable. In the cosmic system there is motivating evil, arrogance, and functional evil, the actual production of evil.
 7. The purpose of the Judgment Seat of Christ is the evaluation of each believer's life on earth between salvation and death (or the Rapture). What did you do with the tremendous invisible assets provided by God?

8. You will know how it will be at the Judgment Seat of Christ for you by how you die. If you don't have dying grace, you'll receive little or nothing at the Judgment Seat of Christ.

9. There is no distinction in heaven between those who fail or succeed as long as the Church Age continues. Therefore, those in an interim body all have equally fantastic happiness prior to the Judgment Seat of Christ.

E. The Application of the Judgment Seat of Christ: Virtue. Romans 14:10-13, "You there, why do you judge your fellow believer? Or you also, why do you regard your fellow believer with contempt? For we shall all stand before the judgment seat of God. For it stands written, [Isaiah 45:23] 'As I live,' says the Lord, 'every knee will bow to Me and every tongue will acknowledge to God.' Therefore, each one of us [Church age believers] shall give an account of himself to God. Therefore, let us no longer judge one another but rather determine this: not to place an obstacle or a distraction in front of a fellow believer."

1. Every believer is a royal priest and represents himself before God. You are to live your own life as unto the Lord. You first become spiritually independent at gate #5 with personal love for God, where you live under the privacy of your priesthood as unto the Lord.

2. When you become a spiritual adult, you stop interfering in and tampering with the lives of others. You cannot have control of your own life and interfere in the lives of others. You stop the arrogant characteristic of possessiveness.

3. Each one of us must stand before the Judgment Seat of Christ alone. Just as we have to learn how to live our own lives and how to die alone, so we will stand alone in resurrection body before the Lord Jesus Christ and give an account of ourselves to Him.

4. You have no right to judge others. That is the prerogative of Jesus Christ. Our only concern should be our own priesthood rather than minding others' business and telling them how to run their lives. When you regard others with contempt it is indicative of lack of virtue-love and having not attained spiritual maturity.

5. You are responsible for your own decisions. Ignorance is no excuse before the Judgment Seat of Christ. The only way you can avoid judging or distracting other believers is by tolerating them from the virtue developed through impersonal love in spiritual autonomy.

6. You must give account for your own thoughts, actions, decisions. You cannot blame anyone else at the Judgment Seat of Christ. What good does it do for you to be full of self-righteous arrogance and moral degeneracy and judge other people, when you yourself will be judged for it by Jesus Christ at His judgment seat? Ignorance and insanity will be no excuse, because volition still wanted to do it.

7. In context, the "obstacle" you place in front of other believers is judging or maligning them, trying to make them feel guilty, seeking revenge.

8. So how can you avoid becoming a distraction to other believers? By simply growing in grace and in the knowledge of our Lord and Savior, Jesus Christ.

The sooner you get to spiritual self-esteem and occupation with Christ, the better, for then you will have overcome this.

9. Stubborn people are divorced from reality. They have no flexibility. Doctrine and ductibility go together.
 10. Some people face reality but only when they are hurting. Then they get very emotional and ignore the reality. You can get emotional during your periods of prosperity.
 11. People in battle suddenly face reality and then they run to save themselves.
- F. The Fulfillment of the Protocol Plan of God.
1. Life in the divine dynasphere and the fulfillment of the protocol plan of God determines winners or losers at the Judgment Seat of Christ.
 2. 1John 2:28, "And now, dear children, keep residing in it [the divine dynasphere], that if He should appear [Rapture], we might have confidence and might not be put to shame in His presence." Note that there is a difference of attitude in resurrection bodies at the Judgment Seat of Christ. The winner will have confidence; the loser will be put to shame, though only temporarily, for there is no sorrow in the eternal state. The loser does not lose his salvation, only his eternal rewards.
 3. James 1:25, "But the one who looks intently into the perfect law that gives freedom [Bible doctrine] and continues to do this, not forgetting what he has heard but doing it, this believer will be blessed in what he is doing."
 4. James 2:12-13. Perception of doctrine in the divine dynasphere is the basis for our evaluation. The Judgment Seat of Christ is related to our many decisions to reside and function in the divine dynasphere.
- G. Winners will be rewarded at the Judgment Seat of Christ. Revelation 22:12, "Behold, I am coming soon [imminency of Rapture] and My reward is with Me to decorate each winner as his accomplishment is." Point 12 in this doctrine delineates the rewards given to the winner.
- H. Winners have confidence about the Judgment Seat of Christ.
1. 1John 2:21, "Beloved, if our right lobe does not condemn us [and it doesn't in the divine dynasphere], we keep on having confidence before God."
 2. 1John 4:17, "By this [living in divine dynasphere], virtue love has been achieved by us, that we might have confidence in the day of evaluation [Judgment Seat of Christ], because just as He is [during the great power experiment of the Hypostatic Union], so also we are in the world [great power experiment of the Church Age]."
 3. Our Lord lived in the prototype divine dynasphere; we live in the operational divine dynasphere. Consistent living in the divine dynasphere produces confidence before our Lord at His judgment seat. Just as Christ had confidence about His eternal rewards before His death, so we do also.
- I. Losers are ashamed at the Judgment Seat of Christ.
1. Shame is defined as painful feeling originating from the consciousness of something dishonorable or wrong or sinful or that causes terrible regret; hence, embarrassment regarding failure to fulfill God's plan under the

principle of equal opportunity to do so. This is a very temporary shame; for there is no sorrow in the eternal state.

2. There are five passages which describe the shame of the loser at the Judgment Seat of Christ.
 - a. Philippians 3:18-19, "For many believers [losers] keep walking, concerning whom I have communicated to you many times and now continue communicating even though weeping, that they are the enemies of the cross whose end is destruction [the sin unto death], whose god is their emotion, whose glory [at Judgment Seat of Christ] is their shame, who keep thinking about earthly things."
 - (1) Paul was weeping from frustration because of the negative volition of believers who could care less about what the Word of God has to say even though he continued to teach faithfully and accurately. There never was a teacher or a believer like Paul. These believers had not been faithful in the perception, metabolization, and application of doctrine through the problem solving devices.
 - (2) All losers are enemies of the Cross; they die the sin unto death. This is the eschatology of every loser in the Church Age. Christian losers are believers who fail to execute the protocol plan of God in time. They have equal opportunity to do so. They must be self-motivated; no one can do it for you. They fail to glorify God in time through the function of the spiritual skills. Losers have no glory, no blessing at the Judgment Seat of Christ. On earth they had only wrong priorities and wrong scale of values. Christian losers are described under seven categories in the New Testament.
 - (a) The believer who has "drifted off course from grace," Gal 5:4.
 - (b) The believer who "comes short of the grace of God," Hebrews 12:15.
 - (c) The "lukewarm" believer of Revelation 3:15-16.
 - (d) The "shipwrecked" believer of 1 Timothy 1:19.
 - (e) The "psycho" or double-minded believer of James 1:8.
 - (f) The believer who fails to metabolize doctrine, James 1:22-24.
 - (g) The believer who is called "the enemy of the Cross," Philippians 3:18-19.
 - (3) 1 Corinthians 15:34, "Come to your senses righteously, and stop sinning; for some believers have no knowledge of God. I speak this to your shame."
 - b. Romans 5:5, "And confidence [at the Rapture] does not make us ashamed [at Judgment Seat of Christ]."

(1) The faith-rest drill is parlayed into a personal sense of destiny as we learn more doctrine. A personal sense of destiny separates the basic problem solving devices from the advanced problem solving devices.

(2) The Greek verb Elpizô (ἐλπίζω) [pronounced *el-PID-zoh*] means to have hope in the sense of expectation with the nuance of counting upon something. The noun ELPIS means to have absolute confidence. We have three absolute states of hope or confidence in the Christian life.

(a) We have absolute confidence that at the moment we believe in Christ, we become the possessor of eternal life.

(b) We have absolute confidence that at the moment we reach spiritual maturity, we receive our escrow blessings for time.

(c) We have absolute confidence that at the Judgment Seat of Christ as mature believers, we will receive our escrow blessings for eternity.

c. Philippians 1:20, "According to my earnest expectation and hope [3] that I shall not be put to shame in anything, but with all confidence, Christ shall even now [living in divine dynasphere] as always [before Judgment Seat of Christ in resurrection body] be glorified in my body, whether by life or by death." Living and dying, prosperity and adversity, are equated with +H.

d. 2Timothy 2:15, "A workman who does not need to be ashamed [at Judgment Seat of Christ], rightly dividing the Word of Truth." Learning the mechanics of the protocol plan of God (rightly dividing the Word of Truth) and executing this plan protects the believer from being ashamed. e. 1John 2:28, "...that we might have confidence and not be put to shame by Him in His presence [judgment seat of Christ]."

3. The use of the ten problem solving devices during your Christian life on earth is the means of avoiding shame at the Judgment Seat of Christ.

J. Loss of reward does not mean loss of salvation.

1. Loss of reward or blessing above and beyond the resurrection body is determined by your volition, your choice of dynasphere. 1Corinthians 3:13-15, "Each man's production will become manifest; for the day will show it, because it is to be revealed by fire. In fact the fire itself will test what quality each one's production is. If any one's production, which he has built on the foundation [salvation] remains, he shall receive a reward. If anyone's production is burned up, he shall suffer loss [of reward]. But he himself shall be saved [delivered] yet so as through fire."

2. There is great inequality in heaven based on the function of your free will in time. The foundation is eternal life in this passage. Bad decisions from the

cosmic system produce the wood, hay and straw which is burned. A lot of hard working, sincere Christians will have big bonfires at the Judgment Seat of Christ.

3. Even though you can lose reward, you cannot lose your salvation. 2Timothy 2:11-13, "Faithful is the word. For if we have died with Him, we shall also live with Him. If we endure [in divine dynasphere], we shall also rule with Him. If we refuse [to function in the divine dynasphere], He will also refuse us [reward]. If we are unfaithful [in cosmic system], he remains faithful, for you see, He cannot deny Himself."

a. When God does something for you, it's permanent. Eternal security is a divine gift at salvation that not even God can take away.

b. While eternal security is permanent, confidence in God is temporary, depending on your residence in the divine dynasphere. Confidence in God can be gained or lost, but not so with eternal security.

c. Confidence in God is something we do for ourselves by learning doctrine. But eternal security is something God does for us. Eternal security depends on the integrity of God, while confidence in God depends on the integrity of the believer.

d. Confidence in God can be lost through the believer's residence in the cosmic system. But eternal security is permanent no matter what the believer does.

e. The principle of eternal security is found in John 10:28, "And I give to them eternal life, and they shall never perish, neither shall anyone pluck them out of My hand." Cf. 1Peter 1:3-5.

f. 1John 3:21 teaches the principle of confidence in God. In 1John 4:17, confidence is the issue at the Judgment Seat of Christ, not eternal security. The believer in the cosmic system has no confidence before God at the Judgment Seat of Christ.

K. Military and Athletic Analogies to Rewards, 2Timothy 2:4-5 "No soldier on active duty entangles himself in the affairs of everyday life [a person on active duty does not live a normal life], so that he may please the one who enlisted him as a soldier." Verse 5, "Furthermore, if anyone competes in the athletic games, he does not receive a winner's crown unless he trains according to the rules."

1. The athlete had to undergo ten months of strict training just to qualify to participate in the games. He had to enter a registered state gymnasium, analogous to living in the divine dynasphere. Every athlete went through identical training no matter what his event. This is analogous to every believer having the identical divine dynasphere as the place in which we train and compete. We must fulfill the training rules of the protocol plan of God. Only the protocol Christian is living the Christian way of life, therefore, is qualified to compete in the angelic conflict.

2. The ATHLETAI were the ones who trained under the rules of the national gymnasium for ten months. You were not allowed to leave the large walled area of the gymnasium for ten months, and had to exercise under the

authority of the GUMNASIARCH, the ruler of the gym (analogous to the pastor). It was a very well-paying job. He had marshals under him who watched the athletes. He wore a purple robe with white sandals, and is analogous to the pastor. The marshals were comparable to the deacons.

3. Disqualification is analogous to function inside the cosmic system. They trained not only the body, but the mind as well. After the completion of the ten month course, the athlete was allowed to compete.
4. The athlete followed a set of very strict rules which constantly tested his motivation, decisions, and momentum. This is analogous to the concept of daily perception of doctrine and momentum testing. You could not leave for any reason.
5. Everyone did the same exercise under the same authority. There were eight to ten exercise periods during the day. Everyone received group exercise naked outdoors regardless of the weather (analogous to everyone getting the same doctrinal teaching). Daily trumpet calls had to be met at various times (if you missed one you were disqualified). Everyone had equal privilege and opportunity to compete. Each class was preceded by a warning trumpet during which time the athlete reported to his trainer, the ALEIPTEI, who rubbed him down with olive oil. This is analogous to rebound before perception of doctrine. The athlete wore no clothes, analogous to the filling of the Holy Spirit.
6. All the athletes ate the same food: wheat, cheese, figs, no wine, no sweets. This relates perception of doctrine to strict academic discipline. You were on a strict diet, which everyone ate (other foods being analogous to distractions of the cosmic system).
7. All earthly distractions were prohibited during the ten months, including contact with family, friends, no sex, no social life.
8. The AGONISTAI were people who just worked out to stay in shape, which is just sheer agony; analogous to the believer in the cosmic system. This is analogous to arrogance in the cosmic system, which is sheer agony.
9. 1Corinthians 9:24-27 illustrates how we compete to reach a reward which is imperishable. "Run in such a way that you may win." Verse 27, "but I discipline my body and keep it in training, lest possibly, having preached to others, I myself should be disqualified."
10. Each winner in the national games received a crown of ivy leaves, which represented the rewards he would receive when he returned home (analogous to us receiving eternal escrow blessing when we go home to heaven). He had a special entrance cut into the wall of the city through which he passed when he returned. A plaque was put up after the wall was sealed up again. He rode in the best chariot through the city in a parade; he received a lifetime pass to all future games; a great amount of money; an ode was written by a poet; a statue was put up in the public square; his children fed and educated at public expense; he was exempt from all income taxes for life.

L. The Rewards at the Judgment Seat of Christ.

1. Introduction.

- a. Two Greek words are used for crowns.
 - (1) Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*], a reward in athletics and the military.
 - (2) Diadema (διάδημα) [pronounced *dee-AD-ay-mah*], a crown used for a king. Certain rewards for believers are called Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*]. Diadema (διάδημα) [pronounced *dee-AD-ay-mah*] is not used for the believer's rewards in the Bible.
- b. Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*] is the exact equivalent to the Latin word CORONA. The Stephanos (στέφανος) [pronounced *STEHF-ahn-oss*] is comparable to our medal of honor. There were six categories of such crowns given by the military. Each had a great monetary reward that went with it.
 - (1) CORONA OBSIDANALUS or CORONA GRAMANIA, a golden wreath woven of golden strands; also called golden grass. This guaranteed \$150,000 tax-free income a year.
 - (2) CORONA CIVICA, wreath of golden oak leaves, given for the highest type of valor in battle or for unusual acts performed by a civilian.
 - (3) Corona Navalis, the medal of honor for the navy. It was given to the first sailor to board an enemy ship during battle.
 - (4) Corona Muralis, awarded to the first soldier to scale the wall of a besieged city or reach the enemy lines, similar to our Army Distinguished Service Cross. This was only given to enlisted men.
 - (5) Corona Castrensis, awarded to the first soldier to reach the enemy lines in a battle, or to any enlisted man who did unusual things in battle.
 - (6) Corona Triumphalis, awarded to a victorious army general who commanded a winning army, or men who did secondary things of valor, comparable to our Distinguished Service Cross.
- c. The most highly decorated soldier lived in the second century B.C. according to Livy. His name was Spurius Ligustanus. Four times he was the senior centurion for the legion as an award for bravery. He won 34 decorations, including six CORONA CIVICA, the second highest. So even while serving in the army, he was one of the wealthiest men in the Roman Empire.
- d. Paul used this concept as a metaphor to illustrate the decorations awarded to winners at the Judgment Seat of Christ. There are three categories of crowns for believers in the Word of God. The first two are available to all believers; the last is available to pastor-teachers only.
 - (1) The crown of righteousness.

(2) The crown of life.

(3) The crown of glory.

- e. The warning regarding crowns, Revelation 3:11, "Hang on to what you have, so that no one takes away your crown." cf 2 John 8.

2. The Crown of Righteousness.

- a. This crown is awarded at the Judgment Seat of Christ to the Church Age believer who fulfills the protocol plan of God by the advance to gate #8 or spiritual maturity. This believer has advanced from spiritual self-esteem plus providential preventative suffering to attain spiritual autonomy, and from spiritual autonomy plus momentum testing to attain spiritual maturity.
- b. This is given to mature believers with emphasis on their attainment of gate 8 in the divine dynasphere. It emphasizes functional virtue directed toward man and circumstances; i.e., the modus operandi of your royal ambassadorship and the fulfillment of the royal family honor code.
- c. The believer who wears the invisible uniform of honor (Eph 6) will receive the crown of righteousness. The function of impersonal love is the manifestation of the invisible uniform of honor. The crown of righteousness is given for your virtue, honor, integrity, passing momentum tests, and fulfillment of the royal family honor code.
- d. 2Timothy 4:7-8, "I have fought an honorable fight [advance to spiritual maturity]. I have completed the course [execution of the protocol plan of God]. I have guarded the doctrine [as #1 priority]. In the future there is reserved for me a crown of righteousness, which the Lord, the righteous judge, will award me in that day, and not only to me, but to all [winners] who have loved His appearing." He perpetuated spiritual self-esteem and spiritual maturity. As a mature believer, the perpetuation of spiritual maturity means to continue learning the Word of God daily.
- e. So the crown of righteousness is a decoration for the attainment, perpetuation, and activity of spiritual maturity. This crown is presented to those believers who advance through the three stages of spiritual adulthood.
- f. Accompanying the crown of righteousness is a tremendous amount of extra privileges, blessings, and opportunities in the eternal state.

3. The Crown of Life. See John 15.

- a. This crown of life is awarded to the Church Age believer who in spiritual maturity passes evidence testing. By passing evidence testing, the mature believer has glorified God to the maximum and so will receive the crown of life. Evidence testing is administered by Satan as an extension of the angelic conflict.
- b. Revelation 2:10, "Do not fear what you are about to suffer. Note that the devil is about to cast some of you in prison, that you may be

tested and you will have special persecution ten times. Keep on being faithful even until death, and I will give you the crown of life."

- c. James 1:12, "Happy is that person who perseveres under testing, for once he has passed the [evidence] test, he will receive the crown of life which God has promised to those who love Him." This tells us that happiness is not confined to prosperity, to having things going your way. The happiness provided by Bible doctrine exists under the greatest categories of adversity.
 - d. The crown of life is awarded to all members of the royal family of God who utilize the problem-solving devices and advance to maturity and then use +H to pass evidence testing.
4. The Crown of Glory.
- a. This is awarded to pastors who faithfully study and teach Bible doctrine to their congregation, doctrine by which the pastor and positive members of the congregation will attain spiritual maturity. There are four categories of pastors in the Church Age.
 - (1) The cosmic pastor, who lives in cosmic one and two, is distracted by social action, crusader arrogance, and is totally disoriented to reality. He is very arrogant, self-righteous, and ignorant of doctrine.
 - (2) The baby pastor high profiles his own personality while low profiling the Word of God. He only evangelizes and gives moral lectures.
 - (3) The adolescent pastor teaches some truth but is distracted by various forms of high profile. He is selling his own personality (rather than teaching doctrine) by visiting the sick, calling on the congregation, conducting programs. He can be a pseudo-intellectual, a crusader, a bleeding heart, self-righteous, a pleasing personality, or arrogant. He appeals to those with negative volition toward Bible doctrine. He doesn't have the time to study.
 - (4) The mature pastor through personal study and teaching advances to gate 8 of the divine dynasphere and is leading his congregation there. He has fulfilled the concept of gate 5,6,7,& 8 and therefore has the crown of righteousness as well. He emphasizes doctrine and is a prepared person academically, knowing where he stands theologically. He focuses on the message, not his personality. Hebrews 6:10.
 - b. The motivation for the pastor is occupation with the Lord. 1Peter 5:4, "And when the Chief Shepherd [our Lord at Judgment Seat of Christ] appears [Rapture], you [faithful pastors] will receive the unfading crown of glory."
 - c. Philippians 4:1 personalizes this concept: "Therefore, my brethren, loved ones [congregation who is respected for their faithfulness],

deeply desired ones, my happiness and my crown, keep on being stabilized [winners of the crown of righteousness]."

- d. 1Thessalonians 2:19-20, "For who is our hope or happiness or crown of boasting [glory]? Is it not you in the presence of our Lord Jesus Christ at His coming? [At the Judgment Seat of Christ, those who have attained spiritual maturity are the crown of glory for the pastor.] For you are our glory and our happiness."
 - e. The pastor's boasting or crown of glory is received because certain members of his congregation do two things by listening to the teaching of the Word: they take the giant step to spiritual self-esteem, and they take the victory step to spiritual maturity where they can receive evidence testing to glorify God to the maximum. So the happiness of the pastor comes from the positive response of those faithful to the teaching of the Word of God. The pastor's happiness is different from that of anyone else.
 - f. Protocol believers are the basis for the pastor receiving the crown of glory.
 - g. The danger to the pastor is given in 1Corinthians 9:24-27 **Do you not know that those who run a race all run but one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-discipline in all things. They do not receive a perishable crown but an imperishable crown. Therefore, I do not run without a goal [or, an objective]. I do not box like a person beating the air [he hits his target]. Instead, I discipline my body and keep it in training, lest having communicated to others the word, I myself should be disqualified.** As a believer, in order to run to win, we take in Bible doctrine. Disqualification is lack of doctrine. Lack of authority-orientation.
5. The Ultimate Decoration: the Order of the Morning Star.
- a. The winner who receives the above crowns not only has vast estates in the eternal state, but he receives this decoration and others that go with it. This decoration is taken from and named after our Lord's third royal patent, "King of kings, Lord of lords, the Bright Morning Star," mentioned specifically in Revelation 22:16 and 2Peter 1:19.
 - b. The Order of the Morning Star is given to winners as the highest of all decorations in escrow blessings given by God. It is a part of the new order of chivalry in the eternal state for the royal family. This decoration is awarded for the maintenance of spiritual maturity in what may be called an ultra supergrace status.
 - c. This decoration is mentioned as a part of escrow blessings for the eternal state in Revelation 2:26,28, "Furthermore, the winner, even he who keeps My assignments [execution of the protocol plan of God] until the end [perpetuation of spiritual maturity through evidence testing], to him I will give authority over the nations." Verse 28, "Furthermore I will give to him the order of the Morning Star." The

mature believer will be a king over a Gentile nation and rule during the Millennium.

- d. Receiving this decoration is the highest manifestation of glorifying the Lord Jesus Christ in the Church Age. This same title was given to Him at the ascension and session and is related to both the strategic victory and tactical victory of the angelic conflict. Revelation 22:16 "I, Jesus, have sent My angel to declare these things to you for the churches; I am the root [Jesus Christ as eternal God], and the descendent of David [Jesus Christ in Hypostatic Union], the bright morning star [His title for the First and Second Advents]." In Numbers 24:17, His title is related to His strategic victory, "I see Him, but not now, I behold Him, but not near. Behold, a star [Christ as the morning star] shall come forth from Jacob [First Advent] and a scepter shall rise from Israel [Second Advent]."
- e. Matthew 2:2 is a reference to the morning star related to the First Advent. Bible doctrine is related to Christ as the morning star in 2Peter 1:19-21, "and the morning star has come up" (Second Advent).
- f. The Order of the Morning Star is named after our Lord's royal title and is given for historical impact in the Church Age. It authorizes the recipient to reign with Christ in the Millennium and hold the highest privileges for all eternity. These believers can eat from the tree of life in the paradise of God, located in the New Jerusalem.
- g. There are at least seven privileges that accompany the Order of the Morning Star.
 - (1) The uniform of honor, being invisible and worn in the soul, is exchanged at the Judgment Seat of Christ for the translucent uniform of glory worn over the resurrection body. It was first modeled by Jesus Christ on the Mount of Transfiguration, Matthew 17, "and His clothes became white as light." The uniform of glory is a monument to right decisions. The uniform of glory is given as a translucent light which covers the resurrection body. Revelation 3:4-5, "they will walk with Me in whites...".
 - (2) The name of the winner appears on the honors list, and he is presented in the court of heaven during the Tribulation on earth. Only those on the honors list are taken to heaven and presented to God the Father. The honors list is made up of those believers who make Bible doctrine their highest priority daily. Revelation 3:5, "Thus the winner shall be clothed in white garments and I will never blot out his title [the winner is knighted at the Judgment Seat of Christ] out of the book of life. In fact I will acknowledge his title in the presence of My Father and before His angels [a formal presentation]."

(3) A new order of knighthood and eternal order of chivalry will be added to the believer's name in the Lamb's Book of Life forever, Revelation 2:17 cf Colossians 3:4,6. The new knighthood is given to the winner, Revelation 2:17, "To the winner, I will give him blessing from the hidden manna [escrow blessing for time and eternity]; also I will give him a white pebble [the resurrection body, God's final vote of justification - they voted with colored pebbles in the ancient world], and on that white pebble has been inscribed a new title [your royal patent in the eternal heraldry] which no one knows [you are an anonymous hero during the Church Age]."

(4) The winner will rule with Christ during the Millennium. There are six different approaches with regard to ruling with Christ.

(a) The a fortiori approach, Romans 5:17, "For if by the transgression of one spiritual death ruled by that one, much more, they who receive in life this surplus from grace [escrow blessing] and the gift of righteousness, much more, they shall rule through that One Jesus Christ."

(b) The sarcastic approach, 1Corinthians 4:8, "You are already filled [with private sins]; you have already become rich [but not from escrow blessing]; you have become kings without us. How I wish you really had become kings, so that we might also rule with you."

(c) The eternal security approach, 2Timothy 2:12, "If we endure [perpetuation of life in the divine dynasphere], we shall also rule..."

(d) The parable approach, Luke 19:12ff especially v.17, 19 "take charge over ten cities" = rulership.

(e) The direct approach, Revelation 3:21, "The winner, I will give to him the reward of sitting with me on my throne, as I have won and sat down with My Father on His throne."

(f) The Morning Star approach, Revelation 2:26-28.

(5) The winner's name is recorded in the permanent historical record section because of his invisible historical impact during the Church Age, Revelation 3:12a. The impact of the winner is anonymous as far as the record of history is concerned, but not as far as God is concerned. The mature believer's historical record will be recorded forever in the heavenly temple. Each pillar will have the record of his life as a winner. Revelation 3:12, "The winner, I will make him a pillar in the temple of My God. Furthermore, he will never again vanish [go outside] from history. Also I will emblazon on him the title of My God, and the name of the city of My God [this will be his pass

to enter the eternal city, the New Jerusalem, a satellite city suspended above the earth in the atmosphere or in space], the new Jerusalem, which shall descend from heaven from My God; also My new title [King of kings, Lord of lords, bright morning star]."

- (a) The temple of God is the eternal record center in the future. Example: the temple at Ephesus had the great deeds of people inscribed on the pillars.
 - (b) This temple of God will be the historical textbook of the true heroes of history. The mature believer as a part of the pivot is the true impact on history. In Gal 2:9 the mature believer is currently called a pillar of the church.
- (6) The winner receives his own coat of arms of glory, Revelation 3:12b.
- (7) The winner has special privileges related to the Tree of Life, the Gazebo of the Garden, called the Paradise of God. You are a member of a special club with special parties to which only you are invited; you're a member of the Paradise Club forever, Revelation 2:7,14. Revelation 2:7, "To the winner, I will give to him the privilege of eating from the tree of life which is in the paradise of God." Revelation 22:14, "Blessed are they [winners] who have washed their robes [rebound], that they may have the right to the tree of life, and may enter by the gates into the city [new Jerusalem]." The tree of life is the ultimate in eternal reward and blessing. _

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Although this doctrine was covered before, using NB1, I think portions of NB2 are more applicable. NB2 for the definition and description of the Judgment Seat of Christ.

1977 Romans

Lesson #441

441 06/20/1978 Romans 14 Doctrine for the crisis; third world; doctrine of the judgment seat of Christ (2-4), time and efficiency rating

We have been given the freedom to take in doctrine in order to face any disaster or crisis. The times of prosperity are easy to understand. They result from the human race functioning under the laws of divine establishment; and believers advancing to spiritual

maturity. Never a time in our history when it was more difficult to be an American. The challenge of being an American is only less difficult than being a Christian today.

The only true equality is when we receive the 36 things at the moment of salvation. However, the very freedom which we have at that point, guarantees inequality. The only preparation that counts is the continual intake of Bible doctrine. The old epigram, the best laid plans of mice and men. We can use our freedom to advance or to reject Bible doctrine. Historical crisis is always the great vacuum cleaner. God does that. He creates the crisis that destroys the scum of the earth. Sooner or later we will face the evils of communism. We have saved communist Russia and we have rearmed them. We have the greatest ingredients for any historical detonation and it is going to shake you down to your very toenails.

There is someone behind the glass whose head is down and he is not getting anything here. The storm is coming and the only way to batton down the hatches is to take advantage of every bit of doctrinal teaching that we can get.

When the crisis hits, this will be the greatest national shock...for we have not known anything of an invasion.

We will all have a resurrection body; and we will all have equality in the resurrection body.

The points for the Judgment Seat of Christ will be placed with the previous lesson.

1977 Romans

Lesson #442

442 06/21/1978 Romans 14 Doctrine of judgment seat of Christ (pt.5-7); Rapture; flexibility of the great captains; hope

Bob almost immediately jumps right into the middle of the doctrine, the comfort of the rapture.

Chronology of the Rapture.

- A. The Rapture takes place, 1Corinthians 15:51-58; 1Thessalonians 4:13-18.
- B. The Big Genuflex occurs, Philippians 2:9-11. Emotion must follow doctrine; not vice versa.
- C. The Judgment Seat of Christ when we receive our efficiency rating, 2Corinthians 5:10; Romans 5:10.
- D. Bride returns with Christ at the Second Advent with our resurrection bodies, 1Thessalonians 3:13.
- E. The manifestation of the Bride, Romans 8:19; Colossians 2:15 3:4 **On the occasion when Christ our life might be made manifest, also you shall become manifest together with Him in glory.**
- F. Operation Footstool, Psalm 110:1; Zechariah 13:2; Colossians 2:15; 1Corinthians 15:24-25. The fallen angels are removed from the earth and incarcerated.

G. The Coronation of Christ, Revelation 19:6.

H. The Wedding Supper of the Lamb, Revelation 19:7-9

Romans 14:10 **But you [weak believer], why do you judge your brother? or you also [strong believer], why do you despise your brother? for all believers will be present at the tribunal of the God.**

The points for the Judgment Seat of Christ will be placed two lessons back.

Bob looked back on great captains. Hannibal kept Rome in a state of perpetual terror without any logistical support from home.

Gaius Julius Cæsar as never thought of him as a soldier up to age 40, as he had not gone through any formal military training. He has a genius that would touch earth. He knew when to be flexible and inflexible. He was totally oriented to reality.

Napoleon should be ranked as the most astute captain of modern times. The importance of knowing terrain and to be where your enemy does not expect you to be. When he sat down to write a civilian code for France and this was the only stabling factor that the French have had through empires the republics. He was always in touch with reality.

Frederick the Great was hardheaded. He believed in universal military training and in strict discipline. He believed that Bible doctrine should be the motivator of his kingdom. He was the first to discover the basics of the industrial revolution. He knew when to drop the book completely.

Napoleon was always known for being aggressive. Bob keeps saying Napoleon, but maybe he meant Frederick? He acted in front of the Russians; the noblemen of Russian figured that they had him trapped. If you expect to do well, you have to figure out when to follow the book and when to set it aside. The book is written for the average.

Bob grew up in extreme wealth. When he came to Berachah he could not believe his salary; and he changed his lifestyle completely; and it did not bother him a bit.

We have free will; and we are responsible for our decisions. The honor code application of doctrine is very much in the picture; and many things that we have ignored have become critical issues.

1977 Romans

Lesson #443

443 06/22/1978 Romans 14 Complaining vs. professionalism; orientation to authority; athletic analogy; doctrine of the judgment seat of Christ (8–9); slights

The Army Times on the medal of honor; someone who believes that he deserves it.

We function under the royal family honor code. We will get due recognition at the Judgment Seat of Christ (or condemnation).

The points for the Judgment Seat of Christ will be placed three lessons back.

Inflexibility in the Nonessentials = a bureaucracy.

Sometimes, we get no credit; and this happens often in life. All of us will face this problem with its attendant temptations. You will be tempted to complain. Life will always be unfair in the devil's world to the believer. We all have some idea as to what our life should be and we will all see someone who is totally undeserving, a 1st class cluck and take our place to receive what is due to us. If God does not promote you, then you are not promoted. When you sit around and complain, you are blaspheming the plan of God.

You have learned a lot by being here. When I found you, you were a dummy. "I trained you and taught you." You don't learn doctrine by holding hands and standing in a circle. Some of you will not learn Bible doctrine because you are not authority oriented. Until you are authority oriented, you have had it. This is authority, whether you like it or not. You are not a winner until you reach maturity.

1977 Romans

Lesson #444

444 06/23/1978 Romans 14 French in Africa; doctrine of the judgment seat of Christ (10–12); German military decorations; crowns

The Houston Tribute is one of the better papers. Phyllis Schaffley is one of Bob's favorite authors. Andrew Young ignored the invasion of Zaire; but the French rapidly responded. This is Africa's third largest state. If Zaire would have fallen, the biggest problem to the Soviets would have been eliminated. Previously, it seemed that Belgium had the most influence over Zaire.

One gigantic army broke through Lee's rear; and Lee is fighting two battles against Yankees; and Longstreet is off getting food. Lee has his army go down an unknown road, and come around behind the Yanks. Lee and Jackson sat down at a fire that night and mapped this whole thing out.

Corrected translation of vv. 8–10:

The points for the Judgment Seat of Christ will be placed four lessons back. Last day on this doctrine.

1977 Romans

Lesson #445

445 06/25/1978 Romans 14:11 U.S. unprepared; application from and doctrine of the big genuflect (1–14); inspiration of Scripture

A Mr. Frisbee writing for Armed Forces or Air Force. Administration's decision to withdraw troops from South Korea, something about the Neutron bomb, and several other things. These decisions were made without speaking to military advisors. There were some strong words from the administration, soon followed by assurances to Russia that these were only for national consumption. Winston Churchill is mentioned and his history of WWII. Parallels are never exact. In our government, defense is never separated from politics.

Bob said that this is the first time that the Air Force magazine has said that we are in serious trouble. It is one of the greatest red flags that Bob has ever seen. Before this is all over, Ford is going to look like a genius. We are in troublesome times. In business, we go on as if there were no problems at all.

Bob was struck with the great tragedies of the movie last night, *Gone with the Wind*. We have the only answer and the only source. Some of you keep thinking that there is someone you can elect or some group that you can follow or finding something that you can do to turn it all around. Our objective has not changed since Moses, Abraham, Jeremiah, or during any disaster in history. We are to take in doctrine and take in doctrine, and be prepared to stand in the gap in whatever the Lord has for us. All of us have personal problems, heartaches and difficulties. We do not talk about our difficulties or personal problems or bad luck. We are preparing for something really big. No matter when the crisis hits, we know what is most important. We know about the ability to cope with life and its disasters. We have all developed a better life, a better social life; how easy it is to be content with what it is that we have. This is a time of capacity for life for appreciation of life.

Bob really liked the young men and women who attended the movie.

Some of you have reflected on your happiest moment in life. Finding in life something that has meaning and definition to us personally. But our happiest moments will be in the future in eternity.

Some have said, I wish this moment could be perpetuated forever. And this will be our state of mind in eternity future. We are going to take the doctrine and apply it to what is taking place today and the disaster which appears to be upon us.

This is the doctrine of the Big Genuflex.

Genuflection is a noun that refers to the act of genuflecting (i.e., touching one knee to the floor or ground as a sign of respect). "Genuflexion" is often used as a variant spelling of genuflection, due to the word's Latin origin.

Romans 14:11 **For it has been written: "I live, says the Lord, that every knee will bow to Me, and every tongue will confess to God."** (BLB)

Verse 11 – the application from the big genuflect. "For it is written" – the explanatory use of the conjunction gar, an important word explaining now an application that belongs to

every generation of the royal family of God, plus the perfect passive indicative of the verb graphō (γράφω) [pronounced *GRAWF-oh*]. The intensive perfect tense emphasizes the existing results as a finished product—the Old Testament canon. This is a quotation from two verses in Isaiah which the prophet used in order to face the disasters which are now historical but which were future to the southern kingdom—Isaiah 45:23; 49:18. These are related to the great genuflect of Philippians 2:10,11. Therefore the permanent existing state of these Scriptures regarding the great genuflect is regarded by Paul, not only for the people of his day who were about to face the pressures of disaster, but for us right now. The passive voice deals with the mechanics of the inspiration of the Scripture. There is on the part of the human writer an inhale of divine information which in his soul is exhaled in writing. While the writers of Scripture had other messages which were given, only those which are recorded are actually a part of the canon of Scripture—2Samuel 23:2,3; Isaiah 59:21; Jer. 1:9. In the passive voice the subject (the pertinent Scripture quoted here) receives the action of the verb, being quoted by Paul to be recorded in the New Testament documentation. The declarative indicative of this verb is for the reality of the Old Testament canon and the equality of the New Testament as Scripture. The declarative indicative states, then, the plenary verbal inspiration as regards to doctrine.

“As I live, saith the Lord” – the phrase in the Hebrew of Isaiah 45:23 is literally, “By myself, I have sworn.” The Greek indicates that this is very obviously idiomatic: zō egō (ἐγώ) [pronounced *ehg-OH*] means, “As I live,” something entirely different than the Hebrew, but Paul is saying they are equivalent. “By myself, I have sworn,” says in effect, “I keep on living.” The present active indicative of zaō (ζάω) [pronounced *DZAH-oh*] [zō] is translated “I keep on living.” What is common between the two languages is the essence of God, the integrity of God: the righteousness of God, the principle of divine integrity; the justice of God, the function of divine integrity. The present tense of zaō (ζάω) [pronounced *DZAH-oh*] is a static present for a condition which has always existed, is perpetually existing. The active voice: God produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact. Then the present active indicative from légō (λέγω) [pronounced *LEH-goh*] which means to communicate. The retroactive progressive present tense denotes what has begun in the past and continues into the present time. In the past Isaiah mentioned it; now Paul mentions it so that it can be brought down to us in this moment. The active voice: this is a quotation from something the Lord originally said to Isaiah. So the Lord communicates. The indicative mood is declarative for an absolute statement of fact related to verbal plenary inspiration of the Scripture. Plus the nominative singular subject from kurios (κύριος) [pronounced *KOO-ree-oss*], in which Isaiah refers to God the Son in relationship to the regathering of Israel, but Paul quotes the passage for the Rapture of the Church and the big genuflect. Translation: “For it stands written, I keep on living, the Lord communicates.”

“every knee shall bow to me” – not translated, but a conjunction which is used in the Greek, is hōti (ὅτι) [pronounced *HOH-tee*]. It is used to introduce in a direct discourse and represented here by quotation marks. The nominative neuter singular from the adjective pás (πάς) [pronounced *pahs*] and the nominative singular subject gonu (γονύ) [pronounced *gon-OO*] —“every knee.” Then the future active indicative of the verb kámpō (κάμπτω) [pronounced *KAMP-toh*], which means to bend. The future tense is a predictive future for

an event which has not yet occurred but will occur immediately after the Rapture of the Church. Every believer of the royal family of God will perform the action of the verb in a resurrection body. The indicative mood is declarative which in a sense describes the perfect happiness, the perfect rapport, the perfect circumstances, the beyond comprehension marvelous times we will have in space. The dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] refers to the Lord Jesus Christ, He is the One in whose interest the big genuflect is performed—“every knee shall bow to me.” The order of the words follows the Greek order in the context.

Bob cannot bend his knees; but he will be able to in a resurrection body.

We will be out in space. Our bodies will be able to survive in space. We will be hovering in space in the kneeling position. Bob finds this to be rather amusing.

“and every tongue shall confess to God” – the connective use of the conjunction *kai*, plus the nominative feminine singular from *pás* (πάς) [pronounced *pahs*] —there will be no exceptions; all of us will be using our voices, *glôssa* (γλῶσσα) [pronounced *GLOHS-sah*], “tongues.” It should be, “and every language” (singular). The verb is the future middle indicative of *exomologeô* (ἐξομολογέω) [pronounced *ex-o-mo-lo-GEH-oh*], which in the active voice with the *ek* (ἐκ) [pronounced *ehk*] it means to promise, to consent. In the middle voice it means to admit or to confess. Here it is confess. Plus the dative singular indirect object from the generic use of the definite article with the noun *theos* (θεός) [pronounced *theh-OSS*] which refers to God the Father. This immediately precedes the judgment seat of Christ.

Romans 14:11 For it stands written, I keep on living, and by Myself I have sworn, Every knee shall genuflect to Me [Christ], and every tongue shall confess to God [the Father].

Doctrine of the Big Genuflex

A. Definition and Description.

1. The big genuflex is the interim event between the Rapture and the Judgment Seat of Christ. Therefore, it is both the glorification of the Father's plan and the recognition of our Lord's battlefield royalty which was bestowed at His session. This will be the happiest moment of a person's life.
2. At this time, the entire royal family is present, and they confess to the battlefield royalty of Jesus Christ. In opera, it is difficult to sing from a kneeling position; but this will be possible in a resurrection body.
3. This explains the phrase "every tongue shall confess to God. ." What is confessed is the fact that our Lord's royalty demands the resurrection of His royal family. We must have a resurrection body as He does because we are His family.
4. In resurrection body the entire royal family will identify the Head of the family, Jesus Christ, to the glory of the Father. In our moment of greatest happiness we will be talking about the Lord Jesus Christ. Our greatest moment of happiness will be thinking and talking about our Lord.

5. This explains the relationship between Romans 14:11 and Philippians 2:9-11. Therefore, also, the God the Father has exalted Him (Jesus Christ) to the maximum and He has bestowed upon Him the rank which is above every rank, in order that in the presence of Jesus (rapture of the church) every knee of heaven will bow, both the ones on earth (those who are raptured) and believers under the earth (those who died before the rapeture); and every tongue shall confess that Jesus Christ is Lord resulting in the glory of God the Father. The big genuflex is the moment of maximum +H which is perpetuated forever. It is followed by the Judgment Seat of Christ. We make that happiness meaningful by receiving our eternal rewards and decorations. However, you won't lose this fantastic happiness at the Judgment Seat of Christ even if you receive no reward, due to your failure in life. Our happiness is perpetuated forever. Imputation #7 is the reward, a blessing for the mature believer only.

6. Bob would love to be able to do something with this when you have all of the human good built up, and the human good will be burned. Bob would want us to suffer a bit if we wasted out time on human good; but then, he is not in charge.
7. The big genuflex occurs between the rapture and the Judgment Seat of Christ.
8. This bowing of the knee of everyone glorifies Jesus Christ.

B. Jesus Christ has three categories of royalty.

1. Divine royalty. He is coequal with the other members of the Trinity. His title is "Son of God."
2. Jewish royalty. Mary is descended from Nathan; Joseph from Solomon. His title is "Son of David."
3. Battlefield royalty. The first and second royalties combine to form a third royalty at the cross. At the cross, our Lord received the judicial imputation of our sins, which provided salvation for all mankind, and was the strategic victory of the angelic conflict. This victory plus His resurrection, ascension, and session is the basis for our Lord's battlefield royalty. This unique royalty establishes Christ as the ruler of both regenerate man and elect angels forever. His title is "King of kings and Lord of lords."
4. This new battlefield royalty explains several passages in Revelation where Christ returns with the bride to be acknowledged by all; e.g., Revelation 19:12. **And His eyes are like a flame of fire and on His head are many crowns, having a royal title that no one understood but He Himself.**
5. Our Lord's new royal title is revealed in Scripture, Revelation 19:16, **And He has a royal title which has been written on His robes and on His thighs, King of Kings and Lord of Lords.**

C. At the big genuflex, we will acknowledge Christ's battlefield royalty.

1. We can understand the confession of the royal family immediately following the Rapture based on the concept of Christ's battlefield royalty, for we will be in total awe of Him. We will have complete appreciation for the event.

Before the Judgment Seat of Christ, we genuflect to the Lord Jesus Christ. We relate this to our very existence.

2. After the big genuflex, we are given our efficiency rating.
3. This moment will be the fulfillment of all our doctrine, and the realization of the purpose of our new birth. We will each personally praise the strategic victory of the angelic conflict and relate it to our very purpose for living, Romans 14:11.
4. Acknowledgment of the strategic victory precedes acknowledgment of the tactical victory. Strategy always precedes tactics.
5. Our praise of our Lord's strategic victory is our recognition of what Christ accomplished from the cross to the session.
6. The tactical victory will then be recognized at the Judgment Seat of Christ by the imputation of eternal rewards to all mature believers who will glorify Christ forever, Isaiah 53:4,11-12. Blessing and rewards which glorify Christ fulfill prophecies in the Old Testament. Isaiah 53:12b, "Then He will distribute the spoil to the great ones."
7. Christ was willing to suffer on the cross that we might share in the plunder of His victory. The big genuflex, our acknowledgment of Christ in eternity, will be the greatest moment of worship in history, full of great singing.
8. In time, we acknowledge Christ by our daily intake of doctrine

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1977 Romans

Lesson #446

446 06/25/1978 Romans 14:12 U.S. crisis; doctrine of the big genuflect (15): eternal happiness real issues at the judgment seat of Christ; knowable, unknowable and God

An officer Aker and he saw the officers under him are a vanishing breed. He says that nothing is more important than reestablishing our military. The USSR are spending more on their military than us. They have a half million in uniform. Estimates that nuclear warfare would kill 100 million of us and only 10 million of them (they have huge numbers of underground shelters and other things).

Isaiah 53:4 Therefore He himself carried the guilt of our sinful afflictions [this is the imputation of our personal sins to Christ on the cross]; He carried like a heavy burden our guilt. Consequently, we evaluated Him the One being struck down by judgment, the one being judged by God the Father; the One being degraded.

Isaiah 53:11 From the sorrow of His soul [God the Father had to judge God the Son; this is an anthropathism referring God the Father imputing our sins to Jesus Christ and judging them] He shall see [that is, He will observe the imputation of judgment] and He will be satisfied [the doctrine of propitiation]; by His knowledge My righteous Servant [the Lord Jesus Christ] will vindicate the many [or justify the many, referring to believers] for He and only He shall bear their punishment for sin.

Isaiah 53:12 Therefore I [God the Father] will distribute the spoil [the plunder of victory] to Him [that is, to the Lord Jesus Christ] because of the many believers [which includes all believers who crack the maturity barrier]. Then He [the Lord Jesus Christ, as King of Kings and Lord of Lords] will distribute the spoil. I will distribute the spoil to the great ones [the mature believers] because He [Christ] has poured out His soul to death, because He Himself carried the sin of the many and about the offering for sin, the whole thing was caused to fall on Him.

Romans 14:11 For it stands written, I keep on living, and by Myself I have sworn, Every knee shall genuflect to Me [Christ], and every tongue shall confess to God [the Father].

This is the great moment of happiness prior to the distribution of spoils. Our Lord is in a resurrection body; and it is necessary for the royal family to be in a resurrection body in order to accompany the Lord. The rapture of the church requires us to have resurrection bodies. We must be prepared as the bride and we will receive the spoils; and those will be the ones who break the maturity barrier.

Bob likes Berachah's singing; and some people have been moved to write hymns for us to sing.

Suppose you are advancing as much as you can, but you get caught up in the rapture. What happens then? Your positive volition is taken into account; and God also knows the knowable, and He knows how far you would have gone; and He adds the knowable and unknowable together. Omniscience knows the knowable and the unknowable. God is just and He is fair; and everyone will get a fair shake on the plunder of victory.

We are on the same equal basis at the Great Genuflex. Each person will have the exact same equal resurrection body; we will be equal and happy. After the Judgment Seat of Christ, things will never be the same again.

The fact that we will stand before the Lord means that all of our problems add up to be very little. Doctrine should be our #1 priority. There is no end to the grace of God when it comes to spiritual growth.

Romans 14:12 So then, each of us will give account concerning himself to God. (BLB)

Verse 12 – the post-genuflect application. “So then every one of us shall give an account of himself to God.” The inferential illative particle ára (ἄρα) [pronounced *AHR-ah*] is translated correctly, “So.” The inferential transitional conjunction oun (οὐν) [pronounced

oon] denotes an inference from what precedes—“So therefore.” Just as salvation has an issue—What think ye of Christ?—, so life after salvation has an issue—What think ye of doctrine? Then come two illative particles followed by a nominative singular adjective used as a substantive, hekastos (ἕκαστος) [pronounced *HEHK-as-toss*]—“each one.” God gives us enough time to advance. What is going on in history is not that important. You are on your own, there is no one there to help you. Christianity is personal. Each one of us must answer for himself. What are we doing now? Paul says we are judging others, looking with scorn upon others, ridiculing others, are jealous and vindictive, arrogant in our attitude and hang-ups about many things in life. But this is the moment of truth, the moment for which there is no way to evade, to compensate, to blame someone else. When it says “each one” it means you will have no excuses. Then to make sure we are dealing with the royal family there is a descriptive genitive plural from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*], translated “of us.”

Plus the future active indicative from the verb didōmi (δίδωμι) [pronounced *dihd-OH-mee*] which means to give. The future tense is a predictive future, it refers to the judgment seat of Christ. The active voice: every believer of the royal family of God produces the action of the verb. The indicative mood is declarative, representing the verbal idea from the viewpoint of reality. This is followed by the accusative singular direct object from logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. We face the living Word, the Logos (λόγος, ου, ό) [pronounced *LOHG-oss*], Jesus Christ, to give a logos (λόγος, ου, ό) [pronounced *LOHG-oss*], a rendering of account, a statement of definite content, a settlement of account; “of himself” – peri plus the genitive singular from the reflexive pronoun heautou (ἐαυτοῦ) [pronounced *heh-ow-TOO*], “concerning himself.” The preposition peri excludes bringing anyone else in for your defense. Then the judge, the dative singular indirect object from theos (θεός) [pronounced *theh-OSS*] plus the generic use of the definite article. No one else is going to give a testimony on your behalf.

Romans 14:12 **So therefore each one of us will give a word [or an account] to God concerning himself.**

Principle

1. The conflict and strife over non-essential opinions is ridiculous. There are so many things in life that are not essential, and doctrine is essential. We should be inflexible not only about doctrine but about our intake of doctrine.
2. Paul in his dissertation neither condemns nor approves the food taboos and the observation of holy days, for to do so would create a false issue. To make an issue out of doctrine he does not take sides. A communicator of doctrine must always avoid taking sides. Paul does not allow himself to be sucked in to the dispute between eating meat and not eating meat. Doctrine is the essentially; eating meat or vegetables is a non-essential. One of the worst things that a coach, leader, boss to do is to take sides in a dispute. Lee overlooked the pettiness of his generals and refocused these men to fight against the Yankees.
3. The real issue is the fact that no two believers have achieved the same stage of spiritual growth and that the only way they can advance is through doctrine.

4. The ability to distinguish between essential and non-essential, and to function professionally as a member of the aristocracy of the royal family, is the issue. That requires doctrine.
5. To function professionally as believers requires also the filling of the Spirit. The filling of the Spirit gives the ability, then, to rightly divide the Word of truth, the ability to differentiate between personal and impersonal love.
6. Each stage of spiritual growth has its own occupational hazards. For the immature it may emphasize judging others; for the mature it may emphasize intolerance of others. Whatever it is, to resolve it you cannot take sides.
7. Therefore each believer is responsible for his own life before the Lord. He is not responsible for that of another, as illustrated by the judgment seat of Christ.
8. At the judgment seat of Christ the justice of God deals with each stage separately, based on what happened, the knowable; and what would have happened if you had lived out a full life, i.e. the unknowable.

1977 Romans

Lesson #447

447 06/26/1978 Romans 14:13 Royal family honor code application to controversy between weak and strong believer; hypocrisy of actors

It is inevitable that in any gathering of believers there will be many different personalities, there will be many different types of people who gather together. All as Believers in the Lord Jesus Christ have multifarious personalities and many and varied expressions of the individual personality. The Christian way of life does not command a personality change; in fact there is no such thing as the Christian personality. We are not in any way commanded to change our personality. All changes are related to doctrine resident in the soul and its application to the honor code. Therefore it is inevitable that someone in a congregation will be attractive to you, and someone will be very unattractive. The result is that personality conflict exists between people without ever uttering a word; the way they look, their carriage, their poise, their demeanor, their function simply irritates someone else. Irritation is not a part of the function of the royal family honor code. Strife is not acceptable in the body of Christ. Therefore the application of the honor code is very important. We have learned to distinguish between the essential and the non-essential and understand that we are to be inflexible with regard to the essentials but totally flexible with regard to the non-essentials. The non-essentials always outnumber the essentials. The reason for this is that each one of us is at a different stage of growth in our spiritual life. No two of us have reached the same point of spiritual growth and no two of us have attained the same stage of maturity or immaturity. Because of this, background, environment and influence are great factors in the soul which are constantly misapplied in the function of the Christian way of life. Too many times you judge someone by background norms and standards. You came from a background in which you had to fight for your very existence and in so doing you look at everyone in terms of being a fighter or a pushover. Therefore you have a tendency to bully those who you consider weak. Or you came out of some gutter situation where it never occurs to you that a man who is a gentleman might not only be tougher than you are but could mop up the earth with you. It has to do with your

background. People who come from a certain background have had certain training, have learned certain deportment and a certain type of demeanor, and dress in a certain way. You come from another background and to you those things are weakness. And so we merge in the royal family of God with varying backgrounds. The farther you advance in your Christian life the less influence your background and your environment will have on your norms and standards of conscience and on your thinking. Eventually you will be able to appreciate people from every walk of life and in every situation in life. And you will begin to be so flexible with regard to personality idiosyncrasies, and so thoughtful and sensitive to others around you that you will fulfil the principle of unity. But this comes with a lot of doctrine, spiritual growth, and from replacing the norms and standards of your soul with the divine viewpoint standards of the royal family honor code. This is a very practical portion of the Word of God. We can see in many ways that we have failed to mind our own business. Too often we have stuck our nose into someone else's business. God's righteousness is imputed to every believer, the same righteousness that we have. We have intruded upon friendships and relationships of others. We have failed to utilize the royal family honor code.

We are going to study the weak and strong believer; but the emphasis will be on the weak believer, as they need the most guidance.

We could summarize the paragraph about the great genuflect, the sooner that we get to understand the respect the Word of God, the better off we will be when involved with other believers.

Do Not Cause Another to Stumble

Romans 14:13 **No longer, therefore, should we judge one another; but rather determine this, not to put any stumbling block or snare before your brother.**

Verse 13 – the honor code application to the weak and strong believer. “Let us therefore not judge one another any more.” The inferential conjunction *oun* (οὐν) [pronounced *oon*] denotes that we now have an inference from what precedes. The adverb *mêketi* (μηκέτι) [pronounced *may-KEHT-ee*] means “no longer” or “not from now on.” It implies that at least the original recipients of this passage were guilty of all of the violations of the honor code which have been studied so far in chapters 12, 13, 14. The weak believer is guilty because of ignorance of doctrine. Ignorance of doctrine always causes the individual to be inflexible with regard to the non-essentials, and once you are inflexible with regard to the non-essentials you are totally divorced from reality. Non-essentials become very important and you take a very strong stand on the non-essentials when you have no doctrine to change your scale of values.

Next comes the present active subjunctive from the verb *krinô* (κρίνω) [pronounced *KREE-no*]: “Therefore let us no longer judge.” The pictorial present tense denotes events in the process of occurrence which must be discontinued. The active voice: the weak believers in the Roman church produce the action of the verb and are now commanded to stop it. The subjunctive mood is hortatory, which with the negative adverb is the equivalent to the

imperative mood except that volition is recognized as playing an important part. Paul is saying, I can't make you do it; you have to do it from your own motivation. You have to be motivated from your own soul, you cannot be motivated by inspiration from someone else. We are motivated by what is in our own souls.

Then comes the accusative plural direct object from a reciprocal pronoun, *allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*], which means "each other." And this is the name of the game at this point: reciprocity in modus vivendi of the royal family of God. **"Therefore let us no longer judge each other."**

Principle

1. Judging is the occupational hazard of the weak believer who measures all believers by his own inadequacies and weaknesses.
2. The weak believer is ignorant of doctrine, therefore his norms and standards are formed from his background, his environment, training, and human influence (hero-worship: an actor is always being someone he isn't. He is playing the part of the person he portrays. He doesn't possess those. An actor is to appear as if he has the characteristics and good qualities of the person he pretends to be. Actors are the biggest phonies in the world. Never was there a group less qualified than to speak on any subject. They are all a bunch of ninnies; they lust for approbation; and they spend their lives being someone that they are not. Betty Davis had a way of holding a cigarette that many girls imitated; or people who try to talk out of the corner of their mouths like...).
3. With false or erroneous norms and standards it is impossible for the weak believer to be accurate or correct in his evaluation of anything.
4. But evaluation of others is not the issue. The real issue is the royal family honor code which demands that all believers be given the privacy of their priesthood and be loved (impersonal love) by you.
5. Judging is a violation of the privacy of the royal priesthood, and therefore judging is classified as arrogant presumption.
6. Judging combines mental attitude sins with sins of the tongue, and often overt sins as well. So that judging becomes a combination of all categories of sinfulness from the old sin nature.
7. Add to this the rationalization of judging as an act of human good. This is the one that is used as an excuse: "I'm just concerned for them." Judging is parlayed into a system of evil. The rationalization of judging becomes hypocrisy. The exception to all of this is parents over children.
8. Therefore judging also becomes good and evil which is the policy of Satan as the ruler of this world and the function of the old sin nature as the sovereign of human life.
9. Judging is totally incompatible with the plan of God for your life, and judging causes the believer to become the enemy of God.
10. God Himself has a monopoly on judging and has only delegated this option to Bible doctrine, the communicator of Bible doctrine [pastor-teacher who communicates the

Word], and to the systems of authority under divine establishment—husband over the wife, parents over the children, teacher over students, coach over the team, the boss over labour, etc. These are systems of delegated authority.

We need to be able to enjoy something but draw the line between admiration for the histrionic abilities of these actors. We should not emulate them or admire them offstage. Most of them are liberal ninnies. How many girls read movie magazines? How many guys try to emulate this or that person from the movies? We try to adopt the mannerisms and thinking and standards from those who are the least able to have these things. Once these people take off their makeup and walk out into the world, they are still living in a dream world.

Bob has no intention of running around and explaining everything that he is doing. Bob will die before giving up on the essential of Bible doctrine.

Next is the application to the strong believer. “But judge this rather” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-l-LAH*] generally sets up a contrast of some sort. Here it is a contrast between the occupational hazard of the weak believer and the occupational hazard of the strong believer. And the conjunction reminds us that none of us are perfect. That is why we have Bible doctrine. Then comes the aorist active imperative of *krinô* (κρίνω) [pronounced *KREE-no*] which this time doesn’t mean judge. It goes back to its original meaning which means to separate, to distinguish, to select, to reach a decision, therefore to prefer—“but to prefer [or determine].” The constative aorist is for an action extended over a period of time. The active voice: the strong believer produces the action of the verb. The imperative mood is a direct command to the strong believer who has from doctrine resident in his soul the ability for instant obedience.

With this is the comparative adverb “rather”—*mallon*, and the accusative neuter singular direct object from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*] which sets up a category—“but rather prefer/determine this.” The weak believer is denied his occupational hazard and by the same policy of the justice of God the strong believer is denied his occupational hazard as well.

“that no man put a stumbling block or an occasion to fall in his brother’s way” – the negative *mê* (μή) [pronounced *may*] plus the articular present active infinitive of *tithêmi* (τίθημι) [pronounced *TIHTH-ā-mee*] which means to place or to put, but with the negative it means not to place, not to put. The definite article in the accusative case is in apposition to the accusative from the demonstrative pronoun. The aoristic present tense is for punctiliar action in present time. This has to be instinctive, it will suddenly occur. Instinctively the mature believer should do the right things, he should make the right decisions. The mature believer has a far greater field of fire in the area of flexibility and therefore he can be instantly flexible about a lot of things which are inconsequential, whereas there is a very narrow field of fire for the weak believer who is always limited in his flexibility. Therefore the strong believer has a great responsibility to the weak believer, as to all Christians, a responsibility which is given to him under the honor code. The active voice: the strong believer produces the action of the infinitive, i.e. he is prohibited from

doing the action of the infinitive with the negative. This is the imperative infinitive for a command, plus the accusative singular direct object from the noun próskomma (πρόσκομμα) [pronounced *PROS-kom-mah*], which means an obstacle rather than a stumbling block. This refers to an obstacle to the spiritual growth of the weak believer. The weak believer is limited in doctrine and therefore has that short range of fire; his flexibility is low. The next word is the accusative singular direct object of skandalon (σκάνδαλον) [pronounced *SKAN-da-lon*], which is a trap or a distraction. So literally, “but rather prefer/determine this, not to place an obstacle or distraction.” Then the next phrase, the locative singular of the definite article used as a personal pronoun, plus the locative of space from adelphos (ἄδελφός) [pronounced *ad-el-FOSS*]. Because the weak believer has his eyes on people it is very easy for a strong believer functioning in the sphere of grace to place an obstacle or distraction to doctrine in front of that weak believer.

Romans 14:13 **Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother** [weak believer].

1977 Romans

Lesson #448

448 06/27/1978 Romans 14 Greatness of Ike; varying responsibilities of weak and strong believers under the royal family honor code; thoughtfulness and flexibility

Ike's background is thought to have little to do with becoming a great military leader. He had great moral courage. He graduated from West Point in 1915. Ike was the first man in tanks and the first one to figure out how to use them. Ike had brains and moral courage.

Ike graduated in the middle of his class in West Point.

We continue with the weak and strong believer.

Romans 14:13 **Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother** [weak believer].

Principle

1. In this verse there are two different commands to two different categories of believers: the weak believer and the strong believer. The strong believer has been positive toward doctrine and has cracked the maturity barrier or is close to it; he has maximum doctrine resident in his soul. The weak believer can be either a new believer who is still ignorant of doctrine but positive or a person who is negative toward doctrine and reversionistic. The weak and the strong believer must both have the same opportunity in the sense of freedom to take in doctrine without distraction.
2. There is a second command to the strong believer in this verse: to be sensitive and thoughtful where others are concerned, to be aware that other people have feelings; to be sensitive to the situation and to the circumstances of the weak believer whose ignorance of doctrine results in numerous non-essential opinions and judgments.

As you begin to grow spiritually you become aware of the feelings of other people and you make their feelings much more important than your own. If you are growing you can swallow your pride almost on any occasion.

3. A weak believer must recognize the privacy of a strong believer, while the strong believer must demonstrate impersonal love and tolerance to the weak believer.
4. In this way both the weak and the strong believer conform to the royal family honor code.
5. The honor code application for the weak believer is respect for the privacy of the strong believer.
6. The honor code application for the strong believer is modus vivendi—impersonal love directed toward the weak believer, flexibility.
7. The honor code demands modus operandi and policy for all categories of believers in all stages of spiritual growth. The honor code has policy for all stages of growth so that in any stage we are not distracted from doctrine and we are given freedom and privacy, and therefore opportunity, to utilize doctrine in our own spiritual advance.
8. The honor code emphasizes the importance of occupation with Christ and highest priority is assigned to Bible doctrine.
9. The honor code demands that each believer avoid the subjectivities of life—such as eyes on self. It might be arrogance at one moment and self-pity the next. That is vacillation, not flexibility.
10. The honor code is designed for the living, and that means all living believers. The honor code in effect is the Christian way of life in every stage of spiritual growth.

Romans 14:13 **Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother [weak believer].**

Principle

1. To stop judging the weak believer must understand and apply an honor code principle: every believer has a right to his privacy. Every believer is a royal priest with the imputation of divine righteousness, and therefore you have no right to stick your nose into someone else's business.
2. To avoid placing an obstacle or distraction before the weak believer the strong believer must apply a different honor code principle: impersonal love.
3. The more you advance spiritually the greater becomes your responsibility under the honor code. Advance means increased responsibility. There will be times when the law of love supersedes the law of liberty. In evangelism the law of expediency sometimes supercedes the law of liberty.
4. While sincerity is not a Christian virtue but an emotional aberration, thoughtfulness of others and sensitivity to the feelings of others is not only a Christian virtue but a necessity. It is taking responsibility as you mature. Being responsible for those who have not reached maturity and not distracting them. Sometimes a person is right and you are irritated with them and you take the opposite side just because you

don't like them being right. The Jews were called stiff-necked, meaning that they were bull-headed, intractable.

5. The more we advance in the Christian life the more inflexible we are about doctrine but the more flexible we are in its application. Strength comes flexible through doctrine.
6. Wisdom from doctrine and common sense from establishment provides inflexible standards of conscience, but at the same time pliable and tractable functions of application.
7. Life on this earth is composed of variable circumstances and fickle, unstable people. Therefore the challenge is to diversity of application.
8. Therefore inflexibility of doctrine but flexibility of application of that doctrine is the greatest function of the honor code.
9. Therefore good manners and thoughtfulness of others overflow from establishment in life to virtue in the royal family honor code. Therefore a new issue is raised: arrogance and self-centeredness versus sensitivity toward others and the true function of impersonal love.

1977 Romans

Lesson #449

449 06/28/1978 Romans 14:14a Ike's preparation and flexibility, North Africa; doctrine vs. food taboos and health

Some difficulties with committing U.S. troops to North Africa. The British thought that they could handle Ike. Ike had tremendous flexibility. He was criticized more than anyone else in the war. His dictum, I don't mind you calling someone a sunuvabitch, but I don't want anyone being called a British sunuvabitch or an American sunuvabitch.

Kasserine Pass mentioned several times as a mistake or problem. The Battle of Kasserine Pass took place from 18-24 February 1943 at Kasserine Pass, a 2-mile-wide gap in the Grand Dorsal chain of the Atlas Mountains in west central Tunisia. It was a part of the Tunisian campaign of World War II.

This set the stage for the German offensive known as the Battle of Kasserine Pass, which Field Marshal Erwin Rommel launched on February 14, 1943. Historians usually describe Kasserine as a major defeat of the inexperienced US ground forces in their first serious engagement with the Germans.

Ike had no experience but he had the brilliance.

Romans 14:13 **Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother [weak believer].**

This describes what most believers do and label it as Christian fellowship.

The German staff system was the greatest that the world had known. Ike worked under MacArthur for six years and had great academic training; but no combat experience. He did not have the usual hangups of others. He did not become a parade ground soldier. He was still in training when they hit the beach at Salerno.

Romans 14:14 **I know and I am persuaded in the Lord Jesus that nothing is unclean of itself, except to him reckoning anything to be unclean—to that one it is unclean.** (BLB)

Verse 14 – “I know, and am persuaded by the Lord Jesus.” The perfect active indicative of oida (ὶδῶ) [pronounced *OY-da*] is used as a present tense always for confidence in application of doctrine based on maximum perception of doctrine, confidence in one’s flexibility. Here is the strength of the strong believer in his flexibility with regard to non-essentials. Then the perfect passive indicative of the verb peithō (πειθῶ) [pronounced *PIE-thoh*] which refers to having confidence. However it is true confidence based on doctrine rather than false confidence based on human viewpoint. “I know and have received confidence.” This is the mature believer speaking. The intensive perfect tense refers to the existing state of doctrine in the soul as an application in flexibility. Doctrine has been received in the past; doctrine now resides in the conscience. From the application comes the flexibility with regard to the non-essentials. The passive voice: the mature believer receives the action of the verb—confidence from the absolutes of doctrinal norms, confidence in his flexibility of application. The indicative mood is declarative for an unqualified assertion of fact. Then the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of kurios (κύριος) [pronounced *KOO-ree-oss*] and Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]. The prepositional phrase describes the sphere of the plan of God. The plan of God for each one of us is in the Lord Jesus. This is a reference to the formation of the royal family of God through the baptism of the Spirit, resultant positional truth which is the status quo of each one of us.

“that there is nothing unclean of itself” – the conjunction hōti (ὅτι) [pronounced *HOH-tee*] after verbs of cognizance to show the application of that cognizance. Inserted is the present active indicative of eimi (εἰμί) [pronounced *eye-ME*] is legitimate here—“that there is.” Plus the predicate nominative neuter from the adjective oudeís (οὐδεῖς) [pronounced *oo-DICE*] which means “nothing.” Then dia plus the genitive from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*] which is the ablative of means. The instrumental is the regular case for expressing means but the ablative case is used when the means expressed also indicates origin—“by means of itself.” The word “unclean” is the predicate nominative neuter from the adjective koinos (κοινός) [pronounced *koy-NOSS*].

“I know and have received confidence in the Lord Jesus that there is nothing unclean by means of itself.” This is a statement of total flexibility in the non-essentials. Paul is a mature believer and he takes the position of a mature believer. Under the Mosaic law certain foods were taboo, therefore to eat them was to be ceremonially unclean. However, in the dispensation of the Church the norms and standards of the royal family from environment and background are replaced by doctrinal standards when one reaches maturity. The application of doctrinal standards make all foods clean. This applies to food, to holy days, to a lot of non-essentials; but in context we have two basic non-essentials: food and holy

days. The application of doctrinal standards makes all food clean; any day is a holy day. So applying this phrase to the context the mature believer has no hang-ups about eating foods or drinking wine, because he knows that there is nothing unclean by means of itself. This means that the taboos of the Mosaic law have been superseded and the taboos of asceticism are not valid with regard to food and beverage. The mature believer has flexibility with regards to foods and holy days. The immature believer has all kinds of hangups and all kinds of holy days; and he sees these as a must.

You're arrogant and you think you can handle anything, but you can't.

There is a time and place. You don't invite the Baptists to go out for a beer after they have had a faggot service.

There is great strength in flexibility if you have doctrinal norms and standards.

Flexibility is the strength of the mature believer.

"I know and have received confidence in the Lord Jesus that there is nothing unclean by means of itself." This is for the mature believer; not for the immature believer or for the sophomore believer.

Principle

1. Food is not unclean by means of itself. It can become unclean while it is being prepared, it can become contaminated by improper storage. Food always have to have something added to it to contaminate it.
2. The strong believer with norms and standards based on Bible doctrine can therefore approach food and beverage apart from either the Levitical or the ascetical taboos.
3. Therefore the mature believer can eat beef because his norms and standards of conscience can make correct application from doctrine resident in his soul and functioning as norms of his conscience.
4. But the Hindu, on the other hand, would starve to death if all he had was beef cattle because under his system beef cattle are forbidden through religious taboo.
5. Bible doctrine resident in the soul changes the norms and standards of conscience. Therefore you never even violate your own taboos unless you have a doctrinal basis for doing so. Once you have a doctrinal basis in your conscience this changes the application so that you have more flexibility in the non-essentials. You do not have flexibility in the non-essentials until you have doctrine first.
6. Any kind of food and beverage can be unclean but it is never unclean by means of itself. The uncleanness may occur from contamination but by means of itself the food is not unclean, nor forbidden for any doctrinal reason. Clean and unclean food in this passage has to do with the thinking of the consumer.
7. So whether food has been forbidden by the Mosaic law, or food offered to idols becomes and ascetic taboo of religion, the food itself is not unclean for consumption unless it has been contaminated.

8. The strong or mature believer knows that by means of itself the food is not unclean, therefore the mature believer has a wide range of nourishing foods and beverages from which to choose. The weak believer, on the other hand, is both limited and stymied by a weak conscience and inflexibility about the non-essentials.

Bob loves raw oysters, but some places he would never eat them in certain places due to contamination possibilities.

If you have taboos, hang onto them. If you are a vegetarian, enjoy that. Don't push it on others and do not think that it is related to spirituality.

We have no right to impose our own taboos on others. The royal family honor code says live and let live; it says, privacy of the priesthood.

The strong believer must be careful not to run around and lead everyone astray; and the weak believer must be careful not to be led astray; to careful not to judge the mature believer.

1977 Romans

Lesson #450

450 06/29/1978 Romans 14:14b Ike vs. critics and Patton, Sicily; flexibility; legalism re food vs. doctrinal norms

Dwight David Eisenhower illustrates more than anyone else the flexibility. Few men have had the kind of pressures that Ike had. Ike had to deal with the bad attitudes of the Brits against the Americans. They attempted to put American soldiers on defense; Ike said that Americans were aggressors. Alexander and Montgomery were mouthing off against the American troops. This did not make for teamwork at all. Casablanca conference they began to talk about the invasion of Sicily, but Ike was cut out of these decisions entirely. The force that landed in Sicily was larger than the force on D-Day. Ike said this rocky island needed to be captured.

Patton slapped two men, and such a person would usually be disgraced and court marshaled. Patton was completely out of line; but the great flexibility of Ike, who make him publically apologize. Patton's loss of control was reason enough to dump him, but Ike, despite pressure from everyone, worked out a way to keep Patton. Ike saved his bacon; and Ike gave him a chance, which was a great thing. Ike was smarter than any officer he commanded including the limeys (with the exception of Brooks?).

Food is not unclean in itself; it acquires its uncleanness later. Eating certain types of food is a nonessential. To make an issue out of a nonessential is a sign of the weak believer. This passage is not dealing with food contamination. All known food contamination should be avoided. Flexibility relates to reality. Inflexibility dries up the thought processes and keeps you detached from reality.

We are buying friendship; and this is something that liberals are inflexible about.

Sometimes it is wrong to have peace. Inflexibility has destroyed the Baptist organizations, which are inflexible about tithing and about baptism.

The more hypersensitive you are about yourself, the more insensitive you are toward other people.

This is the 4th of July, and Bob did not stop to give a special. He just went forward with the Romans series. Bob has moved forward for the past 3 weeks to get to this point. Bob is not a one-shot ministry. It is one day after another.

False standard in the conscience change clean to unclean food. Some food has been offered to idols; some have not; some have been excluded by the Mosaic laws; some make diet decisions based upon other standards.

1Timothy 4:3–4 False teachers are ones who forbid marriage and advocate abstaining from foods, which God has created to be received with thanksgiving by those who believe and know doctrine For everything created by God is good and nothing is to be rejected if it is received with thanksgiving. And he who eats (the mature believer) eats to the Lord for he gives thanks to the God.

Romans 14:14 I know and I am persuaded in the Lord Jesus that nothing is unclean of itself, except to him reckoning anything to be unclean—to that one it is unclean. (BLB)

“but to him that esteemeth any thing to be unclean, to him it is unclean” – the phrase *ei (εἰ)* [pronounced /] *mê (μή)* [pronounced *may*] is literally, “if not” but the two words actually form an idiom: “except.” The exception to this principle is the weak believer whose lack of doctrine, whose legalism and self-righteousness, asceticism or religious background includes food and beverage taboos. Then comes the articular present middle participle from the verb *logizomai (λογίζομαι)* [pronounced *log-IHD-zohm-ai*], which means to impute, to account, to presume, to infer, to conclude. The generic use of the definite article is used to comprehend the weak believer as a category distinct from the strong believer. The present tense is a retroactive progressive present tense denoting a norm or standard of conscience begun in the past and continuing into the present time. The middle voice is the direct middle in which the subject acts with a view toward participating in the outcome. Hence, the direct middle implies that the weak believer assumes that by observation of a taboo God will bless him: “except to the one who presumes.” We have here a circumstantial participle, circumstantial for the false norms of the weak believer, a participle in the dative case. This is the indirect object.

The accusative neuter singular definite object from the indefinite pronoun *tís (τις)* [pronounced *tihç*] follows. An indefinite pronoun expresses a substantive idea in a general sense as representing a category. Also the subjective of the infinitive, and therefore it is translated regarding the category of weak believers. Weak believers are ignorant of doctrine, and are inflexible, therefore, with regard to non-essentials but very flexible with regard to the essentials of doctrine.

Next comes the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*]. The present tense is a descriptive present for what is now going on among weak believers. The active voice: the weak believer produces the action of the verb in the sense of assuming that certain foods and beverages are taboo, and that if you observe this taboo God will bless you. He assumes that it is his job before the Lord to make sure that everyone observes these taboos with him. This is the infinitive of conceived result from a false assumption. Remember that the accusative neuter singular from the indefinite pronoun τίς (τις) [pronounced *tihç*] is both the direct object of the verb λογίζομαι (λογίζομαι) [pronounced *log-IHD-zohm-ai*] and the accusative of general reference subject of the infinitive eimi (εἶμι) [pronounced *eye-ME*]. It presumes something to be. Then finally, the predicate nominative from κοινός (κοινός) [pronounced *koy-NOSS*]—“presumes something to be unclean.”

The weak believer thinks that it is his duty to try to get others to adhere to his own personal group of taboos.

“to him it is unclean” – the dative singular indirect object from the remote demonstrative pronoun ἐκεῖνος (ἐκεῖνος) [pronounced *ehk-Ī-noss*] which here has the usage of referring back to and resuming a word immediately preceding—“to that one [the weak believer].” Then the insertion of eimi (εἶμι) [pronounced *eye-ME*] because this is elliptical, plus κοινός (κοινός) [pronounced *koy-NOSS*] again in the predicate nominative singular—“it is unclean.”

Romans 14:14 I know and have received confidence in the Lord Jesus, that there is nothing unclean by means of itself; except the one [weak believer] who presumes something to be unclean, to that one it is unclean.

Principle

1. The legalistic believer is weak because he has no doctrine in his conscience because he has either rejected doctrinal teaching or he is picky as to what he hears. He becomes selective; and comes and listens when he wants to. This is how some people come to Berachah for a long time and don't learn anything. You are trained to watch tv, and you turn off whatever does not interest you. You think that you are strong because you r bull-headed and implacable. But you are a weak believer. People are interested in rm/rw or in prophecy; but they reject many other things. When you join the military, your free will is integrated into a system of authority. When you get married, as a woman, your free will is merged with your authority. “This is not a cafeteria when you pick up what you want to pick up.”
2. His conscience is weak because there is no doctrine.
3. Without norms and standards based on doctrine the weak believer must depend on the norms and standards of his environment. When you depend on your environment you become weak. When you depend upon your background or some hero worship thing, you become weak.
4. Because of erroneous norms and standards the weak believer is flexible about the essentials of doctrine but he is inflexible about the non-essentials.

5. This is the antithesis of the strong or mature believer who is inflexible about the essentials of doctrine and flexible about the non-essentials.
6. The weak conscience has no capacity for life, no capacity for what God has provided to enrich life.
7. Lack of doctrine in the soul has the tendency to destroy all the capacities of life and enslave the believer with the shackles of a weak conscience.

Romans 14:14 I know and have received confidence in the Lord Jesus, that there is nothing unclean by means of itself; except the one [weak believer] who presumes something to be unclean, to that one it is unclean.

The weak believer has the right to believe these oddball things, but they are nonessentials.

The Principle of Romans 14:14

1. The issue: Every believer must understand the difference between essential and non-essential, as well as personal and impersonal love. This is necessary for the function of a doctrinal conscience.
2. About doctrine the believer must be inflexible, but in the application of doctrine there are many variables which demand flexibility.
3. This is especially true with regard to growth status because no two believers have attained the same state of growth. Hopefully, but not really, all of us are growing, but we haven't attained the same stage of growth.
4. The more you advance in the Christian life the more flexible becomes your application in the non-essentials and the more tolerant you become of the weak believer.
5. Especially since the weak believer is a very confused person. He is confused about being flexible about the essentials because of ignorance of doctrine, and therefore he is inflexible about the non-essentials because all he has is a series of false norms and a bit of arrogance and subjectivity. He has to show everyone how strong he is and so he takes a stand on something stupid.
6. Capacity for personal love includes capacity for impersonal love, so that the believer who is mature becomes quite tolerant of the weak and the immature believer.
7. This results in the superimposition of certain higher laws or standards over the law of liberty, so that the weak believer is not distracted from doctrine or disillusioned with regard to the doctrinal objectives of the Christian way of life. The law of love is applied in order to tolerate the weak believer.
8. Everything must be done both to provide the privacy of the priesthood and objectivity in perception of doctrine.
9. This requires thoughtfulness and understanding on the part of the strong believer.

Impersonal love means that you love others on the basis of your own integrity. Personal love is where you love someone else on the basis of their characteristics.

451 06/30/1978 Romans 14:15a Ike: qualifications and British; crusading; weak and strong believer re the honor code and conscience

Bob believes that no one, other than Robt E. Lee, could have done a better job than Ike. Moral courage is greater than any battlefield courage. The average Christian knows less about the Christian life than anyone else.

Operation Overland began in 1943. Ike accepted the work that Morgan had done. When he saw good thinking and good planning, he did not reject it. Montgomery and Bradley would take the lead. They would have air support in Normandy rather than an attack on Germany. Churchill constantly bugged Ike during the war, and he always had a lot of goofy ideas. Ike had 70 specific targets taken out.

For 11 months, Ike could not make a move without having Churchill on his back and Monty; and he fought for every decision. His decisions were right. Churchill thought himself a great strategist, but he wasn't. And Montgomery was one of the most petty persons there ever was.

The weak believer tries to get everyone to do what he is doing. And h thinks if he does it, he is blessed; and if he gets others to do it, he is double-blessed. The strong believer has to demonstrate tolerance to the weak believer. Each believer needs to avoid having eyes on self, eyes on others and eyes on things; but to focus on Bible doctrine. The strong believer directs his impersonal love to all, including the immature believer. Loving the brother does not mean that you interact with other believers, that you make friends with them, that you shake each other's hands, etc.

The first half of v. 14 is about the food taboos. Food is contaminated by the stupid thinking of the weak believer. It can become unclean while being prepared, but that is not what is in view here. Parasites and bacteria is not the issue that Paul is dealing with here. The issue is the legalism of the immature believer.

When you grow up, you start crusading. You will learn that even if this country is attacked by communists or tomorrow, our economy is destroyed; but you know that Jesus Christ controls history.

Ford was opposed to gun legislation, he was opposed to giving away the Panama Canal. He was opposed to SALT 2. Gerald Ford or Ronald Reagan or even Paul could not move into the country and save it; Jesus Christ controls history.

Most people under 30 cannot handle wine, women or song. If one presumes food to be unclean, then to him, it is unclean.

Verses 15 & 16, the necessity for the mature believer applying impersonal love from the royal family honor code.

Romans 14:15 **For if on account of food your brother is grieved, no longer are you walking according to love. Do not destroy with food that one of you for whom Christ died.** (BLB)

Verse 15 – “But if they brother be grieved with thy meat, now walkest thou not charitably.” The postpositive conjunctive particle *gar* is used to express a cause or a reason. It is followed by a conditional particle *ei* (εἰ) [pronounced /] used with the indicative to introduce the protasis of a 1st class condition. This is supposition from the viewpoint of reality. Then the prepositional phrase *dia* plus the accusative from *brōma* (βρῶμα) [pronounced *BRO-mah*], which refers to food—“**For if because of food.**” Plus the nominative singular subject *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], plus the genitive of relationship singular from the personal pronoun *su*—“**your brother,**” a reference to the royal family of God with emphasis on the weak believer, the one who does not understand the plan of God. He is upset seeing the more mature brother eating meat.

The next “Amen” you hear will be from a weak believer (apparently someone said *amen*).

Then the word “grieve” which is not correct. It is the present passive indicative from the verb *lupeō* (λυπέω) [pronounced *loo-PEH-oh*], and it means to become sad, sorrowful, distressed. In the active voice it means to cause pain, but here in the passive voice it means to receive pain. The present tense is a customary present, it denotes what habitually occurs when the weak believer in arrogant hypersensitivity is frustrated by observing the mature/strong believer rejecting his pet food taboo. The customary present takes the weak believer who says, “God will not bless you unless you eat only vegetables and it’s murder to kill a cow or a steer.” The passive voice: the weak believer receives the action of the verb; he is distressed, and because he is operating on false norms and standards he becomes inflexible about a non-essential. The indicative mood is declarative to indicate a first class condition and to represent the verbal action from the viewpoint of reality.

Principle

1. The weak believer is wrong. The fact that he is wrong gives the strong believer the same opportunity to be wrong. He is wrong about the food and the strong believer is wrong if he tries to refute his attitude about food.
2. The weak believer is wrong because he is arrogant.
3. He is wrong because he is hypersensitive. He is offended by your eating meat in his presence. Or he is wrong because he has his eyes on people rather than on the Lord.
4. He is wrong because he allows the activities of other believers to distract him from learning doctrine. The only issue in life for that weak believer is doctrine.
5. He is wrong because he is critical of the mature believer. He is actually judging the mature believer.
6. He is wrong because he judges and utilizes vindictive criticism to bully a strong believer. But just because the weak believer is wrong there is no excuse for the strong believer to also become wrong. The weak believer does not function under the norms of the honor code because he does not have norms and standards based

on doctrine. However, this is no excuse for the strong believer to depart from the honor code and from his doctrinally oriented standards and retaliate or retort. Retaliation on the part of the strong believer is a departure from his own norms and standards, but more than that, it is a departure from the royal family honor code. Principle: Two wrongs do not make a right.

1977 Romans

Lesson #452

452 07/01/1978 Romans 14:15b Ike vs. prima donnas; General Singlaub; doctrine of the royal family honor code (pt.1-9)

We are in a serious inflation spiral; there is a soft attitude toward communism; and there is an intent of communism to take over the United States. They do not have the ability to provide any kind of a standard of living. The welfare state is a violation of the laws of divine establishment. Profit motivation is legitimate; and it has been destroyed in many countries.

The laws of divine establishment require a buildup of the military. We have been studying the greatness of Eisenhower. He was not a genius like MacArthur and not flamboyant like Patton. Ike was very smart and very personable. He had no hangups; nothing to prove. Spruance and Ike more than any men were totally free of arrogant hangups. Ike graduated in the middle of his class; and he was without any combat experience starting in WWII. Having character and greatness is something else. At general staff school, Ike was #1 in his class. Greatest in tactics and strategy. Also at the top of his class in the army war staff. MacArthur used Ike for 6 years due to his brilliance. Ike would end up commanding all kinds of people from all over the world. No one else was qualified to do all of this.

Ike had great moral courage and this was necessary in Ike's position. Churchill kept trying to bully Ike. Ike was inflexible in the essentials. Churchill was a layman in the military even with his experience. Eisenhower set Italy aside and move forward on France. That is where he concentrated our troop movement.

Montgomery was critical, carping, and always made Ike come to him. Ike wanted to advance broadly. The great double envelopment was key to the destruction of the Germany army. Ike made that decision.

The weak believer is wrong about his hypersensitivity. He allows the activities of other believers to distract him from doctrine.

But there is no excuse for the stronger believer to react to the weakness of the weak believer.

Romans 14:15 For if on account of food your brother is grieved, no longer are you walking according to love. Do not destroy with food that one of you for whom Christ died. (BLB)

“now walkest thou not charitably” – the temporal adverb *oukéti* (οὐκέτι) [pronounced *ook-EHT-ee*], “no longer.” Then the prepositional phrase *kata* plus the accusative of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*]—“according to the standard of love.” This is a part of the royal family honor code. Plus the present active indicative of the verb *peripateō* (περιπατέω) [pronounced *per-ee-paht-EH-oh*] which means to walk. With the negative temporal adverb, “you no longer walk according to love.” The descriptive present tense is for what is now going on. The strong or mature believer in Rome has suddenly lowered himself to the standards of the weak believer through retort and retaliation. The active voice: the strong believer produces the action, he doesn’t walk according to his own standards. His standard here is impersonal love. The indicative mood is declarative for the reality of the fact that the strong believer in Rome had abandoned the royal family honor code of impersonal love and therefore was entering into conflict.^[4]

A review of the royal family honor code. This matches more or less with the second doctrine in the notes. Most of the notes below were taken directly from this lesson and the next.

Royal Family Honor Code (1977)

1. All Aristocracies have standards. These standards are called Honor Codes. Right thinking results in right motivation. Right function is the basic concept of the Honor Code. It is based on perception of doctrine which circulates in the soul. The imputation of Divine righteousness demands advance to maturity. This righteousness is the imputation of one-half of Divine integrity to every believer. There is no compromise of God’s character; so there is nothing that we can do for His blessing. We cannot tithe or give legitimately or sacrificially in order to be blessed. But if we have not grown spiritually, we have no capacity for blessing. So blessing us would be worthless.
2. The privacy of the priesthood. Our objective is fulfilled by taking in Bible doctrine. Spiritual freedom must be defined in three concepts. Privacy, property, and freedom. Everyone has a right to come into this auditorium and be taught. We have a sin nature and we will have one until we die. The general principle is live and let live. We have all kinds of disagreements when it comes to the nonessentials.
3. The royal family honor code demands loving the brethren. You people as yourself means that you love people on the basis of the doctrine in your soul. Impersonal love always emphasizes the subject, not the object. When someone judges you or tries to destroy you, you do not retaliate. The immature believer who tries to get you to be like they are. They try to get you to conform to things which they learned prior to salvation. We respond with tolerance and impersonal love. Impersonal love excludes carrying a grudge. Loving the brothers is a mental attitude.
4. Our common objective is learning Bible doctrine in the local church.
5. The honor code builds integrity but does not reject morality. Morality is part of the Christian way of life. If we were moral before salvation; we continue with human morality.

6. The honor code excludes Christian production, works, talents and self-sacrifice as things which bring blessing from God. They do not elicit blessing from the justice of God.
7. Total dependence upon and confidence in the plan of God
8. The honor code is related to the function of divine imputation in the plan of God. Hope is absolute confidence about the future.

This appears to be Saturday? Patton is next up.

1977 Romans

Lesson #453

453 07/02/1978 Romans 14 Character of Ike; royal family honor code demands more of the strong believer; flexibility without tyranny

Bob talks about Eisenhower extensively. Eisenhower did not have military experience for the war. Bob thinks that you do not need experience.

Eisenhower could have fired Patton, but he knew that Patton was the right man to be in the field.

It is not well-known that Ike had an explosive temper; but he used his marvelous self-discipline to keep it all under control for the entirety of WWII. God has never blessed anyone for what they do or produce. Or you try to observe a special day like a Christian Sabbath.

Bob ran into someone who was a Christian pacifist. When Bob found out that he was a believer, Bob just dropped it.

We are not here to go on crusades to change how people talk or dress or what they do.

Impersonal love emphasizes the love of the subject always. The strong believer must carry the heavy burden of not bullying the weak believer. We all advanced; but others tolerated you while this took place.

Principles

1. The mature believer must supercede the law of liberty with the law of love. He understands the authority over him, whether the spiritual advance of a pastor; or the authority of a superior officer, or with wife accepting the authority of her husband.
2. He does not retaliate and he does not spend his time justifying his position in relationship to others. You might get accused of some weird things. You smile at your secretary and you are accused of having an affair. You never lower yourself to the gossiper or the maligner. Ike never explained himself. He never worried about all of the criticisms.

3. The mature believer does not make an issue out of his legitimate freedom. He refuses to hold a grudge or to put down the immature believer.
4. The issue must always be doctrine and the perception of doctrine under gap.
5. Because all believers are in different stages of growth, obviously, they have different modus operandis. They have different lifestyles.
6. Every believer must be given his privacy so he can avoid distractions for other believers. Every believer must be able to approach doctrine in their own way. Examples of those who were told to quite their Sunday job; to quit serving in a restaurant where liquor is served. You mind your own business. You don't tell people what they can do for a job. You ignore anyone who is different.
7. Therefore, the strong believer must give deference to the weak believer without giving into their bullying. The only problem we had were men out their flipping their butts around—ladies, cigarette butts.”
8. Courtesy and thoughtfulness which comes with the royal family honor code.
9. You do not abandon your standards or succumb to the bullying of the weak believer, who is petty, legalistic and implacable.
10. Above discussions about the nonessentials.
11. This may be some self-discipline on your part. Someone has to be honorable; someone has to be sensitive to the feelings of others. He knows what is offensive or what disturbs others.
12. If eating certain foods was morally evil, there would be no virtue in abstinence, as food would be an essential. Food is a nonessential in the spiritual life. Flexibility does everything in love except succumb to bullying.

Flexibility Without Tyranny

1. This means that you can supercede the law of liberty with the law of love. You can be right, but become wrong by arguing over a nonessential. You can win a debate, but it does not help anything. You have to be flexible and adaptable.
2. You know that eating certain foods like beef is not morally wrong or sinful.
3. Knowledge of beef, knowing that it is clean and nourishing; and it is sustaining. Your hostess may tells you that eating meat is bad; you eat the vegetables and keep your mouth shut. You do not distract the believer over some nonessential.
4. To abstain from legitimate things for the sake of the weak believer is an honorable thing.
5. There is no merit from abstaining from that which is wrong; only in abstaining from something that is right.
6. Judging the strong believer is both sinful and evil.
7. The weak believer is commanded to abstain from judging and maligning.
8. This is an essential and demands inflexibility. But eating food is not sinful or evil.
9. The flexibility of application for the strong believer occurs by abstaining in public. Spirit-filled flexibility demands that he be restrained from certain foods permanently. Gossip, maligning, judging are evil. We must be inflexible regarding those things.

454 07/02/1978 Romans 14:15c–16 General Singlaub vs. Carter; problem and responsibility of the mature believer; Jesus Christ vs. weak believers

Major General John Singlaub was a great soldier. He spoke up while in the service, which he should not have done; but then he retired from the service and began to speak up. We have heard from many sources the communist objectives to conquer, to destroy; we have elected the most idiotic people to office. Sooner or later the historical crisis will arise. Those who are prepared will deliver this nation.

God is impressed by what happened on the cross. He is not impressed if we feel badly for our sins or we promise Him never to do it again.

Romans 14:15 **For if on account of food your brother is grieved, no longer are you walking according to love. Do not destroy with food that one of you for whom Christ died.** (BLB)

“Destroy not him with thy meat” – the present active imperative of the verb *apollumi* (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*], plus the negative *mê* (μή) [pronounced *may*] used with the imperative. The verb means to kill, to destroy, to void, to deprive of, to ruin. The pictorial present tense presents to the mind a picture of events in the process of occurrence. A mature believer gets to become careless, he loses his sense of responsibility, and loses track of the principles found in the royal family honor code. The active voice: the strong believer possessing doctrine in the soul and cognizant of the honor code is commanded to comply with the command. In fact, it is a negative command indicating that he has failed. The imperative mood: though often the present imperative of prohibition simply sees events as occurring, demands that they cease and desist. This is translated, “Stop destroying.”

The accusative singular direct object from the remote demonstrative *ekeinos* (ἐκεῖνος) [pronounced *ehk-Ī-noss*], referring to the weak believer. The weak believer is flexible with regard to the essentials of doctrine and inflexible in the application of false norms and standards. Therefore he is vacillating rather than being truly flexible. The remote demonstrative is used as the 3rd person pronoun and refers to the weak believer whose evil conscience is full of legalism, hypocrisy, tyranny and stupidity. The instrumental of cause from the definite article follows, used as a demonstrative pronoun. Plus the instrumental of cause from the noun *brôma* (βρῶμα) [pronounced *BRO-mah*], which refers to food. The instrumental of cause is a take-off from the instrumental of means. It is an easy transition from the intermediary means by which a result is produced to the original factor producing it. Lack of doctrine is the original cause but food taboos is the intermediary factor, therefore we translate, “Stop destroying him [the weak believer].”

“with thy meat” – the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative singular from the relative pronoun *hos* (ὅς) [pronounced *hohç*], “in behalf of whom” or “instead of whom.” Then the nominative singular of the proper noun *Christos* (χριστός) [pronounced *krees-TOHSS*]—“Christ,” plus the aorist active indicative of *apothnêskô*

(ἀποθνήσκω) [pronounced *op-ohth-NACE-koh*], used primarily for our Lord's spiritual death on the cross.

Romans 14:15 **For if because of food your brother [weak believer] is distracted [and he is], you no longer walk according to [impersonal] love. Because of that food, stop destroying him in behalf of whom Christ died.**

Principle

1. The efficacious sacrifice of Jesus Christ on the cross emphasizes not only the principle of grace but the fact that longer before us the Lord Jesus Christ was inconvenienced by these same weak believers.
2. Jesus Christ did not destroy these weak believers, but instead He was judged for their sins as well as your sins and mine when He was hanging on the cross.
3. The servant is not greater than his master. Therefore if Christ was inconvenienced by them on the cross, and before the cross, it is not comparable sacrifice on the part of the strong believer to take the responsibility for removing distractions from the weak believer, so that the issue is Bible doctrine.
4. Not only does this mean withdrawal to one's privacy but it also means refraining from retaliation, from revenge and retort, or any form of a put-down. It means avoiding trying to win a debate.
5. It also means do not flaunt your liberty or freedom in front of those who are weak. He is one for whom Christ died.
6. Do not create false issues by inflexibility but make an issue out of doctrine by the flexibility of application in the field of non-essentials.
7. In this way you retain your standards and capacity for life, along with occupation with Christ, and make it possible for the weak believer to see doctrine as the issue, rather than your personal life as the issue.
8. By refraining from retaliation, by refraining from bearing a grudge, you have retained your standards of maturity, you have complied with the honor code, and you have avoided at the same time being bullied and tyrannized by the weak believer.
9. Flexibility in application of the non-essentials avoids the tyranny of legalism and strife in the royal family of God.

Romans 14:16 **Therefore let not your good be spoken of as evil.** (BLB)

Verse 16 – “Let not your good be evil spoken of.” The inferential conjunction οὖν (*oûn*) [pronounced *oon*] denotes that what is introduced is an inference from the previous verse.

The good attained by you...

The Baptist church gives the gospel every Sunday; and by doing this, they are creating imbeciles.

Then a present passive imperative from the verb blasphemêô (βλασφημέω) [pronounced *blahs-fay-MEH-oh*] plus the negative mê (μή) [pronounced *may*]. It is used in relationship

to God as blasphemy but here it is used in relationship to men, and it means in relationship to men's slander. It means to defame, to injure the reputation of someone by talking, implying, the innuendo of maligning. Hence, it connotes libel, slander, to utter falsehood, to accuse falsely, or to take someone else's sin that you actually know are sins and spread them around. It should be translated, "Let not be slandered." This is a descriptive present tense for what is now occurring in Rome. The passive voice: the mature believer's good receives the action of the verb. His good is slandered when he does not use the law of love in lieu of the law of liberty when the occasion arises. The imperative mood of prohibition expresses a negative command. Then the nominative neuter singular from the adjective agathos (ἀγαθός) [pronounced *ag-ath-OSS*] used as a substantive for advance to maturity, meaning good of intrinsic value, absolute good. Here it is the advance to maturity under the privacy of the priesthood and the function of the royal family honor code. With this is the generic use of the definite article, and also the ablative of means from the personal pronoun su in the plural—"the good attained by you." The adjustment to the justice of God through the daily function of GAP and resultant advance to the status of maturity is in view with the word "good." However, the true meaning of the ablative is a help here, the ablative plural from the personal pronoun su, because means is generally assigned to the instrumental case which is the usual case for expressing means. But the ablative is used when the expression of means is accompanied by origin or source. The origin or source is implied as the strong or mature believer.

Romans 14:16 **Let not the good attained by you be slandered/maligned.**

Principle

1. The strong/mature believer is inflexible in his doctrine but is very flexible in his application of doctrine. That is the right way to go.
2. Normally the strong believer functions under the law of liberty which is his privacy, his freedom, the normal modus vivendi of the mature believer.
3. Under freedom and privacy the mature believer has been liberated from legalistic taboos of the weak believer.
4. Therefore his lifestyle reflects this freedom, for the mature believer does not major in the minor. He doesn't insert false issues over petty things.
5. For this reason the mature believer is often misunderstood. He is slandered, maligned, is the object of vindictive criticism by implacable, weak believers.
6. Therefore the strong believer must set aside his freedoms in certain cases in order to make an issue out of doctrine rather than personal modus operandi. If the issue is being bullied by the weak believer, then the strong believer must stand fast in his liberty, as per Galatians 5:1. Stay away from the psycho-tongues crowd.
7. There are times when by giving way to the law of love the believer can make an issue out of doctrine, so that the weak believer can recover from his reversionism by the intake of doctrine and advance to maturity.
8. Since the ablative of means from the pronoun su indicates source we must remember that the source and means of obtaining spiritual maturity is the perception of Bible doctrine, and that we must capture the divine thought through perception of doctrine. The daily perception of doctrine is the only answer.

455 07/03/1978 Romans 14:17a "Kingdom of God"; aristocracy; spiritual vs. physical food

Romans 14:17 **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.** (BLB)

Verse 17 – the priorities of the honor code. “For the kingdom of God is not meat and drink.” The explanatory postpositive conjunctive particle *gar* means it is time to draw a conclusion. Words like these tell us where previous sentence ends and a new begins; even though there are no spaces and punctuation. There is also an inferential connotation. It is time to draw a conclusion.

A coach deals with this all of the time. Those on the team are all different. Some have potential, but no training. Some are well-trained, but of limited skills. The coach identifies the different places that people are and he teaches and trains them according to the stage of growth that they are at.

Babies are treated one way, adults are treated another. So, this is true in Christianity as well. For a baby, one thing is the Christian way of life; for a mature believer, the Christian life is something else. Sometimes, we put up with the foibles or the shortcomings of the weak believer; it is not up to us to straighten them out.

Spiritual reality is the greatest reality of all. Impersonal love is far different from personal love. We exercise impersonal love toward all other believers. When the mature believer has high standards and the immature believer has no standards or the standards from their background (good and bad standards). He sees the mature believer and he maligns and judges him for his freedom. The mature believer faces a great responsibility. The mature believer needs to be flexible to allow the immature believer to advance. We do not grow except through Bible doctrine.

Next is the nominative singular subject from *basileia* (βασιλεία) [pronounced *bas-il-Ī-ah*], a word which has been misunderstood. It is correctly translated “kingdom.” The descriptive genitive singular *theos* (θεός) [pronounced *theh-OSS*] tells us to what it refers, a spiritual kingdom. Whenever we have the word “God” put in, or whenever the context implies a spiritual connotation, and it refers to believers of the Church Age—as this does in Romans—obviously it is referring to our aristocracy. When we believed in Christ we became instant aristocracy, and the kingdom of God here is a reference to the aristocracy, the royal family of God in this dispensation. The kingdom of God used in Matthew has a different connotation and is a reference to the fulfillment of the unconditional covenants to Israel at a future time—the Second Advent, beginning historically in the Millennium and continuing and continuing to the end of the Millennium and then in eternity. The kingdom is said also in Matthew to be in a mystery form which would be the near eschatological anticipation of the Church Age.

Again, we have to understand that Jesus Christ is royalty on three counts. (1) In His deity He is royalty because He has all of the attributes of God. He is just as much God as the Father and the Spirit—co-equal and co-eternal. The other members of the Trinity are His royal family. His royal title is Son of God. (2) He is also royalty in Israel because He is directly related to David through the virgin Mary who is the direct descendant of Nathan, the youngest son of David and Bathsheba. He is legally descended from Joseph, who was not His real father, who was descended from Solomon, the eldest son of David and Bathsheba. David and Bathsheba are the royal line. They had four sons, and all of the descendants from the four sons are in the royal family of David. That means that the Lord Jesus Christ is royal family, the son of David, and He will rule over Israel and fulfil the unconditional covenants in the future. The kingdom of God often relates to that and this is a system of royalty. Jesus Christ is the royalty of Israel, the son of David who will rule forever. (3) There is another royalty, the one in which we are involved, which has only come into existence since the resurrection and ascension of Christ—battlefield royalty. This is the resolving of the angelic conflict. This royalty began with His resurrection, ascension, and being seated at the right hand of the Father. He was told to sit down until His enemies were made the footstool of His feet. In other words, until a tactical disposition of His enemies have been made, since the strategic victory was already won by resurrection, ascension and session. His was given a title: Kurios (κύριος) [pronounced *KOO-ree-oss*]. But actually that title is simply a reference to a longer title: King of kings and Lord of lords.

Someone born into aristocracy were always in training. Their children were not allowed into public until they had been properly trained.

When it comes to the believer, we are in public view all of the time; and in every stage of growth. And we are vacillating about everything and confused by everything. Some may become jealous or bitter of other believers, and our actions toward that person are sometimes poor and lacking in royal decorum.

No one gets to spiritual maturity without many people giving them the freedom to continue to grow spiritually. We do not tolerate the tongues movement; and we separate from them. Bob never saw a woman in the tongues movement who was not completely mixed up about authority.

Next is a verb, the present active indicative of eimi (εἰμί) [pronounced *eye-ME*] plus a negative ou (οὐ) [pronounced *oo*]—“is not.” This is the present tense of duration, sometimes called the retroactive present because it denotes what is begun in the past and continues into the present time. Our royalty continues forever. This is almost a static present which is a condition which is perpetually existing. This is always true, there never is a time when it isn’t true. It has been true since we were born again and became spiritual aristocrats. Furthermore, we are in an aristocracy which will last forever. The active voice: the kingdom of God produces the action of the verb, i.e. the royal family of the Church Age. The declarative indicative mood views the verbal action from the viewpoint of reality.

You sometimes have immature believers who believe that we should not be killing animals; and that we should only eat vegetables. India is the victim of Bambi propaganda; and they have all of this beef; but they are not eating of it.

When the Brits left India, that was a great loss. Nearly 2 million Indians died almost overnight once the Brits left.

The example of the immature believer who says that another believer is out of line because he is eating pork or he eats meat offered to idols or he drinks wine. There is no problem with eating any of these things.

We must face a negative reality: what the kingdom of God is not. The predicate nominative of brôsis (βρῶσις) [pronounced *BROH-sihs*] says in effect that the kingdom of God is not eating, not eating food.

Then the connective kai and the second predicate nominative, this time posis (πόσις) [pronounced *POS-ihs*] which refers to drinking alcoholic beverage. If eating and drinking were an evil (and they are not), then the taboo about eating and drinking would be a virtue. Eating and drinking is normal and good, and sustains the body. Therefore to observe a taboo about something that is good simply becomes a form of legalism and arrogance. All legalists are arrogant and have rejected some form of authority, and have substituted their own authority in some non-essential matter. Since eating and drinking do not sustain the soul they are not an issue in the spiritual life. The issue is what sustains the soul, i.e. Bible doctrine.

Eating and drinking has become a part of taboos; but eating and drinking are not problems. The believer must be sustained in the physical life. The issue is Bible doctrine. The issue for the spiritual life is growing. We do not evaluate a person's spiritual status based upon the food that they eat or don't eat; or the things they drink or do not drink.

1977 Romans

Lesson #456

456 07/03/1978 Romans 14:17b Freedom and authority; no capacity and no divine blessing; targets for blessing

Edward A. Bennet. The Americans were making their first counterattack. Citation for Bennet. He stormed a room where a machine gunner was. He killed 7 men who were in that room. The gunner had kept everyone down and from moving.

An young English soldier who had the highest honor. He became arrogant due to the Victorian Cross, he began to think that he was the last word on everything. His arrogance ruined his military career. Arthur Fitzgivens. He was a total failure.

As you advance to maturity, your responsibility becomes greater. Adolescent believers have a great deal of difficulty with authority. It is easy to be distracted; it is easy to disregard spiritual authority. No matter how smart or dumb you are, or how weirdo your

personality is or how scintillating it is. You have to be a plodder. You cannot afford to be inflexible about the nonessentials. Freedom, privacy and property. Our government has attacked property; and the government is confiscating it. Freedom means inequality. Freedom eliminates equality. Freedom guarantees inequality. Under freedom you have little government. We are the peasants of middle Europe. We don't think like Americans, we don't act like Americans. End fourth of July speech.

Freedom must always provide a haven for the Jews. It provides missionaries, it provides evangelism; and many local churches. When people are getting out of the service, they are used as aggressors. This is what is done with believers in reversionism. They are used as aggressors to test you.

Women out of control. They met authority in Berachah, did not like it. And they would find a book which disagreed with Bob, and they would read this book and try to resist his authority based on this book.

We pass idiotic laws to handle social problems, which causes further social problems. Great Senator William Howard Taft (not sure if I got the first names right).

Bob was not reared to be a preacher. They were the lowest on the social scale in Beverly Hills. When Bob told his father he was going to become a preacher, his father gave him a very tough indictment. Diaconos means *waiter, servant, garcon*. That is what Bob is, as a pastor-teacher.

There are constant references to freedom and authority in Romans 12–15.

If eating and drinking were evil, then it would be virtuous to abstain from eating meat and drinking wine. Observing a taboo is legalism. They have substituted their own authority in some nonessential matter.

Romans 14:17 **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.** (BLB)

The positive side: “but righteousness, and peace, and joy in the Holy Ghost” – the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up a contrast between the low and high priorities of the royal family honor code.

The predicate nominative from *dikaioσύνη* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], one of the dominant words in Romans—“justification,” the word which takes us right back to who and what God is, right back to the attributes of God. We deal with the integrity of God, therefore the righteousness of God and the justice of God. Justice is the point of reference for all believers since the fall of Adam. The justice of God could not even accept us until we were as good as God is good, and the only way that we could be as good as God is good is to have God's perfection. Therefore at the point of salvation the justice of God imputed to us the righteousness of God. Each one of us as believers possesses divine righteousness. This becomes the home or the target for

blessing in time after salvation. Once the justice of God looks down and sees that we possess the righteousness of God by imputation then the justice of God pronounces us justified. Justification is the first act of the justice of God in our new relationship with God. *Dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] not only means divine righteousness but it also means imputed divine righteousness which is justification. God's perfect righteousness imputed to the believer at salvation is called judicial imputation #2. It is the basis for the next word, the predicate nominative *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*], which does mean peace, but not in the Bible. It is an exact equivalent to the Latin of the time, *pax*, and it really means prosperity. So its basic connotation is not absence of war but presence of prosperity in your life.

Example of getting married before you have capacity. Or promotion before you have the capacity for it. God does not provide the blessing until you have the capacity for it.

How can we have prosperity as a Christian? The answer is given in the first word, "righteousness." The presence of justice as the point of reference guarantees that God's attributes will never be compromised in blessing members of the human race. How can the justice of God provide blessing for us? How can it be imputed? Only because we have the righteousness of God. Divine blessing is imputed from the justice of God to the righteousness of God. That sets up the grace pipeline. Grace is the policy of the justice of God in providing blessing for imperfect man. Now we have what the kingdom of God is: imputed righteousness. Corrected translation: "but righteousness and prosperity." Why righteousness? So that the justice of God can imputed blessing without compromising His attributes.

We advance under the priesthood; and we produce from our ambassadorship.

Then the third predicate nominative, *chara* (χαρά) [pronounced *khahr-AH*], the result of receiving imputation of blessing from God,

The safety valve is found in the prepositional phrase *en* (ἐν) [pronounced *en*] plus the instrumental of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] and *hagios* (ἅγιος) [pronounced *HA-gee-oss*]—"by means of the Holy Spirit."

Virtue is in thinking right, not doing right.

Romans 14:17 **For the kingdom of God is not eating and drinking; but righteousness [imputed at salvation] and resultant prosperity [imputed at maturity], and happiness by means of the Holy Spirit.**

1977 Romans

Lesson #457

457 07/04/1978 Romans 14 Happiness by means of the Holy Spirit; X+Y+Z=good; Christian way of life

Romans 14:17 For the kingdom of God is not eating and drinking; but righteousness [imputed at salvation] and resultant prosperity [imputed at maturity], and happiness by means of the Holy Spirit.

Some Points on this

1. Happiness by means of the Holy Spirit and perception of Bible doctrine. Faith + the knowledge of doctrine. Revised study of the edification complex structure coming up. This changes the norms and standards of the soul.
 - a. Everyone who is saved comes into salvation with their own norms and standards. Parallels to someone joining the service; ;and maybe you get up at 8 in the morning. Do you think they are going to conform to your standards? So the norms and standards that you bring into the Christian life are also not accepted. Your norms and standards are only good if they are divine establishment standards.
 - b. If you still have the same norms and standards that you started with when you believed in Jesus, then you are not growing. No one outside of the pastor-teacher and those authorized has a right to superimpose their personal concepts on you (the exception, parents).
 - c. Sooner or later, your standards have to be based upon Bible doctrine. Our norms and standards need to be Bible doctrine.
2. This happiness is sharing divine happiness from spiritual growth. The top floor of the edification complex structure is God's happiness.
3. The divine happiness shared with the mature believer is a blessing from spiritual maturity.
4. The Holy Spirit is the means of perception of that doctrine by which the believer attains spiritual maturity and the sharing of God's +H.
5. Each priority is based upon a previous priority. Spiritual maturity brings with it an inner happiness. Hilarity is not the same as happiness.
6. Prosperity is the result of imputed righteousness.
7. Happiness is the result of prosperity. The ministry of the Holy Spirit in teaching doctrine.

The historical crisis coming up is for those who are strong with doctrine. Legalism and antinomianism will not carry you anywhere in a crisis.

X+Y+Z = the Good. We must understand imputation in order to understand the plan of God. We are alive because God gave us life. God condemned us immediately, and that sets us up for God's plan.

The Kingdom of God is righteousness + prosperity. The good of God's plan from Romans 8:28 12:12 and elsewhere. The royal family honor code is a code of flexibility. We allow believers to have erroneous ideas. We tolerate the legalist so that they can advance. You need to know when to separate and when to tolerate. The negative believer is the reversionist.

Romans 14:17 For the kingdom of God is not eating and drinking; but righteousness [imputed at salvation] and resultant prosperity [imputed at maturity], and happiness by means of the Holy Spirit.

In eternity eternal reward is imputed to the resurrection body. Bob is tempted to take these imbeciles and beat them into the ground.

Principle

1. Eating and drinking are the nonessentials.
2. The filling of the Holy Spirit and Bible doctrine are the essentials. They demand inflexibility. Imputed righteousness.
3. We need to emphasize the essentials and remain flexible about the nonessentials.
4. Summarized by the X+Y+Z = plan of God.

Bob assumes that we know a whole set of doctrines. The next paragraph is the interaction in the body of Christ. 40 minute break.

1977 Romans

Lesson #458

458 07/04/1978 Romans 14:18 Function of the royal priesthood cf. royal ambassadorship (+ doctrine of, 7 pts.)

All believers wear two hats. You are an ambassador and a priest. The first is production the second emphasizes Bible doctrine.

Romans 14:18 For the one serving Christ in these things is well-pleasing to God and approved by men. (BLB)

Verse 18 – “For he that in these things serveth Christ.” The explanatory use of the conjunctive particle *gar* is followed by the articular present active participle from the verb *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*]. The definite article is used as a personal pronoun. The perfective present denotes the continuation of existing results. In other words, a fact which has come to be in the past but is not emphasized as a present reality. The active voice: the mature believer produces the action of the verb. The participle is circumstantial. This is followed by the dative singular indirect object from *Christos* (χριστός) [pronounced *krees-TOHSS*], generally said to mean anointed but is even stronger than that, it is appointed—the one who is appointed saviour of the world, the one around whom the entire human race finds its relationship to life and to God’s plan. Literally, it says “For he who serves the Christ.” The generic use of the definite article emphasizes the uniqueness of the second person of the Trinity, as the God-Man, undiminished deity and true humanity in one person forever.

“in these things” – the preposition *en* (ἐν) [pronounced *en*] plus the locative singular form the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], “in this.” This is a reference to the function of the royal family honor code on the part of the mature believer,

as indicated in verses 14-17. The mature believer not only applies the honor code to the weak believer but in superseding the law of liberty with the law of love he serves the Lord Jesus Christ. The more you grow the greater becomes your flexibility. The mature believer has the greatest flexibility of all. He serves the Lord Jesus Christ in the non-essentials.

“is acceptable to God” – the function of the royal priesthood. Because of ellipsis we have to insert here the present active indicative of eimi (εἰμί) [pronounced *eye-ME*]. This is legitimate ellipsis showing that there is emotion involved, Paul is getting excited. The verb is understood because of the predicate nominative singular from euárestos (εὐάρεστος) [pronounced *yoo-AR-es-toss*] which means “pleasing.” The dative singular indirect object from theos (θεός) [pronounced *theh-OSS*] plus the definite article gives the translation, “is pleasing to the God.” Pleasing God is the function of the royal priesthood. This is related to maximum doctrine resident in the soul resulting in attainment of maturity adjustment to the justice of God.

“and approved of men” – the connective use of the conjunction kai, followed by the predicate nominative of dókimos (δόκιμος) [pronounced *DOK-ee-moss*] which means approved after examination and testing. Here it means “respected.” Then the instrumental plural of means from the noun anthrōpos (ἄνθρωπος) [pronounced *ANTH-row-pos*]—“by men.” This is a function of the royal ambassadorship of the believer. Being respected by men is ambassadorship. The basic fundamental difference between priesthood and ambassadorship is very simple. In priesthood we represent self to God; in ambassadorship we represent God to men.

Romans 14:18 **For he who serves the Christ, in this is pleasing to the God** [royal priesthood], **and respected by men** [royal ambassadorship].

The average believer connects production to blessing in time. Production is the manifestation of spiritual advance, but not the means of blessing.

The believer advances in the sphere of his priesthood but his production and application is in the sphere of his ambassadorship. Divine blessing is imputed on the basis of modus operandi of the priesthood, but not production from the ambassadorship. This is rightly dividing the Word of truth. It demands that we distinguish between the function of our priesthood and the function of our ambassadorship.^[5]

The Doctrine of Ambassadorship goes back to [Lesson #361](#). Notes are there.

Ambassadorship Versus Priesthood

1. This passage distinguishes between the royal priesthood and the royal ambassadorship.
2. The priesthood relates to perception of doctrine and advance to maturity.
3. Also it relates to the royal family honor code.
4. The ambassadorship relates to the production of the Christian life.

5. Therefore, the priesthood relates to pleasing God; ambassadorship relates to the respect of mankind.
6. Priesthood relates to the essentials of Bible doctrine.
7. The function of the priesthood is related to maturity.
8. Ambassadorship relates to the production.
9. The believer represents himself before God in the priesthood; in the ambassadorship, he represents God to man.
10. Both the objectives of the priesthood and ambassadorship are fulfilled in the production of the royal family honor code.

1977 Romans

Lesson #459

459 07/04/1978 Romans 14:18–19 Six categories of SG2 blessings; doctrine of the importance of Bible doctrine (review)

James M. Burke, a captain in the Army. From Lee, Massachusetts. His citation is read.

Romans 14:18 **For he who serves the Christ, in this is pleasing to the God [royal priesthood], and respected by men [royal ambassadorship].**

The priesthood is mentioned first then the ambassadorship. The priesthood is related to pleasing God; and the respect of men is related to his ambassadorship. The priesthood is his advance to maturity. He represents himself to God. As an ambassadorship, he represents God to man; and this is his production of divine good.

Romans 14:19 **So then, we should pursue the things of peace, and the things for edification among each other.** (BLB)

Verse 19 – the fulfilment of the objectives of the honor code. “Let us therefore follow after the things which make for peace.” This verse begins with two inferential particles, *ára* (ἄρα) [pronounced *AHR-ah*] *oun* (οὐν) [pronounced *oon*], to show that we are moving now to a very important conclusion. The word *ára* (ἄρα) [pronounced *AHR-ah*] is used for inference; *oun* (οὐν) [pronounced *oon*] is another conjunction which is also inference but has a transitional connotation here. This can be translated “So then,” but better in English, “Consequently.” The verb is the present active indicative of *diôkô* (διώκω) [pronounced *Dee-OH-koh*], which was used in the ancient world for pursuit and the exploitation of break-through in military life. It also means to run after and is often translated simply to pursue. We use “run after” here because this indicates momentum of pursuit and also the exploitation of a break-through. Therefore in the connotation of momentum the corrected translation is, **“Consequently we run after.”** We as believers of the Lord Jesus Christ and members of the royal family of God are on the battlefield of this world, and therefore God has provided through logistical grace the necessary support to gain momentum, to pursue, to exploit the break-through. The next phrase is the accusative neuter plural direct object from the definite article used as a demonstrative pronoun and translated **“those things.”** This is followed by the genitive singular of relationship from the noun *eirênê* (εἰρήνη, ης,

ñ) [pronounced *eye-RAY-nay*] which means “prosperity,” plus the generic use of the definite article to comprehend spiritual maturity as a single whole and to distinguish it from all other categories of spiritual status quo in this life—“related to prosperity.” This prosperity actually refers to the six categories of blessing which comes to the believer after he cracks the maturity barrier. They do not occur all at the same time but are spread out.

There are distinct categories of blessings for the believer who reaches supergrace in time.

Categories of Blessings (Taken from McLaughlin’s [Site](#))

1. Spiritual blessings. These include sharing the perfect happiness of God and occupation with Christ as maximum category one love (toward God), which is greatly intensified in supergrace and ultra-supergrace. Many blessings accompany the believer's maximum love for the Lord Jesus Christ. The supergrace believer has great capacity for life, love, happiness, and blessing, and total appreciation for grace. He also receives the tremendous ability to face undeserved suffering in life with no complaining. For the supergrace believer, the intensification of spiritual blessings comes when he wears the shroud of maximum, unremitting, undeserved suffering to glorify God in the angelic conflict, and this suffering will not terminate until he departs this life. In the midst of it all, he still has perfect happiness, the "peace which surpasses all comprehension," Philippians 4:7. The supergrace believer also has the ability to correctly interpret contemporary history, to evaluate current events in the light of the Word of God. He is free from slavery to the circumstances of life, and he adaptable to changing circumstances. The mature believer shines in time of historical disaster. He has grace orientation, freedom orientation, authority orientation, common sense, and a total sense of security, whether in prosperity or disaster.
2. Temporal blessings. These include material wealth, either received or acquired, as well as physical health. The supergrace believer can have professional prosperity, including a great influence on others, leadership dynamics, success, promotion, and recognition in one's sphere of life. Abraham had the privilege of receiving one of the greatest titles in the Bible, "friend of God." Moses was a successful ruler. Paul was the greatest communicator of all time. Jeremiah was the greatest prophet of all time. In supergrace, the believer will have the ability to assume responsibility and authority without emotional inspiration or false motivation. The supergrace believer can also have great social prosperity and great friends, as well as sexual prosperity with one's right man or right woman. In mental prosperity, the ability to think and concentrate increases. This gives the believer a greater capacity for life and a great deal of interest toward what is happening in everyday life. Every day will be meaningful. God will also grant cultural prosperity, which is maximum enjoyment of drama, art, literature, music, history, etc. Establishment prosperity includes enjoyment of freedom, privacy, and protection of life and property from criminals and reprisal. Ephesians 3:19–21
3. Blessings by association. Those around a mature believer are blessed by their association or relationship with that person. There are two categories of blessings here. They are blessed either directly by God or indirectly from the supergrace

believer as a result of the overflow of his supergrace blessings. These peripheral areas of blessing by association include spiritual periphery, loved ones, professional periphery, business life, social life, and the local church. There are also geographical blessings to the supergrace believer's city, state, and nation. This begins with the periphery of the pastor-teacher. There is the heritage periphery, where some are blessed as related to a supergrace believer who has passed away.

4. Historical blessings. The mature believer carries his generation, 2Timothy 1:5. He stabilizes his generation and even future historical generations. The ebb and flow of history does not disturb the tranquility or impact of the mature believer. He is the Matthew 5:13-14 believer, "the salt of the earth" and "the light of the world." The supergrace believer is on the winning side of history, whereas the reversionist is caught up in the disasters of history and swept along with them, Ephesians 4:14, "As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming." The supergrace believer rides the crest of the wave of blessing. He rises above historical disaster.
5. Undeserved suffering. Only in time do we have the opportunity to glorify God under pressure, disaster, and undeserved suffering to prove to Satan and the fallen angels that Bible doctrine can handle any situation. God gives us the ability to handle suffering and turn suffering into blessing, Romans 8:28, Deuteronomy 23:5. A mature believer knows when he is under divine discipline or undeserved suffering. The former is unbearable; the latter is bearable. The supergrace believer's ability to handle undeserved suffering glorifies God and becomes evidence against Satan in his appeal trial. Undeserved suffering is also used by God to keep our eyes on Him and our focus on eternity, Revelation 2:10, 2Corinthians 12:9-10. Undeserved suffering also teaches us the value of Bible doctrine, Psalm 119:67-71. We read in Psalm 119:67, "Before I was afflicted I went astray, but now I keep Thy word." Here, the psalmist is living in disastrous conditions and still says, "I keep Your word." God in wisdom deals with us as perfectly as only He can. He allows suffering, heartache, and disaster in our lives to draw us closer to Him. Romans 8:18-30
6. Dying blessings (dying grace). Every believer has a choice in time between staying positive to Bible doctrine and receiving dying grace, or turning negative to doctrine and dying the sin unto death. For the supergrace believer, the curse of death with its pain and fear is removed, Hebrews 2:15. It is the greatest experience in life. The perfect happiness of the supergrace believer in time is exceeded only by his happiness in dying grace, 2Timothy 4:6-8. The mature believer has the best of life, greater blessing in dying, and better than the best for all eternity. As Psalm 116:15 declares, "Precious in the sight of the Lord is the death of His godly ones."
7. Surpassing grace blessings at the Judgment Seat of Christ. Surpassing grace is the optimum in spiritual achievement. It is the point of maximum blessing and reward, and the ultimate in glorifying Jesus Christ. "Surpassing" connotes something beyond supergrace and beyond time. Surpassing grace is the status of special blessings and rewards in eternity for the believer who has broken the maturity barrier in time.

Profit is the honorable pursuit of business. We are entitled to property. When property goes, freedom goes. Privacy, freedom and property all go together. And you cannot have any of these things without government (not our big government). Government should handle the laws of divine establishment.

The spiritual blessings which are imputed in time from the justice of God to the righteousness of God which is the home or target. The righteousness of God was given at salvation, the blessings of time are imputed at maturity and thereafter. These blessings in time glorify God in time, for when the justice of God can impute blessing to +R in any mature believer this becomes the means of glorifying God. In the spiritual blessings everyone has occupation with Christ which is category #1 personal love. Sharing the happiness of God or sharing +H also will belong to the mature believer. Capacity for life, love, happiness, blessing, grace orientation, authority orientation, freedom orientation, and common sense are some of the spiritual blessings. The ability to face suffering and pressure in life is another great blessing, as is the ability to correctly interpret contemporary history and to evaluate current events in the light of the Word of God. Freedom from slavery to circumstances, adaptability to the changing circumstances of life, a complete and total sense of security in life, regardless of whether you are in a period of obvious prosperity or obvious disaster. A sense of security in relationship to the plan of God for your life. These things are the spiritual heritage of the mature believer. The more you advance in maturity the more these increase, and these blessings imputed glorify the Lord Jesus Christ.

The verb *diôkô* (διώκω) [pronounced *Dee-OH-koh*], means to run after or pursue. The customary present denotes what habitually occurs in the modus operandi of the positive believer. He pursues, run's after, exploits logistical grace, and therefore has momentum which advances him into maturity. The active voice: the positive believer produces the action of the verb through consistent daily function of GAP. The indicative mood is declarative for a statement of fact with regard to the positive believer. This is how the positive believer becomes strong or mature. You have to keep running, and that is why we have the customary present. It means you keep on taking in doctrine no matter what the circumstances. Doctrine is your life.

“and the things wherewith one may edify another” – the connective conjunction *kai*, “and,” plus the accusative neuter plural direct object of the definite article used as a demonstrative pronoun, indicating a categorical concept—“and those things.” “Those things” refers to Bible doctrine which must be transferred from the page of the Scriptures into the soul of the believer for any spiritual advance to maturity. Then a genitive singular of relationship from the noun *oikodom* (οικοδομή) [pronounced *oy-kod-om-AY*], referring to the edification complex of the soul. Plus the ablative singular from a definite article used as a relative pronoun whose antecedent is the mature believer who becomes a blessing to other members of the royal family of God. Further more this definite article is in the ablative of source which implies that the original situation, i.e. maturity, contributes in some way to the status of blessing to other believers. When you have an ECS you become a blessing by association. Corrected translation: “from which comes blessing.” Then the

prepositional phrase, eis (εἰς) [pronounced ICE] plus the accusative plural from the reciprocal pronoun allélôn (ἀλλήλων) [pronounced al-LAY-lohn]—“to each other.”

Romans 14:19 **Consequently we pursue those things [doctrines] related to prosperity [imputation of divine blessing], and those things related to the edification complex from which comes blessing to each other.**

Note that there is only one verb in this verse in the original Greek. Note also that the pursuit of doctrine is the basis for the objective of fulfilling God’s plan, which in turn results in fulfillment of the honor code and becomes a means of becoming a blessing to each other. In the statement of the Christian life priorities there are no variations, the answer is always the same: Bible doctrine must be the most important thing in your life. There is no substitute for Bible doctrine.^[6]

This leads us to the Importance of Bible doctrine. The notes for this doctrine are back in [Lesson #298](#). This doctrine is expanded slightly from this lesson with regards to the translation of several verses.

1977 Romans

Lesson #460

460 07/05/1978 Romans 14:20 L. Burke; jogging; when the law of love supercedes the law of liberty; right pastor–teacher; right vs. flexibility

Colonel Burke retired. He was a lobbyist for the Army. He acted as a liaison between the two. He was in Korea in 1951 and received, I think, a medal of honor for one incident. He caught several grenades in midair and threw them back at the enemy. At another point in this battle, he killed about 75 enemies; and later 25 more enemies.

The Lone Runner Strikes Again by Richard Smith. So-so article.

Verse 20-21, the strong believer’s application of the honor code to the weak believer.

Romans 14:20 **Do not destroy the work of God for the sake of food. All things indeed are clean, but it is wrong to the man eating through a stumbling block. (BLB)**

Verse 20 –“For meat destroy not the work of God.” The Attic adverb heneka/heneken/heineken (ἐνεκα/ἐνεκεν/εἴνεκεν) [pronounced HEN-ek-ah, HEN-ek-en, HI-nek-en], is used as an improper preposition with the noun brōma (βρῶμα) [pronounced BRO-mah]—“Because of/On account of food.” Plus the present active imperative of the verb kataluō (καταλύω) [pronounced kaht-al-OO-oh] with the negative mê (μή) [pronounced may]—“do not demolish.” The person who has grown and advanced to maturity in his spiritual life has far greater responsibility than the weak believer who has neither a sense of responsibility nor any concept of reciprocal relationship in the royal family of God. “Do not destroy/demolish” is a pictorial present tense which describes events in the process of occurrence. The active voice: the strong believer produces the action of the verb. He has the sense of responsibility, the flexibility, is oriented to reality, has common sense,

understands thoroughly the function of the royal family honor code, and he knows when to supersede the law of liberty with the law of love. In some cases, you may abstain from certain foods or drinks if that might cause another weaker believer to stumble. This is for the believer who is weak but positive toward doctrine. Today, the most common application is probably not drinking in front of a believer who thinks that drinking is wrong.

The more self righteous a person is, the more they are likely to be a bully.

There are the types who realize that they have eternal security, so they decide that they are going to live it up.

This is the imperative of prohibition used in a negative command. Since *kataluō* (καταλύω) [pronounced *kaht-al-OO-oh*] is used for demolition or destruction of a building it certainly relates to hindering the construction of the believer's ECS which is a part of the advance to maturity. The verb itself has a preposition which is compounded, *kata*, which means itself "down, to pull down, to tear down," and to demolish a building. The building in this case is the ECS in someone else's soul. Then the accusative singular direct object from *ergon* (ἔργον) [pronounced *EHR-gon*], and with it the generic use of the definite article to emphasize the work of God in contrast to the distinction made on all of the other plans for mankind. This is a different plan; this is God's work. The plan of God, therefore, is called the work of God. All of man's plans have to be called the work of man. So a contrast is set up with the genitive singular of possession from *theos* (θεός) [pronounced *theh-OSS*]. God's plan is God's work, not your plan.

"All things indeed are pure" – the Attic Greek affirmative particle *men* used correlatively with *de*, which means "on the one hand" and "on the other hand." The nominative neuter plural from *pás* (πάς) [pronounced *pahs*] refers to every category of food, plus the predicate nominative neuter plural from the adjective *katharós* (καθαρός) [pronounced *kahth-ar-OSS*] which means pure or clean, ceremonially pure or clean. This is not talking about contamination through bacteria or any of the usual contaminations of life that may occur in food, it is talking about clean from the standpoint of the soul, the thinking.

Principles

1. This phrase eliminates food and beverage as a source of taboos and legalism.
2. There is one exception to this phrase, i.e. drunkenness, over-indulgence in alcoholic beverage. There is also a possible sin from over-indulgence in food.
3. Apart from over-indulgence all food and beverage is considered clean.
4. This is obviously the superior knowledge of the mature believer.
5. To the immature believer certain food and beverages are taboo, and the taboo to them is directly related to their spiritual life.
6. Because the weak believer makes a taboo out of certain foods and beverages and relates it to the Christian way of life the strong believer must not allow his superior knowledge of doctrine to hinder the advance of the weak positive believer.
7. The strong believer is absolutely correct in his norms and standards that all foods and beverages are clean, therefore edible and drinkable. But being right must not

hinder the advance of the weak believer. No one gets to maturity without many mature believers staying out of your way, refraining from judging and correcting you. They tolerated you.

8. Three kinds of believers exist in the weak believer category, and each has its own erroneous norms and standards:
 - a. The unstable weak believer who is positive toward spiritual things but jumps from one person to another;
 - b. positive toward doctrine and under his right pastor, but has as yet not advanced very far;
 - c. negative toward doctrine and will never advance too far in the Christian life. We avoid such types when we are able.

Being right is not always the issue. Sometimes you are right, and you back off. You give other believers some freedom and choice. Your flexibility comes into play.

The adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up the contrast in this passage between the non-essential right opinion and the wrong standard of the weak believer. The predicate nominative neuter singular from *kakós* (κακός) [pronounced *kak-OSS*]—“evil.”

Principle

1. A right thing done in a wrong way is not only wrong but it becomes evil—because it distracts a positive believer from doctrine. A right thing applied in a wrong way can also become evil.
2. The mature believer is to be inflexible with regard to the essentials of doctrine but flexible regarding the non-essentials of application.
3. This is why the law of liberty is often superseded by the law of love, so that doctrine becomes the issue to the weak believer rather than the life style of the strong believer. The life style of the strong believer should never be the issue to the weak believer.
4. Generally, eating and drinking are matters of privacy. But in public places they can become public issues which distract the weak believer from doctrine and therefore would destroy his momentum.
5. A right thing plus a wrong application equals wrong, and sometimes evil.
6. A right thing plus a right application equals good or right.
7. The burden of this function lies with the mature believer. He has a strong sense of responsibility and a strong sense of sensitivity where other believers are concerned.
8. The strong believer must be able to become flexible with the application of a correct principle, either by using the principle or by refraining from using the principle as circumstances dictate.

“for that man who eateth with offence” – the dative singular of disadvantage from the definite article used as a demonstrative pronoun referring to the strong believer, and the dative singular of disadvantage from the noun *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-*

row-pos], again referring to the strong believer who does a right thing in a wrong way resulting in wrong and being parlayed into evil—“but it becomes evil to that man [the strong believer].” Plus the articular present active participle of *esthiō* (ἐσθίω) [pronounced *es-THÉE-oh*], the verb for eating. The instrumental singular of the definite article is used to indicate an instrumental participle. The present tense of the participle is pictorial which presents to the mind a picture of events in the process of occurrence—the strong believer offending the weak believer by what he eats. The active voice: the strong believer produces the action of the verb by inflexibility in the non-essentials. Thus he violates the honor code which he understands best. This is an instrumental participle indicating the means by which the action of the main verb is accomplished—eating food which offends the weak believer. Then the prepositional phrase, *dia* plus the genitive from *próskomma* (πρόσκομμα) [pronounced *PROS-kom-mah*] which means an offence that is stumbling, injury, damage; *dia* plus the genitive denotes here attendant circumstances—literally, “with offence.” But it is an idiom in the Greek meaning to give offence.

Romans 14:20 **Because of food do not destroy** [tear down, demolish] **the work of the God.** **To be sure, all foods are clean; but it becomes evil to that one** [strong believer] **who by eating gives offence.**

1977 Romans

Lesson #461

461 07/06/1978 Romans 14:21 Avoid distracting the weak believer from doctrine; priorities vs. non-essentials; doctrine of drinking

Romans 14:20 **Because of food do not destroy** [tear down, demolish] **the work of the God.** **To be sure, all foods are clean; but it becomes evil to that one** [strong believer] **who by eating gives offence.**

Principles on Verse 20

1. The mature or strong believer is responsible under the honor code to avoid distractions of offence which would eliminate doctrine as the real issue in the weak believer's life.
2. This means that the law of love [impersonal love] in the honor code must prevail in all doubtful circumstances.
3. This means, then, that the law of love must and will supersede the law of liberty in such circumstances where the weak believer is offended so that he is distracted from doctrine.
4. None of us can grow spiritually apart from doctrine, therefore all who have grown spiritually and attained maturity did so because at some time while they were advances the law of liberty was superseded by the law of love. A strong believer tolerated our erroneous standards of the past.
5. Therefore just as the weak believer must learn to distinguish between the essentials and the non-essentials, so the strong believer must do likewise. But each has a different area in which they must learn this. This means inflexibility about the

essentials of doctrine and flexibility about the non-essentials. This principle provides growing room for the weak believer who is positive toward doctrine.

Principle

1. Capacity for life demands that all of us establish priorities in life. You cannot have capacity until you have priorities. (Priorities are impossible until you personally learn to think. You do not have priorities if you are an emotional creature who never had a serious thought) Doctrine gives the capacity for thought, which in turn gives the capacity for life.
2. These priorities must be categorized into essentials and non-essentials.
3. This principle applies to various aspects of life—military life, the profession of law, law enforcement, coaching, teaching a subject in school, etc. From your priorities you have to decide what is essential and what is non-essential.
4. Above all, this principle of distinguishing between the essential and the non-essential is a basic principle of the Christian way of life.
5. Doctrinal is the essential; doctrine must have the number one priority in the life.
6. The believer must be totally flexible in the application of doctrine to life, to people, to circumstances.
7. For this reason there are three laws which supersede the law of liberty. In the modus vivendi of the Christian life there are three laws that the strong believer uses: the law of love which is direct toward the weak believer; the law of expediency directed toward the unbeliever; the law of supreme sacrifice which is directed toward God alone. (Amplified in 1Corinthians 8 & 10:23-33)

Romans 14:21 **It is good neither to eat meat, nor to drink wine, nor anything in which your brother stumbles.** (BLB)

Verse 21 – “It is good neither to eat flesh, nor to drink wine.” The predicate nominative neuter singular from kalos (καλός) [pronounced *kal-OSS*] is translated “honorable.” It is preceded by the verb to be: “It is honorable,” a reference to the function of the royal family honor code. Then the articular aorist active infinitive from esthiō (ἐσθίω) [pronounced *es-THEE-oh*] plus the negative mē (μή) [pronounced *may*]. The articular infinitive is an Attic Greek idiom which changes the verbalization of the infinitive into a substantive, and not only a substantive but great emphasis on the substantive. The definite article restores the balance between the substantive and verbal aspects of the infinitive. This means that when you have the definite article preceding the infinitive, often it is used simply as a noun. Here in the nominative neuter singular definite article we have a construction in which the subject is the definite article and the predicate nominative is simply kalos (καλός) [pronounced *kal-OSS*], honorable, and then the articular infinitive functions in exactly the same way that a noun would as the subject of a verb. So for the corrected translation literally, “Not eating is honorable.” This is a reference to the law of liberty being replaced by the law of love. The construction is completed with the accusative plural direct object of the infinitive kréas (κρέας) [pronounced *KREH-as*] —“meat.” The aorist tense in the infinitive is a part of a substantive idea and must be taken very strictly, and it means it is

honorable not to eat meat in a specific case, not to refrain from eating meat all the time and abandoning your own freedom. It is honorable on a specific occasion. Next is the aorist active infinitive from *pinô/piô/roô* (πίνω/πίω/πρώ) [pronounced *PEE-noh/PEE-oh/POH-oh*], followed by a negative disjunctive conjunction *mêde* (μηδέ) [pronounced *may-DEH*] used to continue the concept of a negation. This is, again, a substantized infinitive without a preposition, used as a subject with the aorist tense indicating this is not continuous abstinence, this is an occasional situation. Plus the accusative singular from *oinos* (οἶνος) [pronounced *OY-noss*] —“wine.” “It is honorable not to eat meat, nor to drink wine in a specific situation.”^[7]

“nor anything, whereby thy brother stumbleth, or is offended, or is made weak” – *mêde* (μηδέ) [pronounced *may-DEH*], again, which is repeated for what is called formula ellipsis, and it has an idiomatic meaning which means “or do anything else.” “Do anything else” is not found in the original, it is a formula ellipsis where *mêde* (μηδέ) [pronounced *may-DEH*] is repeated with a negative side: first time to mentions specifics and then the second is a general.

Bob breaks down a great many categories of alcohol. The Pilgrims were known for their liquor. They had to land on Plymouth Rock since the victuals were spent, especially our beer. Many famous founding fathers imbibed in liquor.

The Doctrine of Drinking

06/08/1975 From the 1Timothy series; matches very closely to this study

1. The importance of objectivity.
 - a. We are interested in this study in what the Bible says about drinking and alcoholic beverage.
 - b. Those who have had personal problems because of drinking or are related to those with drinking problems have difficulty in approaching this subject objectively.
 - c. Those who have been reared in the atmosphere of Christian legalism will be shocked by what the Bible teaches.
 - d. Those who are looking for an excuse to get off the wagon will think they have smelled a cork.
 - e. No subject has more prejudice and less reason than the subject of drinking alcoholic beverage.
 - f. What we are about to study is not a booze sermon, nor is it an excuse for some weak sister to start drinking again. It is none of these things.
 - g. The objective is not to get believers on or off the wagon but to teach what the Bible says about drinking.
 - h. The fact that the Bible has a lot to say on the subject merely proves that drinking has long been an issue in the history of the human race.
2. The classification of 20th century beverage.
 - a. We live in a time of human history when there are numerous categories of alcoholic beverage, beverage which is not only available but made use of in

many different ways for many different purposes. For example, medicine. Or, on the other hand, seduction. Or, escape or frantic search for happiness. Or stimulation. Also relaxation and celebration.

- b. It should be pointed out immediately that alcohol is both toxic and beneficial; it is both destructive and helpful; it is both a curse and a blessing.
- c. Therefore a classification of 20th century alcohol is helpful.
 - i. Medicine. Alcohol is very good in compounding prescriptions, it is an excellent solvent and it is a preserving agent.
 - ii. It also comes in the form of a whiskey, and alcoholic liquor which is distilled from serial grains. The term is derived from the Celtic "usquebaugh" and it means the plain spirit derived from grain. Later it included compounded beverages which added both sugar and flavourings, and finally it came to be called whiskey. Whiskey is often classified by geographical location. There are three general classifications: Scotch, Irish, and American.
 - iii. All whiskeys are manufactured by very much the same process. First of all there is the preparation of the liquor known as wort, the mashing. Then there is the fermentation of the wort to produce the wash, and thirdly there is the separation of the spirit from the wash by distillation. Irish whiskey uses both malted and unmalted barley, oats, wheat, rye. Scotch whiskey uses malted barley. These fall into four categories. The highland malts which have been cured over peat fires. There are lowland malts which have a full flavour but are not as distinctive as the highland so they're used for blends. A third category is the Islay malts, used primarily for blends. Then there is the Campbeltown malts which have a more pronounced flavour. Three categories are used for blends, the highland is not. US whiskey falls into two categories: Bourbon and Rye. There is also a corn whiskey.
 - iv. Vodka. It is an alcoholic beverage manufactured from potatoes and maize.
 - v. Gin. It gets its name from the juniper berry used as the principle flavouring. Gin is 76 per cent maize, 15 per cent malt, 10 per cent rye. Sweetened gin is obtained by adding sugar or syrup.
 - vi. Wine. This is the fermented juice of the grape. There are four general categories of wine today: Table wine, sherry, the fortified wines like port and Madeira, and then there are the sparkling wines like Champaign.
 - vii. Brandy, which is fermented juice of grapes and other fruits, aged for some time in wood. The most famous brandies come from a district in France called Cognac. Brandy does not age in a bottle, it has to age in wood.
 - viii. Liqueurs - flavoured spirits sweetened by the addition of sugar or syrup.

ix.

Beer. One of the oldest forms of alcoholic beverage. It is fermented of malted serials, usually barley malt, to which hops have been added. There is a record of Babylonian beer going back to 4000 BC. Ramses III of Egypt consecrated to the god of Egypt 466,303 jugs of beer. Historians like Herodotus, Pliny, Tacetus comment on beer in the ancient world. The art of brewing became well-known throughout the ancient world. The Chaldeans had it. The art spread to Egypt, Greece, and Rome, so that beer became quite a famous alcoholic beverage.

3. The Bible condemns drunkenness and makes it very clear that drunkenness is a sin - Isaiah 5:11,22; 28:7,8; Proverbs 20:1; 23:20; Romans 13:13; 1Corinthians 5:11; Ephesians 5:18. Drunkenness is a handicap to those who are in authority, temporal authority such as kings - Proverbs 31:4,5; spiritual authority such as pastors - 1Timothy 3:3; Titus 1:7; or deacons - 1Timothy 3:8. None of these categories are forbidden alcoholic beverage but all must be very temperate in keeping with the authority that they exercise. Those in authority, then, are not forbidden alcohol but they are warned against drunkenness as a possibility of abusing their authority. Not only is drunkenness a sin but people in that status abuse their authority.
 - a. Drunkenness is also condemned in certain Bible characters. Noah in Genesis 9:21; Nabal in 1Samuel 25:36,37; Lot in Genesis 19:32-36; the tribe of Ephraim in Isaiah 28:1.
4. The adverse effects of alcohol.
 - a. Drunkenness or excessive use of alcohol leads to crime, suicide, divorce, traffic accidents, economic and industrial losses, loss of health, miserable circumstances, poverty, national disaster.
 - b. It should be remembered that alcohol is not a stimulant, it is a depressant. As a depressant it lowers inhibitions, dulls the reflexes, destroys common sense and good judgment, and it stimulates mental attitude sins.
 - c. But drunkenness also produces more than impulsive behaviour and social tragedy, it is the source of quite a number of diseases. It is also weakening of the health which leads to diseases not directly induced by alcohol.
 - d. Excessive alcohol affects the brain in numerous ways, including cerebral hemorrhage, delirium tremens which produce mental confusion, anxiety, terror, auditory and visual hallucinations as well as delusions. Alcohol in excess also attacks the liver. It is the cause of vernicese disease: a paralysis of the eyes, uncoordinated walk, the clouding of consciousness, final coma and death. As a depressant alcohol cooperates with the old sin nature to lower standards of resistance to sins in all categories. This means that excessive drinking or drunkenness is not only a sin in itself but has dire spiritual consequences as well as physical. The Bible gives no encouragement and no excuse for excessive drinking.
 - i. There are two types, however, of excessive drinkers. The first type is the type who drinks a large amount at one time. The other one goes for days and days, the one who drinks constantly day in and day out. There are two kinds of people who have a drinking problem. Those

who can't stop from the steady drinking and those who can't stop from heavy drinking in a short period of time. Both of these types should avoid any use of alcohol except in medicine. The chemistry of the blood and individual metabolism is related to how much a person can assimilate - how much alcohol content in the blood, how much can your body take out per hour as to how much you are taking in. Inebriation is a sin and there is no benefit from having an alcoholic problem.

5. Proper and improper uses of alcohol. Proverbs 34:4-7 - wine attacks authority of leadership; wine attacks the function of leadership; the correct use of wine (Give strong drink to him who is dying); to those whose life is bitter. 1Timothy 5:23 -
 - a. This passage indicates that wine or certain alcoholic beverages had both a relaxing and beneficial effect on Timothy.
 - b. Paul is prescribing a moderate amount of alcohol to relax the nervous high-strung Timothy.
 - c. A limited amount of wine acts as a sedation; too much wine has a toxic effect.
 - d. Wine stimulates the appetite through the increase of gastric juices while at the same time relaxing the solar plexus, the area of the central nervous system, the stomach muscles, and so on.
 - e. The benefits of wine, then, can be summarised as follows: beneficial to brain and nervous system as a depressant producing sedation; beneficial to the stomach in terms of appetite, digestion; beneficial to the circulation, especially in the case of older people.
 - f. Psalm 104:15 - "And the wine which makes man's heart glad, maketh his well-nourished face radiant, and food which sustains man's right lobe." To have the heart glad refers to a limited amount. The passage is actually saying a little wine with food is a good thing.
6. The incident where Jesus turned the water to wine - John 2:1-11.
 - a. Jesus was invited to a wedding in Cana of Galilee, along with His disciples - verse 2.
 - b. A crisis occurred when they ran out of wine - verse 3.
 - c. Jesus replied to His mother in verse 4. "What is this to me or to you?" I.e. What difference does it make to us. Neither Jesus nor Mary were in any way hurt by the fact that they arrived late and hadn't had any wine.
 - d. However, Mary implied that Jesus should have left before the wine ran out.
 - e. Jesus said to her, So what! You and I do not have to depend on wine for anything.
 - f. Then Jesus challenged Mary's subtle hint about departure by saying, "Mine hour has not yet come."
 - g. This was a reference to His saving work on the cross, and it is mentioned on numerous occasions: John 7:30; 8:20; 12:23,27; 16:32; 17:1. In other words, He begins with a very strong vocative of rebuke. It states that neither Jesus nor His mother depended upon wine for a good time. This verse states that

His departure from the wedding and from this life had not yet come. This is a double entendre. Furthermore, Jesus implied that He would stay and rectify the situation. So His mother understood that He would stay and that He would do something about it.

- h. His mother said to the servants, ". do it."
 - i. What about the wine? It was a wedding feast and they were serving alcoholic beverage, which was the custom. They ran out of wine which did create a crisis for hospitality. So Jesus, to indicate that drinking wine was not an issue with regard to eternal salvation, now performs a miracle. Wine isn't an issue. Now He provides more wine, and the best wine that anyone ever had. Jesus truly turned water into wine. The miracle, however, neither condones nor condemns drinking. Like all miracles, its purpose is to focus attention on who and what Christ is. it is to point out that Christ is the God-Man, the unique person of the universe. He is the son of David. This is the first advent. The issue is salvation, not whether you drink wine or not. The issue is Christ, not social crisis and not a social problem.
 - ii. There were six water pots, each one held 20-30 gallons. At 20 gallons that would be 120 gallons of water. Wine is composed of 70-80 per cent water. There is 12-30 per cent grape sugar, 12-14 per cent ethyl alcohol, there are other alcohols. Wine has carbon dioxide, organic acids, glycerin, organic colouring, microorganisms for fermentation. So water into wine is unexplainable, it is not a miracle if you can explain it. It was a miracle in which at least 120 gallons of water were turned into 120 gallons of wine.
 - iii. Christ, not wine, is the issue here. The miracle gave everyone in Cana a chance to be saved, for the miracle presents God's plan of grace in the person of Jesus Christ, the God-Man, the only saviour. It was a miracle to focus attention on who and what Christ is.
- 7. Drinking should also be related to the divine laws of modus operandi.
 - a. The law of liberty. Every believer has the right to drink a moderate amount of alcoholic beverage, it is not a sin. But then there are other laws that supersede at certain times.
 - b. There is the law of expediency. It is expedient not to drink under certain conditions: witnessing, and so on. Or when drinking becomes an issue to an unbeliever.
 - c. The law of love. It becomes necessary to refrain from drinking when it becomes a means of leading astray a weaker believer.
 - d. The law of supreme sacrifice. Drinking is forbidden when it hinders a specific ministry or leadership function in life.
- 8. Alcohol is also a part of national disaster - Joel 1:4-6; Isaiah 28:1-9; Jeremiah 13:12-17.
- 9. The principle of common sense in drinking. Not only does the Bible have a lot to say about drinking - pro and con, when you should and when you shouldn't - but even

an unbeliever with an average amount of common sense ought to be able to handle the problem.

- a. Alcohol is wasted on young people. Young people ought not to drink. They are neither smart enough or wise enough to derive any benefit from drinking.
- b. Young people pick up all the pitfalls and none of the benefits of drinking.
- c. Do not drink while frustrated or unhappy. When you link emotion with drinking you are going to have a problem.
- d. Young ladies who date strangers should be non-drinkers (on that date). Never drink with a stranger, never drink at a strange place.
- e. Never drink alone. Moderate drinking is for social life.
- f. Never drink on the job or while doing work.
- g. Never drink while operating a motor vehicle, flying an airplane, operating any type of machinery.
- h. Never mix gunpowder and alcohol. Never drink while hunting, plinking, shooting.
- i. When you get a little older drink moderately with friends whom you trust.
- j. Drunkenness and dissipation is a waste of time as well as life. While drinking is not forbidden by the Bible drunkenness is stupidity as well as a sin.
- k. The Christian lush is a reversionist who has failed to utilize the grace provision for learning doctrine, growing in grace, advancing to the objective.

The next phrase is the preposition *en* (ἐν) [pronounced *en*] plus the instrumental singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*]—“by which.” Plus the nominative singular of *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*] with a genitive of relationship from the personal pronoun *su*, correctly translated “your brother.” Then the present active indicative of *proskoptô* (προσκόπτω) [pronounced *pros-KOP-toh*], meaning to stumble, to be offended. The aoristic present tense is for punctiliar action in present time. On a specific occasion the weak believer will stumble when he is offended in his conscience by the function of a strong believer whom he observes to be eating meat, contrary to his own taboo, or drinking alcoholic beverage, again contrary to his own taboo. The active voice: the weak believer produces the action of the verb through being offended at something the strong believer does. The indicative mood is declarative for the fact that this is an actual occurrence. The false norms of the weak believer produce arrogance, and from that arrogance comes hypersensitivity. He can’t cope with the mature norms of a strong believer. Doctrine is blamed and therefore doctrine is rejected by the weak believer whose legalism is wrong, not doctrine. This means that by the strong believer taking the responsibility on these occasions all believers will have an equal opportunity to advance to maturity and the resultant imputation of divine blessing in time as a manifestation of the glorification of the Lord Jesus Christ. Equality, however, is not the issue. Freedom will create inequalities because some believers will use their freedom to learn doctrine while other believers use their freedom to reject doctrine and go any other way.

Romans 14:21 **It is honorable not to eat meat, nor to drink wine in a specific situation, nor do anything else by which your brother [the weak believer] stumbles.**

The phrase “or is offended, or is made weak” is not found in the original.

Principle: Believers with positive volition use their freedom to advance to maturity, while believers with negative volition use their freedom to reject doctrine. Therefore freedom creates inequality. That is, inequalities exist through the use of one’s freedom. Equality is an impossible myth; freedom is the potentiality for advancing in the plan of God.

The mature believer must balance out the norms of doctrine in his conscience with the modus operandi of personal love. The greater the exploitation of freedom under grace, the greater the responsibility not to abuse that grace. Every step...

1977 Romans

Lesson #462

462 07/07/1978 Romans 14:22a Lord Tedder of the RAF & Ike; conscience of the strong believer toward the weak; law of liberty vs. the law of love

Lord Tedder might be called Ike’s counterpart in Great Britain. His chosen approach was that of a calculating intellectual. He was happiest behind a desk out thinking his enemy; but least when with his men. He was sensitive and quiet; and his was always subtle persuasion. He became a leader among leaders; a great man among greatness. He was truly one of the great men of British history.

He was an academic type and had no interest early on in the armed forces. He did not have the eye-catching brilliance of his contemporaries. He began his career in 1915. His record in the first world war was more interesting. Small, quiet, somewhat aloof, with a tremendous sense of humor. He made little impact upon his contemporaries.

An officer over him noticed (Air Marshal Trenchard) and he saw him as a man who saw the essentials rather than the details. He was inflexible with regards to the essentials; and flexible with regards to the nonessentials. He could sort the essentials from the trivia. Trenchard said he saw the essentials of the squadron’s ... He was going to become one of the greatest officers in air force history.

He was put in charge of the 70th and his planes were already ready to fly; and everything was taken care of for the men and the planes.

Churchill did not like him; and Churchill did not like some of the best generals.

Tedder was put in charge of research and development. Bouncing bomb and a jet engine all developed under Tedder, I believe.

Trenchard said the Tedder always had his priorities right. He was said to sort the jewels from the tinsel. He enjoyed the support of Lord Beaverbrook.

He was considered a limey with some sense. Officers are never to carry a package or an umbrella.

Ike too this British officer and said, you are in charge of everyone in the air force. Tedder was given great authority.

Tedder said there was no way to win the war by strategic bombing. This is ludicrous and Tedder recognized this. Tedder was critical of Montgomery all the way through. Even to today, history has not caught up with his foresight. He will rank as one of the great men of British history. He is very much like Nelson.

Romans 14:22 **The faith that you have, keep to yourself before God. Blessed is the one not judging himself in what he approves.** (BLB)

Verse 22 – you have to have a means by which you establish norms in your conscience, and doctrine is the only way to do this. This verse records the conscience of the strong believer, the norms and standards of the strong believer. “Hast thou faith?” The proleptic use of the personal pronoun *su* is addressed to the mature believer. “You there” is the correct translation. Paul understands the principle by which all great believers tick.

The accusative singular of general reference from *pistis* (πίστις) [pronounced *PIHS-tihs*]. The accusative of general reference is the subject of the infinitive. Here we have the simple reference without the infinitive. The word *pistis* (πίστις) [pronounced *PIHS-tihs*] generally is translated “faith” but that isn’t its only meaning. There are three basic connotations of the noun: a) Non-meritorious perception—trust, confidence, or faith. This is the active use of the noun; an attribute—faithfulness, reliability; a recognition of an acceptance of doctrinal teaching, and it comes to mean doctrine: that is the meaning here.

Then an accusative feminine singular from the relative pronoun *hos*. Ordinarily in the feminine or masculine gender this is translated “who.” But there is a reason for not translating it at all. Next is a present active indicative from the verb *echô* (ἔχω) [pronounced *EHKH-oh*], meaning to have and to hold. “**You there, the doctrine which you have,**” referring to the mature believer, the one who is advancing, the positive believer. This is a retroactive progressive present tense, it denotes what has begun in the past and continues into the present time through the daily function of GAP. These people have learned Bible doctrine, have persisted in it, have been pluggers, avoiding distractions. They have been stable and have avoided all of the pitfalls of peeling off from doctrine. The active voice: generally the mature believer produces the action of the verb. The indicative mood is declarative for the fact that the believers who are positive to doctrine and who stay with it possess doctrine as the basis for forming norms and standards in the conscience.

“have it to thyself before God” – present active imperative of *echô* (ἔχω) [pronounced *EHKH-oh*]. This is a descriptive present for what is now going on. The active voice: the mature believer again produces the action. This is the imperative mood of command—“be having it.” Then the prepositional phrase, *kata* plus the accusative singular from the reflexive pronoun *seautou* (σεαυτοῦ, ἑς) [pronounced *seh-ow-TOO*] which denotes a relationship to something. Here it is a relationship to self. “**You there, the doctrine you have, be having it in relationship to yourself.**” This command means that when you learn doctrine that is where you stand inflexible. Inflexibility with regard to the essentials.

Doctrine is the essential; doctrine is what is important. Doctrine in your norms and standards demands that you remain absolutely firm where doctrine is concerned.

The adverb enupnion (ἐνύπνιον) [pronounced *en-OOP-nee-on*] is used as an improper preposition. The object of the adverb is theos (θεός) [pronounced *theh-OSS*]. It means with the genitive, “before the God” or “in the sight of the God.” You have to know when to respect the privacy of someone else who is wrong. You may be right; they may be wrong, but you have to know when to keep quiet. So we have emphasis on the privacy of the priesthood and letting everyone live their life as unto the Lord. Let them establish their norms and standards from doctrine they learn, not doctrine you have learned. The exceptions are parents to children and times when people are seeking something and one can be helpful. But basically, everyone learns doctrine from their own pastor-teacher.

You cannot live your life as unto the Lord without Bible doctrine resident in your soul. The believer must live his life in the basis of doctrinal standards he possesses, not the doctrinal standards someone else possesses. So this phrase emphasizes three things: a) You must learn doctrine for your relationship with God, you cannot depend on doctrine others have learned for your relationship. You have to know doctrine to have a personal relationship with God as a believer; b) You must use the doctrine you have learned for your relationship with God, not the doctrine someone else has learned; c) You live your life as unto the Lord on the basis of that doctrine you have learned, you cannot live your life as unto the Lord under the aegis of some other believer, some other believer always telling you what to do. You have to know what to do, you cannot use some other human being as a crutch. The only way you can throw away the crutches is to learn doctrine for yourself.

Romans 14:22a **You there, the doctrine which you have be having it in relationship to yourself before God...**

Principle

1. Note that in the previous verse the aorist tense does not demand a total abstinence, or even permanent abstinence, from food and wine.
2. The honor code principle takes cognizance of the fact that the weak believer is ignorant of doctrine and full of prejudices, so that he has nothing in his soul to comprehend the divine approbation of your freedom.
3. Therefore the legitimate function of your freedom, using doctrine you have learned, has no frame of reference in the weak believer. So when you throw doctrine at him, even though you are right, he is distracted from learning doctrine for himself.
4. As a temporary function and not as a permanent abstinence you often supersede the law of freedom in your own life with a higher law, the law of love, so as to avoid distracting the weak believer from doctrine. He needs that doctrine to grow spiritually, and in effect, by staying with the law of liberty you are depriving him of the doctrine he needs.
5. Since you have doctrine with reference to yourself you must also encapsulate the application of that doctrine with reference to yourself so as not to distract the weak believer.

6. Therefore you must have a flexibility of application, flexibility from strength.
7. Food and drink are non-essentials.
8. Flexibility of application, therefore, demands superseding the law of liberty by the law of love, not as a permanent abstinence but as a temporary expediency under flexibility of application in the non-essentials.
9. This works no hardship on a strong or mature believer and does provide breathing room for the weak believer to express his positive volition toward doctrine and to continue in the function of GAP.
10. Therefore a public application of the principle of privacy.

Romans 14:22a **You there, the doctrine which you have be having it in relationship to yourself before God...**

Principle

1. Many of the mature believer's freedoms cannot be publicly flaunted without distracting the weak believer from the primary issue of doctrine.
2. While your life is not an issue to another believer who has the good sense to be occupied with Christ, your lifestyle can easily become a distraction to the weak believer who has neither the doctrine nor the understanding of the privacy of the priesthood to cope with your liberty.
3. Therefore you have to give number one priority to doctrine in your life and this requires flexibility of application in the non-essentials.
4. This flexibility of application demands that certain legitimate functions in life which distract the weak believer (who is positive) have to be set aside temporarily. This is the honor code.
5. Not only is the strong or mature believer responsible for toleration of the non-essentials but flexibility and application of doctrine to the non-essentials.
6. Remember that the mature believer's strength [doctrine in the soul] is the immature believer's weakness [lack of doctrine in the soul]. So, again, the mature believer's strength is the immature believer's weakness.
7. The mature believer is strong in doctrine while the immature believer is weak in doctrine.
8. The greater the amount of doctrine in the soul the greater the freedom in lifestyle.
9. Therefore the mature believer has an additional responsibility of making sure that his freedom does not become a stumbling block to the weak believer who neither understands nor has flexibility from doctrine of his own.
10. Consequently, doctrine resident in the soul must be possessed in relationship to self before God and applied in flexibility to the weak believer so that the weak one's perception of doctrine remains the true issue in the Christian way of life.

463 07/09/1978 Romans 14 General C. R. Huebner; two tragic flaws; non-essential image (actors) and arrogance (experts)

Bob is appalled as to how ignorant so many are when it comes to history, such as the history of WWII.

C. R. Heubner is an important name from WWII, who began as a private and 40 years later, he retired as a Lieutenant General? He became an expert stenographer, typist and something else from business school. He enlisted in 1910. He was commissioned, despite not completing high school. He was one of the most decorated officer. He went to army war college during the Depression.

He became Ike's G3. Weidemiar, Patton and Huebner all went to Alexander, and h said, "No one has spoken to me that way before." Wedemeir was brilliant politically as well as militarily.

On D-Day, Omaha Beach was the only place where we were outnumbered.

Huebner was the first to attempt to integrate the army units again. He was a plodder and a plugger; and there were many things against him becoming an officer.

A review of the translation.

Romans 14:22a **You there, the doctrine which you have be having it in relationship to yourself in the sight of the God...**

The tragic flaw #1: the non-essential image.^[8] When people become physically mature, they often erect an idol or image in their soul, which is the sum total of their norms and standards, something they admire and what to emulate.

Principle

1. This image is related to their norms and standards of conscience in such a way as to be a goal in life, or a system for emulation. By the time people become physically mature they have erected certain idols, they carry an image in their souls. This image is usually the sum total of their norms and standards: something they admire, something they desire to emulate.
2. For example, the woman may create her image from being stage struck. She seeks to copy some actress, etc. Such an image is a non-essential. She seeks to copy this person, this actress, and even views herself in the mirror in order to get it down. This image is a nonessential.
3. A male through his arrogance also creates an image (It takes a lot of arrogance and false norms to create this image) of masculinity from some stupid and strong clod he admires.
4. This he-man image in a non-essential. Being inflexible about such a non-essential image results in distortion in life.

5. For example, take a young man who is brilliant, sensitive, thoughtful, gentlemanly, kind, low profile. Suddenly he takes an ego trip by becoming inflexible with regard to a non-essential. He suddenly creates an image in his soul called manliness and assigns it to someone. He imitates this person and becomes rude, thoughtless, insensitive, belligerent, contentious, pugnacious, in effect chasing the shadows of non-essentials in the name of manliness.

Tragic Flaw #2: the problem of arrogance. It is characterized as the arrogant presumption pattern.

Principle

1. Arrogance in areas where people are successful is the problem. This pattern comes from arrogant presumption on the part of people who by some standard, or any standard, have qualified as successful—someone who has come into public notice, has achieved some kind of public attention. From this comes an arrogance problem—when people are successful or pseudo-successful attention-getters.
2. People who are brilliant or successful in certain fields and dumb. They assume in their arrogance that they are an expert in any field or any subject. Therefore in their arrogance they feel qualified to express and opinion on any subject that may come up. They've never been heard to say that they don't know and the opinion of someone who is qualified should be sought. This is characterized by arrogant presumption and it means that while you might be brilliant in one field and an expert you are not qualified to deal with all fields. The obvious result is inflexibility in the non-essentials, and the non-essentials are areas of ignorance. The momentum for this tragic flaw comes from success in one field of endeavour which linked with arrogance assumes expertise in every field of endeavour.

1977 Romans

Lesson #464

464 07/09/1978 Romans 14:22b Memorials to D.D. Eisenhower; tragic flaw #3: personality issues

Eisenhower died in 1969. Conservatives have ruined themselves because they are inflexible in the nonessentials.

A newspaper article from AP. This was all about Ike. "As long as I am above ground, I am never going to leave the army." He was regarded as the greatest general of the war. The Germans only fears Patton and Eisenhower. He became interested in tanks when they were clumsy monsters in WWI. He was the first one to take the tanks seriously. He was a tireless worker and he was known for thoroughness; and he accepted full responsibility. He never offered up an alibi. He even accepted censor, taking the rap for others.

Despite his battling with Churchill, they had a general affection for one another. His favorite hymn was sung at his funeral, *A Mighty Fortress is Our Lord*. He chose 3 passages out of the psalms to be read at his funeral.

He declined to insert himself into too many issues as president, because he thought the government was too involved in our lives as is. One essential of government is antisemitism. God will never allow a group to practice antisemitism.

Conservatives have been all mixed up; being inflexible about nonessentials; and flexible on the essentials.

Greatness in a person is not necessarily in lofty decisions or necessarily things that stand out. Ike believed that he would be serving a nation and not himself. He afforded some peace for our nation for a few years.

Most of these papers emphasized Ike's personality, which means they missed the point. The assumption is a great personality makes a great person. This is why so many people miss what is great. Bob was a unanimously hated person. Being in Bob's class which was known as Thieme's hell.

We have the essentials of Bible doctrine; and the nonessentials of life.

Tragic Flaw #3: the assumption that a good personality means a great person; that greatness is found in personality.

Principle

1. While it is true that some people do have great personalities, it is not true that a great personality has greatness.
2. While flair may accompany greatness, flair in itself is not greatness, it is merely a personality trend. Patton had flair, but this was not his greatness.
3. What the average person fails to realize is the fact that personality often obscures the real person.
4. It is true that personality often reveals the person but it is also true that it can be a disguise as much as a manifestation. Personality can obfuscate the real person.
5. Having a great personality does not imply greatness. Errol Flynn had the most fantastic personality; but he was not a great person.
6. This does not downgrade personality but merely places personality in its proper perspective. Personality is merely what people see. No one can see inside of your soul. There are the many facets of the soul; but the personality may reveal or hide what is happening in your soul.
7. Personality, then, can be a manifestation or an obfuscation of the real person.
8. Furthermore, personality is the area for the function of hypocrisy, so that the personality in itself is not greatness. Personality may be used by the individual to set up system to gain his own ends.
9. A coward may have a pleasing personality but the coward is still a coward.
10. In reality good personality is a non-essential in life, and those who confuse good personality with greatness become inflexible in the non-essentials. Therefore they are divorced from what is real in life, they live in their own private dream world.

11. The essential is the function of the soul; the non-essential is the personality which covers the soul. Stonewall Jackson and George Washington are both known for displeasing personalities.
12. By analogy, the essential is the function of the human body. The non-essential is the clothes that cover the human body. Being flexible in the essential emphasizes the health of the body, while being flexible in the non-essentials is the variety of clothes which cover your healthy body or unhealthy body.
13. So the essential is the norms of the soul, the norms of the conscience of the soul. The non-essential is the personality which fronts for the soul.
14. The believer must be inflexible about Bible doctrine in his soul, but he must be flexible about the non-essentials of personality.

The essential is the norms of the soul; the nonessential is the personality.

Your right pastor does not have a particular personality. Every person in the clergy has his own personality and his own soul. The message is the essential; the man is the nonessential.

Protestantism is too often all about searching out the personality one is familiar with; and that is a nonessential.

Romans 14:22a **You there** [mature believer], **the doctrine which you have, be having it to yourself in the sight of God.**

Principle

1. Many of the freedoms of the mature believer cannot be publicly flaunted without distracting some weak believer from the primary issue which is Bible doctrine.
2. While your life as a mature believer is not the issue to any other mature believer who has the good sense to be occupied with Christ and not with you, your life style can easily become a distraction to the weak believer, to the one who does not have the same amount of doctrine in his soul as you possess.
3. To give #1 priority to doctrine in your life requires flexibility of application in the non-essentials. Many things that you do and know are right may be offensive to weak believers, and therefore in the presence of those weak believers you avoid these things in order that such a believer might not be distracted from doctrine.
4. This flexibility of application demands certain legitimate functions the life which distract the immature positive believer be set aside under the royal family honor code.
5. Not only is the strong/mature believer responsible for toleration non-essentials but he must be extremely flexible in the application of doctrine to these non-essentials. Remember that the mature believer's strength is the immature believer's weakness. The mature believer is strong because he has doctrine; and the weak believer is weak because he lacks Bible doctrine.

Romans 14:22 **The faith that you have, keep to yourself before God. Blessed is the one not judging himself in what he approves.** (BLB)

“Happy is he that condemneth not himself in the thing which he alloweth.” The nominative singular subject from the adjective makarios (μακάριος) [pronounced *mahk-AHR-ee-oss*]. Usually this word is found in the plural, and when it is it is translated “blessed,” though it means literally, “happinesses.” But here it is in the singular, the predicate masculine nominative singular from the definite article with it used as a demonstrative pronoun—“Happy.” Here is a person who is absolutely happy in any circumstance of life. Then the definite article, predicate nominative, translated “that one.” The immediate demonstrative here refers to the mature believer, relatively near in thought and in activity, who is strong. “Happy is that one,” emphasizing the fact that all mature believers have happiness, they share the happiness of God.

Next comes the present active participle of the verb krinô (κρίνω) [pronounced *KREE-no*] plus the negative mê (μή) [pronounced *may*]. So happiness here means to be not doing something. This is a tendencial present used for an action which generally does not occur, or is inclined not to occur with the negative. The active voice: the mature believer produces the action by not doing something. The circumstantial participle tells us he is happy by not condemning. Then the object of the participle, the accusative singular direct object from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*], used here for the third person pronoun but it is reflexive, it brings the action of the verb back to the person in a negative way, so he is happy about what he didn’t do. This is translated “himself.” Next is a prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of the relative pronoun hos (ὅς) [pronounced *hohç*]—“in what.”

Plus the present active indicative of the verb dokimázō (δοκιμάζω) [pronounced *dohk-ihm-AHD-zoh*] which means to approve, to test for the purpose of approval, to decide and approve on examination, to accept as approved. Therefore it refers to the fact that doctrine resident in the soul is the means of testing and approving. The mature believer has in the conscience of his soul these norms and standards that are based on Bible doctrine. The present tense is retroactive progressive present, it denotes what has begun in the past [perception of doctrine] and continues into the present time with doctrine forming the norms and standards of the soul. Then the doctrinal conscience approves what he does so that he does not judge or condemn himself in what he does. The active voice: the mature believer with doctrine in his conscience produces the action of the verb. He does not condemn himself because while he was right he did not press it. The indicative mood indicates the fact that the verbal action is from the viewpoint of reality, there were believers in Rome who were doing this right.

The mature believer carefully executes his liberty. There are immature believers who observe this mature believer and they go off on the wrong track but misunderstanding his freedom.

Romans 14:22 You there [mature believer], the doctrine which you have, be having it to yourself in the sight of God. Happy is that one [mature believer] who does not condemn himself in what he approves.

There are different stages of mature believers. There are those in the R&R of supergrace A.

The conscience of the weak believer is next.

1977 Romans

Lesson #465

465 07/10/1978 Romans 14:23 Doctrine of the tragic flaw (review of #1–3), #4 arrogant subjectivity: problems vs. GAP; doubts

Bob was not comfortable with tape recorders which happened at the airplane hanger. After he threw them out, he allowed them maybe a year or two later. Bob does not want anyone distracted by tape recorders. No recording inside the auditorium. There is one woman, maybe Clarke Mitchell? who pursued this and finally got permission to tape some messages.

Doctrine of Tragic Flaw

Romans 7/10/78; 8/6/78; Revelation 329 1/25/83

A. Definition and Description.

1. Fifth century B.C. Athenian Greek drama used the term tragic flaw for the weakness of the main character. It referred to a weakness which led to the tragedy of the drama.
2. In doctrine, the term is used for the flaw in the character of the believer who thinks he is positive, but the flaw hinders him from learning doctrine. Whatever keeps you from the intake of doctrine is your tragic flaw.

B. The tragic flaw is based on failure to distinguish between essentials and non-essentials in life.

1. Essentials of the Christian life are related to Bible doctrine and its application. The non-essentials of life include all other subjects, concepts, ideas, and actions.
2. Reality in the Christian life is defined as being inflexible where the essentials are concerned and being flexible where the non-essentials are concerned. Lack of reality comes from being flexible in the essentials, and inflexible in the non-essentials of life.
3. Only perception of doctrine can sort out the essentials from the non-essentials and provide the true perspective.

C. Tragic Flaw #1: The Non-Essential Image.

1. By the time people have become physically mature, they have erected a system of emulation, an idol in their soul, an image they admire. This sets up false norms and standards in the soul.

2. This image is related to the norms and standards of conscience in such a way as to be their goal in life, and system of emulation. They seek to gain their norms and standards from this image in their soul.
3. This can be illustrated by the woman who creates an image by being stage struck. She emulates to the point of distraction from the realities of life. Or a male through arrogance creates an image of masculinity through some stupid and strong clod he admires. Steve Reeves is known for his muscles but he has a high girlish voice; his voice is always dubbed.
4. Being inflexible about such a non-essential image results in distortion in life. A kind, thoughtful man becomes insensitive and thoughtless by emulation of the image he worships in his soul.
5. By becoming inflexible in the non-essential image, arrogance begins to rule the life. The victim of arrogance divorces himself from reality. He abandons his own norms and standards of morality and establishment as he charges the windmills of inflexibility in non-essentials.
6. The male who creates a he-man image that he worships in his soul. This is being inflexible in the nonessential. We have a great number of Don Quixotis running about.

D. Tragic Flaw #2: The Arrogant Presumption Pattern.

1. This is an arrogance problem in areas where people are successful. Because of their success, they make erroneous conclusions that they are experts in fields in which they aren't even qualified to express an opinion. Illustration of the actor who thinks he/she is an expert in other fields.
2. They become arrogant over their success in one field, and their arrogance forces them into opinions about subjects they know nothing.
3. It is difficult for successful people to put themselves under discipline and learn doctrine.
4. The news media has contributed to this by interviewing people on subjects they know nothing about.
5. Winston Churchill was a genius in some fields, but he assumed genius in other areas. This did not impress Eisenhower.
6. Greatness in one category of life does not mean greatness in another area of life, and only arrogance presumes this unreality. This is why a general has a staff.

E. Tragic Flaw #3: The Assumption that a Good Personality Equals a Great Person.

1. The real person is in the soul. Personality may hide or reveal what is in the soul, but it is no index to anything. A good personality is not greatness. Flair may accompany greatness, but flair is not greatness.
2. Personality can disguise the real person.
3. Personality is not to be downgraded, just put into proper perspective. Personality is not an index of the soul. Good personality is a non-essential.
4. The essential is the function of the soul in honor and integrity. The essential is the thought content of the soul. The believer must be flexible about the non-essentials of personality and inflexible about doctrine in his soul.

5. This attitude toward what is essential and what is non-essential provides the person with a low-keyed personality, and the same opportunity in evaluation as the "good personality" type.

6. This applies to how you rate a pastor and his message. The message is the essential, not the personality. Many a pastor with a great personality never settles down and perseveres in studying.

F. Tragic Flaw #4: Arrogant Subjectivity in Overemphasis of Personal Problems when Listening to Bible Doctrine Being Taught.

1. If your problems are on your mind while listening to doctrine being taught, you won't hear anything; you'll just be trying to make the doctrine fit into your problems. You must have self-discipline to set your problems aside before listening to the teaching of the Word of God.

2. Bible doctrine is the essential of life, which demands perception and inflexibility in determining the reality in life. What Bible doctrine says is reality to you, 2Peter 1:20-21. Experience is wrong. Reality can only be determined by what is taught in the Word of God.

3. Personal problems are non-essentials, which demand the application of doctrine, and at the same time flexibility, regulation, and restraint when involved in the function of GAP.

a. You must restrain yourself, and not think about your problems when listening to the teaching of Bible doctrine. You don't learn doctrine when thinking about your problems.

b. If you think your problem is more important than anything else in life, you are inflexible about your personal problem, therefore disassociated from reality.

4. Personal problems must not be a distraction to objectivity when under Bible teaching.

a. You can't think about your problems and hear doctrine at the same time. Everyone has problems. You must be flexible with your personal problems.

b. You'll always have problems, so you have to be flexible. Use your self-discipline to check them at the door before entering Bible class.

c. Self-centeredness is training yourself to think only about your problems. You must learn when not to and when to think about your problems. The Holy Spirit provides the self-discipline.

5. Under the principle of self-discipline, the believer must be regulated by the filling of the Holy Spirit to approach doctrine with objectivity and concentration.

6. Authority orientation demands that Bible teaching overrule preoccupation with personal problems.

7. The filling of Holy Spirit restrains occupation with personal problems as a non-essential during Bible class.

a. Romans 12:3, "Stop thinking of self in terms of arrogance beyond what you ought to think..."

b. When you think of your problems during Bible class, you are an arrogant person and have distracted yourself. Subjectivity indicates negative volition. You need what is taught every night. It is a system of doctrine.

c. "But think in terms of sanity [objectivity] for the purpose of being rational without illusion." This means being inflexible in the essentials and flexible in the non-essentials.

8. In church, all personal problems become non-essentials. Personal problems are a distraction to your objectivity. You become an opportunist seeking to distort doctrine, so that you can rationalize and therefore remove your problem.

9. Concentration on personal problems is tantamount to inflexibility in non-essentials.

10. In fulfilling the function of GAP, the believer must understand the interpretation of a Scripture in terms of grammar, syntax, exegesis, isagogics and contextual application rather than personal application.

11. By failure to set aside your problems, you inject arrogance into the function of GAP and the result is subjectivity in your approach to the Word of God.

12. Inflexibility in the non-essentials divorces you from reality of what the passage is actually teaching, not what you would like it to teach.

13. Correct interpretation of doctrine is an essential. Subjective distortion of doctrine to justify self or to solve personal problems is a non-essential.

14. It becomes arrogant presumption and subjectivity to presume that every Scripture is related to your current personal problems.

15. Consequently, instead of objectivity in approaching doctrinal teaching for the purpose of receiving the correct interpretation, you subjectively distort what you hear to relate it to your immediate problems, so that your approach to teaching is subjective and you do not profit from the teaching.

16. This tragic flaw neutralizes your positive volition and hinders your spiritual advance. It produces both self-centeredness and sociopathic reversionism.

17. To be inflexible about the essentials and flexible about the non-essentials, the believer must comply with 2Corinthians 10:5. "Assaulting and demolishing cosmic thoughts and every obstacle of pride which attacks the objective knowledge of God. Even making a prisoner of every human viewpoint system of thought to the authority of Christ."

18. It is negative volition to not concentrate when doctrine is taught. You are saying that your problems are greater than God's ability, and that your problems are more important than Bible doctrine. You have set yourself above God, which is arrogance.

G. Psychological Recognitions of the Tragic Flaw.

1. A sociopath. The norms and standards of conscience are necessary for orientation to reality. The sociopath is devoid of true norms and standards of conscience. His often anti-social behavior becomes a tragic flaw in which reality is the illusion of his self-centered modus operandi.

2. The neurotic is distorted in his disorientation to reality. He fantasizes. He relates to reality, but always it is a relationship to interpersonal conflict, therefore not quite with the concept of reality. The emotional instability of the neurotic becomes his tragic flaw. He doesn't have the perseverance to stick with doctrine.
3. The psychotic. He is totally divorced from reality. He cannot tolerate the demands of his environment. The resultant stress becomes his tragic flaw.
4. Abnormal types see reality as a non-essential. Therefore, they are out of touch with it. Christians divorce themselves from reality by expecting God to instantly stop the problem. They want instant solutions. Therefore they are abnormal.
5. Abnormal Christians do not see the problems of life as being just as much a part of life as the blessing of life. They want everything done their way. They are self-centered.
6. There are two kinds of abnormal Christians.
 - a. Those who although divorced from reality can carry on with their jobs.
 - b. Those who cannot.

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Romans 14:23 **But the one doubting has been condemned if he eats, because it is not of faith; and anything that is not of faith is sin.** (BLB)

Verse 23 – the conscience of the weak believer, or lack of doctrine weakens the conscience with a guilt complex. “And he that doubteth is damned if he eat.” This is the weak believer. The postpositive conjunctive particle *de* is used to connect clauses where a contrast exists. We have the strong believer who is happy; we have the weak believer who is not happy. This is translated “But.” Then the present middle participle of *diakrinō* (διακρίνω) [pronounced *dee-ak-REE-no*]. *krinō* (κρίνω) [pronounced *KREE-no*] was used in the previous verse for the strong believer. Now, instead of *krinō* (κρίνω) [pronounced *KREE-no*] we have *diakrinō* (διακρίνω) [pronounced *dee-ak-REE-no*] which means to separate, to differentiate, to make a distinction; but in the mi take issue with self, to doubt, to waver.

The definite article is used as a personal pronoun, and we translate “But he who doubts.” The customary present tense denotes what habitually occurs when the weak believer violates his own personal food/beverage taboos and seeks to emulate the strong believer. In other words, he sees the strong believer whom he admires. He doesn't have the norms and standards yet, and so when the strong believer says, Let's go out and drink some beer, the weak believer says, Why sure! But all of his life he has heard that it is a taboo. He has even walked out of eating places where they served alcoholic beverage and he has a norm in his conscience that says alcohol will never touch his lips. But out he goes with the strong believer to drink some beer and gets drunk. He should have said no, which would have been the correct answer. The strong believer understands that a little alcohol

is all right. But while the weak believer is drinking, the norm he has in his soul is sounding an alarm. This is a miserable person! He is doing something contrary to his own norms. The fact of his norms being wrong or right isn't even the issue. He hasn't heard what the Bible teaches about drinking. The customary present denotes what habitually occurs when the weak believer violates his own personal taboos. The middle voice is a direct middle which refers the results of the action directly to the weak believer with reflexive force. He is miserable all the time he is drinking because he is doing something contrary to his own standards. This is a circumstantial participle to set up the principle. Doubting merely expresses the function of a norm or standard in his conscience. The strong believer knows better than to do something like that. So when he is out with the weak believer he orders a non-alcoholic drink because of the weak believer. When the norms and standards of the soul of the weak believer are violated out comes operation guilt complex. The doubt results from lack of doctrine in the soul and resultant human viewpoint norms of conscience can't handle it, and guilt complex is one of the worst sins. It means you can't get rid of your problems, they become an obsession to you.

“is damned” is perfect passive indicative of *katakρίνω* (κατακρίνω) [pronounced *kaht-ak-REE-noh*], meaning to condemn. The perfect tense is the intensive perfect, the perfect of existing state. When special attention is directed to the results of the action emphasis on the existing state is intensified. The intensive perfect is a stronger way of saying that a thing is. The passive voice: the weak believer receives the action of the verb, condemning himself. His conscience begins to sound alarms. He is devoid of doctrine by which to handle the situation; he has no way of handling it, therefore he carries this monstrous guilt complex. The indicative mood is declarative representing the verbal action from the viewpoint of reality; “if he eat” – the conditional conjunction *εάν* (ἐάν) [pronounced *eh-AHN*] introduces the protasis of a 3rd class condition, indicating the fact that he doesn't have to eat/drink. It violates his norms and standards, he is free to say no. The 3rd class condition is setting up a possibility.

Then the aorist active subjunctive from the verb *ἐσθίω* (ἐσθίω) [pronounced *es-THÉE-oh*], which, when alone, stands for both eating and drinking that which is forbidden. This is a constative aorist and it contemplates the action of the verb in its entirety. The active voice: the weak believer produces the action of the verb by emulating a strong believer in violation of his own personal norms. The subjunctive mood is potential, used with *εάν* (ἐάν) [pronounced *eh-AHN*] to indicate he may or may not so this, he has a choice. An interesting sort of aorist tense here. Time relationship only with the indicative, which is past time. Aorist simply indicates that an action has been attained, but not necessarily completed?

“because he eateth not of faith” – this is a case of ellipsis in which the idea is not fully expressed grammatically. *Ὅτι* (ὅτι) [pronounced *HOH-tee*] should be translated “because.” Next is the negative *οὐκ* (οὐκ) [pronounced *ook*] demanding the indicative mood which clarifies what is omitted in the Attic ellipsis—“because if he does not eat.” Then *ἐκ* (ἐκ) [pronounced *ehk*] plus the ablative of means from *πίστις* (πίστις) [pronounced *PIHS-tihs*]—“by means of doctrine.” This is the problem. Doctrine must be the origin or the source of all norms and standards of the conscience.

Romans 14:23a **But he** [weak believer] **who doubts is condemned** [by his weak conscience] **if he eats** [contrary to his taboo], **because he does not eat by means of doctrine.**

Principle

1. Doctrine resident in the soul through the function of GAP is the only basis for establishing norms for the Christian life. Previous norms, before salvation, are not acceptable in the modus operandi of Christianity.
2. Instead, the weak believer here possesses norms and standards of conscience based upon his background.
3. To eat meat he must violate the pseudo-norms of his early environment and therefore the normal reaction is a guilt complex, a combination of both sin and evil in his life.
4. Principle: The royal family modus vivendi must be based on Bible doctrine resident in the soul. That means norms and standards in the conscience which form the norms and standards for the function of the law of liberty.

1977 Romans

Lesson #466

466 07/11/1978 Romans 14:23b Romans 15 intro Violation of conscience producing guilt reaction turns right into wrong; doctrine of the weak and strong believer (A–C)

Romans 14:23 **But the one doubting has been condemned if he eats, because it is not of faith; and anything that is not of faith is sin.** (BLB)

“for whatsoever is not of faith is sin” – the postpositive conjunctive particle *de* used here as a transitional particle without any contrast intended, translated “and.” The nominative neuter singular from the adjective *pás* (πάς) [pronounced *pahs*]—“everything.” Then the nominative neuter singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*], plus the negative *ouk* (οὐκ) [pronounced *ook*] which demands the insertion of the present active indicative of *esthiô* (ἐσθίω) [pronounced *es-THEE-oh*]—“and everything which is not eaten.” This is followed by the prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus *pistis* (πίστις) [pronounced *PIHS-tihs*]—“by means of doctrine.” With this is the explanatory use of the copular *eimi* (εἶμι) [pronounced *eye-ME*] which is a representation of something. Here *is* means the equivalent of. The customary present tense denotes what habitually occurs when the weak believer violates his own taboos. He has a guilt reaction. The active voice: the meat and the wine taboos are the ones that produces the action. The indicative mood is declarative for reality—“everything which is not eaten by means of doctrine is tantamount/equivalent to.” Then the predicate nominative singular from *hamartia* (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*], used here for personal sin.

Romans 14:23 **But he** [weak believer] **who doubts is condemned** [by his weak conscience] **if he eats** [contrary to his taboo], **because he does not eat by means of doctrine.** **And everything which is not eaten by means of doctrine is equivalent to sin.**

This does not imply that eating contrary to a taboo is a sin, but the result is a guilt complex, which is a very definite mental attitude sin.

The weak believer eats meat, which violates his religious standards, and he develops a guilt complex as a result. Guilt reaction is sin. False standards of legalism must be replaced with the true standards of Bible doctrine.

Principle

1. Christian freedom under grace must never precede or get ahead of doctrine in the soul which equates the action of the believer with the conscience of the believer.
2. Never permit your modus operandi to get ahead of your doctrinal norms. Always stay with your own norms and standards until doctrine replaces them.
3. Norms and standards of the conscience which are based on doctrinal inculcation must always be the basis for doing a right thing in a right way, and therefore avoiding mental attitude sins.
4. To do a right thing in a right way and avoid sinfulness requires that same maximum doctrine resident in the soul. Your norms and standards have to be changed so that you know exactly what you are doing.
5. The believer cannot live on the norms and standards of others. He must live on his own norms and standards, and therefore he must develop an accurate conscience. This requires the daily intake of doctrine.
6. The weak believer suffers from blind arrogance. He is evangelized into weakness by the weak, so that his weakness is intensified as he emulates weakness.
7. To avoid emulation of weakness intensifying weakness requires doctrine resident in the soul so that the believer's advance to maturity is accompanied by a total and complete overhaul of his conscience, and his norms and standards line of with the Word of God.
8. Therefore, the believer must function by means of doctrine and the royal family honor code so that legalism is not compounded into sinfulness.

Some girls go through a stage known as boy crazy; and are vulnerable to some of the boys at Berachah.

Romans 14:23 **But he [weak believer] who doubts is condemned [by his weak conscience] if he eats [contrary to his taboo], because he does not eat by means of doctrine. And everything which is not eaten by means of doctrine is equivalent to sin.**

[1] See the Doctrine of the Sins of the Tongue.

[2] See the Doctrine of Reversionism.

[3] See the Doctrine of the Judgment Seat of Christ.

[4] See the Doctrine of the Royal Family Honor Code

[5] See the Doctrine of the Royal Ambassadorship

[6] See the Doctrine of the Importance of Doctrine

[7] See the Doctrine of Drinking

[8] See the Doctrine of the Tragic Flaw

We move ahead in lesson #466 into chapter 15.

The function of the royal family honor code.

Outline

Maturity function of the royal family honor code, verses 1-12

The three principles of momentum (Parenthesis), verses 13-16

The apostolic function of the royal family honor code, 17-33.

(Verses adjusted in the next lesson)

In chapters 13-15 the entire principle of doctrine is structurized around the weak and the strong believer. Notes for the Weak and Strong Believer is found here and there is also a doctrine of that as well (same points).

The Strong Believer

1. The strong believer is defined as one who through maximum doctrine resident in the soul has attained maturity adjustment to the justice of God.
2. Therefore the strong believer functions under the royal family honor code, rightly dividing the Word of Truth in such areas of personal and impersonal love, plus making the distinction between the essential and the non-essential.
3. The strong believer has received the initial increment of the 6th imputation of blessing in time, and he will continue to receive blessing from the justice of God until he reaches the point of dying grace.
4. Temporal blessings are parlayed into reward at the Judgment Seat of Christ, and the strong believer is sure of the fact that if God provided greater blessings at maturity, He will provide the easier blessings at the Judgment Seat of Christ.
5. The strong believer has maximum production. He advances to maturity through his priesthood, through the perception of doctrine by means of the function of GAP. He produces from his ambassadorship. We are not blessed for what we produce; we are blessed for our intake of Bible doctrine.
6. The strong believer is also known as the crisis personality, which is another way of saying that the mature believer is totally oriented to reality. There is no problem in life too great for the mature believer.
7. Since the mature believer has his priorities straight, and his priorities are related to Bible doctrine resident in the soul, he is inflexible with regard to the essentials and flexible with regard to the non-essentials.
8. It is flexibility regarding the non-essentials which provides such excellent orientation to life.
9. All high priorities are assigned to the essentials which to the believer include the perception of doctrine and the utilization of doctrine in the norms and standards of the conscience.

10. Therefore the crisis personality combines inflexibility regarding the essentials with flexibility with regard to the non-essentials.
11. The crisis personality, then, can cope with any disaster in life, personal or historical. The crisis personality does not follow any overt mold or pattern but possesses the inner dynamics of doctrine to meet every situation as it occurs in his circumstances.
12. Therefore the crisis personality is a synonym for the strong or mature believer, with emphasis on undeserved suffering.
13. The historical or personal crisis gives the strong believer the opportunity to apply doctrine to the reality of the situation, demonstrating the total adequacy of doctrine in his life, the total adequacy of divine provision for the believer in the devil's world.
14. The imputation of divine blessing to the strong believer includes undeserved suffering, which demonstrates the dynamics of Bible doctrine resident in his soul and labels the strong believer as the crisis personality.
15. The strong believer demonstrates the principle that if God doesn't promote you, you are not promoted.

Bob straightens out some new people in the congregation.

The Weak Believer

1. There are two categories of weak believer we will consider at this point: a) the ignorant believer who is positive toward doctrine; b) the ignorant believer who is negative toward doctrine.
2. The weak believer is defined as one who for several different reasons is ignorant of Bible doctrine, therefore is in the state of being spiritually weak.
3. Bible doctrine resident in the soul is the strength of the believer.
4. The weak believer is flexible regarding the essential and inflexible regarding the non-essentials.
5. For this reason, then, the weak believer is totally divorced from reality. He is a spiritual neurotic or psychotic.
6. The weak believer is either distorting grace into antinomianism or is zealously working for divine blessing, and therefore legalistic.
7. Because he is ignorant of doctrine the weak believer is arrogant, rejecting all authority. (Authority orientation is a part of adjustment to reality)
8. As an arrogant person divorced from reality the weak believer is frustrated by a saturation of mental attitude sins which motivate verbal sins—judging, maligning, gossiping, bearing grudges, revenge tactics.
9. The weak believer, then, is a sociopath having no doctrinal norms and standards in his soul. He is a law unto himself.
10. The weak believer is ignorant of the royal family honor code, therefore totally unaware of the imputation structure of the plan of God for his life.
11. The weak believer does not understand or utilize the provision of logistical grace. Logistical grace is designed for his advance to maturity and therefore the meaning

and purpose of the Christian way of life are nebulous and abstruse. They have eluded him.

12. The positive toward doctrine weak believer, though, is tolerated through the strong believer's flexibility in the non-essentials. All believers start out as weak, and only as they learn doctrine do they gain momentum and advance to maturity and spiritual strength. Therefore all of us are tolerated by someone in the Christian community until we make that advance.
13. While toleration is the order of the day for the weak believer who is positive toward doctrine, separation is the divine order regarding the weak believer who is negative toward doctrine.
14. When the weak believer is negative toward doctrine and involved in reversionism he is constantly under divine discipline, and association with him invites disaster by association.
15. The weak believer has false norms and standards. He has a conscience distorted through rationalism and empiricism, or emotionalism.
16. The weak believer has erroneous concepts of Christian virtue. He places emphasis on superficialities—such as sincerity, human good, self-righteousness, socialism, the welfare state, pseudo-morality, asceticism, taboos, legalism.
17. Because the weak believer is ignorant of doctrine, therefore flexible regarding the essentials and inflexible regarding the non-essentials, he possesses very strong opinions which are completely erroneous.
18. In the weak believer lack of doctrine means erroneous application, therefore lack of common sense, lack of capacity for life, lack of orientation to reality, lack of authority orientation, lack of grace orientation.
19. The weak believer parlays human good into evil and rationalizes his modus operandi as the Christian way of life.
20. The weak believer can only gain strength by discrediting the strong believer. Therefore the weak believer constantly seeks to judge, malign, and vindictively criticize the strong believer. He resents the strong believer and therefore uses his false norms and standards and arrogance to attack the strong believer. The strong believer operates on impersonal love and doesn't try to defend himself, apologize, or explain himself. The weak believer continues to pour it on, in order to get a reaction from the strong believer. If the strong believer retaliates, he has accepted the weak norms and standards of the weak believer. This is the only way the weak believer can gain strength.
21. Such action only weakens the weak believer and subjects him to divine discipline for his presumptive assumption of divine authority. It is God's authority to judge, not human.

The Relative Concept of Nomenclature

1. The weak and strong are relative terms, they are based upon the amount of doctrine resident in the soul of the believer rather than lifestyle.
2. Nomenclature strong is not unconditional praise and approbation. While nomenclature weak is not unconditional reproach and condemnation.

3. Both strong and weak believer continue to possess in this life the old sin nature with the potentialities of sin, good and evil, which all emanate from the old sin nature.
4. Therefore the difference between the weak and strong believer is the difference between ignorance and cognizance of doctrine, plus the amount of time logged in the filling of the Holy Spirit. But it is not a difference in lifestyle.
5. Both strong and weak believer have their own peculiar occupational hazards and the principle that no one is perfect must be understood by all.
6. Pride is a subtle sin, as subtle as the originator of sin—Satan or Lucifer the son of the morning.
7. Therefore pride creeps into bed and seduces the sleeping, non-alert believer, whether weak or strong.
8. However that pride manifests itself in different ways regarding the weak and strong believer.
9. For the weak, pride is demonstrated in judging others, revenge tactics, maligning, gossiping, retaliation, expressing bitterness through retaliation.
10. For the strong believer, pride is demonstrated by intolerance of the weak believer.
11. The weak believer has the arrogance of ignorance while the strong believer has the pride of cognizance and achievement.
12. False standards are used with arrogance in the weak believer to turn him into a spiritual tyrant and bully, while true standards are linked with pride in the strong believer to vent sarcasm and intolerance toward the weak believer.
13. Both impersonal love and privacy of the priesthood in the honor code provide the necessary freedom and breathing-room for every believer to live his life as unto the Lord and to advance to maturity.
14. Freedom of opportunity is equality of opportunity, but freedom always results in the greatest inequalities. Various hyphenated Americans want equality, but they don't want equality, they want superiority. Some live by drawing a check from the government; and others work hard and do great things. Freedom always creates inequalities.
15. Freedom plus equality is a guarantee of inequality. There will be great inequalities in heaven.
16. Ignorance of doctrine makes one believer weak while cognizance of doctrine makes another believer strong. A part of spiritual maturity is developing norms and standards which are in agreement with divine norms and standards.
17. Normal spiritual growth through perception of doctrine involves variations of standards. By the time anyone attains spiritual maturity his norms and standards are the standards of doctrine.
18. The strong believer lives by the mature standards formed through doctrine resident in the soul; the weak believer lives by the background standards, including environmental standards, academic standards, and other categories of pre-Christian norms.
19. Christianity sanctions tolerance for immaturity and recognition that each stage of growth has its own standard for that stage. Therefore variation in standards is not only permissible for those stages of growth but necessary for advance to the next

stage. The believer can only adopt the standard for his own stage of growth, he cannot adopt a standard for a higher stage of growth.

1977 Romans

Lesson #467

467 07/12/1978 Romans 15 Intro. Carter errors; doctrine of the weak and strong believer (D–G): variations and essentials; equality; love

Bob gives a little pep talk at the beginning.

Still introducing Romans 15.

Chapter 15

The function of the royal family honor code provides for variation in standards at each stage of growth. The doctrine below was more abbreviated in this lesson; but it was apparently given at a later time, filling in some details.

The Royal Family Honor Code Function Provides for Variation in Standards at Each Stage of Growth

1. Around the principle "live and let live" are a series of encapsulating doctrines which give breathing space for each believer to advance to maturity: the laws of divine establishment, and the royal family honor code. These provide privacy so that the weaker believer can advance. God permits certain standards to exist at each stage of spiritual growth.
2. Such honor code principles as impersonal love, privacy of the priesthood, inflexibility regarding the essentials and flexibility regarding the non-essentials, all result in orientation to spiritual reality, Christian common sense, elimination of subjectivity and the inclusion of objective perception of doctrine within the framework of the body of Christ.
3. In other words, each believer must live his life as unto the Lord.
4. Each believer must live his life as unto the Lord. He is not required to meet the standards of a more advanced believer. He is responsible to meet God's standards for his stage of spiritual growth. This principle makes doctrine the true issue in life.
5. Therefore, only doctrine has the right to intrude on the privacy of another believer's priesthood. And doctrine must intrude, otherwise you will have false standards from start to finish.
6. In fact, doctrine must interfere with the privacy of the priesthood for your spiritual advance and growth in grace. Everyone grows because doctrine changes the norms and standards of their soul.
7. Variation of standards and differences of opinion, then, must be tolerated under the principle of impersonal love in the royal family honor code, as well as the privacy of the priesthood.

8. All positive believers must be tolerated and accepted into the fellowship of the body of Christ. Variation of standards and differences of opinion must be tolerated under the principle of impersonal love. This gives believers at different stages the same opportunity of advancing spiritually. Believers are going to be as different as people can be.
9. God does not reject or punish believers on the basis of non- essentials. Therefore, it is presumptuous to reject a believer whom God has accepted.

All the plan of God is based upon imputations and potentials which are set up as a result of the imputations. Every person is somewhere between X, Y or Z. There is a variation in spiritual growth; so a variation in standards.

The Difference Between Essential Doctrine and Non-essential Application

1. The honor code demands rigid adherence to the essentials of Bible doctrine.
2. Variation in application or differences in non-essentials does not permit or consent to variation in essential doctrines.
 - a. Personal love
 - b. Impersonal love
 - c. Categories of love.
3. Due to variation of growth different stages of ignorance do not change the absolute truth of Bible doctrine. Bible doctrine is true regardless of your stage of growth.
4. Therefore, about doctrine we must be dogmatic; about application of doctrine we must demonstrate elasticity rather than tenacity. We must be lubricated by the honor code rather than the abrasiveness of our personal arrogance.
5. Tolerance for the various stages of growth does not imply toleration of error in the essentials of doctrine.
6. The royal family honor code, then, binds the strong and weak believer together in their mutual advance together through Bible doctrine. It does this in such a way as to overshadow their differences of application at different stages of growth.
7. Noted from the previous chapter is the fact that two Christians can believe in the deity of Christ (an essential of doctrine), yet differ in their attitude toward non-essentials, such as food taboos and holy days.
8. Two Christians can believe in the doctrine of eternal security, which is an absolute, yet differ in their attitude toward non-essentials.
9. Two Christians can accept the doctrine of the baptism of the Spirit which unites them in the royal family of God, yet differ in their attitude toward the non-essentials.
10. Two Christians can subscribe to the eschatology of the pre-Tribulational Rapture, yet differ in their attitude toward the non-essentials.

Therefore the Difference Between Equality and Freedom

1. Every believer possesses under the honor code freedom. Freedom includes three factors from which it cannot be divorced, and which are a part of the freedom: privacy and property. So every believer possesses under the honor code the

freedom and the privacy to advance to the objective under the plan of God—maturity adjustment to the justice of God through Bible doctrine resident in the soul.

2. Pipeline established between the righteousness of God and the justice of God which is imputed to us. This is encapsulated; and we cannot penetrate this pipeline by our works or by whatever we do.
3. Freedom guarantees that there is no equality among believers in either time or eternity.
4. All believers are given both freedom and time to advance to maturity.
5. However such freedom cannot manufacture equality or guarantee equality in the Christian life, or even human life. We are born equal only in the sense that we are all born spiritually dead and condemned from birth.
6. Some use freedom in time to reject doctrine, and some believers use freedom in time to learn doctrine.
7. God starts all believers on an equal basis at salvation by giving them 36 items.
8. But from the point of salvation and on inequalities exist through the use of freedom to accept or to reject Bible doctrine. Freedom guarantees inequality; and our Founding Fathers recognized this. This is why our Constitution demanded little government. We use our freedom to advance or to retrogress.
9. The result is the weak and strong believer.
10. Some believers are mature and some are immature. This is inequality.
11. Some believers are positive toward doctrine and some are negative. This is inequality. It results in inequality.
12. Some believers advance to super-grace and some retreat through reversionism. There is inequality.
13. Some believers have blessing of dying grace, and some the cursing of the sin unto death. This is inequality. Everyone who has lived has experienced death. The Word of God guarantees that we will all die.
14. Some believers are blessed in time and some are disciplined. This is inequality based on freedom.
15. Some believers are rewarded at the judgment seat of Christ and some have none. This is inequality.
16. Equality is a myth; freedom is a reality.
17. Freedom does not guarantee equality.
18. Equality is a device of the arrogant; freedom is the motivation of the grace-oriented.
19. Forced equality is the policy of Satan; grace freedom is the policy of God; and the two are in conflict for the rest of your life.
20. Equality is the epitome of evil when demanded; freedom is the vehicle of grace.
21. Freedom is dogmatic and inflexible regarding the essentials of doctrine, and at the same time freedom is flexible and pliable regarding the non-essentials of life. Therefore freedom is both common sense and orientation to reality. But freedom must have content of thought and that content of thought is Bible doctrine, the mind of Christ.

Parents kept trying to get everyone play. Bob said, "The best ones, the ones who work the hardest will play. Bob is going to train them for life." He used to meet them behind the glass. Bob used to teach baseball categorically.

Therefore Impersonal Love Is the Application of Freedom

1. Impersonal love emphasizes the subject rather than the object of love.
2. Impersonal love observes establishment principles as well as the Christian honor code principles in recognizing freedom, privacy, property, the umbrella of authority, imputed righteousness, and even recognizes the non-essential opinions of the weak believer.
3. Impersonal love does not lower one's standards to those who are antagonistic.
4. When you are the victim of gossip, maligning, judging, the victim of a grudge or retaliation or revenge, you do not reciprocate under the principle of impersonal love.
5. To retaliate or to reciprocate by emulation is to lower yourself to the standards of your antagonists, the standards of the weak believer.
6. Every time the believer holds a grudge, retaliates, seeks revenge, expresses hatred and reprisal or retorts, that believer has abandoned the principle of impersonal love.
7. Impersonal love gives breathing space for the function of freedom.
8. All of these principles are a prerequisite to understanding the function, the modus operandi of the royal family honor code.

1977 Romans

Lesson #468

468 07/13/1978 Romans 15:1a General Fredendall, errors in Tunisia; responsibility of the strong believer under the royal family honor code; flexibility

An odd general with odd orders. I checked more carefully about 20 minutes into this lesson. Rommel beat our troops. It became apparent that Fredendall did everything wrong; and Ike relieved him from his duty. Bob thinks he should have been court marshalled; but he was given a promotion and brought back to the states.

Bob compares Fredendall to stupid fundies. You would be amazed as to what is happening with fundamentalists today. Smoking, drinking, our dress, our vocabulary; all of those things are nonessentials. But when it comes to Bible doctrine, the essential, they are very flexible. To them, love is being nice to jackasses.

The Example of Christ

Romans 15:1 **Now we who are strong ought to bear the weaknesses of the weak and not to please ourselves.** (BLB)

Verse 1 – the responsibility of the strong believer under the honor code. "We then that are strong." The postpositive conjunction *de* is used as a transitional particle. This is not setting

up a contrast here as it usually is, it is a transitional going from a terrible road block which is destroying the image and dynamics of the ambassadorship for Christ in fundamentalist Christianity. We go from the roadblock to clearing it to developing dynamics, therefore the transitional particle is translated “now”. Then the nominative plural subject of the personal pronoun ἐγώ (ἐγώ) [pronounced *ehg-OH*]—“we.” God has seen fit to use people who are believers. This refers to the believer as a priest who must advance to maturity under the plan of God, and as an ambassador for Christ who must produce as an ambassador. Advance under the priesthood, produce under the ambassadorship is the standing order. If this function is going to become operational advance to maturity under the priesthood and production under ambassadorship then there must be the clearing out of the roadblock, a roadblock made up of weak believers.

Then comes the nominative masculine plural from the adjective δυνατός (δυνατός) [pronounced *doo-nat-OSS*], the “strong”—“Now we the strong.” Note that the writer considers himself strong, and that is not arrogance, it is a correct estimate of the situation. A believer who has maximum doctrine and is an advanced believer knows it. And he doesn’t know it in terms or in the framework of arrogance, looking down his nose at anyone, he looks at it from the standpoint that he has attained enough doctrine to be very strong in life. He recognizes it from his own life because he has a mirror in the world of God which says: he has essential doctrine, yes; non-essentials: flexible, yes. There is also the generic use of the definite article to indicate the category of the mature believer—“the strong,” and the generic use here means, once again, that self-consciousness is not arrogance. The self-consciousness of the mature believer is aware of the fact that he is strong, that he is a mature believer. It is a true, correct evaluation of his own life in the light of the Word of God which he understands. There is a principle here: The more you advance in the Christian life the greater becomes your responsibility to other believers.

“ought to bear the infirmities of the weak” – present active indicative of οφείλω/οφειλέω (ὀφείλω/ὀφειλέω) [pronounced *of-ī-low, of-ī-LEH-oh*] means to owe, to be indebted, to discharge an obligation, to be obligated. With an infinitive following it means to be obligated, and this is the meaning here. This is an obligation under the royal family honor code. The customary present tense denotes what habitually occurs. The mature believer under the royal family honor code is obligated to the weak believer, and this obligation is his part on the honor code. It is something that belongs to those who are mature; it is not the responsibility of all believers; this is a specialized order. He is obligated to the weak or immature believer who is positive toward doctrine. He does not have an obligation toward the weak believer who is negative toward doctrine; he must separate from him. The active voice: the strong believer only produces the action. The indicative mood is declarative for the reality of the honor code and the reality of the mature believer functioning under the honor code; and functioning in such a way that he takes responsibility for weak believers in his periphery. In other words, the royal family honor code demands much more of the mature believer than the weak believer. And this responsibility cannot be fulfilled unless you have strength in flexibility. Now the more flexible you become, the more people are going to misunderstand you, the more people are prone to judge you, the more people are prone to underestimate you. They are going to think of you in terms of being weak because you are flexible, because you are nice, because you are thoughtful. When you begin to

develop flexibility in life, and strength through flexibility, you are moving into the area of reality. At last you are able to cope and face reality. People who are not flexible are people who become psychotic, neurotic, sociopathic, other types of weirdos. Inflexibility cracks up under pressure. The active voice: the strong believer produces the action of the verb. When you have a command given in the indicative mood with the active voice it becomes passive. That is why it is translated, “Now we the strong are obligated” – passive. Why not use an imperative? Because there aren’t too many strong in any generation to whom this command can be given so that there will be an enlarged pivot and more strong. The honor code demands more of the mature believer than the weak believer, and obligation under the honor code increases as the believer advances toward spiritual maturity. Much more is expected of the mature believer than the weak believer, quite obviously.

Christianity is known for being inflexible in the nonessentials. This is what happened to the Roman church.

Liberalism is being flexible about the essentials. “What’s wrong with a couple of fags who want to get married?” Lincoln was a Constitution bender. The Constitution is an essential and he became very flexible about the Constitution.

1977 Romans

Lesson #469

469 07/14/1978 Romans 15:1b Obligation of the mature believer; tolerance; doctrine of the royal family honor code (pt.1–11)

The Example of Christ

Romans 15:1 **Now we who are strong ought to bear the weaknesses of the weak and not to please ourselves.** (BLB)

Next comes the present active infinitive of the verb *bastazô* (βαστάζω) [pronounced *bas-TAD-zoh*], which means to take up, to carry, to bear. We translate, “are obligated to keep on bearing.” The retroactive progressive present tense denotes what has happened in the past and continues into the present time. The active voice: the mature believer under the royal family honor code produces the action of the verb. The infinitive is the infinitive of purpose. The infinitive may be used to express the aim or the action which is denoted by the finite verb preceding it.

Then the accusative plural direct object from the noun *asthénēma* (ἀσθένημα) [pronounced *as-THEN-ay-mah*] which means “weaknesses.” This refers to the weaknesses of the weak believer who is positive toward doctrine. The spiritual weakness of the believer is always because of lack of Bible doctrine in the soul. He is weak, not because he wants to be weak, but simply because he does not have the equipment to be strong, for strength in the spiritual life is measured in terms of doctrine resident in the soul. With this is the generic use of the definite article, also in the accusative plural. It represents the weak believer as a category, a classification or a group, and it distinguishes between the two basic concepts of a weak believer. There is the weak believer who is positive toward doctrine and the weak

believer who is negative toward doctrine. Both suffer from the same problem—ignorance of doctrine. The positive believer will eventually rectify that; the negative believer will go into reversionism and the sin unto death. In this particular passage we are dealing with the weak believer who is positive toward doctrine. The mature believer has a much greater responsibility in the Christian life than the weak believer. We are to separate from the immature believer who is negative toward doctrine.

This is followed by a descriptive genitive plural from the adjective *adunatos* (ἀδύνατος) [pronounced *ad-OO-nat-oss*]. This is the adjective which tells us that we are dealing with a positive believer who is still ignorant of doctrine. The word means impotent, impossible, weak or powerless.

Romans 15:1a **Now we, the strong [mature believer], are obligated to keep bearing the weaknesses of the weak,...**

Principle

1. The royal family honor code assigns additional duties to the strong or mature believer.
2. Part of this obligation is described here as bearing the weaknesses of the weak. This is the maximum utilization of impersonal love and total toleration, flexibility, in the areas of the non-essentials. Only the strong believer has a total grasp of the non-essentials.
3. Maximum function of impersonal love fulfils this mature believer's honor code duty to the weak believer. It fulfils it because the mature believer operates on his own norms and standards of doctrine. The mature believer through doctrine develops a sensitivity toward the feelings of others. He becomes very aware of others; and he learns to be considerate of other people. The mature believer simply takes responsibility of the weak believers in his periphery.

“and not to please ourselves” – the connective use of the conjunction *kai* followed by the negative *mê* (μή) [pronounced *may*], used with the present active infinitive of *aréskō* (ἀρέσκω) [pronounced *ar-EHS-koh*], which sometimes means to please, to strive to please, or to accommodate. Since the positive side of this passage is going to come a little later under the concept of pleasing God the negative side, obviously means that God is pleased sometimes when we are not pleasing ourselves. Not pleasing ourselves is a mature *modus operandi* only. It is the *modus operandi* of being so aware of the problems and the difficulties and the heart-aches and areas of sensitivity of those around you that you are flexible enough not to offend them, and therefore to make an issue out of doctrine. This can be translated, “and not to accommodate ourselves.” The pictorial present tense denotes what happens negatively when the mature believer fulfils the honor code in this area. The active voice: the mature believer in fulfilling the principle of impersonal love toward the weak fulfils a negative purpose. Then the dative plural of advantage from the reflexive pronoun *heautoû* (ἑαυτοῦ) [pronounced *heh-ow-TOO*]. This places emphasis on the norms and standards of the subject which is the strong believer.

Romans 15:1 **Now we, the strong [mature believer], are obligated to keep bearing the weaknesses of the weak, and to accommodate ourselves.**

Personality can be a disguise of great arrogance. We learn not to accommodate ourselves.

Principle

1. Obligation and responsibility under the honor code increases with advance to maturity. Some men never mature because they have no obligation or responsibility; and some women live in a dream world, having no obligation or responsibility.
2. There is a much higher standard for the strong believer than the weak believer, which brings up a very important doctrinal principle: There are definitely different standards in the Christian life. There is the standard for the spiritual baby, the standard for the adolescent, the standard for the person approaching maturity, the standards as you crack the maturity barrier. There is a standard which God approves for each stage. The immature believer may have 10% divine viewpoint; and 90% viewpoint which they bring in from their previous life. When we deal with babies, we accept different standards. When you speak baby talk to a baby, you are recognizing that they are not the same as you. God has accepted the immature believer; so how are you greater than God? You simply accept them with their weird standards. Example of someone who attended Berachah with a beard and someone accosted him for having long hair and a beard. You do not have the right to accost anyway who do not come up to your standards. God has not made you the monitor. You are not calling strikes and balls. You don't have to like them; you must love them (impersonal love).
3. The royal family honor code assigns additional duty to the strong believer.
4. Bearing the weaknesses of the weak is maximum utilization of impersonal love and both toleration and flexibility in the areas of the non-essentials.
5. It is maximum function of impersonal love which fulfils the strong believer's honor code duty and responsibility to the weak believer.
6. Do not accommodate yourself to the weak believer who is reversionistic. On the other hand, by not accommodating ourselves to the weak positive believer the emphasis is placed on the norms and standards of that person. We lower ourselves; we lose every time we fail to accommodate ourselves to the weak believer and tolerate his standards which are erroneous.
7. Impersonal love always emphasizes the norms and standards of the subject and assigns no merit to the object.
8. To the mature believer it is quite a burden to see and hear the weak believer babbling nonsense based on ignorance of doctrine. The weak believer is weak because he has minimum doctrine combined with maximum arrogance to formulate inconsequential opinions about superficialities in life.
9. Therefore the strong/mature believer must carry a heavy burden by tolerating the silly, the inconsequential, without refuting of the non-essentials.

10. Through perception of Bible doctrine the weak believer will become strong and the doctrine resident in his soul will not only change his norms and standards but at the same time will provide enough poise, enough common sense, enough sense of humour, to laugh at his former norms. Doctrine must change the conscience. You are no one else's conscience; you are not to form their norms and standards; doctrine must change the conscience.
11. Furthermore he will see the humour of the inflexibilities with regard to non-essentials. You begin to grow up when you are able to laugh at yourself.
12. How is all this accomplished? Avoidance of argumentation, avoidance of refutation or retaliation. In other words, the strong believer must bear the weaknesses of the weak believer in order that doctrine might be the true issue, and therefore the weak believer can advance to maturity. While flexibility may appear as a weakness to the weak it is the strength of the strong to be flexible in the field of non-essentials. The honor and integrity of the strong believer contributes the spiritual growth and advance of the weak believer who is positive toward doctrine.

Point 11 here is the new thing:

Review of the Royal Family Honor Code (1978).

1. The greatness of aristocracy was the standards that made them great in the first place. Right thinking is right standards resident in the soul. Doctrine is converted into the norms and standards of the soul. The imputation of divine righteousness demands implementation of doctrinal standards. This doctrine provides the building material for the edification complex structure. The code for the aristocracy is the royal family honor code.
2. Freedom is related to privacy and property. The umbrella is authority. Attacks upon authority are attacks upon freedom. If you want a redistribution of wealth, you are a fascist. Freedom must be maintained. This leads us into the privacy of the royal priesthood. We think of privacy is isolation; but we should be able to have privacy even in a public place. The laws of divine establishment guarantee privacy for the royal priest. Spiritual freedom is the issue. Authority is the umbrella; privacy and property are the essentials of freedom. Every believer at the moment of salvation has privacy. He has privacy and is able to advance to maturity. He is also a royal ambassador. Production must be related to a believer's spiritual growth. The believer has the right to assemble without his personal life or mode of dress being an issue of any sort. We have the right to assemble in Berachah without your life being made an issue. A pastor would make members of his church to quit their jobs if those jobs were associated with alcohol in any way.
3. The royal family honor code commands loving the brothers. This is impersonal love. They cannot be obeyed until a person understands personal love and impersonal love; and essentials and nonessentials. Loving the brethren begins with the attributes of God.
4. The honor code recognizes the common objective of every believer in time, the advance to maturity.

5. The honor code builds integrity, but does not excludes morality.
6. The honor code excludes Christian production as a means of blessing.
7. Total dependance upon the integrity of God is called hope.
8. Therefore, the honor code is related to the divine imputation as related to hope.
9. A summary of the honor code.
10. The royal family honor code demands more of the strong or mature believer than it does of the weak believer. This comes out of Romans 15:1–4
11. the thrust of the honor code demands authority-orientation for continued momentum in the Christian life.
 - a. No one advances apart from authority-orientation.
 - b. Christian freedom is not an isolated entity; there are interrelate concepts forming a single principles.
 - c. Freedom, privacy, property and the umbrella of authority. These all stand together.
 - d. Divine authority is contained in the Bible.
 - e. The divine authority delegates human authority to reside in the pastor of the local church.
 - f. This is related to the spiritual gift of the pastor along with preparation and professional function.
 - g. Therefore, the pastor's personality is not an issue in this function of Bible teaching.
 - h. Do not let preoccupation with the pastor's feet of clay hinder your clear vision of the towering statue, the importance of perception of Bible doctrine
 - i. The height and scale of this statue are unrivaled. .
 - j. God has provided am umbrella of spiritual authority. Human authority hold over the mechanics of gap.
 - k. The honor code demands academic discipline and respect for authority in perception of doctrine.
 - l. Therefore, you cannot talk, make unecessary disturbance during the teaching of Bible doctrine. Or distract others.
 - m. The honor code recognizes that the freedom in which we stand in Galatians 5:1 cannot be divorced from privacy, property and authority.
 - n. The royal family honor code demands authority-orientation in the advance to maturity.

1977 Romans

Lesson #470

470 07/16/1978 Romans 15:2 USSR vs. U.S., Adm. Zumwalt; principle of sensitivity under the royal family honor code; impersonal love & capacity

Bob poses the question, what if the president interrupted your program and said to remain home for the next few days, and that Russian soldiers were going to be stationed in the United States.

The Russians are going into Vietnam now. Soviets could overwhelm us in a nuclear exchange today. The SALT agreement will mark the 3rd stage in our giving up to Russia.

We are trying to set up a parity agreement with the Soviets so that we would be equal; but this simply allows them to speed up their program to defeat the United States.

Zumwalt says that Carter is not aware of what is happening with regards to Russia, the United States and our nuclear weapons.

Carter is surrounded by Marxists advisors; to set us up to surrender to Russia without a shot. Everything that we have done for the Russians has aided their military. We are in trouble today; and there could be changes which turn your world upside down. The only thing that will bail us out is spiritual advance.

We have elected terrible people into office because we cannot distinguish between personality and character.

Romans 15:2 **Let each of us please the neighbor unto the good, for edification.** (BLB)

Verse 2 – the principle of sensitivity under the honor code, the ability to correctly estimate the feelings and the life of someone else. It is possible to be aware of someone else's existence without ever intruding on their privacy. The adjective *hekastos* (ἕκαστος) [pronounced *HEHK-as-toss*] begins the verse, it recognizes that every Christian is an individual, and as an individual has a soul, and as a person with a soul has areas of strength and areas of weakness, has areas of sensitivity and areas of insensitivity. This is an adjective but it is used here as a substantive in the nominative masculine singular in order to become the subject. It should be translated "Each one." God regards us as "Each one." With this is the descriptive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], translated "of us." It indicates that there are other people in the body of Christ with you and that these people are just as human as you are human, and while they may have unpleasing personalities and may be very irritating to you, nevertheless they are members of the royal family of God.

Then the verb, the present active imperative of *aréskō* (ἀρέσκω) [pronounced *ar-EHS-koh*] which means to strive to please, to accommodate. The verb implies a positive relationship between two factors, therefore expressing the action of trying to please. It doesn't mean to try to please by simply complimenting someone, to be pleasing in the sense of being a flatterer. It doesn't mean that you should try to build up everyone in your periphery by finding out something nice about them and saying it. That is superficial. The word means here *to accommodate*. "Let each one of us accommodate." The customary present tense is for what habitually occurs where a mature believer is thoughtful about other people. The active voice: the strong believer produces the action of the verb. This is the imperative of command.

Then the word from chapter 13, *plêsion* (πλησίον) [pronounced *play-SEE-on*], meaning someone in your periphery and is translated "neighbor." This is an adverb used as a

substantive and here it simply means those with whom you have contact. It means to take the responsibility for weak people. Weak people need your strength, and your strength comes from impersonal love. With this is the dative singular indirect object from the definite article used as a personal pronoun—“his.”

“for good to edification” –the prepositional phrase *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] plus the accusative singular of *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], plus the definite article to denote the concept of a separate category: “for the purpose of the good.” What is the good? Momentum in the plan of God. $X + Y + Z =$ the plan of God.

V. 2 is reaching [Y].

The second prepositional phrase is *prós* (πρός) [pronounced *pross*] plus the accusative of *oikodom* (οἰκοδομή) [pronounced *oy-kod-om-AY*], used for the edification complex which is completed when the believer is attains maturity adjustment to the justice of God. In other words, the completion of the ECS parallels arriving in the field of impersonal love. There is no definite article with *oikodom* (οἰκοδομή) [pronounced *oy-kod-om-AY*], making it anarthrous and emphasizing the high quality of the ECS.

Romans 15:2 **Let each of us please the neighbor unto the good, for edification.** (BLB)

Romans 15:2 **Let each one of us accommodate his neighbor for the purpose of the good to the edification complex.**

I assume this is the edification complex^[1]

1977 Romans

Lesson #471

471 07/16/1978 Romans 15 Thirty years after Guam D–Day; flexibility of Napoleon; prep school; doctrine of the edification complex

Argosy article about D-Day 30 years later. A really good story of his experiences, his loss of vision in war. Island of Guam will celebrate 30 years of freedom.

Many lessons were learned by this story, including how undeserved suffering changes one priorities. This is our time of preparation of what will take place. Many of us will face great disasters in the future.

Napoleon was fantastically great because he was flexible in the nonessentials. You must be able to distinguish between a principle and the application of the doctrine.

Bob is intolerant of those who show up once and awhile. You need to get the doctrine, not the application. Bob looks into the empty faces and he can tell that they are not getting it. The thrust of this ministry is to get every lesson; and no lesson is to be omitted.

The doctrine given in Romans is not a match-up for those in NB1 or NB2. The floors do not match up at all.

IRC is the involuntary respiration center; and this is not good without oxygen (or Bible doctrine). This is not mentioned in the existing doctrines.

The residual air is a parallel to the residual doctrine that you take in.

The Edification Complex of the Soul

1. The doctrine is based upon certain verbs and their cognates found in the Bible, both in the Hebrew and the Greek. E.g. in the Hebrew we have banah which means to construct and edifice. Its counterpart in the Greek is oikonoméō (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*] which means to build or construct, to erect a structure. There are also some nouns that go with oikonoméō (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*] - Oikodomê (οἰκοδομή) [pronounced *oy-kod-om-AY*] which means the act of building or erecting a structure. It is quite common for the ECS. Then there is oikonomia (οἰκονομία) [pronounced *oy-koh-nohm-EE-uh*] which is the ECS, the result of erecting a structure. There is also oikonómos (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*] which refers to the contractor or the builder or the function of construction.
2. GAP is the source of the ECS, Ephesians 4:12,13. In that passage we have all the ingredients for the ECS. The believer is a priest in the Church. As a believer priest he is to gather with others, this gives him his privacy. The message of the pastor-teacher is all that is important to the believers who hear him.
3. The believer's ECS provides both stability for the individual and preservation for the national entity. It is the only way a believer can be happy. Furthermore, the ECS count is the basis for determining the preservation of the national entity, Jeremiah 42:10.
4. The rapid construction of the ECS comes from a maximum use of faith patience under maximum pressure, James 1:2-4.
5. The structure of the EDIFICATION COMPLEX STRUCTURE.
 - a. First floor: grace orientation. It is impossible to begin an ECS unless the believer is grace oriented;
 - b. second floor: the mastery of the details of life, and capacity for these details;
 - c. the third floor: the relaxed mental attitude of the believer's soul. This is freedom from any habitual mental attitude sins because MA sins destroy any capacity for life;
 - d. the fourth floor: capacity for love. This is important because all capacity for love does not start with people, it starts with God. As you develop occupation with Christ, then the other capacities fall in line;
 - e. the fifth floor: +H, the door that opens the believer into the normal Christian life which is supergrace.
6. The biblical use of the word "edification." It is used in Ephesians 4:11,12, as the objective of the pastor-teacher. His responsibility is to so communicate doctrine that

those who are positive will hear and grow up into the ECS. The soul was saved in order that the soul might have something special from God. The soul is saved so that it can be structured by God's plan, and this is where the ECS comes in. The second use of "edification" is found where a local church with a maximum number of believers having an ECS is a prosperous church. Acts 9:31. The third use of "edification," the objective of phase two is to erect the ECS, not to speak in tongues, 1 Cor. 14:3,4, 12, 26. Fourth, human knowledge has a tendency to pump up but the function of GAP in the sphere of love edifies, 1Corinthians 8:1.

7. There are two spirits involved in ECS. The first is God the Holy Spirit, the third person of the Trinity. He functions in the intake of doctrine by which the ECS is constructed, John 14:26; 16:12-14; 1John 2:27; 1` Cor. 2:9-16. The second "spirit" in the ECS principle is the human spirit. It is the target for doctrine by which material is made available for the construction of the ECS, Romans 8:16; 1 Cor. 2:12,13; Job 32:8. Only doctrine stored in the human spirit is construction material, Ephesians 4:23,24; Colossians 1:9,10; 1John 2:3.
8. As a starting point for motivation the humanity of Christ possessed an ECS during the incarnation, Luke 2:40, 52; John 1:14.
9. Biblical synonyms for the edification complex structure:
 - a. Light, Psalm 43:3; Psalm 119:130; Ephesians 5:8,9,13.
 - b. Glory is used for the ECS, Jeremiah 13:16; 1Corinthians 11:7.
 - c. The fullness of God, Ephesians 3:19
 - d. Imitators of God, Ephesians 5:1. However, Eph. 5:1 not only refers to the ECS but emphasizes it as the entrance into supergrace.
 - e. Christ at home in your hearts, Ephesians 3:17.
 - f. Christ formed in you, Galatians 4:19.
 - g. The new man, Ephesians 4:24.
 - h. The new, Colossians 3:10.
 - i. The perfect work, James 1:4.
 - j. Christ in you, 2 Cor. 13:5.
10. The supergrace life is the objective after the ECS. The ECS, therefore, is the entrance into the supergrace life. Once the top floor has been constructed there is a transition into supergrace. The top floor is God's happiness shared with the believer.

This is very close to the notes given in the series. This doctrine was reworked on many occasions.

1977 Romans

Lesson #472

472 07/17/1978 Romans 15:3–4a Rafferty; importance of grammar; momentum and motivation; mechanics of Old Testament inspiration; perseverance

Rafferty writes an article about the illiteracy of the teachers. The mother took this note to the school board, and the teacher was suspended without pay. Teacher's union files suit

against the school board. Does the NEA really want an illiterate teacher representing them? Only the NEA is unconcerned about its charlatans.

He recommends literacy tests for all teachers, saying it is more important than the recent literacy tests for students ready to graduate from college.

Children should receive grammar in the 3rd grade and be proficient by the 5th grade.

You need to understand the English language in order to understand Bible doctrine.

Bob ran down the full name of the young soldier from the other day; and he is a psychology professor today.

Romans 15:3 **For even Christ did not please Himself, but as it has been written: "The reproaches of those reproaching You have fallen on Me."** (BLB)

Verse 3 – the illustration of the mature believer functioning under responsibility. The more you progress in the Christian life the greater becomes your sense of responsibility to those in your periphery. Maturity means occupation with Christ so that becoming thoughtful of other people and making occasional sacrifices. And replacing the law of liberty with the appropriate laws is really not that much of a sacrifice, because you have the privilege and the honor of impersonal love which gives you such a fantastic capacity for life and such a capacity for personal love that there is no strain in this function.

"For even Christ pleased not himself" – the ascensive use of kai used with the postpositive conjunction gar, "For even." The subject in the nominative case is ho Christos (χριστός) [pronounced *krees-TOHSS*]—"the Christ." This is the generic use of the definite article to emphasize the uniqueness of Christ and to indicate the area in which sacrifice is made. Jesus Christ as God cannot make sacrifice; sovereignty cannot make any sacrifice.

Adam could have chosen Jesus in the garden rather than the woman outside the garden. Adam could have said, "Enjoy your time outside of the garden, dear; God will make me another better than you."

Adam's sin had the greatest repercussion of all sins.

Next is the negative ou (οὐ) [pronounced *oo*] and the aorist active indicative of the verb aréskō (ἀρέσκω) [pronounced *ar-EHS-koh*] which means to please or to accommodate, and with it the dative singular indirect object from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*]—"For even the Christ did not accommodate himself." The constative aorist tense gathers into one entirety the 33 years of the incarnation, the first advent of Christ. The active voice: Christ produced the action of the verb. The indicative mood is declarative representing the verbal action from the standpoint of reality. This phrase emphasizes the fact of our Lord's objectivity. Subjectivity and selfishness, living to please and accommodate self, is arrogant disorientation to personal existence, and our Lord was totally free from any form of sin, including the most subtle of all sins: the

arrogance factor. Therefore the phrase emphasizes the fact that our Lord was not only totally objective but He was totally thoughtful of others. Christ lived on earth as the God-Man (1st Advent) to please God the Father, but at the same time to accommodate mankind.

“but, as it is written” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] means that we are about to get some information from another portion of the Word of God—“but,” to set up a contrast. The adverb *kathôs* (καθώς) [pronounced *kath-OCE*] indicates comparison with scripture used as a formula to document scripture. Then the perfect passive indicative of the verb *graphô* (γράφω) [pronounced *GRAWF-oh*]—“but as it stands written.” The perfect tense is the intensive perfect emphasizing an existing fact: the Old Testament Scripture. The passive voice: the Old Testament canon receives the action of the verb through the ministry of the Holy Spirit. The indicative mood is the reality of the existence of the Old Testament canon on a par with the New Testament as far as inspiration is concerned and the reality of a specific verse which is now quoted—Psalm 69:9 (...because zeal for Your house has consumed me, and the insults of those who insult You have fallen on me).

KJV: “The reproaches of them that reproached thee fell on me” – the nominative plural subject is *oneidismós* (ὀνειδισμός) [pronounced *on-i-dis-MOSS*]. It means insults, abuses, reproaches. Here reproaches refers to the sins of the Jews, including their blasphemous insults while He was hanging on the cross—“These blasphemous insults.” There is a definite article here used as a demonstrative pronoun to indicate a specific category of sin, namely the sin of blasphemy. This was what the religious Jews were saying to our Lord hanging on the cross. The articular present active participle of the verb *oneidezô* (ὀνειδέζω) [pronounced *on-ī-DID-zoh*] means to insult. The present tense is pictorial present, it presents to the mind a picture of the cross: how over the period of some six hours while our Lord was being crucified the Jewish people who were unbelievers, reversionistic, constantly offered blasphemy and insults to our Lord. The active voice: the negative Jews of our Lord’s incarnation produce the action. The participle is circumstantial.

With it is the accusative singular direct object from the personal pronoun *su*, referring to God the Father, author of the divine plan—“the blasphemous insults of those who insulted you.” They were insulting God the Father. Plus the aorist active indicative of the verb *piptô* (πίπτω) [pronounced *PIHP-toh*]. The constative aorist tense gathers up into one entirety the judicial imputation of all personal sins to Christ on the cross. This is *piptô* (πίπτω) [pronounced *PIHP-toh*] with the preposition in front of it, *epi* (ἐπί) [pronounced *eh-PEE*] = on, i.e. on Christ on the cross. The active voice: personal sins produce the action of the verb as the result of the judicial imputation at the cross. The indicative mood is declarative for the reality of the judicial imputation of all personal sins at the cross. With this is a prepositional phrase, *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative singular of the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“on me.” All sins in the history of the human race were imputed to one person only—Jesus Christ.

The judicial imputation of all the sins of mankind are poured out on Jesus.

Romans 15:3 For even the Christ did not accommodate Himself; but, as it stands written [Psalm 69:9], The blasphemous insults of those who insulted You [God the Father] fell on Me [Christ].

Paul explains exactly why he keeps going back to the Old Testament and quoting Scripture from there.

Romans 15:4 For whatever was written in the past was all written for our instruction, so that through endurance and through the encouragement of the Scriptures, we might have hope. (BLB)

Verse 4 – hope as the motivation for the honor code. Momentum plus motivation equals advance. “For whatsoever things were written aforetime” – a quotation from the Old Testament in the previous verse leads to the explanatory use of *gar*. We have to explain. Why does Paul constantly quote from the Old Testament? This is followed by the nominative neuter plural from the correlative particle *hosos* (ὅσος) [pronounced *HOS-os*], translated “as many things as.” The verb is the aorist passive indicative from *prographō* (γράφω) [pronounced *GRAWF-oh*] [*graphō* (γράφω) [pronounced *GRAWF-oh*] = to write; *pro* = before], referring to the Old Testament scriptures. “For as many things as has been written before.” The constative aorist gathers into one entirety the writing of Scripture—from Genesis to Malachi, it looks at the formation of the Old Testament canon as a succession of events written over a long period of time. The passive voice: the Old Testament canon received the action of the verb, it was written by human authors under the direction of God the Holy Spirit. The indicative mood is for the reality of the existence of the Old Testament canon of Scripture.

“were written for our learning” – the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative feminine singular from the pronoun *hēmēteros* (ἡμέτερος) [pronounced *hay-MEHT-er-oss*], meaning “our”—“for our.” Then the accusative singular of *didaskalia* (διδασκαλία) [pronounced *dee-dask-ah-LEE-ah/did-as-kal-EE-ah*], teaching, inculcation—“for our instruction.” The pronoun is possessive, instruction that belongs to us. Plus the aorist passive indicative of *graphō* (γράφω) [pronounced *GRAWF-oh*]—“were written.” This is a culminative aorist tense, it views the function of the writing of the Old Testament canon in its entirety, but it emphasizes the existing results, namely instruction in the field of doctrine. With the exception of Church Age doctrine we learn doctrine from the Old Testament. The passive voice: the Old Testament canon receives the action of the verb under the principle of verbal plenary inspiration. The indicative mood is declarative for the reality of the existence of the Old Testament canon. The culminative aorist views these things from the standpoint of the formation of the Old Testament but emphasizes the blessing we receive from studying it. Blessing is the result—perception.

Jeremiah and Isaiah had tremendous ministries; but not everything that they taught was preserved. Only the things which would be pertinent to future generations (for believers in the Age of Israel and Church Age).

The Old Testament did not wave the human intelligence. Many of the prophets recognized the inspiration of writings which came before them.

Bob covers the division of the books in the Old Testament. Lamentations was read on the anniversary of the fall (of Judæa?)

“that we through patience and comfort of the scriptures” – the conjunction hina (ἵνα) [pronounced *HEE-na*], used with the subjunctive mood to introduce the final clause which denotes purpose, aim, objective or goal. It is translated “in order that.” Then comes the way in which we all have to learn certain doctrines, dia plus the genitive singular from hupomonê (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*]—“through perseverance.” You cannot advance to maturity without facing areas where you are not stimulated, you are not interested, you are not fascinated, you are persevering. Notice the order: comfort follows perseverance. Dia plus the genitive of hupomonê (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*] means “through perseverance.”

Next comes the sequential kai indicating that one follows the other, then the preposition dia plus the genitive of paraklêsis (παράκλησις) [pronounced *par-AK-lay-sis*]. When it is your time to face disaster and catastrophe in life you will never succeed without perseverance. You will never be able to handle your problem because you went to sleep, you were bored, you didn’t persevere when you weren’t interested. You have to have perseverance to have comfort. It is not just the verse you need, it is the structure of doctrine in your soul so that you will stabilize in disaster; “from the scriptures.”

1977 Romans

Lesson #473

473 07/18/1978 Romans 15:4b Korea: history, Presbyterian and indigenous missions; doctrine of hope (revised, pt.1–2)

The fact that you question the idea of talking in church shows stupidity on your part. It is a sign of arrogance and this is a sign that you are not listening. It is indicative that you are not authority oriented. Last night was a bad night. Bob is ready to go down and grab the ears of children who are not being controlled.

Dusty Rhodes apparently did not get someone to take his place behind the glass. Bob would love to come down and smash you to bits.

Korea has had centuries of deep hiddenness; and it was known for being a separate nation, called a hermit nation. In the northern part of Korea, there is great land for farming. In good years, they could provide enough food for everyone and export some as well.

The Koreans are midway between the Northern Chinese and the Japs. High death rate among children. Described by a doctor as not as much traditionalists as the Chinese and not as industrial as the Japanese. Up until WWII, scholarship was important in Korea and the literacy rate was higher there than in the United States.

A particular area became a battleground for about 1000 years. One influence would be driven out and then another would come on in.

End of 1800s, the Japs took over control of Korea. They defeated both the Chinese and later the Russians.

A missionary took an interest in the Korean people and he learned the language and sent the New Testament into them. Thousands of Koreans were saved. As a result, a few missionaries came into Korea. End of the 1800s.

Two missionaries went into Korea and they had phenomenal success. Australian Presbyterian church became interested; Canadian after that. After a few years, millions of people believed in the Lord Jesus Christ.

A person set up an indigenous missionary system. He did not encourage any Koreans to leave their jobs. He started the concept of personal witnessing. This started in Korea in 1890. He said, don't bring a bunch of Americans or Canadians in there. The natives must support their own pastors and they build up pastor teachers out of the natives. The buildings were to be native in style, at a price that they could afford. 70–85% Koreans were born again believers by 1915. Great set up for this missionary set up.

Home Bible classes developed into local churches. Then the Koreans began to send out missionaries to foreign countries. 1907 was probably the greatest year of revival. 700 believers started in one city and by the end of the year, 50,000 believers and 15 churches. A famous missionary was quite impressed. The guy's name is Goforth. Heavy discipleship. He was describing the royal family honor code. He did not call it that. The Koreans were more advanced than he was used to. They had a love for God's Word. 400,000 children enrolled in one church??

This was an indigenous movement. The honor code, Bible doctrine, and the indigenous concept were all key.

What tripped up most missionaries was separating the essentials from the nonessentials. They do not give a single dime of American money to these churches. Doctrine is the essential; giving is the nonessential. There is no such thing as tithing.

The lowest thing a pastor-teacher can do is beg for money.

About halfway through this chapter we are going to get into the missionaries.

Africa. The essential is to get the natives the gospel. That is important. Then they are to get Bible doctrine. Some of these people are nudes; and some have a harem of 25 wives. These are nonessentials. You don't try to put clothes on the natives or tell a man to get rid of all his wives except one. These people need doctrine. They do not need someone to put clothes on them. The issue is not western European culture. That is not what we are teaching. We will be studying what missions are supposed to be.

Romans 15:4 For whatever was written in the past was all written for our instruction, so that through endurance and through the encouragement of the Scriptures, we might have hope. (BLB)

Then the final phrase, the present active subjunctive of the verb echô (ἔχω) [pronounced *EHKH-oh*], to have, or to have and to hold. The perfective present tense denotes the continuation of existing results when the believer is positive toward doctrine and perseveres in his perception of doctrine, and comes to the place where he has enough doctrine to receive and derive comfort. Perseverance in the perception of doctrine results in having inner comfort to carry with you always, and when you need it, it is there. The active voice: the believer who perseveres in perception of doctrine produces the action of the verb. The subjunctive mood used with the conjunction hina (ἵνα) [pronounced *HEE-na*] denotes a purpose clause. Plus the accusative singular direct object from the noun elpís (ἐλπίς) [pronounced *el-PIS*]—“hope.”

A young man who recently lost his entire family up in Winnie. He is a prepared person. You never know when something is going to come out of the blue.

Romans 15:4 For as many doctrines as have been written before [Old Testament], for our instruction they were written, in order that through perseverance and comfort from the scriptures we might have hope.

The [Doctrine of Hope](#). This will be a review and an update as well. See [Lesson #363](#).

1977 Romans

Lesson #474

474 07/19/1978 Romans 15 Wagner's ring operas; tragic flaws in drama characters; hopelessness of all beings without Jesus Christ; doctrine of hope (3–8)

Bob is especially moved by Wagner, the Ring Operas. Orchestrations are almost unbelievable. Best use made of the French Horns and Kettle Drums. The greatness of the music; but there is also great tragedy and the tragic flaw. Bob describes how the opera begins. The three women guard the gold, and they call for this little misshapen dwarf to renounce love. He does. His payment is going to be his lovely sister (the goddess of beauty). Tricked into changing into a dragon; and into a toad, and the ring is taken from him. A relationship to Genesis 6. The message is, people want to be what they are not; everyone wants to be a hero; no one is satisfied with what they have. Every ring opera ends with there is no such thing as confidence in mankind; that there is no super race.

Bob never see a missionary who did not run down another missionary or have some goofy idea. The last half of this chapter is all about missionary activity.

These four verses are the answer to the tragic flaws of the Ring Operas. All of them have their own tragic flaws; and Wagner does the only thing he can do, he blows the whole thing up.

The movies which portray the destruction of the earth are anti-Christian and they are goofy.

The [Doctrine of Hope](#). This will be a review and an update as well. See [Lesson #363](#). Notes from this lesson are placed there.

1977 Romans

Lesson #475

475 07/20/1978 Romans 15 Wagner's ring operas (cont.); doctrine of hope (revised, pts. 9–13); capacity for life

4 categories of people in the Wagner operas. Votan (Zeus) the chief of the gods; they were merely supermen who had their own failings. He wanted everything for nothing. He is married to Thrika (Juno) and her problem is jealousy, just as power lust ruins Votan. Then there are the giants.

Security is a theme in the Wagner operas.

Two dwarves. Lots more about the Ring Operas.

The solution in the Ring Operas was to blow everything up.

The [Doctrine of Hope](#). This will be a review and an update as well. See [Lesson #363](#).

Romans 15:4 **For whatever was written in the past was all written for our instruction, so that through endurance and through the encouragement of the Scriptures, we might have hope.** (BLB)

Romans 15:4 **For as many doctrines as have been written before [Old Testament], for our instruction they were written, in order that through perseverance and comfort from the scriptures we might have hope.**

Hope is absolute confidence and assurance, and often comfort. It is a confidence and assurance which has one source: perception of doctrine.^[2]

1977 Romans

Lesson #476

476 07/21/1978 Romans 15:5 Ring operas; perseverance in, comfort, and reciprocity through Bible doctrine; thinking

Ricard Wagner wrote the four ring operas over a period of 20 years. Some people are quite nice until you promote them beyond their ability, and they are no longer nice people.

Siegfried was not with a tragic flaw, so he could be promoted and he retained his personal integrity.

There is a point at which someone should not be promoted. We are trying to make women into men; into soldiers, into fire fighters, into CEOs.

We next look at the concept of mental attitude. No one has ever thought himself to death. Thinking is not an anti-Christian thing. Thinking doctrine is the greatest virtue in the plan of God. Common sense and any kind of thinking is rare today.

Romans 15:5 **Now may the God of endurance and encouragement give you to be of the same mind with one another, according to Christ Jesus, (BLB)**

Verse 5 – the function of mental attitude in the royal family honor code. “Now the God of patience and consolation” – the postpositive conjunctive particle *de* is used as a transitional conjunction and means “Now.” The subject is *ho theos* (θεός) [pronounced *theh-OSS*]—“the God.” Then the descriptive genitive singular from the noun *hupomonê* (ὑπομονή) [pronounced *hoop-ohm-ohn-AY*], used also in the previous verse and translated “perseverance.”

With it is the descriptive genitive singular from *paraklêsis* (παράκλησις) [pronounced *par-AK-lay-sis*], used also in the previous verse for comfort or encouragement—“Now the God of perseverance and comfort.” Perseverance and comfort, mentioned in the previous verse, are mentioned again because the true meaning of life, true capacity for life, true blessing in life, everything that is meaningful and great in life, inevitably must be related to these two words. In the previous verse perseverance and encouragement from the Scriptures is the basis for momentum; now the God of perseverance and hope is so mentioned. The God of perseverance and hope refers to God who in grace has provided the very means of advancing in His plan, glorifying Christ and receiving great blessing. But blessing does not come through our talent or anything that we can do. Perseverance is what God demands. It means to be listening to and learning doctrine even when you are not interested in the subject.

All of these doctrines are a part of our momentum. It is not just the few things that interest us. Therefore, you persevere.

Principle

1. God who is comfort and encouragement transmits these attributes to us through Bible doctrine.
2. Bible doctrine must be transferred from the page of the Word to our frontal lobes where perseverance and encouragement become the function of mental attitude. There will come a time when the only thing that keeps us going is a small bit of Bible doctrine in our brains. When you completely want to give up. When you want to fall into self-pity. One thought can pick you up and move you forward. That motivation moves us forward.
3. Inasmuch as perseverance, encouragement and motivation are human characteristics this phrase, then, becomes tantamount to anthropopathism. **Now the God of perseverance and encouragement...**

4. The anthropopathism is to provide royal family guidelines for the fulfilment of the plan of God. What is expected of the royal family? When it comes to perception of doctrine there is just one virtue: perseverance. Perseverance is a virtue because it gives the motivation to listen to passages where you are not particularly interested.
5. The servant is not greater than his master. We are not greater than the Lord, the God of the universe.
6. Therefore God is a God of perseverance and encouragement. Therefore He expects us to persevere in learning doctrine so that we might have encouragement and comfort from that same doctrine, once learned. You cannot have comfort and encouragement from doctrine you do not have in your soul.
7. Encouragement is the result of such perseverance in perception of doctrine. Encouragement and comfort become mental attitude motivation to keep on keeping on in learning Bible doctrine.

“grant you” – aorist active optative of the verb *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] which means to give. With the optative it means “may give.” So we have to change it a little and say, “Now may the God of perseverance and comfort give.” The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. It refers to an action extended over a period of time. The active voice: God produces the action of the verb through perception of doctrine. He works through doctrine. The optative mood is a voluntative optative, it expresses a wish for the future. The optative is the mood of possibility or strong contingency. It contains no definite anticipation of realization but presents the action as conceivable. Here the voluntative optative expresses Paul’s wish or desire for the royal family of God. The wish can only be fulfilled through maximum doctrine resident in the soul. With this is the dative plural indirect object from the personal pronoun, second person, *su*, referring to all members of the royal family. The dative of indirect object indicates the one in whose interest the act is performed.

“to be like-minded one toward another” – the present active infinitive from *phroneō* (φρονέω) [pronounced *fron-EH-oh*] means to think, to form thought, to hold an opinion, to sculpture thought, to set your mind on certain thoughts, to be a computer to select thoughts for the moment, to have thought, to have attitude. This is a customary present denoting what habitually occurs among believers who persevere in perception of Bible doctrine. The active voice: believers positive toward doctrine who persevere in learning doctrine are the ones who produce the action. The infinitive is the infinitive of intended result, where the result is indicated as fulfilling a deliberate aim. In other words, it blends purpose and result into one concept. The accusative neuter plural direct object is from the definite article, and the intensive pronoun is the attributive use of the intensive pronoun, *autós* (αὐτός) [pronounced *ow-TOSS*]. It means literally, the same things—“to be thinking the same things [same category of things].” The intensive pronoun emphasizes identity, which in this case is Bible doctrine, the divine viewpoint of life.

The prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative plural of the reciprocal pronoun, plus *allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*]. When this pronoun is in the plural it is represented as affecting an interchange of action. The interchange of action

should involve thought, for this is signified by the infinitive. The locative denotes presence, and therefore the translation: “in the presence of one another.”

Principle

1. Reciprocity must be based on thinking doctrine.
2. This means if you are going to think doctrine it means inflexibility regarding the essentials and flexibility regarding the non-essentials.
3. Thinking doctrine, the mind of Christ, means applying doctrine, which means the function of doctrine in the honor code in our human relationships.
4. Many people have eaten and drunk themselves to death but no one has ever thought himself to death.
5. Thinking is not anti-Christian. In fact, thinking doctrine is the motivation, the fulfilling, the momentum of the plan of God.

“according to Christ Jesus” – kata plus the accusative of Christos (χριστός) [pronounced *krees-TOHSS*] and Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*].

Romans 15:5 **Now may the God of endurance and encouragement give you to be of the same mind with one another, according to Christ Jesus, (BLB)**

Romans 15:5 **Now may the God of perseverance and encouragement give to you to be thinking the same category of things [Bible doctrine and resultant divine viewpoint] in the presence of one another, according to Christ Jesus.**

1977 Romans

Lesson #477

477 07/23/1978 Romans 15:6 Charles Wohlstetter re unqualified bureaucracy; unanimity of believers through the royal family honor code function

Wohlstetter gave comments about Gulliver. The ability to face reality is not one of the distinguishing characteristic of the electorate. They elected a dead person. We have a child-like belief that a new law will solve our problems. We are shifting from the rule of law to the rule of bureaucratic officials. We are in the hands of *saints and saviors*. It is like we are at the Mad Hatter’s tea party and I am ready to say, “Please pass the sugar.”

He is dealing with some of the same principles as we are studying. We are a nation who have become flexible about the essentials, and inflexible about the nonessentials.

What the Bible teaches about freedom is key. It is composed of privacy, property and the umbrella of authority. Tyranny is an attempt to take away property from others as a redistribution of wealth. There are a small number of people who can put together a business package.

Bob speaks to a smirking guy with a beard.

A review of the translation.

Romans 15:5 Now may the God of perseverance and encouragement give to you to be thinking the same category of things [Bible doctrine and resultant divine viewpoint] in the presence of one another, according to Christ Jesus.

Principle

1. Verse 5 requires unanimity of believers and the fact that we must have something with which to think—Bible doctrine. The new believer has a soul filled with old norms and standards. As he begins to advance, these standards are replaced by divine norms and standards. The mature believer sees the immature believer and he is very tolerant of the baby believer's standards. He does not try to straighten out the baby believer or the intermediate believer.
2. Even doctrinal perception is at different levels, resulting in different stages of spiritual growth among believers. The real issue is: Is the individual positive toward doctrine. Remember that attitude toward doctrine determines whether you are advancing or retreating in the Christian life.
3. Therefore the royal family honor code with its command to impersonal love, respect for the privacy of the other believer, distinguishing between the essentials and non-essentials, when to be flexible and when to be inflexible; this is the basis for proper freedom for every believer in his advance spiritually. There can be no advance unless in the family of the local church you are tolerated, your privacy is respected, you are loved on an impersonal basis, so that doctrine is an issue in your life.
4. The honorable and ethical function of the inculcated honor code gives each believer that breathing space to advance to maturity. This is the only way to glorify God in time. And therefore doctrine is essential, and therefore other believers must stay out of your way so that you can appreciate and enjoy and learn Bible doctrine.
5. Because of the various stages of growth we cannot think alike as believers, but we can think in terms of obedience to the honor code. Therefore, God has provided for each stage of growth. We do not think alike but we do have something in common: an honor code whereby we learn to respect each other's privacy, property, freedom, so that doctrine is always the issue in every stage of growth. The honor code principles must be ethics whereby duty to God becomes the obligation of every believer.
6. Allegiance to Christ Jesus and obligation to the honor code demands that we respect the rights of every believer priest during our sojourn on this earth.
7. No believer is authorized to think of himself as an isolated ambassador for Christ. He is a part of a royal priesthood which demands impersonal love, thoughtfulness, and even sensitivity to the feelings of others.
8. In other words, there is no believer who is an island. There is no believer who is a part of the vast mass of believers who is above or below or in between. He is simply a royal priest with privacy having the breathing room to live his life as unto the Lord, to gain momentum from his thinking, to advance to maturity, so that the Lord Jesus Christ can be glorified by his personal and royal priesthood.

9. No believer is a star with preferred treatment. Every believer is a member of the team, subject to team policy and team discipline. There is no such thing as a special case.
10. So the believer must learn to think in terms of others, rather than just himself. He must be aware of other people. He must not concern himself with the clothing or hair styling of those around him. You do not go up to a person like that and tell them what they should wear. No one should stick their nose into the privacy of another and tell them what to wear; or what job they should have.

Bob characterizes the Baptist church as a place where everyone shakes hands before the service and then after the service; and sometimes during the service (I have experienced this at a small Baptist church).

God gives us a policy but then also gives us the objective of that policy.

Romans 15:6 **so that with one accord, with one mouth, you may glorify the God and Father of our Lord Jesus Christ.** (BLB)

Verse 6 – one of the objectives with regard to honor code function. That ye may with one mind and one mouth glorify God” – the conjunction hina (ἵνα) [pronounced *HEE-na*] plus the subjunctive mood introduces a purpose clause; “In order that.” The adverb homothumadón (ὁμοθυμαδόν) [pronounced *ho-moh-thu-mah-DON*] [homou = together or in the same place; thumos (θυμός) [pronounced *thoo-MOSS*] = the mind or the soul under strong passion of anger, rage, or simply one without them] means one mind in life, one objective or one purpose. So it comes to mean, “In order that with one motivation.” Eventually the adverb came to mean the inner unity of a group of people engaged in similar action, like the advance to maturity. In the New Testament the general use is the inner unanimity of the royal family of God. But here it seems to connote motivation from doctrine resident in the soul. Doctrine is our ammunition with which we think, it is designed for our thinking, to awake thinking in us so that we can have the divine viewpoint of life. Doctrine resident in the soul being used for thought becomes the dynamic of the Christian life.

Next is a preposition, en (ἐν) [pronounced *en*] plus the instrumental of the numeral heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*], used for the human mouth, and also for the jaws of an animal because the next word that comes up is stoma (στόμα) [pronounced *STOHM-ah*], a mouth—“by one message.” Stoma (στόμα) [pronounced *STOHM-ah*] connotes a message. This is doctrinal teaching.

Then the present active subjunctive of the verb doxazô (δοξάζω) [pronounced *dox-AD-zo*]—“you may glorify.” The present tense is a perfective present, it denotes a continuation of existing results. The existing results are related to the daily function of GAP, the advance to maturity adjustment to the justice of God; you are advancing toward the glorification of the Lord Jesus Christ. The active voice: the mature believer produces the action of the verb by being persistent in his attitude toward doctrine. No one ever attains maturity without perseverance. The subjunctive mood plus hina (ἵνα) [pronounced *HEE-na*] is both potential but is used here as a purpose clause. The object of the verb is the accusative singular

direct object from theos (θεός) [pronounced *theh-OSS*], plus the definite article indicating that this is a previous reference, a reference to God whom we have previously studied.

“even the Father of our Lord Jesus Christ” – The ascensive use of the conjunction *kai* means here “even.” Then an appositional accusative singular from *patēr* (πατήρ) [pronounced *pat-AYR*]. It is in the accusative case because it is in apposition of theos (θεός) [pronounced *theh-OSS*]—“God, even the Father.” The possessive genitive, “our,” the genitive of *kurios* (κύριος) [pronounced *KOO-ree-oss*], the deity of Christ, then *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] and *Christos* (χριστός) [pronounced *krees-TOHSS*], the humanity of Christ and the role of Christ.

Romans 15:6 **In order that with one motivation** [Doctrine resident in the soul] **by one message** [Doctrinal teaching] **you may glorify God, even the Father of our Lord Jesus Christ.**

Principle

1. Glorification of God and God’s plan can only be accomplished through the teaching and perception of Bible doctrine. Your Christian service cannot gain you blessing.
2. This requires objectivity and freedom from interference. This is why we have the honor code.
3. The honor code has something for each stage of spiritual growth.
4. For the weak believer who is positive toward doctrine the principle of the privacy of the priesthood. This forbids the weak believer from judging and maligning believers who have advanced beyond him.
5. For the strong believer there is the policy of impersonal love and resultant flexibility, toleration in the non-essentials of life.
6. Therefore the objective of the honor code is to allow each believer the full use of the privacy of his priesthood—freedom from distraction and interference so that he, too, can be inculcated with doctrine and glorify God.
7. The objective of the honor code function is to advance every believer to maturity and the fulfilment of the plan of God.
8. God’s plan is fulfilled with the 6th imputation for the mature believer in time, and the hope/absolute confidence of the 7th imputation at the judgment seat of Christ.
9. Through the attainment of spiritual maturity, not only is God’s plan fulfilled but, at the same time God is glorified.
10. The function of the honor code, then, is designed to glorify God.

1977 Romans

Lesson #478

478 07/23/1978 Romans 15:7–8a Wohlstetter (cont.); reciprocity in application of the royal family honor code, Jesus Christ our example; DIAKONOS

Another commentary about the government by Wohlstetter. The US draws its unique character from its sharply divisive conflicts.

Romans 15:7 **Therefore receive one another as Christ also received you, to the glory of God.** (BLB)

Verse 7 – reciprocity application of the honor code. “Wherefore receive ye one another” – the inferential conjunction *dió* (διό) [pronounced *DEE-oh*] denotes a self-evident inference and is translated “Therefore.” The verb is the present middle imperative of *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*] which means to accept into one’s society, to accept into one’s acquaintances, therefore used both here and in Romans 14:1 for one believer of the royal family being receptive toward another believer. This is the reciprocity application of the honor code: “Therefore receive.” The present tense is the perfective present, it denotes a continuation of the existing results from the daily function of GAP, the existing doctrinal norms in the conscience provide motivation to live under the royal family honor code, and again to accept people at their particular stage of growth as just as much a part of the royal family as you are with your advanced stage of growth. The middle voice is a reciprocal middle in which the plural subject in which the weak and the strong believer represent an interchange of effort between the acting agents. This is sometimes called the redundant middle or the reflexive middle. The imperative mood is the imperative of command. Corrected translation: “Therefore be receiving.” It is a continual process.

Next is the accusative plural direct object from the reciprocal pronoun *allêlôn* (ἀλλήλων) [pronounced *al-LAY-lohn*], which means one another of the same kind, each other or one another. Whom God has received we cannot reject, and therefore the principle:

Principle

1. This corrected translation introduces a principle which recognizes that every believer is at a different stage of growth in his spiritual life.
2. This principle also recognizes that no believer is perfect, and we are not to make an issue out of someone else’s sins or failures.
3. This principle recognizes the privacy of the priesthood as the basic tenet of the royal family honor code. Live and let live overflows into the Christian life from the freedom principle of divine establishment to the honor code.
4. Live and let live now means that every believer must have equal opportunity in learning doctrine, with hindrance or distraction from another believer.
5. This principle, then, emphasizes the flexibility in the non-essentials, for there is great strength in flexibility.
6. Vacillation and oscillation is weakness, but flexibility from the application of doctrine is great strength. The strongest people in life are those who can bend without breaking.
7. The stronger the believer, the greater the flexibility in his modus operandi. (By the way, the more flexibility you have the more you are misunderstood)
8. This principle, then, emphasizes the importance of impersonal love in the fulfilment of the royal family honor code.
9. Impersonal love emphasizes the subject rather than the object, therefore emphasizes the norms and standards of doctrine in your conscience.

10. This principle emphasizes orientation to authority as the only means of learning Bible doctrine.
11. This principle emphasizes the fact that the mature believer through flexibility in the non-essentials has become oriented to reality.

Summary

1. If Christ has received us at salvation with all of our imperfections and weaknesses, then we can do no less than receive fellow believers regardless of their weaknesses and irritating sinfulness.
2. We are not looking for perfect people with whom to have fellowship. In other words, those who possess the same imputed righteousness and who are involved in the same plan of God, positive volition toward doctrine, gathering momentum in the advance to maturity.
3. Therefore the illustration or analogy is the fact that Christ receives all believers at the moment of salvation and we can do no less at any time during the spiritual life. The one exception is separation from the reversionist.

“as Christ also received us” – the adverb of comparison *kathôs* (καθώς) [pronounced *kahth-OCE*] indicates the standard of comparison is how Christ received us at salvation; “just as.” The subject is *ho Christos* (χριστός) [pronounced *krees-TOHSS*] – “the Christ.” There is also the ascensive use of *kai*, so it is translated “even as the Christ.” Plus the aorist middle indicative *proslambánō* (προσλαμβάνω) [pronounced *pros-lam-BAHN-oh*], which this time means to receive, “has received.” The constative aorist tense contemplates the action of the verb in its entirety, it refers to a momentary action at salvation in which each Church Age believer received 36 things from God. In other words, Christ received each one of us at salvation. The middle voice is the indirect middle which emphasizes Christ as the agent producing the action of the verb. Although the participation in the results is present to some extent the emphasis is on Christ as the agent producing the action. The indicative mood is declarative for the dogmatic statement of a principle of doctrine. Christ has received us at salvation, even though we were sinful before and would be sinful time and time again afterward. Next comes the accusative plural direct object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], referring to all believers at the moment of salvation.

“to the glory of God” – the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative singular from *doxa* (δόξα) [pronounced *DOHX-ah*], the object of the preposition; it means “glory.” *Eis* (εἰς) [pronounced *ICE*] here means “for the purpose of.” Then the possessive genitive singular of *theos* (θεός) [pronounced *theh-OSS*], referring to God—“for the purpose of the glory of the God,” literally. God is glorified by the formation of the royal family to compliment our Lord’s battlefield royalty and strategic victory in the angelic conflict. It is further glorification of God when the believer receives another believer as a function of the royal family honor code.

Romans 15:7 **Therefore be receiving one another (of the same kind), even as Christ has received us for the purpose of the glory of God.**

Principle

1. If Christ could accept us having received imputed righteousness with our imperfections, so we can accept each other on the basis of the same imputation, knowing that each one of us has the same +R.
2. We are not using our arrogance to look for perfection but we are using doctrine to establish true reciprocity on the basis of grace and the function of the honor code.
3. If Christ glorified God the Father by receiving us as His royal family, certainly we can do no less with each other.
4. If Christ glorified God the Father by receiving us, then we, too, can glorify the Father by receiving or accepting each other with all of our imperfections; but also, remembering that each one of us with our imperfections possess the perfect righteousness of God.
5. If the integrity of Christ can glorify God by accepting us, certainly the integrity of the believer under the honor code can glorify God by accepting each other. There is, therefore, a legitimate reciprocity in Christian fellowship.
6. This analogy demands the function of the royal family honor code in the field of Christian reciprocity.
7. Differences of spiritual growth result in different standards in the conscience, but the royal family honor code and the reality of the doctrine combines to demand that we accept each other for the purpose of glorifying God. Furthermore we are accepting each other on the basis of doctrinal standards, not on the basis of impressing each other. The doctrinal standards would be recognizing the righteousness of God within all other believers.
8. Our human differences do not exclude us from this function of the royal family honor code. There is a place for separation from other believers. That is not what we are studying.
9. The royal family honor code not only covers our differences but provides the principles which bind us together in the unity of the royal family and the glorification of God the Father.
10. Since the Lord Jesus Christ has been used as an analogy in this verse He is now used as an example or illustration of this principle, verses 8-12.

Christ the Hope of Jews and Gentiles

Romans 15:8 **For I declare Christ to have become a servant of the circumcision for the truth of God, in order to confirm the promises given to the fathers,...** (BLB)

Verse 8 – “Now I say that Jesus Christ was a minister of the circumcision for the truth of God.” The postpositive conjunctive particle *gar* is used to express inference in a self-evident conclusion. The present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] means here to report—“For I report.” The retroactive progressive present denotes a report given in the past by Paul, but a report which continues into the present time. The active voice: Paul as the human writer of Romans produces the action. The indicative mood is declarative representing the verbal action from the viewpoint of reality. Next is the

accusative singular of general reference from the proper nouns Christos (χριστός) [pronounced *krees-TOHSS*] and Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*].

Then the perfect active infinitive of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], which does not mean to be, it means to become. This is a consummative perfect emphasizing completed action. The passive voice: Christ receives the action of the verb. This is the infinitive of actual result. "Consequently, I report that Christ has become." Next is the accusative singular direct object from *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*], here used of Christ working on behalf of someone, namely on behalf of Israel.

The Doctrine of Diakonos by R. B. Thieme, Jr.

1. This is also *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] from which we get the word "deacon" but it has many meanings. The political meaning of the word: The word minister is translated "minister" and that is all right if it is understood the command is "carry out to the maximum your ministry."
2. The political use for this word is found in divine institution #4 where *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] is used for the head of a state, one who has the authority to administer capital punishment - Romans 13:3,4. In other words, *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] was used in the Bible to indicate a political ruler, one who had the authority to administer in the political realm of the national entity.
3. The second use of the word is the universal ministry of the believer. There is a sense in which every believer is a minister and has a responsibility before the Lord. This is for the royal family of God in the sense that all believers are in full time Christian service. It emphasizes the royal priest as the ambassador for Christ. In 2Corinthians 3:6 - ". who has appointed us ministers..." Also 2Corinthians 4:1; 6:1,3.
4. The third use of *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] is connected with the administration of the local church. The pastor has all of the authority but he delegates authority to certain men in the church in order to carry on administration. This is where we get the word "deacon." Philippians 1:1. So a deacon is a man who has received delegated authority from the pastor in order to carry on the administrative activities of the local church.
5. The fourth use is the pastoral use. The pastor is also called *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] or a minister many times, and this has to do with the original source of all authority in the local church. It is delegated to the pastor who in turn delegates it to certain members in the congregation. All members of the congregation are ministers in the sense of coming under the teaching of the Word. 1Corinthians 3:5; Ephesians 3:7; Colossians 1:7,23; 1Thessalonians 3:2; 1Timothy 1:12. This is a technical use of minister for a pastor-teacher.
6. This word is used of Jesus as a minister or servant.
7. A fifth use of *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] is the evil usage - 2Corinthians 11:13-15. Self-righteousness is always a Satanic concept.

Next is the objective genitive singular from *peritomê* (περιτομή) [pronounced *per-it-om-AY*]. It means "circumcision" and is used here as a synonym for the Jews.

479 07/28/1978 Romans 15:7–8a (Minor problem with sound) Jesus Christ, Minister to the Jews; time elapse before fulfillment of the covenants to Israel

Five days has passed since the previous lesson.

We have been studying the royal family honor code; and divine establishment. Socialism is an attack on property; and an attack on property is an attack on Jesus Christ. Socialism is anti-God. Every Cadillac on the road should make you happy. You have the right to have property. Socialism is an attack upon your freedom. It is anti-Christian and anti-God.

Privacy is a reference to your public appearances. You have a right to live your life unto the Lord. You have a right to dress the way that you want to. No one advances in the Christian life apart from a pastor-teacher.

There are ladies, there are females and there are broads. This woman had arrogance in every field.

Most Americans think like communists; and even Christians do. What you eat or drink are nonessentials. What you understand about Bible doctrine is an essential.

The Christian way of life is not equivalent to morality; it includes morality.

A review of the first 6 verses.

We are to tolerate immature believers. The royal family honor code is presented in Romans 12–16. If God has accepted that person, where to we come into the picture to reject them?

“to confirm the promises made unto the fathers” – eis (εἰς) [pronounced *ICE*] plus the articular aorist active infinitive from bebaiōō (βεβαιόω) [pronounced *beb-ah-YOH-oh*] which means to confirm, to make firm, to establish. It is translated “to establish,” but it is a little more complicated than that. Eis (εἰς) [pronounced *ICE*] plus the accusative of the definite article is used to introduce a purpose clause. The function of a purpose clause constructed from the accusative of the definite article with eis (εἰς) [pronounced *ICE*] is to express the aim, the action denoted by the main verb; in this case, gínomai (γίνομαι) [pronounced *GIN-oh-my*]. Christ has become a minister to the Jews for a purpose hereinafter stated: to establish something, to confirm something.

What is established or confirmed comes next: the accusative plural direct object from epaggelia (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*], referring here to the unconditional covenants. The function of a conditional covenant is immediate, and the meeting of the requirements of the unconditional covenant produce whatever the unconditional covenant has stated, e.g. the Mosaic covenant. Unconditional covenants means that God makes a promise in which there are no strings attached, and therefore the fulfillment of that promise

demands that God keep His word. None of the unconditional covenants have ever been fulfilled, they are still outstanding. The promises are said to have been given to the fathers, i.e. the Old Testament writers/prophets who received bits and pieces, and lengthy dissertations, on these four unconditional covenants. So this introduces a principle: The integrity of God is responsible for the fulfilment of the unconditional promises made to the ancestors of the Jews.

The aorist active infinitive of *bebaiōō* (βεβαιόω) [pronounced *beb-ah-YOH-oh*] is correctly translated to establish or to confirm. The aorist tense is a constative aorist, contemplating the second advent and the millennial reign of Jesus Christ in its entirety, plus the end of time with the Gog revolution. The active voice: Jesus Christ establishes or confirms, i.e. He fulfils divine promises to Israel, namely the unconditional covenants. This is the infinitive of purpose.

The Unconditional Covenants and Time

1. The principle of intercalation. Intercalation means insertion, interruption and insertion. The dispensation of Christ was interrupted by the strategic victory of Christ on the cross, His death, burial, resurrection and ascension. He is now without a royal family, but that is being formed in this dispensation. The insertion of the Church Age becomes the intensification of the angelic conflict. The Church Age was not revealed in the Old Testament and therefore it is classified under mystery doctrine. But the dispensation of Israel has a great deal to say about the unconditional covenants, and during the Age of Israel there were four promises which God made which have not yet been fulfilled—the Abrahamic, Palestinian, Davidic and New covenants to Israel.
2. The covenants to Israel. There are basically five covenants which were given to the Jews from the time they were formed into a nation at the Exodus, up to the concluding time of the 5th cycle of discipline. These covenants are classified as conditional and unconditional. There is one conditional covenant and four unconditional covenants. A conditional covenant requires some human function in order for the covenant to be operative. As far as the unconditional covenant is concerned nothing is required of man, it all depends upon the attributes and the character of God. The mosaic law is divided into three parts in order to explain the national heritage which began at the time of the Exodus. Codex #1 is the freedom heritage made up of the ten commandments of the Decalogue and it is used to describe freedom in terms of the laws of divine establishment. Codex #2 is the spiritual heritage called in the KJV “the ordinances.” It is a complete Christology and soteriology, and it includes the tabernacle, the holy days, Levitical offerings, and the modus operandi of the Levitical priesthood. It presents all aspects of the person and the work of the Lord Jesus Christ. Codex #3 is the political heritage or the judgments. This is called the establishment code and it includes many concepts—freedom through military victory, authority in public life; it explains privacy, property, taxation, sanitation, diet, universal military training, the principles of health and quarantine, criminal law. All of this is a conditional covenant and not in view in Romans 15 which talks about the promises of God. The next four covenants are the “promises to the fathers.” Berith in the Hebrew and diathêkê

(δικαθήκη) [pronounced *dee-ath-AY-kay*] in the Greek both mean approximately the same thing: a gracious bestowal by party of the first part on party of the second part. They are unconditional, party of the second part does nothing in order to receive the covenant.

3. The postponement of the Age of Israel. The dispensation of Israel had been sequential through the period of the patriarchs—Abraham down to the time of the Exodus. It was sequential during the period of the Law, the time of the nation of Israel from Moses to the Lord Jesus Christ. But suddenly it comes to a halt with the ascension of our Lord Jesus Christ and the entire dispensation has not been completed but postponed until the calling out of the royal family of God. The purpose of the postponement of the Age of Israel is so that the royal family of God can be completed and removed prior to our Lord's return, for He will return with a royal family.
4. The principle of measures of measurement. There are four principles. The simplest of all is called the nominal, a simple yes or no. There is a second one a little more complex called the ordinal. This means greater than. The third is the interval, the concept of the artificial zero. The final one is the racial, which is the concept of the absolute zero.
5. The variables when related to artificial and absolute zero. There are primary and secondary variables. There are three primary variables: a) temperature, which does have an absolute zero as a means of measuring; b) length, which establishes an absolute zero; c) there is mass. The secondary variable uses an artificial zero, and time is involved in this fact. The secondary variable is time because time has an artificial zero. Theologically time has an absolute zero from the fall of man to the present time, elapse unknown. When time does have an absolute zero we are looking simply at history. But from the standpoint of the function of time we have an artificial zero. Time is regarded here as a gift from God to mankind in general, and is a part of logistical grace to the believer, the means of fulfilling the plan of God. There is an artificial zero for your time which is sequential—the moment that you believe in the Lord Jesus Christ. And you are allotted time to advance to maturity, and/or time to enter into reversionism, depending on your attitude toward doctrine. But all the time that is necessary is allotted to you.
6. There are two concepts of time, then, as a secondary variable. There is sequential time which means that there is no break as far as the plan of God is concerned. Sequential time is God's plan for your life: $X + Y + Z =$ the plan of God. The second concept of time is interrupted time, giving to Israel the concept of the fulfilment of their promises. There were many believers in Israel in the past and there will be many believers in Israel in the future. They have been given unconditional promises which have not been fulfilled. These promises were promised in sequential time but they are going to be fulfilled in interrupted time. Therefore we have the concept of the artificial zero, i.e. the Second Advent of Christ, the time when these covenants will all be fulfilled. At that time Israel will be regathered and there will be the fulfilment of these covenants, and all divine promises which are unconditional or gracious are always fulfilled. But to man who is living in sequential time and who is oriented to sequential time it is very difficult for him to see the interruption of time,

until he understands that time has an artificial zero and that time can begin at any particular point when time has been interrupted. It's just as if your watch had stopped and then after the elapse of time it resumes and works perfectly. It is impossible for God to default on an unconditional promise. Therefore the apparent slowness of God in fulfilling His promise to Israel is based upon the fact that the Age of Israel has been interrupted, and that an artificial zero in the interval level of measurement has been created—the Second Advent of Christ.

God has not forgotten Israel. Israel will occupy everything between the Nile River and the Euphrates. When God clicks that stopwatch, then it starts. Time is a secondary variable. God is not slack as some men count slackness. Time is invented by God, and time is determined by God.

1977 Romans

Lesson #480

480 07/30/1978 Romans 15:8b–9a Wohlstetter: Government in the Shadows; doctrine of elapse of time for fulfillment of covenants to Israel

There is some confusion among Jews regarding their future status.

Christ the Hope of Jews and Gentiles

Romans 15:8 **For I declare Christ to have become a servant of the circumcision for the truth of God, in order to confirm the promises given to the fathers, (BLB)**

Romans 15:8 **Consequently I report that Christ has become a minister to the circumcision [the Jews] on behalf of the doctrine of God, to establish the promises [the covenants] made to the fathers.**

Doctrine of Elapse of Time

7/30/78

A. The Principle of Intercalation.

1. Intercalation means interruption and insertion.
2. The Jewish Age was interrupted by the introduction of the Church Age ten days after the ascension of Christ. At His session, Jesus Christ received a battlefield royal warrant, but He was without a royal family. Therefore, the Church Age was inserted into history to call out a royal family. The Church Age becomes the time of the intensification of the angelic conflict.
3. The Church Age is terminated at the Rapture. Then the Age of Israel continues until the Second Advent. There were four promises made to Israel during the Jewish Age that are yet to be fulfilled. The Church Age was not revealed in the Old Testament, so it comes under the mystery doctrine.

B. Covenants to Israel.

1. There are two kinds of covenants which God made to Israel.

- a. The conditional covenant requires some human function for the covenant to be operative.
 - b. The unconditional covenants require nothing of man. They depend entirely upon the attributes of God.
2. The Mosaic Law is the only conditional covenant to Israel.
 - a. Codex one is the freedom heritage. It describes freedom in terms of the laws of divine establishment, defining life, freedom, privacy, property, and authority.
 - b. Codex two is the spiritual heritage which teaches a complete Christology and soteriology, presenting everything necessary to believe in Christ.
 - c. Codex three is the establishment code. It teaches concepts of authority in the husband, parents, government, and the military, as well as rules for health, law, trial, punishments, sanitation, etc.
 3. The unconditional covenant is a gracious bestowal by one party on behalf of another. There are four unconditional covenants to Israel.
 - a. In the Abrahamic Covenant, God promised a new race called the Jews and a new nation called Israel, Genesis 12:1-3, 13:15; Revelation 21:2,10; Hebrews 11:8-10. This covenant applies to the progeny of Abraham through Isaac and Jacob. This covenant was the basis for the deliverance of the Jews and the beginning of the new nation, Ex 6:2-8. This covenant has not been fulfilled yet. It is fulfilled when the Jewish race and nation is perpetuated forever as a source of blessing.
 - b. In the Palestinian Covenant, God promised the Jews that they would inherit the entire Middle East, Genesis 15:18; Numbers 34:1-12; Deuteronomy 30:1-9; Josh 1:3-
 4. During the Millennium, the land of Israel will extend from Turkey to Syria in the north, west to the Med Sea, south to East Africa, include all of Saudi Arabia, and east to the Euphrates River.
 - a. In the Davidic Covenant, God promised David that he would have a son who would rule forever, 2Samuel 7; Psalm 89:20-37.
 - b. The New Covenant, Jeremiah 31:31-34, confirms the fact that the unconditional covenants already given would be fulfilled.
- C. The Postponement of the Age of Israel. The Age of Israel was sequential until the ascension of Christ. It has been postponed until the royal family is completed and the Church Age is terminated.
- D. The Principle of Levels of Measurement. There are four levels of measurement.
1. Nominal: yes or no.
 2. Ordinal: greater than.
 3. Interval: artificial zero.
 4. Ratio: absolute zero.
- E. Variables related to Artificial and Absolute zeros.

1. There are three primary variables using the ratio level of measurement or absolute zero: temperature, length, and mass.
 2. Secondary variables, such as time, use an artificial zero.
 - a. Theologically, time has an absolute zero which begins at the fall of man. This elapse is unknown. But from the standpoint of the function of time, there is an artificial zero.
 - b. Time is regarded as a gift from God as a part of logistical grace.
 - c. Your artificial zero is the moment of your salvation. You are allotted all the time necessary to advance to spiritual maturity.
- F. Two concepts of time as a secondary variable exist.
1. Sequential time. There is no break in time as far as the plan of God is concerned. God has a plan for your life from birth to death. Therefore, you are given one day at a time to advance.
 2. Interrupted time. Unconditional covenants were promised in sequential time, but will be fulfilled through interrupted time. Therefore we have the concept of the artificial zero.
 3. The time for the fulfillment of the covenants begins at the Second Advent and Millennium.
 4. God is not slow with regard to His promises. All divine promises are always fulfilled. God can begin time at any point He wishes. God's apparent slowness in fulfilling His promise to Israel is based on the fact that the Age of Israel has been interrupted and an artificial zero in the interval level of measurement has been created, i.e., the Second Advent of Christ. Therefore, Christ is still the minister to Israel, Romans 15:8.

Verses 9-12, Christ is also a minister to the Gentiles.

Romans 15:9 and for the Gentiles to glorify God for mercy, as it has been written: "Because of this I will praise You among the Gentiles, and will I sing to Your name." (BLB)

Verse 9 – "And that the Gentiles might glorify God for his mercy" – the postpositive conjunctive particle *de* is used as a transitional conjunction, "and that." Then the accusative plural of general referenced from the noun *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], used in this passage for Gentiles. With it is the generic use of the definite article in the Greek, representing a category, a group or a class. The accusative of general reference is the subject of the infinitive. The infinitive is the aorist active of the verb *doxazō* (δοξάζω) [pronounced *dox-AD-zo*] which means to glorify. The culminative aorist tense views the advance of Gentile believers in the Church Age to maturity but emphasizes the existing results. Every advancing believer, every believers who perseveres, who is consistent in the intake of doctrine after his salvation will go through the stages: the spiritual babyhood, the adolescent, close to maturity, then cracking the maturity barrier. And in the momentum of the Christian life the Lord Jesus Christ is the minister. So the culminative aorist views the advance of the positive believer. The active voice: in this case Gentile believers, in contrast to Israel in the previous verse, produce the action of the verb. It does not exclude Jews, they advance the same way. The infinitive is the infinitive of

intended result, a result which indicates the fulfilment of a deliberate divine objective: the advance to maturity, God's plan for each life. This infinitive blends purpose and result.

Next is the accusative singular direct object from *theos* (θεός) [pronounced *theh-OSS*], plus the definite article to denote an individual member of the Trinity, namely God the Son, the Lord Jesus Christ. Then a prepositional phrase, *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative of *eleos* (ἔλεος) [pronounced *EHL-eh-os*] which means mercy or grace. With this is the concept of a possessive pronoun, "for his mercy." *Eleos* (ἔλεος) [pronounced *EHL-eh-os*] or mercy refers to logistical grace, divine support of the individual believer in his advance to maturity.

Principle

1. It is obvious that in the dispensation of Israel that the Jews occupied a place of special privilege. But now in the dispensation of the Church the Gentile believer is equal with the Jew, having the same opportunity as the Jew, and having the same promises. In the Age of Israel, the Jews had many revelations from God, giving them a great advantage.
2. Because of the baptism of the Spirit Gentiles are just as much under logistical grace as Jewish believers, in the Church Age.
3. Therefore, whether Jew or Gentile, when a person believes in Christ during the Church Age he is entered into union with Christ; he becomes a member of the royal family of God with the same freedom, the same opportunity, the same privileges at salvation are given.
4. Since both Jew and Gentile are in the royal family they have the same privileges, the same logistical grace to support them in time.
5. Therefore just as Christ is the minister to the Jews in the fulfilment of the unconditional covenants at the Second Advent, so now Jesus Christ is the minister to the royal family in the fulfilment of the plan of God.
6. The royal family honor code takes cognizance of the fact that Jew and Gentile have the same rights and privileges and opportunities in their advance to maturity.
7. Divine support under logistical grace is provided for both Jewish and Gentile believer alike, and the former privileges of the previous dispensation (the Age of Israel) no longer apply to this dispensation.
8. In this dispensation the Lord Jesus Christ is the prince ruler of the Church and is said to be minister to the Gentiles.
9. Inasmuch as Christ is a minister to the Gentiles it becomes necessary to have an honor code which guarantees equal opportunity to all believers in their advance to maturity, whether Jew or Gentile, an opportunity without distraction. The new believer is a baby on the mother's breast.

The mature believer must be tolerant of the new believer. Often the new believer is flexible regarding the essentials, and inflexible with regards to the nonessentials.

Paul will quote a number of Old Testament passages (four passages will document that, despite the privileges of Israel, God still would reach out to gentiles).

481 07/30/1978 Romans 15:9b Conspiracy against U.S. Army; Jesus Christ, minister to the Gentiles; blessing by association, U.S. immigrants

Officer Review an article by Iris C. Aker. He was a famous person in WWII. Attacks on the quality of the men and women in the armed forces. Those making the attacks are subversives and pacifists. Moscow opposed the B1 bomber, and some pacifist groups immediately took up that cause and it was cancelled. It was not the army which failed in Vietnam, but the political component.

Pastors today are inflexible in the nonessentials; and very flexible in the essentials. What is tolerated today by the general public. Incompetence is seen as a virtue. The only nations which can face reality are those nations which are beaten down. Those who are tyrannies in the gulag in Russia recognize how awful socialism is. Moral courage has declined, beginning with FDR. There are few places in this world where freedom in an important concept.

Christ is both a minister to the Jews and the Gentiles. The latter is what we are studying over the next few classes.

Daniel ministered to gentile empires. Some of the greatest soldiers in David's army were gentiles. Whenever there is a pocket of positive volition, God will provide.

Romans 15:9 **and for the Gentiles to glorify God for mercy, as it has been written: "Because of this I will praise You among the Gentiles, and will I sing to Your name."** (BLB)

"as it is written" – the comparative adverb *kathōs* (καθώς) [pronounced *kahth-OCE*]. It indicates a comparison with Old Testament scriptures which anticipated the fact that the Gentiles of our dispensation would have equal privileges with the Jews, but in the Old Testament dispensation in the Age of Israel, even when a Gentile was positive toward doctrine he was given the opportunity, regardless of his geographical isolation or linguistic barrier, by means of the Lord Jesus Christ providing the necessary information for spiritual advance. So equal privilege has always been a historical fact, even though it is very difficult to find it in past history.

Next is the perfect passive indicative from the verb *graphō* (γράφω) [pronounced *GRAWF-oh*] which means to write. In the perfect tense here it is translated "just as it stands written." In the perfect tense we have a concept. When special attention is directed to the results of the action stress on the existing fact is intensified. This is the emphatic method in the Greek of presenting a fact or a condition which, in this case, is the existence of the Old Testament Scriptures and the quotation from this as from the Word of God. The fact of quoting the Old Testament Scriptures indicates that the Old Testament canon is equivalent to the New Testament canon, therefore both are equally the Word of God. This is the intensive perfect tense. In the passive voice the Old Testament canon receives the action of the verb, being used for documentation. The indicative mood is declarative for the

dogmatic statement of fact: the Old Testament canon is just as much the Word of God as the in-preparation New Testament canon. The documentation which is about to be quoted extends from verses 9 through verse 12. In verse 9, a quotation from Psalm 18:49; in verse 10, a quotation from Deuteronomy 32:43; in verse 11, a quotation from Psalm 117:1; in verse 12 a quotation Isaiah 11:10.

Documentation from the Old Testament and brought into the New Testament.

The first Old Testament documentation, Psalm 18:49. The context is Psalm 18:46-50. The Psalm is David's hymn of worship and praise for deliverance from Saul and his other enemies.

Verse 46, [The Lord lives](#), a phrase representing occupation with the person of Christ on the part of a very mature believer. Jesus Christ is more real than anything else, and David has learned, as all mature believers do, that about the essentials one must be totally inflexible. And about the Lord Jesus Christ David never wavers, he has the capacity to love the Lord; [and blessed be my rock](#) – David has been blessed in his circumstances; [therefore exalted be the God of my deliverance](#). – David mentions the rock, which is Zion, the place where he built his castle.

Verse 47 – [The God who executes vengeance for me](#). David maintains the concept of impersonal love when He says this because he did not seek vengeance. He always put things in the Lord's hands; [and subdues the peoples under me](#) – even after David became king he was still a great general. He is referring to the military profession.

Verse 48 – [He delivered me from my enemies](#). Here is one of the great imputed blessings, our Lord's deliverance from enemies. When the Lord does it, it is right and fair; if we do it, it is not right and it is not fair because our judgment is imperfect; [surely, you promote me above those who rise against me. You have rescued me from the violent man](#). It is interesting that David understood the difference between good military procedure in killing the enemy and violence against the establishment principles of authority.

Verse 49 – all of these things have been accomplished by the Lord, and David has written this hymn and is celebrating at this moment. Note that Jews are involved but also Gentiles are involved. [Therefore I will give thanks to you among the Gentiles, O Lord,](#) which means that he has Gentiles among his staff. Some of his generals are Gentiles. David's body guard is made up of Gentiles; "and I will sing praises to Your person.

Verse 50 – [Great deliverance giveth he to his king \[David\]; and shows mercy \[grace\] to his anointed \[the one who has been commissioned\], to David, and to his descendants forever \[he is the recipient of the Davidic covenant\]](#).

Gentiles and Jews were both saved by believing in the Lord Jesus Christ.

Continuing in Romans 15:9 and the first documentation, the quotation from Psalm 18:49. ["For this cause I will confess to You among the Gentiles, and sing unto Your name."](#) The

prepositional phrase *dia* plus the accusative singular from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*]—“Because of this.” To what does the demonstrative pronoun refer? It refers to David’s deliverance, promotion, the imputation of divine blessing at the point of his maturity and thereafter.

Then the future middle indicative of *exomologeō* (ἐξομολογέω) [pronounced *ex-o-mo-lo-GEH-oh*], which means to acknowledge, to praise, to celebrate. The future tense is a gnomic future for a statement of performance rightly expected under normal conditions of receiving the imputation of divine blessing after maturity. In this case blessing is promotion, deliverance from his enemies, and continued success in his original profession—soldier. The middle voice is the indirect middle in which the agent [David] is emphasized as producing the action. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality. The historical reality includes not only David’s praise to God, but the fact that such praise was uttered and expressed in the presence of Gentile believers. Gentiles went along with him and became great. They were not only under the principle of blessing by association with David but many of them advanced to maturity through perception of doctrine, even as David had done so. Therefore Paul quotes a meaningful passage in which the court of David and the national administration of Israel includes successful Gentile believers. That is the issue Paul is emphasizing.

Therefore Paul quotes a meaningful passage in which the court of David and the national administration of Israel includes successful Gentile believers. That is the issue Paul is emphasizing. This is followed by the dative singular indirect object from the personal pronoun *su*, referring to Jehovah in Psalm 18:49. The preposition *en* (ἐν) [pronounced *en*] plus the locative plural of *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] is literally, “among the Gentiles.” “The Gentiles” is referring to Gentile believers who are positive to doctrine, advancing to maturity in the dispensation of Israel.

“And sing unto Your name” is the future active indicative from the verb *psállō* (ψάλλω) [pronounced *PSAL-loh*], meaning to sing to the accompaniment of musical instruments, plus the connective use of the conjunction *kai*—“and I will sing.” Again the gnomic future for a statement of performance rightfully expected under the normal condition of receiving divine blessing. The imputed blessing from the justice of God is both promotion and deliverance. It follows logically that such blessing from God will be expressed in the worship of singing. The active voice: David produces the action of the verb in response to the divine imputation of blessing. The indicative mood is declarative representing the verbal action from the viewpoint of historical reality.

Plus the dative singular indirect object from *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*], generally translated “name” but really meaning a person, a title, a category, plus the possessive genitive singular from the personal pronoun *su*—“and I will sing hymns to your person,” referring to the person of the Lord Jesus Christ.

Romans 15:9 **And that the Gentiles might glorify God for his mercy; just as it stands written, Because of this [imputed blessing] I will praise you among the Gentiles [believers in David’s court], and I will sing hymns to your person.**

Principle

1. There are two categories of blessing by association with mature believer David in this quotation. The first category: blessing by association with David as a mature believer in ultra-super-grace.
2. Secondly, the blessing by association with the doctrine which David sang. He sang in the presence of Gentile believers, indicating that Gentile believers were positive toward the doctrine he was singing and the doctrine that was being taught in Israel.
3. Association with doctrine means cognizance of doctrine resulting in the advance to maturity.
4. Association with a mature believer means blessing by association, which documents the fact that Gentile believers were being blessed in the Age of Israel.
5. Christ is the minister to the Gentiles in the Age of Israel.
6. Now in the Church Age Jewish believers can be blessed by association with a mature or strong Gentile believer, and vice versa. Jew and Gentile are in Christ but both can be blessed by association with the other.
7. Consequently both Jewish and Gentile believers in the body of Christ have equal opportunity: the same freedom, the same logistical grace by which to advance to maturity. The opportunities for gentiles existed even in the time of David.
8. Under the royal family honor code both Jewish and Gentile believers who are strong in doctrine must be very careful not to distract weak Jewish or Gentile believers from receiving doctrine. No believer, Jew or Gentile, can advance to maturity and glorify God apart from perception of doctrine. Therefore in the royal family honor code this quotation is significant. Are you a Jewish believer? Do not distract a Gentile believers. Are you a Gentile believer? Do not distract a Jewish believer. We should not allow cultural differences to distract one group or the other. The Jew with his superior culture was not to be a distraction to the Roman believer with an inferior culture.

Romans 15:9 **And that the Gentiles might glorify God for his mercy; just as it stands written, Because of this [imputed blessing] I will praise you among the Gentiles [believers in David's court], and I will sing hymns to your person.**

Additional Points

1. Prior to the first documentation from Psalm 19:49 a statement of principle as well as a statement of purpose is made: "and that the Gentiles might glorify God for his mercy."
2. This glorification of God is only possible through advance to maturity by means of doctrinal perception.
3. Gentiles have equal opportunity with Jews in this dispensation Under the mercy of God [logistical grace] believers, regardless of race, status, or any background factor, have the same opportunity to attain maturity.
4. Therefore note well that the Gentiles in Psalm 18:49 were being blessed by association. But the Gentiles in Romans 15:9 are glorifying God by advance to maturity.

5. Therefore, never in human history has every race, colour, or nationality had better opportunity for spiritual advance to maturity than in the Church Age since the completion of the New Testament canon.
6. The greater the opportunity, the less excuse for failure.
7. There is no excuse for failure to attain maturity since doctrine is available through the teaching of one's right pastor and time is available.
8. There is no excuse for failure.

The United States has had a policy of letting people into the United States, people who do not understand our Constitution and often the language as well. Bob has been personally opposed to this. It is not what we feel or think. Jesus Christ controls history. The Irish and the Chinese were allowed in. Debatable whether the Irish had a culture at all. You would never confuse the Irish for a Chinaman, or vice versa. But hundreds of thousands were evangelized. They came to a country where they could be evangelized.

Many opposes the Japs coming into the United States; but some of the greatest Americans in the United States were Japanese. Many opposed their entrance into this country. There was an emotional hysteria after Pearl Harbor. Bob never knew a Jap to accept welfare. Many of them got their draft notices in prison camps. Their businesses were lost. They were abused in every way. The Nissi battalion was the most decorated battalion in the United States. They were always great Americans.

God has a purpose in the amalgamation of races in this country. God has a plan for all of these races. Every race and background is in Berachah Church or listening to the teachings from elsewhere in the United States. No mature believer will allow his culture to distract a younger, maturing believer.

1977 Romans

Lesson #482

482 07/31/1978 Romans 15:10–11 Solzhenitsyn: U.S. loss of courage; blessing of Gentiles in the Old Testament; "praise" cf. "laud"

Solzhenitsyn speaks at a Yale graduation. A decline in courage, especially among the ruling groups and the elites. There are many courageous individuals. State policies are based on weakness and cowardice.

Moral courage has just about disappeared and Solzhenitsyn explained it very well. One almost never sees the exercise of self-restraint. Society seems to have little use for this self-restraint. Movies with violence, nudity, etc.

Romans 15:10 **And again it says: "Rejoice you Gentiles, with His people."** (BLB)

Verse 10 – "And again he saith, Rejoice, ye Gentiles, with his people." This is a quotation from Deuteronomy 32:43. The connective conjunction kai plus the adverb palin (πάλιν) [pronounced *PAL-in*]. The two words following the perfect tense of graphô (γράφω)

[pronounced *GRAWF-oh*] in the previous verse indicate another citation from the Old Testament—“And again.”

The present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] refers to the Old Testament as the Word of God and to the human author, Moses. The present tense is a historical present viewing a past event, the writing of Deuteronomy, with the vividness of a present occurrence. The active voice: Moses as the human author under the ministry of the Holy Spirit produces the action of the verb by writing Deuteronomy 32:43. The indicative mood is declarative for the reality of this verse of this verse as a part of the Word of God.

Deuteronomy 32:43 is the last line in the eschatological part of Moses' death song. It is a prophetic utterance with regard to the Second Advent of Jesus Christ as related to His first advent. Significant to us is the fact that Gentiles in the time of Moses were to be rejoicing with the Jews of Israel, indicating the very purpose of the documentation that Jesus Christ has always been a minister to the Gentiles as well as to the Jews, even during the age of the Jews, the privileged Age of Israel. This indicates saved Gentiles living at the same time as saved Jews, and it indicates that Gentiles in the time of Moses were also enjoying the privileges of advancing to maturity. Saved Jews and saved gentiles lived side-by-side in the Old Testament.

Literally from the Hebrew this verse says: *Rejoice, O Gentiles, with his people [the Jews]; for he will avenge the blood of his servants, and will render vengeance on his enemies, and will atone for the land, and his people.* Deuteronomy 32:43

This was not something that was fulfilled in the time of Moses or in the time of Joshua, or at any time when the Jews occupied a very small part of the land which is promised to them under the Palestinian covenant.

Only the first line is quoted by Paul because Paul is documenting from the Old Testament for the express purpose of demonstrating that Jesus Christ has always been the God of the Gentiles as well as the Jews.

Next in verse 10 is the aorist passive imperative from the verb *euphrainō* (εὐφραίνω) [pronounced *yoo-FRAH-ee-no*]. In the active voice this word means to cheer up, but in the passive voice it means to be glad, to enjoy one's self, to be at a very high and stimulating area socially, to be merry, or to rejoice. It is not the usual word for “rejoice” which is some form of *chara* (χαρά) [pronounced *khahr-AH*], but we get an entirely different word to indicate that in this case the stimulation is not emotional but it is rational stimulating the emotion, or the emotion responding to a rational concept. This is the dramatic aorist tense which states a present reality with the certitude of a past event. This idiom is a device for emphasis. The active voice: the Gentile produce the action of the verb under the ministry of Jesus Christ and in their association with those who communicate doctrine. Principle: Gentiles are stimulated by doctrine in their positive volition, just as in the past in Deuteronomy men like Moses and Jews who advanced to maturity were stimulated by doctrine. The imperative mood is a command to Gentiles who have attained maturity

adjustment to the justice of God, a command which was listed from the book of Deuteronomy.

Then comes the vocative plural of the noun *ethnos* (ἔθνος, ους, τό) [pronounced *EHTH-noss*], which can refer to nations but often refers to Gentiles as a category; it is used for several categories of Gentiles: the historical Gentile who was saved in the time of Moses and to whom this was addressed at the time of writing Deut. 32:43; at this time, Moses was preparing his death hymn. There is a second concept. Prophetically it anticipates Gentiles who are saved in the time of the Tribulation and who are alive at the Second Advent. It applies also to Gentile believers who have attained maturity adjustment to the justice of God. The next phrase is prepositional, *meta* plus the genitive singular from *laos* (λαός) [pronounced *lah-OSS*] which has with it a possessive genitive from the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*], referring to God—“with His people.” The Jews are the people of God.

Romans 15:10 **And again it says: “Rejoice you Gentiles, with His people.”** (BLB)

Romans 15:10 **And again he says, Rejoice, O Gentiles, with His people.**

There is an association with Jews in both the Old and New Testaments.

Bob was saved by reading the Bible. That was the beginning of his salvation. Jews are told how they were to live in association with God.

V. 11 gives us the third citation; or the third evidence by documentation from the Old Testament.

Romans 15:11 **And again: “Praise the Lord, all the Gentiles, and praise Him, all the peoples.”** (BLB)

Verse 11 – the third documentation. “And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.” “And again” is not a part of the quotation. We have *kai palin* (πάλιν) [pronounced *PAL-in*] for the second time. It means “citing another passage,” a third area of the Old Testament. The adverb *palin* (πάλιν) [pronounced *PAL-in*] always means an additional citation. This time it is a reference to the shortest of all psalms, #117. Psalm 117:1 in the Hebrew says, “Praise the Lord, all Gentiles; laud him, all ye people.” It is addressed to Gentile believers in the dispensation of Israel. It provides not only the fact that Gentiles were saved in the Old Testament but that they were able to maturity, as indicated by the word “laud.”

In Psalm 117:2 the Gentile believers are definitely said to have cracked the maturity barrier, for it says “For his grace [cheçed (חֶסֶד) [pronounced *KHEH-sed*]] increases over us.” With this is the *qal* active indicative from the verb *gâbar* (גָּבַר) [pronounced *gaw^b-VAHR*], which means to be mighty, to be great, to be a hero. Whose grace? This isn’t quoted but it tells us what category of Gentile is here: a Gentile who is saved by grace but who experienced the increase of grace in the dispensation of Israel. The second line says,

“and the doctrine of Jehovah endures forever. Praise the Lord.” It demonstrates the fact that Gentiles had systematic doctrine structured in their soul through Bible teaching, and were therefore capable of cracking the maturity barrier and able to fulfil the command, “Hallelujah.”

Psalm 117:1–2 Praise the Lord, all Gentiles; laud Him, all you peoples. For His grace increases over us and the doctrine of Jehovah endures forever. Praise the Lord.

You must have structured theology in order to go into the ministry. Bob did not feel prepared, but he understood about 400 or 500 doctrines in the structured form.

In order to laud the Lord, you would have to know a lot about Him.

1977 Romans

Lesson #483

483 08/01/1978 (at some point during this month, I moved to Houston) Romans 15:11–12 Solzhenitsyn, U.S. evils; Jesus Christ, minister and evaluator of Jew and Gentile of every dispensation

Apparently Berachah has been plagued with people with having no manners. We seem to be back to the serious students.

Solzhenitsyn message to Harvard (did I get it wrong last message?). He experienced socialism firsthand. He says that he also could not recommend what the western system is today. We cannot remain in an abyss of lawlessness. A revolting invasion of privacy, intolerable music, a tv stupor. The forces of evil have begun their offense. The west has difficulties in understanding reality as it is. The cruelest confusion is about the Vietnam war. The US are as responsible for what is taking place in Vietnam as they are in Hungary.

Bob says that the gas shortage was strictly political and not real.

Romans 15:11 And again: “Praise the Lord, all the Gentiles, and praise Him, all the peoples.” (BLB)

Romans 15:11 And again, Praise the Lord, all ye Gentiles, and applaud him, all you people.

Principle

1. This entire psalm reveals the fact that Gentiles were saved in the Age of Israel. Gentiles were positive toward doctrine and advanced to maturity, sometimes with the help of Israel and in some cases without the help. There were saved gentiles in every generation of Israel; and those who reached spiritual maturity as well.
2. This psalm was very familiar to the Jews, but not very popular with some of them because it placed total emphasis on the Gentiles.

3. Only a grace oriented and mature Jewish believer like Paul can appreciate and quote in such a brief and meaningful psalm about Gentiles.
4. Not only does it describe historically the fact of Gentile salvation through faith in Christ but the advance of Gentile believers to maturity—through doctrine resident in the soul. We do not know all of the ways in which the doctrine was available but we do know that there was doctrine, enough to advance to maturity and to fulfil the plan of God.
5. Prophetically this short psalm is messianic. It refers to the attitude of Gentile believers prophetically at the Tribulation—Tribulational believers who through spiritual maturity have been preserved in historical catastrophe by the grace of God, and who are alive at the Second Advent of Christ. In fact, these Gentile believers form the Gentile cadre for the millennial population of Gentiles.
6. While the style of this psalm is liturgical the content is doctrinal.
7. The doctrinal implications are both historical and eschatological, therefore Paul quotes it to confirm the fact that Christ is the minister to the Gentiles as well as the Jews in every dispensation of history, and in dispensations which are related to prophecy.
8. Mature Gentile believers worshipped Jehovah in the Old Testament. Mature Gentile believers will worship Christ during the Tribulation, at the Second Advent, and will carry over into the Millennium. In Romans 9:30-33 many Gentiles in the Old Testament were saved while Jews who had the advantage of evangelism were unsaved.

In the Romans quotation is a present active imperative from the verb *aineō* (αἰνέω) [pronounced *ahēe-NEH-oh*]. It means to praise, to celebrate. Here it is used for the expression of worship based on Bible doctrine resident in the soul. Hence, the mature Gentile believer is expressing his occupation with Christ in worship. The customary present tense denotes what habitually occurs in the worship of the mature believer. He is occupied with Christ. He has tremendous inner resources of doctrine, and therefore has the ability to concentrate on who and what Christ is. The active voice: the mature believer produces the action of the verb in worship. The imperative mood is the imperative of permission. The command signified by the imperative may be in compliance with an express desire or a manifestation inclining toward the one who is the object of the command. The mature believer is the object of the command. Furthermore, the mature believer is a Gentile in the dispensation of Israel.

The accusative singular direct object from *kurios* (κύριος) [pronounced *KOO-ree-oss*], one word for the battlefield title of royalty of the Lord Jesus Christ—King of kings and Lord of lords reduced to one word, *kurios* (κύριος) [pronounced *KOO-ree-oss*], but refers to the entire title. With it is the generic use of the definite article to emphasize the 3rd category of our Lord's royalty as well as His uniqueness in hypostatic union. Plus the vocative plural from the adjective *pás* (πάς) [pronounced *pahs*] and the noun *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]—"all you Gentiles."

“and laud him all ye people” – the connective use of *kai* followed by the aorist active imperative of *epainéō* (ἐπαινέω) [pronounced *ehp-ah-ee-NEH-oh*]. The change from praise to laud is not in the verb which means both. The *ep* added here as the prefix means to applaud. It is translated in the old English, “laud,” but it means to applaud, an overt manifestation of an inner thought. The culminative aorist tense views the worship in its entirety but regards it from the viewpoint of existing results. The mature believer, in effect, applauds. The active voice: the mature Gentile believer of Old Testament times and the Tribulation occupied with the person of Christ produces the action of the verb. This is the imperative of permission again. The accusative singular direct object from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used primarily in the New Testament for the third person personal pronoun, is correctly translated “him”—“and applaud him.” Then the final vocative plural, *pás* (πάς) [pronounced *pahs*] plus *laos* (λαός) [pronounced *lah-OSS*], indicating a large number of people who have cracked the maturity barrier at certain times in history, in the past, and skipping over the Church Age, prophetically in the future.

Romans 15:11 **And again, Praise the Lord, all ye Gentiles, and applaud him, all you people.**

Points

1. Eschatologically this is comparable to the big genuflect for the Church or the royal family of God. After the resurrection of the Church at the Rapture the next event is the big genuflect which precedes the judgment seat of Christ.
2. A similar event occurs at the Second Advent in which the Old Testament believers are resurrected and receive their efficiency rating at an event comparable to the judgment seat of Christ. There will be Jews and gentiles raised up.
3. Prior to this judgment seat of Christ there will be a period of worship, and that period of worship is also included prophetically in this quotation. It is described in Revelation chapter 5, also Revelation 19:1-6; 20:4.

Romans 15:12 **And again, Isaiah says: “There will be the root of Jesse, and the One arising to rule over the Gentiles; in Him the Gentiles will hope.”** (BLB)

Verse 12 – “And again” is *kai palin* (πάλιν) [pronounced *PAL-in*]. Reference to Isaiah 11:10 which, correctly translated from the Hebrew says, “Then it shall come to pass in that day [Second Advent] that the root sprout of Jesse [title for the Lord Jesus Christ: root = virgin birth; sprout = resurrection, ascension, session], who stands as a guidon [used for rallying and organization]; for him the Gentiles will search” – the Jews are being regathered; He is the guidon for the Jews. The guidon is how troops would be rallied or gathered in the right place.

But the Gentiles also will search for Him – the *qal imperfect* of the Hebrew verb *dârash* (דָּרַשׁ) [pronounced *daw-RASH*], which means to be motivated in a search from information contained in one’s soul. In this case it is Bible doctrine. Mature believers from among the Gentiles are searching for the Lord Jesus Christ – “and his temple shall be glory.” In that

day, 2nd advent, the root shoot of Jesse, with emphasis on His humanity—root: David's greater son; sprout: virgin birth; fulfilled in Revelation 5:5; 22:16.

At the Second Advent we have the military standard used as the rallying point. The Jews rally for regathering and receiving the unconditional covenants. The saved Gentiles are mentioned as gathering also, they are seeking the Lord Jesus Christ. The Gentiles, then, in Isaiah 11:10 are very important: "For him the Gentiles will search." Paul is making a big point in quoting this. He is pointing out once again that there never was a time when, because Jews had special responsibility and are God's people, Gentiles are ever excluded. "And his temple shall be glory" is the qal perfect of *hâyâh* (הַיָּה) [pronounced *haw-YAW*] which means to become—"his temple shall become glory." The word for "glory" here is the feminine singular noun *m^enûwchâh* (מְנוּחָהּ) [pronounced *m^e-noo-KHAAH*], plus the suffix meaning "his glory." This is the third masculine singular suffix, referring to the Lord Jesus Christ at the Second Advent. *M^enûwchâh* (מְנוּחָהּ) [pronounced *m^e-noo-KHAAH*] is translated "glory," but it really means "resting place," place of prosperity, and it is used for the temple of Jehovah. Glory actually refers to the coronation of the Lord Jesus Christ in that temple.

Isaiah 11:10 **Therefore it will come to pass in that day [Second Advent] that the root sprout of Jesse, who stands as the guidon [rallying point of the Jews of the dispersion]; that the Gentiles will also search for him, and his resting place shall be the glory.**

The Gentiles will find him because they are just as well briefed as Israel. Even though they are not of that chosen race they have doctrine resident in their souls to the same extent, to the same degree, to the same amount and more so, and therefore they are included in blessing. The principle is that race, colour, creed, geographical location, etc., are never a handicap in the plan of God.

Our only handicaps are those we place over ourselves and those we allow others to put over us.

Paul continues: "Esaias saith," present active indicative from *légô* (λέγω) [pronounced *LEH-goh*], meaning to communicate. The present tense is a historical present, it views past event of Isaiah and the prophet writing the book of Isaiah with the vividness of a present occurrence. It is just as if yesterday Isaiah had said this to Paul, even though it had been in the canon of Scripture for a long time. The active voice: Isaiah as the human author under the ministry of the Holy Spirit produces the action of the verb. Isaiah was aware of the fact that he was writing sacred scripture. The indicative mood is declarative for the reality of Isaiah 11:10 as being a part of the Old Testament canon of scripture. **"And again. Isaiah communicates."**

"There shall be a root of Jesse" – future active indicative from *eimi* (εἶμι) [pronounced *eye-ME*]. This is a predictive future tense. The subject prophetically is the Lord Jesus Christ at the first advent, and the indicative is the absolute dogmatic reality of the first advent of Christ—the virgin birth, hypostatic union, impeccability, reconciliation, propitiation and redemption (at the cross), followed by physical death, burial, resurrection and ascension. The indicative views the action of the verb from the viewpoint of reality. Next is the

predicate nominative from the noun rhiza (ρίζα) [pronounced *HRID-zah*]. With the generic use of the definite article it comprehends Christ as a single whole in the hypostatic union and sets Him off in distinction from all other people—He is the impeccable God-Man. The proper name, David’s father Jesse in its Hellenised form is Iessai (Ἰεσσαί) [pronounced *es-es-SAHee*]. This is a messianic title for the Lord Jesus Christ, emphasizing both the Davidic dynasty and the importance of the virgin birth. There is a relationship here for shôresh (שֹׁרֶשׁ) [pronounced *SHOH-resh*] [Hebrew] and rhiza (ρίζα) [pronounced *HRID-zah*] is an exact equivalent in the Greek—the root sprout. “There shall be the root sprout of Jesse” the Lord Jesus Christ descended from David, the son of Jesse, in His humanity.

“and he that shall rise to reign over the Gentiles” – the ascensive use of kai is correctly translated “even.” The articular present middle participle from anistêmi (ἀνίστημι) [pronounced *ahn-ISS-tay-mee*] means to rise up in the sense of coming into existence, coming on to the scene historically. But it also means to rise up in the sense of a literal, bodily resurrection. Both are true with regard to Christ. Christ came into existence to rule and Christ was raised from the dead to rule. However, since the root of Jesse covers the virgin birth and the existence of the hypostatic union this refers to the resurrection of Christ—“**even he who shall rise up.**” The definite article is used here as a personal pronoun referring to the Lord Jesus Christ in hypostatic union. The perfective present tense denotes the continuation of existing results. Jesus Christ continues in hypostatic union forever. It refers to the resurrection of Christ as a past event but emphasizes it as a present reality. Our Lord is seated at the right hand of the Father in hypostatic union and we are a part of His royal family. The direct middle refers to the fact that the subject, the Lord Jesus Christ participates in the results of His own resurrection. This is a circumstantial participle, it is a major part of eschatology.

There is an express reason stated for the resurrection here. Not the resurrection as related to the Jews, which is a true doctrine—the fulfilment of the unconditional covenants, but the resurrection as a relationship to the Gentiles: “**to reign over the Gentiles**” – present active infinitive of the verb archô (ἄρχω) [pronounced *ahr-KHOH*] which means to rule or to reign. The present tense is a futuristic present, it denotes an event which has not yet occurred but is so certain in thought that it is mentally already in existence. It is a reality, it is already here in the thinking of anyone who knows Bible doctrine. The significance: Jesus Christ is returning to deliver Israel, to fulfil God’s Word to Israel. But He is returning for another purpose. All the Gentile believers of the Old Testament and all the Gentile believers of the Tribulation are just as much in the picture as the Jews. The active voice: Jesus Christ produces the action of the verb at the Second Advent and during the Millennium. The infinitive is an actual result. With it is the objective genitive plural specifying the Gentiles, ethnos (ἔθνος, οὺς, τό) [pronounced *EHTH-noss*], to indicate that Jesus Christ is just as much God of the Gentiles as He is the God of the Jews.

“**in Him shall the Gentiles trust**” – the preposition epí (ἐπί) [pronounced *eh-PEE*] plus the locative of the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*] used as a personal pronoun, and it means “in him.” Gentiles have just exactly the same position as the Jews without having all of the advantages that existed in the dispensation of Israel or in relationship to the unconditional covenants. The absence of the definite article emphasizes

the quality of these Gentiles, they are believers who survived the Tribulation because of doctrine. Flexibility through doctrine means survival. In the life of the mature believer the essential is doctrine; the non-essentials are everything else.

The word translated “trust” in the KJV is *elpizô* (ἐλπίζω) [pronounced *el-PID-zoh*]. It is both an Attic Greek verb and a Koine Greek verb, but there are differences between the Attic and the Koine. Here Paul switches from Koine to the Attic future tense. But this is also a gnomic future for a statement of fact or performance which is expected of the mature Gentile believers of the Tribulation. With doctrine you can stand anything, you can handle anything, under any situation in life. The active voice: the Gentile believer with maximum doctrine in the soul produces the action of the verb in the Tribulation—future tense for a future event. The indicative mood is a dogmatic declarative indicative for an absolute statement of future fact. This will happen. Believers will survive the most awful conditions in history for one reason: they have remained inflexible about the *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine in their souls, but they are totally flexible with regard to its use and application in historical catastrophe.

Romans 15:12 **And again, Isaiah communicates, There shall be the root sprout of Jesse, even He Who shall rise up to reign over the Gentiles; in Him shall the Gentiles trust.**

1977 Romans

Lesson #484

484 08/02/1978 Romans 15 Doctrine of the royal family honor code (revised, pt.1–6); dueling; morality

Jesus Christ is the minister to the Jew and to the gentile in Old Testament times. Jesus is the head of the body; and we live under the royal family honor code. From the beginning of the day of Pentecost to today, we are under a unique system.

We cannot begin v. 13 until we know the royal family honor code. What is being portrayed here but nowhere else in the Word of God?

Napoleon placed Moreland in a barrel of rum; but the hair on his mustache continued to grow and it came down to his waist. Human life begins with God imputes it.

X+Y+Z plan of God.

Personal integrity under the royal family honor code is giving others the leeway to advance spiritually.

There are 13 points in the royal family honor code. Some will be a review and some of it will be new. This will include material from Lessons #484, 485, 486 and [487](#).

The Royal Family Honor Code (1978)

Starting this doctrine from scratch:

A.

Definition and description:

1. The royal family honor code is the Christian way of life. This is what God requires for the individual believer to advance to maturity. It allows others to advance without one believer distracting another believer.
2. Aristocracy have standards. Royalty emerge and they have superior standards which they develop. Right thinking results in right motivation resulting in right function. Aristocracy means an honor code. Sometimes, it includes dueling. This is done very formally. The one challenged picks his pistol. They have agreements which are set up first. When Bob was growing up in Beverly Hills, much of this code was still in effect to some limited degree. Believers are aristocracy forever.
3. Right thinking and right motivation are based on maximum doctrine resident in the soul.
4. The honor code of the believer is based upon the fact that every believer at salvation receives the imputation of divine righteousness at the moment of salvation. Possessing God's righteousness requires advance.
5. The royal family honor code is how we all advance in a group, even though in any local church, we have every sort of variation. The Christian baby is obviously a dummy; but do we jump down his throat for every wrong thing that he says? He can say something stupid and you let it go.
6. Every believer has one-half of divine integrity.
7. The royal family honor code lines up with the spiritual advance of the believer.
8. The honor code demands that we operate with the grace policy of God.
9. All blessing comes from the justice of God passed down to the believer is through the grace pipeline. Nothing breaks through the encapsulation.
10. The objective is to advance in the spiritual life.

B. Principles of the royal family honor code:

1. Recognition of the privacy of the priesthood. We have freedom, which includes privacy in public. We have a right to the way we dress and the way that we groom ourselves. Freedom requires property.
2. The Christian way of life is pro-freedom. It is for free enterprise.
3. The principle of live and let live overflows to the Christian mode of life.
4. We are our own priest. We represent ourselves to God. This is quite different from Israel and their priesthood system.
5. Every believer has the right to gather and learn Bible doctrine. We have a right regardless of what we do in life; we have a right to assemble. You have a right to come and listen to the Word of God.
6. We surrender our privacy to individuals to whom we choose. Under impersonal love, the subject is emphasized; for personal love, the object is emphasized.
7. When we choose under impersonal love to give up our privacy, then we cannot complain. We can sit in Berachah Church and be as anonymous as

we want to be. Every believer must approach the Word of God with objectivity.

8. Each believer needs to avoid maligning, judging, gossiping,...
 9. Toleration of other opinions must exist.
- C. The royal family honor code demands impersonal love.
1. You must understand between essential and nonessential; personal love and impersonal love. If you get these mixed up, you will be mixed up for the rest of your life.
 2. Personal love is only for a few people and the object is emphasized.
 3. Rm/rw is category #2. This is very limited.
 4. Friends opens the door a little bit. We have some built-in friends; your relatives and your dog. This is still limited.
 5. Impersonal love is unlimited. Love the brothers is not personal love. Nor is it standing up and telling the person behind you that you love them. This is idiocy; this is abnormal. You don't tell everyone that you love them unless you are insane; or a nymphomaniac. Impersonal love = relaxed mental attitude. Our norms and standards are not what we think.
 6. You do not need to run around and explain yourself to others. They might be gossiping or whatever. You do not seek revenge. You do not retort or retaliate.
 7. Impersonal love cannot be reduced to dog-eat-dog. This would be lowering yourself to their standards. You function under your standards.
 8. Some people spend a lot of time looking sad or they bandage themselves up. The biggest failure in the honor code is the person who feels sorry for himself and then wants everyone else to share in this. This means that you are not living as an aristocrat.
- D. The common objective of every believer in time: the advance to spiritual maturity; perseverance in the production of Bible doctrine.
1. People who flit from place to place. You must get under one person and learn a system. Now, many are not able to do this. We must get under a system of theology. This is imperative. You must be thinking in terms of honor code.
 2. Pastor's authority is teaching doctrine and setting policy in the church. It is not up to him to referee fights.
 3. Our legislature has moved into a place of interference. Imputation righteousness. You may be rubbing elbows with people in another stage of growth.
 4. Motivation must come from the individual believer's inner resources. You can come to class and not get it.
- E. The honor code builds integrity but does not reject morality. People can have integrity without morality. Gaius Julius Cæsar and Napoleon Bonaparte had no morality, but were both men of integrity. Integrity function of the honor code. This

comes from the filling of the Spirit and taking in Bible doctrine. Christianity is not morality but it does not exclude morality.

- F. The honor code excludes Christian production as a means of blessing from God. The royal family honor code excludes all forms of works as the means of divine blessing. There is blessing by association with a mature believer.
- G. The Christian way of life; we know that God is able to properly evaluate us. The question might be, *what if I am saved for 5 minutes and am raptured. I could not grow; I could not produce.* God is able to determine how the believer would respond if given those additional years. Everyone gets a fair shake from God. The Christian way of life does not reject morality but morality is not the Christian way of life. The Christian way of life is a supernatural way of life that demands a supernatural application.
 - 1. As battlefield royalty, there was no honor code and no royal family. No aristocracy without a code. Morality is not a code but it is a system. A code excludes self-righteousness and self-pity. A code of honor goes with aristocracy.
 - 2. There is the house of Hanover, which are not very bright people; but the code carries them. Perhaps two smart people in the whole line. George III was one of the two smart ones (George III from the US Revolution).
 - 3. Bob cannot remember the music group, but he calls them the four jackasses. You can be the dumbest person in the palace and know exactly what to do from Bible doctrine.
- H. Total dependence upon the integrity of God is called the honor code; and this is known as hope. (One point off; might belong with previous)
- I. The royal family honor code sustains the believer in the advance to maturity. Two sustaining factors: the laws of divine establishment; royal family honor code. Without these two systems, no one could advance to maturity. Laws of divine establishment provide us the freedom. These are for believers and unbelievers alike. We depend upon the honor code in order to advance. We are at different stages of growth and we do not mess with others during this advance.
- J. A summary:
 - 1. The honor code is related to God, the nation and to individuals.
 - 2. The morality of establishment, along with live and let live; but the integrity of the mature believer surpasses all morality. Integrity is greater than morality. With integrity you can be right and not distract anyone. Most people are right and they are a pain in the neck.
 - 3. Advancing to maturity is the thrust of the royal family honor code.
 - 4. The honor code relates the plan of God to the individual on a day by day basis. God is looking out for us by providing the royal family honor code; and also by looking at our potential as well as our actual. It is not God's will for anyone to be lost. But if you are negative at God consciousness or at gospel hearing, then you have superimposed your free will over God's sovereignty. This is blasphemy against the Holy Spirit. The potential of salvation is the beginning of momentum.

5. God allows us to reject His will at any time.
6. X+Y+Z plan of God.
7. Young believers can move ahead if the mature believers give them space and freedom.

K. (Actually point #10). The royal family honor code demands more of the strong or mature believer than of the weak believer. Romans 15:1–4 We all have blind spots, but we learn more and more about the honor code. We learn it little by little. There comes a time when our conscience and our personal integrity are equal. We fail, but we know that we have failed. People with integrity can carry a person who lacks leadership. You do not hear the word integrity under socialism.

L. The thrust of the honor code demands authority-orientation. (This is point #11)

1. The true concept of authority is taking responsibility for many other lives. For most people, it is a matter of telling other people what to do. Authority is absolutely necessary because all people are not equal; nor do they have a clarity of thought regarding the organization of life.
2. Authority requires moral courage and the concept of fairness toward all.
3. There is no one in government today in any branch of government who can even begin to compare with the greatness of those in free enterprise in the business world. They had enough courage to put together large packages; and they were willing to supply others. The government comes along, having more moral courage or concept of free enterprise, and they try to take their cut. Today, to be a successful businessman, is to be a pariah on society. They are considered to be the lowest. The thrust of the honor code demands that we have spiritual authority. No working man can make the policy. The policy is up to those who are running the show. Labor unions are anti-Christian. This divides the authority and it destroys the authority of those who made things great. In the past, labor unions could not get through the front door because the laborers were taken care of.
4. Weak people resent authority. Arrogant people are weak people; and they resent authority. This can be the wife rejecting the authority of her husband or the parents rejecting the authority of their parents.
5. There are no self-made men in Christianity. You cannot read a book and be an expert. You cannot do that as a Christian. Everyone in life must learn the system of authority which they are in. Jails are filled with people who never caught on to authority. Welfare rolls are filled with people who have not adjusted to authority.
6. This means that you follow a policy which is designed for the benefit of all concerned. Bob can be fired; but until that day, we are going to do thing his way and not your way. For crises in life, Bob is not going to run around and hold hands with everyone. His job is the teach us doctrine to apply during the crisis. "If I'm polite to you on the phone is a miracle."
7. The positive believer can move forward in the Christian life as long as there is authority to allow. There are police officers in the parking lot patrolling to keep us safe in the parking lot. Without law or the police, you would not

have anything. A bad cop or a bad pastor does not knock out the entire system. Just because we know of a bad apple in a barrel, that does not mean that we stop eating applesauce.

8. Divine authority is clearly represented in the Scripture. There is no system of authority which is not found in the Word of God. Life is structured by authority. We like sports because there is a system of authority in place. Divine authority delegates human authority.
 9. In the spiritual realm, authority is relegated to the pastor-teacher. No matter how society accepts or rejects you, you have the same right to take in doctrine as anyone else. Your background is not an issue. "I saw your husband in church the other night." It blew his cover. The authority of the pastor is related to the spiritual gift. The pastor-teacher needs to delegate authority when necessary. The person with authority should not handle the administration of a church. In the prep school, there is a vast army of administrators. Bob only approves the curriculum when it is presented to him. Bob smiles at the rug rats and return their salutes.
 10. The pastor's personality is never the issue. There is no substitute for Bible doctrine in your soul.
 11. The whole trick to learning doctrine will be you setting aside your personal problems.
- M. Reciprocity in categories. Romans 15:26–27 we anticipate a detailed study of this passage.
1. Romans conquered Greece. They called the people the Achaians; later they would be called Dorics. Achaian is northern Greece. Many officers moved there. Philippi was the place of a great battle. Paul did extensive evangelism in this area. Many Jews in Jerusalem may even resent the offering made to the gentiles outside of Jerusalem. The honor code principle, reality always demands that you are inflexible with regards to the essentials. The principle of reciprocity as an extension of the royal family honor code. No matter what the mental attitude might be, arrogance, antagonism, etc. makes no difference. This comes from the norms and standards of the soul.
 2. Loving the brethren does not mean that you must turn around and tell them that you love them. Courtesy, yes. Direct contact, not necessary. Impersonal love is all about the subject, not the object.
 3. Romans 15:1 we are to bear the weaknesses of the weak and not to accommodate ourselves. This is a description of the gentiles sharing their blessings with those in Jerusalem.
 4. Distortions of asking for money, begging for money, finding out your income and presenting you with a bill.
 5. Emotion is the appreciatory. Memory center. Norms and standards. Emotion has no ability to think; it has no common sense. Emotion is not spirituality. The spiritual life is doctrine + filling of the Spirit.
 6. Reciprocity between doctrinal teaching and the blessings from God.

7. The grace pipeline is established between the two attributes of God: His justice and His righteousness.
 8. Aided and abbetted by a clergy of imbeciles. Blessing is based upon the justice of God giving to the righteousness of God.
 9. The strong or mature believer has been blessed; and he is so motivated from the doctrine to give to the destitute believers in Jerusalem.
- N. Royal family honor code demands the avoidance of self-pity and any function that arouses pity in others. Self-pity is a weakness. This comes from being inflexible in the nonessentials. Requiring and demanding the love of someone else because you make yourself into a pitiful object.
1. Great strength through flexibility. Great weakness in trying to make others feel sorry for you.
 2. The response demanded is impersonal love. This excludes self-pity and repudiates any system to gain another's compassion. A lover's quarrel and one see the writing on the wall, so he does something to get the pity of the girlfriend. One person in Berachah was always able to look sad or pitiful.
 3. Romans 14:8 **when we live, we live to the Lord; and when we died, we die to the Lord.** People use pity in order to get their way. Self-pity is a sin and it is a false norm for love. Romans 15:5–7 now may the God of perseverance and encouragement. The royal family honor code demands for every believer to utilize Bible doctrine in order to find his courage and inner strength from... At the old Berachah Church, this guy who was wealthy would pretend to be a beggar and he really cleaned up. He made much more than Bob did in those days. Bob calls him Lazarus. It gave many people such a thrill to give money to him. He was never bothered by inflation. Bob never let people know. There are people who intentionally dress in a way in order to make you feel sorry for them. Missionaries do this as well.
- O. The elimination of self-righteousness. Self-righteous people are always a pain in the neck and other parts of the anatomy. They are right and wrong at the same time. This is why the honor code function excludes self-righteousness. Sin, human good and evil are what we are to avoid. Self-righteousness is a sin; and it produces human good and evil. Self-righteousness is a complex of evil which is eliminated in the royal family honor code. Self-righteousness is excluded. It is an insult to the integrity of God. It is a denial of logistical grace.
- 1.

1977 Romans

Lesson #485

485 08/03/1978 Romans 15 Doctrine of the royal family honor code (7–10); morality; greater obligation of the strong believer

The royal family honor code points will be placed with the doctrine above.

If you learn any doctrine, you will never be a liberal again. This country is going crazy.

Some Additional Points

1. The royal family honor code assigns additional responsibility to the strong believer
2. Bearing the weakness of the weak is part of this assignment; and total toleration when it comes to the nonessentials. Flexibility in the nonessentials is strength and not weakness. The arrogant person may look down on you, but in reality, you are much stronger than he is. You may bend me but you will not break me.
3. Maximum function of impersonal love fulfills the strong believer to the weak believer. This is called the law of love.
4. By not accommodating ourselves, the emphasis is placed on the norms and standards of the subject. By not accommodating ourselves, we are flexible. We do not accommodate ourselves; but we accommodate others. Strength through flexibility. You can back down because you do not have to prove anything. You back down and apologize even when you don't need to. The loudmouth is arrogant. But you do not take yourself down to his level.
5. Impersonal love emphasizes the norms and standards of the subject. No merit is assigned to the object.
6. It is quite a burden to hear the weak believer babbling nonsensical opinions. You must remember that the weak believer is weak; minimum doctrine and maximum arrogance. A fool is someone who is inflexible about a nonessential. The strong or mature believer must carry heavy burdens by tolerating silly people and arrogant people; and inconsequential people with inconsequential opinions. You cannot give new norms and standards to a fool. You can knock his teeth out, but he holds onto his norms and standards. You cannot bully him with new norms and standards. Through perception of doctrine, the weak believer will become strong.

Historically one of the things which has saved the English people is their marvelous ability to laugh at themselves. No humor in the Arthurian legends. Everyone is inflexible with regards to the nonessentials.

The man who will succeed the king is called the prince of Wales due to the early rulership of the Welsh. The English had a very sly sense of humor. We are going the same way, it seems.

The honor and the integrity of the strong believer is the Christian way of life. This is thinking integrity and being flexible.

1977 Romans

Lesson #486

486 08/04/1978 Romans 15 Doctrine of the royal family honor code (11, necessity of authority orientation to maintain momentum for advance); delegated authority at Berachah prep school

The royal family honor code is above morality and all other codes. Freedom is related to privacy, property and the umbrella of authority. We have learned about the essentials and the nonessentials.

For too many people, the Christianity is on some sort of competition between our morality and the morality of other religions. People in their minds do not see any difference. We have not demonstrated that there is a difference experientially to the casual observer. It is one thing to be a soldier; but it is another to actually function as a soldier.

The royal family honor code points will be placed with the doctrine in [Lesson #484](#).

1977 Romans

Lesson #487

487 08/06/1978 Romans 15 Doctrine of the royal family honor code (12–14); reciprocity; self–pity; self–righteousness; doctrine of the tragic flaw

Romans 12–15 we have noticed the great thrust of the Christian way of life.

A Review of a Number of Principles:

1. $X+Y+Z =$ good of intrinsic value. God has a plan for every member of the human race.
2. Our freedom includes the privacy of the royal priesthood. The concept of live and let live.
3. The difference between the royal priesthood and royal ambassadorship. Every believer can produce at various stages of growth. Production is the result of spiritual advance, but never the means.
4. Flexibility and inflexibility with the essentials and the nonessentials.
5. God accepts all who believe in His Son, even if they become believers and are filled with human viewpoint. The new believer has many unusual ideas not associated with Bible doctrine.
6. There is privacy in Berachah Church. No visitor cards. No demand that you stand up and talk with people around you. People have some kooky ideas and we let them alone.
7. Impersonal love and personal love. Love you neighbor as yourself is not, however you feel about yourself, that is how you should feel about your neighbor.
8. A fellow believer might gossip about you; but you allow them to do this with retaliating. You do not lower yourself to their norms and standards. Forgiven and forget and move on.

The royal family honor code points will be placed with the doctrine in [Lesson #484](#).

The concept of the tragic flaw; always some flaw which limits the intake of Bible doctrine. We have studied this previously. This was done back in [Lesson #465](#). Doctrine is a system or a structure, where one thing is dependant upon another. Our happiness is based on having the entire system. The Baptist approach, attending church on Sunday and prayer meeting; and you throw in some morality. Only Bible doctrine can sort out the rival things in life. A sociopath, the norms and standards of the conscience are required, but the sociopath lacks any true norms and standards. A sociopath who is positive toward

doctrine has the advantage because he has never had any norms and standards before. The neurotic and psychotic have more difficulty. The neurotic tends to get into interpersonal conflicts. All people who come to church are not normal. Most are.

Bob has contact with several psychiatrists in the city who ask what is going on there, because they seem to have motivation from going to Berachah Church. Abnormal persons do not see reality as an essential but as a nonessential. Christians like this are self-centered and they are expecting God to clear up their problems immediately. Abnormal people who are disassociated with reality can still carry on in their jobs. They can function. There were abnormal people in the air force who could fly. Once they got out of the plane, they were back to unreality. You can do a great many things at a job, mechanical things, because people with mental problems can do mechanical. There are neurotic generals who get messtup and can no longer make decisions. We have these in the pulpits, but they hide everything under a pleasing personality.

Entertainers can be extremely entertaining, but we should not look to them for advice in real life. We develop confusion in our souls if we allow ourselves to be influenced by their thinking.

Someone sees someone who is very strong, he goes to the gym and develops muscles. A person is not a man for having muscles.

Winston Churchill was brilliant in many ways, but he was terrible in strategy and tactics.

Tragic flaw #2: having capabilities in one area means you have similar capabilities in other fields.

Tragic flaw #3 is a good personality is a good person. Errol Flynn had a marvelous personality, but he was not a good friend and he was terrible to women. In reality, a good personality is a nonessential.

Stonewall Jackson and General Patton and George Washington all had terrible personalities; but they were great men. The personality of your pastor is unimportant.

1977 Romans

Lesson #488

488 08/07/1978 Romans 15 Doctrine of the tragic flaw (cont.); personal problems; doctrine of the weak and strong believer

Freedom is not divorced from privacy or property; and it has the umbrella of authority.

Tragic Flaw #4 is arrogant subjectivity with an overemphasis of one's own personal problems. These are people who fail to check their problems at the doors. You forget about your problems when you are in church. If you spend the entire class thinking about your problems, then you do not get any doctrine. The essential in life is the systematic theology of Bible doctrine. The nonessential are your problems at this moment in time.

The strong believer is protected from becoming arrogant regarding his blessings. He will have many opportunities to be flexible about the nonessentials.

Some of you plan to go to the hill country to deal with a crisis. But there are problems with hill country. In an historical disaster, the big question that Bob has is, does God want me to survive this disaster?

1977 Romans

Lesson #489

489 08/08/1978 Romans 15:13a Principle of hope motivation; doctrine of hope (points. 1–5); eternal security

Motivation for day to day. Expectations.

Romans 15:13 **Now may the God of hope fill you with all joy and peace in believing, for you to abound in hope in the power of the Holy Spirit.** (BLB)

If the gentile believers can attain maturity, then so can the Jewish believers.

Verse 13—“Now the God of the hope.” The postpositive conjunctive particle *de* is translated “Now.” This word indicates a connection between this verse and the previous one. This is to have us drive forward.

Christians are fine when the hole is opened up and it is easy to move through it; but they have problems when they face difficulties when trying to accomplish the same thing.

You cannot have 50,000 stumbling Christians claiming, “The devil is in my life and way.” The devil can only be in one place at a time. You can hit a stride in life, and without any effort at all, you can intensify it. You can find that you have motivation every day and you can have a tremendous zest for life.

Then the nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*] “the God.” This is a reference to the Lord Jesus Christ. He is God; and all of His attributes are perfect.

Hope is not uncertain; it is not merely a preference. Hope in the Bible is absolute confidence. You are expressing something that you know is true that has not yet taken place.

This is followed by the genitive of apposition from *elpís* (ἐλπίς) [pronounced *el-PIS*], absolute confidence with regard to the future. Hope is both the motivation and the momentum in advance in the Christian way of life. Jesus Christ is the hope. He is the primary motivator in life.

Plus the aorist active optative of the verb *plêroô* (πληρώω) [pronounced *play-ROH-oh*] plus the accusative plural direct object of *su*—“fill you.” If we have hope it is like a goblet, and the hope always demands filling. The fillings are the blessings. The hope is a goblet that

God fills. What does God want to put in your goblet of hope? It must be filled up with something, and we have a series of things mentioned. Circumstances rule people; but when you have hope, you are not ruled. The optative mood is the mood of probability.

The [Doctrine of Hope](#), which is back in [Lesson #363](#). It is reasonably close and many of these points were covered previously.

1977 Romans

Lesson #490

490 08/09/1978 Romans 15:13b Doctrine of hope (points. 6–13); undeserved suffering focuses mature believer on eternity

The [Doctrine of Hope](#) is in [Lesson #363](#).

Romans 15:13 **Now may the God of hope fill you with all joy and peace in believing, for you to abound in hope in the power of the Holy Spirit.** (BLB)

Some review of the exegesis. If we have hope, it is like a goblet; and the hope always demands filling. The filling are the blessings.

First of all, what is called “all joy” – the objective genitive singular from the adjective *pás* (πάς) [pronounced *pahs*] plus the noun *chara* (χαρά) [pronounced *khahr-AH*]. *Chara* (χαρά) [pronounced *khahr-AH*] is +H, God’s happiness. The first thing that God pours into hope is all happiness. Next “and peace in believing,” – the connective *kai* plus *eirênê* (εἰρήνη, ης, ἥ) [pronounced *eye-RAY-nay*] which means “prosperity,” the thought content of the soul under the 3rd hope. There is a relationship with God that no one else can have. That is why Abraham was called the friend of God, he carried around the 3rd hope—“and prosperity.” This is the imputation of blessing in time which glorifies God, and an imputation that will never occur until you crack the maturity barrier.

Then *en* (ἐν) [pronounced *en*] plus the instrumental singular from the definite article, and with it the present active infinitive of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]—“by means of the believing.” The definite article indicates that the believing is a special process—transferring *gnōsis* (γνώσις) [pronounced *GNOH-sis*] doctrine to the right lobe and converting it into *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] which is usable doctrine. This is accomplished by believing and is actually a reference to the function of GAP. The perfective present denotes a continuation of existing results. It refers to the use of faith to transfer Bible doctrine from the left lobe to the right lobe and converting it to *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] in the mechanics of GAP. Hence, it refers to faith as the means of converting *gnōsis* (γνώσις) [pronounced *GNOH-sis*] into *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. The active voice: the believer who is consistently positive toward doctrine produces the action of the verb. The infinitive is an actual result. **Now may the God [the Lord Jesus Christ] of the hope [the first hope] fill you with all happiness and prosperity by means of the believing.** (Romans 15:13 so far)

491 08/10/1978 Romans 15:13c Flexibility traps illustrated by airlines, knife fighter and Napoleon; doctrine of happiness

Flexibility can be an indicator of strength but there are so many types of flexibility. Article on air travel, because of a rise in usage and a lowering of price. 16% increase over a year with 78% full. Head of Eastern pointed out that we have become mass travel. New mass transit role. Bob had a hippy next to him in 1st class.

Now a book on knife-fighting? Several systems of knife fighting.

All the things that Bob is reading is related to flexibility traps. Unhappiness, uncertainty and defeat. Unhappiness, uncertainty and defeat. Without doctrine, the believer can count on these three things. Strength through flexibility.

A person may be terribly unhappy and has just discovered that there is something beyond the gospel message. He replaces the law of liberty with the law of love. The very purpose for doing this is loss. Instead of strength through flexibility, you have unhappiness and defeat from flexibility. All jilted lovers: they are unhappy, etc. This is why v. 13 is so important.

Romans 15:13 **Now may the God of hope fill you with all joy and peace in believing, for you to abound in hope in the power of the Holy Spirit.** (BLB)

Bob repeats the Greek words.

Happiness is the content of doctrine in your soul which hooks up a line between you and God, so that you are aware of God in all of His attributes, you have new priorities which demand chara (χαρά) [pronounced *khahr-AH*]—thinking type happiness. We hear a lot about happiness in the Christian way of life; but there is not much of it in all actuality. The new priorities are the result of your advance in the plan of God. Happiness is the function of doctrine in your soul. Therefore happiness is related inevitably to doctrine since doctrine is our awareness of God, our relationship with God, our understanding of God, our appreciation of God. It is God's happiness connected to God's righteousness is what is the key to our thinking. And happiness is thinking, not emotion. There are many things that will stimulate emotion, there is only one thing that will stimulate chara (χαρά) [pronounced *khahr-AH*], and that is Bible doctrine. **Now may the God [Jesus Christ] of the hope fill you with all happiness and prosperity by means of the believing [function of GAP].**

We think of happiness as going out and having a good time. This is superficial and very unstable. Evanescent and frustrating. It is the accumulation of future misery more miserable.

Now, when the people who are in love, they are happy when together; and miserable when they are apart. A little happiness leads to a great deal of misery. Neutral H is a result of

the laws of divine establishment. Minus H is happiness due to stimulation and the things that you want to do. This is going to make you unhappy tomorrow. You can never beat the rap with minus H. It leaves an after effect of missing something. To perpetuate minus H violates the entire concept of God's plan. Neutral H is achieving under free enterprise. Or the happiness of achieving in a profession. The soldier or the policeman who knows that he has done a great job, whether recognized or not. The relationship of rm/rw. This is a system that God has set up, found in Romans 13. Free enterprise, freedom through military victory, small government and big people; to succeed in a profession or in some activity of life. To succeed in life by identifying the right person of the opposite sex. These things do lead to legitimate happiness. Neutral H is a result of divine establishment principles. Not imputed to us by God. There is neutral H when the children turn out right. Believers and unbelievers can be happy when their children turn out well. Mothers are always delighted when their children turn out well. There is such thing as a happy nation from Psalm 98. A happy nation is a military nation.

Doctrinal teaching is related by happiness. To total military victory. There is happiness in military victory. There is happiness for those involved in free enterprise/prosperity.

+H is not determined by the circumstances of life. As a mature believer, you can be happy in a gulag in Russia or in a party in Houston. This is very unusual. This is way beyond the faith-rest technique. This only comes with maximum doctrine in the soul. Psalm 31:7 32:10–11 a Structurised heart is maximum doctrine in the soul. Psalm 33:3–4 Justice is the initiator and righteousness is the receiver. 1John 1:4 in fact these things we keep on writing in order that our happiness might be completed there might be doctrine in the soul

+H stabilizes every situation. In [Z] eternity becomes important. Philippians 4:4 Keep on having happiness; and once more I repeat the command. Proverbs 14:41 The one despises his... Psalm 146:5 Happiness to the one whose... Proverbs 16:20 happinesses to those who trust in the Lord. How happy is everyone who walks in the ways of the Lord Psalm 128: For thus will the man be happy 1Peter 3:14 If you should suffer for righteousness, you would be happy. Romans 14:22 related to the conscience of the believer. God is perfect, His character is perfect. God is immutable, his happiness is immutable. Happiness is an essential in the plan of God. Psalm 97:12 give thanks for the memory of His holiness. Habakkuk 3:18

you cannot build your happiness on someone else's unhappiness. You cannot build your happiness on the details of life. You cannot build your happiness on pleasant environment. You cannot build your happiness on those you love. Or on celebrity, success; or by revolution; on reversionism or carnality. You build happiness on establishment or by taking in Bible doctrine.

There is also a future happiness. Most of the beatitudes in Matthew are mostly for the Millennium. Happy are the meek ones, the mature believers in the Millennium.

You are happy when they heap insults upon you. Your happiness can be based upon being the salt of the land.

492 08/10/1978 Romans 15:13d Gentleman's flexibility in social life and manners; concept of prosperity, categories of blessing

An attack on a couple in a vehicle. More and more this is taking place today. A near collision resulted in a shootout. Several examples are given. 413 highway patrolmen were attacked and injured in the previous year in CA. Heterogenous groups tend to clash more often than homogenous groups. The real root is the sin nature. These old sin natures are functioning everywhere.

We have the misunderstanding of what it means to be inflexible with regards to the essentials and flexible with regards to the nonessentials.

Flexibility

1. Flexibility plus doctrine in the soul is strength. But on the other hand, flexibility minus doctrine resident in the soul is weakness. So that flexibility in itself is not a sign of strength, it can also be a sign of weakness.
2. The honor code teaches strength through flexibility, but this flexibility is based on doctrine resident in the soul through the daily function of GAP and should never be confused with oscillation or vacillation.
3. Flexibility without doctrine produces unhappiness, uncertainty and defeat.
4. Strength through flexibility is an honor code function which demands inflexibility in the essentials of doctrine and flexibility in the non-essentials of life.
5. Doctrine is an essential. The application of doctrine produces flexibility in the non-essentials. So the essentials of doctrine relate to the non-essentials of life.
6. For example, what doctrine teaches about the woman is an essential about which man must be very flexible. He can be inflexible with regard to the principle but he must be flexible with regard to its application. Some men in Berachah are inherently rude. Some assume their lordship over the females of the species.
7. In the application of doctrine producing flexibility we have a principle: Too often the arrogance of man makes certain demands on the woman where the man is self-righteous and too hasty to correct the woman, or to be self-righteous with the woman over some trivia.

A minor bit of manners is, the man offers his hand, but the woman does not. But once a woman offers her hand, no reasonable man would refuse it.

The woman being the weaker vessel does not mean that men walk all over them or tell them how things are going to be. Many of you have a lot to learn about flexibility. It is possible to be right in the matter of manners and to be wrong in the way that you apply that. You can be wrong and weak.

Bob learned to stand for you ladies when he was young; but his father stayed seated. Now, when Bob is around women, he stands for all, because they would certainly not

understand the differences. Flexibility with strength is a great thing. You will never have flexibility with strength as long as you are filled with self-righteousness and a few bits of knowledge here and there.

Circumstances + doctrine = malleability.

Romans 15:13 **Now may the God hope fill you with all joy and peace in believing, for you to abound in hope in the power of the Holy Spirit. (BLB)**

Γνωσις has no application. It must be ἐπίγνωσις; Bible doctrine which has been believed.

“Where did you get that? Dr. So-and-so never taught that.” That is not believing. What you think is a nonessential. If you think your own thinking is the final say in all matters, then you cannot grow.

6 imputations outline the plan of God. Perception of doctrine is the only way to determine our steps through the plan of God.

It took 2 judicial imputations to get us to salvation. Adam's original sin was imputed to every person; and all of our sins were imputed to Jesus Christ. There is no natural affinity between our sins and the perfect Son of God; but they were accepted by Him. Then God's righteousness is imputed to us at faith in Christ.

Eirênê describes the six blessings which are given to us. Righteousness demands that justice impute divine blessing. God cannot impute blessing to us without compromising His perfect character. Righteousness as the principle of divine integrity.

What about the blessings that we receive after salvation? Last Thanksgiving, you thanked God for your clothes, your car, your place of residence. This is simply divine support. We are not given the same shelter, the same clothing, etc. There is blessing through establishment. It takes food to stay alive; and God provides different types of foods to different believers. We may come in a Porsche, a Rolls or one of those Jap jobs. Technically, this is all logistical support. It could be blessing if this came as a result of association with a mature believer.

Romans 8:32 The God, Who did not even spare His Own Son.

You have prepared for me a banquet before my enemies; You have anointed my head with oil. My cup is overflowing. Only prosperity and grace will pursue me all the days of my life and I will dwell in the house of the Lord forever.

If you are going to fast, do it in style. Without complaint and looking as good as you can. David was in a status of great blessing.

Temporal blessings: Wealth, prosperity, social and sexual prosperity, technical prosperity, professional prosperity, mental prosperity, the ability to enjoy your emotions without your

emotions entering into a state of slavery. Cultural prosperity. Establishment prosperity. Leadership dynamics, health. A loved one periphery. If you are in reversionism, no one is blessed.

3rd category: blessing by association. In your periphery there are certain categories, your blessing to them in life; and sometimes even a blessing to them after you die. Direct blessing from God and indirect blessing. Your local church. As a mature believer, you are a blessing to that church and its function and operation.

4th category historical blessings.

5th category undeserved suffering which allows us to refocus on eternity.

6th category is dying grace.

“that ye may abound in hope” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative neuter singular from the definite article to introduce a purpose clause. The articular present active infinitive of the verb perisseuô (περισσεύω) [pronounced *per-iss-SUE-oh*], which means to abound, to overflow, to be extremely rich in, to excel in, to be prominent in—“**that you may excel in the hope.**” The present tense is a perfective present, it denotes the continuation of existing results of positive volition toward Bible doctrine. The active voice: the believer who is positive produces the action. The infinitive of purpose is the concept behind this preposition plus the articular infinitive.

With this is the subject in the accusative case, called the accusative of general reference, from the personal pronoun su in the plural—“you.” Plus the preposition en (ἐν) [pronounced *en*] plus the locative of elpís (ἐλπίς) [pronounced *el-PIS*]—“in hope.” Not hope in the sense of uncertainty but hope in the sense of absolute confidence and assurance with regard to a future event.

“through the power of the Holy Spirit” – this is a reference to spirituality: en (ἐν) [pronounced *en*] plus the instrumental of dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], plus the possessive genitive from pneuma (πνεῦμα) [pronounced *PNYOO-mah*] and hagios (ἅγιος) [pronounced *HA-gee-oss*], a reference to the teaching ministry of God the Holy Spirit in the function of GAP: “**by means of the power of the Holy Spirit.**” The power of the Holy Spirit is the function of the filling of the Spirit in the perception of Bible doctrine. There is no perception of doctrine apart from the ministry of the Spirit. It also refers to the ministry of the Holy Spirit in the application of doctrine, in the application of the norms and standards which are developed in the conscience of the soul.

Romans 15:13 **Now may the God [Jesus Christ] of the hope fill you will all [categories of] happiness and [peace and] prosperity by means of believing [function of GAP; Operation Z], that you may excel in the hope, by means of the power of the Spirit.**

493 08/13/1978 Romans 15:14 Book: "Crisis in Command"; structurized Bible doctrine for motivation; tortilla image: divorce from reality

While young officers are motivated by principles, they often find those over them lacking in these principles. Promotion is associated often with trivial acts. Not moving up is too often related to a single poor efficiency report.

We will go into the next war with the unnecessary sacrifice of many men. No general can be an expert in the 15–20 disciplines necessary to know in order to oversee a brigade, an army, etc. Some people are ideally suited for specific numbers, and too often they are removed if they do not move up.

Christianity is out of touch with the reality of God's plan. Too many passages are bypassed because they do not apply to your personal situation at that particular time. The key is a large structurized system of Bible doctrine.

We have divisional commanders who do not understand strategy and tactics. They are there because of politics and not due to ability.

Paul the Minister to the Gentiles

Romans 15:14 **And I myself also am persuaded concerning you my brothers, that you yourselves are also full of goodness, being filled with all knowledge, and being able to admonish one another.** (BLB)

Verse 14 – “And I myself also am persuaded of you, my brethren.” The perfect passive indicative of *peithō* (πείθω) [pronounced *PIE-thoh*]—which means to obey, sometimes to believe, to be persuaded, and with the perfect tense of the passive voice it means to be convinced: “I am convinced.” With this is the intensive use of the postpositive conjunctive particle *de*, “in fact.” The intensive perfect emphasizes the existing results. When special attention is directed to the results of the action of the verb emphasis on the existing fact is intensified. This is the emphatic method in the Greek of presenting a fact or a condition. It is a strong way of saying to us a thing is, therefore it is translated by the English present tense. In the passive voice Paul, the human writer, receives the action of the verb from the observation of the Roman believers and their positive volition toward doctrine, as well as their recognition of apostolic authority. The indicative mood is declarative indicating a simple statement of fact. Plus “my brethren” – the vocative plural from the noun *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], addressed to royal family in a specific location, translated “brethren,” but referring simply to those of like kind. Plus the genitive of relationship singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]. “In fact I am convinced my brethren.”

Next in the Greek comes a phrase which may seem to be a little out of order with the English but in reality is the correct order: *kai autós* (αὐτοῦς) [pronounced *ow-TOSS*] *egó* (ἐγώ) [pronounced *ehg-OH*] *peri humôn* (ὕμῶν) [pronounced *hoo-MONE*] – “even I myself concerning you.” The ascensive use of *kai* is translated “even,” plus a repetition of the first

person singular personal pronoun egó (ἐγώ) [pronounced *ehg-OH*], plus the predicate use of the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], plus the prepositional phrase peri plus the genitive of the personal pronoun su.

“that you are full of goodness” – the predicate nominative plural from mestós (μειστός) [pronounced *mes-TOSS*], “that you are full.” The present active indicative of eimi (εἰμί) [pronounced *eye-ME*]—“you are.” The present tense is customary, it denotes what habitually occurs when believers have been motivated to take in doctrine consistently and now have structured doctrine in the soul. The active voice: positive believers produce the action of the verb. The indicative mood is declarative for historical reality. The word “goodness” is a possessive genitive singular from a substantive, agathōsunē (ἀγαθωσύνη) [pronounced *ag-ath-o-SOO-nay*], indicating the quality which man has who is agathos (ἀγαθός) [pronounced *ag-ath-OSS*], an adjective which means good of intrinsic value. The good of intrinsic value inside of us is Bible doctrine. Agathōsunē (ἀγαθωσύνη) [pronounced *ag-ath-o-SOO-nay*] is the possession of the highest virtue, and this in effect becomes the possession of the honor code functioning under the principle, inflexibility with regard to the essential of doctrine and total flexibility with regard to the non-essentials of life. So it involves both doctrine and the function of the honor code. Therefore a corrected translation: “**that you are full of goodness [in the sense of doctrine producing integrity].**”

“filled with all knowledge” – perfect passive participle of the verb plêroō (πληρώω) [pronounced *play-ROH-oh*], “having been filled.” This is a dramatic perfect emphasizing a completed action with emphasis on the results. In other words, this says that in the past we have taken in doctrine on a consistent basis and now we have cracked the maturity barrier, and now continue to take in doctrine and enjoy the benefits of the imputation of blessing in time. The passive voice: the believer who persists in +V toward doctrine produces the action. The participle is circumstantial for persistence and consistent function of GAP.

The objective genitive follows from the adjective pás (πάς) [pronounced *pahs*] plus gnōsis (γνώσις) [pronounced *GNOH-sis*], used here of knowledge as an attribute of God rather than knowledge in the first stage of the function of GAP. Cf. 1Corinthians 2:16, “the mind of Christ.” The word is used in the non-technical sense of thinking: “**having been filled with all thinking of doctrine.**” Because we think doctrine we are constantly oriented to reality and therefore flexible in the non-essentials.

“able also to admonish one another” How exactly does this related to the privacy of the priesthood? The adjunctive use of kai is correctly translated “also.” The present passive participle of dunamai (δύναμαι) [pronounced *DOO-nam-ahēe*] which means to be able—“also being able.” The perfective present tense denotes a continuation of existing results from maximum doctrine resident in the soul. The passive voice: the mature believer and the communicator of doctrine produces the action—the ability to communicate doctrine so that reality will persist in a group of people, a group of friends, or from the pulpit. The circumstantial participle emphasizes the communication of Bible doctrine.

Now, do we get to run around and tell other people how to act or how to dress? The present active infinitive from the verb *nouthetéō* (νουθετέω) [pronounced *noo-thet-EH-oh*] which is made up of two words: *noús* (νοῦς) [pronounced *noose*] = mind; *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mee*] = to put]. It means to put into the mind, or to put or place in thought. It comes to mean to instruct, to impart understanding, and in some cases in the sense of setting something right. It means to communicate doctrine under the circumstances warranted. The verb connotes effect on the intellect, and it emphasizes the one qualified to exercise influence over the intellect. It means to soothe, to remind, to correct, and here to have a corrective influence. The descriptive present tense is for what is now going on in the life of the mature believer. The mature believer produces the action. The infinitive is actual result.

Plus the accusative plural direct object from the reciprocal pronoun *allēlōn* (ἀλλήλων) [pronounced *al-LAY-lohn*], which means each other of the same kind, referring to believers.

Romans 15:14 **In fact I am convinced, my brethren, even I myself concerning you are full of goodness** [in the sense of doctrine producing integrity; producing the royal family honor code function], **having been filled with all knowledge, being able also to have a corrective influence on each other.**

You are not intruding on the privacy of someone else. People carry over some very weird ideas from their unbeliever life.

When people are saved, it is a brand new world. They think that anything that is weird or abstruse is the spiritual life.

Bob Green article. A woman is making burritos for her husband's lunch. A woman sees the pattern on the tortilla produced a picture of Jesus, and she was convinced that this was a miracle. Everyone looked at the tortilla and decided that it was the image of Jesus. They decide to have the tortilla blessed. The pastor is not there, as he serves three churches. She drives 17 miles and the Father says, *I think that this is just a coincidence*. The woman disagreed and Father Finnegan blessed the tortilla, flexibility in the not essentials. She went home, put it in glass, and built a shrine to the tortilla and she quit her job to see to the tortilla. These people are totally divorced from reality. More and more people came to the Rubio house. In fairness, a reported said, "It looks more like Leon Spinks to me." Rubio's tortilla shrine has become quite a thing with 8000 signing her guest book. People brought pictures of sick family members. The changes in her life are divorced from reality.

<https://compote.slate.com/images/faf93406-2156-4c61-9841-a69442f8d076.jpeg>

1977 Romans

Lesson #494

494 08/13/1978 Romans 15:15a "Crisis in Command"; General John Wood; principle of alertness in Bible doctrine and personal defense

Jeff Cooper and his book. Loss of thought; loss of alertness.

There are times to back off; most of the time. Some drunk might approach you, you simply apologize and back off. The people there may think that you are a coward, but it makes no difference. It is not always the manly thing to be violent. The arrogant person either backs off as a coward; or if he is not afraid, he refuses to back down. The idea that the arrogant male needs to straighten out everyone is not a part of the Christian life.

It is okay that an officer is defeated; but never okay that he is surprised.

Always know what is behind you and always be aware of anything which is out of place. From flexibility you become alert. Alertness is one of the most important functions of life. Always note the unusual.

We have from doctrine in our souls and different situations require different responses.

Romans 15:15 **But I have written to you more boldly in part, as reminding you, because of the grace having been given to me by God (BLB)**

Verse 15 – as this verse stands in the KJV one would never assume that the basic principle found in this passage is alertness. If you are not thinking, you are not alert. The comparative adjective from *tolmêros* (τολμηρός) [pronounced *tohl-may-ROSS*] which means bold, daring, audacious. The adverb is formed from the comparative adjective, and the adverb is *tolmêróteron* (τολμηρότερον) [pronounced *tol-may-ROT-er-on*] and it means “more alertly.” Paul is suddenly alert to the problems of the believers in Rome and therefore he is writing in terms of alertness. With this adverb is a postpositive conjunctive particle *de*, translated “in fact.” The verb is the aorist active indicative of *graphô* (γράφω) [pronounced *GRAWF-oh*]. The active voice: Paul, as the human writer of the epistle, produces the action. He has become alert on behalf of the Roman believers. He is addressing this to them as believers.

The vocative of *adelphoi* (ἄδελφοί) [pronounced *ad-el-FOY*], however, is not found in the original, we simply have the dative plural indirect object from *su*. This is also the dative of advantage, it is to the advantage of the believers in Rome to be alerted by the doctrine now being presented, just as it is to our advantage to become alert with regard to what is going to be hereinafter written. “In fact I have written to you more boldly [with more alertness].”

“in some sort” is simply a prepositional phrase, *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative singular of *méros* (μέρος) [pronounced *MEH-ros*], literally, “from apart.” This is an idiom meaning “in some part” or “in certain parts.” It means in certain parts of this epistle Paul has written for the purpose of making them aware of something, making them alert to the fact that the Christian way of life is not a system of self-righteousness, of keeping the law, of giving up things and observing taboos. Throughout the epistle there are certain alert passages in which the believer is to become aware of those around him, where he is to become sensitive, thoughtful and kind; those things which are so important in relationship to others.

“as putting you in mind” – the comparative particle hōs (ὥς) [pronounced *hohç*] indicates the manner in which something proceeds, and it should be translated “in such a way as.” Plus the present active participle from a triple compound verb epanamimnêskō (ἐπαναμυμνήσκω) [pronounced *ep-an-ah-mim-NACE-ko*] [ἐπί (ἐπί) [pronounced *eh-PEE*] = on, over, above; ἀνά (ἀνά) [pronounced *aw-NAW*] = again and again; mimnêskō (μιμνήσκω) [pronounced *mim-NACE-koe*] = remember or remind] It means to remind someone again—“in such a way as to remind you again.” Alertness comes from repetition. The progressive perfect is for linear aktionsart. Repetition means being reminded again and again. The active voice: Paul produces the action of the verb as the communicator of doctrine. The participle is circumstantial. Alertness comes from repetition.

60,000 men were wiped out in one hour of British aristocrats. Wiped out a generation of aristocracy.

You become alert by repetition. You see something over and over. Bob is a counter puncher. A bishop cannot be a striker of persons; but he can protect himself.

1977 Romans

Lesson #495

495 08/14/1978 Romans 15:15b Experience; John Keegan: "Face of Battle"; decisiveness; doctrine of logistical grace; Roman Empire cf. Republic; Patton's lack of grace

Eisenhower had no combat experience; yet he had moral courage and wisdom. This made him a great general.

Having experience is not necessarily a plus.

John Keegan book, where he says that he has not been in a war. He has walked through battlefields; he has read about battles; and he has some battles on television. He puts together a book with great understanding and research. He knows all of the details. There are three battles described in his book.

Romans 15:15 **But I have written to you more boldly in part, as reminding you, because of the grace having been given to me by God...** (BLB)

“because of the grace” – dia plus the accusative singular of the noun charis (χάρις) [pronounced *KHAHR-ic*], and the definite article which is used as a demonstrative pronoun, calling attention with special emphasis to grace as the designated subject. Therefore it is translated “because of that grace.” That grace is specific, it is not some principle of abstruse concept. Two specific concepts are in view here. The first is divine support in time, called logistical grace. The second principle is the spiritual gift involved. Paul recognized that Paul has a purpose for his life and that that purpose must be related to doctrine, and that whenever a problem, crisis, disaster or difficulty comes there must be structured doctrine resident in the soul on which to draw and on which to utilize. When Paul says “because of that grace” he is talking first of all about his spiritual gift of communication which is the gift of apostleship. But he is also talking about what he

communicates to these Roman believers so that they will be ready for many difficulties which are coming historically to Rome. That means that they have the logistical support, that doctrine is available to them under logistical grace.

They are going to profit based upon what they learned prior to going into the situation. Some of us do not have problems or pressures right now, but we will. And what we have learned over and over again, we will apply those things in difficult circumstances.

Logistics is the science of supporting the troops in any position or action. 1Peter 3:18 **But grow by means of grace and...** Our momentum and our advance is all a matter of logistical grace. This includes keeps us alive. God is our security. Social security is an evil; it is neither social nor secure. Logistical security is fundamental in the life of the believer.

We are given time during which to fulfill God's plan; and this is done so that we can take in the information necessary from Bible doctrine. God provides the life, time and security; and this is all put together under the analogy of logistical support. Logistical grace requires that you learn Bible doctrine. Your pastor-teacher is your D.I. to provide you the information. The Bible is your field manual. The local church is designed your classroom. It is a teaching situation, for whatever comes in your own life. The principle of a home or a lot somewhere or a place by the river; any place where people can meet. The buildings that we meet in are not sacred. We meet for the purpose of shutting out the outside sounds and distractions. God provides a right pastor-teacher, which requires him to have the gift of communication. This is a part of God's grace. It is all based on grace. The pastor does not earn or deserve this. Nor does he develop this gift by being sweet. The pastor is human just like anyone else. Too many of them are moral cowards, beggars, and afraid of their congregation and of their authority. No pastor deserves his gift but he has it. Like the military; you may not like those with authority over you, but they are there. Similar to marriage. Marriage is not 50-50. It is a divine law; I didn't even make it up.

A man wants to think of women in romantic terms, but he can't do it if he has to deal with a revolution known as a bitch.

“that is given to me of God” – the articular aorist passive participle from the verb *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*], “which have been given.” The aorist tense is a constative aorist for a fact or action extended over a period of time. It contemplates the action of the verb in its entirety. The passive voice: Paul receives the action of the verb from salvation to the time he wrote Romans. The participle is circumstantial. Plus the dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“to me.” The indirect object in the dative case indicates that the one, Paul, in whose interest divine grace is provided. Paul has been sustained to this very moment so he can write to the Romans. Next is *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative of source from *theos* (θεός) [pronounced *theh-OSS*]—“from the God.”

Paul understood grace and he lived under grace. The royal family honor code tells us how to live as a grace person. Berachah stands on this lot because of grace.

Romans 15:15 **In fact I have written to you more boldly [with greater alertness] in part [in some parts of Romans], in such a way as to remind you again, because of that grace which has been given to me from the God.**

Paul has been the recipient of grace and he gives that to us.

1977 Romans

Lesson #496

496 08/15/1978 Romans 15:16a FDR, unconditional surrender; doctrine of communication: Old Testament and Church Age gift of evangelism cf. witnessing

Panzer battles and an author explaining why the Germans lost. The people who wanted to assassinate Hitler sincerely believed that they were going to do the best for our country. FDR enunciated a policy to accept Germany's socialist government in unconditional surrender. This was at a conference in North Africa; and what FDR stated was all over the news. He was inflexible and this resulted in many being killed. To demand unconditional surrender is being totally disoriented to reality. He was never oriented to reality in any way. He gave a third of the earth to communism. "Don't worry about that; I can handle Joe."

At that point, Germany would have surrendered, except for what FDR said.

Romans 15:16 **...for me to be a minister of Christ Jesus to the Gentiles, administering the sacred service of the gospel of God, so that the offering of the Gentiles might become acceptable, having been sanctified in the Holy Spirit. (BLB)**

Verse 16 – "That I should be the minister of Jesus Christ to the Gentiles." The preposition eis (εἰς) [pronounced *ICE*] plus the accusative of the definite article to plus the infinitive introduces a purpose clause. The function of a purpose clause is to express the aim of the action denoted by the main verb. The main verb is in the previous verse. This aim may be of the nature of a deliberate design, or it may be a matter of general direction, or as in this case, contemplated result. This is simply translated, "That I."

Next is the present active infinitive from eimi (εἶμι) [pronounced *eye-ME*], and with it the accusative of general reference from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] used as the subject of the infinitive eimi (εἶμι) [pronounced *eye-ME*]. "That I should be." The present tense is a historical present employed when a past event is viewed with the vividness of a present occurrence. The active voice: Paul produces the action through the grace ministry of God, specifically God the Holy Spirit in providing for him a spiritual gift. He is the twelfth apostle. The infinitive of intended result is used when a result indicates or fulfils a deliberate objective. This is a blending of purpose and result.

Principle: Whatever we are, whatever it is that God intends for us to be, whatever we should be, God has guaranteed complete and total logistical support. God's grace is in total support of what He intends us to be. The same, of course, was true of the apostle Paul.

Next comes the accusative singular from the noun leitourgos (λειτουργός) [pronounced *li-toorg-OSS*]. The word has several related meanings. It means a servant, a government official—according to the laws of establishment are designed to be servants, never masters. It is also used in connection with the Levitical priesthood in Hebrews 8:2 where we have the priest as the minister, one who communicates Bible doctrine. “That I should be a minister” is a good translation.

With this is a genitive of relationship from the proper noun Christos (χριστός) [pronounced *krees-TOHSS*], used for the Lord Jesus Christ from the standpoint of His appointment, plus Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] which is used of Christ with emphasis on His humanity—“of Christ Jesus.” The direction: a new prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative plural of ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]—“to the Gentiles.” The communicator of doctrine is a servant in the sense of providing spiritual food.

Who was a communicator of doctrine before Moses? There is the line of Seth, but no communicator of doctrine named. Next comes Abraham the great patriarch. He was a receiver of doctrine; he was not a communicator of doctrine. But he did lead some to the Lord. He did bring to gospel and others. Isaac was a wimp all the way. Then we have Esau and Jacob. Whatever Jacob was, he certainly was not a communicator of doctrine. Bob does not see there being a true communicator of that era, not until we get to Moses. Moses was the unique prophet. He did a lot of talking.

What is this phenomenon beginning with Moses and coming down to the present time to communicate doctrine. Now it is official that there are people with the gift of teaching; and we recognize this by coming to Bible class.

Missionaries had to have some gift of communication of some sort.

Doctrine of Communication

8/15/78

A. Definition and Description.

1. We have communicators of doctrine in the Old Testament and New Testament. The voice of God is now in writing. We do not hear the voice of God, not since 96 A.D. on the isle of Patmos. In the Old Testament, the voice of God was heard by those who had the gift of prophet. Also men were taught by angels. Then the written word of God was communicated. The Old Testament communicator received his information from three sources: God, angels, and the Canon. Those who claim to have heard the voice of God are kooks and weirdos. Only those with the gift of communication heard the voice of God; and there were teaching angels as well. Once the Old Testament was completed, that was an accurate location of Bible doctrine.
2. Until Moses there were no communicators. Moses was as unique to the Jewish age as Paul was to the Church Age. Moses and Paul started out in very different ways; but they became expert communicators. Moses was the

military hero of Egypt; and saved the Egyptians 4x from an invasion of the Ethiopians. Moses was a genius in writing, administration and music. Thutmose II used the administrative system set up by Moses when he (Thutmose II) came to power. No one ever starts out as a communicator. Moses had both the office and gift of prophesy. Those with the office of prophet were official communicators of doctrine only. Those with the gift of prophesy did something else but also communicated doctrine and received direct revelation from God, e.g., Daniel, David, Solomon. When Aaron took his place, that frustrated Moses and he finally pushed Aaron aside and took over.

3. During the time of the early church, circa 30-96 A.D., Paul had two sources: God directly and the Old Testament Canon. He became the greatest source of doctrine in the New Testament. There was also the temporary spiritual gift of knowledge (gnosis) which was academic knowledge of the content of doctrine which would be contained in the New Testament Canon before it was written.
 4. After the Canon is closed we have only one system, the pastor- teacher. The pastor-teacher has two sources: his pastor-teacher, and the education to dig out information from the Canon itself.
 5. In the Tribulation there will be a new system. The 144,000 Jews will teach the word of God; Moses will be resuscitated along with Elijah to teach doctrine; and angels will teach again.
- B. The three types of communicators to this point have been prophets, Apostles and pastor-teachers. In the Tribulation there will be Moses and Elijah brought back and angels and the 144,000.
- C. The communication system at present is not direct from God; it comes through the pastor-teacher.
1. You can't read the Bible for yourself and get what God intended for you to fully understand. You are in a playpen until you hook up with your right pastor. How would you like to learn how to perform a brain operation by reading a book?
 2. A pastor-teacher has a spiritual gift sovereignly bestowed by the Holy Spirit at salvation. It is not earned or deserved. The spiritual gift provides both the authority and ability to communicate. All types of personalities have the gift and not all are eloquent, but they do communicate and you do understand. Everyone has a right pastor-teacher. Even the extremely shy person. Not everyone with the gift of pastor-teacher is eloquent. This gift was given to many people. They may have some peculiarities.
 3. Baptism doesn't help communicate doctrine, only the Lord's table does this, which is why it is the only ritual left in the Church Age.
 4. There is no such thing as "surrendering to preach."
- D. You discover the gift of pastor-teacher by persistent study of God's Word. Through growth it becomes apparent to you that you possess the gift. Also accompanying

spiritual growth, you have a lot of discipline. You try a lot of things at which you're good and never succeed. You learn by a lot of knots on the head.

- E. There are five New Testament Greek words used for the communicator.
1. Presbutês (πρεσβύτης) [pronounced *pres-BOO-tace*] means old man, elder; a title for authority, commanding officer. Only one man has the authority; there is no such thing as plurality of elders in a local church, or assistant pastors.
 2. Poimên (ποιμήν) [pronounced *poi-MANE*] POIMENAS means shepherd; connotes provision; pastor. Those who receive the doctrine are students under strict academic discipline.
 3. Epískopos (ἐπίσκοπος) [pronounced *ep-IS-kohp-oss*] means to look over the situation, the guardian of the system. It is an administrative term in the sense of policy making. He is the overseer.
 4. Diakonos (διάκονος) [pronounced *dee-AK-on-oss*] means servant; administrative function of serving the Lord. This is originally meant to be a waiter.
 5. Leitourgos (λειτουργός) [pronounced *li-toorg-OSS*] means sacrifice at the altar. There is unique sacrifice involved in the communication of doctrine. A pastor's sacrifice means that he can never be quite human. He doesn't live a normal life. The demands of study and communication preclude normal living. For example, Paul as an ultra supergrace believer should have had a billion dollars, but he couldn't enjoy it since he had no time. The pastor-teacher is chained to the Bible; therefore, he lives a sacrificial life. Generally a communicator will always be historically obscure. He forgoes success in some other normal realms of life. He doesn't have the time or the opportunity; being chained to the Bible. Bob's father said, "You are a failure, no matter how you succeed."
- F. The Purpose of a Communicator, Ephesians 4:11-12, 13, 14-17. **And He gave some Apostles** [the top communication gift in those days] **and other prophets, and others evangelists** [a specialist; he gets the attention of his audience] **pastor-teachers; For the purpose of training and equipping saints** [the royal family] **for combat; for the purpose of the vocation of the ministry, for the purpose of the edification of the body of Christ; until we all attain the goal, because of the consistency of doctrine and the full knowledge of doctrine of the Son of God, with reference to a mature noble man, to the standard of maturity which belongs to the fullness of Christ, in order that we no longer be childish ones** [immature ones] , **being tossed here and there by waves, being carried by every wind of false doctrine by the dice playing of men cheating, face to face with their cunning methods of deception; but by teaching doctrine in the sphere of love** [the filling of the Spirit, the concept of impersonal love] **may cause to grow up by all things of doctrine with reference to Him who is the absolute Chief** [Jesus Christ] **Christ, through Whom all the body, being joined together** [in union with Christ] **being taught categorically through every joint of supply according to the operational power in measure, one pastor for each part which causes growth in the body resulting in an edification complex belonging to self in love. This therefore, says Paul, I explain and make an emphatic demand by means of the Lord that you**

all no longer continue walking just as the gentiles [reversionistic types] keep walking by means of nothingness in their minds that I should be a minister of Christ Jesus to the gentiles.

1. If no one is saved because of the work of the evangelist, then there is no need for the gift of pastor-teacher. Therefore, evangelists are more important than pastor-teachers.
2. If there are no pastor-teachers doing their job, then there are no believers with momentum glorifying Christ.
3. Bob was lucky to be in a Baptist church at first, because that has given him all of his illustrations.
4. No such thing as evangelizing in a church; an evangelist meets people on a neutral ground.
5. God is not going to change the system just because some evangelists don't know the gospel. God honors that gift, even if they get a few things wrong. No matter, people are going to be saved.
6. The first thing a missionary does is scour up converts. You are an oddball to them; you don't look right, you don't smell right; and you make many linguistic errors which they make fun of.
7. The evangelist is named before the pastor-teacher, because there need to be believers first. No believers then the pastor-teacher has no one to teach. You cannot have a church without believers.
8. Bob was a kid in Florida; and he walked by the tent where Gypsy Smith was an evangelist and Bob was spellbound. He came home and said where he had been, and his father laughed for 30 minutes. His mother quietly told him that he could go back and he did.

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1977 Romans

Lesson #497

497 08/16/1978 Romans 15:16b Korean War, William F. Dean; prep school flexibility and illustration of Old Testament priest use of training aids

We hold a perfect record when it comes to entering into war unprepared. We went into Korea with 400 men. 8 tanks was the point. There were several miles of North Koreans and all they did but the Americans only took out a few hundred yards. We backed up. We did not have any ammo. Could not get our howitzers out of there because they were out of gas. No communications. Problem after problem.

This man William Dean was an amazing man. He was criticized by antithetical groups.

Because of the royal family honor code, never apologize and never explain. Why explain yourself to a lot of people who could care less anyway.

Berachah Church has a lot of firsts. No one taped a message until it was at Berachah. First to use the overhead. One of the most important firsts is prep school. They are exposed to vicious propaganda every day. Bringing the young people into the auditorium is not a good solution. In implementing this, they have had every sort of a setback that one could imagine.

You cannot send a school bus around and teach kids once a week at Sunday School; and then to have a one-week daily vacation Bible school every year.

Romans 15:16 ...for me to be a minister of Christ Jesus to the Gentiles, administering the sacred service of the gospel of God, so that the offering of the Gentiles might become acceptable, having been sanctified in the Holy Spirit. (BLB)

“ministering the gospel of God” – the present active participle of hierourgéō (ἱερουργέω) [pronounced *hee-er-oorg-EH-oh*] is translated “ministering.” It means to perform sacred rights as a priest. The priest places the animal on the altar, explains what it represents, then kills the animal. This is used to teach Christ being judged for our sins. This lamb gave up his life and died; Christ on the cross was judged. It means to officiate as a priest at an altar, to communicate doctrine with training aids. The present tense is a progressive present, it signifies the action in progress or in a state of persistence; it is linear aktionsart. To teach as a priest means to use something so that people can remember it. Then the possessive genitive singular from theos (θεός) [pronounced *theh-OSS*] which belongs with the accusative singular direct object from euangelion (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*], called the “gospel of God,” but not really; it is “good news of God,” literally.

“that the offering up of the Gentiles might be acceptable” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a semi-final clause denoting purpose and goal or objective. The function of the purpose clause is to express the aim or the action denoted by the main verb. The nominative singular subject prosphora (προσφορά) [pronounced *pros-for-AH*] means the act of bringing or presenting an offering. Paul’s students know nothing about Judaism, nothing about Israel. They are Gentiles, the appositional genitive plural from ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]. They have an inferior culture, an inferior heritage. It means they can hear for the first time about the tabernacle. Paul refers to the fact that his contribution is to read the Gentiles into the doctrinal picture by using Jewish training aids. Training aids help to understand doctrine. Next is the aorist active subjunctive from the verb gínomai (γίνομαι) [pronounced *GIN-oh-my*].

1977 Romans

Lesson #498

498 08/17/1978 Romans 15:16c–17 Blessing without capacity; Thaddeus Kosciuszko; distortion of missions; Talleyrand

What is fame without the capacity for fame? Many people want to be famous or make some big flash in life. Also, what is life without capacity for life? What is success without capacity for success? What is love without the capacity for love. Some of you have started going to Bible class as a result of being lonely. Those who are anxious for love but they do not have the capacity for it. There are pickup joints all around Berachah and they are filled with lonely people. The Scripture calls this vanity of vanities, emptiness of emptiness. What is promotion without the capacity for promotion?

The royal family honor code answers all of these questions with the right answers. Bible doctrine gives you the capacity to have nothing and do it well; or to have something, and truly enjoy it.

Some of you may think that I am promising you with doctrine no friends and no fun. The royal family honor code has the answer to every situation in life.

Polish name that was anglicized to give us Thaddeus Kosciuszko. One of the greatest men in Poland and for a time, the dictator of Poland during the war with Catherine the Great in Russia. He was somewhat responsible for us winning the battle of Saratoga. Kosciuszko found a natural place to set up a fort. He built one of the finest forts in its day called West Point. Some said, "What does a Polack know?" He was only a colonel and several generals did not like him. He kept one army away by the fort. Kosciuszko was #1 in his class two times; and a great engineer. Designed and built on the Delaware River to build a couple of forts, and this stopped the British from that direction. After we won the war against our British cousins. He put together a small army against 100,000 Russians. His men were well-trained but well-trained. Kosciuszko was wounded 4x during the battle. He was taken prison along with 12,000 of his troops. The czar offered him a bargain not to fight for Poland again, but he refused. He was liberated, and he went to France and moved on. He always made good applications and he always fought for freedom. He raised an army in Poland under very difficult circumstances. He joined the French army until Napoleon came along. His whole life was freedom; that was his strength and his flexibility.

These different generals coming in against the American army from three directions.

There were no medals like today. General Washington give him his sword and two pistols; and Washington was given a ring for some reason, and Washington gave his ring to Kosciuszko in recognition of his great engineering. This was a man with honor. He never compromised with two czars on the principle of freedom. He was always consistent with regards to his beliefs about freedom. He was a man of tremendous flexibility. He even started himself for the Brit prisoners who did not get enough to eat. He refused his check when the privates did not get theirs.

FDR gave the poles over to the Russians.

Romans 15:16 ...for me to be a minister of Christ Jesus to the Gentiles, administering the sacred service of the gospel of God, so that the offering of the Gentiles might become acceptable, having been sanctified in the Holy Spirit. (BLB)

The Church Age is the time of the royal family. The principle of strength through flexibility.

“being sanctified by the Holy Spirit” – the royal family honor code has a supernatural means of function. In order that we might function properly under it and have great security and success in things that appear to be wrong to others, but in reality are right; and to be able to be right and to carry on in spite of being criticized as being wrong, the ministry of God the Holy Spirit is involved. The perfect passive participle of the verb *hagiazō* (ἁγιάζω) [pronounced *hawg-ee-AD-zoh*] which means to be set apart for something unusual, and that is what we have here—“having been sanctified,” having been set apart for an unusual purpose. The dramatic perfect tense is the rhetorical use of the intensive perfect. The existing results of the completed action are emphasized in a very vivid and realistic way, therefore an emphasis on the existing state of sanctification, a state which demands honor code function. The passive voice: through the baptism of the Holy Spirit at salvation the Gentile believer receives the action of the verb and is on an equal basis with the Jewish believer who is also brought into the royal family the same way, and in contrast to the previous dispensation when the Jew was the basis of blessing for everyone. The participle is a modal participle which signifies the manner in which the action of the main verb is accomplished—the baptism of the Spirit and positional sanctification. Then the prepositional phrase, *en* (ἐν) [pronounced *en*] plus the instrumental of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] and *hagios* (ἅγιος) [pronounced *HA-gee-oss*]—“having been sanctified by the Holy Spirit.”

Romans 15:16 That I should be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that the offering consisting of the Gentiles might have become acceptable, having become sanctified (set apart) by the Holy Spirit.

There is no question about the preeminence of the Jewish people in the previous dispensation; but that is no longer the case.

Verses 17-33, the apostolic function of the honor code.

Many missionaries have visions in the bush and they are about as weird as anything that you might find outside of a nuthouse. Some are very enthusiastic, some wear the native costume, and they have a lot of stories. Bob grew up in that generation. Bob did not see it as other young believers did. He was cynical about the missionaries. You liked them or disliked them. You saw them as phonies or as the greatest.

During Bob's time starting out with Berachah. He has developed a more sane view. But we come down to a paragraph about missionaries.

Missionaries were the bane of Bob's existence at first. Somehow the missionaries there wanted to straighten out his congregation and teaching. They would bring in kookie ideas

and it would take Bob several months to cure his congregation of their ideas. Bob stopped having missionaries for awhile.

Bob is not going to strongly criticize missionaries or place them on a pedestal.

Romans 15:17 **Therefore I have the boasting in Christ Jesus in the things pertaining to God.** (BLB)

This appears to be a blank check.

Verse 17 – the context is talking about esprit décor in the ministry, not just the ministry of communicating from the pulpit but the ministry of communicating on the mission field, the ministry anywhere where you communicate. “I have therefore whereof I may glory” – the inferential postpositive conjunctive particle *oun* (οὖν) [pronounced *oon*] is correctly translated “therefore.” The present active indicative of the verb *echô* (ἔχω) [pronounced *ECHKH-oh*] means to have or to have and to hold. This is the retroactive progressive present denoting that doctrine perceived in the past and the perception that continues in the present time has some tremendous implication. It is called the present tense of duration. Not only did you have it in the past but you still have it and always will have it. The indicative mood is declarative for the reality of an esprit décor that comes from doctrine.

A peasant when challenged looks to right back then or to wait in hiding to get revenge later. The Christian life is not doing the same thing in the same way every day. Sometimes you fight and sometimes you back down.

The accusative singular direct object *kaúchēsis* (καύχησις) [pronounced *KOW-khay-sis*] which means esprit décor. “Therefore I keep on having esprit décor.” It says in effect, I keep functioning under the honor code. Then a prepositional phrase used to indicate aristocracy, *en* (ἐν) [pronounced *en*] plus the locative singular of *Christos* (χριστός) [pronounced *krees-TOHSS*] and *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*]—“in Christ Jesus.”

“in those things” – the accusative neuter plural definite article. The neuter gender indicates Bible doctrine, the essential. The plural definite article is used as a demonstrative pronoun. With it is a prepositional phrase, *prós* (πρός) [pronounced *pross*] plus the accusative of *theos* (θεός) [pronounced *theh-OSS*]—“pertaining to the God.”

Romans 15:17 **Therefore I have esprit décor in those things pertaining to the God.**

Note that esprit décor is based upon “those things” – doctrine that has been learned and been stored in the soul. It is based upon doctrinal norms and standards in the conscience of the soul. It is based upon advance to maturity and the function of the royal family honor code.

499 08/18/1978 Romans 15:18 Modus operandi of a missionary; history of missions; importance of administration

It is not really a mission field if there are churches there. Those who work for *Youth for Christ, Campus Crusade* who see them selves as missionaries. But a missionary goes to where there are churches, then they are not really missionaries.

If there is positive volition in a particular region, God will send missionaries to that region. Like the movement to missionaries to Africa and India in the past two centuries. There was a time that Europe was as heathenistic as Africa; and missionaries went to various places in Europe.

Wherever communism goes, mission fields close down. Communism is as antithetical with Christianity as Jesus Christ and Satan.

In some areas, a missionary needs more preparation than a pastor-teacher. He must be prepared academically; he must be saved; learning new languages and customs and culture.

There is the spiritual intercourse on the field. There is also personal contact with the natives in a country.

The missionary's job is not to put clothes on the natives or to train them in American customs. He is to give them the gospel message and teach basic doctrine.

A missionary must continue to take in Bible doctrine.

All missionaries need to have a high esprit decor. They must be motivated and reasonably enthusiastic.

Romans 15:18 **For I will not dare to speak of anything except what Christ has accomplished through me unto the obedience of the Gentiles by word and deed, (BLB)**

Verse 18 – “For I will not dare to speak of any.” The verse begins with the word “not”—οὐ, plus the postpositive explanatory use of gar, “For not.” Then the future active indicative of the verb *tolmáō* (τολμάω) [pronounced *tol-MAH-oh*] which means to dare or to presume. It means to dare where there is genuine courage, but it also means to presume, depending on whether there is courage or stupidity. Here it means “For I will not presume.” The predictive future tense is talking about a future event. The active voice: Paul produces the action of the verb in a negative way: “I will not presume.” He is actually saying that since he has maximum doctrine resident in the soul which is the source of his esprit décor he does not presume to tell of his great missionary experience, but he emphasizes the doctrine which he has learned. The indicative mood is the reality of Paul's grace humility and lack of arrogant presumption.

Plus the present active infinitive of the verb *laléō* (λαλέω) [pronounced *lah-LEH-oh*], which means to speak or communicate. Paul is talking about the honor code. In effect he is saying the honor code must be included in missionary function. The descriptive present indicates what is now going on in Paul's experience. The action voice: Paul produces the action of communicating. The infinitive is a conceived result which is assumed as a consequence of doctrine in his soul. The word *ti* accusative neuter singular direct object of the infinitive from the indefinite pronoun *tís* (τις) [pronounced *tihç*]—"anything." The indefinite pronoun is not indefinite, it is used to delineate a category. "For I will not presume to speak about anything."

It is inflexible to try to get natives to live American style.

"which Christ hath not wrought by me" – the objective genitive plural from the relative pronoun *hos* combined with the negative *ou* (οὐ) [pronounced *oo*], "which not." But it means "except what." The negative *ou* (οὐ) [pronounced *oo*] used with the relative pronoun is an idiom in the Greek. So it comes out exactly the opposite of what we expect. The KJV translation doesn't make sense. It should be "except what Christ has done by me." Then the nominative singular subject *Christos* (χριστός) [pronounced *krees-TOHSS*] for "Christ."

The verb is the aorist middle indicative of *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahee*], which means to achieve, to accomplish, to work out, to bring about—"except what Christ has accomplished." The constative aorist contemplates the action of the verb in its entirety, it refers to a succession of events extended over a period of time—the missionary activity of Paul up to this time. The middle voice: a deponent verb, while middle in form it is active in meaning. Therefore Christ produces the action. The indicative mood is declarative for historical reality. Christ has accomplished a great deal and that is what Paul wants to talk about, not what he has accomplished. Then *dia* plus the genitive of *egó* (ἐγώ) [pronounced *ehg-OH*]—"through me."

"to make the Gentiles obedient, by word and deed" – the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *hupakoê* (ὑπακοή) [pronounced *hoop-ak-oh-AY*], "resulting in obedience." A result clause states a consequence of the main verb. The main verb is *κατεργάζομαι* (*katergázomai*) [pronounced *kat-er-GAHD-zom-ahee*] which Christ has accomplished through Paul, resulting in obedience. It is a reference to salvation adjustment to the justice of God, maturity adjustment to the justice of God, and perpetuation of maturity. The subjects of Paul's missionary activity: the subjective genitive plural from *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], translated Gentiles; sometimes it means "nations." Obedience to what? The instrumental of *logos* (λόγος, ου, ό) [pronounced *LOHG-oss*], used here as doctrinal communication. This is translated here, "by word." The missionary's primary function is communication of doctrine: gospel to the unbeliever and the teaching of the believer. Plus the instrumental singular from *ergon* (ἔργον) [pronounced *EHR-gon*] which means deed, action, manifestation, but here it means occupation—the occupation of a missionary, his profession.

Romans 15:18 For I will not presume to speak about anything except what Christ has accomplished through me, resulting in obedience of the Gentiles, by word [doctrinal teaching] and by occupation [professional missionary function].

Paul was at least tri-lingual (Latin, Greek and Hebrew).

The missionary should be professional. No flaring of tempers. No unnecessary language. No pettiness, no explosion of temper. Simply getting the facts in a cold dispassionate way. Important everywhere; especially on the mission field. They should not hear missionaries yelling and arguing with one another.

Constantine decided to move headquarters to Byzantium. There was an eastern and western empire. Headquarters in Rome and the other in Constantinople. Catholic versus and Greek Orthodox.

Both churches began some missionary activity. The western church active for 300 years; but the eastern church went nowhere. The eastern church could not get doctrine together. They spent all of their time in theological controversy. Pockets of positive volition were neglected in the eastern empire. The Roman church wherever there were heathen, all over Europe, there were great pockets of heathen people who were positive at God consciousness. Great missionary activity out from the West.

Boy captured by the Goths, and he returned giving the gospel to unbelievers and doctrine to the believers. He learned their language as a captive. Nothing had been written in the Gothic language before. He reduced their language to an alphabet and put the Bible into their language, except for Samuel and Kings. This is the oldest form of the Teutonic languages. This is known today as the Silver Bible. It is worth millions.

What about France? The most natural boundaries of the world. The Alps on the west. Natural barriers on almost every side. Because of its soil and climate, all of the Barbarians decided to go there. It became a melting pot; anything from anywhere got to France. It became very heathenistic. A missionary went there, a soldier by profession. He went out from the Roman Catholic church; and France appealed to him because there were so many soldiers there. He was all for it. Irenius was there earlier but now all heathenistic. This new guy would evangelize soldiers and they would be sent out to evangelize others; and a few he would train to be pastors (he identified their gift). He was a great missionary. He is the patron saint of the French people. He organized his people into an army. People could not talk during his teaching. Martin Bishop of Tours, famous for stopping the Muslims.

Patrick, a Scotsman, taken a prisoner by Irish pirates. When he was saved in Scotland, he went back to Ireland. He was a great missionary. Tremendous opposition from the Druids. The light in a dark place can be traced back to him. Where doctrine is taught, there is motivation for thrust in the mission field. The eastern church folded up with regards to missionary work.

Columbo was an Irishman who went to Scotland.

Administration and the Mission Field

1. While the word emphasizes missionary work, and where there are more than two people, administration is necessary. Being professional means good administration. Lousy administration among most missionary groups. A strong need for administration. A missionary requires administration in order to have missionaries. There is all-night security at Berachah. Administration must never be divorced from communication.
2. Administration cannot be neglected in the mission field.
3. Gentile obedience.
4. Missionary function includes every phase of the divine plan. Jew and gentile.
5. Paul as a missionary is the channel through which Christ reached the gentiles in his day.
6. There must be a professional administration.
7. The natives who have been converted may be trained in systematic theology so they can reach their people in evangelism and in administration.
8. Paul's missionary work set a policy of work. Bob names a great number of missionaries.

1977 Romans

Lesson #500

500 08/20/1978 Romans 15:19a History of missions and empires; purpose of miracles; missions and letters of Paul; positive volition

A review of previous material: Sheer unadulterated mistakes when the Chinese and the missionaries supported and helped the people in China. This missionary group went elsewhere after China. A missionary must be prepared. He needs to be saved; he needs to have doctrine; he needs to understand the royal family honor code; and he needs to know the language and customs where he is going; and common sense.

Spiritual and social intercourse is needed. Jesus had many conversations with people.

The indigenous concept, where pastors are eventually trained to teach their own people.

The missionary must not become involved in politics or the philosophy of government. He must regard all opposition as not personal.

There must be a maintenance and perpetuation of his own spiritual growth.

Romans 15:19 in the power of signs and wonders, in the power of the Spirit of God, so as for me, from Jerusalem and around unto Illyricum, to have fully proclaimed the gospel of Christ,... (BLB)

Verse 19 – “Through mighty signs and wonders, by the power of the Spirit of God.” The preposition en (ἐν) [pronounced *en*] plus the instrumental of dúnamis (δύναμις) [pronounced *DOO-nahm-iss*], “by the power.” This is a continuation from verse 18. The word “power” refers to the ministry of God the Holy Spirit. No one can function in the Christian life without the Holy Spirit who indwells every believer but does not fill every believer. It is the Holy Spirit controlling the soul that makes the difference. The power here is related to something which existed before the canon was completed but do not necessarily exist at this time.

Next is the descriptive genitive plural from the noun sêmeíon (σημεῖον) [pronounced *say-MY-on*], which in the plural means remarkable events, in some cases miracles but not necessarily. Plus a descriptive genitive plural from the noun téras (τέρας) [pronounced *TEHR-as*] which means an omen, a portent, a wonder, or a miracle. While both words refer to extra-natural events each one has a different emphasis. Sêmeíon (σημεῖον) [pronounced *say-MY-on*] refers to unusual events which directed to the Jews established Paul as the twelfth apostle. Téras (τέρας) [pronounced *TEHR-as*] emphasizes Paul’s ministry to the Gentiles. So here these words have a technical sense. “By the power of signs [to the Jews] and miracles [to the Gentiles].”

Then the preposition en (ἐν) [pronounced *en*] plus dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] with the possessive genitive of pneuma (πνεῦμα) [pronounced *PNYOO-mah*] and hagios (ἅγιος) [pronounced *HA-gee-oss*]—“by the power of the Holy Spirit.” All teaching is accomplished in the power of the Spirit and perception after salvation in the power of the Spirit. 1Corinthians 1:22 is a key to this passage: the Jews asked for signs and the Greeks [Gentiles] asked for wisdom. Prior to the completion of the canon of Scripture miracles were used to establish the communicator as being from God. Now that the canon of Scripture has been completed such miracles are unnecessary since we continue to have the ministry of God the Holy Spirit.

“so that from Jerusalem” – the conjunction hôste (ὥστε) [pronounced *HOH-steh*] is followed by the infinitive to introduce a result clause, and is translated “with the result that.” The accusative singular of general reference from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*]—“I”, plus the preposition apó (ἀπό) [pronounced *aw-PO*] and the indeclinable noun for Jerusalem: “with the result that I from Jerusalem.” Paul’s starting point was Jerusalem. Note that Jerusalem is a Jewish city and that is the reason for the use of sêmeíon (σημεῖον) [pronounced *say-MY-on*].

The missionary must be able to witness at home before they try witnessing as a missionary.

“and round about unto Illyricum” – the ascensive use of the conjunction kai, followed by the locative singular of place from kuklos (κύκλος) [pronounced *KOOK-loss*] which means “on a circuit as far as.” Plus the preposition méchri (μέχρι) [pronounced *MEHKH-ree*] and Illyrikón (Ἰλλυρικόν) [pronounced *il-loo-ree-KOHN*]—“even on a circuit as far as Illyricum.”

This circuit includes Paul's first three missionary journeys and therefore it is a circuit covering Palestine, Syria, Asia Minor, Greece, Macedonia, and the eastern shore of the Adriatic Sea.

The second missionary journey. He wrote the 1 and 2 Thessalonians.

The third missionary journey. He went overland to his hometown Tarsus. In Ephesus around A.D. 53. Apollos came and said he had been thrown out of Corinth. Paul wrote 1 Corinthians. A.D. 57 Paul writes 2 Corinthians. Then the Galatians went bad. They were sold on the Law. 57 A.D. Paul also went to Corinth and he wrote Romans there. Paul will not write again until 62–63 A.D. Ephesians, Colossians, Philippians, and Philemon. He was a missionary straightening out missionary churches.

Paul goes to Spain and France. He was captured again and taken in for his last imprisonment.

When Paul died; everything that Cæsar started ended, with the assassination of Nero.

"I have fully preached the gospel of Christ" – the perfect active infinitive of plêroô (πληρώω) [pronounced *play-ROH-oh*], which means to fill up a deficiency, to fill up with a certain quality. There is +V at God-consciousness in central Turkey, so Paul goes to all of these places. The word "fully" which is really not an adverb but an infinitive is the key to this. It means to implement in an area where there is +V, to preach to people who want to hear it. They may not know they want to hear it, but they listen and respond. Paul is filling up their deficiency. The most flexible person in the world has to be the missionary.

You may go to a communist country; but you are not there to organize against communism. Take away their lust for power, and they are left confused.

1977 Romans

Lesson #501

501 08/20/1978 Romans 15:19b "End of Roman World"; evangelization of Celts and Teutons; church and state; missionary function.

The Teutons and their neighbors are laid out. They have as good a reason to claim their possession of the territory which includes Sweden.

The Goths conquered the Roman empire in the north and stabilized it. Great religious awakening at this time. A translation of the Bible converted the entire Gothic race to Aryan Christianity. This is from Cambridge ancient history.

When there is a large area of positive volition, then God will send them a missionary. They need to carry on in self-propagating churches.

Romans 15:19 in the power of signs and wonders, in the power of the Spirit of God, so as for me, from Jerusalem and around unto Illyricum, to have fully proclaimed the gospel of Christ, (BLB)

It is not up to the people of God to change society; nor are they to seize temporal power. 300 years after Paul wrote this, the Roman church would seek out temporal power.

It is doctrine that changes things. Doctrine changes a nation; doctrine changes a people. There were no self-propagating churches in China.

Missions

1. Fulfillment in evangelism, in administration, with
2. Evangelization followed up with Bible doctrine.
3. The royal family honor code functions in that geographical location; so that the plan of God can be fulfilled in that set of local churches. There needs to be follow through.
4. Maturity adjustment to the justice of God.
5. Attainment of maturity is the tactical victory of the angelic conflict.

There were a number of nations which became nations as a result of missionary activity.

Other Points

1. Two words that apply to the 20th century; power of the Holy Spirit and the gospel or good news.
2. Power of the Spirit is the power of the missionary. It demands that we understand the doctrine of the indwelling of the Spirit.
3. The final word, the gospel, represents the principle of doctrine that is involved in missionary power and thrust. Without doctrine, a missionary is helpless and useless.
4. Therefore, before any missionary should function, he should have maximum doctrine, so he can be flexible with regards to the cultural foods and norms. The essential is doctrine.

A few more things to do with v. 19 before moving into v. 20.

1977 Romans

Lesson #502

502 08/21/1978 Romans 15:20 Columba; Charles Martel; missionary policy and the royal family honor code; Paul and Spain

A great aristocrat among the Celts Columba. He believed in the Lord Jesus Christ. He learned some doctrine and wanted to do something for the Lord. He set up a system for missionaries. He got into a brawl and killed a man; he was determined to be innocent, but sent out of Ireland. There was a few hundred missionary stations. He was copying a

manuscript of the gospel of John. His copy looked much better. The owner of the first manuscript said the second should be his. A brawl with several people. The court ruled Columba to be innocent. He was sent to the cooler climes of Scotland. This is one of the more unusual missionary calls. He took 12 men with him and landed on an island. There was no Scotland at the time. Two groups fighting over this land. He proclaimed the gospel and taught doctrine every day; and trained the army. They drove the Picts out of the land. It was guessed that 85% had been converted. Columba organized missions to go all over the world; he never missed a day teaching doctrine. He was a great soldier and a barroom brawler when necessary. He went to Lochness and killed the monster there. The story is that he was told about the monster, so he went there and killed it. He probably left a great impact on the missionary concept. He left his impact historically and spiritually to this day.

Pepin I and Peppin II. A bastard son was Charles Martel and he was doing what he could to save France from the Moslems. They were in the tours and Martel flanked them.

Our victories in China and India made it possible for the United States to go into these regions with missionaries. There appears to be positive volition in this places.

Romans 15:19 not given

Romans 15:20 **...and thus being ambitious to preach the gospel where Christ had not been named, so that I might not build upon another's foundation.** (BLB)

Verse 20 – the honor code principle for missionaries. “Yea, so I have strived to preach the gospel, not where Christ was named.” The intensive use of the postpositive conjunctive particle *de* is correctly translated “In fact.” The adverb *houtos* (οὗτος) [pronounced *HOO-tos*] refers to what follows by way of missionary policy. “In fact, in this way.” This is anticipating missionary policy.

Then the present middle participle from the compound verb *philotiméomai* (φιλοτιμέομαι) [pronounced *fil-ot-im-EH-om-ahee*] [*philos* (φίλος) [pronounced *FEE-loss*] = love; *timê* (τιμή, ἡς, ἡ) [pronounced *tih-MAY* or *tee-MAY*] = honor] which means to love honor, therefore we know we are dealing with the honor code. It comes to mean to aspire to have as a policy that which is honorable. Translation: **“In fact, in this way, I consider it a point of honor.”** The customary present tense is for what habitually occurs when the missionary is mature and functions under the honor code. The middle voice of the deponent verb—middle in form, active in meaning: Paul as the greatest of all missionaries produces the action of the verb. He operates on the principle of honor. All missionary function must be compatible with the royal family honor code. The participle is circumstantial, it delineates missionary policy related to the royal family honor code. This is superior to any system of morality ever devised, including the morality of divine establishment. The missionary has to go it alone. He must operate on the honor code as very few people. The honor code can only be met by persistence of learning. He should be able to operate under the honor code before going abroad with it.

Great missionaries like David Livingston and others. We do not build our principles on experience. We build it upon Bible doctrine. Missionaries must be the best spiritually.

Principle: Function in the Christian life is the royal family honor code. The honor code can only be understood by means of persistence of perception of doctrine. Knowledge of doctrine, therefore, is the key to missionary modus operandi. Next is the present middle infinitive of the verb euaggelizō (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. It means in the middle voice to proclaim the gospel. It refers to the initial missionary function which is evangelization. The retroactive progressive present denotes what is begun in the past and continues into the present time in missionary function. The middle voice stresses the agent producing the action, therefore special attention is focused on the subject—Paul as a missionary. The indirect middle here emphasizes the agent as producing the action of the verb as a part of a policy, as a point of honor, rather than participating in the results of the action. The infinitive is of intended result in which the result fulfills a deliberate objective, therefore a blending of purpose and result. With it is the negative ou (οὐ) [pronounced *oo*] with the adverbial particle of place hopou (ὅπου) [pronounced *HOHP-oo*], —“not where.”

Then the subject, the nominative singular from the proper noun Christos (χριστός) [pronounced *krees-TOHSS*]—“not where Christ.” Then the aorist passive indicative from the verb onomazō (ὀνομάζω) [pronounced *on-om-AD-zoh*] which means to name, to mention, but in the passive voice it means to be known—“not where Christ has been mentioned.” The dramatic aorist is used for stating Paul’s policy, a present reality with the certitude of a past event. This idiom is a device for emphasis and it states a result which has been accomplished, namely the application of the honor code to the mission field. The honor code has a greater application when one is a guest, a visitor in another country, therefore the application must be intensified. The passive voice: the missionary function receives the action of the verb, the function of the royal family honor code. The indicative mood is declarative of a dogmatic statement of policy.

“lest I should build upon another man’s foundation” – hina (ἵνα) [pronounced *HEE-na*] plus the negative mê (μή) [pronounced *may*]

introduces a negative purpose clause. “that I might not.” The present active subjunctive of oikodomeō (οἰκοδομέω) [pronounced *oy-koe-doh-MEH-oh*]. The static present is for a policy to be taken for granted as a fact. The active voice: Paul produces the action. The subjunctive mood: it is a purpose clause. Then epí (ἐπί) [pronounced *eh-PEE*] plus the accusative of qemelion. Epí (ἐπί) [pronounced *eh-PEE*] plus the genitive emphasizes contact—on, at, by, before; epí (ἐπί) [pronounced *eh-PEE*] plus the locative case emphasizes position—at, over; epí (ἐπί) [pronounced *eh-PEE*] plus the accusative emphasizes motion or direction—on, up to, to, over. Here it means “on”—“on a foundation.” With this the genitive of allótrios (ἀλλότριος) [pronounced *al-LOT-ree-oss*], “belonging to another.”

Jerusalem was pretty much worked over by experts.

Romans 15:20 **In fact, my standard operation procedure [in this way]: I consider it a point of honor [application of the royal family honor code] to proclaim the gospel, not where Christ has been mentioned, in order that I might not build on a foundation belonging to another [missionary].**

Principle

1. There is an emphasis on the fact that there is a missionary ethic. This verse establishes the fact of a missionary ethic, summarized simply as royal family honor code intensified.
2. To be a missionary means to understand the royal family honor code and to live by it. This requires prior preparation—perception of doctrine and the metamorphosis of the missionary's conscience.
3. No one can go to the mission field without the norms and standards of Bible doctrine resulting in a full cognizance of the honor code.

All kinds of nonessentials being done on the mission field. Without the honor code norms and ethics, it becomes dishonest and dishonorable

Principle

1. This verse states a firm missionary policy, a policy which Paul himself violated shortly after this passage was written. Paul is going to go to Jerusalem and act as a missionary, which means that he violates his own principle.
2. Anticipating verse 24 where Paul mentions Spain as the mission field where Christ has not been mentioned, Paul was consistent in his policy to go to Spain. This is where he should have gone. The Iberians were crying for the gospel. They are positive and they are waiting for Paul to come there.
3. Anticipating verse 25 where Paul states the fact that he is going to Jerusalem, Paul is not only inconsistent but he is rationalizing; he wants to go to Jerusalem. Paul is inconsistent here. He is rationalizing. People who go to the holy land are inflexible; they demand that you see their pictures.
4. Jerusalem had always had a special attraction for Paul because he is a Hebrew of the Hebrews and a Pharisee of the Pharisees. But ministering in Jerusalem was building on the foundation of another apostle. The gospel has already been worked over by experts.
5. Going to Jerusalem is emotional revolt, while going to Spain is rational obedience.
6. This stated policy of verse 20 is important in understanding the delay and the postponement of the fourth missionary journey. Paul was going to cover the west in his 4th missionary journey. To whom much is given, much is expected. There were perhaps 4 years lost here.
7. Paul's stated objective in coming to Rome on the way to Spain was fulfilled, not from direct volition of the apostle following the plan of God but through divine discipline for emotional reversionism involving an unnecessary journey to Jerusalem.

8. In other words, what Tarshish was to Jonah, Jerusalem was to Paul. God sent Jonah to Israel, which was going east. So Jonah went west instead.

3rd Principle:

1. Disobedience does not hinder the plan of God. The people in Spain are ready for the gospel message; and God will see to it that they get it. God's plan goes along with us or without us. It is not going to be stopped by anyone, even greater than Paul.
2. The plan of God marches on through doing the will of God, or through being disciplined by God for not doing the will of God.
3. Paul could have gone to Spain via Rome, all he had to do was cross the water. Instead, Paul went to Spain via Rome the hard way: reversionism. The road to Spain is a tough one for Paul. It involves rejection by the Jews in Jerusalem, being almost killed by the mob, being delivered by the Roman Army, being imprisoned in Caesarea, taking a ship to Rome and being shipwrecked, finally getting to Rome as a prisoner, cooling his heels for two years while Nero decided his case.

More Points

1. Perception and function under the honor code protects the believer from making terrible mistakes which postpone blessing, as well as production demanded by the plan of God.
2. The royal family honor code policy is a safeguard against emotional aberration. It is also a safe guard against policy deviation.
3. When in doubt consult the honor code.
4. Paul should have been inflexible about going to Spain and very flexible about visits to Jerusalem.
5. In other words, missionary activity must be an assignment with honor, not competition for numbers.

1977 Romans

Lesson #503

503 08/22/1978 Romans 15:21 Pseudo missions by knights; Columbanus and Boniface; negative volition of Gentiles without the Gospel

The Huns and the Vandals both conquered the Romans. The Vandals have disappeared from history; and so have the Huns. The Romans are still very much with us. Why did two great powers, Teutonic and Mongolian, disappeared from history. The key is Bible doctrine and the missionary effort in Rome. The Huns and Vandals had no tie in with Bible doctrine, so they disappeared from history. There is a ridge where the blood of a half dozen groups spilt their blood there.

Decimus Magnus Sonius was one of the great scholars of the day, a believer in Jesus Christ, and not a minister. He planted vines in this place. He is famous for his comments.

He would pray for an hour. Then he would go downstairs to figure out what wine to drink with his lunch. He is not closely associated with Bible doctrine; but simply because he planted vines in one of the best cliffs.

Another name known. The Roman armies were withdrawn from Briton. In the Arthurian legions, the knights were related to Christianity.

Knights would wander far and wide to save damsels, slay dragons and search for the holy grail. They are called pseudo missionaries as they should have admitted that they were just going for a good time. It is doubtful that the cup exists. Going after it is absolute insanity.

The Huns and Vandals were exposed to missionary efforts but they rejected the gospel and disappeared from history.

King Arthur stands for what happens when you reject the gospel message. The rejected Bible doctrine and they got all tied up with ridiculous ideas, like the holy grail.

A century or so later, a Celt known as Columbonus. The root word means dove and this is the sign of the Holy Spirit. Columbus maybe not as much.

Someone (Columbonus?) learned Greek and Hebrew. He went to France; and he would not stay, but long enough to prepare some to teach after he was gone. Romanism was getting off base, but the Celtic version was more accurate. He was banned I think from England. Went to Sweden and established something there.

Boniface had success all over. Charles Martell asked him to teach in his court. Saxons were impressed by Martel. He was started to cut down a tree that the Saxons worshipped, and the Saxons were going to get him; but a bolt of lightning his the tree.

A sermon given to new converts. By a missionary given in the 4th century A.D.

The honor code was studied with regards to the honor code in v. 20.

Romans 15:20 **In fact, my standard operation procedure [in this way]: I consider it a point of honor [application of the royal family honor code] to proclaim the gospel, not where Christ has been mentioned, in order that I might not build on a foundation belonging to another [missionary].**

Romans 15:21 **Rather, as it has been written: "They will see, to whom it was not proclaimed concerning Him; and those who have not heard will understand." (BLB)**

Verse 21 – "But as it is written." The rhetorical ascensive use of the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*], which means "Not only this but." The adverb *kathôs* (καθώς) [pronounced *kahth-OCE*] indicates a comparison between Paul's policy and the previous verse—"just as."

The perfect passive indicative of the verb graphô (γράφω) [pronounced *GRAWF-oh*] which means to write. The perfect tense is intensive indicating a completed action—the canon of Scripture, Old Testament—but emphasizing the existing results. The result: an Old Testament scripture is quoted for documentation of Paul’s honor code statement. The active voice: the OT canon produces the action of the verb by confirming Paul’s missionary policy as it applies to the royal family honor code. The indicative mood is declarative for the reality of the completion of the OT as the Word of God, and its citation here as documentation. The quotation is from Isaiah 52:15. “But not only this honor code application but just as it stands written” is the idea.

Isaiah 52:15 is translated literally: “So he will startle,” the hiphil perfect of nâzâh (נָזַח) [pronounced *naw-ZAW*]. It is a reference to the coming of Christ at the Second Advent, “many Gentiles; kings shall shut their mouths before him; for what had not been communicated to them” – the pual perfect of the verb çâphar (צָפַר) [pronounced *saw-FAHR*] means communication – “they will see” – qal perfect of the verb râ’âh (רָאָה) [pronounced *raw-AWH*] – “and what they had not heard” – qal perfect from shâma’ (שָׁמַעַ) [pronounced *shaw-MAHG*], communication through the teaching of the Word – “they will discern for themselves” – the hithpael perfect from bîyn (בִּיַן) [pronounced *bean*], perception; in this case empirical perception of the Second Advent.

The context is Jesus on the cross contrasted with the return at the 2nd advent. This verse is quoted to document that there are many gentiles who have not heard. Many ancient gentiles came to places where they were hear the gospel. In the next generation, the large number of saved people had become reduced. But there are missionaries coming from Ireland and England. They can get the gospel in two ways. They conquer your land and you give them the gospel or you send out missionaries to them.

This is beautiful genius application of a verse. There are always gentiles out there who have not yet heard.

Isaiah 52:15 **So he will startle many Gentiles; kings will shut their mouths before him; for what had not been communicated to them they will see, and what they had not heard they will discern for themselves.**

This explains the rhetorical ascensive use of the conjunction allá (ἀλλά) [pronounced *ah-LAH*] which, in effect, sets up a contrast between Paul’s honor code application to the missionary policy with a statement of Isaiah 52:15 which illustrates the principle of preaching the gospel to those who have never heard. Notice that in Isaiah 52:15 the prophecy concerning the second advent says there are a lot of Gentiles who have never heard about this Second Advent, and are utterly shocked by our Lord’s coming. And when they come into His presence their mouth is shut; they are startled; they are shocked. This is to document the principle that there will always be, in every generation throughout all of history, those who have not heard, and who just as at the Second Advent are going to be shocked in time of judgment. But there is a slight difference because we are dealing with the Greek language.

It begins with the future active indicative of the verb *horaô*—“they shall see.” (Not actually the correct word for here). The predictive future anticipates the Second Advent of Christ when every eye shall see Him, including all the Gentiles who hadn’t heard about Him. The Gentiles in every generation who have not heard is the principle that Paul is documenting from the Old Testament eschatological passage. The active voice: the Gentiles at the Second Advent produce the action of the verb in the context—Isaiah 52:13-15. Verse 13, the victory of Christ in the angelic conflict. Verse 14, the humiliation of Christ on the cross. Verse 15, the glory of Christ at the Second Advent. So in the context of this verse which is quoted we have a contrast between the humiliation on the cross when He is bearing our sins and the glory of the Second Advent when He returns as King of kings and Lord of lords. Why is this quoted? It documents a principle which believers can rapidly take up: the world is filled with Gentiles who have not heard.

“to whom he was not yet spoken of” – dative masculine plural indirect object from the relative pronoun *hos* (ὃς) [pronounced *hohç*], plus the aorist passive indicative of the verb *anaggelô* (ἀναγγέλω) [pronounced *ahn-ang-EHL-oh*] which means to report, to announce, to proclaim, to teach. It should be translated with the negative, “those to whom it was not reported.” The constative aorist refers to an action extended over a period of time in the Tribulation. The passive voice plus the negative means the gospel was not receiving the action of the verb, being heard, in a time when the world is more saturated with missionary activity than at any time in history—the last seven years of the Age of Israel, the period of the Tribulation. The prepositional phrase following the verb is *peri* plus the genitive of the intensive pronoun *autós* (αὐτοῦς) [pronounced *ow-TOSS*], used here as a third person singular pronoun referring to the Lord Jesus—“concerning him.” It is translated, “those to whom it was not announced/reported concerning him.”

“and they that have not heard shall understand” – the connective *kai* brings together two clauses. The nominative masculine plural definite article is used as a personal pronoun—“and they.” The third person plural (Attic Greek) second perfect active indicative of the verb *akoúô* (ἀκούω) [pronounced *ah-KOO-oh*]. There is no Koine way of expressing this, i.e. the *qal* perfect of *shama* in the Hebrew. This emphasizes the fact that the language of the New Testament was a street language; the language of the Old Testament is one of the magnificent higher types of language ever. The writing of Isaiah who was a nobleman is a high class nobility language. Therefore when Paul, knowing the Hebrew so well, cannot use the usual Koine Greek form, he switches morphology under the ministry of the Holy Spirit to remind us that missionary function is one of the noblest and honorable functions of the Christian church—“and they who have not heard.” The perfect tense of existing state in which the past is dropped from the thought and attention on the present status quo. The active voice: the Gentiles produce the action. The indicative mood is declarative for historical reality, there were Gentiles then who hadn’t heard. With this is also a future active indicative from the verb *suniêmi* (συνίημι) [pronounced *soon-EE-ay-mee*], used for technical knowledge about a subject; here for technical knowledge of theology or doctrine. It means to know the underlying laws and the meaning of an object, and therefore to gain special insight on how it works and therefore to have complete comprehension of a subject. The subject here is the gospel. The gnomic future tense of *suniêmi* (συνίημι) [pronounced *soon-EE-ay-mee*] is for a statement of fact or performance which may be

rightfully expected at the Second Advent on the part of shocked or startled Gentiles. The active voice: the Gentiles who were previously in ignorance of Christ and the gospel now have full cognizance by the startling event of the Second Advent. The declarative indicative represents the verbal idea from the viewpoint of historical reality in the future. But it is not just future. The principle applied in Paul's day and it also applies in our day.

This is obviously a reference to Gentiles who have not heard the gospel, and have not therefore been evangelized through missionary effort. The documentation does not refer to the fact that Paul's missionary ministry is fulfilled in Isaiah 52:15, but merely to the fact that there is a parallel situation in the time of Paul and in every generation thereafter. The Church Age is the dispensation of the mystery, which means that prophecy in the Old Testament is never fulfilled in the Church Age. It will be fulfilled in the Tribulation, Second Advent, Millennium. Unfulfilled prophecy in the Old Testament is fulfilled in the Tribulation, 2nd Advent, or Millennial reign of Jesus Christ. Quite frequently an Old Testament passage is cited to demonstrate a similar event, a parallel event, to establish an additional frame of reference. This is demonstrated by another passage which is quoted in the New Testament—Peter's quotation from Joel 2:28-32 in his Pentecostal sermon.

Quoting an Old Testament Passage in the New Testament

1. This is a reference to gentiles who have not heard the gospel.
2. The documentation does not refer to the fact that Paul's missionary ministry is fulfilled in Isaiah 52:15 but merely to the fact that there is a parallel situation in the time of Paul.
3. The Church Age is the dispensation of the mystery; and prophecy from the Old Testament is not fulfilled from the Old Testament.
4. Unfulfilled prophecy of the OT will be in the future.
5. An Old Testament is often cited to speak of a parallel event or similar event.
6. This is demonstrated by Peter's quotation of Joel 2:28–32. Peter was not saying that Joel was being fulfilled at Pentecost, but simply showing a similar situation.

Romans 15:21 **But just as it stands written, Those to whom it was not reported [Gentiles] concerning Him [Jesus Christ], shall see: and they [Gentiles] who have not heard will comprehend [or, understand]. (Isaiah 52:15)**

There will never be a time that the entire world will be converted. That is the pre-millennial view. Post-millennialism says that we will convert the world. In other words, there will always be Gentiles on this earth who have not heard the gospel.

More Points

1. It is essential that every believer distinguish between the ministry of the Holy Spirit in the Old Testament, the ministry of the Holy Spirit in the New Testament, and in understanding the ministry of the Holy Spirit in the New Testament to distinguish between the indwelling and the filling of the Spirit.

2. In the Church Age Christ is absent from the earth, seated at the right hand of the Father. Therefore once the difference between the indwelling Holy Spirit and the filling of the Holy Spirit is understood, the purpose for the filling of the Spirit during our Lord's absence from the earth is also understood. His purpose is not designed for ecstasies or emotion, it is designed to fulfil the functions of the royal family enjoined by the New Testament epistles. It is designed to have Christ formed in us.
3. But in the Millennium, Christ is present on the earth, and the purpose for the filling of the Spirit is simply appreciation of Christ. Only then is the filling of the Spirit related to ecstasies and emotional stimulation.

Ecstasies and emotion have nothing to do with the filling of the Spirit today; but that will be a part of the millennial experience. Joel 2:28 is a passage on that subject.

The believer in the Old Testament was not indwelt by the Spirit or filled with the Spirit, except for a few specific individuals.

1977 Romans

Lesson #504

504 08/23/1978 Romans 15 Scandinavian missions: Ansgar, Iceland, Thorvald and Eric; ministry of Holy Spirit in the Age of Israel; doctrine of the indwelling of the Holy Spirit; health is not a spiritual issue

There was a vast difference between Celtic and Roman Christianity around the 5th century. Because of the Roman false doctrines, we entered into the Dark Ages.

The Scandinavian nations have their own very peculiar aspects. Ansgar decided to be a missionary in 822. He did a good job where he went. In 826, then Charlemagne worked out a deal with Denmark, Ansgar was going to be a part of this. Ansgar warms up by leading all 401 people. The Denmark people were not very receptive. They half burned down his missionary station. When he came back, he just started all over again.

Their king began to make Christian noises, so he was thrown out along with Ansgar. Ansgar went back, and he was sent to Hamburg, which is very close to the Danish line. He opened up a school and trained Danes from there; and he sent a flow of native missionaries back to Denmark. Twelve were trained and were well-known in Denmark.

Then he was invited to Sweden. Captured by pirates on the way there. He was dumped on the shore of Sweden with a single set of clothes. The presents that he brought to be a fawning PR type. He walked into the court penniless and helpless. He was reduced to teaching Bible doctrine only. About 840 the political situation was disastrous. The man who supported Ansgar; so he had to go back to Hamburg. He taught Danes and Swedes there.

A fight over that portion of Europe and broken into three pieces.

This gave the Danish pirates a chance to sail around and rob here and there. This set everything back. When they came back from pirating. They would hear this messages from the missionaries. Well, they went through this region and wiped out all the missions. 600 ships sent down to Hamburg to plunder and destroy it and they were there to destroy Ansgar. Ansgar went to the Bishop of Braymen. He was turned away. Braymen wrote a letter to the pope being mean to Ansgar. Ansgar refused to defend himself. Braymen dies; and the pope makes him something. Sweden and Denmark were opened up again to missionary activity.

Hochhan started the ball rolling again. Missionaries did not do to well until Gustalvus Adolphus, which brings us into recent history.

An article by Quinn Jones. Olaf sent some missionaries and he wanted them to be tough and stand on them until they believe. The first missionary came back. A priest called Thorvald was sent as the second missionary. He challenged all of the worshipers of Thor to a fight. This was very typical. Hard to tell the difference between a Viking pirate and a missionary. Eric the Red changed things. They went from violence to a different approach. He was the grandson of Thorvald. A very famous woman was converted. Eric had a son, so he called him Lief Ericson, and then he started again and called him Thorvald.

Eric married a fascinating woman and she was truly converted by hearing someone talking about the gospel. She built the first mission station in Greenland. Eric killed someone in a gospel dispute and he was sent out. He went to Greenland and there was virtually no one there. His wife built a mission station there and that became their church.

Biyarny Hairhoffson and he ran supplies between Iceland and Norway. He got off course and got into a fog and then a storm and when things cleared up. He sailed up and down the coast from Newfoundland down to Massachusetts. Eric the Red heard this and he decided to go there and check it out. They could not find people to witness to. They landed at Baffin Island, horsed around and then came back. He was given a whole service on his activity; but he met no one.

His son went back there and he saw Indians and Eskimos. He went down as far as Maryland, it appears. He was shot by an arrow and killed (Lief? Thorvald?).

They eventually went back t the Bible in the 12th and 13th century, and Christianity became a thing again. Around that time England sent out missionaries.

The verses that we have studied are below:

Romans 15:17 **Therefore I have esprit décor in those things pertaining to the God.**

Romans 15:18–19 **For I will not presume to speak about anything except what Christ has accomplished through me, resulting in obedience of the Gentiles, by word [doctrinal teaching] and by occupation [professional missionary function] by the power of signs to the**

Jews and miracles to the gentiles in the power of the Holy Spirit; so that from Jerusalem, in a circuit as far as Illyricum I have fulfilled the gospel of Christ. .

Romans 15:20 In fact, in this way [according to my standard operating procedure]: I consider it a point of honor [application of the royal family honor code] to proclaim the gospel, not where Christ has been mentioned, in order that I might not build on a foundation belonging to another [missionary].

Romans 15:21 But just as it stands written, Those to whom it was not reported [Gentiles] concerning Him [Jesus Christ], shall see: and they [Gentiles] who have not heard shall comprehend [or, understand].

These are the names that we have studied as missionaries; and they understood the ministry of the Holy Spirit.

There are some similarities between this next two doctrines and what is taught; but not really a very good match.

The Seven Things That the Holy Spirit Does for Us at the Moment of Salvation

1. The doctrine of efficacious grace starts out with the gospel being presented to those who are in spiritual brain death, and therefore God the Holy Spirit makes the gospel perspicuous because spiritual brain death cannot understand any part of spiritual phenomena. The gospel is spiritual phenomena. The Holy Spirit makes the gospel perspicuous under the concept of pneumatikoj which is spiritual phenomena. Now it goes down the pipeline to the nouj where the spiritually dead person understands that Christ is the issue, not sin, not human works, but Jesus Christ. That is the point of the divine call to believe which is nothing more or less than an invitation from the Father to believe in Christ, and an invitation that is given through our understanding of the issue. Then in spiritual death we can believe in Jesus Christ. Only faith in Jesus Christ can be taken by God the Holy Spirit and made effective for eternal salvation. This is called efficacious grace, a ministry of God the Holy Spirit at salvation which cannot occur if you add anything to faith.
 - a. The positive volition of the spiritually dead person is described in two non-meritorious functions:
 - i. The spiritually dead person can do one thing that is non-meritorious: he can listen to the gospel;
 - ii. The unbeliever believes in Christ.
 - b. Because the unbeliever has spiritual brain death, according to 1 Corinthians 2:14, he does not understand what he hears. He uses his volition to listen because listening is non-meritorious. But the problem is that when you hear what is being said with regard to the gospel you cannot understand it apart from the ministry of God the Holy Spirit who makes it understandable. The Holy Spirit acting as the human spirit makes the gospel perspicuous and this is what we call common grace.

c. The faith of the spiritually dead person has no power to produce the intended effect - salvation - and therefore God the Holy Spirit has to take our faith and make it effective for salvation. Common grace understands the gospel, the divine invitation or call works on the human will, not common grace. Efficacious grace is the ministry of the Holy Spirit in taking faith in Christ of the spiritually dead person and making it effective for salvation. Efficacious grace works on the faith of the spiritually dead person, not his will. The decision to believe has already been made and the Holy Spirit makes that faith effective.

d. The sealing ministry of the Holy Spirit is related to common and efficacious grace. When we believe we are spiritually dead. The Holy Spirit makes our faith effective and that is sealing salvation. The sealing ministry of the Holy Spirit is actually a signature guarantee that includes four principles: the guarantee of the ministry of the Spirit in efficacious grace; the guarantee of eternal life; the guarantee of eternal security; the guarantee that in eternity past God the Father provided for each one of us our very own portfolio of invisible assets. The sealing ministry of the Holy Spirit covers eternity past, time, and the eternal future in these four guarantees.

2. Regeneration - Titus 3:5; 1Peter 1:23. Defined as the ministry of the Holy Spirit at salvation in creating a human spirit which causes the believer to become instantly trichotomous.

a. The origin of the body is conception - biological life. There is the old sin nature in the biological life but it is not active in the womb because there is no human being, there is no volition, there is not temptation in the womb. But when biological life emerges from the womb (and simultaneously the OSN) God creates soul life and imputes it to biological life, and now you have a human being. In physical life we become dichotomous: a body, biological life, and soul life created by God imputed to it - a human being and a spiritually dead one.

b. So we need salvation, the wages of sin is death but the gift of God is eternal life. How? Because at the moment we believed in Christ God the Holy Spirit created the human spirit. This is the second birth, this is what it means to be born again. God the Father imputed eternal life to the human spirit. We had soul life prior to salvation, now we have soul life and eternal life.

3. The baptism of the Holy Spirit. God the Holy Spirit takes each one of us at the moment of faith in Christ and enters us into union with the person of Christ. We are in that circle and we can never get out. That is positional sanctification. The baptism of the Spirit is the basis for the new spiritual species and the royal family of God. (The baptism of the Spirit is the only case in all of history where everyone is on an equal basis. There is absolute equality because every believer receives the same baptism of the Spirit at salvation). The baptism of the Spirit distinguishes the Church Age believer from all other dispensations. It never occurred before and it will never occur again after the Rapture.

4. The Holy Spirit indwells every believer at the moment of salvation. This is something that never happened before. Neither the Father nor the Son nor the Spirit indwelt

Old Testament saints. When the Rapture occurs and the Tribulation and Millennium there will be no indwelling by any member of the Godhead. Scripture for indwelling: 1Corinthians 3:16; 6:19,20; 2Corinthians 6:16. These passages are important because they also explain the purpose of the Holy Spirit. The Holy Spirit indwells our bodies. Why? To provide a temple. In every cell of the body, with one exception, the old sin nature resides. The Holy Spirit provides a temple for the indwelling of God the Father and the person of our Lord Jesus Christ.

5. The filling of the Holy Spirit. It occurs at the moment of salvation but it is experiential.
6. The sovereign distribution of a spiritual gift. God the Son, who was involved in the initial distribution of spiritual gifts in the beginning of the Church Age, Ephesians 4:7,8, has now turned that over to the Holy Spirit. So at the moment of salvation, 1Corinthians 12:11, God the Holy Spirit gives to each one of us a spiritual gift.
7. The sealing ministry of the Spirit - a signature guarantee.
 - a. (Sealing in the ancient world was a signature guarantee) It is a signature guarantee of four things: a. Efficacious grace - the Holy Spirit takes the faith of the spiritually dead person and makes it effective for salvation; b. The guarantee of eternal life; c. The guarantee of eternal security; d. The guarantee of your very own portfolio of invisible assets which God the Father prepared for each one of us in eternity past.
 - b. The sealing ministry of the Holy Spirit covers eternity past, our life in time, and our eternal future. That is the subject of Ephesians 4:30.

This is also not the same doctrine given. A few points correspond:

The Holy Spirit's Ministry in the Age of Israel

7/6/75; 8/23/78; Ephesians 65; Anti-Sem 19 12/3/89

- A. The Deity of the Holy Spirit.
 1. The Holy Spirit is eternal God and is coequal with the Father and the Son, 2Corinthians 13:14. He has the same essence as God the Father and Jesus Christ.
 2. The Holy Spirit is called "God" using the sacred JHWH in Isaiah 6:8-9 cf Acts 28:25; Jeremiah 31:31-34 cf Hebrews 10:15-16.
 3. Divine attributes are ascribed to the Spirit.
 - a. Sovereignty, 1Corinthians 12:11.
 - b. Omniscience, 1Corinthians 2:10-11.
 - c. Omnipotence, Genesis 1:2.
 - d. Omnipresence, Psalm 139:7.
 4. The deity of the Holy Spirit is taught in the New Testament, 2Corinthians 3:17.
- B. The Holy Spirit had a ministry in the formation of the Canon of Scripture.
 1. The Holy Spirit had a special ministry of divine revelation to Old Testament believers; primarily, but not exclusively, to those who had the gift of

prophecy. The Spirit had a ministry to every writer of Old Testament Scripture. Every writer was controlled by the Spirit in what he wrote.

a. 2Peter 1:20-21 **Understand this first, that all prophecy from Scripture does not originate from one's own interpretation; for prophecy was never produced by the will of mankind, but men communicated as they were being carried along by means of the Holy Spirit.**

b. 2Timothy 3:18-19 **All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for training which is righteousness, that the man of God may be proficient, equipped for every good work.**

(1) The Greek word THEOPNEUSTOS, meaning God-breathed, refers to two things: inhale and exhale. In addition to revelation as the ministry of the Holy Spirit, we have the doctrine of Inspiration.

(a) The inhale: God the Holy Spirit communicated to human authors of the Old Testament God's complete and coherent message for both that generation and for all future generations.

(i) Jeremiah 1:9 **Then the Lord [God the Holy Spirit] stretched out His hand and touched my mouth and said to me, 'Behold, I have put words in your mouth.'**

(ii) Mark 12:36 **David himself said by means of the Holy Spirit, 'The Lord said to my Lord, "Sit down at My right hand until I put your enemies beneath your feet."**

(iii) Acts 28:25 **The Holy Spirit rightly spoke through Isaiah the prophet...**

(b) The exhale: the human authors wrote down in their own language the divine message from God.

(2) The result is the correct and accurate doctrine of the inspiration of Scripture, which says: God so supernaturally directed the writers of Scriptures, that without waving their human intelligence, their vocabulary, personality, literary style, feeling, or any other human factor, His own complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the vary words bearing the authority of divine authorship.

2. The ministry of the Holy Spirit to the Old Testament writers in the doctrine of inspiration included three categories.

a. The TORAH. This was written by Moses, who had both the gift and office of prophet.

b. The NABIIM, which includes Joshua, Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Zachariah. The human authors had the office of prophet.

- c. The KETHUBIM, which means "the writings." The human authors had the gift of prophesy only: David, Solomon, Daniel, Ezra, Nehemiah.

C. The Ministry of the Holy Spirit to Old Testament Believers.

1. It was extended to very few believers and only for special purposes. The Spirit's ministry in the Old Testament was to less than one percent of believers. There was no indwelling or filling of the Spirit in the Old Testament.
2. The purpose was to empower and enable certain believers to accomplish the will of God under certain and varying circumstances.
 - a. In the Old Testament this ministry was always to a few believers, but in the New Testament the Spirit's ministry is to all believers.
 - b. Because people do not understand this, there is a great deal of confusion. Pentecostal groups have picked up the ministry of the Holy Spirit to the Old Testament saints and have attempted to bring it into the Church Age.
3. This ministry is called enduement, or being clothed with the Spirit (LABACH). Enduement means to empower; to invest or endow with some gift, quality, or faculty of power; to clothe with power or ability above and beyond human ability.
4. Examples.
 - a. Joseph, Genesis 41:38.
 - b. Skilled labor to make Aaron's high priestly clothes, Exodus 28:3; and to build the tabernacle, Exodus 31:3.
 - c. The seventy administrative assistants to Moses, Numbers 11:25.
 - d. Joshua was empowered to be successful in warfare, Numbers 27:18.
 - e. Othniel and certain judges were empowered to kill Israel's enemies, Judges 3:10; Gideon to kill Arabs, Judges 6:34; Jephthah, Judges 11:29; Samson to kill a lion, Judges 14:6, and the Philistine army, Judges 15:14ff. All of these passages link the empowering of the Holy Spirit with killing the enemy or ruling the nation, and not as a part of spirituality.
 - f. Saul was empowered for ruling and communicating, so that the people could identify their leader, 1Samuel 10:9-10.
 - g. David, whose great feats were accomplished in the power of the Spirit, 1Samuel 16:13. David was perpetually empowered with the Spirit.
 - h. Daniel was empowered: Daniel 4:8, 5:11-12, 6:3.
 - i. The human authors of the Old Testament, 1Peter 1:11-12; 2Peter 1:20-21. These men knew all about Jesus Christ in His first advent. They preached by means of the power of the Holy Spirit.
5. There were three carnal believers in the Old Testament whom the Holy Spirit empowered.
 - a. Balaam, Numbers 24:2.

- b. Samson, Judges 13-15.
 - c. Saul, 1Samuel 19:23-4.
- 6. The Holy Spirit empowered a few Old Testament believers to perform miracles. There were three great periods of miracles.
 - a. During the ministry of Moses.
 - b. During the time of Elijah and Elisha.
 - c. During the dispensation of the Hypostatic Union by the Lord Jesus Christ. Matthew 12:28; Luke 4:14-18.
- D. Old Testament believers could request the empowering of the Holy Spirit.
 - 1. Elisha requested a double portion of the Spirit, 2Kings 2:9-10.
 - 2. The disciples were told to ask for the Spirit, but did not, Luke 11:13. So before the beginning of the Church Age and after His resurrection Christ gave them the Holy Spirit, John 20:22.
- E. Old Testament believers who received the Holy Spirit could lose the Holy Spirit as a matter of discipline.
 - 1. Saul, 1Samuel 16:13-14.
 - 2. David, Psalm 51:11.
 - 3. The warning to Solomon, Prov 1:23.
- F. The ministry of the Holy Spirit in the dispensation of the Hypostatic Union.
 - 1. During the dispensation of the Hypostatic Union, there were a few believers who were filled by the Holy Spirit, such as John the Baptist. However, the most important ministry was the ministry of the Holy Spirit to the humanity of Christ.
 - 2. The filling of the Spirit is always related in the dispensation of the Hypostatic Union or the Church Age to the divine dynasphere.
 - a. The humanity of Christ dwelt in the prototype divine dynasphere; we have the operational type divine dynasphere. This is why the filling of the Spirit which we have takes its precedence from the filling of the humanity of Christ.
 - b. The humanity of Christ was both indwelt and filled with the Spirit. That is precedence for our relationship with the Holy Spirit in the Church Age.
 - c. Efficacious and common grace are the same in every dispensation. Salvation is the same in every dispensation, but not the ministry of the Spirit to the believer.
 - 3. The prophesy of the ministry of the Spirit to Christ is found in:
 - a. Isaiah 11:2, "And the Spirit of the Lord will rest on Him, the Spirit of wisdom and understanding, the Spirit of counsel and knowledge, and occupation with the Lord."
 - (1) When anyone has the Holy Spirit, they have their own counsel and understanding. They do not have to go to anyone else for counseling. With doctrine, you have the ability to counsel yourself.

(2) "Wisdom" is doctrine that causes spiritual growth. "Understanding" is exposure to the teaching of doctrine. With doctrine, you do not depend on anyone with influence or power to do anything for you; you will depend upon the power of the Holy Spirit.

(3) "Knowledge" is understanding and being able to use the problem solving devices, which only the Spirit can reveal.

- b. Isaiah 42:1 quoted in Matthew 12:18 **Behold My Servant [Jesus Christ], whom I sustain. My Chosen One, in whom My soul delights. I have put My Spirit on Him.**
 - c. The Spirit filling Christ is the fulfillment of John 3:34 **For He whom God has sent speaks the doctrines of God; for He does not give the Spirit by measure.**
 - d. Matthew 12:28 **Jesus said, 'If I cast out demons by the Spirit of God, then the kingdom has come to you.'**
 - e. Luke 4:14 **Jesus returned to Galilee in the power of the Spirit.**
4. Our Lord was sustained in His humanity by the Spirit. He did not use His own divine attributes to glorify Himself or to fulfill anything in the strength of His divine power. It was a part of the dispensation of the Hypostatic Union that our Lord would depend on the Father's provision, including the Father's provision of the Holy Spirit. This would establish a precedent for the royal family of God in the Church Age.
5. Our Lord offered the filling of the Holy Spirit to any of his disciples who would ask for Him.
- a. This is why it says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." That was Jesus giving a promise to the disciples to show them the mechanics for getting the filling of the Holy Spirit prior to the Church Age.
 - b. Luke 11:13 **If you being evil, know how to give good gifts to your children [and you do], how much more shall your Father from heaven give the Holy Spirit to those who ask for Him.** We do not ask for the Holy Spirit during the Church Age, since we receive Him as of the moment of salvation.
 - c. None of the disciples ever did ask the Lord for the filling of the Spirit. Consequently, just prior to the ascension, our Lord gave the Holy Spirit to the disciples without their asking. Why? Because He knew that in the ten days before the Church Age began, they would be tested beyond their power. Therefore, He gave them the power, so that they would be in fellowship and ready for the Church Age to begin on the day of Pentecost. John 20:22, "And when Jesus had said this, He breathed on them and said to them, 'Receive the Holy Spirit.'"

G. The ministry of the Holy Spirit in the Church Age to the royal family is unique.

1. Regeneration and efficacious grace are the same in all dispensations. The Holy Spirit makes the Gospel a spiritual reality to the unbeliever in every age.
2. But in the Church Age the key is the baptism of the Holy Spirit, which enters us into union with Christ.
3. Christ was appointed royalty at the session. But He is alone and must have a royal family to compliment His third royal patent, His battlefield royalty "sit down at My right hand until I make your enemies the footstool for Your feet."
4. God the Father stopped the Jewish age to provide a royal family for our Lord as the "King of kings and Lord of lords."
5. Therefore, because we are royalty, God the Holy Spirit does more for us at salvation than for believers of any other dispensation.
 - a. He makes our faith effectual, the ministry of efficacious grace.
 - b. He creates a human spirit for the imputation of eternal life, the ministry of regeneration.
 - c. He enters us into union with Christ as a guarantee of our escrow blessings, the baptism of the Spirit.
 - d. He enters us into the divine dynasphere for the power to execute the protocol plan of God, the ministry of the filling of the Holy Spirit. (The system of spirituality for Old Testament saints was not related to the Holy Spirit but to the faith-rest drill.)
 - e. He indwells us to provide a temple for the indwelling of the Shekinah glory (our Lord), the ministry of indwelling.
 - f. He provides a spiritual gift for function as a member of the body of Christ.
 - g. He guarantees our escrow blessings and eternal security, the sealing ministry of the Spirit.
6. Every believer is indwelt by the Holy Spirit and cannot lose that indwelling.
7. Every believer is filled with the Spirit at the point of salvation (because we are entered into the divine dynasphere) and loses the filling of the Spirit at the point of post-salvation sinning or carnality. The filling of the Spirit is only valuable when we know doctrine. The filling of the Spirit is the means of learning doctrine.
8. Recovery of the filling of the Spirit occurs through the use of the rebound technique, 1John 1:9, not by asking for the Spirit.

H. Summary.

1. The ministry of the Holy Spirit to the Jewish Age believer was quite different than His ministry to the Church Age believer.
2. In all dispensations the Holy Spirit is the agent of regeneration.
3. In the Church Age the Holy Spirit does much more for the royal family than He did for the believer in the Old Testament, or will do for the believers in the Millennium.
4. Fundamentalist Christianity today sometimes fails to make this distinction, resulting in apostasy and heresy.

5. The ministry of the Holy Spirit in the Old Testament was limited to a very few believers and was very different than His ministry to believers in the Church Age.
6. Not only was His Old Testament ministry limited to a few believers, but it could be taken away because of the believer's carnality and reversionism.
7. The Holy Spirit may be quenched or grieved in the Church Age, but He continues to indwell every believer. Sin neutralizes the filling of the Spirit until rebound occurs.
8. In the Church Age we are never commanded to ask for the Spirit, since we receive Him at salvation.
9. In the Church Age we are only commanded to be filled with the Spirit. This is accomplished by the use of the rebound technique, 1John 1:9.
10. In the Old Testament a believer could ask for the Holy Spirit and pray for His continued presence.

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1977 Romans

Lesson #505

505 08/24/1978 Rom. 15:22 Timing and legitimate asceticism of a missionary; Constantine and Methodius; 3 conditions of the believer

Being a missionary is a devotion to genteel poverty. God's blessing of a missionary does not, as a rule, come in material things. Missionaries learn how to starve gracefully and how to get on with a lot less things in life. This is why some missionaries seem odd when they return home to this life.

Louis the Pius supported many missions in the field; but he is a rare person who did this. Early on missionaries just went with their own money and the clothes on their back. They just went to where they believed God wanted them to be. For this reason, many missionaries have entered into some sort of asceticism.

Missionaries often do not know where their next meal is coming from; or where their set of clothes will come from. We have no idea what it is like to be a missionary. It requires a great deal more to be one.

Constantine took on the name Cyril (?). Two brothers, Constantine and Methodius (nothing to do with the Methodist church). High peer ratings for his art. Constantine become a great scholar. These two brothers lived in Thessalonika and heard the gospel there.

A monk at one time was a missionary who remained in one place and worked from there.

These two ran into the Kazars and they were being evangelized by Jews. They debated before the king and he began to lean in the direction of the Christians.

Then went to the Bulgarians, who were having problems with those in Transylvania, who practiced witchcraft.

Constantine was speaking of the last judgment and his brother painted a picture on a blank wall. The King, Boris, believed in Jesus Christ.

Constantine decided that these people needed to get a Bible in their own language. He reduced the Slavic language into an alphabet. Then he was able to translate the Bible into the Slavic language. This was their Bible and this divided them forever from the Roman Catholic Church. This took about 4 years for Constantine to do.

Bohemia would never be taken by the Catholic church. The reformation occurred 200 years earlier in Bulgaria.

Andrew one of the 12 Apostles, went to Russia and led some of them to the Lord.

The grandson of a believer, Vladimir, who led hundreds of thousands to the Lord. Most missionaries who do pioneer work are often very ascetic. They cannot afford anything other than energy. Many have never had wives; men of intense characters and ascetics. They would be considered oddballs and weirdos.

Compared to missionaries, we live normal lives. Missionaries are often not even accepted at their own home church.

With the indwelling of the Holy Spirit and the indwelling of the old sin nature, we have antithetical concepts arguing about who is going to control the soul. If the Holy Spirit controls the soul,

There is such a thing as demon possession; and as weird behavior, but one does not always indicate the other.

Bob covers some points on the filling of the Spirit. We can only glorify the Lord by being filled with the Spirit.

Emotion or ecstasies have no spiritual connotation in this dispensation.

There were places blocked off from Paul. He could go into Troy, Tarsus, South Galatia; Lycus valley, Ephesians, Northern and Southern Greece, and several others.

Romans 15:22 **Therefore also I have been hindered many times to come to you.** (BLB)

Paul has always wanted to go into these other areas. They are open to him, but he will blow it and go to Jerusalem instead.

The Adriatic Sea split Rome into east and west. Greek spoken on one side, Latin on the other.

Verse 22 – “For which cause also I have been much hindered from coming to you.” Up until now God has closed the door on coming to Rome. In his missionary function God wanted Paul to cover the eastern half of the Roman empire first. Not all of it, but the important parts. The verse begins with *dió* (διό) [pronounced *DEE-oh*], plus the conjunction *kai*, plus the imperfect passive indicative *enkóptō* (ἐγκόπτω) [pronounced *eng-KOP-to*]. *dió* (διό) [pronounced *DEE-oh*] is self-evident inference, an obvious inference, translated “For this reason.” The adjunctive use of *kai* is “also, for this reason also.” The imperfect passive indicative of *enkóptō* (ἐγκόπτω) [pronounced *eng-KOP-to*] means to impede, to hinder, to prevent, to delay, to detain. Here it means to detain. This is the voluntative imperfect tense, lack of attainment in the case of a desire or wish, hence lack of realization of fulfilling of a goal or project. Paul has always wanted to preach in Rome. “For this reason also I have been detained.” He has been detained in order to take up the slack in certain areas of positive volition in the eastern part of the empire. The passive voice: Paul receives the action of the verb, God has detained him as a part of settling certain positive areas in the east. The indicative mood is declarative for the reality of Paul being hindered or prevented from coming to Rome to minister.

Then the accusative neuter plural direct object from the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], meaning “many times.” The articular aorist active infinitive from the verb *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] which means to come. With it is the ablative singular of source from the definite article, and it is translated like a preposition meaning “from,” with the infinitive—“from coming.” The aorist tense of the infinitive is constative, it refers to a series of events gathered up into one entirety. There were several times when Paul could have gone to Rome but he was always hindered or prevented. The active voice: Paul was hindered from producing the action of the verb, which was coming to Rome. Finally, the preposition *prós* (πρός) [pronounced *pross*] plus the accusative of *su*.

Verses 22-24, the timing of the ministry.

Paul's Plan to Visit Rome

Romans 15:22 **For this reason also I have been hindered many times from coming to you.**

1977 Romans

Lesson #506

506 08/25/1978 Romans 15:22 Principle; doctrinal missions in Europe; review of the doctrine of divine guidance; the will of God for you

Paul was about halfway through his ministry at this time. He was a missionary at this time. This requires more self-sacrifice and almost a life of asceticism.

A missionary station at that time was called a monastery and those who worked there were called monks. These words have a much different set of meanings today.

How some places were cut off and how others were opened up. Radical change of weather. North American continent shut down for a considerable amount of time.

Missionaries are some of the most gallant people in our midst. Missions are the very lifeblood of our country. If missions go wrong, the 5th cycle of discipline cannot be far behind. Even in the Dark Ages we had some very important great missionaries, including some who were in the Roman church.

The acceleration of missions really took off after the reformation.

Baron Von Realts had a complete change of attitude. He was an aristocrat. Three propositions, (1) Is it right that we keep the gospel just to ourselves? (2) Is it right to have so many students of theology and we do not encourage them to go elsewhere? (3) Is it right for us to be so wealthy, and not send missionaries out? The reaction made him understand that Austria and Germany were not for him. After intensive study, he set sail for Dutch Guiana. He won a few thousand. It appeared that he was a failure; but that is not true.

Others began to fight against the formalism of the Lutheran Church. 1698 the famous university of Holland. This was to train men for the mission field and there was an emphasis on scholarship. From this was a movement to break into India. This is the beginning of modern missions. India was a place where a lot of little brown men were confused, but they received with joy the gospel of Jesus Christ.

Rereading of vv. 18–22.

Paul says that he would not intrude on the mission field of another person. The Roman Catholic church originated from the concept of building a field, and then going to another field, and proselyting (they did this first in the 4th century). They succeeded using the sword and political pressure, this led to the dark ages.

Points

1. When this was written, the Roman church started out very well. Peter and Paul were not founders of the church. Acts 2:10 and visitors from Rome, both Jews and proselytes.
2. God does not guide Paul into someone else's field.
3. When the time is right, Paul will go to Rome.
4. You have no ministry until God opens the door. This Roman epistle is the beginning of Paul's ministry.
5. Paul must be sensitive to the will of God, as all believers ought to be.

Areas which previously enjoyed balmy weather suddenly became very cold (like Greenland and similar regions). Changes in weather can open and close doors and is possibly God's purpose.

Visions, dreams, and other things can guide a person, at least in that period of time.

The only effective foreign policy that we have ever had comes from missionary work. You cannot know the will of God apart from the Word of God.

There are different classifications of the will of God. God has a preventative will. There is the volition of angels as related to human history. The axiom for divine guidance. 1John 3:23. That we believe in the name of His Son, Jesus Christ, and love one another.

There are people who have no idea what the will of God is. These people are not patient enough to take in doctrine and to listen to what is being taught.

In counseling, Bob has found out that people simply want to superimpose their will over God's will.

The have to be patient; you have to relax. You have to figure out what to do. Some of you want to get up now and rush out and do some great things for God.

L. L. Lector made you want to get up and then to the altar and then go out and do great things. But no one can achieve anything on the mission field half-baked. You need to have greater flexibility than the person filling out his income tax where he made a million dollars for that year.

Do not think that you need to get up immediately and go somewhere.

There must be classification of the will of God. Does God want you to learn doctrine? Hell, yes.

The directive will of God. Everything clicks.

Balaam is put into a situation where he faces the various wills of God. Directive will, permissive will of God, and the overruling will of God.

Principles of the Will of God:

1. Doctrine in the soul is found in Psalm 32:8; Isaiah 58:11. The pure thoughts of doctrine, not the deceptive thoughts of man, are the basis for divine guidance. Prov 3:1-6; Romans 12:2. Gates 1-4 of the divine dynasphere are the key to divine guidance.
2. The filling of the Holy Spirit is a part of divine guidance, Ephesians 5:14-18.
3. Spiritual growth causes you to know more of the will of God, 2Peter 3:18; Hebrews 11:7.

Paul Fails as a Result of His Emotion

1. Paul will violate his own missionary policy, and the reason is emotional revolt. A missionary cannot get into an emotional jag. Paul understands this principle, even though he will violate it.
2. Paul's divine guidance should cause him to advance to Spain. God's plan was not for Paul to go to Jerusalem.
3. Paul has been very lucid about not going to places where Christ has been mentioned. But he violates this by going to Jerusalem.

One More Principle

1. The royal family honor code tells you the will of God. Impersonal love. Flexibility in the nonessentials.
2. Because the application of the honor code to missionary function, Paul has been able to reason that he should stay away from where Christ was already preached.
3. Paul says that he was hindered from coming to Rome, this was his own policy. That policy told him what to do.
- 4.
5. An illustration. Many people have eaten or drunk themselves to death; but no one ever thinks himself to death.
6. Thinking is not anti-Christian. Thinking doctrinal viewpoint is fulfilling the plan of God.
7. Emotion should be subordinate to thinking. Not leading. You are saved whether you feel saved or not.
8. Christianity is what you think, not what you feel.
9. Going to Jerusalem will be Paul's emotional response. Self-imposed negative volition keeps him out of Rome.

1977 Romans

Lesson #507

507 08/27/1978 Romans 15:23–24a Schwarz and India; analogy of Keil Und Kessel; doctrine of Paul's fourth missionary journey

Romans 15:23 **But now, no longer having a place in these regions, and having had a great desire for many years to come to you,...** (BLB)

Verse 23 – “But now having no more place in these parts.” The postpositive conjunctive particle *de* is used to emphasize a contrast with the previous part of the sentence in the previous verse. With it is the adverb of time, *nuní* (νυνί) [pronounced *noo-NEE*], is used. It is now time to make a decision. This refers to Paul's current status, and having covered the areas of the eastern empire he is now ready for the next step in God's plan for his life. Plus the present active participle of the verb *echō* (ἔχω) [pronounced *EHKH-oh*], and the negative adverb *mêketi* (μηκέτι) [pronounced *may-KEHT-ee*] meaning “no longer.” “But

now no longer having” is the correct translation. The historical present tense views a past event with the vividness of a present occurrence. The active voice: Paul produces the action of the verb. The participle is circumstantial. With this is the accusative singular direct object from topos (τόπος) [pronounced *TOP-oss*], a region, a place, to minister as a missionary. Then the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*], plus the locative plural from klima—“in these regions.” Paul’s missionary function has been replaced by the operation of the local church. He functioned on the indigenous principle and therefore he no longer has a mission in these places because everywhere he has gone he has not only evangelized but he has established churches.

“and having a great desire these many years to come to you” – the connective use of the conjunction *de* is translated “and.” The present active participle from the verb *echō* (ἔχω) [pronounced *EKKH-oh*], “having.” This is a descriptive present for what is now going on in the soul of Paul. The active voice: Paul produces the action. The participle is circumstantial meaning it is time to move.

The accusative singular direct *epipothía* (ἐπιποθία) [pronounced *ep-ee-poth-EE-ah*] means a very strong desire. God often leads through a proper desire. It is now time to move on. The articular aorist middle infinitive from the verb *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] means to come. The aorist tense is a dramatic aorist stating a present reality with the certitude of a past event. While this is in the middle voice it is a deponent verb, middle in form but active in meaning. Paul produces the action, a desire to travel to Rome. He is really coming as a visitor of the Roman church, to see a place he has never seen. The infinitive expresses his purpose. Then the preposition *prós* (πρός) [pronounced *pross*] plus the accusative of *su* – “face to face with you.” He wants to be there in person and see the area and meet the people. Next is the preposition *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative from the adjective *hikanos* (ἰκανός) [pronounced *hik-an-OSS*], which means sufficient, large enough, adequate. In the plural it means “many.” Plus the ablative plural from *etos* (ἔτος) [pronounced *EHT-oss*] – “years.”

A missionary penetrates a region and moves along from there and penetrates a new region. This is known as Keil Und Kessel. This is like an army advancing. They do not take each and every place; they take a section and move ahead; take a portion and advance. Leave the rest for another army to mop up.

Romans 15:23 **But now no longer having a ministry in these regions, and having a desire to come to you for many years.**

Summary Points

1. Paul’s desires were compatible with the great genius of his soul and compatible with the plan of God for his life.
2. The greatest mind in history would have a normal interest in the capital of the Roman empire, the administrative centre for the fullness of time. Galatians 4:4. The fullness of time was the Roman empire, not the Roman republic. The republic could

not accomplish what the empire accomplished. God used the adventure of Cæsar to move ahead. The Roman empire was the fullness of time. Therefore, Paul would like to visit the central headquarters of all this.

3. Little did Paul realize that eventually his attention would shift from Jerusalem to Rome, which he would visit twice. Paul will die there on his second visit.

The Roman church is confused about honoring Peter, as Peter did not every visit Rome; Paul did twice.

Romans 15:24 ...whenever I may go to Spain, I hope indeed, going through, to see you and to be equipped there by you, if first I should be filled of you in part. (BLB)

Verse 24 – “Whensoever I take my journey into Spain.” We are still dealing with the same sentence which began in verse 22. The comparative particle *hos* indicates the manner in which something proceeds. Here it introduces an indefinite temporal clause. Next is an untranslatable particle, *án* (ὅν) [pronounced *ahn*]. It means that in writing the Greek language certain things were brought out when you read them but you didn’t have to pronounce them because everyone understood them. This is was sort of help to make a person understand that the action of the verb was dependent upon some circumstance or condition. So they used the word *án* (ὅν) [pronounced *ahn*] in a temporal clause for an actual future reference. The two particle *hos* plus *án* (ὅν) [pronounced *ahn*] plus the subjunctive mood introduce what is called an indefinite temporal clause in the Greek. It is translated, not “whensoever” but usually “as soon as” or “whenever.” Then the present middle subjunctive of the verb *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*], which means to go. The tendencial present is for an action which is purposed though it is not actually taking place at the moment. The middle voice: while the active voice emphasizes the action the middle voice emphasizes the agent. This is an indirect middle, emphasizing the agent as producing the action rather than participating in the results of the action. The subjunctive mood is potential, with the *án* (ὅν) [pronounced *ahn*] emphasizing an indefinite temporal clause which refers to something qualified by an element of contingency. Then the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of the proper noun *Spanía* (Σπανία) [pronounced *span-EE-ah*] —“to Spain.”

Paul and Rome

1. Paul wrote this indefinite temporal clause circa 58.
2. Allowing time for Paul’s emotional reversionism and discipline he will reach Rome about 62. This will take Paul about 4 years from this writing.
3. Paul will be placed under house arrest for two years in Rome, waiting for his trial before Nero—Philippians 2:23, 24; Philemon 22.
4. During his imprisonment in Rome Paul will write the four great epistles: Ephesians, Philippians, Colossians, Philemon. They are called the prison epistles.
5. Paul will be tried by Nero and released for lack of evidence in 63 or 64 AD.
6. At this point Paul will begin the fourth missionary journey.

There is a parenthesis beginning after the word "Spain."

Paul's Fourth Missionary Journey

Paul has a future after discipline. We will study his discipline later one; but let's study his glorious future. It takes divine discipline to advance us in the plan of God. If we are still alive at the end of God's discipline, we can move forward.

1. On Acquittal in 63 or 64, he will travel east. In Romans 16 he had planned to go up to Marsais, going west. Instead, he has to go west, so he goes to Macedonia instead. The church in Rome is a church of vigorous believers; but in four years, they have lost their vigor. So he must go back to churches he can still send missionaries. He could not go directly west from Rome. Philippians 2:24 and Philemon 22. Some people do not think there is a 4th missionary journey. The principle is sometimes you must go backward in order to go forward.
2. This means that Paul traveled by land, the Ignatian Highway. Paul was their best customer. No restrictions there on speed. This goes to Philippi and then it curls down and goes to Ephesians and then to the Lycus Valley. Released in 63 or 64 and he takes the famous road.
3. Paul has not previously visited the Lycus valley. Paul wanted to see just what the indigenous movement could do. This was an historical monument. There were established churches.
4. The necessity that brought Paul there is related to missions and gnosticism.
5. At the end of the year, 64, after making the circuit east, he travels west to Spain. Romans 15:24–28
6. Paul left from Ephesus, moving west across the Mediterranean to Asyilia (Marsais). Rome was too hot at the moment, so Paul bypassed Rome. God preserved Paul from the wrath of Nero. Going east and then west threw Nero off, who expected him to have gone strictly west.
7. Paul established something in Marsais, but Paul did not go north in France. He set up a mission station in Marsais and moved on.
8. He crossed the Mediterranean to Gades and he got them trained in two years. This mission station would expand, ideally speaking, to Spain and to France.
9. Paul set out then to Ephesus.
10. From Ephesus he went to Macedonia. So Paul wrote Timothy a letter. Timothy did not know what to do with the women who ran over him. Paul is saying goodbye to people that he would never see again.
11. At this time, from Macedonia, Paul also wrote to Titus in Crete; and Titus was a great troubleshooter for Paul. Trouble began to break out. He left some people behind, Trophemus, Titus, and Erasmus.
12. Paul then advanced to Nicopolis which was built by Augustus in 30 B.C.
13. Paul wintered in Nicapolis in 67–68. Nero was aware that Paul was there, so Paul was captured there.
14. Paul was brought in chains to Rome. He wrote his final letter to Timothy.
15. Except for Luke, Paul was alone. He retraced all of the key churches.

16. Paul knew that he was condemned before it was told to him. 2Timothy 2:9. He is ready to die.
17. Pauline team had been dispersed by the great peal off. 1Timothy 1:4–5 2Timothy 4:20 4:10, 12 (I missed one in there).
18. A brief account of Paul's trial 2Timothy 4:6–8 14–17 In between the trial and the execution, Paul wrote to Timothy. As long as Paul was around, Nero would live. When Nero killed Britannicus, that wiped out the Claudio-Julian line. It began with the ministry of Jesus and ended with Paul's death.

This doctrine is also found in Acts.

1977 Romans

Lesson #508

508 08/27/1978 Romans 15:24b Engedi and Iceland; Moravians; legitimate sacrifices, asceticism and recreation of a missionary

There were questions about what had happened in Greenland. Took two years to get his congregation to release him. 46 people aboard to make that perilous voyage. Only darawf and stupid Eskimos at that time. He evangelized them. It was the tremendous influence of Lief Erickson and others to cause him to do this. Hans Engedi did this.

Someone who came in the 1700s influenced by Engedi. Developed a tremendous missionary organization. Started with 2; and 100s by the 1900s. Records of 75,000 people led to the Lord and trained.

We have lost our impetus in the field of doctrine; and the desire to send out missionaries. We will receive discipline for a lack of interest in Bible doctrine; a lack of interest in missionaries. Their preparation requires a great deal. In this country, we evangelize; in other countries, we send missionaries.

Romans 15:24 ...*whenever I may go to Spain, I hope indeed, going through, to see you and to be equipped there by you, if first I should be filled of you in part.* (BLB)

“for I trust to see you in my journey” – the explanatory use of the postpositive conjunctive particle *gar*, followed by the present active indicative of the verb *elpizō* (ἐλπίζω) [pronounced *el-PID-zoh*], used here in the sense of future anticipation, future confidence—“for I expect.” The expectation means that he anticipates with confidence something that will happen in the future. This is a result of, first of all, having had a successful life at this point in the teaching of the Word. But more than that, it means that when you learn a lot of doctrine you develop a lot of confidence, not only about the present but a tremendous amount of confidence about the future. And you can often make application with regard to the future right into your present situation. That is what Paul is doing with regard to his own missionary activity. The present tense is a tendential present used for an action which is purposed but not yet taking place. The active voice: Paul

produces the action of the verb. The indicative mood is declarative for the reality of Paul's intention and application.

Next is an aorist middle infinitive from the verb *theaomai* (θεάομαι) [pronounced *theh-AH-om-ahee*] which means to see a perspective. The constative aorist gathers into one entirety the action of the verb. The action whether momentary or extended is complimented in its entirety as far as this verb is concerned. This is a deponent verb. This is the infinitive of purpose. It is followed by the accusative plural direct object from the personal pronoun *su*. Translation: "for I expect to see you."

Next is a present middle participle from *diaporeuomai* (διαπορεύομαι) [pronounced *dee-ap-or-YOO-om-ahee*] which means to pass through. This is a futuristic present. Paul produces the action. It is a deponent verb; it is a temporal participle, and it is translated "when passing through." He knows he is going to see the Romans, but because of his own reversionism there will be no passing through experience. It will be halt, sit down, produce the prison epistles, have some wonderful fellowship and get some shock—all the Roman believers aren't very nice, though some are wonderful.

Bob talks about the teens in Berachah Church. And about those who have the wrong perspective of life. They have a desire for things.

Whole families have moved to Houston, and there are all kinds of problems. In their own little home, they could turn on the tape recorder and there were not all of the distractions of the other people in Berachah Church (or in Houston). People have become negative after coming to Berachah. Thousands have come with the idea of getting doctrine and have left with negative attitudes.

All Berachah people are not wonderful. There are people here who would cheat you or use you up. They use this church. All Berachah is not Berachah.

Here is a person who is absolutely confident that he is going to continue to live. He doesn't realize yet all that is ahead of him but he has absolute confidence that his death is not near.

Paul was not expecting what would happen. He would have two years in Rome and he will be more productive than in his four missionary journeys. His accomplishments are nothing compared to what he wrote in Romans and the prison epistles. They will have impact on every generation until the end of time.

Paul knows that he will see the Romans. He will not be passing through, however. He will be kept there for a couple years. Paul is assuming too much.

"and to be brought on my way thitherward by you" – the connective use of the conjunction *kai*, then the preposition *hupó* (ὑπό) [pronounced *hoop-OH*] plus the ablative of agency from the personal pronoun *su* should be translated "and by you." Then the aorist passive infinitive from the verb *propempō* (προπέμπω) [pronounced *prop-EM-poh*] which means

to escort, to assist with money, clothing, food, and even companion. Paul is saying, in effect, “and by you being assisted.” He is talking about money, clothes, food, and people to escort him. The constative aorist gathers up into one entirety all the assistance necessary to send the missionary to the field. The passive voice: Paul receives the action of the verb—to be helped by believers. The infinitive indicates intended result. When the result is indicated as fulfilling a deliberate objective it is called intended result, a blending of purpose and result. This is not the way it is going to work out historically but it still is the principle, therefore the Holy Spirit led Paul to put in something that would not happen. The Roman church would not send him out. It was churches in the Roman province of Asia headquartered in Ephesus, that would send him out. The principle holds whether it works out the way Paul wanted it to or not. The principle is: People cannot go to the mission field without support from local churches. Paul expected his support to come from Rome, but it would come from Ephesus. Missionaries must be supported.

Monasteries were built so that a missionary might stop and get fed and then he moves forward. The principle is, missionaries must be supported. The monasteries did this at first; but since then, they have gone haywire.

So many missionaries take part in providing water or plumbing or something along those lines; but they are supposed to be providing the gospel and then some Bible doctrine.

Next is an adverb of place, *ekei* (ἐκεῖ) [pronounced *ehk-ē*], which means “there” or “to that place,” referring to Spain and Gaul.

Let’s say that you have been called by God to the mission field and then study your brains out. And then you have to walk around with your hand out. There should be a way for missionaries to get to the mission field without begging.

The Maravian churches never had more than maybe 60,000 in them in total, but they have 1000 people in the field. They have a custom. No missionary ever has to beg or crawl or starve.

We appear to be superficial and flighty to missionaries. They tend to be very intense. It is hard for a missionary to have a sense of humor with everyone on their back. There are missionary boards and various religions. Bob knows five people who came back from the mission field because they were married to bitches who nagged them back here.

Some have the gift of refreshments; and you ought to be helping these people out, taking them out or having them over.

Paul expects rest and recreation from Rome. Something happened and the Roman church did not send Paul out on this 4th missionary journey.

There are a lot of places in the world where there were good teachers in the Roman church, an example being Martin Luther. The pope, in order to gain power, fouled up the system

very badly. The Dark Ages or the Middle Ages have people in power coming to the popes for forgiveness.

1977 Romans

Lesson #509

509 08/28/1978 Romans 15:24c–25 Bible doctrine priority over social life; doctrine of Paul's reversionism; emotion and rationalization

Romans 15:24 ...whenever I may go to Spain, I hope indeed, going through, to see you and to be equipped there by you, if first I should be filled of you in part. (BLB)

“if first I be somewhat filled with your company” –the conjunction which introduces the third class condition is εάν (ἐάν) [pronounced *eh-AHN*], plus the subjunctive. The 3rd class condition is a more probable future condition. With it is the adverb proton (πρώτον) [pronounced *PRO-ton*], first in sequence of enumeration, correctly translated “first.” The verb is the aorist passive subjunctive from empiplêmi/emplêthô (ἐμπίπλημι/ἐμπλήθω) [pronounced *em-PIP-lay-mee/em-PLAY-tho*], which means to be satiated, to have the full enjoyment of something, to be filled with something, but generally it means to be satisfied with something: “if first I am satisfied.” The constative aorist contemplates the action of the verb in its entirety, i.e. the teaching of doctrine to the Romans, and fellowshiping with them over a period of time. The emphasis is on teaching, for Paul will have something for the Romans to learn before he departs to go to Spain. When he is satisfied that what he has for them is understood he will leave. The subjunctive mood is potential and is used for recognition of the 3rd class condition. With this is the objective genitive plural from the personal pronoun su, referring to Roman believers—“if first I am satisfied with you.” The prepositional phrase από (ἀπό) [pronounced *aw-PO*], plus the ablative singular of méros (μέρος) [pronounced *MEH-ros*] which means a division from the whole and therefore a part or a fragment. Literally, “from apart.” It is an idiom meaning “partly” or “in some measure” or “in part.”

Romans 15:24 Whenever I go to Spain—for I expect to see you when passing through, and by you be assisted to that place, if first I am satisfied with you in part—...

Points

1. The last phrase in the KJV, “if first I be somewhat filled with your company,” has often been construed as enjoying for a while the company, the fellowship or social life of the Roman believers. Such an interpretation is just too frivolous for the Romans, and for the apostle.
2. His traveling motives are related to the tremendous amount of doctrine he carries in his soul, plus his spiritual gift, plus the filling of the Spirit. Therefore he is not above having a couple of hours of social life, provided it does not interfere with evangelization or teaching doctrine.
3. Paul will not be satisfied with part of the congregation until first he has communicated and ministered to those doctrines which they have never heard.

4. The doctrine Paul will communicate when he arrives in Rome will be the content of the prison epistles.
5. When Paul is satisfied that Roman Christians have responded to these doctrines so that some of them have advanced to maturity, then he will depart from Rome with confidence that he has secured his supply line to the west. He has left behind a missionary-minded church who will support him with prayer, personal interest, money, friends to accompany him, and whatever else it takes to get Paul operative in the mission field of the west.
6. A missionary must not leave behind any unmended fences as he goes into the mission field—no indebtedness, no bills, no problems.
7. In other words, any missionary starts by being one at home, not in a foreign land.
8. If you cannot witness at home you cannot evangelize on the mission field.
9. If you cannot apply doctrine and use common sense at home you will not do so on the mission field.
10. If you are inflexible regarding the non-essentials at home you will be inflexible regarding the non-essential on the mission field. And this is a disaster.
11. Going to a foreign country as a missionary does not change the missionary.

Anticipating verse 25, which begins with two particles: nuní (νυνί) [pronounced *noo-NEE*] de. It describes the beginning of Paul's reversionism. Verses 25-27, Paul's planned reversionism: a) Paul's emotional aberration, verse 25; b) Paul's opportunity for rationalism, verse 26; c) Paul's administrative distraction, verse 27.

Romans 15:25 **But now I am going to Jerusalem, ministering to the saints.** (BLB)

Verse 25 – “But now I go to Jerusalem to minister unto the saints.” Right before our eyes we see the great apostle dissolving into emotional reversionism. The postpositive conjunctive particle *de* sets up a contrast between what Paul desires and what God wills. The adverb *nuní* (νυνί) [pronounced *noo-NEE*] is an adverb of time—“But now.” In these three verses Paul is going to anticipate his own reversionism. He is still in fellowship, he is just describing what he is going to do. Once he does it, he is out of fellowship. Next is the present middle indicative of the verb *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*], meaning to go, to travel. The pictorial present presents to the mind events in the process of occurrence, though Paul has not made a move as yet. The middle voice is the indirect middle, emphasizing Paul as the agent producing the action rather than participating in the results of the action. The declarative indicative mood is for historical reality or the beginning of a journey into reversionism. The fateful prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the indeclinable noun *Hierousalēm* (Ἱερουσαλήμ) [pronounced *hee-er-oo-sal-AME*], is “to Jerusalem.” “But now I go to Jerusalem.”

The word “to minister” is the present active participle of *diakoneō* (διακονέω) [pronounced *dee-ak-on-EH-oh*], which means, as translated, to minister—doctrinal teaching. The futuristic present tense denotes Paul's administration, the offering from Greece, and his hope of teaching doctrine at the same time. Paul's plan is to use this offering in order to get a speaking engagement in Jerusalem. The active voice: Paul assumes the action of

the verb in his thinking. The participle is a telic participle, it denotes a future purpose and is translated like a purpose infinitive. Next is the dative plural indirect object from the definite article, plus the dative plural indirect object from the noun *hagios* (ἅγιος) [pronounced *HA-gee-oss*]—"to the saints," a reference to believers in Jerusalem.

The gentiles want Paul's teaching; the people in Jerusalem do not. It is fine to bring the offering to them; but he should not use the offering in order to leverage the church hierarchy into a course of action that they don't want. Paul should have sent someone else down there with the offering.

Romans 15:25 **Now I go to Jerusalem to minister to the saints.**

By way of anticipation:

Doctrine of Paul's Reversionism

8/28/78

1. It was the will of God that during Paul's fourth missionary journey, he should go to Spain, Romans 15:24,25,28.
2. After Paul's visit to Ephesus and the riot of the silversmith union, Paul was headed west in the right direction, to Macedonia, but he stops at Corinth Acts 20:1. Paul then turned for Troy; at Miletus he was hurrying to Jerusalem, Acts 20:16. Here Paul had his pastor's conference for the pastors of Ephesus, Acts 20:17-28. From Miletus, Paul sailed directly to Tyre, Acts 21:1-3.
3. Paul was warned twice by the Holy Spirit not to go to Jerusalem, Acts 21:4-9, 10-13.
4. Paul, now in reversionism, disobeyed completely, Acts 21:14-17.
5. Paul fails in Jerusalem. He took bad advice from the local pastors, Acts 21:20-24. No pastor has to compromise with anything or anyone to gain a hearing for the teaching of Bible doctrine. Paul was asked to compromise Bible doctrine by taking a vow.
6. When Paul returned to the temple, he was discovered, and a riot broke out, Acts 21:27-32. He was rescued by the Roman military and kept in the Mark Anthony barracks for his own safety, Acts 21:33ff.
7. He was taken to Caesarea and spent two years there as a prisoner, 59-60 AD. Three judges heard his case and all considered him innocent: Felix in Acts 24, Festus in Acts 25 Festus, and Agrippa in Acts 26. It took two years for Paul to recover from reversionism. An assassins group of 40 took a vow to not eat until they killed Paul.
8. Paul spent the next two years in Rome as a prisoner, 61-62 AD, while his case was being appealed to Cæsar. He wrote Philippians, Ephesians, Colossians, and Philemon while under house arrest. Philippians 3:12-19 tells us that he continued his spiritual advance, while Philippians 3:4-8 describes his perspective as a spiritually adult believer having recovered from reversionism. He is through with human celebrityship, with the false perspective of Judaism, v. 7 he has the perspective of a supergrace believer; and now has a new set of priorities.

510 08/29/1978 Romans 15:26 Mrs. "Stonewall"; military honor codes; rationalization; giving to the destitute

Anna Jackson, Stonewall Jackson's wife. She was 32 when he died; she died at age 85 in 1915. She knew personal troubles and losses. She never married again. Marrying again would have been unthinkable to her. Her husband left no great means. Finances gave her some difficulty and she refused to take help. She turned down offers to write about her husband. Eventually, she did write about him. She is a woman who never lost perspective. She never tried to take any credit.

Men will lie and cheat and even send men to the deaths in order to advance in the armed forces. The government of the United States is creating a dishonest population. Careerism had produces a dishonest, unprofessional corps of men.

Christianity has an honor code.

We are in trouble because of the honor code of all branches of the military. There is no accepted standard in this realm. It has been destroyed by bitterness and vindictiveness. Careerism to the military is like reversionism for Christianity.

Going back all the way to Romans 15:1

Hamburger Hill was a disaster and it happened because we lacked an officer honor code.

Romans 15:26 **For Macedonia and Achaia were pleased to make a certain contribution for the poor among the saints in Jerusalem.** (BLB)

Verse 26 – “For it hath pleased them of Macedonia.” The explanatory use of the postpositive conjunctive particle *gar*. He is explaining why he is going to Jerusalem. The aorist active indicative of *eudokeô* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*] [*eû* (εὐ) [pronounced *yoo*] = good or well; *dokeô* (δοκέω) [pronounced *dok-EH-oh*] = to assume and to think in terms of superficialities] means to think well, literally. It means here to be well pleased, to take a delight in, to take a pleasure in, and to decide for. “For I have decided with pleasure.” The constative aorist gathers into one entirety the great motivation of the subject. There was nothing wrong with the decision of the believers in Macedonia, they did the right thing. Only Paul will do the wrong thing in connection with their right decision. Principle: It is possible for some people to do something right + right = right (the believers in Macedonia), but Paul is going to take their rights and is going to rationalize. Right plus rationalization = wrong. When you start to ride on the coat tails of someone who is right, you might turn out being wrong. The subject is Macedonia and Achaia. They have decided with pleasure. The declarative indicative views the action of the verb from the standpoint of reality.

“to make a certain contribution for the poor saints which are at Jerusalem” – the aorist middle infinitive of the verb poieō (ποιέω) [pronounced *poi-EH-oh*], which doesn’t mean to make a contribution. It means to do, to make, to manufacture. The dramatic aorist takes a present reality with the certitude of a past event. The idiom is a device for emphasize, it refers to the great offering which is being administered. The middle voice is the dynamic middle which emphasizes the part taken by the subject, emphasizing the fact of proper motivation and proper giving totally apart from any system of gimmicks. The infinitive is an actual result. Plus the accusative singular direct object of the verb from the indefinite pronoun tís (τις) [pronounced *tihç*], which is not indefinite but categorical. This is the emphatic use reflecting a sense of distinction and importance. Therefore we translate “certain” or “special.”

Next is the accusative singular direct object from koinōnia (κοινωνία) [pronounced *koi-nohn-EE-ah*], which means fellowship or offering, and here it means to make a special offering. This phrase emphasizes the principle of giving as a function of the Christian life without begging, without gimmicks, without any form of solicitation. Then comes eis (εἰς) [pronounced *ICE*] plus the accusative plural of ptōchos (πτωκός) [pronounced *ptoh-KHOSS*],, sometimes translated “beggar” but it really means “destitute. We translate it here, “the poor ones.” The ablative of comparison plural from hagios (ἅγιος) [pronounced *HA-gee-oss*]—“among the saints.”

The people in Jerusalem are under discipline. Why aren’t people in Jerusalem giving money? They don’t have it. They are all under discipline there and many would be killed, dying the sin unto death.

It is not our business to determine if someone is worthy or not. It is our job to live our lives as unto the Lord and to be helpful to those who are suffering. It is not our business to judge them.

Plus en (ἐν) [pronounced *en*] plus the locative of Hierousalēm (Ἱερουσαλήμ) [pronounced *hee-er-oo-sal-AME*]—“who are in Jerusalem.”

Impersonal Giving

1. There is no distinction made between the poor reversionist in Jerusalem and the poor positive believer. When people are destitute distinction are not made. If your enemy hungers, then feed him. If he thirsts, give him to drink. That is the honor code.
2. This is impersonal giving, which means it is not based on emotion but based upon compassion from rationalism or doctrine.
3. Impersonal giving emphasizes the subject rather than the object.
4. The subject is properly motivated by doctrine rather than impelled by emotionalism.
5. Impersonal giving is motivated by impersonal love, therefore such giving becomes a part of the function of the royal family honor code.
6. Many of the saints in Jerusalem are destitute as a part of the divine discipline.

7. Other believers are positive toward doctrine and their poverty is a part of the principle of testing as a means of advance, testing for the purpose of determining priorities. In some cases it is undeserved suffering of the mature believer. But the reason for being destitute is not the issue, it is the question of the believer's motivation in giving.
8. The reason for the poverty is not the issue. Impersonal giving, like impersonal love, emphasizes the doctrinal standards and grace motivation of the subject.
9. Furthermore spiritual giving divorces emotion from the motivation factor. You do not give from emotion.
10. Emotion as the master of the soul is a distraction to the Christian way of life. Emotion distracts from the royal family honor code. Normal soul reflex finds emotion the slave, not the master.
11. It should be remembered that emotion has no spiritual connotation in this dispensation.
12. Therefore true motivation in giving is not based on emotion but on the impersonal love function of the honor code.

No complete translation of v. 26 is given.

1977 Romans

Lesson #511

511 08/30/1978 Romans 15:26–27a "Crisis in Command" and military honor codes; distorting right into wrong; principle of giving

Things were better during Bob's youth; and even better during the time of his father. Criminal activity was restrained and now it is unrestrained. Prissy self-righteousness of the environmentalist. "Crisis in Command" by Richard Gabriel and Paul Savage. A list of problems. Disregard for principles but respect given to the completion of the least mission with zero defects. This has forced the young officer to choose between the goals of career and traditional values. Military Careerism has become the highest value of officers.

The Vietnam era introduced this problem. Resistance and protest to officer orders were not common. A shift from traditional values to entrepreneur values. It seems fair to conclude that there is no formal code of moral; and no place where we could find such a moral code. Careerism becomes the highest value.

An attempt to instill values in some in the academy. The problem is turning everyone in that you observe. It creates officers who learn how to manipulate the system as distinct from following an honor code.

Doctrine is the essential; but we are flexible with regards to the nonessentials. Those who are inflexible with regards to the nonessentials is what causes us to have kooks and weirdos.

Romans 15:26 For Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints in Jerusalem.

Some Points

1. This collection of money was a good thing prepared for transport to Jerusalem.
2. Paul uses this good thing to become divorced from reality. He is inflexible where he should be flexible. He shuts out the honor code; but he rationalizes instead.
3. Therefore Paul justifies a trip to Jerusalem as the chief administrator of this gift.
4. A good thing has been rationalized into a system of self justification; and this puts off Saul going west.
5. No one can take the responsibility for a good thing done in the right way and turn it into emotional deviation.
6. Some hearers rationalization that occurs on the basis of good Bible teaching. Many criticisms of Berachah Church come distortions coming from weirdos. In what is about to happen, Paul will be the only one at fault. Taking that money to Jerusalem was an administrative function; which Paul did not need to do. Paul was needed west of the Adriatic; not in Jerusalem.

Romans 15:27 For they were pleased, and they are debtors of them. For if the Gentiles have shared in their spiritual things, they ought also to minister to them in the material things. (BLB)

Verse 27 – “It hath pleased them verily; and their debtors they are.” The postpositive conjunctive particle *gar* is used as an emphatic particle. It means here, “In fact,” or “Certainly,” or “Indeed.” Or it could even be translated “Yes.” The aorist active indicative of *eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*] – “Yes, they have decided with pleasure.” This is a culminative aorist viewing the action of the verb in its entirety but emphasizing the existing results. These believers in Greece have done a great thing. First because their motivation in giving was right. From their doctrine and motivation they have produced this wonderful offering; they have given with pleasure, and it was their decision. *Eudokeō* (εὐδοκέω) [pronounced *yoo-dok-EH-oh*] eliminates emotion from giving. The active voice: the believers of Macedonia and Achaia produce the action of then verb. The indicative mood is declarative for the reality of true giving motivation.

The money was going to be sent to the central location in Corinth and then taken from there. Paul is emotionally involved and he is going to take something which is right; and he will distort it into wrong. You haven’t lived until you have heard a rationalization. People rationalize in order to do with they want to do.

For every good Christian there are ten crybabies.

Giving is a mental attitude; it is not a result of flattery or compulsion.

The emphatic use of *kai* is translated “in fact.” The third person plural present active indicative from *eimi* (εἰμί) [pronounced *eye-ME*]—“they are.” The present tense is a

historical present, it views a past event with the vividness of a present occurrence. The active voice: the Gentile believers produce the action of the verb. The indicative mood is declarative for historical reality. The predicate nominative plural from *opheilētēs* (ὀφειλέτης) [pronounced *off-ī-LEHT-ace*] which means obligation. Honor code comes into the picture. They are “obligated.” Plus the objective genitive plural from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], “to them.” “Yes, they have decided with pleasure to do this; in fact they are obligated to them.” This is an obligation related to the royal family honor code.

1977 Romans

Lesson #512

512 08/31/1978 Romans 15:27b Lord Kitchener's pal Battalions of WWI; anti-Semitism; Greeks recognize obligation to Jews for the Scripture; giving

German maxim machine guns in one hour killed 60,000. Last some 30 days; 2.5 million died in that one battle. Apparently mostly Brits?

Manchester Pals.

Some of the Greek is reviewed. So far: Yes, they have decided with pleasure to do this; in fact they are obligated to them...

How are the Greeks Obligated to the Jews?

1. The Gentile believers in Philippi, Corinth, Thessalonica, and other parts of both northern and southern Greece, were cognizant of the fact that Jewish believers were responsible for the existence of the Old Testament canon. Paul taught them from the Old Testament. The Jews were writers of the Old Testament, which Paul used.
2. They were also aware of the fact that human writers of the New Testament (that which was available) were either apostles or someone intimately associated with the apostles, and the apostles were Jews. Mark is really Peter's gospel. They were aware that spiritual information had come from Jews.
3. They are further aware of the fact that all of these apostles were not only Jewish believers but that Jerusalem was their headquarters. This was the first city of the Church Age.
4. Understanding these facts they were obviously pro-Semitic, which means that no believer today has any right, under any circumstances, to be anti-Semitic. It is a violation of the honor code to be involved in anti-Semitism. Being grateful for doctrine and being motivated by doctrine they are anxious to assist financially the source of their spiritual blessings—Israel. Many of the Jews that they will help are in reversionism and opposed to Christianity. Does not make any difference. A believer who is antisemitic is a jackass.
5. As God has prospered them financially they sought to share this prosperity with those who were humanly responsible, i.e. doctrine was the source of their prosperity and therefore they tried to share with those who were the source. The Jews had

shared their spiritual prosperity of doctrine (through Paul), now these Gentiles desired to share their material prosperity with those who are the source. Therefore another honor code principle—reciprocity of categories: the sharing of spiritual prosperity in doctrine motivates the sharing of material prosperity in money.

6. The believers in Jerusalem were often poor, living in poverty, simply because they were negative toward doctrine. They were ignorant of doctrine. In some cases, however, they were also poor and impoverished because they were positive toward doctrine, and this was one of their tests in the advance. Some were mature believers who were going through the undeserved suffering stage. But regardless of the reason for their poverty the giver does not make the distinction. The giver gives on the basis of who and what he is, not who and what the recipient is. Like impersonal love, the honor code demands impersonal giving.

When you are judged by someone else; you do not judge them. You stick with honor code standards and you do not judge them.

The obligation here comes from their own standards and priorities.

Whatever the reason, the poor of Jerusalem needed the help.

Romans 15:27 **For they were pleased, and they are debtors of them. For if the Gentiles have shared in their spiritual things, they ought also to minister to them in the material things.** (BLB)

“For if the Gentiles have been made partakers of their spiritual things” – the explanatory use of the postpositive conjunctive particle *gar* should be translated “For you see.” The conditional particle *ei* (εἰ) [pronounced /] introduces the protasis of a first class condition, “if and it is true,” supposition from the viewpoint of reality. The subject is the nominative plural from *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], plus the generic use of the definite article setting up a category—“For you see if the Gentiles.”

The verb is the aorist active indicative of *koinōnéō* (κοινωνέω) [pronounced *koy-no-NEH-oh*], which means to share. The gnomic aorist is for a fact which is so fixed in its certainty as to be axiomatic in character. This is also constative in the sense of a fact extended over a period of time—the entire Church Age. By application to us it is a constative aorist. The active voice: the Gentiles who are believers produce the action of the verb, sharing in the spiritual benefits of the Jewish spiritual heritage of doctrine. The indicative mood is declarative representing the verbal action from the viewpoint of reality, hence a first class condition. Plus the locative plural from *pneumatikos* (πνευματικός) [pronounced *nyoo-mat-EEK-oss*], meaning “in spiritual things.” Plus the possessive genitive plural of the intensive pronoun *autós* (αὐτοῦς) [pronounced *ow-TOSS*] which is used most of the time in the New Testament as a substitute for the third person personal pronoun. There is no 3rd person personal pronoun and *autós* (αὐτοῦς) [pronounced *ow-TOSS*] is used for it. It should be translated “belonging to them.” “For you see, if the Gentiles have shared in spiritual things belonging to them [the Jews]” – first class condition, “and they have.” Principle: Spiritual

things such as doctrine from God is the monopoly of the Jew; it is their heritage. With several very rare exceptions all of the human writers of Scripture are Jew by race.

“their duty is also to minister unto them in carnal things” – the present active indicative of the verb *opheilō/opheileō* (ὀφείλω/ὀφειλέω) [pronounced *of-Ī-low, of-Ī-LEH-oh*], a verb of obligation: “they are obligated,” literally. The perfective present tense denotes the continuation of existing results. The active voice: Gentile believers, or any believers who prosper through the perception of doctrine, produce the action of the verb. The indicative mood is declarative representing the verbal action from the viewpoint of dogmatic doctrinal reality.

The conjunctive use of the conjunction *kai*, “also.” The aorist active infinitive of *leitourgeō* (λειτουργέω) [pronounced *li-toorg-EH-oh*] means to perform a service to God, to fulfil a civic responsibility like paying taxes, to discharge public responsibility like entering military service, to perform cultic functions at the altar and that is where it gets the concept from “to minister” – “they are also obligated to minister.” The constative aorist is for a fact or action extended over a period of time. The action of the verb is contemplated in its entirety. The action extends over the Church Age and is a principle of the royal family honor code. The active voice: the believer who has prospered from the Lord is motivated by doctrine to produce the action of the verb by giving money to those believers who have provided for them or shared with them in spiritual things. The infinitive is the intended result infinitive in which the result fulfils a deliberate objective, the objective of the honor code, a blending of purpose and result. The honor code requires the reciprocity principle always. Here the spiritual is exchanged for the material. Then the dative plural indirect object from *autós* (αὐτοῦς) [pronounced *ow-TOSS*], the intensive pronoun used as a personal pronoun, 3rd person—“to them.”

Then the preposition *en* (ἐν) [pronounced *en*] plus the locative plural of both the definite article and the adjective (σαρκικός) [pronounced *sar-kee-KOSS*], used as a substantive here for material things.

Romans 15:27 **Yes, they have decided to do this with pleasure** [the gentiles sending the gift]; **in fact, they are obligated to them.** For you see, if the Gentiles have shared in spiritual things belonging to them [the Jews; and they have], **they [Gentiles] are obligated to minister to them in material things.**

Principle

1. Christian giving is an honor code function. It combines doctrinal motivation with material prosperity to perform a divine service.
2. Bona fide spiritual giving is really the function of the positive or strong believer who has benefitted from doctrinal teaching by advancing in the plan of God.
3. The true givers are those who have shared in the spiritual things from doctrinal teaching, so that doctrine resident in the soul motivates the believer to give, and nothing else. Service organizations often solicit money from unbelievers.

4. Giving is not the sharing of emotion, is not based on attraction or persuasion by flattery; giving is reciprocity between doctrinal teaching and resultant material prosperity.
5. The strong believer has been spiritually blessed from doctrine and financially prospered by divine imputation. The doctrine provides motivation to give to the source of his doctrinal inculcation. In this context it is the Jew; in principle in the Church Age it applies to the communicator of doctrine. 1Timothy 5:18 **For the Scriptures says, you will not muzzle the ox while he is threshing.** Deuteronomy 24:15 The laborer is worthy of his wages.
6. From the divine imputation of prosperity comes the money with which to give. God creates the wealth by imputation. And from doctrine resident in the soul comes the motivation. Doctrine must provide the motivation; and God provides the money. We have the fun, which is the giving.

Romans 15:27 **Yes, they have decided to do this with pleasure** [the gentiles sending the gift]; **in fact, they are obligated to them** [the Jews]. **For you see, if the Gentiles have shared in spiritual things belonging to them** [the Jews; and they have], **they** [Gentiles] **are obligated** [under the honor code] **to minister to them in material things.**

1977 Romans

Lesson #513

513 09/01/1978 Romans 15:28a Good strategy and bad tactics; fall of Napoleon and Ney; inflexibility in the non-essentials

Who caused Napoleon to do what he did? One man, Fushe, an evil man, courage + inflexibility does not give you what is needed for winning. Bob knows five cases in the Marine Corps and three in the Army. Great inflexibility in the Marines; the too much flexibility in the Army, but without discipline. How could a man make a mistake a Paul did? He became courageous with inflexibility. Too many believers think that they have it all figured out. They think that they have this before they have all of it.

People often mistake courage and flexibility for leadership. Paul will be out of it for two years.

Verses 28-29, bad tactics and good strategy. Tactics is the troop engagement; and strategy is moving the troops before and after.

Romans 15:28 **Therefore having finished this, and having sealed this fruit to them, I will set off through you into Spain.**

Verse 28 – “When therefore I have performed this.” The inferential conjunction *oun* (οὐν) [pronounced *oon*] denotes that what it introduces is an inference from what precedes. Doctrine says go to Rome; emotion says go to Jerusalem. Everything from verse 23 to verse 27 is brought into sharp focus, to a conclusion: good strategy; bad tactics.

The aorist active participle from *epiteleō* (ἐπιτελέω) [pronounced *ep-ee-tel-EH-oh*] which means to finish, to complete, to execute an order or protocol. The aorist tense is a culminative aorist, it denotes the attainment of an end, of a process. The administration of the offering to the destitute people in Jerusalem is something he is looking at from the standpoint of the end of the process. The process began when believers cracked the maturity barrier; they appreciated what the Jews had done for them from the Old Testament writers right down to the apostle Paul. Therefore they were glad to start collecting and forming an offering. The active voice: Paul intends to produce the action of the verb by traveling to Jerusalem. This is a temporal participle. The action of the aorist participle precedes the action of the main verb; the main verb is “I will come.”

“Therefore when I have accomplished.” Then the accusative neuter singular direct object from the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], referring to the charity mission to Jerusalem – “this [mission].” Note that it is emotion controlling the soul that takes battle courage or moral courage and converts it into an inflexible system—converts the virtue into a terrible danger.

A person with courage and inflexibility becomes a Judas goat. Eisenhower was the key strategist throughout the war; and he knew to keep Churchill away from the battle strategies. There was one person similar to Ike, Stonewall Jackson. Lee was inflexible with regards to the nonessentials. He had dysentery. Lee was flexible as long as Jackson was there. Longstreet was right and Lee was wrong. Nathan Bedford Forest had great flexibility in the nonessentials; he had battle courage and moral courage. He is still be studied in Europe. Bedford Forest was not saved then; but he operated on the basis of divine establishment. He had common sense. No training; but he was a great man. He became a believer after the war; a Presbyterian minister witnessed to him on the street.

As long as we are alive, the only essential is Bible doctrine. Paul by requiring to go to Jerusalem is being inflexible.

1977 Romans

Lesson #514

514 09/03/1978 Romans 15:28b–29a Paul's neutralization of his good strategy re the fourth mission; inflexibility cancels virtue

You can have good strategy but bad tactics.

Sir Douglas Hay was underrated from WWI and perhaps the most brilliant. He went from Captain to General in 10 years. He began using tanks and ordered 500 for one of the last great offensives.

Romans 15:28 **Therefore having finished this, and having sealed this fruit to them, I will set off through you into Spain.** (BLB)

“and have sealed to them this fruit” –the connective use of the conjunction *kai* plus the aorist middle participle of *sphragízō* (σφραγίζω) [pronounced *sfrag-IHD-zo*] which does

mean to seal. It means to provide with a seal, to mark with a seal as a means of identification, but it also means to certify, as here: “and have myself certified.” The aorist tense is a culminative aorist, it denotes attainment of the end of the process which includes the collection of the money. The direct middle refers to the results of the action directly to the agent, Paul, with reflexive force. This is a temporal participle. Again, the action of the aorist participle precedes the action of the main verb, “I will come.”

Then the dative plural indirect object from the intensive pronoun *αὐτοῖς* (*αὐτοῖς*) [pronounced *ow-TOSS*]. It is used as a third person plural personal pronoun and translated “to them.” He is thinking about the believers in Jerusalem in a sentimental way and therefore his good strategy is about to be neutralized by bad tactics. To make emotion a criterion for your life is to enter into bad tactics, to enter into reversionism, and to neutralize any virtue that you might have from previous spiritual experience. Plus the accusative singular direct object from an immediate demonstrative pronoun *οὗτος* (*οὗτος*) [pronounced *HOO-tos*], and with it the noun *καρπός* (*καρπός*) [pronounced *kahr-POSS*] which means fruit or production. This production is an offering. Translation: “and have myself certified this production to them.”

Grace principle at a mission. Feed the people first and then give them the message, if they want it.

Local churches are provided for growth. Bob has no use for negative volition. If they don't want teaching, they should not be there. They are bored, the squirm. The Word of God is for those who are positive.

Paul was going to make the people sit and listen; then he was going to hand out the money.

Seals

1. Using seals in the ancient world was a custom of identifying things with a sign, a letter, a word, or a combination of these things. Sealing was certification in the ancient world.
2. An impression was made with a signet ring on the paper as a guarantee and legal protection of property. Here we find Paul is the seal and he is using his apostolic authority for a legitimate thing: the transfer and distribution of funds. That is legitimate. But this should be delegated to those with the spiritual gift. The pastor sets the policy but the deacons carry it out.

Paul is violating this policy and he will deliver the money where he could have passed this along to them instead. Those with the communication gift should not handle the money or distribute funds. Paul should go to Spain, to Rome, to France.

The royal family honor code demands that every believer find his spiritual gift and function with it. Paul has bad tactics; and he was trying to make up for his bad behavior in Jerusalem. This guilt complex is coming up to the surface.

“I will come by you into Spain” – this is a good tactic, it is simply the deviation to Jerusalem that is wrong.

The future middle indicative of the verb *aperchomai* (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-ma*] means “I will go.” The future tense is a predictive future for an event expected to occur in future time. The middle voice: a deponent verb which is middle in form but active in meaning. Paul intends to produce the action of the verb, which is good strategy. The indicative mood is potential of obligation in which the indicative is used to declare his obligation. It is God’s will for Paul to go to Spain. He is not going to Spain, he is going to deviate at this point. Then the preposition *dia* plus the ablative plural from the personal pronoun *su* – “by means of you.” Then the preposition *eis* (εἰς) [pronounced *ICE*] plus the accusative of the proper noun *Spanía* (Σπανία) [pronounced *span-EE-ah*]—“to Spain.”

Romans 15:28 **Therefore when I have accomplished this mission** [delivering the offering], **and have myself certified this production to them** [to the destitute Jews in Jerusalem], **I will go to Spain by means of you.**

Points on Romans 15:28

1. Spania includes Portugal and Spain. Greeks called it Iberia as well.
2. During the Roman republic, colonies had been established on the Spanish peninsula.
3. General Hamilcar Barca and his famous son Hannibal conquered most of Spain. Making it a Carthaginian country. Spain is a beautiful country. The Iberians were first conquered by the Catheginians.
4. As a result of the Punic wars, Spain became a Roman colony as early as 197 B.C. Took 200 years to Romanize them. It took that long to reconcile the Spanish people to Roman rule.
5. Augustus made Spain into three Roman provinces: Hispania, Betica and Lusitania.
6. At the time at Paul writes, Spain is a fantastic conglomeration of Carthaginian business and Roman culture and a beautiful land with positive volition. Spain is ripe and ready. This was a great opportunity. If Paul had been lucid, he would have known this. This would have been a beautiful place to go.
7. Paul has covered the Hellenistic part of the Roman Empire; they spoke Greek in the eastern part; this was the Alexander the Great portion. However, Paul he had not crossed the Adriatic into the Latin portion, which is to the best.
8. After the evangelizing of Spain, great changes will take place there. Vespasian would extend Roman citizenship to Spain and France. Great emperors came from Spain.
9. Great Latin writers like Seneca, Lucian, and others. Spain will be conquered by the Goths and the Vandals. Many of the Goths and Vandals are positive toward doctrine. Spain was overrun by the Moslems; and they are totally and completely anti-Christian.

If the Muslims had the numbers, they would destroy the United States. The Morels and the Moslems are as anti-Christian as they come. The best challenge to Moslems is the

power of the gospel message. Bible doctrine is the only thing that can stop Islam. You can kill them or convert them. There is no middle ground. They are anti-western civilization.

Spain is a very important part of western Europe. Spain has a marvelous history. This was the greatest missionary opportunity in the world.

Romans 15:28 **Therefore when I have accomplished this mission** [delivering the offering], **and have myself certified this production to them** [to the destitute Jews in Jerusalem], **I will go to Spain by means of you.**

Points on Romans 15:28

1. The good strategy is to go to Spain; the bad tactics, the diversion to Jerusalem. Jerusalem becomes a trap. People think that a trip to Jerusalem makes them spiritual. Paul believed that he could change Jerusalem. Where people are negative, you cannot change anything.
2. The emotional pull to Jerusalem causes Paul to become inflexible with regard to non-essentials.
3. The distribution of that money did not require Paul's administrative ability. Others could have done this.
4. Paul should be inflexible with regard to the essentials of doctrine and the will of God. Paul should be inflexible about crossing the Adriatic. They become inflexible with regards to the nonessentials due to emotionalism.
5. It is God's will for Paul to minister to the Latin world of the empire, just as until now Paul has ministered to the Hellenistic part of the empire.
6. The Adriatic Sea divides the Roman empire into two parts: Latin in the west; Hellenistic in the east.
7. Now that Paul has fulfilled his unique missionary function—three missionary journeys in the Hellenistic area—he must go immediately to the Latin west.
8. Therefore Paul must be inflexible regarding Rome and Spain.
9. But the temptation to personally deliver the great offering to Jerusalem was too much for him, and Paul finds himself violating the honor code principle and neutralising the greatest virtue that has ever existed in the royal family of God. Paul's greatness is neutralized by his inflexibility in the nonessentials.

Sir Douglas Haig in 9 battles over a period of a year which turned WWI around; but these battles are not commemorated anywhere in Great Britain. Prior to this, his signature on an order resulted in 60,000 deaths in an hour.

Good strategy is going to Spain; bad tactics is going to Jerusalem.

Romans 15:29 **Now I know that coming to you, I will come in the fullness of the blessing of Christ.** (BLB)

Verse 29 – “And I am sure that when I come unto you.” The postpositive conjunctive particle *de* used as a transitional conjunction here, translated “Now.” Then the perfect *oida*

(οἶδα) [pronounced OY-da] used as a present tense for something in which Paul is totally confident. It indicates knowledge correctly applied from his soul. The pictorial present tense is for knowledge now going on before Paul has entered into reversionism. However when Paul finally reaches Rome he will be prepared. The active voice: Paul produces the action of the verb through maximum doctrine in his soul. The indicative mood is declarative for the reality of Paul's spiritual gift in preparation for the reality of tremendous perception of doctrine, the reality of the fact that he is the one man in all of the world who is truly prepared to go west and do the job right.

The conjunction *hóti* (ὅτι) [pronounced HOH-tee], is used after verbs of perception to indicate the content of that perception, or in this case to indicate the application of doctrine—"that." The present middle participle of the verb *érchomai* (ἔρχομαι) [pronounced AIR-khoh-my] which means to come. The futuristic present tense denotes an event which has not yet occurred, but is regarded as so certain in thought that it is contemplated as already coming to pass. Paul in his thinking is already in Rome. The middle voice of the deponent verb means that Paul intends to produce the action, but in his timing, not God's timing. This is a temporal participle, translated "when I come." The prepositional phrase that follows indicates face to face teaching at a future time—*prós* (πρός) [pronounced *pross*] plus the accusative plural of *su*, "face to face with you."

God's timing is, it is right now; but Paul wants to go to Jerusalem for emotional reasons.

Timing is everything. Ballroom dancing teaches this. You can destroy a woman's feet in one evening. Doing the right thing at the wrong time is a guarantee...

Paul's Misdirection

1. Paul is confident that it is God's will for him to come to Rome to minister the Word. In this he is correct.
2. In fact it is the will of God for him to come immediately to Rome, now, in preparation for his missionary work in the regions beyond. Paul could have easily begun in Spain and then gone north. What would his future have been?
3. Paul's missionary momentum demands that he keep moving west and not be distracted by any personal desire or emotional connotation of taking that offering personally to Jerusalem.
4. Paul has a special apostolic ministry to the Roman believers which is vitally necessary for securing his base in Rome.
5. Furthermore the Roman believers have been brought to a certain level by their pastors. They are ready for Paul. Paul's ministry is necessary to bring a lot of them to maturity.
6. It is imperative that a mature remnant of believers be established in Rome since historically the expansion of Christianity must include that vital centre.
7. For several hundred years after the death of Paul Rome will be the centre for the advance and expansion of Christianity and the pivot which will be eventually formed in Rome by Paul's ministry will produce the greatest historical age anyone has ever known: one hundred years of the Antonine Caesars, 96-192 A.D.

8. Therefore Rome, not Jerusalem, is the key city for the dissemination of doctrine.
9. Jerusalem is actually being phased out as the centre of Christianity and historical positive volition is moving away from the Jews to the Gentiles in the west.
10. Therefore, since the doctrine of Paul is unique it is inevitable that he must teach Bible doctrine in Rome and beyond. In fact, some of his greatest work in doctrine will be accomplished in Rome: the writing of the prison epistles.

1977 Romans

Lesson #515

515 09/03/1978 Romans 15:29b–30 Sir Douglas Haig; teamwork; artillery analogy to prayer; flexibility in leadership

Tony Curtis involving smoking and football games.

Bob is upset that the pope was found on channels 2, 11 and 13 when it should have been football. He was on for hours.

Earl Campbell is a new halfback/fullback.

Sir Douglas Haig from WWI is one of the most maligned men in England. If things went wrong with one of his generals, he stood behind them and protected them from civilian critical attacks.

Romans 15:29 **Now I know that coming to you, I will come in the fullness of the blessing of Christ.** (BLB)

“I shall come in the fullness of the blessing of the gospel of Christ” – the phrase “of the gospel” is not found in the original manuscript, and it is definitely misleading. Paul’s primary mission in Rome is not evangelism. Paul has the advanced doctrine to teach. The future middle indicative of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] – “I shall come.” The future tense is predictive, he knows that it is God’s will for him to come now to Rome. He is going to delay it and rationalize it, but he does understand God’s plan. The middle voice of the deponent verb really means that Paul is producing the action. The indicative mood is historical reality.

The pastors in Rome have no hangups, like those in Jerusalem. They want Paul to come to them and teach.

Then *en* (ἐν) [pronounced *en*] plus the locative of *plêrōma* (πλήρωμα) [pronounced *PLAY-roh-mah*] – “in the full measure.” This refers to the fact that he has more doctrine, more understanding, and more ability to communicate doctrine than anyone who has ever lived. He is unique and he is going to come and give them a full blast of what they need, the most advanced type of doctrine. The descriptive genitive singular of the noun *eulogia* (εὐλογία) [pronounced *yoo-log-EE-ah*] refers to the six categories of blessing to the mature believer. These six categories are imputed to the believer after he cracks the maturity

barrier. Then the ablative of source in the singular from the proper noun Christos (χριστός) [pronounced *krees-TOHSS*] – “Christ.” All blessing is from the Lord Jesus Christ, and the imputation of divine blessing to the mature believer is both the glorification of Christ as well as blessing from the source of Christ.

Romans 15:29 **Now I know that when I come face to face with you I shall come in full measure of blessing from Christ.**

Paul Will Come in Full Measure

1. The ministry of Paul to believers is one of momentum and motivation under the honor code.
2. The doctrinal communication of the great apostle motivated believers to advance to the high ground of maturity and at the same time to become aware of and to function in the royal family honor code.
3. The attainment of maturity means blessing imputed from the Lord Jesus Christ. Attainment of maturity is the only way to glorify God, and maturity is the only way to function under the honor code.
4. The attainment of maturity is the motivation and the proper function of the honor code. It functions perfectly with the mature believer because it requires so much in the way of flexibility.
5. Paul’s ministry will bring many Roman believers to maturity through the pertinent doctrines.
6. The prison epistles are really the full measure of blessing from Christ.

Romans 15:30 **Now I exhort you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in the prayers for me to God,...** (BLB)

Verse 30 – “Now I beseech you, therefore, brethren.” The postpositive conjunctive particle *de* used as a transitional conjunction, “Now.” The present active indicative from the verb *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*], which means to summon to one’s aid, to appeal to someone for help, but here it means to encourage. The customary present tense denotes what may be reasonably expected when Christians recognize a man of Paul’s stature, and without any encouragement they should be supporting that man in prayer. The active voice: Paul produces the action of the verb by encouraging them to pray for him and to pray with him. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

We need to recognize the imputed righteous in others; and to respect the feelings and thoughts of others.

With this is an accusative plural direct object from the personal pronoun *su*, referring to the Roman believers. The Roman believers are encouraged to act as artillery support and provide a prayer barrage for Paul’s advance. The nominative plural from the noun *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*] is referring specifically to the believers in Rome, but

it also refers to all believers who are positive toward doctrine and who are making spiritual advances. Every believer possesses the great weapon of prayer.

To accomplish anything in life, it takes a group. There is someone at the top. There are always people carrying out the policy of the group. It takes all kinds of people to move the group forward and to make it productive. Those with the most ability and authority need to be sensitive to those working under them. Leadership is a subject whenever a group exists; and you need to know those under your command, to understand their jobs and to understand their sensitivities and their problems.

Arrogance + authority is the antithesis of the honor code. No group can succeed with arrogance and inflexibility.

“for the Lord Jesus Christ’s sake, and for the love of the Spirit” – *dia* plus the possessive genitive of *egó* (ἐγώ) [pronounced *ehg-OH*], plus the ablative of means from *kurios* (κύριος) [pronounced *KOO-ree-oss*], *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] and *Christos* (χριστός) [pronounced *krees-TOHSS*], “by our Lord Jesus Christ.” The ablative of means is used here because source is involved. Jesus Christ is the source of prayer. Then the connective conjunction *kai*, and *dia* plus the genitive of *agápē* (ἀγάπη) [pronounced *ag-AH-pay*] – “through love.” Never in Scripture are we commanded to love the third person of the Trinity. This is not “of the Spirit,” this is the ablative of source from *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] and it is “love from the Spirit,” love generated by the Spirit, love of which the Spirit is the source—impersonal love, honor code love—these are the issues. So it is a direct appeal to the honor code for the function of impersonal love in prayer. Mutual prayer support is a part of the honor code.

“that ye strive together with me in your prayers” – aorist middle infinitive of a compound verb, *sunagōnizomai* (συναγωνίζομαι) [pronounced *soon-ag-o-NIHD-zom-ah-ee*] [*sun* = along side with; *agōnizomai* (ἀγωνίζομαι) [pronounced *ag-oh-NIHD-zohm-ah-ee*] = to carry on a conflict, to fight in a combat situation, to compete in the athletic games], which means to join in a team effort. With this is the dative singular indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] – “that you join me in a team effort.” The constative aorist tense gathers into one entirety the concept of prayer as a team effort in which everyone participates in the function. The deponent verb: the Roman believers form a battery of artillery in prayer support for Paul’s advance. The infinitive is intended result in which the result is indicated as fulfilling a deliberate objective. It blends purpose and result. Then the prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative plural of the definite article used as a possessive pronoun, plus the locative plural of *proseuchē* (προσευχή) [pronounced *pros-yoo-KHAY*], “in your prayers.” This is analogous to the logistic support for a military force. It used to take 30 men to support one man on the field. Now it takes even more.

“to God for me” – the preposition *prós* (πρός) [pronounced *pross*] plus the accusative of *theos* (θεός) [pronounced *theh-OSS*]. All effective prayer is “face to face with the God.” Then *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative singular of the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], referring to Paul—“on behalf of me.”

Romans 15:30 **Now I encourage you, brethren, by our Lord Jesus Christ, and through love from the Spirit, that you join me in a team effort in your prayers to the God on behalf of me.**

Paul will make a prayer request in vv. 31–33 which are wrong. There will be a good prayer request and a bad one.

1977 Romans

Lesson #516

516 09/04/1978 Romans 15:31–32 Inaccurate prayers wasted; desire of Paul in Jerusalem and then in Rome

There will be one erroneous prayer and one correct prayer.

A review of the translation for the entire chapter.

Romans 15:31 **so that I may be delivered from those refusing to be persuaded in Judea, and that my service in Jerusalem may be acceptable to the saints,...** (BLB)

Verse 31 – an erroneous prayer.

An Erroneous Prayer

1. Erroneous prayer requests lead to ineffective prayer function. Prayer is a part of our logistical grace support. But if a prayer is wrong, it cannot overcome its own inaccuracy.
2. Just as artillery must be on the target to give support to infantry, so the prayer petition must be accurate to result in effective prayer. In prayer, everything can go wrong. One can pray out of fellowship; or the prayer can be erroneous and it does not line up with Scripture. Bob heard hundreds of goofy prayer requests in his lifetime. Sometimes you think, "That is a terrible prayer request."
3. This verse expresses an inaccurate prayer request, for it is not the will of God for Paul to go to Jerusalem.
4. Therefore we have something equivalent to directing fire on the wrong target.
5. In the next verse there will be an accurate and correct prayer request compatible with the will of God.
6. While this petition is wrong for this situation the principle involved is correct for similar situations compatible with the will of God.
7. Paul will go to Jerusalem in reversionism, and Paul will be disciplined in Jerusalem for that reversionism.
8. This immediately cancels the effectiveness of any prayer offered with regard to this request.
9. Prayer, like artillery fire which does not hit the target, is ineffective.
10. The petition of prayer request must specify a correct target compatible with the will of God. The more doctrine you know the more you will know what is compatible with the will of God. If you are in doubt always preface your prayer, "If it be thy will."

“That I may be delivered from them that do not believe in Judaea” – the conjunction hina (ἵνα) [pronounced *HEE-na*] introduces a semi-final purpose clause. This is one in which the direction of the action of the main verb toward a given result is sought. In this case it is sought through prayer. Then comes the aorist passive subjunctive of the verb rhuomai (ῥύομαι) [pronounced *RHOO-ohm-ahēe*] – “that I may be delivered.”

If there is one thing Paul will not be it is delivered in Jerusalem. He is completely out of line by going there. He goes under the principle of emotional revolt. On the way to Jerusalem he was warned twice—Acts 21, but he rationalized the whole situation. The constative aorist tense contemplates the action of the verb in its entirety. This is a prayer request for an action extended over a period of time. The passive voice: Paul wants to receive the action of the verb, which is deliverance. The subjunctive mood is potential, but being used with hina (ἵνα) [pronounced *HEE-na*] introduces a purpose clause semi-final in which a prayer request is noted. With this is the preposition apó (ἀπό) [pronounced *aw-PO*] plus the ablative plural from the definite article used as a demonstrative pronoun and translated “from those,” with the present active participle of apeithéō (ἀπειθέω) [pronounced *ap-i-THEH-oh*]. It means to disobey, to be disobedient or to be an unbeliever. Here it seems to refer to both believers and unbelievers because both categories exist in Jerusalem and both categories are negative to doctrine. The believer is just as antagonistic as the unbeliever when he is involved in reversionism. Therefore it is a reference to reversionistic believers as well as Judaistic unbelievers. Both categories are zealous in their opposition of the apostle. It should be translated, “from those who are disobedient.” “Apeithéō (ἀπειθέω) [pronounced *ap-i-THEH-oh*] is in the present tense of duration, it denotes what has begun in the past and continues into the present time, both negative volition toward doctrine and intensive opposition to the apostle Paul. The active voice: both those who have rejected or have been disobedient to the gospel and those believers who have gone negative toward doctrine produce the action of the verb. The unbelievers are called Judaizers; the believers are called reversionistic legalists. The participle is circumstantial. Then the preposition en (ἐν) [pronounced *en*] plus the locative of the proper noun Ioudaíos (Ἰουδαίος) [pronounced *ee-ou-DYE-os*], referring to the south Roman province of Palestine and comparable to the southern kingdom of Judah.

Principle: The unbeliever rejects or is disobedient to that doctrine known as the gospel. The believer has accepted the gospel but after salvation has rejected Bible doctrine, and therefore has moved into reversionism; he has retreated instead of advanced.

“and that my service which I have for Jerusalem may be accepted of the saints” – this is what he wants. The connective kai continuing the semi-final purpose clause, “and that”; and with it the nominative singular subject diakonia (διακονία) [pronounced *dee-ak-on-EE-ah*] plus the possessive genitive singular from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] – “my ministry.” His ministry is teaching doctrine but he I also going to function administratively. At this point Paul has no openings to teach doctrine or to speak in the local churches at Jerusalem, only the administration of the offering for the destitute Jewish believers. Then the prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative from the proper noun for Jerusalem – “to Jerusalem.” Next is the aorist

active subjunctive from the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] – might become.” The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. The active voice: Paul’s ministry produces the action of the verb. The subjunctive mood is potential, and the potential is already zero. There is no “I have,” it is not found in the original. It is simply “that my ministry to Jerusalem might become.” Then the predicate nominative from the compound *euprósdektos* (εὐπρόσδεκτος) [pronounced *yoo-PROS-dehk-toss*], “acceptable,” the one thing that will never happen in Jerusalem. There comes a time when your personal desires and God’s will are going to be absolutely antithetical. Paul made a decision and he wants people to pray for him regarding it, and there is no way they can pray for him. There isn’t a thing you can do when people make mistakes.

Points

1. Inasmuch as “ministry” covers both the teaching of doctrine and the administration of funds it is obvious that Paul is using the generous offering of the Greek Gentiles as an opportunity to get his foot in the door in Jerusalem. He has an intense desire to minister to these people.
2. Paul has much to offer the Jerusalem believers by way of doctrinal teaching, but they have never forgotten Paul’s persecution when he was an unbeliever.
3. In fact, many of their relatives were killed or impoverished by the zealous young Pharisee, Saul of Tarsus.
4. Since then Paul has become the great advocate of grace which rips the heart out of Judaism. Because of this there is much controversy over Paul in Jerusalem, and even more antagonism toward Paul from the Jerusalem church.
5. Yet no one can offer more doctrinal teaching, no one is greater or more helpful for the advance of any believer than Paul. Principle: The greatest ministry in the world is totally ineffective in the face of negative volition. We cannot break through negative volition. Even Peter had compromised regarding the law when he was in Jerusalem, and it was Paul who straightened Peter out – Galatians 2:11ff.
6. Peter came from Jerusalem to Antioch and became divisive regarding the Mosaic law so that the deception caused disunity and division among the believers in Antioch.

Romans 15:31 **That I may be delivered from those who are disobedient in Judaea; and that my ministry to Jerusalem might become acceptable to the saints.**

Points

1. It has already been noted that this prayer request was incompatible with the geographical will of God for the apostle Paul. He should be going to Rome.
2. An erroneous prayer request results in ineffective intercessory prayer.
3. Paul’s journey to Jerusalem is part of his emotional reversionism, and any request for his blessing is null and void; it is cancelled by reversionism. Principle: The most difficult prayer in the world for anyone is for a reversionist. There is very little can be

done except for the prayer of importunity. Importunity is, in effect, begging God to spare someone that they might live long enough to recover.

4. Paul comes under divine discipline in Jerusalem, and because he is under divine discipline this nullifies the petition being answered through their intercession.
5. By analogy, intercessory prayer is like the use of artillery to support infantry in the advance. Artillery, like prayer, can only support when it is on the target. If it doesn't hit the target it is totally ineffective. So is prayer that is not zeroed in on the target, the will of God.
6. The prayer request must specify a correct target compatible grid coordinates of God's sovereign will.
7. However, in the next verse Paul makes a correct and accurate prayer request, and that one will be answered.

Romans 15:32 **so that having come to you in joy, by the will of God I may be refreshed with you.** (BLB)

Verse 32 – the second request. In this verse we have accurate prayer resulting in efficacious prayer function. “That I may come unto you with joy by the will of God.” The conjunction *hina* (ἵνα) [pronounced *HEE-na*] introduces and continues the concept of the purpose clause. The aorist active participle of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*] has to do with Paul finally traveling in the right direction, and is translated “having come.” The desire is to preserve Paul and he will be preserved; he will not die in Jerusalem. But the petition that he might have an effective ministry is wrong and will get a “no.” The prayer to get Paul to Rome will be answered. Even erroneous petition cannot hinder the plan of God. Often God honors the desire behind the petition and answers that much of it. The constative aorist contemplates the action of the verb in its entirety. Paul's arrival in Rome as a mature believer will see him with +H again. Paul will produce the action, and it is a temporal participle translated “So that when I come.”

There are two prayer requests from Paul, one which is good and the other which is not.

Then *prós* (πρός) [pronounced *pross*] plus the accusative plural of *su*—“face to face with you,” referring to Paul's face to face teaching. Then another prepositional phrase, *en* (ἐν) [pronounced *en*] plus the locative singular of *chara* (χαρά) [pronounced *khahr-AH*] – “in happiness,” i.e. sharing the happiness of God. It assumes that Paul, by the time he gets to Rome, will be not only in fellowship but back to old status as a mature believer, and still have all that doctrine which these Roman believers desire. Finally, *dia* plus the ablative of *thelêma* (θέλημα) [pronounced *THEHL-ay-mah*] plus the genitive of *theos* (θεός) [pronounced *theh-OSS*] – “by the will of God.” Happiness and the will of God always go together. Doing the will of God involves three things: right thought, right function, right place.

“and may you be refreshed” – the adjunctive use of the conjunction *kai* should be translated “also.” The aorist middle subjunctive of the compound *sunanapaúomai* (συναναπαύομαι) [pronounced *soon-an-ap-OW-om-ahee*] [sun = with; *anapaúō* (ἀναπαύω)]

[pronounced *ahn-ahp-OW-oh*] = to rest] means to rest with, literally, but it is used for married couples lying down together by Plutarch; it is used for relaxing with someone—mentally, physically. It is used here, however, for finding rest and refreshment with some specified here by the instrumental of association from the personal pronoun *su*, referring to the Romans. This means that when Paul teaches these people they are going to be refreshed by the doctrine he teaches, and he is going to be refreshed by their hospitality. Each has something to give to the other. The culminative aorist tense views the visit of Paul to Rome in its entirety but regards it from the viewpoint of existing results. When Paul leaves Rome this will be true. He will have taught them doctrine, as well as all of us (the prison epistles), and they will have exercised hospitality to him under difficult circumstances. This will be one of the greatest periods of time in Paul's life. The direct middle refers the results of the action directly to the agent—Paul, and does so with reflexive force. Paul acts with a view toward participating in them outcome. Where the Word of God is taught the outcome is inevitable. Those who respond have a relaxed and loving attitude toward the one who teaches. The subjunctive mood, used here with *hina* (ἵνα) [pronounced *HEE-na*], indicates his purpose: "That I also myself may find rest and refreshment with you."

Romans 15:32 **So that when I come face to face with you in happiness by the will of God, I also myself may find rest and refreshment with you.**

Points

1. The subjunctive mood says that this rest and refreshment is potential. The potentiality comes from the fact that Paul isn't there yet, and that when he gets there, there must be positive volition. The greatest rapport that can exist in human life is between communicator and those who are respondersto doctrine. The potential factor involves the essentials of life, of course the essential being the doctrine that Paul has and will communicate.
2. If the Roman believers are positive toward doctrine this will be mutual refreshment and blessing in the Lord.
3. Looking at the other side, negative volition toward doctrine will cancel this principle and therefore the application of the honor code demands inflexibility with regard to the essentials of doctrine and total flexibility with regard to the non-essentials. When they see Paul for the first time, they might be surprised, as he does not look very good (as we know from the Acts of Paul and Thekla). Paul is not a handsome or attractive man.
4. The royal family honor code provides the atmosphere for rest and refreshment. There can be none of this apart from maximum doctrine resident in the soul.
5. For this reason the first degree of maturity (super-grace A) is characterized by rest and refreshment.
6. The second prayer request is legitimate and will be fulfilled in Paul's first visit to Rome.
7. The effectiveness of intercessory prayer demands that the prayer request be compatible with the will of God.

8. This means that the barrage of prayer will be right on target, advancing Paul into their very presence under the conditions specified.

The final verse deals with the honor code objective.

1977 Romans

Lesson #517

517 09/05/1978 Romans 15:33–16:2 Flexibility on Wake Island; certification of Phoebe, Patroness and friend of Paul

Messages for soldiers at Pearl Harbor. People in offices 2000 miles away where people had no idea. The flexible and the inflexible. Wake Island is between Hawaii and Asia.

Romans 15:33 **Now the God of peace be with all of you. Amen.** (BLB)

Verse 33 – a statement regarding the honor code objective. “Now the God of peace be with you all.” The transitional use of the postpositive conjunctive particle *de* is correctly translated “Now.” The nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*] refers to God—“the God.” The genitive of possession from the noun *eirênê* (εἰρήνη, ης, ῆ) [pronounced *eye-RAY-nay*] which means primarily “prosperity.” God possesses an unlimited supply of prosperity, and inevitably for us as believers all prosperity comes from God. Because of ellipsis we have to insert a verb here, the verb to be—“be.” The prepositional phrase *meta plus the genitive of the adjective pás* (πάς) [pronounced *pahs*] and the personal pronoun *su* – with you all,” referring to the Romans.

The last word, “Amen” is *amên* (ἀμήν) [pronounced *am-ANE*], which has many meanings. Here it is a liturgical word for the liturgical formula for terminating the subject, and it requires the response of positive volition in the soul.

Romans 15:33 **Now the God of prosperity be with all of you. Amen.**

[1] See the Doctrine of the Edification Complex of the Soul.

[2] See the Doctrine of Hope.

Chapter 16

The honor code sequel

Outline:

1. Apostolic salutations, 1-16.
2. The exception to the honor code function, 17-19.
3. The ultimate triumph of the royal family, 20-27.

Verses 1-2, the certification of Phebe.

Personal Greetings

Bob reads chapter 16 in the KJV. We should not neglect or ignore any portion of the Word of God. Everything has meaning or it would not be in the Word of God.

Romans 16:1 **Now I commend to you Phoebe our sister, being also a servant of the church in Cenchrea,...** (BLB)

Verse 1 – “I commend unto you Phebe our sister.” The postpositive conjunctive particle *de* is used as a transition. The verb is the present active indicative of *sunistaô/sunistanô/sunistêmi* (συνιστάω/συνιστάνω/συνίστημι) [pronounced *soon-ihs-TAH-oh/soon-ohs-tah-AHN-oh/soon-ohs-TAH-ay-mee*] which means to present, to introduce, to recommend someone to someone else. “Now I recommend.” The customary present tense denotes what habitually occurs when Paul under the honor code principle is recommending a mature believer. Paul entrusted Phebe with the transportation of this epistle. The active voice: Paul the human writer recommends her and gives her the epistle. The indicative mood is declarative for historical reality. Phebe is a believer living in Corinth. She is about to take a business trip to Rome and consequently Paul entrusted her with the care of the Roman epistle and certifies her as the bearer of this portion of the Word of God. Acts 20:3 and this passage lets us know that Phoebe is the one taking this epistle to Rome.

With this is the dative plural indirect object from the personal pronoun *su*, referring to the Roman believers. The dative of indirect object indicates the ones in whose interest the act of writing Romans is performed, therefore very close to the dative of advantage. “Now I recommend to you for your advantage/blessing.” Then her name, the accusative singular direct object from the proper noun *Phoibē* (Φοίβη) [pronounced *FOY-bay*], Phebe.” It means “radiant” or “attractive.” Her charm came from doctrine resident in her soul. With it is the appositional accusative from *adelphê* (ἀδελφή) [pronounced *ad-ehl-FAY*], which means “sister.” Plus the possessive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] – “our sister,” referring to a fellow believer.

“which is a servant of the church which is at Cenchrea” – the present active participle from *eimi* (εἰμί) [pronounced *eye-ME*], “who is.” The retroactive progressive present denotes what is begun in the past and continues into the present time, indicating this woman has stability. The active voice: Phebe produces the action. This participle is in the accusative case and takes its predicate nominative in the same case. Plus the accusative feminine singular of *diakonia* (διακονία) [pronounced *dee-ak-on-EE-ah*], which means a minister. Women have ministries within certain limitations—no woman has the gift of pastor-teacher and therefore no woman can communicate from a pulpit to male and female in a congregation. This does not preclude the ministry of women. Women are great teachers by nature. Since the participle of *eimi* (εἰμί) [pronounced *eye-ME*] is in the accusative case, the noun *diakonia* (διακονία) [pronounced *dee-ak-on-EE-ah*] must be in the accusative case to match it as a predicate nominative—“who is a helper” or “who is a minister.”

Then the genitive of relationship from *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], referring to the local church in Cenchrea, plus the prepositional phrase *en* (ἐν) [pronounced *en*] plus *Kenchreaí* (Κεγχρεαί) [pronounced *keng-khreh-AH-hee*], the eastern harbour of Corinth, a very busy suburb. In Acts 18:18 Paul sailed from this port. Apparently the church met in the home of Phebe.

Romans 16:1 **Now I recommend to you Phebe our sister, who is a helper, an agent of the church which is at Cenchrea.**

While the word *diakonos* (διάκονος) [pronounced *dee-AK-on-oss*] is often misconstrued and distorted into a female board of deacons [deaconesses], this passage does not warrant that concept. In fact, it is obvious that 2000 years ago this woman not only fulfilled an administrative function for the local church but also apparently taught the children. In the local church administration and function no woman is given an authority over man. There is a board of deacons and that board is restricted to the man. This does not detract from the woman, but on the contrary it raises the woman to a higher level of respect and honor which elicits the response of love and honor and respect for womanhood. The woman's position in the man's world is unique. This is a man's world, but the reason this is a man's world is because of the woman. This is an appreciation of femininity. There is no creature more loved, more honored, than the woman who has attained maturity adjustment to the justice of God through maximum doctrine resident in the soul. The inner beauty of the mature woman believer is an inspiration to virtue and honor in any gentleman.

Romans 16:2 **...that you might receive her in the Lord worthily of the saints, and you might assist her in whatever matter she may need of you. For she also has been a patroness of many, and of me myself.**

Verse 2 – “That you receive her in the Lord, as becometh saints.” A final clause is introduced by the conjunction *hina* (ἵνα) [pronounced *HEE-na*] – “that,” plus the subjunctive. A final clause denotes a purpose, an objective. The aorist middle subjunctive from the verb *prosdechomai* (προσδέχομαι) [pronounced *pros-DEKH-om-ahee*] follows; it means to welcome, to receive. The constative aorist is for an action extended over a period of time. As long as she is in Rome, receive her. The constative gathers up into one entirety her stay in Rome before she returns to Cenchrea. This is a deponent verb, it is middle in form but active in meaning, and the Roman believers are to produce the action of the verb. The accusative singular direct object from the intensive pronoun *autós* (αὐτὸς) [pronounced *ow-TOSS*] is used for the third person personal pronoun—“her.” Then *en* (ἐν) [pronounced *en*] plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*]—“in the Lord.” This is not positional truth here but whatever she needs, help her. Plus *axiós* (ἀξίως) [pronounced *ax-EE-occe*] *tôn hagiôn*. The adverb *axiós* (ἀξίως) [pronounced *ax-EE-occe*] means “in a manner worthy of.” The adverb emphasizes the function of the royal family honor code. The descriptive genitive plural from *hagios* (ἅγιος) [pronounced *HA-gee-oss*] plus the generic use of the definite article—“the royal family, the saints.”

“and that ye assist her in whatever business she hath need of you” – kai should be translated here, “and that.” The aorist active subjunctive of paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced *par-IHS-tay-mee/par-is-TAHN-oh*] [par = beside; histêmi (ἵστημι) [pronounced *HIHS-tay-mee*] = to stand] which means to help her. The culminative aorist views the action of the verb in its entirety but emphasizes the existing results: that the Roman believers will help her in any way she needs help while she is in Rome. The active voice: Roman believers are expected to produce the action of the verb because they function under the honor code. The subjunctive mood merely indicates the purpose clause: “and that you stand by to help her.” The dative singular indirect object from the intensive pronoun autós (αὐτὸς) [pronounced *ow-TOSS*], used as the third person singular—“her.”

Points

1. The honor code recognizes the concept of helping or standing by other believers.
2. This is an expression of impersonal love in the honor code. It puts impersonal love into action on behalf of another believer.
3. In order to avoid conflict with the privacy of the priesthood in the honor code the believer who desires to help must desire it from his volition.
4. Phebe must express her desire for help or makes requests in certain cases.

Next is the preposition en (ἐν) [pronounced *en*] plus the locative of the relative pronoun hos (ὃς) [pronounced *hohç*], with the particle án (ὅν) [pronounced *ahn*] used to indicate uncertainty and put in simply to indicate that Paul does not know what Phebe’s business in Rome is, he didn’t ask her. It was none of his business. He just knew that she was going to Rome. Privacy of the priesthood. Plus the locative singular of the noun pragma (πρᾶγμα) [pronounced *PRAG-mah*]—“in any matter in which.” Pragma (πρᾶγμα) [pronounced *PRAG-mah*] is used for a law suit, for business function, for disputes. Then the present active subjunctive of chrêzô (χρῆζω) [pronounced *KHRADE-zoh*], meaning “to have need of.” **“That you might receive her [Phebe] in the Lord, in a manner worthy of the saints, and that you stand by to help her in any matter in which she might have need of you.”** The present active subjunctive from chrêzô (χρῆζω) [pronounced *KHRADE-zoh*] plus the particle án (ὅν) [pronounced *ahn*] denotes that the action of the verb is dependent on some circumstance such as Phebe’s desire for help and her desire to actually state her business, or in any terms in which she might wish to do so. The present tense is a perfective present, it denotes the potential of continuation of existing results, namely the business which brings Phebe to Rome. The active voice: Phebe is a stranger in Rome and therefore she is going to need help. The subjunctive mood is potential. The objective genitive plural from su, “of you” or even “from you.”

“for she has been a succourer of many” – the postpositive conjunctive particle gar is used to express a cause or reason. The adjunctive use of kai means “also.” The nominative singular subject of autós (αὐτὸς) [pronounced *ow-TOSS*] is translated “she” – “but she has also been.” The aorist passive indicative of gínomai (γίνομαι) [pronounced *GIN-oh-my*] here means to be. The culminative aorist tense views the event in its entirety but regards it from the viewpoint of existing results. Maximum doctrine resident in her soul has made her

become a helper in the function of her ambassadorship. The passive voice: Phebe receives the action of the verb as the result of advance to maturity. The indicative mood is declarative for historical reality in her honor code function in Cenchrea. Then the predicate nominative singular from prostátis (προστάτις) [pronounced *pros-TAHT-is*] which means “of great assistance.”

“and of myself also” – kai emou autou. This is kai – “and,” plus the objective genitive of egó (ἐγώ) [pronounced *ehg-OH*] – “of me,” plus the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*], “myself”: “and including myself.”

Romans 16:2 **That you receive her [Phebe] in the Lord, in a manner worthy of saints, and that you stand by to help her in any matter in which she might have need of you; for she has also been of great assistance to many, including myself.**

1977 Romans

Lesson #518

518 09/06/1978 Romans 16:3 "Heroines of Dixie"; Sherman's policy; role of Phoebe; integrity plus service of Aquila and Prisca; doctrine of the royal family honor code (1–2)

An historic account of Yankees destroying a city in South Carolina. A fire on Main Street and the firemen were not allowed to put the flames out. People were not allowed to leave with even food and blankets. Homeless women and children shivering in the night air. Nearer to a vision of hell than anything I expect to see again. See what you have brought to you?

Bob reads some remarkable passages for the diary of a 17 year-old girl in South Carolina (Emma LeConte) when the Yankees came through burning down the buildings of her city. I have found these recollections online:

<https://docsouth.unc.edu/fpn/leconteemma/leconte.html>

General Sherman was great at fighting women and children.

Some writing from Robt E. Lee's wife. Grant's terms were reasonable and Lee agreed to them for that reason. They could achieve by starvation that they could not win by valor; and they had not taken a single city in the South except for Vicksburg that had not been deserted.

Points

1. Just as believers are designed by regeneration to respond to God, so women are designed by creation to respond to men.
2. The responding woman is the greatest of all creatures, while the reacting woman is the worst of all creatures.
3. In this way the female of category homo sapien encapsulates the male of category mankind. The woman is under the authority of the man but she plays a far greater

role than the man. In the function of the woman it requires greater moral courage than the man. More is demanded of the woman than the man in the man's world.

4. While this is a man's world it is a desert without women.
5. Planet earth will not be God's world until the Second Advent and the Millennial reign of our Lord.
6. The earth is the devil's world but because God has graciously given the woman to man it becomes a wonderful world when the woman fulfils her role. There is no greater preparation for the fulfilment of that role than, after salvation, the intake of doctrine.
7. This requires spiritual maturity such as possessed by Phebe.
8. Again, women are the best or the worst creatures, depending upon femininity versus non-femininity, demanding as it were, equality and, in effect, superiority in their function in life.
9. All women have an old sin nature, and the prize function of the woman's old sin nature is much more subtle and much more complex than that of the man.
10. While women are not as smart as men they are much more subtle and infinitely more cunning. The cleverness of the woman is, of course, a byword in human history.
11. The woman has the potential, then, of being uniquely magnificent as the glory of the man.
12. This potential only becomes a reality through regeneration and advance in the plan of God to maturity.
13. Phebe was such a magnificent woman as to be able to do something for Paul that no one else could possibly do. She provided comfort, encouragement, inspiration of soul, hospitality, honorable companionship. She was a noble encouragement. Phebe represents everything which is great in Christian womanhood – honor, integrity, maturity.

The woman in her very design is made to respond to the man.

Verses 3-4, the integrity of Priscilla and Aquila.

Romans 16:3 **Greet Prisca and Aquila, my fellow workers in Christ Jesus—**

Verse 3 – “Greet Priscilla and Aquila my helpers in Christ Jesus.” The aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*]. Paul only once ever entrusted a woman with something as valuable as Romans. It was Phebe who brought Romans to Rome and this is one of the highest compliments that the great apostle ever gave to any woman. Now he moves on to another woman who is magnificent in the marriage stage. As Phebe is magnificent in single state, so we have Priscilla as magnificent in the marital state. The constative aorist contemplates the action of the verb in its entirety, it refers here to a momentary action. “Greet” is a good translation. The active voice: Paul produces the action of the verb by writing this greeting. The imperative mood is the imperative of entreaty, not command. It does not convey the finality of a command,

it has the force of a request. And named first, again, is the lady. The accusative singular direct object from the proper noun Príska (Πρίσκα) [pronounced *PRIS-kah*]—“Prisca.”

She is a fantastic woman, the wife of Aquila (meaning, the eagle). She is also not only a great Christian but a great Christian wife. She not only recognizes the authority of her husband as the head of the house but sustains him in every decision. If he ever weakened at any point she was there to provide the moral courage to keep going. Besides being everything a Christian wife should be there are three things mentioned about her in the Scripture. She was in total accord with her husband in opening their home for the assembly of the local church in Ephesus. When a woman will go along with her husband’s decisions and back him and encourage him, it is truly a magnificent thing. 1Corinthians 16:19. Aquila is Jewish; Prisca is Gentile.

In Paul’s departure from Corinth Prisca and Aquila accompanied Paul as his companions and helpers. Acts 18:18.

Prisca joined her husband in positive volition toward doctrine resulting in maximum doctrine resident in the soul of both. Both husband and wife had cracked the maturity barrier – a rare combination. Having attained maturity, both were able to instruct Apollos in Ephesus – Acts 18:24-26.

Paul first encountered this married couple in Corinth – Acts 18:2.

“and Aquila” – kai plus the accusative singular direct object from the proper noun Akulas (Ἀκύλας) [pronounced *ak-OO-las*], which is an eagle – Akulon. He was a Jew from Pontus, a tent-maker by trade. When Claudius ordered the Jews out of Rome Aquila took his wife to Corinth, somewhere around AD 49. Paul lived with Prisca and Aquila during his residence in Corinth. They traveled with Paul from Corinth to Ephesus. There were three local churches that we know of in Rome, and this is the first one.

“my helpers in Christ Jesus” – the accusative plural direct object from the noun sunergós (συνεργός) [pronounced *soon-er-GOSS*]. It means co-workers, fellow workers. Plus the possessive genitive singular from egó (ἐγώ) [pronounced *ehg-OH*]. No man is an island, and that includes the apostle Paul. He had team help from this married couple. Then en (ἐν) [pronounced *en*] plus the locative of Christos (χριστός) [pronounced *krees-TOHSS*] and Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] – “in Christ Jesus.” They are all royal family. They must function as a team.

Romans 16:3 **Greet Prisca and Aquila, my fellow workers in Christ Jesus.**

Points

1. Here is a marriage between a Jew and a Gentile which was not only the quintessence of domestic tranquillity in compatibility, but a marriage which establishes the record for personal and impersonal love which provided a haven for all who were encompassed in their sphere.
2. They had personal friends and great friendships due to having capacity for love.

3. Prisca was a Roman citizen and Roman aristocracy.
4. Aquila was a Jew who came to Rome, met Prisca, wooed and won her.
5. When Claudius in AD 49 banished the Jews from Rome, Prisca, a Roman aristocrat chose to go with her husband, rather than to remain in Rome her native city.
6. Almost ten years later Paul sends greetings to them, now residing in Rome after the death of Claudius.
7. When Paul is imprisoned in Rome the second time Prisca and Aquila will have returned to Ephesus. But they are included in Paul's last greeting – 2Timothy 4:19.
8. Aquila was a previous slave who took the name of his benefactor.
9. They had great personal love for one another.

Bob is going back to the royal family honor code.

Definition and description:

One of the points of the honor code is to be able to think like aristocracy. This is not a bad word. Liberalism and communism try to make this into a bad word. Every aristocracy develops through integrity and honor. These do tend to degenerate. They disintegrate after a few hundred years. We are royal family. All aristocracies have standards.

This doctrine seems to be fairly close to the 1980 doctrine of the royal family honor code. This may be closer to the previous doctrine of the royal family honor code.

Freedom cannot exist without property. To destroy property is to destroy freedom. Property is an essential part of privacy. We all have some. No freedom without property; but you share it in communism. That is not privacy and that is not freedom. Houston is a mess because our police chief and mayor do not understand freedom.

The Honor Code begins with recognition of freedom and emphasizes the privacy of the priesthood. There must be great tolerance for the non-essentials.

1. The laws of divine establishment sponsor the function of freedom in the human race.
2. The purpose of man's creation is to resolve the angelic conflict.. It cannot be resolved without freedom
3. Freedom has 4 principles which are inter-dependent.
4. Freedom, based on status of volition Live and let live. Legitimate self-determination. Exemption from necessity and arbitrary control. Privacy, is the environment for the function of Freedom. Property should not be confiscated or distributed.
5. Spiritual freedom is an extension of human freedom
6. All must stand or fall together (property, privacy, freedom)
7. Slavery to false doctrine (Gal 5:1b)

A person's property is sacred. Anything left in the church should be as safe as the vault of England. You parents should drill your children in respect for others property.

It is not the business of the church to make people leave any job.

Berachah has gotten rid of the women who have come up and told others what they cannot wear in church. Objectivity is key.

1977 Romans

Lesson #519

519 09/07/1978 Romans 16 New American games without competition; doctrine of the royal family honor code (3–7, amplified); relaxed mental attitude and stoicism

Bob reading Time Magazine. Conservatives have antisemitism as a part of their thinking. Time Magazine is the only magazine printing articles telling us how degenerate we are. Vampire Blob is a tag game. Related to Whole Earth catalogue; and this is all about changing the way America plays games. All is a cooperative game and not games where people win and lose. They want games where everyone plays and no one loses it. The goal is to eliminate goal keeping altogether. Many learn from their employers how to play non-scoring games. One game is a *tug of peace*.

Impersonal love is required toward everyone; personal love is only for a few. Impersonal love emphasizes your character and doctrine. Just as emotion is the enemy of spirituality, so is emotion out of control the enemy of personal love. You love all on the basis of your norms and standards.

Stoics subordinated their emotion to their mentality. Stoicism was neutralized by a lack of divine viewpoint in the soul.

How you feel in the Christian life is not an issue in the spiritual. You cannot make emotion the criterion for living the Christian life. Impersonal love is what lifts us above everything else in life. The repetition of love the brothers is impersonal love; it is not personal love. You would have a nervous breakdown trying to be nice to all kinds of people. You don't have to be nice to people and to be around them. You can always discard acquaintances but you cannot lose a friend. All love is based upon your standards and your capacity and they should increase. You do not lower yourself to the standards of others. If they malign you, you do not seek revenge. We must learn to respect God's righteousness in others. When you understand imputation, you are very glad to know that you have God's righteousness in you. God could not bless us except that we have a home—the imputed righteousness of God.

Mental attitude love is a part of impersonal love. It is not a part of personal love. There will be times in personal love when you will not have an relaxed mental attitude toward them. If you bear a grudge against someone, you are out of fellowship.

Honor codes have stated objectives. Many honor codes of the middle ages were designed to honor and respect womanhood from father to son. Out of this came the proper attitude toward the weaker sex. In [X] you are supported by divine establishment. In [Y] you are supported by the honor code function and by divine establishment.

It is easy to exploit a believer's guilt. Religion does this all of the time. Naming your sins to God for forgiveness is very difficult for some people especially with a religious background. The common objective is learning Bible doctrine. So the environment of the church encourages this.

We are under morality but that is not the spiritual life. The honor code excludes Christian production as a means of blessing from God. This does not exclude production as normal activity. The priesthood is the basis for advancing to maturity and the basis for blessing from God. Our ambassadorship is connected to our production, like giving, witnessing, praying for others. This is a result of spiritual growth. God does not bless us for what we do; God blesses us when we have the capacity for blessing; and that comes from spiritual growth. That are six categories of blessings based upon imputation of +R at salvation.

1977 Romans

Lesson #520

520 09/08/1978 Romans 16:4a Vietnam War; conspiracies in the U.S.; doctrine of the royal family honor code (8–16); laws of supreme sacrifice and love

When the Germans went into Yugoslavia (what is now Yugoslavia), this is a number of groups of people living there and they all have very different ideas. Some are Roman Catholic like the Croats; the Serbs are Greek Orthodox. Others are communists. Many little countries; since 1920, they have been united under a national banner and a king.

Someone escapes and goes off into the hills with about 30 people. They plan on guerilla tactics. He encourages his people to stay there in their homes. For every German who is shot, the Germans would go into a village and kill 100 people.

They contact a communist Tito. He did not care if Yugoslavia survived. They began to supply him with arms. Then these communists would cut off noses and ears; and go into villages and rape.

This brings us to the country which could place us into guerilla warfare. They are trying to take away our guns so we will be defenseless.

The idea of differentiating between fascists and communists is ludicrous. No difference between the fascists of Hitler's party and the communists of Russia.

We have not learned the importance of guerilla warfare. The guerilla warfare has succeeded in Africa. It is being exploited all because a lot of stupid liberals in this country.

We are inflexible in our military doctrine; whereas the communists are totally flexible; and they will use children and women to further their ends. They fight an all out war. They give every aspect of war attention.

The honor code makes the imputations meaningful.

Summary

1. The honor code is related to God, the nation and the people. Jesus Christ uses the mature believer as the real issue in history. Jesus always works around, through the remnant of grace.
2. Understanding the objectives of the hopes becomes the basis for relating these to honor code function.
3. The royal family honor code demands cognizance and dependence upon the justice of God; which is our point of contact. We can do nothing to get in between God's righteousness and God's justice. We are blessed apart from any works; we cannot break through this encapsulation.
4. Grace is the policy of the justice of God in blessing mankind. This is a divine policy where man is excluded from taking part in salvation or in getting blessing from God.
5. Impersonal love versus personal love.
6. Essential versus nonessentials.

The Royal Family Honor Code Demands Everything of the Strong Believer

1. Romans 15:1–4 obligation increases as our spiritual maturity increases.
2. Romans 15:1 **Now we, the strong** [mature believer], **are obligated** [under the honor code] **to keep bearing the weaknesses of the weak, and to accommodate ourselves.** Additional responsibilities are assigned to the mature believer. You allow the immature believer to grow. You don't make fun of him; you don't straighten out every Tom, Dick and Harry. Maximum function of impersonal love. By not accommodating ourselves, the norms and standards of the mature believer are emphasized. We often set aside our liberty and freedom and set it aside. New believers babble all of their superficial ideas. Let him alone; stay out of it. It is arrogance trying to straighten everyone else out. Avoiding argumentation and retaliation. This may appear to be weak to the weak, it is strength. This makes possible the spiritual growth and the advance of the weak.
3. Romans 15:2 **Let each one of us** [the mature believer] **accommodate his neighbor for the purpose of the good to the edification complex.** *The good* is X+Y+Z.
4. Romans 15:3 **For even the Christ did not accommodate Himself; but, as it stands written** [in Psalm 69:9], **The blasphemous insults of those who insulted You** [God the Father] **fell on Me** [Christ on the cross]. (Psalm 69:9)
5. Romans 15:4 **For as many doctrines as have been written before** [Old Testament], **for our instruction they were written, in order that through perseverance and encouragement from the scriptures we might have hope** [= confidence]. All momentum and advance in the plan of God is based upon hope.
6. Continued momentum in the Christian life. The believer produces from his ambassadorship. He cannot advance apart from authority-orientation. Production is a result of advancing. It is a result; not the means. God's blessing comes from cracking the maturity barrier. Our income tax is evil and a census is an evil thing. We do not need to know how many people there are. It is a violation of privacy and a violation of freedom. You have freedom and privacy unless you are a criminal.

7. Hebrews 13:17 the authority of the pastor-teacher. The responsibility of the pastor to teach the doctrine.
8. Reciprocity of categories. Romans 15:26–27 ...for Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints in Jerusalem. Yes, they have decided to do this with pleasure [the gentiles sending the gift]; in fact, they are obligated to them [the Jews]. For you see, if the Gentiles have shared in spiritual things belonging to them [the Jews; and they have], they [Gentiles] are obligated [under the honor code] to minister to them in material things. As God has prospered them financially, the people are to share their material wealth with them.
9. Christian giving as a part of the honor code.
10. Personal avoid of self-pity, often used as an evil; or some use self-pity to gain the attention of others, like a yipping dog. Our love must be non-hypocritical. Be devoted to one another; esteem others more highly than yourselves. This is using personal weakness to attract another person. These weasels are weak; and they are evil people. Under honor code principles, there is no relationship there. Romans 14:8 the honor code prohibits self-pity.
11. The imputation of divine righteousness eliminates... Self-righteousness produces sins such as arrogance. Righteousness produces evil. Self-righteousness is a complex of evil. It has no merit and no virtue in the Christian way of life.
12. Maximum function of the honor code is to give one's life for another. John 15:12–13
13. The honor code is the only system that makes dying a part of living.

Romans 16:4 ...who have lain down their neck for my life, whom not only I thank, but also all the churches of the Gentiles—...

Verse 4 – “Who have for my life laid down their own necks.” The nominative masculine plural subject from the indefinite relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*]. This is not a simple relative pronoun, it is a categorical relative pronoun. A literal translation would be, “Who are of such a category as.” This husband and wife team are a special category, says this relative pronoun. The prepositional phrase *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative singular of *psuchê* (ψυχή) [pronounced *psoo-KHAY*] – *hupér* (ὑπέρ) [pronounced *hoop-AIR*] = on behalf of or for the sake of; *psuchê* (ψυχή) [pronounced *psoo-KHAY*] == soul or life. Since human life is in the soul *psuchê* (ψυχή) [pronounced *psoo-KHAY*] is used both ways. Here it means life. Then the genitive singular pronoun from *egó* (ἐγώ) [pronounced *ehg-OH*] in which Paul is speaking of himself – “my soul/life.” “Who on behalf of my life.”

The aorist active indicative of the verb *hupotíthēmi* (ὑποτίθημι) [pronounced *hoop-ot-IHTH-ay-mee*] is inserted [*hupó* (ὑπό) [pronounced *hoop-OH*] = under; *títhēmi* (τίθημι) [pronounced *TIHTH-ā-mee*] = to place], means to put one's neck under the axe, and it comes to mean risk. It is an idiom which is translated “who have risked their own necks for my life.”

The accusative singular direct object from tráchēlos (τράχηλος) [pronounced *TRAKH-ay-loss*] which means “necks.” The possessive genitive plural from the reflexive pronoun heautou (ἑαυτοῦ) [pronounced *heh-ow-TOO*], their own. The aorist tense of the verb is the constative aorist, it gathers up into one entirety the action of the verb, which means more than one occasion. They have done this, not just once but many times. The active voice: Prisca and Aquila produce the action of the verb. The indicative mood is declarative for the historical reality of this concept; they have actually done this.

1977 Romans

Lesson #521

521 09/10/1978 Romans 16:4b Doctrine of the royal family honor code (re-organized, points. 1–5) definition, freedom, plan of God, privacy and flexibility

Romans 16:4 ...who have lain down their neck for my life, whom not only I thank, but also all the churches of the Gentiles—... (BLB)

“unto whom not only I give thanks, but also all the churches of the Gentiles.” The dative plural indirect object from the relative pronoun hos – “to whom.” This is also a dative of advantage. The antecedent is Prisca and Aquila. Then the phrase, ouk (οὐκ) [pronounced *ook*] egó (ἐγώ) [pronounced *ehg-OH*] monos (μόνος) [pronounced *MON-oss*] – ouk (οὐκ) [pronounced *ook*] is the negative which means that Paul is not alone; egó (ἐγώ) [pronounced *ehg-OH*] is the personal pronoun first person singular referring to the apostle Paul, and with it is monos (μόνος) [pronounced *MON-oss*], “not only I.” Paul is not the only one for whom they have risked everything. He adds that there are a great many others who have received blessing from this married couple. Then allá (ἀλλά) [pronounced *ahl-LAH*] is an adversative conjunction which includes others in the principle: not only Paul but others also. With the adjunctive use of kai this is translated “but also.”

The verb is the present active indicative of eucharisteô (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], which means to give thanks. It indicates first of all a mental attitude of love, of capacity for love and capacity for life which means appreciation. Capacity for love + capacity for life = genuine appreciation. The present tense is the present of duration which denotes what was begun in the past and continues into the present time. In other words, gratitude which continues. The concept of continuing gratitude is a part of capacity for love as well as capacity for life. Whenever a person is grateful and the gratitude is perpetuated for any period of time it is indicative of that capacity for life and love. The active voice: Paul produces the action, but he is not alone. All of the Gentile churches, all of the believers who have come into contact have the same appreciation. The indicative mood is declarative for the reality of the fact that this married couple had had a most fantastic impact on the lives of others. Next is the nominative plural adjective pás (πάς) [pronounced *pahs*], plus ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], referring to all of the churches where they have been. Plus the descriptive genitive plural of ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] – “of the Gentiles.”

Romans 16:4 Who have risked their necks for my life; to whom I not only give thanks, but also all of the churches of the Gentiles.

This couple has risked their lives for other believers. We are not aware of the exact nature of these risks; just that they took place.

All of this is to bring us to the next stage of this passage which has to do with an honor roll of those who have been great in Rome in the function of the honor code. These are people who had been under the ministry of three different pastors.^[1]

The believer in Christ is born into aristocracy. The original word for achievement is aristocracy. Those establish their achievement within a certain group; and they become aristocracy as a result. The Church Age is the dispensation of the royal family of God. We must have royal family function, which is the Christian way of life. Most connect this with a church program, or following the Ten Commandments, or being nice and helping your neighbor. The Lord Jesus Christ is the very basis for the fact that we have an honor code. Christ has three royal titles. Royal as Son of God. Also royalty in His humanity as the son of David. His royal family are all those descended from David and Bathsheba. Jesus is also the King of Kings and Lord of Lords. This is His battlefield royalty.

The Age of Israel came to a sudden halt, and the Church Age was intercalated into the Age of Israel. Now we have a spiritual royal family. The honor code is the Christian way of life.

Right thinking results in right motivation which produces right function. For this right thinking, there must be maximum doctrine resident in the soul. This is half of the determining factor. For application of this doctrine, there must be the filling of the Holy Spirit. We cannot execute the honor code when we are filled with the Holy Spirit. The honor code is the Christian way of life. This includes the advance to maturity; it means advancing in the plan of God. The honor code makes it possible for every believer to advance to maturity. It sponsors us in the plan of God.

Main point two: Freedom and the honor code. The laws of divine establishment sponsor freedom in the function of the human race. God knew that we would live in the devil's world. We must have freedom, which is independent of our spiritual function. The laws of divine establishment are for all people. The purpose of man's creation is to resolve the angelic conflict. This cannot be fulfilled without freedom. Freedom is composed of 4 categories which are interrelated and interconnected. Freedom itself, the status of human volition as the uncaused cause of human function. We have freedom resident in the soul and it is based upon freedom. This is expressed with live and let live. Freedom means self-determination; exemption from necessity. Necessity from arbitrary control. Included with this is privacy. This is the environment for the function of freedom. Privacy is divided into two categories: when you are alone and when you are with others. The privacy of soul and body. When you come into public, you cover your body with clothes. Privacy is a great issue. We can have privacy in public, and this takes place in your soul. You can look up toward the front with this pious expression, but you are thinking, "That son of a bitch." That is privacy.

When someone comes along and tells you what to wear, you have lost your privacy. When you join the military you surrender your privacy. They should because of the

principles involved in military function. The third aspect is property. Privacy and property meet under a Naderism. Certain things are built into your vehicle. Like a buzzer to tell you that your seat belt is not on.

All divine institutions have a system of authority.

Freedom cannot exist without each classification of the subject. There can be no freedom if property is easily confiscated or destroyed. Socialism and communism both destroy freedom. In Russia, there might be 20 families sharing a kitchen and a bathroom. There is no privacy. Spiritual freedom is an extension of establishment freedom. All four classifications are involved in the honor code. The laws of divine establishment never divorce freedom from the honor code. Methodists advocate the destruction of human freedom. They support guerilla warfare in Africa. They want their freedom, but they want to destroy the freedom of others. Many housewives are actually slaves, but they can advance to spiritual maturity.

Stop being enmeshed in the confinement of cosmos diabolicus.

The plan of God. $X+Y+Z = \text{the good}$. Every person has the imputation of His love. There is no human life in the womb. At the same time, Adam's original sin is imputed as well. No condemnation at birth means that there is no potential. God does not have to wait around for us to commit our first sin. This eliminates arrogance. We don't even do anything to achieve our condemnation. Adam's original sin was imputed to us, that we are condemned from birth. So our sins were set aside for the cross. Stop being conformed to this age but be transformed by the renovation of your thinking, namely the good, which is the plan of God. It is well-pleasing and complete. Romans 12:9 your love must be non-hypocritical so that you despise the evil and adhere to the good. Stop being conquered by the evil, but be conquered by the good. Advancing in the plan of God means perception of Bible doctrine. Romans 15:2 Let each one of us accommodate our neighbors for the good. Romans 16:19 certainly the report of your obedience has become known to all.

The honor code and the plan of God are the same; one is the principle and the other is the function.

The privacy of the priesthood means that every believer has the right to live his life before the Lord. The privacy of the royal priesthood means that every believer can live under the plan of God apart from the distraction or interference of others. Every believer with positive volition toward doctrine has the right to assemble in the local church to get Bible doctrine. This also allows for the establishment of Biblical norms and standards. Such a believer can assemble without his personal life or business being an issue. His personal life is not to be made public. We should be able to attend without being criticized, censored or gossiped about. Each believer must be able to advance without these things. The a passage condemns a believer, this comes from God the Holy Spirit and not from this person's peers. 1Peter 2:9 we are a holy race, a people of God's Own possession. We are a royal priesthood. We hear that some of you are living an undisciplined life acting as

violators of privacy. We are told to work with a low profile and to eat your own bread (and mind your own business). Idle hands or an idle tongue violate the privacy of others.

People after being saved are confused and they do not do anything. They study to be idle. They wander around house to house. Not only idle but gossips.

The principle of flexibility in the honor code. Here is where rightly dividing the word comes into its own. We are to distinguish between the essentials and nonessentials. The essential is Bible doctrine; doctrine resident in your soul. The nonessential becomes everything else in life. You must inflexible about the essential and flexible about the nonessentials. Doctrine resident in the soul establishes the norms in which priorities are rated. Without doctrine in the soul, the believer operates under erroneous norms. Jesus distinguished between the essentials and the nonessentials. Jesus was giving a doctrinal dissertation. A certain woman from the crowd. She noticed that the women were getting interested in what Jesus had to say. She was going to put Jesus down. She wanted to make certain that Jesus would not be there without a woman. She shouts at Him. She has introduced a nonessential. Happiness is not being pregnant, but happiness is knowing the Word of God. Jesus ignored the false issue; but He was inflexible about the true issue. Therefore do not throw away as worthless your confidence in doctrine, which has a rich distribution...you keep having need in persistence in perception.

Shall unbelief cancel the faithfulness of God? Definitely not. That you might become vindicated by means of your doctrine and you might become victorious. The essential is always doctrine. Austria has become a small country. All of Italy once belonged to the Hapsburg. This magnificent empire was scattered all over for being inflexible in the nonessentials. He who finds me, Bible doctrine, finds grace from the Lord.

1977 Romans

Lesson #522

522 09/10/1978 Romans 16 Doctrine of the royal family honor code (re-organized, points. 6–14); love, morality, integrity, production, strong vs. weak, self-pity and self-righteousness

Football is a unique American custom. Professionalism is all about knowledge; not emotion.

The Principle of Love in the Honor Code

1. The command to love the brethren cannot be understood until we understand personal love and impersonal love; and the essentials versus the nonessentials. This command is a real command.
2. Impersonal love emphasizes the subject; personal love emphasizes the object.
3. Impersonal love demands that we operate on our own norms and standards. It depends on the norms and standards of the subject.
4. Impersonal love is a command where all members of the human race in your periphery are the object. John 15:12, 17 Romans 13 8–9 1Peter 2:17

5. Personal love is directed toward a few; impersonal love is directed toward all. The subject has a mental attitude. It is your norms and standards; your thinking. Love toward Jesus Christ; toward one's wife; toward family; toward friends. Personal love emphasizes the object. We are attracted to an object. We have some mutual relationship with the object; some mutual interests.
6. The object of impersonal love is all believers and all others.
7. Impersonal love excludes emotion while personal love has great emotional function. There is a place for emotion in love; in personal love. This is normal and it is wonderful. When dealing with the human race in general, there is no emotion.
8. Impersonal love emphasizes the integrity of the subject; personal love emphasizes the attractiveness of the object.
9. Impersonal love cannot be reduced to the level of dog-eat-dog. Your relaxed mental attitude is the issue. Maintain your high standards.
10. Impersonal love excludes carrying a grudge. If someone judges you, you do not retaliate.
11. If you are wronged, you do not seek revenge. This lowers yourself.
12. Impersonal love includes respect for imputed righteousness of God in others.
13. Since the righteousness of God resides in every believer, impersonal love respects the believer on that basis.
14. You cannot hold a grudge against another believer. That is like bearing a grudge against the righteousness of God.
15. Furthermore, impersonal love is the relaxed mental attitude from the filling of the Spirit. Romans 5:5 Galatians 5:22 This does not refer to personal love. A guy leaned in for a kiss, and the woman wanted to rebound first so that there would be love. Idiotic and tragic.
16. Under impersonal love, the believer functions under his own standards, rather than being influenced by attraction, reciprocity, flattery, attention.
17. Not only does the impersonal love of the honor code exclude mental and verbal sins, it also demands toleration, respect for privacy. The avoidance of distracting anyone from doctrine.
18. Flexibility is related to impersonal love.
19. In contract, person singular emphasizes the object, demands learning to cognizance of the person involved. Romans 12:9 13:8–10

The Place of Morality in the Honor Code

1. Morality is related to the laws of divine establishment, therefore morality is designed for the entire human race, believers included. Morality fulfills the laws of divine establishment.
2. Since the unbeliever can produce morality, morality is not a part of the Christian way of life.
3. While the Christian way of life is not reality, it does not exclude morality. The Christian way of life is higher than morality.

4. However, the honor code demands a standard higher than morality and divine establishment.
5. The morality of the laws of divine establishment is a base, but in the royal family honor code, this is higher.
6. Whatever the unbeliever can do is not the Christian way of life. We fulfill the honor code with the filling of the Holy Spirit. Morality does not require the filling of the Spirit.
7. Morality is not rejected as per antinomianism; nor is it accepted as per legalism.
8. Neither legalism nor antinomianism is the Christian way of life.
9. The honor code demands that the believer live under establishment; but exceed morality and divine establishment by the filling of the Holy Spirit and use of Bible doctrine.
10. Both morality of divine establishment and filling of the Spirit support the believer in his spiritual advance.
11. The honor code demands patriotism, respect for governmental authority, respect for law and order in a Christian relationship with one's government. Review Romans 13:1–7

Point 8: hope as momentum in honor code function

Hope is confident expectation. We have studied the doctrine of hope. Romans 15:13–14 where hope as a concept is related to the honor code.

The Connection Between the Believer's Priesthood and His Ambassadorship

1. Every believer is both.
2. We advance on the intake of Bible doctrine.
3. The believer produces as a result of spiritual growth; it is not the means of spiritual growth. No production can exist apart from the Spirit.
4. Royal family honor code excludes all forms of Christian works, legitimate or illegitimate as a means of blessing from God.
5. Praying, giving, sacrificing cannot bring blessing from God.
6. Morality, asceticism, devotional worship or working in a church will elicit blessing from God.
7. Blessing from God originates from doctrine in the soul which triggers divine blessing to the target of imputed righteousness.
8. Divine blessing to the imputed righteousness of God occurs when the believer attains spiritual maturity.
9. The attainment of maturity is the only basis of the imputation of divine blessing.
10. We advance in our priesthood. Production is the result of spiritual growth. As an ambassador, we represent the absent Christ. As a priest, we represent ourselves before God.
11. What is often construed from blessing from God is logistical grace or blessing by association.

12. Under logistical grace, God provides the support to attain maturity, which means time, under logistical grace God provides food, shelter and clothing; and there are great differences in these things. One person's logistical support is another person's poison. God never tests us beyond what we can bear. God provides transportation. Some people drive a Honda, others a Rolls Royce. One person's logistical support is much different from another's. Whatever the reason for your strain, you never have the right to complain about those who have. Completely out of line with the honor code. This does not mean you have failed in the Christian life. Paul died broke as a supergrace believer. He is the greatest believer who has ever lived. **I know how to be abased and I know how to abound.** God provides a right pastor and a local church. People have different allowances. Bob knew kids with an allowance of \$500/week; others had \$50 a week; this was during the depression in Beverly Hills. Jealousy and self-pity can sometimes result. Whatever your means of transportation is what God provides.
13. Under blessing by association the believer receives blessing from God because he is associated with a mature believer in life. This is why some have wealth while advancing.
14. Therefore, the royal family honor code demands total dependence upon the integrity and provision of God. This does not mean that you stop hustling. You are motivated to work hard.
15. The purpose of the honor code is to provide the necessary protection from bullying while advance.
16. Works are the result of advancement, but they are not the means of spiritual progress.

Point Ten: the royal family honor code demands more of the strong believer than the weak believer. Remember Romans 15:1. We are to bear up the weaknesses of the weak. We carry around our own weight and the burdens of others. Only maximum doctrine in the soul makes it possible for us to put up with all the nonsense of weaker believers. The function of the application of impersonal love involves accommodating others and not ourselves. In personal love you assign great merit to the object. You set them apart and distinguish them from the rest of the human race. But in impersonal love, there is no merit assigned to others. It is tedious to hear the arrogance and the inconsequential opinions and tolerating them. The absolutely unessential.

Point 11: The thrust of the honor code and authority in the spiritual realm.

Point 12: reciprocity and the honor code. Romans 15:26–27

Point 13: avoidance of self pity or any function which arouses pity from others. This is a great distraction in the spiritual life. Do not become occupied with yourself. We all have a certain amount of sensitivity and we can feel very sorry for ourselves. Seeking to gain attention from others by making them feel sorry for you, these other people are compassionate and noble, it is not a true friendship. Such a relationship is no man's land. If you have made someone feel sorry for yourself, you will live your whole life divorced from

reality. This is how psychotics are produced. A relationship on the basis of pity is no relationship at all. That is having a relationship with a dog. Romans 12:9–10 your love should be non-hypocritical. Despise the evil and adhere to the good. Be devoted to one another; esteem others more highly than yourself. Romans 13:8

“For those of you who are cat lovers, you can still stay in Berachah.”

Some Related Points

1. The response demanded is impersonal love of the honor code; not personal love. You must distinguish between them. If you do not distinguish, you will have a nervous breakdown.
2. Since impersonal love depends upon doctrinal standards in the conscience, it excludes self-pity. And any attempt to arouse pity in others. Romans 14:8 15:5–7
3. The imputation of divine righteousness is salvation eliminates self-righteousness in the Christian life. The royal family honor code excludes self-righteousness.

Divine justice can only bless divine righteousness. Self-righteousness functions produces the sin of arrogance. Self-righteousness produces human good. Self-righteousness also produces evil, like socialism. Self-righteousness is a complex of evil. Self-righteousness guarantees evil in your life. It is excluded from the honor code; and this is an insult to the holiness of God.

Point 15: Maximum function of the honor code is to give one's life for another member of the royal family. Paul speaks of this regarding Prisca and Aquilla.

Point 16: Dying becomes a part of living. As long as you draw breath, you are living. And you continue under the function under the honor code just as if you are up and around. The unbeliever gives up. He no longer has the capacity to enjoy life. Dying, says the honor code, is a part of living. Maybe you have cancer. So what. This does not change the honor code. If you have doctrine in the soul, this is a great application of the honor code in your life. Christ will be exalted in my person, whether living or dying. Living is Christ and dying is gain.

1977 Romans

Lesson #523

523 09/15/1978 Romans 16:5 Living includes dying, done alone; pluggin in GAP gets to spiritual maturity

Jesus gave the principle for the angelic conflict. Satan, when faced with his judgment claimed that his punishment was unfair; outside of the essence of God.

God created man to resolve the angelic conflict. There is a permanent place for all angels; but Jesus, through man, will resolve the angelic conflict.

After the cross, Jesus is the King of Kings, Lord of Lords, but He was without a royal family at that point. Because we are royal family, more is expected of us than any previous group of believers in any previous dispensation.

Freedom in the Christian way of life; which includes live and let live. The function of flexibility in the Christian life. Categories of love. We start out as babies and we move to adolescence and then to maturity. The priesthood is the sphere in which we advance. All production is the result of spiritual advance. The baby produces 1/10th of 1%; the adolescent believer perhaps 10%.

The first 4 verses reviewed. Vv. 3ff is about an honorable married couple. This couple have risked their lives on many instances. This requires moral courage.

Point 16: Dying is a part of living. Most people when told they are going to die immediately fall apart. They get hysterical, they give up, they become despondent, they change their pattern. That is human and that is normal. That is the royal family honor code. Dying is a part of living. Life is composed of the living part and the dying part. The royal family honor code assigns dying to life. The dying is greater than the living up to that time.

Dying for the unbeliever is a nightmare; it is a great problem; and after that, the judgment. But dying for the believer is the greatest blessing in life; and this takes us into eternity. Every believer has two aspects to life, as an ambassador and a priest. And life is the living phase and the dying phase. The honor code is very specific; dying is a part of living. Bob enjoys going up north and there are a lot of them and they are very positive toward doctrine. Not one person in four nights even opened his mouth to yawn. A young lady who is 21 and she comes from a lovely Christian family. She found out a month ago that a month ago she is dying of cancer. She has been taking in doctrine all of her life and she has handled this in the most beautiful way. She is a perfect illustration of this principle. We still have one day at a time in dying as we do in living. We have the same capacities. Nothing changes. Right motivation results in right action. It is all about the doctrine in your soul; it is what you think that counts. There should be no difference in the living or dying phase of life. When we die, we are absent from the body and face to face with the Lord. We will receive a resurrection body in which we will live forever. The problem is spending time dying, if it is drawn out. The whole concept is, in living, you often have people around you and spend time together. But when dying, you can only do this alone. This is what we are being prepared for all of our life.

The people that we are studying have all died; and they all died alone. They went through the dying; no one went through this with them. No one dies for us in physical death. This is the greatest test; and dying is a part of living. Every name that we read on this honor roll of integrity has died. They died in a variety of ways. There is no greater experience in life than the death of the mature believer, no matter how long it takes. It is the ultimate in the dynamics of the Christian life.

Bob always liked the aristocrats who died with honor and nobility. They had poise; they had moral courage. They showed themselves to be aristocracy by the way they met the guillotine.

We live one day at a time. Bob was delighted to have lunch with her. It is not what people will do, but what she has in her soul.

Do people shock you? If you are shocked by what people do, then you are not ready to die. You can only die with the doctrine that you have. Some of you are unprepared for death, as you have no real interest in doctrine. The ultimate achievement in life is to die well. These people died well because they were mature believers.

The honorable Romans, verses 5-16. This seems to be a partial roster of mature believers who assembled in the home of Prisca and Aquila, and in two other homes. All of them had one thing in common: maturity adjustment to the justice of God. Prisca and Aquilla have a large home, and it is one of the three homes where believers met in Rome.

Romans 16:5 ...and the church at their house. Greet Epenetus, my beloved, who is a firstfruit of Asia for Christ. (BLB)

Verse 5 – “Likewise greet the church that is in their house.” The adjunctive use of the conjunction kai—“also.” In this sentence there is no verb for “greet” but it implies the aorist active imperative of aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ahēe*] which means to greet or to salute. It means to pay one’s respects to someone. With it is the accusative singular direct object from the noun ekklêsía (ἐκκλησία) [pronounced *ek-klay-SEE-ah*], used here for the local church. Then the prepositional phrase kata plus the accusative singular from the noun oikos (οἶκος) [pronounced *OY-koss*], with the genitive plural from the intensive pronoun autós (αὐτοῖς) [pronounced *ow-TOSS*] used as the possessive personal pronoun, “Also pay my respect to the church in their home.” The church in their home now has an honor roll of mature believers. For the first hundred years, it was typical for believers to meet in homes.

“Salute my well-beloved Epaenetus” – aorist active imperative of the verb aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ahēe*], meaning again to salute, to greet, to pay one’s respects to. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety, and it refers to a momentary action. This is all a part of the Word of God. It is not a list of names to be mispronounced in Sunday School. The active voice: Paul produces the action of the verb. The imperative mood is the imperative of entreaty which does not convey the finality of a command but has the force of a request. Plus the accusative singular direct object from the proper noun *bv*.

We know from the accusative singular of the adjective agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] that he was loved. This is imply the word “beloved.” This is not only impersonal love but personal love. This is one of the few of Paul’s great friends. With this is the possessive genitive singular from egó (ἐγώ) [pronounced *ehg-OH*] – “my beloved friend.”

“who is the firstfruits of Achaia unto Christ” – the nominative singular from the relative pronoun *hos* referring to Epäenetus. The word “Achaia” does not occur in the original text. The verb is the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. The present tense is a historical present in which a past event is viewed with the vividness of a present occurrence. The active voice: Epäenetus produces the action. The indicative mood is declarative for an historical reality. The predicate nominative singular from *aparchê* (ἀπαρχή) [pronounced *ap-ar-KHAY*] means “firstfruits”. But the next word is the ablative of source singular from the definite article, plus the proper noun *Asía* (Ἰσσία) [pronounced *as-EE-ah*] – “Asia,” the Roman province—“from Asia.” Achaia is southern Greece. Asia is made up of the 7 churches found in Revelation in what is Turkey today. This man is probably the first person that Paul led to the Lord in Ephesus. He is on the eternal honor roll. Then *eis* (εἰς) [pronounced *ICE*] plus the accusative of the proper noun *Christos* (Χριστός) [pronounced *krees-TOHSS*]—“to Christ.”

Romans 16:5 **Also pay my respects to the church in their home. Greet Epäenetus my beloved friend, who is the first convert to Christ from [Roman province] Asia.**

Epäenetus is probably the first person that Paul led to Christ in Ephesus. He is now living in Rome, he has continued positive toward Bible doctrine. By now he is a mature believer.

Epäenetus' Spiritual Life

1. Epäenetus represents the principle of plugging or plodding.
2. Spiritual growth is not the flight of a rocket, it is the slow, steady, continuous trot of a good horse.
3. The flash-in-the-pan Christian fizzles out, but the consistently positive volition type gains momentum, a little at a time.
4. Epäenetus started with doctrine and he continued with doctrine. He kept right on plugging, one day at a time.
5. Even though he did not continue under Paul's ministry, but moved to Rome, he continued to take in doctrine. Perhaps under Aquila.
6. He was regular in his attendance to the church assembly in the home of Prisca and Aquila.
7. He was diligent in his concentration on the teaching of doctrine, making the function of GAP a daily habit. Therefore he represents the ordinary Christian, the non-spectacular Christian, the unknown Christian, the unknown Christian, the Christian who catches on because he knows that the secret to the Christian life is not who is helping you along, not who is encouraging and complimenting you. It is in one phrase, self-determination. Daily self-determination.

MacArthur made one of the greatest short speeches. His 75th birthday; and there was a dedication of a monument in his honor. It takes place in 1955.

MacArthur's Speech at the Dedication of his Statue in Westlake Park near Beverly Hills California Jan 1, 1955 His 75th birthday now MacArthur Park:

TRIBUTE TO THE NOBLE WARRIOR

Like salvation, freedom is a gift purchased at an enormous cost. Brave soldiers pay with their lives on battlefields all over the world so we might live in freedom. A most poignant homage to their courage and nobility was articulated by General of the Army Douglas MacArthur in Los Angeles, 26 January 1955, at the dedication ceremony of a monument erected in his honor. His eloquent description is a worthy tribute to those who sacrifice themselves on the altar of our country.

I have listened with deep emotion to these solemn proceedings and my heart is too full for my lips to express adequately my thanks and appreciation for the extraordinary honor you do me. Even so, I understand full well that this memorial is intended to commemorate an epoch rather than an individual; an armed force rather than its commander; a nation rather than its servant; an ideal rather than a personality. This but increases my pride, that my name has been the one chosen as the symbol of an epic struggle and victory by millions of unnamed others. It is their heroism, their sacrifice, their success, that you have honored today in so unforgettable a manner. I, and this statue, and this park are but the selected reminders of their grandeur. Most of them were citizen soldiers, sailors and airmen - men from the farm, from the city, from the schoolroom, from the college campus - men not dedicated to the profession of arms, men not primarily skilled in the arts of destruction - men amazingly like the men you see and meet and know each day of your lives - but men animated, inspired and ennobled by a sublime cause - the defense of their country, of their native land, of their very hearth-stones. The most divine of all human sentiments and impulses guided them - the spirit and willingness to sacrifice. He who dares to die - to lay his life on the altar of his nations' need - is beyond doubt the noblest development of mankind. In this he comes closest to the image of his Creator who died on the cross that the human soul might live.

These men were my comrades-in-arms. With me they knew the far call of the bugles at reveille; the distant roll of the drums at nightfall; the endless tramp of marching feet; the incessant whine of sniper bullets; the ceaseless rattle of sputtering machine guns; the ominous roar of threatening cannon; the sinister wail of air sirens; the deafening blasts of crashing bombs; the stealthy stroke of hidden torpedoes; the amphibious lurch over perilous waves; the dark majesty of fighting ships; the mad din of battle lines; and all the stench and ghastly horror and savage destruction of a stricken area of war. They suffered hunger and thirst; the broiling suns of relentless heat; the torrential rains of tropical storms; the loneliness and utter desolation of jungle trails; the bitterness of separation from those they loved and cherished. They went on, and on, and on, when everything within them seemed to stop and die. They grew old in youth. They burned out in searing minutes all that life owed them of tranquil years. When I think of their patience under adversity, of their

courage under fire, and of their modesty in victory, I am filled with an emotion of admiration I cannot express. Many of them trod the tragic path of unknown fame that led to a stark white cross above a lonely grave. And from their tortured, dying lips, with the dreadful gurgle of the death rattle in their throats, always came the same gasping prayer that we who were left would go on to victory. I do not know the dignity of their birth, but I do know the glory of their death, and I am sure a merciful God has taken them unto Himself.

Their sacrifice for our cherished liberty inspires and heartens the souls of all who remember. Just as the Lord Jesus Christ made the greatest sacrifice of all history on the cross - dying so that mankind might have eternal life - so the soldier sacrifices his time, his fortune, and sometimes his life that others might live in freedom. For those of us who are the beneficiaries of these two majestic sacrifices, let us never forget the honor due our Lord and Savior Jesus Christ and the intrepid men who purchase freedom through military victory.

Entire speech: <http://www.angelfire.com/pa5/afg/Files/MCARTHUR.PDF>

Living and dying are both a part of life. In living, you know many people and they make up the atmosphere of life. In dying, you go it alone. No friend or loved one can take away or add to what God will do.

All the difficulties in life are a test of the doctrine which is in our soul. Job 5:19 Evil will not touch you; and in...

Job 5:19 He will rescue you from six calamities; no harm will touch you in seven. (BSB)

Evil is a disastrous thing. Four categories are mentioned.

Job 5:20 In famine He will redeem you from death, and in battle from the stroke of the sword.

Protection in economic disaster and in war.

Job 5:21 You will be hidden from the scourge of the tongue, and need not fear destruction [dying in national disaster] when it comes.

The third disaster is social disaster. Those who gossip, malign and judge.

Job 5:22 You will laugh [this is the relaxed laughter of happiness, relaxation under the pain] at destruction and famine, and need not fear the beasts of the earth.

Bob has found that, when dealing with pain, can relax in order to reduce the pain.

We rarely have someone dying from a wild animal today. This is a category of death; death by violence of some sort. Today, this might be cars, harm from others. Doctrine in the soul makes the difference.

Job 5:23 For you will have a covenant with the stones of the field, and the wild animals will be at peace with you.

Stones in the field are a reference to weapons of the era.

There were two great shows last night. You cannot always tell by the titles. Bob is glad that some of you missed them. I was in Houston at this time. No idea if I saw these or not.

Job 5:24 You will know that your tent is secure, and find nothing amiss when inspecting your home.

God knows exactly what to do; when to pick the corn. It has to be picked exactly when it is ripe. That is how God chooses the time to select our time for death. There is a right time for everyone.

Romans 16:6 Greet Mary, who toiled much for you. (BLB)

Verse 6 – “Greet Mary, who bestowed much labour on us.” The aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahēe*] which means to greet, to pay one’s respect to someone, to salute. “Pay my respects to Mary.” The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. It refers to a momentary action. The active voice: Paul produces the action of the verb. The imperative mood is the imperative of entreaty rather than command. It does not convey the finality of a command but has the force of a request. The object is the accusative singular direct object from the proper noun *Maria/Mariam* (Μαρία/Μαριάμ) [pronounced *mar-EE-ah/mar-ee-AHM*], “Mary.” She is listed with the honorable Romans who have attained maturity adjustment to the justice of God. She is a woman who, like Phebe and Prisca, is listed among the great women of the Bible.

She has the great inner beauty of 1Timothy 2:9–15

1Timothy 2:9 Likewise I have made a command decision that women should make themselves beautiful by respectable, well-arranged clothing, associated with respect for authority and good judgment (or common sense); not with emphasis on high fashion hair styling, golden jewelry or either pearls or expensive clothing.

Only the woman is called beautiful. Paul tells us how they can make themselves beautiful. A woman should be dressed in good taste, but the real issue in beauty is her soul. Good judgment; not flaky.

The negative does not prohibit the exterior things mentioned in v. 9; it simply does not emphasize these things. Bob likes pearls more than anything else. They go with anything.

1Timothy 2:10 But what becomes fitting for women being promised super-grace status [or maturity] through intrinsic good accomplishments [or, *the attainment of the good*].

1Timothy 2:11 Women be learning in silence with complete [or, *total, entire*] subordination (to authority).

Bob rarely sees men talking during class; but women a lot.

1Timothy 2:12 But I do not permit a woman to teach, nor do I permit her to exercise authority over a man [or, *the adult male*], but to be in silence.

1Timothy 2:13 For Adam was formed first, then Eve;... (ESV)

1Timothy 2:14 But although that woman had been completely deceived, she had come to be [in the transgression] with the result that she remained in the transgression.

1Timothy 2:15a In fact, she will be delivered (or saved) through childbearing (the virgin birth).

The key to a woman's beauty is her soul.

1977 Romans

Lesson #525

525 09/17/1978 Romans 16:6b Principle of dying grace; woman's advance and production; self-determination; single woman The Saturday Night at the Movies was Midnight (1939).

Although very little verbiage is given to these people, these are believers who are mature and have broken the maturity barrier. If you do not have anything worth dying for, then you have nothing worth living for.

Howard Cosell was recently roast. Milton Berle. "Why are we honoring this man? Did we run out of human beings?" This is related to the word *person* just covered.

The great principle of dying grace.

Seven Deaths Found in the Scriptures

1. Spiritual death takes place at the moment of birth; as God imputes to us Adam's original sin to our genetically formed sin nature. When Adam ate the forbidden fruit, the sin nature was created in Adam's soul (body?). Spiritual death is separation from God in time; and this is a result of Adam's sin. Romans 5:12 6:23 refer to Adam's original sin. We do nothing for our condemnation. Our personal sins are all collected and imputed to the Lord on the cross. All of these sins were judged. When He cried out, "My God, My God, why have You forsaken Me" Jesus was still alive when He said, "It is finished." That means salvation was completed in his spiritual death.
2. Physical death is the separation of the soul and spirit from the body. When your EEG is zero, you are physically dead. For the unbeliever, this is the separation of the soul and body. Philippians 1:21

3. The second death, which is the final judgment of the unbeliever.
4. No production is a type of spiritual death. When out of fellowship, this is also operational death. The believer's failure is found in James 2:26
5. Romans 6:3–4 positional death; where we are retroactively identified with Jesus Christ in both of His deaths on the cross. ID'ed with Him in His spiritual death and in His burial. The sin nature is the old husband; the law is the marriage counselor; at salvation the marriage is to Christ and the Holy Spirit is the marriage counselor. Colossians 2:20 3:3
6. Temporal death, where the believer is out of fellowship due to sin.
7. Sexual death, the inability to copulate. Abraham's sexual death for 13 years; and God revived his sexual apparatus at age 99. Romans 4:17–21 11:11–12

We are looking at physical death.

Biblical Comments with Regards to Physical Death

1. Num 16 deaths to end a revolution. This took place under Napoleon.
2. Psalm the omniscience of God knows all that will happen and all of the alternatives, what actually occurred and what could have occurred. Everything is written on a computer HD, and all decisions are recorded. Foreknowledge exists to deal with the decrees only. It is not what could have happened but what did and will. We have been in the plan of God from the point of election. Only the real things are found in foreknowledge and in divine decrees.
3. Personal love for the right person is stronger than death. Song of Solomon 8:6. Love is a motivation; and a status quo.
4. God can and He does prolong physical life. Psalm 102:19–20 Psalm 118:18
5. Because the woman is a responder and because she is unique. She must be taught to face the death of loved ones. She has an intense response to death of loved ones. Jeremiah 20–29
6. Lamentations 1 death cannot be faced when the norms and standards of the right lobe are messtup.
7. Dying grace is gain.
8. Amos 5:8 dying grace for the believer. Job 5:20 God delivers the believer from death. In the living part of our life, the mature believer has the best while in [Z]. But in dying grace, he has something better than in life. Better than the best. The wonderful anticipation of the Judgment Seat of Christ. Psalm 33:18–19 behold the eye of the lord is on those who are occupied with Him...to deliver their souls from death... Living and dying are all a part of life. Dying for the believer is the most fantastic of all experiences. Precious in the sight of the Lord are His dying ones.
9. Believers are so confused today because of their attitude toward Bible doctrine. Paul completed his course; he has reached the end of his life. Paul knew that he was going to die in A.D. 68. He had to go it alone, but he had all of the doctrine.

Romans 16:6 **Greet Mary, who toiled much for you.** (BLB)

The nominative feminine singular from the indefinite relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*] is not the usual relative pronoun *hos* (ὃς) [pronounced *hohç*], this indicates a categorical concept. It is called indefinite because it defines Mary in terms of a unique category of people. She is a mature believer, she has cracked the maturity barrier, she is one of those great people in time who is even going to be greater in eternity. This would ordinarily be translated “who is such a category as,” but we simply reduce it to the relative pronoun “who,” understanding this principle. The aorist active indicative of the verb *kopiaō* (κοπιᾶω) [pronounced *kop-ee-AH-oh*] which means to work to the point of exhaustion, to work hard for someone.

Mary is the kind of a person who works and sacrifices and is an extremely hard worker. The aorist tense is a culminative aorist viewing Mary’s maturity adjustment to the justice of God in its entirety but emphasizing the existing results in the production of her ambassadorship. Because as a priest she advanced in the privacy of her priesthood—positive volition toward doctrine—all the way to maturity, she produced in her ambassadorship, and the culminative aorist is the function of her ambassadorship. If you advance to maturity, you will be given many opportunities to produce.

Then the prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative plural from the personal pronoun *su*, “for you, for your benefit, on behalf of you.” Plus the adverbial accusative from *polus*, *polos* (πολύς, πολλός) [pronounced *poll-OOS*] which means “much,” but in the plural it means “many.” Here, with *eis* (εἰς) [pronounced *ICE*], it means “with reference to many things.”

Romans 16:6 **Pay my respects to Mary, who has worked hard for you with reference to many things.**

The Woman and Spiritual Growth

1. Being a woman does not hinder the believer from advancing to maturity or having maximum production from her royal ambassadorship. Not only that, but a woman who advances to maturity is the admirable woman, the woman with inner beauty. She is unknown to us, but known to Paul and to God.
2. Being a woman is no hindrance to progress or function in the Christian way of life. Freedom means that there will be inequality. A woman can improve herself superficially or her soul. The key is what the woman emphasizes. No woman who is attractive with a beautiful body just was born with it as a result of genetics. Bob found out in Beverly Hills that the key is knowing how to dress; and this outdoes even genetics.
3. While Christian women are prohibited the gift and function of pastor-teacher they are not hindered from having a ministry, nor are they prevented from teaching doctrine to certain categories—like children or other women.
4. Mary was a single woman. Being single is no disgrace, it is not antisocial; it is a matter of self-determination.

5. The single woman represents the fact that not only does she have less distraction in the advance to maturity but she has greater opportunity for production. Production without maturity is ridiculous.

Missionaries can also advance to maturity. We will meet two missionaries in the next lesson.

1977 Romans

Lesson #526

526 09/18/1978 Romans 16:7–8 "St. Paul from the Trenches"; concern of Paul for Jews; missionary use of APOSTLES

The forward of the book above; the author was killed in the trenches on the day that the British lost 60,000 soldiers. This can be found online for 1, 2Corinthians and Ephesians.

Promises that still need to be fulfilled.

Paul was desperate concerned for the Jews; they still had individual self-determination. He knew that client nations would be established where they would have a place to live. In the future we are going to learn about the Great Parenthesis. Three of the greatest chapters in the New Testament.

Bob has been asked many times about the 6 million Jews destroyed by Hitler. Bob has spoken at many synagogues. By plugging, by plodding, by faithfulness to the Word, are those who crack the maturity barrier.

Romans 16:7 **Greet Andronicus and Junias, my kinsmen and my fellow prisoners, who are of note among the apostles, and who were in Christ before me.** (BLB)

Verse 7 – Paul’s actual relatives: cousin and cousin-in-law. “Salute Andronicus and Junia, my kinsmen, and my fellow prisoners.” The aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*] which means to salute, to pay one’s respects to, to greet. Here it is a matter of respect. Paul respects the members of his own family who understanding the picture responded by faith in Christ. “Pay my respects to.” The constative aorist contemplates the action of the verb in its entirety. The active voice: Paul produces the action of the verb through a written salutation to his own cousins. The imperative mood is the imperative of entreaty which does not have the force of a command but simply makes a request.

The object is the accusative singular direct object from the personal noun *Andrónikos* (Ἀνδρόνικος) [pronounced *an-DRON-ee-koss*]. He was a Jewish believer of the tribe of Benjamin, a first cousin of Paul, and was converted before Paul. He was one of the first great missionaries of the early church. He went to Rome as a single man but we have with him his wife whose name is *Iouíās*, which is called in the Latinised form, *Iouíās* (Ιουιᾶς) [pronounced *ee-oo-NEE-as*]. From her name it is obvious that she is not a Jew, she is a Roman citizen of a very aristocratic name.

Then an appositional accusative plural of the noun *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*] [sun = with; génos (γένος) [pronounced *GEHN-oss*] = family, race, tribe]. Here we have it used in the sense of relatives. “Pay my respects to Andronicus and Iouiniâs (Ἰουινιάς) [pronounced *ee-oo-NEE-as*], my relatives.” The genitive singular of possession from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] indicates that Paul has a personal relationship with them.

In Romans chapter 9 we have an explanation of *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*] when it says, “For I could pray that I myself were accursed from Christ for the sake of my brethren, my kinsmen . . .” There *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*] refers to being members of the same tribe, the tribe of Benjamin. But here it is even closer: cousin and cousin-in-law. While Paul would be imprisoned many times, recorded in the book of Acts and elsewhere, it is only here that we have a reference to an earlier imprisonment of some sort: “My fellow prisoners,” another appositional accusative from *sunaihmálotos* (συναιχμάλωτος) [pronounced *soon-ahheekh-MAL-oh-toss*], which means to be in a same cell, a fellow prisoner. The genitive of possession from *egó* (ἐγώ) [pronounced *ehg-OH*] the personal pronoun refers to Paul – “my fellow prisoners.” According to 2Corinthians 11:23 Paul was imprisoned on several occasions for the cause of Christ. On one of these occasions he shared a prison experience with his cousins.

“who are of note among the apostles” – the nominative masculine plural from the indefinite relative pronoun *hostis* (ὅστις) [pronounced *HOHS-tiss*]. The word “indefinite” means a specific category. These are special, mature believers “who are of such a category as.” Then the special category: *apostolos* (ἀπόστολος) [pronounced *ap-OSS-tol-oss*], used here in a broad sense rather than in its narrow sense. The word has two entirely different meanings. In the narrow sense it means twelve men who have a spiritual gift who are, in effect, the rulers of the church prior to the completion of the canon of Scripture, and in most cases are writers of the New Testament epistles. There is a broader sense in which the word is used for missionaries in that early church, and that is what we have here. Then the present active indicative from the verb *eimi* (εἰμί) [pronounced *eye-ME*], the verb to be. This is a pictorial present tense which brings to mind the events in the process of occurrence. They are still, on the mission field, they are living in Rome. The active voice: Andronicus and Junia produce the action of the verb. The indicative mood is declarative for the reality of the fact that they are outstanding missionaries. They are said to be of note among the apostles, which is the predicate nominative plural from *epísēmos* (ἐπίσημος) [pronounced *ep-IHS-ay-moss*], meaning “prominent, outstanding.” Then *en* (ἐν) [pronounced *en*] plus the locative plural from *apostolos* (ἀπόστολος) [pronounced *ap-OSS-tol-oss*] – “among the apostles.” *Apostolos* (ἀπόστολος) [pronounced *ap-OSS-tol-oss*] here refers to missionaries who have delegated authority to follow the indigenous principle of establishing churches and training pastors. The churches had to be self-sustaining.

“who also were in Christ before me” – the nominative plural from the definite article is used as a relative pronoun whose antecedent is Andronicus and Junia. Plus the adjunctive use of the conjunction *kai* which means “also.” The perfect active indicative from the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], to be or to become, but here means “have been.” The perfect tense is the intensive perfect in which the action is completed with

perpetual results. They have been and always will be born again before Paul. This is the Greek method of presenting a fact or a condition [their salvation] which has occurred in the past and will always remain in that status forever. The active voice: Andronicus and Junia produce the action of the verb. The indicative mood is declarative for a historical fact. Paul was not the first member of his family to be saved. Then en (ἐν) [pronounced *en*] plus the locative of Christos (χριστός) [pronounced *krees-TOHSS*] – “in Christ,” and pro plus the ablative singular of egó (ἐγώ) [pronounced *ehg-OH*] – “before me.”

The records of these people are found outside of the Bible. Some recorded by the Venerable Bede, who did early church history.

Romans 16:7 **Pay my respects to Andronicus and Junia, my cousins, and my fellow prisoners, who are prominent among the missionaries, who have been in Christ before me.**

Points

1. Paul's cousin was a Jew from the tribe of Benjamin and had Roman citizenship, like Paul.
2. Like Paul, they suffered imprisonment for the cause of Christ, having shared the same cell.
3. They had the respect of Paul.
4. They were not only believers before Paul but they were prominent missionaries. They were mature believers.

Romans 16:8 **Greet Ampliatus, my beloved in the Lord.** (BLB)

Verse 8 – Greet Amplias, my beloved in the Lord.” The aorist active imperative of aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ahée*], “Pay my respects to.” The accusative singular direct object Amplías (Ἀμπλίας) [pronounced *am-PLÉE-as*] – “Ampliatus” in the Latin. This is the only reference to Ampliatus. Nevertheless, like all of the others he was a mature believer. This is a common name and is found in the inscriptions connected with the imperial household. It is found twice in the cemetery of Domitia who was the niece of one of the emperors, Domitian. The appositional accusative from agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] and en (ἐν) [pronounced *en*] plus kurios (κύριος) [pronounced *KOO-ree-oss*], referring to position in Christ – “my beloved in the Lord.”

Amplias is related to Domitia. Bob suggests that he led Domitia to the Lord, so she was a believer in the palace.

Romans 16:8 **Pay my respects to Ampliatus, my beloved in the Lord.**

Summary

1. To be Paul's personal friend meant mutual enthusiasms in the positive attitude toward doctrine, occupation with Christ.

2. Ampliatus is another believer who persevered in the perception of doctrine. He attained spiritual maturity and glorified the Lord. Therefore the personal, isolated individual self-determination of the soul that makes a person go it alone in the intake of doctrine makes it possible for the most glorious dying it alone. Dying grace. Doctrine makes the difference.
3. Ampliatus may be unknown to history but he is well-known to God. That brings us back to the principle that nothing we ever do is ignored by God.

Success, wealth, fame, social life, approbation, sex are things which do not matter. Some people compensate by hustling around a church. All of the working for God is meaningless unless it is a result of the application of Bible doctrine. You cannot work for blessing from God or for spiritual progress.

MacArthur made four speeches that made the Proclamation of Emancipation meaningless. Lincoln had some good ideas, but he was not our greatest president.

1977 Romans

Lesson #527

527 09/19/1978 Romans 16:9 Freed slaves; collective and individual self determination; incompetence; friendship

Translation reviewed.

Romans 16:9 **Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.** (BLB)

These are two former slaves. These are the great believers in Rome at this time. This is more than a list of names.

Verse 9 – “Salute Urbane, our helper in Christ.” Again we have the aorist active imperative from the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*], which mean to greet, to pay respect to, to salute. The constative aorist tense gathers into one entirety the action of the verb, the amount of time necessary to convey the greeting. The active voice: Paul produces the action of the verb. The imperative of entreaty does not convey the finality of a command but merely expresses the urgency of a request.

The accusative singular direct object from the proper noun *Ourbanós* (Οὐρβανός) [pronounced *oor-ban-OSS*]. He is listed in the imperial household inscriptions as a former slave who had been freed. His name means “of the city”. His name suggests maybe a service position, perhaps in a royal palace. Bob grew up at a time that manners were extremely important. We have destroyed manners. The appositional accusative singular from the noun *sunergós* (συνεργός) [pronounced *soon-er-GOSS*] means fellow worker. This man is a Gentile former slave, and yet in the spiritual realm, since the day he was born again, he has advanced to maturity. This emphasizes the fact that whatever one’s background prior to salvation it is of no consequence. The only thing that counts is the

advance to maturity through the intake of Bible doctrine. Paul calls him a fellow worker, despite both of these men having very different backgrounds.

With this is a descriptive genitive plural from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], the first person personal pronoun, indicating that Paul did not know this man personally but he knew him by reputation. Therefore he says, “Salute Urbanos our fellow worker,” not “my fellow worker.” He is a case of someone who has been brought to Paul’s attention through reports. Then the preposition *en* (ἐν) [pronounced *en*] plus the locative singular from the proper noun *Christos* (χριστός) [pronounced *krees-TOHSS*]—“in Christ,” – royal family.

There is an honorable type of slavery where the slave makes the decision to go into a slavery situation.

The Celts could never get together in too many without fighting. They do not take well to authority. They have a tendency to fight among themselves. They are anti-establishment by nature. When they fight for their freedom, they do it in an anti-authority way. Setting off bombs to harm innocent people is simply wrong. Romans put them into slavery for this reason.

The Celts have often been enslaved because of their attitude. The Negroids are easily enslaved, with the Exception of the Zulus. They have the best system of military of any African nation.

Bob has talked to many conservatives and they are only conservative because they do not want to let go of what they have. Many liberals take that position because they want something that belongs to someone else. Our own country is filled with conservatives and liberals who choose that position simply for selfish reasons.

All freedom comes through military victory. The magic word today is quality. We cannot have freedom, which is our heritage, without

Only arrogance wants to make an issue out of race. The Mexicans have a right to enjoy and be enthusiastic about their culture; but they do not have the right to impose it upon us. We have a marvelous concept of freedom in our culture. That is our heritage. We have a right to advance or not based upon race.

Our government has no reason to feed healthy people. Scum is always arrogant and they assume that the world owes us a living. Too arrogant to hold onto a job. A depression often sets these people right, because they are forced to work or starve.

The Zulus organized themselves into a military organization, and so the Arabs laid off. We are in danger of becoming slaves in our country to communism. Our president does not realize what the Scriptures say, even though he quotes them. We should never have followed the Marshal plan and send money to all these people. We were ruled by stupid people. FDR was a baby when it came to politics.

Slavery in a free country means that slavery will be eradicated. Not through violence and not through legislation. The war between the states gave an erroneous impression to the slaves who were freed. We are not equal mentally or physically. There is no such thing as equality. There were some who understood responsibility, like Booker T. Washington and George Washington Carver, and they made some of the greatest speeches ever made. People listen to flattery; but not to the truth. You do not advance by being given things on a silver platter. We have created a monster by not emphasizing that a person must work hard.

Today our free society has wiped out our freedom by giving money to incompetent people, you are telling them that they have no responsibility under freedom. Our system and our policy of government is evil. Freedom demands responsibility. Collective arrogance and not race is the problem. People who have been enslaved, must be taught and trained in the value of freedom. God freed the slaves in Egypt; and they came out entirely. They did not try to integrate themselves into that same nation. Freedom demands that everyone understand it and cherish it. The Negro people were totally exploited by liberalism.

Urbanus was a slave who was freed and he integrated himself into the Roman system. He worked in the palace. He hustled. Individual self-determination.

If you are a believer in Jesus Christ, God has a perfect plan for your life. And it does not go against any government with established freedom.

Rome as an Empire had freedom; Rome as a republic did not. The British monarchy provided freedom. God created freedom in us. We have the right of self-determination. This is a man who was a slave and he became free and it did not become bitter. He served well in the royal palace.

“and Stachys my beloved” – the connective *kai* and the accusative singular direct object from Stachus (Στάχυς) [pronounced *STAKH-ooos*], “Stachus.” The name means “ear of corn.”

At a later time he became the bishop of Byzantium (Constantinople). He was a doctor in training in Rome and eventually he would go out as a missionary to Byzantium where he would at a later time become a great pastor. With this is the accusative of apposition, *agapêtos* (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*] – “friend.” Stachus is known by Paul, somewhere their paths had crossed.

Ampliatius, Urbanus and Stachus all died as martyrs, according to extra-biblical records. These people made doctrine the issue of their life. Freedom is the great cause of birth; and doctrine is the great cause of the second birth. Therefore, whatever hard knocks came their way, whatever difficulties, whatever problems, nothing stopped them. They met these things by the daily intake of doctrine and each one became a great believer.

Romans 16:9 **Salute Urbanus, our Fellow Worker in Christ, and Stachus my beloved friend.**

Salutations in the Bible

1. These salutations are a part of the Word of God, therefore they require understanding and analysis.
2. Certain lessons from the salutations are obvious, such as the fact that special honor and high peer rating is extended by the Holy Spirit to the apostle Paul to believers in every walk of life, believers who have attained maturity. The issue in their names being found here is maturity adjustment to the justice of God.
3. Furthermore, in a context dealing with the royal family honor code these names are memorials to the fact that believers in all circumstances of life have honor and integrity from doctrine resident in the soul.
4. Just as we learn history from tombstones and graveyard inscriptions, so we learn doctrine from the names engraved in this passage. These names are engraved in the Word of God, therefore they have the significance compatible with the place where they are found – in the Scripture.
5. Three of these people died as martyrs. This means that the principle of dying grace applies just as much to violent death as to peaceful death.
6. Dying grace includes every way of dying, which means that there is blessing for the mature believer no matter what way God has chosen for him to die.
7. Obviously then, the way to prepare for death is the same way as to prepare for life—persistent positive volition toward doctrine, resulting in the accumulation of the inner resources of grace for every circumstance of life and death. For the believer, dying is a part of living. Your worst enemies might end up being believers.
8. Note that friendship and accurate estimation of believers is always made without flattery. It does not take flattery for friendships to be established.
9. Obviously, category #3 love or friendship is based upon capacity for life, capacity for personal love, rather than flattery, attraction, public relations reciprocity.
10. While doctrine resident in the soul is capacity for friendship the integrity from the honor code cements the relationship into something honorable and permanent.
11. Paul speaks with accuracy and humility when describing his friends.
12. Note also that Paul's friendships extend to members of the opposite sex, where Paul can have true rapport with women without their concern about Paul being on the make. His rapport with women was honorable.
13. The honor code keeps the man from being predatory in his friendships with women. Women can be friends with a man according to the honor code; without a man getting the wrong idea.

1977 Romans

Lesson #528

528 09/20/1978 Romans 16:10–11 Cursing by association with anti-Semitism; biblical principle of slavery, rights of the master and slaves

There is enough information to appreciate all of these names.

Romans 16:10 **Greet Apelles, the approved in Christ. Greet those of the household of Aristobulus.** (BLB)

Verse 10 – “Salute Apelles approved in Christ.” The aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahēe*], meaning to greet, pay respects, salute. The constative verb contemplates the action of the verb in its entirety. The active voice: Paul produces the action. Again, the imperative of entreaty. The accusative singular direct object from the proper noun *Apellēs* (Ἀπελλῆς) [pronounced *ap-el-LACE*] – Apelles, who is a Jew. This is illustrated from the line in Horace’s satires: “Let the Jew Apella believe it, I do not.”

According to tradition Apelles was the bishop of Smyrna at a later time. In the evaluation of the church at Smyrna in Revelation 2:8-11 we know that he must have been very successful. This is one of the churches which is entirely complemented in that passage. The accusative singular from the noun *dókimos* (δόκιμος) [pronounced *DOK-ee-moss*] is a part of a double accusative in which we have a direct and predicate object—the proper noun Apelles is the direct object and *dókimos* (δόκιμος) [pronounced *DOK-ee-moss*] is the predicate object—plus the generic use of the definite article gives us a good idea as to how this should be translated. While *dókimos* (δόκιμος) [pronounced *DOK-ee-moss*] generally means “approved” it also connotes tried and true, genuine, respected, esteemed. It connotes a person who has been in some form of undeserved suffering and has passed the test without any of the usual mental attitude sins. So it means tested in battle and reliable. “Pay my respects to Apelles, tested and approved.” In this case we have a prepositional phrase to tell us where: the preposition *en* (ἐν) [pronounced *en*] plus the locative form of the proper noun *Christos* (χριστός) [pronounced *krees-TOHSS*]—“in Christ.”

Apelles

1. Apelles in a mature believer. He has passed the undeserved suffering test and has advanced to ultra-super-grace.
2. The believer in ultra super grace has to meet the test of undeserved suffering and pass physically, mentally and spiritually. Some of the greatest problems in undeserved suffering are in the mental realm.
3. Apelles represents the mature believer who finds his happiness in adversity as well as in prosperity. In other words, it makes no difference, he has the same happiness from the same source: maximum doctrine resident in the soul.
4. Apelles demonstrates that the possession of God’s happiness imputed results in the function of happiness in every circumstance of life and overflows to the other categories of capacity for life—for love, for adversity, etc.
5. To the ultra super grace believer eternity, therefore, becomes a reality. No one has the reality picture of eternity, no one appreciates eternity, like the believer who us ultra super grace.
6. Eternity by analogy can be real to the positive believer in any stage of growth because he understands things like “ten cities,” “many crowns,” and “an hundredfold harvest.” But eternity by principle can only be understood by the mature believer

who has passed the undeserved suffering test and actually sees eternity from doctrine rather than analogy. He doesn't have to have some sustaining factor of analogy, a frame of reference in human life which he projects into eternity. Eternity is real without human life analogy and human life frame of reference.

"Salute them which are of the household of Aristobulus." Aristobulus is not the person who is being saluted, it is a group of slaves belonging to Aristobulus. When Paul writes this Aristobulus is dead, the slaves are in view here. The aorist active imperative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*], an imperative of entreaty. The accusative plural direct object from the definite article, the generic use, which comprehends a class or category as a simple whole and sets it off in distinction from any other class or category. This article represents the people who are being saluted, the slaves of Aristobulus. Then *ek* (ἐκ) [pronounced *ehk*] plus the possessive genitive from the proper noun *Aristoboulos* (Ἀριστόβουλος) [pronounced *ar-is-TOB-oo-loss*] – "of Aristobulus." Aristobulus is the grandson of Herod the Great and brother of Herod Agrippa. "Greet the slaves of Aristobulus."

There were other famous men with the name of Aristobulus. The second was poisoned when agreeing to a peace deal.

Our Aristobulus comes from a very famous line. He was close to Claudius; and they grew up together. He kept a villa in Rome staffed with slaves. Aristobulus offered his slaves freedom once a month, and they refused it. They were free to come and go from the castle and they opted for doctrine. This lets us know that slavery is not the worst thing. Sometimes, it is the best thing. His slaves and villas became the property of Claudius. Claudius was poisoned by his third wife. Then they became the property of Nero; and they were all well trained and Nero was glad to have them

Some information on slavery.

Abraham had a number of slaves that there were some problems with one of them, the handmaid of Sara. But there were problems on both sides of that. However, Abraham did not manumit any of his slaves.

One source of slaves are POWs. Poverty in peacetime. Leviticus 25:39ff a man could sell himself into slavery. But he must be manumitted in the year of jubilee. Exodus 21:7 Nehemiah 5:5 a father could sell his daughter into slavery.

Doctrine of Slavery (R. B. Thieme, Jr.)

11/21/76

A. Introduction.

1. There were two sources of slavery in the ancient world: poverty in peacetime and captured prisoners in war.

2. A man could sell himself into slavery, Leviticus 25:39-41. This was a way of declaring bankruptcy and paying off his debts. But he had to be freed during the Year of Jubilee (every fiftieth year).
3. A father could sell his daughter or son into slavery to pay off the debts, Exodus 21:6-7; Nehemiah 5:5.
4. A widow's children could be sold to pay off their father's debt, 2 Kgs 4:1.
5. A woman could sell herself into slavery, Deuteronomy 15:12-17.
6. Slaves were often acquired through trade, purchase, payment of debt, as a gift, through birth, plunder in war, or by self-determination.
7. Slaves were manumitted by redemption or purchase, by the elapse of time (six years), Exodus 21:2-4, by the year of jubilee (the fiftieth year), Jeremiah 34:8-10, through physical disability or being maimed, Exodus 21:26. In this case the master was responsible to take care of the slave for life. People did; they bought in and they bought out. They were paid wages and they could buy their way out. However, such a one could choose to stay; and he would have a hole driven in his ear. Exodus 21:2-4
8. Jeremiah 34:8-10 all slaves released in the year of jubilee.
9. If a slave was injured or maimed, then the slave owner must take care of the slave forever.

B. Rights of the Master. Abram as the master of slaves had certain rights. Certain people find security in slavery.

1. He had the right to hold his slaves as chattel, Leviticus 25:45.
2. He had the right to leave slaves as an inheritance to his children, Leviticus 25:46.
3. He had the right to hold as property the wife and children of all slaves who were unmarried at the time they became slaves, Exodus 21:4.
4. He had the right to pursue and recover run away slaves, 1Kings 2:39- 41.
5. He had the right to free slaves on the Sabbatical year or the Year of Jubilee, or at any time.
6. He was commanded to circumcise his slaves, Genesis 17:12-13, 23, 27.
7. He had the right to sell, trade, or give away slaves, Genesis 29:24.
8. He had the right to punish or discipline slaves, but not to kill them, Exodus 21:20.
9. He had the right to marry a slave or give slaves in marriage, 1Chronicles 2:35.
10. He had the right to marry a daughter to a slave, 1 Chr 2:34.
11. He had the right to purchase slaves in foreign markets, Leviticus 25:44.
12. He had the right to enslave or sell as a slave anyone caught stealing his property, Genesis 44:8-33.
13. He had the right to demand service from his slaves, Genesis 14:14, 24.

C. The Rights of the Slave.

1. He had the right to freedom by the purchase of his redemption, or by the elapse of time, or in the Year of Jubilee, or he could work his way into freedom.
2. He had the right to good treatment, Leviticus 25:43, 46.
3. He had the right to justice, Exodus 21:20ff; Job 31:13ff.
4. He had the right to marry, have children and live a normal life, Exodus 21:5.
5. He had the right to voluntary slavery where having been freed could choose to remain a slave, Exodus 21:5ff; Deuteronomy 15:16. His request had to be honored. This was done in front of two witnesses. The mark of this voluntary slavery was having his ear lobe nailed to a door.
6. He had the right to own property and money, Leviticus 25:29.
7. He had the right to promotion, Genesis 15:2, 39:4.
8. He had the right to worship God without interference from the master, Exodus 12:44; Deuteronomy 12:12.

D. Slavery has continued throughout world history.

1. In the New Testament, the Church was not issued any decree abolishing slavery, even though many early church believers were slaves. Nor were slaves commanded to rise up and overthrow their masters.
2. The responsibility of a slave to a master is taught in Ephesians 6:5-9 and Colossians 3:22-4:1.
3. Even the epistle to Philemon doesn't advocate the abolition of slavery, but emphasizes just treatment of slaves who are believers or otherwise. It also gives strong emphasis on the personal option to free slaves under principles of grace righteousness. However, this is an option to be exercised by the individual slave owner and not the federal government.
4. The War between the States became a turning point in U.S. history because it permitted the federal government to tamper with individual freedoms rather than to protect those freedoms. Legislation that interferes with personal freedom is evil. When self determination was taken away by the abolition proclamation of Lincoln, more freedom was lost for everyone, than was ever gained for a few. The economic system in the south was changing, and slavery would have probably been annulled. Lincoln could have been the greatest president of the United States, had he lived. There are problems with slaves being free in the country where they were slaves. It would have been better to ship them off to Liberia in Africa.
5. The correct solution is spiritual, where slaves could grow into spiritual maturity.
6. Bob is a slave to the Lord and he would not want it any other way. He likes being a slave to the Lord Jesus Christ. He studies and he teaches. He works much longer hours that most of us dream of. Bob is directly responsible to God. God is responsible for Bob's upkeep in life. Many people have found out that the ministry is difficult and they got out; and that was the right choice. Bob is a slave and he will always be a slave. Bob loves being a slave.

7. Slavery means great responsibility to the slave owner in the execution of his authority. The owner is a one man welfare system. This was the weakness of the nationwide manumission, when many of the slaves did not have the equipment to be free.

8. The Jews had slaves which were mostly white. The Romans had mostly white and some black slaves.

9. Slavery provided the option between security and freedom. Today people select the pseudo-security of welfare rather than freedom. Most people in the U.S. prefer the security of labor unions, and federal handouts rather than freedom. In a welfare state, you don't have failures; the failures are killed off by the state. When you get away from doctrine, you get security conscious, which is a great evil. Idiots want security rather than freedom. These people prefer slavery.

E. Both masters and slaves have sin natures.

F. Slavery is a social evil. The job of the believer is not to change social evils through violence, civil war, or through legislation; but through Bible doctrine.

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Romans 16:10 **Pay my respects to Apelles the reliable one, tested and approved in Christ. Greet the slaves of Aristobulus.**

Romans 16:11 **Greet Herodion, my kinsman. Greet those of the household of Narcissus being in the Lord.** (BLB)

Verse 11 – the imperial slaves. “Salute Herodion my kinsman.” The aorist active imperative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*]. The accusative singular direct object from the proper noun *Hērōdīōn* (Ἡρωδίων) [pronounced *hay-ro-DEE-ohn*]. He was a slave who was freed. He was very happy as a slave but decided to go it on his own when offered his freedom. So when he was, he honored his master by calling himself “of Herod.” He was a slave of the Herods. He may have been in the household of Aristobulus. He remained associated with his former master even though his master had freed him. His master is now dead and he continues in the imperial palace of Nero. With this is the appositional accusative singular from the noun *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*]. In Romans 9:3 this word is used, but not for kinsman as here; it refers to fellow countryman. It means “my fellow countryman,” “of the same race.” “Greet Herodion my fellow countryman.” This was a Jewish slave who had been freed, a believer who had advanced to maturity. Herodian had gained his freedom, as that is what his name means.

We use our free will to become slaves to many things, good and bad. Circumstances do not hinder evangelism. Paul makes no suggestions that the slave should revolt or seek his freedom through some sort of revolt. Adverse circumstances and social problems are not issues when it comes to spiritual growth.

Principle: Circumstances do not hinder either evangelism or the advance to maturity. The thing that hinders is personal self-determination. If you are negative you are hindered; if you are positive you'll make it. Note that Paul makes no suggestion that the slaves should revolt or seek their freedom. Solving social problems neither advances one spiritually nor fulfils the plan of God for his life. Christians getting into social action produce good and evil, not spiritual advance. Adverse circumstances or social injustice do not hinder spiritual advance. In fact, circumstances are never the issue. What counts is positive volition and Bible doctrine in the soul. Hence revelation, not revolution, is the panacea of life. Revolution and social reform are not related to the spiritual advance in the plan of God.

“Greet them that be of the household of Narcissus, which are in the Lord.” The aorist active imperative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*]. Then the accusative plural direct object from the definite pronoun used as an immediate demonstrative pronoun and translated, “those slaves.” “Salute those slaves.” When it is desired to call special attention to a designated object in context the demonstrative pronoun is used. In this case the demonstrative pronoun emphasizes the slaves belonging to Narcissus. These slaves had not only believed in Jesus Christ but they had advanced to maturity. Then the prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative of the proper noun *Nárkissos* (Νάρκισσος) [pronounced *NAHR-kis-soss*]—“of Narcissus.”

Agripina was a very athletic woman; she was the: Narcissus did pimping for the emperor mother of Nero. She was on a boat, five miles off the shore; and Caesar's men opened up the petcocks while she was sleeping, with the idea that she would drown.

Bob continues waxing about the history of these various people. Narcissus was a heel in life and the same as a master. People even advanced to maturity, even with a terrible master like Narcissus.

“which are in the Lord” – present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*], “who are.” The present tense is a static present representing a condition as perpetually existing. The active voice: the slaves of Narcissus who have attained maturity produce the action of the verb. This is a circumstantial participle. Then *en* (ἐν) [pronounced *eh*] plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*] meaning security in the Lord Jesus.”

Romans 16:11 **Greet Herodion my fellow countryman. Salute those slaves of Narcissus who are in the Lord.**

Slaves of Narcissus

1. These unknown mature believers who were slaves of the deceased Narcissus are now slaves of Nero, and they represent the concept of blessing imputed through undeserved suffering.
2. This undeserved suffering will shake up their priorities and place great emphasis on eternity.

3. The honor code function of the mature believer meets every challenge of life. These slaves had a hard time under Narcissus and he was removed from this life once the slaves passed the undeserved suffering test.
4. Capacity for life imputed to the mature believer takes adversity in stride, so that the inner resources of doctrine perpetuate the blessings of maturity in the sphere of undeserved suffering.

No one can touch a believer apart from God's permission. Any place where the mature believer is, is safe as anywhere else.

1977 Romans

Lesson #529

529 09/24/1978 Romans 16:12 Reunion of athletes; Roman Empire; dying well; honor of women who worked to exhaustion

Bob met his old sport buddies. One of them went ashore every time, and took a bullet a number of times. There were people that Bob knew who have died in a variety of ways. We all die alone; our capacity for dying is directly related to our capacity for living. Dying is a greater blessing than any other blessing in life.

The ladies have a most important role in this life. Without women in this world, this would be a horrible place.

Equality destroys freedom. Freedom is composed of freedom, privacy, property and the umbrella of authority. Women can naturally understand freedom even more than men. Women make themselves beautiful. Women all have property; and they think of property in terms of their dress. A woman can respond to authority and she appreciates authority more than a man does. Freedom is ordained of God. We must have one or the other; and we take our choice, freedom or equality. Freedom destroys equality.

The idea of a woman being equal to a man is ridiculous. Art deco is drab and extremely stupid; where art nuvo is much better. We no longer live in the day of James, and much in the KJV is obscured by anachronism.

The Antoinines came to the throne shortly after the canon was completed. There was a large pivot of mature believers during this time. None of the Caesars at this time were born-again believers; but the pivot made this a great time in history to live.

There has always been an abuse of authority; but this does not detract from this being a great period of time; perhaps the greatest. There was a great haven for the Jews in Rome. They were protected under the concept of pro-semitism. An antisemitic nation destroys itself. Jesus Christ controls history. We are headed into some very vigorous storms. Whether we survive or not depends upon how we reaction to great historical disasters. Many nations know what it is like to have armies traveling through their land.

We failed at the end of WWII, allowing the Hungarians to be overrun and destroyed. Yet we are still here and God has a purpose for us.

The men that Bob met with were multi-millionaires. Athletes, at this time, were not dumb people. Bob almost had the longest hair of anyone there. Very distinguished and very successful. No one is successful until he passes the last test, how does the person die. If you do not have the doctrine, you will not be a success.

You do not have to be a genius to realize that the bodies of men and women are very different. Bob read in Time magazine that all of denim companies lost money.

There are three women in this verse.

Romans 16:12 **Greet Tryphena and Tryphosa, those toiling in the Lord. Greet Persis, the beloved, who toiled much in the Lord.** (BLB)

Verse 12 – the ladies of maturity. “Salute Tryphena and Tryphosa, who labour in the Lord.” The aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*] means to salute, greet, pay respects. The constative aorist contemplates the action of the verb in its entirety. The active voice: Paul produces the action of the verb under the ministry of God the Holy Spirit. The purpose is to recognize those honorable believers in Rome, those who attained spiritual maturity, those who fulfilled the plan of God for their lives. They act as the pivot for historical blessing in the Roman empire.

We have here a double accusative direct object from proper names: *Truphaina* (Τρύφαινα) [pronounced *TROO-fa-ee-nah*] and *Truphōsa* (Τρυφῶσα) [pronounced *troo-FO-sah*]. There is clear indication that these two ladies are twins, therefore they had names often given to twins, with exactly the same root. Archaeology has uncovered an inscription on which is found Tryphena, and on another one Tryphosa. The meaning of these names: Tryphena means dainty; Tryphosa means delicate. These ladies emphasize the fact that what is in your soul is by far the most important, and that if you have inner beauty you are going to be successful in life and in dying. The connotation of the names are no accidental in this passage. Doctrine provides that inner beauty for a woman which in turn is the umbrella of femininity overshadowing and motivating to honor those men in the periphery of such spiritual magnificence. This is the fulfilment of the inner beauty concept. Then the accusative plural direct object from the definite article, used here as a relative pronoun—“who.” The antecedents are Tryphena and Tryphosa.

Dainty and delicate can describe a soul which lacks arrogance. It is possible for a woman to be smarter than a man. Bob indicates that a right man is smarter than his right woman.

The most vicious infighting in the world is among the women.

, which means,

What have these ladies done as a result of having maximum doctrine resident in the soul? The answer is found briefly in the aorist active participle of the verb *kopiaō* (κοπιᾶω) [pronounced *kop-ee-AH-oh*] which means to work hard, to work to the point of exhaustion,

to make great exertion, to even wear one's self out. It has the connotation of both mental and physical weariness. But behind that is motivation. What you think and how you are motivated in the issue. So this is a reference to the great inner beauty of these twins which came from Bible doctrine. They went all of the way to maturity; they fulfilled the plan of God for their lives. The constative aorist tense contemplates the action of the verb in its entirety. The action of the verb plus the connotation of the verb indicates that these ladies through the strong motivation of Bible doctrine are working to the point of exhaustion. The active voice: the wins, Tryphena and Tryphosa produce the action of the verb. The participle is circumstantial. With this is the prepositional phrase, en (ἐν) [pronounced *en*] plus the locative of kurios (κύριος) [pronounced *KOO-ree-oss*] – “in the Lord.”

Romans 16:12a **Greet Tryphena and Tryphosa, who have worked in the Lord to the point of exhaustion.**

God assigns different things to different ladies.

When a woman feels sorry for herself thinks that she is the expert on life. She becomes bitter, implacable, and she becomes a very vicious person.

Principle: Bible doctrine resident in the soul, which is the source of the woman's inner beauty, is also the source of her incentive, her drive to keep on going when mentally and physically exhausted.

“Salute the beloved Persis, which laboured much in the Lord” – again, the aorist active imperative of aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*], meaning here to pay respects to. The object is the accusative singular direct object from the proper noun Persís (Περσίς) [pronounced *per-SECE*]. The appositional accusative from the adjective agapêtos (ἀγαπητός) [pronounced *ag-ap-ay-TOSS*], with the definite article which sets her apart in this small category of women whom Paul loved intimately as friends. We translate this “worthy of love” or “respected one.”

Then the nominative feminine singular subject from the indefinite relative pronoun hostis (ὅστις) [pronounced *HOHS-tiss*] referring to a special category. Plus the aorist active indicative of the verb kopiaô (κοπιάω) [pronounced *kop-ee-AH-oh*]. She has been motivated by doctrine in her soul in a time of exhaustion. Next is the adverbial accusative of reference of polus, polos (πολύς, πολλός) [pronounced *poll-OOS*], meaning “many.” But it means here, “with reference to many things.” It is in the plural.

Principle: Maturity exploits production; maturity produces honor in production; the mature woman never falls or fails in a time of exhaustion. You never know what kind of a person you are unless you are taken to a state of absolute exhaustion, hungry, tired, exhausted. Some get a weird sense of humor when they are exhausted.

These are three women who have passed the exhaustion test. Her function is diversified. She has multifarious functions.

Romans 16:12 Greet Tryphena and Tryphosa, who have worked in the Lord to the point of exhaustion. Pay my respects to Persis, worthy of love, who has worked in the Lord to the point of exhaustion with reference to many things.

While the two sentences in this verse use approximately the same words they are really quite different. The first sentence uses a definite article for a relative pronoun, while the second greeting uses an indefinite relative pronoun. Both sentences use kopiaō (κοπιάω) [pronounced *kop-ee-AH-oh*] in the Lord, but the second one adds polus, polos (πολύς, πολλός) [pronounced *poll-OOS*]. In both the case of the twins and Persis we have en (ἐν) [pronounced *en*] plus kurios (κύριος) [pronounced *KOO-ree-oss*], but in the case of Persis we have the plural of polus, polos (πολύς, πολλός) [pronounced *poll-OOS*] added, and that is significant. This adds up to the fact that Persis has attained the ultra-super-grace status while the twins have attained maturity. All are living in the Z radical but there are different stages of growth even in maturity.

This passage includes many ladies.

1977 Romans

Lesson #530

530 09/24/1978 Romans 16:13–14 Edwardian England; mature believer family of Simon of Cyrene and local church men; marathon

Romans 16:13 Greet Rufus, chosen in the Lord, and his mother and mine. (BLB)

Verse 13 – “Salute Rufus chosen in the Lord, and his mother and mine.” The aorist active imperative from the verb aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*]. The aorist is a constative aorist which contemplates the action of the verb in its entirety, a greeting. The active voice: Paul produces the action of the verb under the ministry of the Holy Spirit for a definite purpose. These people are not simply names thrown in, there is nothing casual about this at all. The imperative mood is the entreaty, the request rather than a command, but a request which is recorded in the Word of God forever in order to list the honor roll of the great ones in Rome. The accusative singular direct object from the proper noun Rhoûphos (Ῥοῦφος) [pronounced *HROO-foss*], in the Latin it is Rufus. He is said to be in the appositional accusative, eklektós (ἐκλεκτός) [pronounced *ek-lek-TOSS*], meaning “elected one.”

We go back to eternity past and the omniscience of God. The omniscience of God includes God’s knowledge of everything that would ever happen before anything happened. He also knew everything that would never happen. So that the omniscience of God can be classified as the essence of God knowing what would occur, and the alternatives would be the things which would not occur but would have occurred if someone had made a different decision. God recognizes that in every decision there are options and He knew billions of years ago what decisions would be made and what decisions would not be made, what the alternatives would be, and He even knows what would have happened had the alternative decision been made instead of the one that was. God’s omniscience does not in any way interfere with the free will of man. However, only God knew what would occur billions of

years before it did. In effect, He fed this into a great computer which we call the doctrine of divine decrees. The decree of God is His eternal, holy, wise and sovereign purpose, comprehending at once all things that ever were or will be, and their causes, conditions, successions and relations. In other words, all history was fed into the computer long before history existed. All of these things were known to God; all of these things were in the computer. The computer handles them in three different ways. The first is election, the second if foreknowledge, and the third is predestination. Election indicates that God knows everyone who would ever be in the plan of God, everyone who would believe in Christ. Therefore election emphasizes that one most important decision in life, the decision to believe in the Lord Jesus Christ, the decision resulting in eternal salvation; a free will decision which puts the individual in the plan of God. God has a plan for every believer, there are no exceptions. Foreknowledge simply acknowledges what is in the decree. God knows everything that would ever happen. Foreknowledge is not the same as omniscience. Omniscience knows the unknowable as well as the knowable. Foreknowledge merely deals with what is in the decrees. Predestination means that God has a personal plan based upon God's perfect knowledge of every decision you will ever make. So you are said to be predestined in that God knows the decisions you make, and having known the decisions you make He provides whatever is necessary—blessing, discipline, growth, whatever may be involved. Election, foreknowledge and predestination: three words that are overworked theologically and which must occasionally be reduced to the utmost simplicity.

We are dealing here with election. The one mentioned here as Rufus is said to be the elected one. Again, we go back to that prepositional phrase that indicates that Rufus is royal family, *en* (ἐν) [pronounced *en*] plus the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*]—“in the Lord.” This is the baptism of the Spirit, the formation of the royal family of God, retroactive and current positional truth, everything that is necessary to form the royal family of God in the Church Age under the title of royalty. Rufus is found in other passages of Scripture, back in the Gospels, e.g. Mark 15:21. It was Rufus's father, Simon, who actually carried the Lord's cross. Cf. Matthew 27:32. Simon, along with the Roman centurion who observed the crucifixion believed in Jesus at that time.

Cyrene originally a Greek colony; with good soil and beautiful weather, not unlike Los Angeles. Aristophenes came from this region. A place of great blessing and prosperity.

When Jesus begins to stagger, the centurion looks out into the crowd. Simon was wearing white robes. Both men believed in Jesus during those 6 hours. Only three people born again at the cross; and each one represents a different principle. The Jewish businessman (representing the scattered Jewish population); the dying gangster (representing the criminal element), and the centurion, representing the might and greatness of Rome.

Paul is sending greetings; Mark is just recording historic facts. So Rufus and his mother are named by Paul.

Next is the adjunctive use of the conjunction *kai*, which means “also,” plus *mêtêr* (μήτηρ) [pronounced *MAY-tare*] for “mother.” With it is a possessive genitive of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] used as a third person pronoun—“also

greet his mother.” Paul adds a personal note with the connective use of the conjunction *kai*, which this time means “and,” plus the possessive genitive singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“his mother and mine.” She was not the real mother of Paul but she had treated Paul as she treated her own son.

Romans 16:13 Greet Rufus the elected one in the Lord, also pay my respects to his mother and mine.

Romans 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them. (BLB)

Verse 14 – There is more than one local church in Rome. “Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.” This begins as usual with the aorist active imperative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*]. “Asyncritus” is not correct. The accusative singular direct object from the proper noun *Asunkritos* (Ἀσύγκριτος) [pronounced *as-OONG-kree-toss*]. *Sugkrinō* (συγκρίνω) [pronounced *soong-KREE-no*], which means, 1) *to joint together fitly, compound, combine*; 2) *to interpret*; 3) *to compare*. Thayer definition only. Strong’s #4793. *Kritos* means a judge, and this would be meaning “incomparable judge,” a “great judge.” The word means incomparable as a judge. Outside of his name we know nothing here, but there is something else listed in tradition of extra-biblical history. From the meaning of his name it is obvious that he is a mature believer. He was incomparable through Bible doctrine resident in his soul. Several additional principles can be derived from this unknown mature believer. For example, although his name is mentioned without anything else, this much we know: the importance of every believer in the plan of God. Asyncritus is unknown to us, but then we are unknown to Asyncritus. The point is, God knows him and God knows us. We have something in common; we are all known by God. It means that every person is an individual to God, and God has an individual plan tailor made for his life. So the importance of every believer as an individual in the plan of God. So Paul greets Asyncritus as a friend, and since Paul has not been in Rome up to this time it means that he had contact with him somewhere else in the empire. Being listed also means that he was a mature believer. This emphasizes again the importance of Bible doctrine in the so-called ordinary life. There is no ordinary life as far as the Lord is concerned.

“Phlegon” – Flegon, means “burning.” Full of energy, doesn’t know what to do with it all. Never relaxed, therefore an entirely different type of personality. We know from extra-biblical history that he became a pastor in a Greek town called Marathon.

Darius assaulted Greece at the gulf and they planned to land at Marathon and march to Athens. They wanted to lure an army there; but they also entered in at another place as well. There was a man from Athenia. The Spartans could not come for two weeks due to a religious festival, as they wanted to kill Persians. The Persians landed at Marathon. The Athenian army came out to meet them. Miltades was one of the ten generals. Each general would stand up and say what he could do. If Miltades was always followed; and the other generals would give a different plan, as a *cya*. They could always say, if things went wrong, this was my idea, but they did not do it. As a result of a runner, Marathon

became a shrine to freedom. This is a battlefield that is visited; and people run from Marathon to Athens to check the time that it takes them.

Next is the accusative singular direct object from Hermēs (Ἑρμῆς) [pronounced *her-MACE*], “Hermes.” At this time Hermes was probably a businessman in Rome. Later on he would be a pastor in Dalmatia. He was called Hermes because he was a really vigorous man. He represents to us the believer who while in business discovers that he has the spiritual gift of pastor-teacher and prepares himself in a local church like Rome to eventually go out as a pastor himself. Next is the accusative singular direct object from the proper noun Patrobās (Πατροβᾶς) [pronounced *pat-ROHB-ahs*]. The name is the abbreviated form of Patrobis, a wealthy freed man of Nero who was finally put to death some time after Paul wrote this epistle. The one who killed him sort of proclaimed himself king, was king for maybe 7 months, and he killed Patrobis during this time.

With this is the accusative singular direct object from the proper noun Hermās (Ἑρμᾶς) [pronounced *her-MAHS*], the nickname for Hermogenes of 2Timothy 1:15 where he was then in reversionism. Paul cut him dead when he became a reversionist. He turned his back on Paul and on doctrine as well. He represents the believer who reaches maturity only to neglect Bible doctrine and to retreat into reversionism. There is no record as to whether he recovered from his reversionism or not. If he is the writer of the Shepherd of Hermas, then he recovered.

“and the other brethren which are with them” – i.e. the other believers who were in the church. But these are believers who were positive and had not yet advanced to maturity. This is the accusative plural direct object from adelphos (ἀδελφός) [pronounced *ad-el-FOSS*] and it means that there are a lot of other people in that church. They just simply had not cracked the maturity barrier, though some of them would eventually. These are positive believers in various stages of growth. Paul did not know these other people but he knew that there was a large group of people meeting together in this second church at Rome—“and the brethren” (or the royal family). Then one prepositional phrase to show they are not in the first church in Rome, but in the second church, the preposition sun (σύν) [pronounced *soon*] plus the instrumental plural from the intensive pronoun autós (αὐτοῖς) [pronounced *ow-TOSS*]—“with them.”

Romans 16:14 **Greet Asyncritos, Phlegon, Hermes, Patrobis, Hermogenes [or Hermos], and the royal family associated with them.**

We have here another local church in Rome. This clarifies the problem, also, of plurality of elders. There is no such thing as plurality of elders in one church. Elders are pastors with emphasis on their authority over a specific local church. The elders who met Paul in Ephesus were not elders of one local church but were pastors of different congregations.

A multiplicity of elders is arrogance, revolution, an attack on the authority of the pastor-teacher. It is a rejection of delegated authority from God. There is no such thing as a teaching elder and an administrative elder. A false doctrine of arrogance.

531 09/25/1978 Romans 16:15–16 Third local church of Rome; doctrine for old age; doctrine of the kiss (29 point survey)

Everyone that Bob knew and grew up with, all of them served and then entered into life. There was a Catholic priest and a Presbyterian minister. The priest was a better scholar than the minister; and Bob is a greater than all them. The minister has presided over a very large congregation. He said today, he would be a conscientious objector. Bob does not know anyone who is more confused than the Presbyterian. The Catholic priest was less confused. The Catholic is a conservative (although many of his brothers are liberal).

Bob saw that the years have not been kind to his former friends and sports guys. Generally speaking, most people cannot handle getting older. There is a vanity thing. To try to recapture youth is almost an act of imbecility. The older you get, the better life is.

Romans 16:15 **Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.** (BLB)

Verse 15 – a third local church. “Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.” Again, the aorist active imperative of the verb *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahēē*]. The imperative of entreaty is a request rather than an order, and first on the list, the accusative singular direct object from the proper noun *Philólogos* (Φιλόλογος) [pronounced *fil-OHL-og-oss*], which means “lover of doctrine.” He was a freed slave and a very old man at the time that Paul writes. He had lived in the palace of Augustus. The principle is: old age is not hindrance to advancing to maturity. Here is a believer who remained faithful to the Word in his old age. Bible doctrine is the solution to the problems of old age just as Bible doctrine is the solution to the problems of youth. The adjunctive use of the conjunction *kai* here is “also.” “Also Julia,” rather than “and Julia.” The accusative singular direct object from the proper noun *Iouliá* (Ἰουλίᾱ) [pronounced *ee-oo-LEE-ah*], the name of both the aunt and the sister of Julius Caesar.

Also, Julia is the daughter of Augusta by his second wife. It was also the name of the granddaughter of Augustus. So there were a lot of Julia’s in the Roman imperial household, it was a favourite name. Julia in this context is the wife of Philologus. The home of this couple is apparently the site of this third local church. Here also by implication is a couple whose marriage did not hinder them from advancing to maturity. Nothing in their marriage was more important than the perception of doctrine. Since doctrine was first, everything worked out.

Next comes Nereus, the accusative singular direct object from the proper noun *Nhrea*, a famous believer who not only attained maturity and glorified the Lord by such attainment, but became a very famous Christian martyr in the reign of Nerva. He was very young at the time of writing because he was martyred somewhere about 96-98 AD, and his martyrdom was very famous. There is also a connective conjunction here, *kai*, and the appositional

accusative adelphê (ἀδελφή) [pronounced *ad-ehl-FAY*], plus the possessive genitive singular from the pronoun autós (αὐτῶς) [pronounced *ow-TOSS*], meaning “and his sister.” So we have “Nereus and his sister.” The ascensive use of kai, meaning “even,” adds another person, the appositional accusative of Olympás (πάς) [pronounced *pahs*], the name of his sister.

These are unknown believers, except for Nereus who had a famous martyrdom. Then “all the saints which are with them,” indicating another church. The accusative plural direct object from the adjective pás (πάς) [pronounced *pahs*], plus hagios (ἅγιος) [pronounced *HA-gee-oss*]—all the saints.” With this is the intensive pronoun autós (αὐτῶς) [pronounced *ow-TOSS*] used as the third person plural personal pronoun—“associated with them.” Here is the instrumental of association which implies a second party must furnish the means of association. The second party is the pastor of the third local church.

Romans 16:15 **Greet Philologus, also Julia, Nereus and his sister, even Olympas, and all the saints associated with them.**

The function of the honor code recognizes great believers wherever they are found. There is instant rapport among believers where doctrine has priority in the lives of the royal family. Perception of doctrine is the true basis for rapport in the royal family. Doctrine is the issue; the honor code is the basis for expressing that issue. With doctrine resident in the soul and the function of the honor code you have true rapport.

Romans 16:16 **Greet one another with a holy kiss. All the churches of Christ greet you.** (BLB)

Verse 16 – honor code relationship among the local churches. “Saute one another with an holy kiss. The churches of Christ salute you.” Again, aspazomai (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*] in the aorist active imperative. The accusative plural direct object from the reciprocal pronoun allêlôn (ἀλλήλων) [pronounced *al-LAY-lohn*], translated “each other.” The plural subject is being represented as affected by an interchange of action with the verb, and that is why it is called reciprocal. “Salute each other.” Then the prepositional phrase for reciprocity, en (ἐν) [pronounced *en*] plus the instrumental singular from hagios (ἅγιος) [pronounced *HA-gee-oss*] and the noun philêma (φίλημα) [pronounced *FIL-ay-mah*]—“with a holy kiss.” The ancient custom of greeting is comparable to shaking hands today.

The Doctrine of Kissing

1. The custom of kissing in the ancient world originated from the animistic idea. Kissing only occurred where people were smart. Animism is the belief that all objects possess life by the indwelling of the soul.
2. The kiss on the mouth was the means of conveying one’s soul to another under animism. This means to convey your soul to another in the expression of love.
3. Later, the essence of kissing was often found in the transfer of breath to those who related breath to the soul—a sub-form of animism.

4. Therefore a kiss was considered by the ancients an intermingling of animi, or pseuchai, the intermingling of souls.
5. The kiss was also used to get to know the person by scent. This was especially true of the Middle East and east of the Middle East.
6. Apart from the erotic implications of a kiss it was the means in the ancient world of recognizing rulers—kissing the feet, and in some cases kissing the hand. The kiss goes back to the Graeco-Roman world for greeting of relatives as well as greeting of friends. The kiss represented the fact that there was nothing between your soul and theirs.
7. The kiss also expressed the close relationship between members of a royal family, and since the church, the body of Christ, is royal family it was so used at the inception of this dispensation.
8. The kiss was used for respect as well as love, therefore it became the customary greeting in the royal family of God under the title of “holy kiss.”
9. The holy kiss, then, was the expression of impersonal love in honor code function. It was a greeting of respect for the imputed righteousness of God residing in another believer. In effect, the holy kiss was recognition that the believer you were kissing also had the same righteousness of God which you had.
10. The kiss conveyed honor, as has been carried down to the present in the award of decorations by the French.
11. Alexander the Great used the kiss as the means of identifying his friends and relatives.
12. Therefore the kiss of honor and the kiss of recognition came to Rome by way of the Seleucids and Ptolemies, the Hellenistic monarchies. Augustus instituted the kiss as a part of good manners. Tiberias, who was anti-social, abolished it.
13. After Tiberias the kiss was again instituted and was used by emperors as a token of highest honor.
14. Plinney the younger lauds Trajan for granting the senate the right of kissing at the beginning and at the end of their sessions.
15. Homer introduced the Greek concept of kissing on the cheek and forehead as a greeting.
16. From that time on in the ancient world, even up into the modern world, kissing was used in greeting, in parting, in making a contract, in honor of the winner at games, and also in reconciliation. Many uses. Don't laugh at other people's cultures.
17. The erotic kiss of the ancient world is described in Latin literature but is not pertinent here. Ovid described this in Latin poetry. Latin students enjoyed this.
18. Kissing the foot in the coronation ceremony of the Babylonian kings was the way of recognizing a new king.
19. Kissing the foot or hand became a matter of homage, while kissing the cheeks became a matter of greeting.
20. Caligula, the mad emperor of Rome, did not like people to kiss his feet, so he would take off his shoes and have everyone kiss his shoes instead.

21. In the later Roman empire kissing the feet was discarded for kissing the robe of the emperor. In Egypt nobility kissed the king's feet, while servants kissed the earth in front of the Pharaoh.
22. On reception into a closed circle the kiss was a sign of brotherhood. A newly-elected chief of pirates or robbers in the Roman world was kissed by each of the pirates when he was elected.
23. There is also the cultic kiss of the ancient world in which the attainment of supernatural strength was accomplished by kissing an idol.
24. The pagan custom is carried over into Romanism with kissing the feet of the statue of Peter in Rome.
25. Neither the cultic nor the erotic kiss is found in the New Testament; only in the Old.
26. The kiss of Judas Iscariot was a greeting kiss. It says in effect there is nothing between my soul and yours, I come as a friend. But actually the kiss was used to betray our Lord Jesus Christ. This, then, was the kiss of hypocrisy—Luke 22:47.
27. The parting kiss is documented by Acts 20:37.
28. The kissing of our Lord's feet in Luke 7:38, 45 was a recognition of his deity as well as His kingship.
29. That brings us to the holy kiss, Romans 16:16, and found in 1Corinthians 16:20; 2Corinthians 13:12; 1Thessalonians 5:26. This is to be described as the liturgical kiss. Its connotation is impersonal love. As far as our passage is concerned this command must be interpreted in the time in which it was written. We are 2000 years from this custom and therefore we portray this custom in a very simple way: by the fulfilment of the royal family honor code—impersonal love. However, in our society we are Anglo-Saxon by culture and we do not have the holy kiss any longer. The command to greet each other with a holy kiss is simply a command to love the brethren—impersonal love. We eliminate the overt activity and we emphasize what is in the soul.

Then the nominative plural of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] with the generic use of the definite article, meaning “the churches,” referring to many local churches in Corinth from where Paul is writing. There is no such thing as one church in each place. Then comes *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*] for the last time for a while, present active indicative. This is a descriptive present for what is now going on as Paul conveys these greetings. The active voice: the local churches in one area greet local churches in another area. Principle: Fellowship is the only relationship that should exist among local churches—fellowship, not organization. Organization means a denomination. The indicative mood is the declarative indicative of reality, the genuine greeting being sent. The accusative plural direct object from *su* means “you” or “you all.”

Romans 16:16 Greet each other with a holy kiss. All the churches of Christ greet you.

Last reading of the first 16 verses.

532 09/26/1978 Romans 16:17 Alert discernment avoids reversionistic apostates; arrogant inordinate competition

Final Instructions and Greetings

Romans 16:17 **Now I exhort you, brothers, to consider those causing divisions and obstacles contrary to the teaching that you have learned, and turn away from them. (BLB)**

Verse 17 – the drill regarding the weak reversionist. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned.” The weak and strong believer is one of the most important concepts. The more you learn doctrine the more you know what is a weak believer, what is a strong believer. Your norms and standards for making such an estimate of a situation, or the status quo with regard to anyone with whom you are associated has absolutely nothing whatever to do with the usual concepts of morality verses immorality, legalism versus antinomianism, and other concepts which are found in the Scripture as false standards, false norms with which to evaluate any situation. Remember that the strong believer is defined as the one who has maximum doctrine resident in his soul, the believer who has fulfilled the principle of X + Y + Z. The strong believer always functions under the royal family honor code. He has the ability to rightly divide the Word of truth, he understands the principle of personal and impersonal love, and he has great discernment with regard to those who do not. He can spot them in a moment and without judging them, without maligning them, without in any way running them down, he can avoid them completely and totally; that is the drill with regard to the reversionist. You are to cut off the reversionist completely. It does not change your impersonal love, your toleration, but it does mean that you have nothing whatever to do with the weak believer who is in reversionism. The strong believer has the ability to understand this and to appreciate it, and in so avoiding the weak believer he does not in any way detract or hinder the weak believer’s recovery if the weak believer so determines.

The weak believer falls into two categories. Some believers are weak because they are just starting. They are weak because they are ignorant of doctrine. However, their ignorance is not their fault. They are positive toward doctrine and they just happen to be babies who haven’t advanced far enough to be strong believers. Maximum doctrine resident in the soul is the simple definition of the strong believer. Therefore the honor code impersonal love function applies, he is tolerated with all of his idiosyncrasies, all of his weaknesses and failures. We are talking about the weak believer who is negative toward doctrine and therefore in one of the stages of reversionism. Bible doctrine resident in the soul is the strength of the believer and the weak believer is the antithesis of this, his function is generally (the one who is in reversionism) to not be able to distinguish between the essential and the non-essential. Therefore with regard to the essential he is very flexible and with regard to non-essentials he is totally inflexible. This flexibility with regard to the essentials causes the weak believer to get involved in the tongues movement, and this is one of the kinds of Christians from whom to must completely and totally separate yourself. An arrogant person divorced from reality is the weak believer. He is frustrated by the saturation of his own mental attitude sins, he is carried away in arrogance with the

importance of his opinions, and therefore he is very inflexible about his opinions and since they are divorced from reality his opinions are mostly erroneous, inaccurate, and incompatible with Bible doctrine. He is often motivated to bear grudges and to function under revenge principles. The weak believer, then, is generally a sociopath, he has no doctrinal norms or standards in his soul. Reversionism has shut out any possibility of implementing from doctrine. The weak believer is, of course, completely ignorant of the royal family honor code, therefore he is totally unaware of the imputation structure of the plan of God. He does not understand or utilize the provisions of logistical grace which are designed to advance him to maturity, and he is always flexible with regard to the essentials of doctrine. In the weak believer lack of doctrine means erroneous application. It also means no common sense, no understanding of reality. He is, in fact, a walking casualty and he must be avoided.

The verse begins with the postpositive conjunctive particle *de*, translated “Now.” The present active indicative of the verb *parakaleō* (παρακαλέω) [pronounced *pahr-ahk-ahl-EH-oh*] follows. It means to call to one’s side, to summon to one’s side, and therefore to encourage. You bring someone to your side to appeal to them, to exhort them, to encourage them, or to chew them out. So this has antithetical meanings. It means to rebuke, to exhort, to chew out someone, or it means to comfort and encourage. Here it has the concept of urgency. It is to encourage along a path that isn’t normal, to cut dead, to completely avoid, to have absolutely nothing to do with a certain category of believer, e.g. someone involved in the tongues movement. The holy-roller, Pentecostal flip-flopper is the major person under this concept. There are others as well: the emotional wrecks who are involved in what is called “victorious Christian living” should also be included, but that is application. Here it means to urge in the sense of prosecuting energetically as an enterprise, to press upon the attention of the Roman believers something of great importance. The historical present tense is employed when a past event is viewed with the vividness of a present occurrence. The active voice: Paul produces the action under the ministry of the Holy Spirit. He produces this action not only for the Roman believers but for you right now as a believer in the Lord Jesus Christ. The indicative mood is declarative representing the verbal action from the viewpoint of reality. This is the reality of Paul’s urging.

The accusative plural direct object from the personal pronoun *su* not only refers to the Roman believers but it refers to anyone to whom this is pertinent. Next is the vocative plural from the noun *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], referring to the royal family of God. This is for the believer only. “Now I urge you, brethren.” Then the present active infinitive from the verb *skopéō* (σκοπέω) [pronounced *skohp-EH-oh*], which means to see, to notice, to keep one’s eyes on something. In the Attic Greek *skopéō* (σκοπέω) [pronounced *skohp-EH-oh*] meant to look at someone critically, to judge someone as a philosopher (Plato used it in that sense). It also means to be alert. The verb is used by Paul for alertness, it means to be alert with regard to the weak believer. Cf. Phil. 3:17,18 a similar type illustration where *skopéō* (σκοπέω) [pronounced *skohp-EH-oh*] is used—“be looking for,” present active imperative of *skopéō* (σκοπέω) [pronounced *skohp-EH-oh*]. The alertness here is mental alertness, discernment with regard to people. Alertness comes from doctrine resident in the soul and cognizance of the principles related to the royal

family honor code. The perfective present tense denotes the continuation of existing results from doctrine resident in the soul. You are going to become alert as you accumulate doctrine in the soul. The active voice: believers in Rome produce the action, they are commanded to produce the action—alertness through resident doctrine. The infinitive is the imperative infinitive and it is a command. We are all commanded to be alert where others are concerned.

The accusative plural direct object from the definite article is used here as a demonstrative pronoun and is translated “those.” The articular present active participle of poieō (ποιέω) [pronounced *poi-EH-oh*] is next, and it means here to cause. The definite article is in the accusative feminine plural and is used as a relative pronoun whose antecedent is the accusative masculine plural definite article used as the demonstrative pronoun—“those who.” The retroactive progressive present denotes what has begun in the past and continues into the present time. The active voice: the weak and reversionistic believer produces the action. The participle is circumstantial. Translation: “**those who are causing.**”

Then the accusative plural direct object from the noun dichostasía (διχοστασία) [pronounced *dee-khos-tas-EE-ah*], which means “dissension.” The word “offences” is the accusative plural direct object from skandalon (σκάνδαλον) [pronounced *SKAN-da-lon*], which really means a bait stick, a trap. Every person who is in emotional reversionism is a bait stick or a trap where you are concerned. Every person that you know who is involved in the Pentecostal, holy-roller tongues outfit is a trap. Every person who has a façade of sweetness and light and self-righteousness, no doctrine or any interest in doctrine, or so arrogant that they are trying to superimpose their ideas on doctrine, are traps. Once you get in that trap you are distracted from doctrine. The inevitable result is to enter into some form of apostasy. So to protect yourself from this type of apostasy and anger you must have the ability to discern, but to discern without yourself becoming vicious or weak, or entering into a system of revenge, or bearing a grudge, or counter-attacking with your own mental attitude sin motivation. “**Now I urge you, brethren, look out for those who are causing dissension and apostasies (or, enticements from doctrine).**”

Then comes a prepositional phrase. Para is the preposition. Plus the ablative case means “from,” plus the locative case means “by the side of,” but plus the accusative means “against, contrary to.” Here we have para plus the accusative of didachê (διδασχῆ) [pronounced *dihd-ahkh-AY*], doctrine—“contrary to the doctrine,” with the generic use of the definite article for a specific category of information. Doctrine is no good to you unless you learn it, and that is why we have the next phrase through the ministry of the Spirit: “which you have learned.” This is the accusative feminine singular from the relative pronoun hos who se antecedent is didachê (διδασχῆ) [pronounced *dihd-ahkh-AY*]—“doctrine which.” Plus the nominative plural subject su—“you,” emphasis on the individual who has learned doctrine from his own positive volition, and the aorist active indicative from the verb manthanō (μανθάνω) [pronounced *mahn-THAHN-oh*] which means to learn through teaching or instruction, to learn from someone as a teacher—“**which you have learned from a teacher.**” The constative aorist tense contemplates the action of the verb in its entirety. It gathers up into one entirety all of the Bible classes you have attended and all of the doctrine you have learned under the ministry of God the Holy Spirit. It refers, then, to a fact

extended over a period of time; doctrinal teaching from one's pastor. The active voice: the Roman believers produce the action of the verb—perception of doctrine. The indicative mood is declarative for the historical fact that these believers had learned enough doctrine for this command to be meaningful to them.

The command is: “avoid them” – the intensive use of the conjunction *kai* means “in fact.” With this is the present active imperative from the verb *ekklinō* (ἐκκλίνω) [pronounced *ehk-KLEE-noh*] which means to shun, to avoid, to actually turn away from: “in fact, be turning away from, keep avoiding.” The perfective present tense denotes the continuation of results from perception of doctrine. The more doctrine you learn the more you are going to have the honor code function of loving certain people from a great distance—distance from self-determination. You determine from your own free will to avoid that person, to shun that person, to stay away from that person, to have nothing to do with that person. But at the same time you do not hate them, you are not bitter toward them, not vindictive or implacable; you simply love them from afar. That is impersonal love, love that depends upon the high standards from doctrine resident in your soul. The imperative mood here is a command. The final phrase is a prepositional phrase, *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative plural from the intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*]—“from them.”

Romans 16:17 **Now I urge you, brethren, look out for those who are causing dissensions and apostasies contrary to doctrine which you have learned [from a teacher]; in fact, be turning away from them.**

Points

1. Note that this passage infers that negative volition toward doctrinal teaching from a pastor is the source of both dissension in the body of Christ, the royal family, as well as the source of apostasy in reversionism. People who are negative toward a pastor are arrogant in some way or another. They are resisting the doctrine, as per the book of Acts.
2. Lack of authority orientation, as well as arrogance, causes the believer to resist the teaching of doctrine from another human being. (Arrogance competes with that human being). Illustration of an actor or actress who entertains us for being someone that they are not. But sometimes they are not entertaining to the arrogant person in the audience because they are in competition with the actor. Anyone who is in public is going to have those in competition with them, even though they may be completely unaware of this. If the person represents authority (like Patton to his troops, a pastor-teacher to his congregation, the chairman of the board to his vice presidents, the policeman who stops you). Inordinate competition. It is always a challenge when you hear something that you disagree with or you dislike, etc.
3. Since arrogance and inordinate ambition sets up a revolutionary group, classified as a mutual admiration society, it is quite obvious that those who resist doctrine always look for others who resist doctrine. Those who resist authority look for those who resist authority.

4. Both dissension and apostasy result. The only answer to a believer so involved is separation, avoidance.
5. Here then is the application of the honor code which combines impersonal love with flexibility in the non-essentials. It results in separation from apostasy and reversionistic believers.
6. The superseding laws do not apply for weak reversionistic believers. You don't use the law of love, the law of expediency, or the law of supreme sacrifice. These laws only apply to weak believers who are positive toward doctrine, they do not apply to reversionistic believers. The drill is separation from reversionism.

1977 Romans

Lesson #533

533 09/27/1978 Romans 16:18a Honor code function exceptions; doctrine of emotion of the soul (pts. 1–3); voting franchise

Romans 16:18 **For such do not serve our Lord Christ, but their own belly; and by smooth talk and flattery they deceive the hearts of the naive.** (BLB)

Verse 18 – “For they that are such serve not our Lord Jesus Christ, but their own belly.” The explanatory use of the postpositive conjunctive particle *gar*, “For.” We are getting an explanation as to why we must separate ourselves under certain conditions. Then the lengthened demonstrative pronoun *toioutos* (τοιούτος) [pronounced *toy-OO-toss*], which is used as an adjective with the definite article and therefore becomes a substantive to indicate a specific category of believers. The category is the reversionist, the weak reversionist type. “For such [believers].”

The verb that describes them is the present active participle of *douleúō* (δουλεύω) [pronounced *dool-YOO-oh*] which means to be a slave, a servant, or to obey. It is a verb only used in the slave-master relationship. “**For such believers do not obey [or, serve].**” There is a negative with the verb. The present tense is the present of duration, denoting what had begun in the past and continues into the present time. These people have been negative toward Bible doctrine. The active voice: the weak believer produces the action of the verb. The indicative mood is declarative for reality. Plus the dative singular indirect object from *kurios* (κύριος) [pronounced *KOO-ree-oss*] and *Christos* (χριστός) [pronounced *krees-TOHSS*], referring to the title of our Lord Jesus Christ, and the possessive genitive from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“our Lord Christ.” In other words, weak believers who are negative toward doctrine become reversionists and they neither obey nor honor nor serve the Lord Jesus Christ.

But they do serve something, and that comes up in the next phrase: “but their own belly.” The adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] shows that what they serve is the antithesis of honoring the Lord—“but,” sets up a contrast between the Lord Jesus Christ and what they do serve. What they serve is in the dative singular indirect object from *koilia* (κοιλία) [pronounced *koy-LEE-ah*], which means a cavity. Sometimes in the Greek it refers to the cavity known as the womb, sometimes it refers to the other cavity known as

the stomach, hence it is used as an organ of nourishment or an organ of reproduction. Plus it also means an empty, hidden responder such as the emotion, and that is the meaning of the word here. The noun *koilia* (κοιλία) [pronounced *koy-LEE-ah*] is literally “hollow.” For example, John 7:38 it is translated “innermost being.” In Philippians 3:19 it refers to the weak believer in reversionism: “whose god is his emotion.” With this is the dative singular of the indefinite article which means “their,” and with it the word for emotionalism or sensuality—“but their emotion.” It is not “their own emotion.” That is a mistranslation. You cannot translate the genitive plural from the reflexive pronoun *heautou* (ἐαυτοῦ) [pronounced *heh-ow-TOO*] as “their own.” It is true that the genitive is used as an adjective but here as the reflexive pronoun third person it means something else. When the action of the verb refers back to its own subject the construction is reflexive, and this is an objective genitive plural and it needs a verb in the English, therefore “they are serving themselves.” So the correct translation: “**but their own emotion serving themselves.**” “**For such believers do not obey [serve] our Lord Christ, but their own emotion, serving themselves.**”^[2]

The Doctrine below does not really match up with the doctrines which I have notes for. However, this appears to be an abbreviated doctrine of Emotions of the long doctrine.

The Doctrine of Emotion

A. Definition and description:

1. Emotion is the responder to the right lobe. In a normal soul, the emotion is the responder of the soul.
2. Self consciousness, volition,
3. Emotion is the female part of the soul. It responds to the dominant part of the soul, which is the right lobe; and what we Bible calls the heart.
4. Category #2 love illustrates the relationship between the heart and the emotion.
5. The heart posses a frame of reference which is designed for thought. In there is a memory center. To focus thought on anything in particular demands recall. Memory is important for capacity for life. Vocabulary is the basis for thinking. You cannot increase your vocabulary enough. Greatest thinkers have the greatest vocabularies. Many people bought Cambridge Ancient History and found out that it was not an easy read. Norms and standards.
6. The heart contains all thought and all standards. The emotion is empty.
7. The emotion is simply empty; but it is a responder. It is lined with great sensitivity. It is sensitive toward music. Love requires thought. Attraction is not thought.
8. Emotion is not designed to assume authority over the soul; but it is designed to be dominated by the right lobe of the soul. The average American is not able to vote properly because he has not sense of responsibility. To let every numbskull vote is ridiculous. 90% of voters in the United States have no concept of responsibility. When a republic becomes a democracy, it destroys itself. There was a time when England was far greater than us as

a Monarchy. If we are destroyed, don't be bitter, because we have begged for it. We have not functioned under our Constitution for a long time. Emotion has no ability to think or to reason; and emotion has no ability to love. Emotion is a part of love, the responsive part, and with the homosexual and lesbian, it is the emotion which is dominating the soul. Bob is happy and has a lot of fun because he runs his emotions.

B. Vocabulary. Our emotion begins empty and then it is filled.

1. Bowels. Genesis 43:30; 1Kings 3:26; Jeremiah 4:19, 31:20; Lam 1:20, 2:11; Philippians 1:8; Philemon 12,20.
 - a. The bowels are a portion of the anatomy that is empty but filled with something. The bowels are filled with the waste of the body.
 - b. Genesis 43:30, family love stirred his emotions to the point of weeping. Weeping is an emotional response; it has no thought.
 - c. Jeremiah 4:19, Jeremiah fills his right lobe with disturbing thoughts and his emotions respond. "My bowels, my bowels" = "My emotions, my emotions." Jeremiah sees his nation as our nation is today and this caused him great grief. He is disturbed in his right lobe.
 - d. Lamentations 1:20 Jeremiah describes the war as it continues.
 - e. Lam 2:11, the liver is the emotion under normal conditions. But it is turned inside out because he no longer has normal emotions, because of the destruction of the nation.
 - f. In Philippians 1:8, Paul recalls the Philippians and appreciates their response to doctrine. This elicited a response in his emotions. In the right lobe, Paul thinks of the Philippians. He admires them and he appreciates them; he appreciated their response to doctrine.
 - g. In Philemon 20, Paul is saying that if he frees this runaway slave, it will refresh his emotions. "Refresh my bowels" is not an enema; but an emotional response.
2. Belly. An empty bag but filled. The "belly" is designated as the emotion in Prov 13:25, 18:8, 26:22; Romans 16:17-18; Philippians 3:19.
 - a. In Prov 18:18, the person who listens to gossip is emotionally stimulated by listening to all the horrible things about someone of whom they are jealous. They respond to gossip, but it produces wounds in the soul like a peptic ulcer. A whisperer is a subtle gossip. They can be very malicious, but with a cover.
 - b. When you rejoice over the tragedies of someone, you are jealous of them and only end up producing an ulcer in your own soul. This emotional activity of gloating over someone you can't stand only destroys you.
3. Reins. These are the kidneys. Empty but filled by the function of our anatomy. The "reins" are used to designate the emotions.
 - a. Reins is an old English word for the kidneys. The Hebrew word KILJAH refers to the fat pads which cover the kidneys and adrenal glands. The adrenal glands secrete the hormone epinephrine which

is the fright, flight, or fight hormone. It increases blood to the muscles, cardiac output and glucose to the muscles. It is stimulated by the emotions. Psalm 139:13; Prov 23:16; Jeremiah 12:12, 20:12 . The advancing believer has a normal soul in which the right lobe dominates, Jeremiah 11:20, 17:10. Emotion takes over in fright, flight or fight. Psalm 7:9 **Let the evil of the reversionist come to an end, but establish the of the mature believer for the righteous God tests the heart and reins** the emotion is the responder of the soul. That is a normal soul. Psalm 26:2 **Examine me, O Lord, and test my kidneys (emotions) and my right lobe.** Jer 13:10 **I the Lord search the heart (or the right lobe); I test the kidneys or the emotions even to give to every man according to his modus vivendi.** The emotions must be tested along with the right lobe.

- C. Emotion and spirituality must be related to the dispensations. When the royal family of God are called out, that is the rapture; and the Tribulation will take place. Then the Lord will reign on earth for 1000 years. In the Millennium, the Lord will reign on earth. There will be no poverty, a chicken in every pot. Perfect environment does not satisfy man. There will be a revolt against Jesus Christ at the end of the Millennium. Socialism claims that they can provide perfect environment. In the Church Age, the Lord is seated next to God the Father, absent from the earth. The filling of the Spirit produces the character of Christ; but there is no emotional connotation. Appreciation of the Lord Jesus Christ comes through doctrine rather than through emotional function. Emotion is not eliminated, but put in its proper place. Emotional function cannot produce integrity. In this dispensation, emotion is a responder to many things in the heart. Emotional activity is not indicative of spiritual activity or advance in the spiritual life the purpose of the filling of the Spirit is perception of doctrine is advance to maturity.
- D. Only in the Millennium does the motin character the... No spiritual content to emotion is the... The filling of the Spirit is used to celebrate the reigning Christ. Bes in the Millennium are
- E. Emotion can be a hindrance to the plan of God. 2Corinthians 6:11–12 they are deceived by flatter; they deceive the right lobes of the unsuspecting.

Bob fought a lot of Irish kids and they always cried while fighting.

Who wants to sit around in a nudist colony? It is a ghastly thought. How much of the message would you get if you were sitting naked in the pews?

1977 Romans

Lesson #534

534 09/28/1978 Romans 16:18b Lord Salisbury re voting; doctrine of emotion (4–9); emotion and spirituality in Church Age and Millennium

Salisbury hated the concept of class warfare. He hated socialism because of this and because it was a material philosophy and thus denied the spiritual. He fought all proposals

which supported the masses. He did not want to extend the suffrage. He believed that the majority is often stupid and often wrong. He deplored the liberals for glorifying the working class, in terms of seeing them as different. He said for a democracy, emotion is the exception rather than the rule.

Emotion doctrine notes placed with the previous lesson.

Romans 16:18 **For such do not serve our Lord Christ, but their own belly; and by smooth talk and flattery they deceive the hearts of the naive.** (BLB)

“and by good words and fair speeches deceive the hearts of the simple” – the connective use of kai, plus the prepositional phrase dia with the ablative from the compound noun chrēstologia (χρηστολογία) [pronounced *khra-se-tol-og-EE-ah*], taken from the adjective Christos (χριστός) [pronounced *krees-TOHSS*] meaning good or pleasant plus the noun logos (λόγος, ου, ό) [pronounced *LOHG-oss*] for speech or doctrine. It means pleasant speech, good speech, bland speech, smooth, gentle, non-irritating speech. It means bland or smooth speech which masks a fraudulent purpose. It is expressed by the instrumental but when means is accompanied by the source the ablative is used: dia plus the ablative is translated “by their smooth speech [in the sense of hypocrisy].”

Plus the connective kai linking this noun with a second one in extending the prepositional phrase, the ablative of means of eulogia (εὐλογία) [pronounced *yoo-log-EE-ah*] [eū (εὐ) [pronounced *yoo*] = good; logia = communication], good communication or, in this case flattering speech—“and by their smooth and flattering speech.” Only doctrine resident in the soul is a defence against flattery which is used by the arrogant to get their way. Flattery appeals to arrogance and it lies just beneath the veneer of humility. Next is the present active indicative of the verb exapatāō (ἐξαπατάω) [pronounced *ex-ap-at-AH-oh*] [ek (ἐκ) [pronounced *ehk*] = from; apatāō (ἀπατάω) [pronounced *ap-at-AH-oh*] = to seduce or deceive], to deceive from means to seduce away from truth into error. We simply translate, “they deceive.” The present tense is a customary present for what habitually occurs when a believer is negative and not inculcated with doctrine. This may be reasonably be expected to occur in every case of reversionism. The active voice: reversionistic false teachers and apostate witnesses produce the action of the verb. The indicative mood is the potential indicative, it indicates what happens to the believer who is negative toward doctrinal teaching, he is a sucker for this type of thing.

The accusative plural direct object of kardia for “hearts,” the right lobe where thought exists. Just as the physical heart circulates blood, so the soul heart circulates thought. Then the possessive genitive plural from akakos (ἄκακος) [pronounced *AHK-ak-oss*], which here is an adjective meaning the unsuspecting. Doctrine resident in the soul means discernment; lack of doctrine obviously means non-discernment—“they deceive the right lobes of the unsuspecting.”

Romans 16:18 **For such believers do not serve or obey our Lord Christ, but their emotion, serving themselves; and by their smooth and flattering speech they [false teachers] deceive the right lobes of the unsuspecting.**

Emotions and Authority

1. It must be constantly emphasized that the weak believer or reversionist who is the subject of this verse is not authority oriented. Instead, he is under the control of his own arrogance and emotion.
2. The weak believer/reversionist of this verse seeks to build a mutual admiration society.
3. Spiritual authority begins with God and continues with delegated authority—delegated authority to the Word of God plus the communicator of the Word.
4. The weak reversionist rejects the authority of both the Word and the pastor who communicates the Word.
5. Because of this fact the weak reversionist does not serve obey the Lord Christ. He is negative toward doctrine, therefore he has neither motivation nor momentum to advance in the plan of God.
6. Therefore it is inevitable that the weak reversionist in his arrogance will be a slave to his emotion, and thereby serve himself.
7. All emotional type reversionists are motivated by their own arrogance. They have no authority orientation. Being motivated by arrogance it to be soulishly blind, to be non-perceptive in the soul.
8. Therefore arrogance belongs to Christians who are ignorant of doctrine.
9. Believers ignorant of doctrine are impressed by the pleasant personality. They emphasize personality in their thinking.
10. Fundamentalist Christianity has traded its doctrinal heritage for that mess of pottage, emotion as the criterion and arrogance as the motivator of the soul. This is why the tongues movement of the 20th century is so popular today. When a vacuum is created in the soul through lack of doctrine it is replaced by emotion as the criterion and arrogance as the motivator.

1977 Romans

Lesson #535

535 09/29/1978 Romans 16:19a Book: "The First Day of the Somme"; doctrine of tongues (review)

Many great descriptions in this book. There was a fantastic sense of humor revealed in these men. They also had courage and great flexibility. Bob reads a few paragraphs.

We are learning doctrine today, so that these doctrines might be very normal to us in the days to come.

The passage covered previously is read.

Many of us have had some contact with people who claim to have spoken in tongues.

One of the few things that Bob did for entertainment was to go to a holy roller church and they would dance in the aisles and on the platform. It was better entertainment than much TV today.

The practice of tongues today is a great evil and it is not related to the Christian way of life. It is a mental sickness; it is an evil. It is emotion, evil and emotionalism.

There was a time when tongues were legitimate. It lasted for 40 years. This was a temporary spiritual gift given to a few, but not to all believers. It behooves us to understand this phenomena.

The Jews from the time of Moses to this time A.D. 30 had been a client nation to God. This is so that there would always be evangelism. The Jews could use this to send out evangelists.

There had to come a time when Israel was no longer a client nation to God. No Jewish nation can be a client nation of God will be at the 2nd advent, after the final 7 years of the Tribulation.

Paul told the believers to turn away from people who do not have their emotions under control.

Romans 16:19 **For your obedience has reached to all. Therefore I rejoice over you. But I wish you to be wise to good, and innocent to evil.** (BLB)

Verse 19 – the importance of authority orientation in the drill of separation. “For your obedience is come abroad unto all men.” The inferential use of the postpositive conjunction *gar* is used here for a self-evident conclusion, a strong affirmation from the apostle’s confidence. Paul was confident that so many of the Roman believers could not be mature believers unless they were authority-oriented. We translate this “Certainly” here, rather than “For.” The nominative singular of the subject *hupakoê* (ὑπακοή) [pronounced *hoop-ak-oh-AY*] which means a report. With it is the pronoun *su* in the genitive plural, and it should be translated, “Certainly your obedience.” The verb is the aorist middle indicative from the compound verb *aphiknéomai* (ἀφικνέομαι) [pronounced *af-ik-NEH-om-ah-ee*] [ἀπό (ἀπό) [pronounced *aw-PO*] = from; *phikneomai* (phiknéomai) = an Attic Greek word meaning to come, to arrive) which means to reach or to become known to. The aorist tense here is a dramatic aorist, it states a present reality with the certitude of a past event; it is a device for emphasize; it’s used for a state which has just been realized by Paul. In greeting all of these mature believers he suddenly realizes all have one thing in common, and that is authority orientation. The middle voice is the indirect middle, emphasizing the agent—believers who are authority oriented—as producing the action rather than as participating in its results. The indicative mood is declarative for historical reality. Then the prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative plural from the adjective *pás* (πάς) [pronounced *pahs*]—“has become known to all” or “has reached [the ears of] everyone.” “Certainly the report of your obedience [authority orientation] has

become known to all."^[3] This explains how the Roman believers under unknown pastors have advanced in the plan of God.

1977 Romans

Lesson #536

536 10/01/1978 Romans 16:19b MacArthur Speech 03/14/1973; Rhodesia; biblical concept of authority orientation; "the good"

Romans 16:19 **For your obedience has reached to all. Therefore I rejoice over you. But I wish you to be wise to good, and innocent to evil.** (BLB)

MacArthur speaking at a dinner in 1953. This involves new weapons; and what he talks about war without pursuing the objective of victory. Once American arms have been committed to battle, we most proclaim an invincible proposition that in war, there is no substitute for victory.

We have been propagandized by socialism. The sacrifice of human life has been lost in the equality concept. God does not impute equality when He gives life. If equality could be achieved, then this would do a great disservice to all.

The president of the United States has refused a VISA to one of the great men of our time, a Rhodesian ruler. We will not hear his side of the case. England would not even allow this guy to change planes there.

Imbecility of the Rockefeller conspiracy; and even more the Jewish conspiracy, thinking that there is one cause for all the world's ills.

Most evil thing today is confiscation of property. This attacks the very basis of our country. There is always room for differences of opinion; but not where it comes to freedom. A supreme court making decisions and a president writing executive orders. The greatest enemies of the United States who think that socialism is a great thing. These people are blinded and evil.

Rhodesia is right, and we are wrong and England is wrong. The Communists want Rhodesia and they will; and this will give them a monopoly on chrome. This is one of the most valuable commodities. We buy inferior chrome from communist nations and refuse to buy the good chrome in Rhodesia. From the standpoint of personal freedom and personal interest, we should be supporting Rhodesia. They are an honorable nation; they are a great nation. We are personally responsible for the enslavement of many peoples.

Freedom must be related to privacy. We must be able to accept the Lord Jesus Christ or to reject Him. There is the concept of property. People merely want to steal the property of those who possess it. Our immoral government has been confiscating property as fast as they can.

The only person who is preserving our freedom are the police officers. He is the last stand between us and anarchy. The police officer is ridiculed today. It is an honorable profession and it is related directly to our freedom. This is the last stand of freedom, from the standpoint of establishment. Authority-orientation is one of the secrets of the Roman empire. The Roman Empire survived some horrendous rulers, like Nero. This nation continued to exist because believers were authority oriented.

Authority Orientation

1. While believers positive toward doctrine advance to maturity, execute the protocol plan of God, and become invisible heroes, a positive believer cannot maintain and continue momentum unless he maintains and continues the basis for doing so, which is authority orientation. We believers are the only hope for our nation.
2. Perception of doctrine, the function of post-salvation epistemological rehabilitation is based on a principle of authority. Perception of doctrine is the only way to advance spiritually. Such perception absolutely demands authority orientation. Why were there so many mature believers in Rome? Authority-orientation.
3. Freedom is never an isolated entity, but is four interrelated concepts forming one category and single principle. The four concepts which form the one category are freedom, privacy, property, and authority orientation. These provide everyone in a national entity to have the same opportunity for self- determination.
 - a. Freedom is the principle of divine establishment and honor code function.
 - b. Privacy is a principle related to the honor code function of the royal priesthood.
 - c. Property is sacred under the laws of divine establishment for the function of life.
 - d. Authority is the umbrella for human freedom.
4. There cannot be an attack on any one of the four concepts or principles without destroying the entire concept of freedom.
 - a. An attack on property, like socialism or the welfare state, destroys freedom.
 - b. Slavery or gossip attacks and destroys privacy, and therefore eliminates freedom.
 - c. Freedom itself is lost through the demon possession of the unbeliever, as well as drug addiction, erroneous thought, demon influence of the believer in the cosmic system.
 - d. The most subtle attack on freedom originates in either the rejection of establishment or authority in the royal family of God. Under the laws of divine establishment, authority is defined as the legal power delegated by God whereby certain members of the human race have jurisdiction and responsibility for others.
5. Spiritual authority resides in the Word of God and in its communicator, the pastor-teacher, as well as in deacons to whom the pastor delegates authority. The evangelist also has authority.
6. Divine authority is stated in the context of the Word of God. This authority is delegated to the pastor-teacher of the local church. The evangelist has authority

over those unbelievers to whom he communicates the Gospel. Delegated authority is given to those with administrative gifts in a church.

7. The pastor-teacher's authority is limited to his own sheep, though his sheep need not be under his face-to-face ministry. This can take place on television, radio or by tapes. Those who do not like this are often people who cannot hold a congregation together.
8. God has provided an umbrella of divine authority over the mechanics of post-salvation epistemological rehabilitation in the teaching ministry of God the Holy Spirit who indwells every believer. The Holy Spirit must fill the believer for perception of doctrine.
9. God has also provided an umbrella of human authority over the mechanics of post-salvation epistemological rehabilitation in the teaching function of the pastor in the local church, either face-to-face or non-face to face.
10. The royal family honor code demands authority orientation in the form of academic discipline when the pastor is teaching Bible doctrine.
 - a. This academic discipline is the authority which the believer imposes upon himself during the teaching of the Word of God so that others may be free to learn without distraction.
 - b. This academic discipline includes no talking, no unnecessary movement, or anything that would break the concentration of those positive toward Bible doctrine.
 - c. The royal family honor code recognizes common sense and good manners, thoughtfulness of others, and respect for the Word of God.
11. Inevitably, the issue is the mystery doctrine of the Church Age perceived and metabolized in your soul.
12. This issue demands communication of doctrine from the pastor-teacher and perception by believers. Do not be confused by the pastor's personality. Hebrews 13:13, 17
 - a. However, the pastor cannot communicate what he does not know. Therefore, his life must be devoted to studying and teaching the Word of God. What he teaches should be the result of many agonizing hours of study under the ministry of God the Holy Spirit. Therefore, you are required to respect and listen to the teaching, at which point you choose whether to metabolize it or not.
 - b. This means the pastor's personality is not the issue in authority orientation and the function of the royal family honor code.
 - c. Never permit preoccupation with the pastor's feet of clay or his personality to hinder your perception of Bible doctrine.
 - d. Hebrews 13:17 **Keep obeying those [pastors] who themselves are ruling over you, and submit to their authority. For these same pastors keep watching for the benefit of your souls, as those who have to render an account. Keep obeying them, in order that they may do this accounting with happiness, and not with groaning, for this is unprofitable for you.**

- e. The pastor is responsible to the Lord and not to the congregation. Therefore, when he gets out of line, he gets double discipline.
- f. It is inevitable that certain members of the congregation will become dissatisfied with their pastor. Therefore, they will seek to discredit him, to judge, malign, and slander him. Therefore, in Isaiah 54:17 there is a warning not to tamper with God's communicator, **No weapon which is formed against you will prosper, and every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the Lord, and His vindication is from Me,' decrees the Lord.**
- g. The job profile of the pastor is given in Ephesians 4:11-16; Colossians 1:23-29; 1Timothy 2:24-26, 3:1-9; Titus 1:6-9; Philippians 2:16-30; 1Peter 5:1-4; Ephesians 3:7-13.

“I am glad therefore on your behalf” – the prepositional phrase, ἐπί (ἐπί) [pronounced *eh-PEE*] plus the dative plural from the personal pronoun su—“because of you.” Then the postpositive inferential particle οὖν (οὖν) [pronounced *oon*] draws a conclusion from the preceding.

The present active indicative from the verb chairô (χαίρω) [pronounced *KHAI-row*] which means to be happy, to rejoice, to be delighted: “consequently because of you I am delighted.” The progressive present tense signifies action in progress. The active voice: Paul produces the action. He is rejoicing and very happy about their authority orientation. Paul’s authority is not directly involved here, he is not a pastor in any one of the churches. He is an apostle and therefore has authority over all the churches but he does not know most of these people, and therefore it is not as though Paul was trying to recover his own authority in Rome. At this time he has no such authority, having never seen them face to face. What he is doing is admiring and enjoying the fact that people who are not his congregation, but the congregation of some other pastor, have recognized the authority of that pastor and are growing in grace and in the knowledge of our Lord and saviour. He is inspired by the authority orientation of the Roman believers. The declarative mood is for the historical reality of Paul’s delight in the authority orientation of those who are in Rome.

“but yet, I would have you wise unto that which is good, and simple concerning evil – the postpositive conjunctive particle *de* connects and adds a clause to the sentence, translated here “but” because there is a contrast between authority orientation among believers in Rome and their lack of honor code function in a specific area. Then the present active indicative of thélô (θέλω) [pronounced *THEH-loh*], the introduction of Paul’s authority to these people, he is an apostle—to wish, to express a desire, also used of wish of purpose and therefore translated “but I want you.” The progressive present again for action in a state of persistence. This is linear aktionsart and it could be translated “but I keep wanting you.” The active voice: Paul as the apostle produces the action. The declarative mood represents the verbal action from the viewpoint of reality. Plus the accusative plural direct object from the pronoun su, referring to all of the believers in Rome, and the present active infinitive of eimi (εἶμι) [pronounced *eye-ME*], “to be.” The perfective present here denotes a continuation of existing results of learning Bible doctrine. This is sometimes called a customary present for what is reasonably expected to occur in the life of any believer: he

is reasonably expected to learn doctrine. That is the whole purpose for remaining alive after salvation. The active voice: the Roman believers who have continued in positive volition toward doctrine will produce the action. This is the infinitive of intended result, the result is indicated as fulfilling a deliberate objective and therefore a blending of purpose and result. Plus the accusative plural of general reference from sophos (σοφός) [pronounced *sof-OSS*]—“wise,” but it is plural and therefore “wise ones.” Then the prepositional phrase, in what he wants them to be alert and wise to: the preposition eis (εἰς) [pronounced *ICE*] plus the accusative singular of the definite article and the accusative singular of agathos (ἀγαθός) [pronounced *ag-ath-OSS*] which is technical and refers to the plan of God—“with reference to the good.”

Points

1. Understanding the plan of God and its objective eliminates involvement with evil which is the policy of Satan as he ruler of this world.
2. Momentum in the plan of God depends on doctrine resident in the soul.
3. That doctrine resident in the soul applied to circumstances eliminates energy of the flesh modus operandi which detracts from the attainment of the objective designed by God for each one of us in eternity past.
4. Motivation in the plan of God depends on doctrine resident in the soul.
5. That doctrine resident in the soul defines the honor code principles and functions resulting in royal family integrity. Royal family integrity avoids compromise with good and evil.
6. Therefore the believer can only be wise of sagacious about the plan of God through consistent and daily resulting in royal family integrity. Royal family integrity avoids compromise with good and evil.
7. Therefore the believer can only be wise of sagacious about the plan of God through consistent and daily perception of Bible doctrine.
8. The plan of God excludes involvement in social action, welfare state, socialism, distortion of legislation to solve social problems, and other forms of evil which often distract the believer from the function of his priesthood, as well as his ambassadorship.

We are to be wise with reference to the good. Your capacity for life depends upon your thinking. Romans 12:21, 9 13:4

1977 Romans

Lesson #537

537 10/01/1978 Romans 16:19c Misplacement of authority orientation; freedom vs. criminals; doctrine of separation

Romans 16:19 For your obedience has reached to all. Therefore I rejoice over you. But I wish you to be wise to good, and innocent to evil. (BLB)

“and simple concerning evil” – the accusative plural direct object from the compound adjective *akeraios* (ἀκεραῖος) [pronounced *ak-EHR-ah-yos*]. The alpha privative means negative or not; the verb *kerazō* means to destroy; hence it means “not destroyed” or “unharmd.” It is used in a figurative sense for that which is in its original state of integrity. This adjective does not mean, as is so often translated, “unmixed.” It should be “with reference to evil unharmd [or, unravaged].” The connective use of the postpositive conjunctive particle *de*, so we can translate in the word order, “and unharmd.”

Then the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus *kakós* (κακός) [pronounced *kak-OSS*] and the generic use of the definite article—“with reference to the evil.”

Romans 16:19 **Certainly the report of your obedience [authority orientation] has become known to all. Therefore because of you I am delighted; but I want you to be wise [learned, sagacious] with reference to the good, and unharmd with reference to the evil.**

Summary Points

1. Evil destroys the integrity of the believer. Therefore doctrine resident in the soul insulates against the infiltration of evil.
2. To be wise or sagacious with reference to the good means to advance in the plan of God. It refers to the motivation and momentum in the plan of God resulting in the attainment of spiritual maturity, and with that the dynamic function of the royal family honor code.
3. Note the implication that authority orientation without doctrine can result in loss of integrity and influence of evil. So even though the Roman believers have authority orientation they are still in danger of influence by evil. Authority orientation is absolutely necessary for proper use of freedom and the advance to maturity, but authority orientation must combine with identification of one’s right pastor to continue spiritual growth.

There is a delegated authority; and that is the Bible. Any conflict with the Bible is problematic. Authority-orientation is important; but it must match up with the Word of God. When a pastor gets mixed up with evil, like liberalism, then he cannot be followed. That is misplaced authority. When the individual gets away from the Word of God, the people are led into apostasy. Or, anyone who talks about feeling good or right about an interpretation of a passage.

There is a relationship here. There is a way that we can avoid authority-orientation that would ever lead us astray.

When a pastor says, what I am teaching is right, even when it disagrees with the Bible; then there is a problem. You cannot separate yourself from privacy and property in order to have freedom. You may not have property but someone does.

Government interference with privacy and property. We have a misguided authority today. There can be separation in the spiritual realm. When you get out of a church, when there is false authority, you can quietly leave. But you do not attack the authority of the church.

We have a right to do many things in life. But when it comes to criminals, they must be removed from society or separated from society. We can destroy our own freedom by the way that we vote.

In a church, you can come or you can stay. But you do not have the right to run down the legitimate authority (which is the pastor).

You can express your opinion during a sporting event, but you cannot throw things. In NYC, there is always someone who will run out in the field and do some jackass thing, and he is removed or separated from the event. Bob does not get into fights at a game unless someone got personal with him and his antecedents.

There is nothing like Berachah's prep school anywhere else in the world.

Separation (Romans Study)

1. Authority is necessary to preserve freedom. 2Timothy 2:3–4 bear hardship with me, carry the colors with me as an honorable soldier (no soldiers becomes entangled in the functions of civilian life) in order to strive to please his commanding officer (separating from civilian life to the commanding officer) the consistent self-discipline of the believer uses rebound and perseveres to learn Bible doctrine.
2. Self-discipline and freedom of the believer moving forward in the Christian life. Separation is moving away from that which is detrimental to his spiritual growth, and choosing that which helps your spiritual growth. Freedom in itself is no good without facts.
3. Basic separation is always from reversionism. Apostasy has two sides: reversionism and . 2Timothy 3:5 the reversionism holds to an external form of piety and rejecting the power of Bible doctrine.
4. This separation may involve another believer or believers. 1Corinthians 5:10–11 2Thessalonians 3:6 separation from carnal believers and from reversionistic believers. 2Thessalonians 3:14 if someone does not do...note such a one and separate from them.
5. Hebrews 13:13 separating from reversionistic religion. Do not separate to destroy the authority within that system.
6. From emotional reversionism. Stay away from the holy rollers. 1John 2:15–17
7. In anticipating marriage, do not marry an unbeliever. Bob has performed weddings of believers and wedding of unbelievers; but not a mixture. Sometimes business problems with believer and unbeliever mixed at the top.
8. Bob does not belong to various organizations it does not appeal to his common sense. 2Corinthians 6:15, 17 separation from idolatry.
9. Separation from the fast crowd 1Peter 4:3–4 the time already past drunks, etc.

10. Separation from violence and criminal activity. Let us ambush the innocent. Proverbs 1:10–19 look at the net, not the bait.
11. Separation in family relationships. Matthew 10:34–39 Bob had to separate from his father because he was antagonistic to Christianity.
12. Married couple separate from parents. Make sure that you are never distracted by your family. They become distractions in the Word of God.
13. If your family shows up, this does not mean that you cannot go to Bible class. This is temporary separation.

1977 Romans

Lesson #538

538 10/05/1978 Romans 16:20a Prince Albert re Grenadier Guards; confusion re conspiracies; security; prosperity

Why is this lesson 4 days later?

No recording of General Keegan tomorrow. Tape room will be locked.

Prince Albert has a speech 200 years of service of the Grenadier Guards. The Coldstream Guards have a longer history, but there are about 10 years where they were disreputable. Prince Albert was a very smart person.

Verses 20-27, the ultimate triumph of the royal family of God.

Conspiracies about the Jews and we do not even know what we are doing because we do not know what freedom is. Our president is surrounded by Marxist advisors.

Bob is completely fed up with conservatives and their idiot ideas about Rockefeller. They have flashlight minds; they shine the flashlight on one thing and think that is the problem for everything. They point it on Rockefeller or at Jews. Even people with doctrine can't put it together. It is Satan's conspiracy. It is Satan's conspiracy. Satan knows that he must destroy freedom and he must create equality. Satan's policy is always, we are equal, we are brothers, we are all one.

Romans 16:20 **And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you.** (BLB)

Verse 20 – two victories: a) “And the God of peace shall bruise Satan under your feet shortly”; b) The grace of our Lord Jesus Christ be with you. Amen.” Each of these is related to the great plan of God, the will of God, election, foreknowledge and foreordination, and all of the other factors that are related to God in eternity past.

There is no empirical system by which we can know God; and no rational system. Everything is based upon faith. ἐπίγνωσις doctrine makes the Lord more real than all of

the things in your periphery. Once you establish your love relationship with Jesus Christ, you have capacity for everything in life. You can face any pressure in life.

You develop the ability to interpret contemporary history. You link your security which is Jesus Christ. If your security is something else, then you are depending upon the wrong things. Eternal life in our spirit means that we are secure; and if God knows that we are secure, then we are secure. By now, we should have atomic energy everywhere in this country (500 plants). Bob has been in three Indian villages and he has never ever smelled such a stench.

Our country needs us in the worst kind of way; it needs a lot of mature believers. We are the last hope and the last stand for the believer today. Dying again is the greatest of all.

The omniscience of God only puts into the computer of divine decrees that which happened. There is election, foreknowledge and predestination. These only deal with what really happens. These things explain what is in the computer.

Foreknowledge is not the same as omniscience. Omniscience knows all that is knowable.

Let's say you are a believer of 5 days and the rapture happens. How are you rewarded? Omniscience knows the knowable and the unknowable. So that is how God will know how to evaluate you.

1977 Romans

Lesson #539

539 10/08/1978 Romans 16:19a Omniscience and decrees of God. Why are we here? Authority orientation; principle of establishment

We will soon launch into v. 20 and the whole issue of life and creation. We will need to review a few things in v. 19 to get to the issues of v. 20. Why are we here limited to planet earth? What is the significance of life? Life is more than the pleasures and the personal activities that we are involved in. We are hypersensitive to ourselves; but we lose track of the importance of self consciousness. We don't have to worry about every single thing that we do, wondering about what God thinks. But our awareness of God and His plan are of the utmost importance.

We need to consider God's omniscience, which means *to know all*. God is perfect in all of His being. We learn things throughout our entire life. Our perceptive ability increases. You start out knowing nothing and you know life knowing something. Interest should continue all of your life. This is a command for your life. We must begin with God not being limited in His knowledge, not limited by time; not having a beginning or an end. Nothing has ever changed God; it never can and never will. It is impossible for God to be unrighteous. It is impossible for God to have a relationship with unrighteous man. God knows all and His knowledge is not progressive. God has never had to learn anything. Prior to us, there have been the angels. There is a superior creation. We, an inferior creation, we have been created to solve the conflict that we are in the middle of. God does

not deprive us of any blessing or happiness. We must start with God. God has known everything, long before the creation of Lucifer long before creation Adam and the woman; long before this, God knew everything that would happen. The very ability to think; God read our tape long before we existed. There is no limitation to His knowledge; He knew what would happen in every moment. He was totally lucid with regards to every factor; in order to appreciate the grace of God. God's grace is not primary in understand why we are here. The primary thing is the angelic conflict. This happened long before man was created. God knew all of these things. God understand history in its minute detail. He understands every person. Multiply yourself by the entire human race and we have an infinite number of thoughts and decisions which were completely known by God.

Some of you ask, "If God knew angels would sin, why did He create angels? If God knew man would sin, why did God create man?" It is not what happened in the past; it is *where am I going from here?*

In order to understand Scripture. We must know that time has nothing to do with the knowledge of God. Realize that the Father, Son and the Spirit existing together and no other creature. God knows all that would happen; God also knew that there were possible alternatives, and they would lead to other results had they occurred. The alternatives are known down to the infinite generations of man. We call the first history; and the second if called iffy history. God took all of this information and He put it into a computer that we call divine decrees. Everything that happened. All of the alternatives are not in the computer. His knowledge is not limited to the decrees. All of the alternatives are known to God. We call this the decrees. There are three theological words: Election, foreknowledge and predestination (or foreordination). The omniscience of God knows everything and the thought of every person in history and every possibility. Election begins with the believer in the [Y]. Foreknowledge is [X] + [Y] + [Z] and this is what is in the decrees. Omniscience is the overall function of God's mentality; and decrees is a very small subset of this. Election is just believers. Foreordination is shrinking all of the time, which knows what is going to take place.

This is not anything that Bob received in the classroom. This is the result of digging and digging.

This is what we must understand in order to get to the angelic conflict and to read ourselves into the picture.

What about the person who has believed for ten minutes and he went up with the rapture. How can the justice of God reward or deal with that person? God is able to take that person and perpetuates his spiritual life for as long as you want. God knows what would have happened and He distributes reward according to what would have happened. God knows what could have occurred.

Bob's ministry is a daily thing; it is not for once a week. You must be condemned in order to be saved. God is rational.

Freedom is the condition of the human soul, the volition of your soul making a decision. We have volition and we take in information. Freedom is the uncaused cause. Freedom is exemption from arbitrary controls. God provided in the soul of every creature the basis and function of freedom. Privacy is the environment of human freedom. There is not privacy in Russia. Destroy privacy and you destroy freedom. One of the functions in a local church is, you can come and listen, accept or reject. We have privacy. Secondly, there is property, which is as much a part of freedom as privacy. Certain things must be acquired and possessed in order the function in life. Ownership of tangible things. Then there is the umbrella of authority. Destroy privacy, you destroy freedom. This is socialism and communism are the great evils. Destroy the police officer and you destroy freedom. We need authority in order to protect freedom. Freedom cannot coexist with equality. There is inequality in time and inequality in heaven.

Freedom is a reality; equality is a myth. Equality is a device of the arrogant; freedom is the motivation of the grace oriented. Forced equality is the pseudo millennium of Satan. Freedom is common sense and respect for authority and property, as found in Romans 16:19.

Freedom also relates to salvation. Will you accept or reject Jesus Christ. God knew ahead of time who would replace the first hope with faith in Christ. The plan of God is based upon judicial imputation 1 and 2. The first is the sins of all man to Jesus Christ; and God's righteousness to the believer.

Abraham could not have sex for 13 years; and Sarah had passed the menopause and could not have children.

Many believers in Rome were slaves and authority oriented.

Romans 16:19a **Certainly, the report of your obedience [you authority-orientation] has become known to everyone...**

People who wander from one church to another have no authority-orientation.

If we are going to understand the angelic conflict, we need to understand establishment. So many people recognize the problem of allowing communism to gain ascendancy tactically and strategically. But Jesus Christ controls history and He responds to doctrine. The real solution is found here and in Romans 9.

Science recognizes divine laws as related to nature and the universe. Scientific laws are not originated by science and science cannot enforce these laws or change them.

Similarly, there are divine laws related to theology.

God has ordained laws to make it possible to continue the human race; and allows people to believe in Jesus Christ. These laws continue from the fall of man to the end of the Millennium.

The woman cannot be equal to the man. The man has authority over her (in marriage), but authority does not mean superiority. Only the woman survived perfect environment. God did not destroy the woman; she is here today just as she was in the garden.

Bob was reminded of this in Seattle where they are voting on teaching homosexuality NIV Study Bible the schools. The city is in great confusion at this time. The feminist movement is also strong there. Marriage protects the woman and the children.

Interior and exterior protection of freedom. A government of whatever category; a government that protects the freedom and rights of the citizens. A system of law that does not overstep its boundaries to try to solve social problems.

1977 Romans

Lesson #540

540 10/08/1978 Romans 16:19b Importance of authority orientation in different areas of life; principle and summary of evil

Communion. It is good to have the ability to recall vividly. This is a great aspect of capacity for life.

Too many people are emoting their way through life. So they are not prepared for living, for adversity, for dying. Whether we are living or dying, it is all about what we have in our soul.

There are many doctrines related to what is coming up. The believer cannot grow apart from authority-orientation. The sin nature in us is anti-authority. It is very difficult for many people to accept the authority of a pastor-teacher.

Anyone who enters the entertainment industry, he is going to be well-paid for what he does. But so many of these don't have an IQ over dandelions.

The second victory is designed not only to glorify God in time and eternity, but it is grace that protects us from demon influence. This also implies that demon influence includes legalism, and anything by which man alleges to gain blessing from God, anything that man can do or say or think to get blessing from God, when in reality it is God who blesses man totally apart from man's ability. Grace is what carries the believer during Satan's rule of this world.

Pursuing making money and letting doctrine go by the wayside; that is living in evil,

Elihu because of the oppressions they call out. Evil is the genius of Satan. It comes in many forms: legalism, internationalism, etc.

This prepares us for the angelic conflict in the next passage.

1977 Romans

Lesson #541

541 10/09/1978 Romans 16:20a Divine decrees; believer losers win with Jesus Christ over Satan at Second Advent; personality of Satan

This tells us, that, no matter what kind of a loser we are, if we are in the plan of God, we will eventually be winners. The average Christian does not even know that he is, at present, a loser.

God has created the universe, man and angels. God knows everything that will happen and He knows all of the things that could have happened but didn't. God fed into the computer everything that would ever be and every thought. These things were known all at once in eternity past.

Election, foreknowledge and predestination (foreordination) are what the computer spits out. Nothing to do with possibilities or probabilities.

Plodding and plugging is a mutual activity, for the pastor and for the congregation.

God is indispensable to us; but we are not indispensable to Him.

We may fail; but the plan of God does not depend upon us. God's plan will succeed, whether we succeed or not. It is best to go along for the ride.

Most people are highly unstable, volatile. What a young girl loves today she will hate tomorrow.

Let's say God suddenly said, "Let's cancel the plan; it's not working." That would be like a person. God will go right ahead with the plan. It is a winning plan even if we lose in the plan. Vv. 20–27 is the ultimate triumph of the plan of God. V. 20 suggests two victories: the God of peace will crush Satan; and the grace of God be with you.

We are heading for great disasters in the future where we could lose the United States as a client nation. It all depends upon doctrine. God has never lost control of history, even though there are terrible things which happen.

Today, after winning WWII, the losers have all the benefits from it. They have the steel to sell to us.

Romans 16:20 **And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you.** (BLB)

"And the God of peace shall bruise Satan under your feet shortly." This is literally, "In fact," the intensive use of the postpositive conjunctive particle *de*. Then the nominative singular subject from the noun *theos* (θεός) [pronounced *theh-OSS*] with the generic use of the definite article—"the God," a reference to God the Father. Plus the descriptive genitive singular from the noun *eirênê* (εἰρήνη, ης, ἡ) [pronounced *eye-RAY-nay*], which means

“prosperity.” This is prosperity which is imputed to any believer who will persevere in the perception of doctrine and attain spiritual maturity. “In fact, the God of prosperity.” That is His title when you are talking about being a winner. God is a winner; we share in His victory by the imputation of prosperity—two imputations: the imputation of blessing in time and God’s perfect righteousness imputed; eternal blessing is imputed to the resurrection body. This is the God of prosperity. The secret as far as God’s victory is concerned in the angelic conflict is prosperity. We can have these things of the devil’s world, and we can have them without Satan having anything to do with it.

Then the verb, the future active indicative of *suntribō* (συντρίβω) [pronounced *soon-TREE-boh*], which means to break in pieces, to crush, to bruise, to smash—“will smash, crush, break in pieces.” The future tense is a predictive future, it refers to an eschatological event, the defeat of Satan at the Second Advent. The active voice: God the Father produces the action of the verb. The indicative mood is declarative for the future reality of this event. The object is the accusative singular direct object from *Satanas* (Σατανᾶς) [pronounced *sat-an-AS*], “Satan.” Plus the preposition *hupō* (ὑπό) [pronounced *hoop-OH*] and the accusative plural from the noun *pous* (πούς) [pronounced *poose*], and with it the genitive plural from the personal pronoun *su*—“under your feet.”

The Jews are a great source of blessing to us: Paul, Moses, David, Jeremiah, etc. And the Jews financed our continental army that won our freedom; and they financed the confederate army.

No matter what the race is, there are good ones and bad ones. The idea that the Jews are the cause of our troubles. That is like saying that only the Jews have sin natures. If you think that Jews are the cause of all our problems, then you are stupid. You don’t belong in Berachah. No client nation ever survives antisemitism. “The very presence of antisemitism makes my skin crawl.”

Our big government is the source for most of our problems. These people are irresponsible and not responsible to anyone. Apparently there was talk of sealing up the hoods of our vehicles. We have a government of tyranny right now. This verse is an encouragement to us, because Satan is certainly involved in the United States.

We are incapable of putting Satan under our own feet. Plus the preposition *en* (ἐν) [pronounced *en*] and the instrumental singular of *táchos* (τάχος) [pronounced *TAKH-oss*]—“in a short time.” “In a short time” is a reference to the Second Advent. It doesn’t mean immediately or five minutes from now. If the Rapture occurred tonight it would be seven years, but if the Rapture doesn’t take place for another thousand years, then a short time is 1007 years. A short time means that the plan of God goes right on in spite of failure in any given generation, and that the plan of God goes right on in spite of disaster. The plan of God continues no matter what happens. The plan of God cannot be stopped or slowed down, or changed. The plan of God is an unstoppable fullback. Many of you will call out for help and the heavens will be as brass.

We can fail in every possible way, and we cannot stop the plan of God no matter what we do.

Romans 16:20a **In fact, the God of prosperity will in a short time crush Satan under your feet.**

This is a statement of the ultimate victory which immediately precedes the Millennial reign of Christ on the earth, the one thousand years of perfect environment before history is terminated. It is merely the statement of the first victory.^[4]

Let's notice a few things about Satan. The great enemy of God. We covered [Satan](#) all the way back in [Lesson #31](#).

1977 Romans

Lesson #542

542 10/10/1978 Romans 16:20a Personality and strategy of Satan (pts. 10–17), his counterfeits, quote by L. S. Chafer

A few notes are placed with [Lesson #31](#).

Every verbal sin has been recorded and everything else that we have done that was sinful. Records are kept. Not a complete file, as Satan cannot look into our minds. Periodically, Satan goes into heaven and brings all of these accusations to God. Satan brings his lawyers and he will mention your sins. Satan knows that these sins have been paid for; but he keeps bringing these cases before God the Father. This may seem silly, but how many times have you heard unbelievers come up with examples of people who are Christians and yet sin?

There are times when you think about yourself, which is normal.

Satan's counterfeits are given.

Bob quotes Chafer and says that he is not aware of anyone who has exploited the important information that Chafer produced on Satan.

Next to the lie itself, the greatest delusion Satan imposes - reaching to all unsaved and to a large proportion of Christians - is the supposition that only such things as society considers evil could originate with the devil - if, indeed, there be any devil to originate anything. It is not the reason of man, but the revelation of God, which points out that governments, morals, education, art, commercialism, vast enterprises and organizations, and much of religious activity are included in the cosmos diabolicus. That is, the system which Satan has constructed includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish. A serious question arises whether the presence of gross evil in the world is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. The probability is great that Satan's ambition has led him to undertake more than any creature could ever administer.

Revelation declares that the whole cosmos-system must be annihilated - not its evil alone, but all that is in it, both good and bad. God will incorporate nothing of Satan's failure into that kingdom which He will set up in the earth.

Lewis Sperry Chafer, "Systematic Theology", vol. 2 , PP 100-101

1977 Romans

Lesson #543

543 10/11/1978 Romans 16:20a Angelic conflict (cont.): demons and systems of demon possession; stages of reversionism

Romans 16:20 **And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you. (BLB)**

We are defining the conflict which is a part of our lives. We are studying the forces of Satan v. the forces of God. Elect angels v. demons; advancing believers v. unbelievers and those in reversionism.

We cannot out think fallen angels and they are far more powerful than we are.

Demon possession. Man is not allowed to see the demons. Unbelievers can be possessed. The demon can only influence the body and soul of the believer. The notes for demon possession.

The Celts, the Teutonic peoples both have demonistic backgrounds. The Jews were studying the Mosaic Law whereas many of our white ancestors were worshiping trees. Were it not for the Jews, there would be no human race. Biped animals only. Apart from the Jews, we would have wiped ourselves out as a people.

Stages of reversionism at the end.

Romans 16:20 **And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you. (BLB)**

1977 Romans

Lesson #544

544 10/12/1978 Romans 16:20b Occult and demon practices and illustrations (Moros, Hitler, Egypt), drawing room approach, Satan's powers and use of demons; grace protection

Separation from other believers is not a violation of loving the brothers. The love to all believers is not personal love but impersonal love.

Romans 16:20a **In fact, the God of prosperity will in a short time crush Satan under your feet.**

Many of the points below can be found in the doctrines on demonism:

The soul can be taken over by Satan. Believers often find themselves in some idiotic position and believers are too curious about some of these subjects like esp, necromancy and other things involving demon activity. When you have the specific warning of the Word of God, you have to be written off as idiotic. You can become involved in things that will be disastrous to you.

The words wizard and witch. The wizard is a male who is demon-possessed; and the witch is a woman who is demon-possessed.

There are many systems of influence; some are legitimate and great; others are evil. Thought transference, mind-reading, etc. are problematic. The mind of one person can take control of others. Unlawful isolation of dormant faculties. There are various systems or mesmerism, that dancing of the dervishes, and the tongues movement in the United States. The accomplishment of these things through the phallic cult as well.

Emotion takes over and blocks out thought or common sense. There are two different systems involved in this part of the angelic conflict: demon possession and demon influence. One is related to the body and the other is related to the soul. The believer cannot be demon-possessed.

Idolatry and human sacrifice is the original system of demon contact. Deuteronomy 32:17 is another reference, sacrificing to demons and not to God. Voodooism where sacrifices of the animal is actually a substitute for the human sacrifice. People being cut open and their interior organs are seen. It is quite a bloody mess. When angelic creatures under Satan's command, the things that they can do to people and their influence can be remarkable. The Moslems going on a yurgimentando on Mindanao in the Philippines. Some, before they died, would kill an American or a Filipino.

Wherever you find Islam, you find demon possession. They do have a conspiracy in the planning stages to take over the United States.

Psalm 96:5 The actual demon is very attractive. They are represented by weird representations like the satyr. When demons were visible, the women of the world abandoned men and went for demons. This is the basis for all mythology. Half-human, half-god creatures were the result. This happened until the flood put the end to it.

Adult human sacrifice and child sacrifices occurred. These things can be found in Africa, Asia but even England (the Stonehenge was related to that). Bible doctrine is the only guarantee against it.

Another form where the demon-possessed person gives the impression of being a genius. They are used to attract and impress us. Adolf Hitler is a good example of demon possession. He was a simple house painter. And he somehow went from there to influence the world. He suddenly began to propose the racial theories of a Count

somebody; someone that he had no contact with in any way. Hitler influenced by people who have never been influenced before. These are the rabble and there were many brilliant and smart people who bought the whole package. This cannot be explained away by being simply influenced by propaganda and emotion. They were drawn away in the mentality. The drawing room approach to demon possession. Demon possession comes in many different forms.

The art, culture and music of Egypt, considered one of the great civilizations of history; and they were influenced by demon possession. In the Exodus, the firstborn judgment was a judgment against human beings. Without this execution of judgment. Exodus 12:12. The whole civilization of Egypt was upheld by demonism. A civilization of attractive people, brilliant thought and medicine, was actually a civilization of demon possession.

One of the practices was to cut open a vein and drink directly from the vein. This has been documented in Bulgaria and Transylvania. These are all related to demon possession. We have an antithetical attack. If you can understand the communist approach, where they work on one side for peace; and on the other side to build up their military.

Cultural people are attracted by operation drawing room; and both are effective is Bible doctrine. Jesus Christ controls history. Indians also had a lot of demon activity.

From the Constitution up to 1900 or so, demon involvement was at an all time low in the United States. There is a special category of demons which influences rulers. But Hitler, who made one brilliant move after another; suddenly was unable to make any brilliant decisions. Demonism is often associated with antisemitism.

Numbers 33:4 while the Egyptians were burying their firstborn, the Lord also executed judgment on their demons. Isaiah 19:3 demons are powerless to change the course of history. Also I will frustrate their strategy. The history of Egypt is linked to demonism. The great pyramids are not a great system of eschatology; they are related to demonism.

Deuteronomy 19:9–12 Israel is warned not to follow the practices of those who were there before. A list of demon-related activities are given. 1Chronicles 10:13 Saul did not keep the word of the Lord and he asked counsel of a necromancer.

A great amount of demonism in Israel. Isaiah and Jeremiah passages. This will eventually destroy a nation. History of mankind could not be perpetuated if Jesus did not control history.

The last breath of so many dying; and they utter words into the ground.

Satan wanted to discipline Peter. Luke 22:31. God does allow demons to harm people on the sin unto death. Demon activity to administer the sin unto death means maximum pain. 1Corinthians 5:5 (a Corinthian having sex with his mother; and he was turned over to demons for the destruction of his body).

1Timothy 1:19–20 to be turned over to Satan.

Satan's power. He can do eight things. He can blind the mind of a person under influence through religion. Psalm 109:7ff He can shorten life. He can remove people from authority. He can kill. He can persecute children. He can remove wealth. He can turn others against you. He can cut off the posterity to the second generation. Satan is a killer. He has the power of death. He killed Job's children.

Satan is the source of many diseases. He produced the disease of Job.

Demons cause odd behavior, dumbness, deafness, blindness, epilepsy.

Satan can be a healer. He attacks with thesis and antithesis. This gift was used as a temporary gift for the Apostles. Paul did not have this gift in A.D. 62. There were people that Paul could not heal. But by that time, Paul's authority had been established. 2Thessalonians 2:9 Matthew. 24:4

Satan has distracted more people from doctrine by the tongues movement.

A second great victory in v. 20.

Romans 16:20 **And in a short time the God of peace will crush Satan under your feet. The grace of our Lord Jesus Christ be with you. (BLB)**

“The grace of our Lord Jesus Christ be with you. Amen.” The nominative singular subject charis (χάρις) [pronounced *KHAHR-ic*], the policy of the justice of God in blessing humanity. Salvation is by grace and every imputation of blessing is by grace. The possessive genitive of kurios (κύριος) [pronounced *KOO-ree-oss*] and Iêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], plus the possessive pronoun—“our Lord Jesus.” The possessive genitive from egó (ἐγώ) [pronounced *ehg-OH*], indicates that Paul is talking to believers—our mutual saviour, our mutual Lord, the prince ruler of the Church. Then because of the ellipsis, a style used throughout Romans, the insertion of one word which the syntax demands, usually because there is a predicate nominative without eimi (εἰμί) [pronounced *eye-ME*]. So it is not adding to the Word of God, it is a part of the translation. Then the preposition meta plus the genitive plural from the pronoun su—“with you.”

The justice of God imputes eternal life. The creation of the human spirit by the Holy Spirit is called regeneration. The person can receive blessings in time and this can be parlayed into eternal blessing. The exploitation of grace is the possession of Bible doctrine.

Because of the grace of God, we have a wall of fire. We do not have protection from demon influence. The second victory is designed to glorify God in time and in eternity.

Romans 16:20 **In fact, the God of prosperity will soon crush Satan under your feet [and] the grace of our Lord Jesus be with you.**

545 10/13/1978 Romans 16:21–22 Effects of the feminist movement; Timothy; eyes and relaxation of Paul; secretaries of Paul and Napoleon

Bob is fine with various feminist movements. Women are superior to men; but not smarter in general. Beautiful scenery is nice; but it does not compare at all to the beauty of the woman. Women are beautiful and inspiring until they get off the pedestal.

Lloyd George was a total disaster to England just as FDR was to the United States.

No matriarchal societies can achieve stability. The Irish people live in a matriarchal society and the Celtic people up to WWII were in a matriarchal society.

One thing which has helped the ladies is Bible doctrine in the soul. Bob wants women to teach prep school. The last hope for our generation is women stepping up in the prep school.

Verses 21-23, some winners in the royal family of God.

Romans 16:21 Timothy, my fellow worker, greets you; also Lucius and Jason and Sosipater, my kinsmen. (BLB)

Verse 21 – Paul’s team. “Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.” Timothy is well known. He is called here in the appositional nominative *sunergós* (συνεργός) [pronounced *soon-er-GOSS*], a co-worker. With this is the possessive genitive singular from *egó* (ἐγώ) [pronounced *ehg-OH*]—“my.” Paul gives status to Timothy, recognizing that he not only has the gift of pastor-teacher. Principle: Timothy was a good pastor, a good teacher. He wasn’t great like Paul, so should he quit? No. Every person who has a spiritual gift for a reason. It has meaning; it is related to the plan of God. Every believer, male and female, has at least one spiritual gift and is to be faithful to the Lord by functioning under that spiritual gift, whatever it is. Do your job as unto the Lord. So when he says, “Timothy my co-worker” he doesn’t say that Timothy is equal with him, he says he’s a co-worker, they are in the same profession and on the same team. Not a full doctrine of Timothy was given, but most of these points were covered.

Timothy

1. Timothy is the son of an unbeliever Greek and a believer Jewess - Acts 16:1-3.
2. He was reared by his grandmother Lois and his mother Eunice - 2Timothy 1:5. Both were supergrace believers representing two generations of supergrace believers. Consequently Timothy had a fantastic spiritual heritage.
3. Timothy was circumcised by the apostle Paul under unusual circumstances - Acts 16:3.
4. He was ordained to the ministry in 1Timothy 4:14; 2Timothy 4:5.

5. He went to Philippi with the apostle, along with Luke - Acts 16:12. He remained to supervise the main Philippian church. Timothy did a great job in Philippi. Those who were there were very responsive to his teaching ministry. He was himself at the time a believer advancing.
6. He was left behind a second time with Silas at Berea - Acts 17:14. Since the Bereans were positive to doctrine, again for the second time he had a great ministry.
7. Having joined Paul at Athens he next went to Thessalonica, according to 1Thessalonians 3:2.
8. From there he was sent to Corinth, and there he failed. For the first time he came up against negative believers, he came up against reversionism, and 1Corinthians 16:10 tells us that he was a total failure. He was too soft, too weak to handle the Corinthians. This failure foreshadows his failure at Ephesus. Timothy was not tough enough with bullies, he lost control of the local church; thus becoming disillusioned with people he moved into reversionism when he got to Ephesus.
9. He shared Paul's first roman imprisonment - Philippians 1:1; 2:19; Colossians 1:1; Philemon 1.
10. Afterwards he started out with Paul on his fourth missionary journey. He was left behind at Ephesus where he failed miserably.

Timothy would never be what Paul is; but that does not mean that he should quit or find a new profession. He is still to keep on going and doing his part in the plan of God.

Then he adds the present active indicative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*], meaning to salute, to greet, to pay one's respects. The aoristic present in for punctiliar action in present time. The active voice: Timothy produces the action. The indicative mood is declarative for reality. Plus the accusative plural direct object from *su*, meaning all of the Romans believers.

The adjunctive use of the conjunction *kai* follows, and is correctly translated "also." Then the nominative singular subject from *Loúkios* (Λούκιος) [pronounced *LOO-kee-oss*]—"Lucius," one of the prophets and teachers who ordained Paul and Barnabas as missionaries in Acts 13:1. He also spent 18 months with Paul in Corinth. He is an older man than Paul. Those who have cracked the maturity barrier, old and young, are completely relaxed and happy, and are not guilty of inordinate ambition. He has no hangups; when someone mentions Paul, he does not say, "Well, I ordained him!" He is not jealous or upset over Paul's tremendous knowledge and teaching ability.

Next is a nominative singular subject of a proper noun, *lászōn* (Ίάσων) [pronounced *ee-AS-own*], "Jason." He was a man who made it in business at a time when the business world was in a state of instability. He never, however, put business above doctrine. He lived in Thessalonica and Paul was his guest. During the riot against Paul his home was attacked. Paul escaped but Jason was seized by the mob and taken to court where he was accused of treason. The charges were dropped after he gave his testimony—Acts 17:5-9. He is now retired and as a businessman with time he is helping Paul. He is a part of the team.

He demonstrates the fact that God has a place for everyone. You do not have to be a pastor-teacher, an evangelist, etc., and the very fact that you are a believer signifies that you received a spiritual gift at salvation and you are just as much in full time Christian service in whatever you are doing in life. Full time Christian service is not the monopoly of a few, it is the privilege of all believers.

Then the connective use of *kai* because we are dealing now with someone who is very special but in a different way— *Sōsípatros* (Σωσίπατρος) [pronounced *so-SIHP-at-ross*], “Sosopitus.” He is only mentioned once in Scripture—Acts 21:4, he is going with Paul on his reversionistic trip to Jerusalem. The appositional nominative *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*] means a kinsman, a relative, a fellow countryman. The noun is in the plural, it indicates all of these mentioned were Jews.

Paul went all over the Roman empire and he said nothing about the scenery. He talks about the people. These are the people that Paul loves to be with. Paul was persecuted and maligned.

Romans 16:21 Timothy my co-workers greets you, also Lucius, and Jason, and Sosopiter, my fellow countrymen.

Rapport is the obvious reason for grouping these four together. They all did different things in life, they all had different personalities and abilities, but they all had in common the thing that draws them together: rapport through doctrine. These are believers who are not only advancing in the plan of God but men with whom Paul had great fellowship. All people who are great must have a circle of friends around them with whom they can be totally relaxed.

Romans 16:22 I Tertius, the one having written down this letter, greet you in the Lord. (BLB)

Verse 22 – there was someone who worked for Paul. Paul went almost totally blind and couldn't write himself. An amanuensis is one employed to write from dictation, a secretary. He was one who actually wrote this epistle and others. “I Tertius, who wrote this epistle, salute you in the Lord.” The first person singular personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], plus the nominative singular subject *Tértios* (Τέρτιος) [pronounced *TER-tee-oss*]—“I Tertius” (Latin). We know that he wrote 1Corinthians, 1Corinthians 16:21; 2Thessalonians 3:17. Paul didn't write the letter, he dictated it and Tertius wrote it. But he always wrote something at the end in his own hand. In Galatians 6:11 we see the problem. Galatians was one of the earlier Pauline epistles, and Paul says as he started to try to write, “See with what large letters I have written you in my own hand.” He had to write the letters so large that he could see what he was writing.

Tertius wrote this epistle—the articular aorist active participle from *graphô* (γράφω) [pronounced *GRAWF-oh*]. The definite article is used as a relative pronoun, and the antecedent is Tertius. Again, the present active indicative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ahee*]. This time a pictorial present presenting to the mind a picture of a greeting in the process of occurrence. The active voice: Tertius produces the

action. The declarative indicative is for historical reality. Plus the accusative plural direct object from the personal pronoun *su*, plus a preposition *en* (ἐν) [pronounced *en*] with the locative of *kurios* (κύριος) [pronounced *KOO-ree-oss*]—“in the Lord.”

Bob goes into great detail about Verdia, who was the greatest secretary of all time, the secretary for Napoleon.

Romans 16:22 I Tertius, who wrote this epistle, pay my respects to you in the Lord.

This is the only line written totally by Tertius. He is a junior officer saluting other junior officers. It is recognition of the fact that it takes many pastors teaching many people to move the generation forward.

1977 Romans

Lesson #546

546 10/15/1978 Romans 16:23a Concept of the pivot; postulates of the integrity of God; Corinthian honor guard; Roman Empire education

It all starts with the omniscience of God, which always knows everything that has ever existed and will exist. God's omniscience knows what the potential could be.

God knew every person who would believe in Christ and God knew this billions of years before it would happen. One of the greatest periods of history was the Roman Empire. Paul called this the fullness of time.

Only that which is actual is described by election, foreknowledge and predestination (or foreordination). These apply only to believers and what believers do or do not do. Those who make up the pivot are elected, foreknown, and predestined. The unbeliever comes out of the computer as condemned. His volition is known.

Foreknowledge is a very small part of omniscience.

Many liberal historians, Marxists, have all gathered together to be antagonistic toward the Roman Empire. Women, at the beginning, lacked rights; and the empire had slaves. So they don't like it.

History is guided by mature believers during any period of time.

Paul wrote to the Romans in A.D. 58. This was the greatest period in history. By this the world was evangelized for the next 500 years. The Franks, the Celtic peoples, Scandinavian peoples, etc. (Bob named 10 or more) were evangelized as a result.

We are in a drastic period of time for these United States. We have selected about 15 or 20 roads on the way to disaster. We are on the verge of being conquered by the Communists; we are on the verge of internal destruction. But until then, we will function

as a client nation in the field of evangelism; and the function of the mature believers will guide society.

If there is a small pivot and a large spinoff, we destroy a nation. Antisemitism is a satanic principle which is adopted by unbelievers and believers both. All of the problems of the world are blamed on the Jews. The shows a lack of any academic training.

Bob was given an envelope at T&P from a kindly old man who claimed to be a Baptist. Bob accepted it and read it and it turned out to be antisemitic propaganda. Most of the people sponsoring the anticommunist events are also antisemitic, making them anti-God and anti the United States. The Baptist church is apparently loaded with it now.

People relate their conservatism to conspiracies. There are always numerous conspiracies and they are designed to put a stop to tactical victories in the angelic conflict. Bob does not want any of the cancer of antisemitism in Berachah Church. Cursing by association has destroyed the conservative movement in the United States. There are Jews and gentiles involved with many conspiracies in this and other countries. Trying to blame Rockefeller and others is ridiculous. It is evil and it has destroyed conservatism.

The pivot is the great key to the present time. Paul permits his own secretary to say a word or two. This emphasizes the importance of the pivot. There is a thermometer to measure a nation. A small pivot means disaster to a nation. A large pivot means a small spinoff; and the nation is preserved.

Socialism is a satanic system to counterfeit the Millennium and to head off the second advent.

God must keep His Word to the Jews. These promises will be kept. Socialism and antisemitism are the two great attacks on God. These may succeed regarding some specific nations, like ours; but they will not subvert the plan of God.

The key is the attitude of believers toward Bible doctrine in any nation.

Rhodesia is a better nation than we are by far. The only thing that will turn around our country is our attitude toward Bible doctrine. Positive volition will turn the whole thing around. We only find this principle in the Word of God which lives and abides forever.

These people that we are studying are the basis for the turning around of the Roman empire. If you want to provide a greater place for your children and grandchildren—be positive toward the teaching of the Word of God.

Bob reviews the 7 postulates of history, also known as the [advantages](#). Without the advantage, there are no advantages. 3 personal and 4 national postulates. Our country's survival depends upon our attitude toward Bible doctrine.

The honor guard of the Corinthian battalion:

Romans 16:23 **Gaius, the host of me and of all the church, greets you. Erastus, the steward of the city, greets you, and Quartus, the brother.** (BLB)

The secret to the rise of the Roman empire are the names found in the chapter that we are studying.

Verse 23a – “Gaius my host, also of the entire church, greet you,” is the corrected translation. proper noun person: Gáios (Γάϊος) [pronounced *GAH-ee-oss*], which means, *lord*; transliterated, *Gaius, Gaios*. This has become quite a popular name. This is Gaius of Corinth. He was baptized by Paul. Water baptism splits churches and Spirit baptism unifies a church. Paul is glad that he only baptized Crispus and Gaius. Baptism was a means of teaching. Immersion identifies believer with Jesus Christ in His deaths; and coming out of the water is unification with the Lord.

Gaius is one of the few people baptized by Paul, but that is a bit of trivia.

Next is *xénos* (ξένος) [pronounced *XEHN-oss*], which means, *a foreigner, a stranger; alien (from a person or a thing); without the knowledge of, without a share in; new, unheard of; one who receives and entertains another hospitably; with whom he stays or lodges, a host*. Add in ego, so this means, *my host*. Gaius was successful with a large house; but more successful in his spiritual life. Business can be a distraction to doctrine. God will bless some of us with great business prosperity. But we still place Bible doctrine first. If we do not, that business will be used to discipline you. It is true that most people with wealth are unhappy. Some who start to succeed in business also begin to neglect Bible doctrine. They eventually end up under the sin unto death. Gaius is a great businessman; but he is occupation with Christ. You can be rich or poor; the situation does not make any difference. There is distraction for the church mouse; and distraction for Mickey Mouse. Whatever the circumstances, we have our own distractions. We have two people, one had doctrine and the other did not. One was distracted by success; and one was blessed by success.

Paul lived in the large home for 18 months. He had an extremely large home which accommodated Paul as a guest. Kai + holos + ekklésia. The entire Corinthian church met in Gaius' home. **Gaius, my host, and the entire church, greet you.** There are four men with the name of Gaius in the Bible.

There were over one million people in Rome; and two-thirds of them were slaves. Slavery was a result of Roman success. The children were educated by these slaves. The greatest system of education was done at home by teacher-slaves. These teacher-slaves were paid; and they saved enough to buy their freedom. Once the account of the slave reached a certain amount, he would be released from slavery.

Every home was a school. There were no teacher strikes. No schools where people could go and pick up liberalism. It was a far greater system than our public and private schools today. We were a great nation before compulsory education; and Bob says that as a highly educated person, with 4 years of college and 5 years of graduate school.

The United States is being forced out of world markets because we cannot compete with Germany and Japan and other nations because our labor force is pricing us out of the market. Any American product is pushed way up in price.

Peter and Paul did not start the Roman church. Maybe Aquilla was the founder of the church in Rome. Apparently, a number of Jews founded the church in Rome.

1977 Romans

Lesson #547

547 10/15/1978 Romans 16:23b–25a Politicians; preconceived notions re the plan of God; review of the doctrine of logistical grace

A little bonus for adding a missionary to the list.

Romans 16:23 **Gaius, the host of me and of all the church, greets you. Erastus, the steward of the city, greets you, and Quartus, the brother.** (BLB)

“Erastus the chamberlain of the city saluteth you, and Quartus a brother.” The nominative singular subject from the proper noun *Érastos* (Ἐραστός) [pronounced *EHR-as-toss*], “Erastos.” Cf. Acts 19:22. At the time Paul writes both Timothy and Erastos were with Paul in Corinth, but ten years later when Paul writes to Timothy in Ephesus Erastos is still located there. In 2Timothy 4:20 one of the last people Paul mentions before dying was Erastos, a man who became successful in the function of city government. There have been some excellent governmental officials in Houston. There was a time when crime was low. We had mayors who supported the police; and gangsters were met on the plane and sent back.

Chamberlain is the appositional nominative of *oikonómos* (οἰκονόμος) [pronounced *oy-kohn-OHM-oss*] means a steward or manager of an estate. It is used here in the technical sense for the city treasurer (comptroller). With it is a descriptive genitive singular from *polis* (πόλις, εως, ἡ) [pronounced *POH-liss*], which means “city”—“Erastus comptroller of the city,” referring to the city of Corinth.

The verb is the present active indicative of *aspazomai* (ἀσπάζομαι) [pronounced *as-PAD-zom-ah-ee*], meaning to greet, salute, pay respects to. This is the aoristic present tense for punctiliar action in present time. The active voice: Erastus produces the action. The declarative indicative mood is for historical reality of two things: the actual greeting, and the fact that it is possible to be in politics and government, whether local or national, and to be honorable, and even to advance to maturity. It is possible to be born again and advance spiritually and, at the same time, to be involved in politics. Erastus stands for that particular principle. He maintained this position for a long period of time without being involved in scandal. Nor is he one who wants to get into the history books (like Marilyn Monroe).

Calvin Coolidge image of small government, big people. He believed in big people and he proved it in a marvelous way. He prospered in politics from the divine viewpoint. He did

not try to leave his name in history books; he lived his life occupied with the Lord. He is one of the few government officials to advance to maturity. He had obvious blessing in time; and his high office in government was an imputation from the justice of God.

At this time, some believers are occupying offices in the Roman government. If God does not promote you, you are not promoted. To be promoted by divine imputation means great stability. Erastus remained prosperous and successful over many years. His life in [Z] glorified Jesus Christ.

Next is the adjunctive use of kai which should be translated “also” rather than “and.” The nominative singular of the proper noun Κούαρτος (Κούαρτος) [pronounced *KOO-ar-toss*]—“Quartus.” Apparently he is a local believer who has attained maturity. There is a tradition that he eventually became a pastor in Syria, north of Sidon, but there is no way of knowing whether this is true. Whether it is or is not the fact remains that he is not known for anything in history, except just being a person; a person of insignificance. But there is no such thing as a person of insignificance in the plan of God. The nominative singular subject adelphos (ἀδελφός) [pronounced *ad-el-FOSS*] simply indicates to us that he was royal family.

Strict policy of T&P is not to recommend a pastor to a church, when you have no facts at all. Most young people have a great deal of arrogance and start out with a tapers’ ministry. There have been opportunities to recommend people; but Berachah doesn’t.

Paul is not recommending Quartus here for anything. The tradition is that Quartus ended up in Syria.

Romans 16:23 **Gaius, my host, and the entire church, salute (greet) you. Erastus, the comptroller of the city, greets you; also our brother Quartus.**

Closing Points on this Verse

1. In each case, something is said about the first two, establishing them as mature believers. Nothing is said about Quartus except that he is a believer. Also the brother Quartus. This is almost as if Quartus begged to be mentioned.
2. Some possibility that Quartus was guilty of inordinate . Better to over prepare than under prepare. We have a generation who wants everything on a silver platter. The government has been very evil on its treatment of minorities. They are treated like a super race. It is always better to underestimate you ability and over prepare.
3. Arrogance + inflexibility add to this the principle mean that virtue cancels virtue. Ability cancels ability and success cancels success.
4. Suggests that Quartus who is trying to PR their way to glory. It is the wrong approach insofar as God is concerned.

Romans 16:24 **The grace of our Lord Jesus Christ be with you all. Amen.**

Verse 24 – a verse that reveals the subtleties of false interpretation. “The grace of our Lord Jesus Christ be with you all. Amen.” Nothing wrong with that verse, except it isn’t found in the original. It is an insertion. The information stated in the verse is correct but it is not found here. Hence, a correct sentence can be an attack upon the Word of God when inserted without justification from ellipsis. Only what God the Holy Spirit has authorized and only what is in sequence is acceptable. This is not in sequence nor is it authorized.

Verses 25-26, the importance of Church Age doctrine.

Doxology

Romans 16:25 **Now to Him being able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery having been kept secret in times of the ages,...**

Verse 25 – “Now to him that is of power to establish you according to my gospel.” The transitional use of the postpositive conjunctive particle *de*, usually translated “but” in the adversative sense but here it is translated “now” in the transitional sense. The articular present active participle from the verb *dunamai* (δύναμαι) [pronounced *DOO-nam-ahēe*], and the definite article which goes with the participle is a dative singular indirect object definite article used as a personal pronoun referring to God the Father who is author of the divine plan—“Now to him.” The present tense of the participle *dunamai* (δύναμαι) [pronounced *DOO-nam-ahēe*] is a static present for a condition which perpetually exists. God always has omnipotence. The active voice: God the Father, author of the divine plan, produces the action of the verb. The participle is circumstantial for both essence as well as the decrees of God. **Now, to Him Who is able...**

Then the aorist active infinitive of the verb *stêrizô* (στηρίζω) [pronounced *stay-RIHD-zoh*] which means to stabilize, make stable. The original use of the verb was to make fast, to support, to fix something so that it stands upright and immovable. The gnomic aorist tense is for a doctrine so fixed in its certainty as to be axiomatic. The active voice: God the Father produces the action of the verb through logistical grace. The infinitive is an actual result of salvation in logistical grace. The accusative plural direct object from *su* is referring to all believers. “Now to him who is able to support you.” This is a reference to the doctrine of logistical grace.

The [Doctrine of Logistical Grace](#) is found back in [Lesson #208](#).

Logistical grace supports us while in [Y]. This is where we are saved and moving forward (ideally) in the Christian life.

Bob believes that God dictated the book of Genesis to Moses.

548 10/16/1978 Romans 16:25b Thesis and antithesis; alternatives; origin of Denominations; doctrine of the mystery (review); arrogant students; speculation

Bob has often considered teaching things which are not taught ever from the pulpit. It all depends upon how much you can take and how much you can stand.

Romans 9 has a simple theology; but it is sometimes difficult to teach it. Bob finds that if he repeats something enough, people eventually get it.

The attribute of God which is important is divine omniscience. The omniscient of God always knew. He knew simultaneous in eternity past what would happen. He knew every thought, every decision and every action of every person and of every angel; and these are known to God simultaneously in eternity past.

Divine knowledge is not coercion. The superiority of God would obviously know the decisions of every creature simultaneously.

If we put facts into a computer then we get facts out of that computer. To break down this simultaneous, instant thought of God, we use the example of a computer. All of the facts of human history are fed into the computer. Two categories of information come out of the computer: one is broken down into three parts: election, foreknowledge, and predestination; and the second category for the unbeliever is condemnation, retribution and judgment.

We have to understand this in one single thought. We break down history logically or chronologically; it is hard to understand that God knew everything that was going to happen.

All of the facts fed into the computer knew that certain people would be positive and certain ones would be negative; at God consciousness and at gospel hearing.

There are two categories: believer and unbeliever.

Theology has gone off its rocker in some places. Some say that man is predestined to hell; and the Bible does not state this. The Bible does state foreordination. The believer is foreordained; the unbeliever is predestined. These words are not used of the unbeliever. Only the believer is said to be elected, foreknown and predestined.

There is Hegelian thinking. When you have the thesis and the antithesis, then you put them together to get the thesis. The Bible does not do this. Every jackass said, "What if Adam did not sin." There is no possibility that Adam did not sin. God's omniscience can answer that question; but probability is never fed into the divine decrees. Only what is true is stated in the Bible. All of these *what ifs* are arrogant hangups. These are not profound; they are imbecilic. You cannot do theology on speculation. Why speculate on something which is not entered into the computer. What is in the computer is found in the Word of

God. If the thesis is stated, but the antithesis is not, the antithesis does not exist. If the antithesis is stated in Scripture but not the thesis, then the thesis does not exist.

There is a group of mealy mouthed pastors who call each other up and tell one another that they are doing a great job. Now they are trying to figure out each week what breakthrough that they have had. Arrogant hangups. They are thinking in terms of inordinate competition with other pastors.

God only fed facts into the computer. Many times the antithesis did not happen, so it is not fed into the computer. What is recorded in the Bible is what happened or what will happen.

When the Roman church, that was straight for 300 years, doctrinally straight. Then Roman popes began to speculate; and Roman bishops had to be profound. They would compete with one another. They would have opposite breakthroughs so they went to poppa for a ruling; and he would say, "Bishop A is right and Bishop B is not." Then this would be written up and become a part of Catholic doctrine.

What is the problem? Why do we have a Roman Catholic church? Why do we have a Methodist group? Arrogance always wants to one-up everyone. When you keep trying to one up people, you eventually one up God. The Scripture demands interpretation and not speculation.

In the Renaissance, they found themselves facing the thinking of Descartes, Spinoza and Kant. So they had to speculate; they had to reconcile their thinking with the dogmas of the church; so they came up with new breakthroughs. You cannot synthesize philosophy and theology. You cannot reconcile them in synthesis. God only fed doctrine into the computer. And if it is not true, then it is false. You do not reconcile the true with the false.

This is how we get false teaching and denominations.

The omniscience of God only fed facts into the decrees. No alternatives were fed into the computer unless they actually existed. No decisions were fed if they did not exist. We do not speculate, *what if Adam did not sin?* The question is blasphemous or stupid. This is asked by people who are sincere; but sincerity is not a virtue. We will spend our lives learning the facts of Scripture. We do not have time to consider speculation. We will have plenty of time to let God show us what would have happened. Germany sent Lenin to Russia; Germany is responsible for putting Lenin on a train. He went to Sweden, got some money, then got back on the train and went to Russia. Speculating on history is a nice little game. But we do not speculate on the sacred ground of Bible doctrine.

Most people do not know what the facts of history are; let alone speculations of history.

The omniscience of God only feeds reality into the divine decrees. It is done all at one time instantly. God's plan was so designed in eternity past so as to include all events, actions, related to their causes and conditions as a part of an indivisible system, every link being a part of the integrity of the whole. The theological definition of the doctrine of divine

decrees: The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be, in their causes, conditions, successions and relationships, and determining their certain futurity.

There are two collective elections: Israel and the church. Millions and billions of individual elections.

Foreknowledge is not synonymous with omniscience. Foreknowledge is simply God knowing what will come out of the computer while it is still in the computer.

All of this has a great deal to do with what we are studying and the book of Ephesians.

A reading of Romans 16:17–24

Romans 16:25a **Now to Him [God the Father] Who is able to support you...**

Into the computer, long before you said to God, “O, God, help...” God knew it and the answer is there as well. No or yes. Everything that is needed to sustain us as long as God plans for us to live. This includes disciplines.

We now have three things in historical sequence. The first in historical order: “according to my gospel.” Second: “and the preaching of Jesus Christ.” Third: “according to the revelation of the mystery.” Those three phrases are listed in their chronological order, in their historical order of occurrence.

First, the prepositional phrase *kata* plus the accusative singular of *euangelion* (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*]. *Kata* plus the accusative usually has to do with the extent of space, sometimes the extent of time. Many times it sets up a *nom* or a standard. Here it has to do with the historical presentation of information by which the volition of all members of the human race express a positive or a negative, determining whether they will be under the category of election, foreknowledge, predestination, or condemnation and retribution. We translate it, “according to my good news.”

Historically, the gospel was presented immediately after man’s fall. The first time the gospel was needed, the gospel was presented. From the time of man’s fall, right down to the end of time, there will always be the gospel. The opposition to the gospel is intense but it is always there and always will be there. The good news is not only the gospel of salvation but all of the good news pertaining to God’s provision for the human race. Doctrine was provided two thousand years, at least, before the canon of Scripture was begun—after the exodus, around BC 1440. Before that time there was not one word of written scripture, and yet all the information was available.

The second in historical order was when our Lord Jesus Christ came and began His earthly ministry. He not only preached the good news but He added information to it. He became the first prophet of the Church Age. The connective *kai* indicates the continuation of the prepositional phrase, so we have *kata* (though not stated) plus the accusative singular from

the noun kêrugma (κήρυγμα) [pronounced *KAY-roog-mah*], a noun which is taken from another noun kêrux (κῆρυξ) [pronounced *KAY-roox*], meaning a herald. Kêrugma (κήρυγμα) [pronounced *KAY-roog-mah*] means public communication or proclamation. Plus the objective genitive from lêsous (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] Christos (χριστός) [pronounced *krees-TOHSS*]—“and the proclamation [or, public declaration] of Jesus Christ.”

Romans 16:25a **Now to Him [God the Father] Who is able to support you and the proclamation [or, public declaration] of Jesus Christ...**

The third in historical order: “according to the revelation of the mystery” – the preposition kata plus the accusative singular from the noun apokalupsis (ἀποκάλυψις) [pronounced *ap-ok-AL-ooop-sis*], meaning “revelation, unveiling, disclosure.” Plus the descriptive genitive singular from the noun mustêrion (μυστήριον) [pronounced *moos-TAY-ree-on*]—“mystery.” The mystery still has the gospel, but the mystery has something else: the Church Age is in view at this point. Translation: “according to the disclosure/unveiling of the mystery.”^[5]

The gospel took place right after the fall. People were saved by believing in Jesus Christ we have the gospel, Jesus Christ, and then we have the mystery.

We have studied the gospel in many ways and from many points of view. The gospel exists in the Old and New Testaments.

The Old Testament saints did not know about the mystery. This is a special type of doctrine that God kept under wraps until Christ came. Up until this time of Paul, no one knew anything about the mystery. They did not know even the most basic doctrines which we know.

John 12–17 Jesus began to take the wraps off of it. John and Peter and Luke and Mark may have done some little parts of the mystery doctrine, but Paul was the one who developed it. Paul took the wraps off of it and he explained it in detail. When you talk about the mystery, you are talking about Paul. Paul talked about the seed-pickers in Athens. They had about as many brains as a bird. They were really taking the wraps off something which has already been thought and said. They stole from Plato and Aristotle; and Plato is the greatest thief in history; stealing everything from Aristotle. Who did Aristotle steal from? A seed-picker is anyone who steals from someone else. The honest part of scholarship is footnotes; and the dishonest part is what is written on the page.

The man who discovered the atom and the neutron and electron; he stole that from God.

Musterion is a nice way of saying, *written by Paul*. This came from several words. Jesus used this for Paul, the greatest mind in history. “To you, it has been given the knowledge to know the mysteries of heaven; but not the others.” Parable took something that everyone knew and understood. Something that everyone understood was made into a set of doctrines. Matthew 4:10–11.

The mystery refers to Church Age doctrine. There was a veil covering Church Age doctrine. It begins with the baptism of the Holy Spirit; and the royal family is formed through this baptism. None of these things, from the Holy Spirit or the royal family knew anything until John 12–17 where Jesus taught some of the basic doctrines.

The disciples became Apostles to the church after Pentecost. Peter, James and John understood a small portion of it; but Paul pulled back the veil on this.

1Corinthians 2:7 **But we communicate God's wisdom in a mystery, the hidden assets which God predestined before the ages to our glory.**

The omniscience of God placed the facts into the computer and they came out as foreknowledge, election, etc. A unique ministry of the Holy Spirit which would be so unique that it would be distorted by the holy rollers and rejected by the milder types, who simply made the choice to be moral. We can predict, we can speculate. We do not know when we will be destroyed by communism or vice versa. A mystery is doctrine; not the elapse of time and what would happen during the Church Age. Only the doctrine is called the doctrine of the mystery. Ephesians 1:8–9 **From which grace, He [God the Father] caused to superabound toward us [that's supergrace] by means of all doctrine and divine viewpoint having made known to us the mystery of His purpose and design according to the standard of His good thinking, from which He [God the Father] pre-designed in Him [in Christ].** There was never such a thing before as being *in Christ*. This is a great key that opens up the mystery. Christ has the royalty and we are in Christ and that is in the decrees.

The relationship of the mystery doctrine to the first advent stated in a sequential historical and chronological revelation: 1Timothy 3:16 **And by consent of all, great is the mystery doctrine with reference to godliness [the advance to maturity]; the Unique One [Christ, as eternal God] Who became visible by means of the flesh [the Hypostatic Union], the Same One was vindicated by means of the Holy Spirit [the sustaining ministry of the Holy Spirit except for three hours on the cross when He was being our sins], He was observed by angels [very carefully], He was proclaimed among the nations [very lucidly], He became the object of faith in the world. He was taken up to His place in glory.**

This places the mystery doctrine between the first advent and the second advent, which occurs after He returns from glory. The first advent is the strategic victory. A new dispensation is inserted for the tactical victory of [X] + [Y] + [Z]

1Timothy 3:16 **And by consent of all, great is the mystery of the spiritual life; the unique One [Jesus Christ] who appeared in a human body was vindicated by means of the Holy Spirit; He was observed by angels; He was proclaimed among the nations; He was the object of faith in the world; He was taken up into glory [ascension and session].**

Ephesians 2:3–6 **If you have heard of the dispensation of the mystery [and you have], having been given to me [to Paul] for you [royal family] that from divine disclosure [Paul's disclosure] the mystery was revealed to me [to Paul] just as I have previously written in brief face to face with which doctrine of the mystery, when you exegete, you ought to be**

able to understand my categorical knowledge in the sphere of the mystery of the Christ, which in other dispensations [other periods of time] was not revealed to the sons of men so that now it has been revealed to His holy Apostles, even prophets, by means of the Holy Spirit that the gentiles believers are joint heirs and members of the body and joint possessors of the promise of Christ Jesus through the gospel. It's all there; it just reminds Bob that he is going to have to re-do Ephesians.

Three times, Paul says that this was given to him (but the other Apostles had maybe a 5% cut between all of them. What is the difference between the other Apostles and Paul? None of the 11 were really too bright. John was a sweet person; Peter was impulsive and reasonably bright. They were not academically or mentally as qualified as Paul was. Peter said, "Read Paul's epistles if you want to get the deep things." Peter is like the NT Nahum who followed a plow and saw a vision.

There are not 25 men in America who are prepared for the ministry. That is a tragedy. People are not academically prepared. They do not even know what this means. People are scientifically prepared or prepared for other professions; but there are very few people who are prepared. People are not willing to make the sacrifices for it. The more true preparation that you have, the less arrogance that you have. And the less preparedness, the greater the arrogance.

People call Katy and others and tell about their breakthroughs. All first year seminary students are the most arrogant. Bob would put them through close-order drill. Bob knows because he was one of them (and he was not the worst). Bob still remembers the guys there and they would wink across the room, "Your turn to ask him." He was unable to cope with the philosophical background. He then went to TCU and got the background in philosophy. The arrogance of that class, including Bob. He was there to learn, not to teach. It was a disaster. Paul was the most prepared man in history. He had the intellect and he had the preparation.

The worst kind of arrogance where people think that they are smarter; and they are going to show someone else. Inordinate arrogance.

1977 Romans

Lesson #549

549 10/17/1978 Romans 16:25c–26a The Doxology (cont.); doctrine of dispensations (review); Millennium; Church Age = the age of writing

Romans 16:25–26a Now to him [God the Father] who is able to support you [logistical grace] according to my gospel, and the proclamation of Jesus Christ, according to the disclosure of the mystery, which...

Doxology

Romans 16:25 **Now to Him being able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery having been kept secret in times of the ages,...** (BLB)

“which was kept secret since the world began” – the perfect passive participle of the verb *sigāō* (σιγάω) [pronounced *see-GAH-oh*] which means to conceal or to keep silent. It can be translated “which has been kept silent” or “which has been concealed.” The perfect tense is a dramatic perfect, which is the rhetorical use of the intensive perfect of completed action and the existing state during all dispensations until the Church Age. In other words, this was sealed information not to be opened until just before the Church Age began. The passive voice: the Church Age doctrine or the mystery receives the action of the verb by being sealed or concealed until our Lord announced it. This is a circumstantial participle, indicating that this was the status quo of this information from the beginning of human history down to the first advent. Plus the dative plural of reference from *chronos* (χρόνος) [pronounced *CHRON-oss*], meaning an elapse of time. With it is the dative plural of reference from *aiōnios* (αἰώνιος) [pronounced *ahee-OH-nee-oss*], which connotes “without beginning.” Together this is literally, “with reference to long ages past.” This is an idiom for past history, and it should be translated “with reference to past history.” It refers to all of the dispensations prior to the Church Age, and in all of these dispensations there was absolutely no reference to Church Age doctrine. This is a reference to all past dispensations; and there was nothing known about the Church Age. It did not happen until Jesus divulged some of the information.

Romans 16:25 **Now to him [God the Father] who is able to support you [logistical grace] according to my gospel, and the proclamation of Jesus Christ, according to the disclosure of the mystery, which has been concealed with reference to past history.**

Dispensationalism is the divine interpretation of human history.^[6]

In every dispensation, God administers His plan through a different agency.

The four words for dispensations; the four dispensations.

The Age of the Gentiles (Genesis 1–11). The period of positive volition or innocence; negative volition or conscience; government or divine establishment. There was one language and one race. Attacks by fallen angels against the divine institutions. God destroyed the first UN building. About 2000 years. No written canon of Scripture, apart from the written page. Rarely studied; very few know anything about it. No missionaries. No such thing as a client nation. People saved by faith in Y^ehowah Elohim.

The Age of Israel; the first dispensation with a client nation. We begin with Abraham, a missionary who becomes a nation. Abraham is a father of the Jewish race. This is most of the Old Testament, excepting half of Zechariah and a few chapters in Isaiah. Three periods, the period of the patriarchs. The origin of the Jewish race was unique. Abraham is a Jew, his brother Nahor is a gentile; the Isaac v. Ishmael; then Jacob and Esau.

The omniscience of God fed into the computer only what happened, what was decided, what actions actually occurred. Feed facts into the computer and out comes facts, election, predestined and foreknown. Only believers come out in those categories. You cannot be predestined to hell. Predestination is a technical word that belongs to believers only. In the Scripture, if the thesis is stated, it is a fact; if it is not stated, then it is not necessarily a fact. Foreknowledge is what is factual; and it is not omniscience.

Many races and many languages; then Israel becomes a nation and they become responsible for evangelism. National security related to laws of divine establishment.

The concept of intercalation. There is a dead halt to the age of Israel and the Church Age is inserted.

The Millennium. At the end, Satan is loosed and he leads many astray in a revolution against perfect environment. Universal peace, universal prosperity. Once labor gets its way with guaranteed income, at the end of this time, they are ready to revolt. Human nature under perfect environment is just like human nature in imperfect environment.

Perfect world government under Christ. Because human nature is what it is, we have nations for a balance of power. Perfect objectivity with regards to the application of justice. The scenery will be perfect. There will be no deserts. Plant life will abound. Everyone will have a green thumb. Animals will lose their ferocity. A population explosion. It terminates with the Gog and Magog revolution.

Romans 16:26 ...but now having been made manifest also through the prophetic Scriptures, according to the commandment of the Eternal God, having been made known to all the Gentiles unto the obedience of faith—...

Verse 26 – “But now is made manifest, and by the scriptures of the prophets.” The conjunctive particle *de*, used to connect two clauses where a contrast is intended, plus the temporal adverb *nun* (νῦν) [pronounced *noon*]. This reaches into the picture of our own dispensation—“But now,” referring to the time in which we live, the dispensation of the Church in contrast to all previous dispensations covered by Old Testament Scriptures, the Gospels, especially the synoptics. Then the aorist passive participle of the verb *phaneroō* (φανερῶ) [pronounced *fan-er-OH-oh*], where the apostle Paul is brought into the picture; he is the chief revealer and human author of the Scripture with regard to this dispensation. “But now is revealed.” The dramatic aorist tense states a present reality with the certitude of a past event. The passive voice: the mystery doctrine pertaining to the Church Age and the royal family of God receives the action of the verb. The circumstantial participle says the action received is unveiling and revelation—Church Age doctrine is now revealed. There is the ministry of the apostle Paul.

The prepositional phrase *dia* plus the genitive plural from the noun *graphê* (γραφή) [pronounced *graf-AY*] follows, meaning “through writings,” i.e. Scripture. With it is a

descriptive genitive plural from the adjective prophêtikos (προφητικός,ή,όν) [pronounced *prohf-ay-tik-OSS*], which does not mean prophecy in the sense of a future event, but prophecy in terms of proclamation—preaching. It is translated “through the prophetic Scriptures,” indicating that this is simply preaching in writing, and it refers to the New Testament canon which was in the process of formation at the time that Paul wrote. The New Testament Scriptures are called prophetic because they are not completed. But Paul anticipates in AD 58 the completion of these messages and their permanence as the heritage of the royal family.

“according to the commandment of the everlasting God” – kata plus the accusative singular of epitagê (ἐπιταγή) [pronounced *ep-ee-tag-AY*], “in accordance with the command/decreed” or literally, “by command/decreed of.” Plus the possessive genitive singular from the generic use of the definite article, plus the adjective aiônios (αἰώνιος) [pronounced *ahee-OH-nee-oss*] and the noun theos (θεός) [pronounced *theh-OSS*]—“the eternal God.”

1977 Romans

Lesson #550

550 10/18/1978 Romans 16:26a Doctrine of the theology of God's plan: (1–3) definition, sovereignty and the will of God

This next doctrine will be covered from Lessons #550–#553. All of this doctrine is found below. Notes from [Lessons #573](#) will be included below. Some of the notes are found in Lessons [#574–#576](#).

The Theology of the Perfect Plan of God

10/18/78; 11/13/78; 8/12/79; 9/3/79

A. Definition and Description.

1. God is perfect, therefore His plan is perfect. A perfect God can only produce a perfect plan. A plan anything less than perfect could only come from someone who is not God. The beneficiaries of the plan are imperfect. This calls for all of divine genius to create, maintain, perpetuate, and continue a perfect plan for imperfect persons. We all are together imperfect beings. How does a perfect God devise a plan for imperfect creatures.
2. The perfect plan of God cannot be divorced from the perfect essence of God, but it must be related to the total depravity of man. Because of this, certain divine attributes must be understood before the divine plan can be understood or appreciated. The problem is that perfect God created a perfect plan for imperfect creatures. As far as God is concerned, we are total disasters, because we are full of human good thoughts, evil, and because we try to shift the blame to others. We cannot change a single attribute of God without changing all of God. Even your worrying about the state of evil in the nation could lead us into becoming involved in human good to fix things.
3. The function of the essence of God in planning and executing the plan requires a summery of a number of doctrines. God has to do the thinking (doctrine) and the working. One of the biggest problems in this plan is to get

the recipients of the plan to stop working. (This does not refer to legitimate production.) We want to do something to help God, such as, self-righteousness, emotion, have a pleasing personality, "love everyone." This insertion of human good ideas has obscured the plan of God. We must understand the will, sovereignty, omniscience of God, divine decrees, integrity of God, election, foreknowledge, predestination, retribution, and condemnation.

4. Inasmuch as the volition of man is an instrument created by God for the execution of God's plan, human volition, whether positive or negative, serves the divine purpose rather than hinder it. Negative volition will never stop the plan of God. Arrogance thinks the plan of God depends on you. God can get along without you.
5. Man's failure to execute the plan of God does not hinder or frustrate the plan of God. The plan moves on with or without those involved. No matter how we fail or even resist the plan of God, the plan of God will continue forth unhindered. Fundamentalist Christianity appears to be failing on every front; and yet, that will not impede the plan of God.

B. The Sovereignty of God.

1. God is a person.
 - a. That means that God has personality. But God is an eternal, infinite person. God never had a beginning. Infinite means our finite minds can never completely comprehend everything about God. God has explained Himself to us in terms of human activities called anthropopathisms.
 - b. God thinks and decides; He acts rationally.
 - c. God is perfect and acts perfectly. God's perfection is correlated.
 - d. God has self-consciousness. He is eternally aware of Himself.
 - e. God has self-determination. Eternally He has been making decisions.
 - f. God recognizes Himself as a personality. As such He thinks and acts rationally in compatibility with His integrity.
 - g. Each Member of the Trinity has the same omniscience, the same eternal life, the same sovereignty, etc.
 - h. The Members of the Godhead have different functions and their actions as related to man are different.
 - i. Individual Members of the Trinity are call YHWH. All things depend upon the will of God.
2. The sovereignty of God is bound up in the self-determination and decrees of God.
 - a. God thought out the history of the human race simultaneously in an instant of time. He put all of history into the computer of divine decrees. God knew what you would do, but never coerced your decisions. You are responsible for your own decisions. For example, God is not responsible for your sins.

b. What comes out of the computer of divine decrees about believers is called election, foreknowledge and predestination. All the facts about unbelievers come out as reprobation (total depravity), condemnation, and retribution (judgment in time and eternity). The computer-decrees also prints out the dispensations. God only gives us information which is in the computer-decrees.

c. God is the supreme being of the universe and exists in three persons, each member being co-equal and co-eternal. Planning is assigned to the Father; execution of the plan of redemption is assigned to the Son, and the sustaining of the believer is assigned to the Holy Spirit. But none of this implies inferiority among the Trinity.

3. The sovereignty of God is His absolute dominion over all created beings. This means that the plan of God is not hurt by our failure. We decide to fail, but the plan of God is not hurt in any way by our failure. In the plan of God, everyone on the team fails, but the team still wins.

4. While we have a free will, all things depend on God's will, and nothing is certain apart from God's will. Anything wonderful in life depends on the will and sovereignty of God. That is why as we learn doctrine our will and volition comes into conformity with the will of God in a non-meritorious way. In this way everything depends on the will and work of God.

5. Sovereignty is the power and prerogative of God as creator over creature, as Savior over regenerate, as ruler over positive believer, and as disciplinarian over negative believers.

6. God is the absolute authority. Only legitimate authority in life is what God has delegated, e.g., to police, judges, military, husbands, parents, teachers.

7. Both the sovereignty and omniscience of God are the basis for the divine decrees.

8. The sovereignty or authority of God is manifest as creator, having authority over both animate and inanimate creation. He has authority as Redeemer over all categories of believers. He has authority as the source of all blessing. He has the right to impute blessing in both time and eternity. He has the right to execute His plan and to utilize those who are in the momentum of His plan. He has the right to punish those who fail in His plan.

9. God's authority extends to both possible and actual things.

a. Over possible things God is sovereign in that He leaves them as only possible and not actual, or He has designed them as yet future. For example, God could have run into the garden and stopped man from committing the first sin. It would be a violation of God's integrity to convert possible to actual. It would be unfair in the angelic conflict.

b. In this God renders no account to others, but acts in agreement with His perfect plan and perfect being.

c. With regard to actual things, God is the final and absolute authority, 1Samuel 2:6-8; 1Chronicles 29:11-12; Psalm 145:14; Matthew 20:15; 1Timothy 6:15.

- d. The divine decrees are only the actual. Omniscience knows the possible and all the potentialities. But only reality is fed into the computer. Probabilities are not fed into the computer.

C. The Will of God.

1. There is one all inclusive will and purpose of God concerning all that ever was or ever will be. This originated with God Himself. It is compatible with His perfect character. It is important to remember this when confronted by the foolishness of man or the disasters of history.
2. This will and purpose originate within God Himself, and it is compatible with His attributes.
 - a. Perfection produces perfection. A perfect plan can work with imperfect persons by encapsulating those persons perfectly, while still allowing the opportunity to escape through negative volition and be punished, but by grace to stay inside that encapsulated environment and be blessed by it.
 - b. God must do all the thinking, planning, provision, and work for us. You have nothing to do because the plan is perfect. You can only add imperfection to God's plan. Grace says "forget your works, energy or power; just bring yourself and let Me do the rest." We call this faith-rest.
3. The will of God is objectively designed for His glory, His pleasure, and His satisfaction. It could not be otherwise due to His perfect essence.
 - a. God is glorified in spanking your negative volition. You can't get away from it. You can't get out of God's plan once you've believed in Christ. Even if you die you can't get out of the plan. The evangelist should have told you that you cannot get out of God's plan.
 - b. Grace is our insulation which keeps us in the plan.
4. Since there are three persons in the Trinity, divine will and the actions of God within the Godhead are imminent, intrinsic, and subjective (in a good sense; when used related to man, it has negative connotations; God's subjectivity is perfect as God is perfect).
5. The will of God related to creation is extrinsic (outside of God in that there is human free will), transient (chronological from our viewpoint, but simultaneous from God's viewpoint), and objective (in the sense that the function of divine integrity leads to the ultimate glory of God). We may fail, but God's integrity never fails. Example of Jews being scattered today; does this mean that God will not fulfill His promises to them? Creature volition, which can be outside the will of God.
6. God invented space and time; so that we relate to chronology and location.
7. God's integrity as exercised toward man is objective and for the glory of God.
8. Since God's will is all comprehensive, not the slightest uncertainty could exist as to one of the smallest events without confusion to all. The plan of God has billions of moving parts and they never break down.

- a. Omniscience fed only facts into the computer of divine decrees; every action, decision, thought, and motive into the decrees. God knew everything about history in eternity past; but He only puts into the computer what we would think, decide and do.
 - b. God knew your worst sins before you committed them, yet still he didn't keep you from living. God knew that you would commit these sins; and no matter how horrible, God never lets us down; He still does not cut us off at the pass. We do not exist as probabilities; we exist as actualities. God knew us from eternity past what we are, and yet He still elected us.
 - c. God is not arbitrary with regard to His plan. You don't exist as a probability. God knew what you would be, yet still elected you. That is perfect grace and is perfect God functioning under His perfect plan with imperfect persons.
9. Therefore, all the events of history are interwoven and interdependent, Ephesians 1:11, 2:10-11.
 10. The will of God is eternal. God is not gaining in knowledge. God never learned anything. What God knows at anytime, He has always known. His decisions are based on His eternal omniscience of all the facts.
 11. Since nothing can occur unknown to God, this makes His will unchangeable and certain; this makes His plan victorious and perfect even though imperfect people in His plan fail.
 12. The will of God, as reflected in the divine decrees, will be completed with regard to all of His creatures angelic and human, and to creation in general both animals and inanimate.
 13. Jesus Christ controls history. Knowing this is going to help us keep our sanity under the things which may take place.
 14. God is bound by His integrity, truth, and faithfulness to complete what He has begun. God will end up the winner and have greater glory than He had in the beginning.
 15. The work of God is called providence, by which He molds all events (including sin, good, and evil; all that Satan has done; every idiotic thing our government has ever done) into the fulfillment of His will and purpose. Providence is a technical theological word. Providence was a word used very often during the War Between the States. Providence directs the progress of events (that would be equivalent to Jesus Christ controls history).
 16. While preservation continues the existence of animate and inanimate creatures, providence directs their progress.
 17. Human history is programmed by the dispensations.
 18. The divine objective in human history is revealed in the seven imputations which outline the glorification of God on the part of man.
 19. Therefore, the will of God is directive. God has a plan for our lives (X+Y+Z), and when we progress in that plan, this is the concept of Providence. Providence directs the progress. The seven imputations of the plan of God.

- a. The righteousness of God being imputed to the believer.
 - b. The Holy Spirit creates a human spirit and eternal life is imputed to that human spirit.
 - c. Imputation #6 is all about blessing, which requires capacity in the soul of man. Blessing in time imputed to the righteousness of God.
 - d. The plan of God can only be understood in the light of imputations.
 - e. We are here at God's pleasure; He is not in heaven for our pleasure.
 - f. The good is X+Y+Z
20. The will of God is determinative. God has permitted non-meritorious positive volition to bring us to the place of imputed blessing. Self determination takes us to blessing or to the place of cursing (various stages of discipline).
 21. The will of God is permissive, for negative volition is permitted. The consequences are related to the integrity of God: divine discipline.
 22. The will of God is also preventative, providing the laws of divine establishment, Bible doctrine, the royal family honor code, divine discipline, and preventative suffering to keep human volition and self-determination inside the will of God.
- D. The Omniscience of God. God knows the actual and the probable; but only facts are fed into the computer of divine decrees.
1. God knows perfectly and eternally all that is knowable. This means He knows both actual and possible things. God's perception and sagacity is totally compatible with His essence. Perfect essence means perfect knowledge. Learning with us is progressive, but not with God. God knew everything instantly and simultaneously. We learn from parents, from our own motivation to learn, in school. There are frivolous, imbecilic people who only want to know about interacting with the opposite sex.
 - a. Learning is always progressive. Some have learned more since coming to Bible class than they have learned in their entire lives.
 2. God is eternal, therefore His knowledge is eternal.
 3. God is sovereign, therefore His knowledge is superior. His knowledge is not related to time or space. Because of this, it is important for us to know His superior knowledge by learning Bible doctrine. His knowledge is not related to time or space. We cannot get out of bounds because we are always in time and space.
 4. God is omnipotent, therefore His knowledge is superior to any creature. Its application is greater.
 5. Every minute detail of both angelic and human creation is completely and perfectly in His mind at all times. What we are thinking right now, God knew billions of years ago.
 6. Therefore, the future is as clearly comprehended as the past. Time has nothing to do with God's knowledge.

7. The omniscience of God knows not only the facts of history, including every thought, decision, and action, but He knows the alternatives of every thought, decision and action.
8. God knows all that would have been involved had He adopted any one of an infinite number of plans.
9. God knows all that would have been involved in every case where man's decision might have been different from what it was.
10. There are three categories of divine knowledge.
 - a. Self-knowledge. This includes the fact that the omniscience of God understands the attributes of God perfectly. Not only does each person in the Trinity understand His own attributes, but their co-equality, co-infinity, co-eternity in the other members of the Trinity. Self- knowledge includes understanding divine essence, the Trinity and all things.
 - b. Omniscience is God's understanding all things in creation both actual and possible.
 - c. Foreknowledge is God's knowledge of all the facts concerning believers; it only deals with what is decreed. Foreknowledge comes after the decrees logically. Omniscience feeds the facts into the computer of divine decrees, while foreknowledge is the printout from the decrees.
11. Under omniscience, God knows every decision every creature ever made, plus the alternatives to that decision. He knows every thought and action, plus their alternatives. God knows the results of every decision in history and what would have been the result had the alternative been chosen. The computer-decrees prints out the facts about believers under such categories as election, foreknowledge, predestination, and justification; and the facts about unbelievers under such categories as reprobation, condemnation, and retribution.
12. Therefore, the omniscience of God knows every thought, act, and decision of history, as well as every alternative to every thought, act and decision.
13. Omniscience fed all this information into the giant computer called the divine decrees. The decrees contain only what has happened, and what will happen, and guarantees their certain fruition.
14. Three parts of the divine decrees:
15. Foreknowledge merely acknowledges what is in the decrees. It is divine cognizance of what is in the computer. Foreknowledge deals only with what is decreed.
16. Predestination, sometimes called foreordination and occasionally predetermination, describes what is in the decrees. Foreknowledge is the divine cognizance of these things. Logically, predestination or foreordination occur first, and foreknowledge and election follow.

17. Foreordination establishes the certainty of the content of the decrees. Foreordination is a way of saying the decrees are guaranteed certainly future. Foreknowledge is cognizance of that content.
18. Therefore, foreknowledge is more limited in scope than omniscience.
19. Being omniscient, God knows all that would have been involved had He adopted any infinite number of plans. But foreknowledge refers only to those things which He did adopt.
20. The divine decrees, also called foreordination, predestination or predetermination, alone establish certainty. The content of the computer (foreordination) alone establishes certainty. Therefore nothing was foreknown until it was first decreed. The decrees precede foreknowledge.
21. Foreknowledge is God's cognizance of what will happen, but it does not cause or produce the events. Foreknowledge is God's cognizance of what is in the decrees, but no guarantee of what is in the decrees.
22. Omniscience feeds the facts into the decrees (the computer), but omniscience also knows what is not fed into the decrees. Foreknowledge merely acknowledges what is in the decrees, but does not have anything to do with what was not fed into the decrees. Only historical facts are fed into the computer of divine decrees.

E. The Divine Decrees. Foreordination, predestination

1. The facts in the computer are called by several names, depending on the emphasis in the passage of Scripture. They are called the decree, foreordination, predestination, or predetermination. Recognition of the facts is called election and foreknowledge.
2. Election and foreknowledge refer to what is in the decrees regarding the believer in Y and Z radicals or reversionism. These words only apply to the believer; they never apply to the unbeliever.
3. All the facts in the computer of divine decrees are called "decrees," and cover every thought, action, and decision of every person in the human race. While foreordination or predestination only covers the thoughts, decisions, and actions of believers. The unbeliever is never predestined to anything. He is never under election.
4. The decrees of God are the sum total of God's plan for the human race, anticipated through omniscience of God in eternity past and placed into the decrees.
5. God's purpose, relating to all events of every kind, constitutes one single all comprehensive intention, perceiving all events in omniscience, the free as free, the necessary as necessary, together with all their causes, conditions and relations, as one indivisible system of things, every link of which is essential to the integrity of the whole. The decrees recognizes the thoughts, motivations, and actions of all believers.
6. The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be, in their courses,

conditions, successions, and relations, and determining their certain futurity. Everything will happen just as God knew it would in eternity past.

7. The decrees of God are His eternal and immutable will regarding the future existence of events which happen in time, and the precise manner and order of their occurrence.
8. By the decrees of God is meant that eternal plan by which God has rendered all things certain, including past events, present events, and future events of both human and angelic history.
9. The omniscience of God has placed in the decrees (the computer of human events) every person of the human race. Though placed in the decrees simultaneously, they all come out chronologically since God invents time and space in which the decrees are located.
10. Therefore the decrees are the perception of eternal omniscience, the eternal purpose of God, the councils of His will and inevitably the promotion of His glory. No matter how many people fail, or how great the evil, it all ends with God winning and with God being glorified. The plan of God depends on God, not on you. That makes doctrine the great issue.
11. Once this information is in the computer (the divine decrees), it is called by many names: foreordination, predestination, predetermination. This determines the certain futurity of both the thoughts, decisions, and actions of human beings.
12. Since the decrees deal only with what will happen, and not with what will not occur, speculation is therefore not necessary.
13. Man with his old sin nature is incapable of pleasing God. Therefore the ministry of the Holy Spirit is designed to sustain mankind in His relationship to God. This is illustrated in efficacious and common grace, the indwelling of the Holy Spirit, and the baptism of the Spirit.
14. No event or occurrence fed into the decrees is directly effected or caused by the decree. Just because it is in the decree doesn't mean that the decree coerces free will for either good or evil. Our free will is not changed by the decrees.
- 15.
16. The omniscience of God distinguishes between the actual and the possible. Only what is actual is fed into the decrees, thus determining the certain futurity of that actuality. Foreknowledge merely knows what is in the decrees.
17. Events in the decrees are effected by causes acting in a manner consistent with reality, Romans 9:11-13. Cause and effect in thoughts, decisions, and actions do not in any way disturb the function of free agency. You still have a free will, but God knows how that freewill will operate. God knows what we will think, what we will decide and what we will do. (The numbering went off at this point).

18. The antecedents of any act in the decrees are a part of the actuality. The antecedents can be a thought, like what you actually decided. Cause and event are the thoughts, decisions, and actions of free agents.
19. God may desire the highest and best for every creature, but the creature can reject the highest and best. Consequently, only what happens is fed into the decrees. God's highest and best may not be what we experience.
20. The decrees of God are efficacious in that they determine all that ever was, is, or will be.
21. Efficacious is related to what is directly wrought by God, in contrast to the permissive will of God, in which the free action and will of His creatures produce secondary causes from the justice of God, i.e., divine discipline, judgment, condemnation, the collective destruction of a client nation, and any of the cycles of discipline.
22. The execution of any thought, decision or action on the part of a creature is not the decree. The omniscience of God anticipates the thought, action, or decision, and that is the decree. The decrees existed in eternity past; the execution exists in time. The decree is used to portray what God thought simultaneously. There never was a time when God did not think these things. You can never fool or surprise God by anything you do.

F. The Foreknowledge of God. This is the printout. This makes nothing certain; but acknowledges what is real.

1. No decree arises from the foreknowledge of God. Foreknowledge makes nothing certain, but merely acknowledges what is certain; it knows what is decreed. Logically foreknowledge follows the decrees, but in reality it was simultaneous with the decrees in eternity past. The omniscience of God knew all that would happen instantly or simultaneously. Foreknowledge merely perceives what God has put into the computer.
 - a. All the actuals of history were decreed simultaneously.
 - b. The probabilities are just as known to God as the actualities, but He didn't stick them into the decrees. If you put non-facts into the computer decrees, then you get a print out of no facts. God deals only in what actually happens: truth.
 - c. The alternatives always outnumber the actualities. This are just as known to God as the actualities. But they were not fed into the computer.
 - d. Obviously, God did it; asking why is not going to do anything for us. That God did it is good enough for Bob.
 - e. God is perfectly happy without creatures, including you. Speculation is a distraction to Bible doctrine. The decrees bring you back into reality. God says, "Forget about what you didn't do, let's take a look at what you did do." Whatever you have done, get back with doctrine and keep moving.

f. If you are worried, then you are speculating as to the alternatives. People waste their time with worry, foreboding or guilt reaction. Guilt reaction is blaspheming.

2. Being omniscient, God knows all that would have been involved had He adopted any one of an infinite number of plans of action.
3. Foreknowledge is knowledge of what occurs in history. But omniscience includes knowledge of what did not occur: the alternative thoughts, actions, and decisions.
4. The omniscience of God fed reality into the computer, while the foreknowledge of God knew all of the print outs, all of the events as certainly future. He knew them because He had already decreed them.
5. Foreknowledge is not knowledge of future events, but cognizance of what is in the decrees.
6. God's foreknowledge does not produce or cause events, but recognizes events which are fed into the decrees.
7. Foreknowledge is a printout.
8. Foreknowledge is not foresight. God does not learn or obtain knowledge.
9. God foreknows all events as certainly future, because in eternity past He decree them and made them certainly future. And the origin was sovereignty plus omniscience. Logically, foreknowledge comes after the decrees.
10. God's decrees relate equally to all future events of every kind. To the free actions of moral agents as well as to the actions of necessary agents; to sinful, the human good and evil, as well as morally correct, gracious, and honorable actions. The worst and the best.
11. Since the divine decrees alone establish certainty, nothing can be foreknown until it is first decreed.
12. Omniscience only decreed what would happen. Therefore, omniscience only fed reality into the computer. Your life is designed by provision to deal with reality. You are designed to cope with every reality of life. Doctrine is designed to deal with reality.
13. Foreknowledge is related only to what God decreed. Foreknowledge only deals with reality and actuality, never the alternatives. Foreknowledge only deals with cognizance of reality. It takes two Biblical terms to differentiate between God's knowledge of actuality and probability, and God's acknowledgment of reality.
14. While omniscience precedes the decrees, foreknowledge logically follows the decrees.
15. Foreknowledge cannot be placed before the decrees. This would blasphemously imply that God was not aware of what would take place and is not the original cause of anything. Foreknowledge makes nothing certain, the decrees are certainty. Foreknowledge acknowledges the reality in the divine decrees.

G. The Will of God (as related to the plan of God).

1. The will of God must be consistent with His perfect attributes. God's will must be consistent with God's essence. There can't be inconsistency in perfect God. All inconsistency comes from the fact we have an old sin nature and a free will. A perfect God produces a perfect plan for imperfect people.
2. God cannot compromise His essence or any part of His essence. He is immutable.
3. God is one in essence but three in personality.
4. Both essence and personality connote self-consciousness and self-determination.
5. Therefore, God did not decree Himself to be, but God from His omniscience decreed all that would ever happen in human history.
6. Therefore, the will of God is manifest in the decrees.
7. The decree of God is His eternal, holy wise and sovereign purpose, comprehending at once all things that ever were or will be in their causes, conditions, successes and relations, and determining their certain futurity. We are imperfect, but the plan we are in is perfect.
8. The several contents of this one eternal decree and purpose are, because of the limitations of our mentality, necessarily perceived by us in partial aspects in both logical and revealed revelation from God. (Partial aspects means categories.)
9. The decrees of God are His eternal and immutable will regarding the future existence of events which would happen in time, plus the precise manner and order of their occurrence.
10. Therefore, the decrees express the eternal plan and will of God by which God has rendered certain all events of history past, present and future. Jesus Christ controls history. Every detail that happens to you is a part of the decrees. God provides for you doctrine as the means of coping with reality in life or enjoying reality in life. If doctrine is a reality, then there is no reality that you cannot deal with.
11. The will of God is the sovereign choice of divine will and mentality (called omniscience) inherent in the essence of God, by which all things are brought into being and controlled, made subject to His pleasure and glorification.
12. There is one all-inclusive will and purpose of God concerning all that ever was or ever will be.
13. This will and purpose originates within God Himself. Therefore, the will and plan of God are objective. Being objective, they are objectively designed for His glory, His pleasure, and His satisfaction. Our blessing comes from His pleasure, glory, and satisfaction. This is illustrated in marriage, where the man receives great pleasure and satisfaction from pleasing His wife.
14. All creatures have been placed into space and time. All events related to space and time were simultaneously decreed.
15. These simultaneous decrees of God result in divine action both within the Godhead and related to creation. Divine action within the Godhead we call

subjectivity; it is intrinsic action. But when related to creation we call it objectivity and extrinsic.

16. Distinction should be made between the decree of God in eternity past and the action of God in time. The action of God in time is the execution of the decree of God in eternity past. The execution is not the decree, but logically follows the decree. We know it simply as history.

H. The Characteristics of the Will of God.

1. God's will or the divine decrees are all comprehensive. God understood simultaneously in eternity past every thought, decision and action of every human being.
2. Technically, what is in the divine decrees is the will of God.
3. Not the slightest uncertainty could exist as to one of the smallest events without confusion to all. There was never a thought or decision that God did not know.
4. Therefore all of the events of history are interwoven and interdependent.
5. The will of God is eternal; God is not gaining in knowledge. God knew everything long before it happened. Time and space is our playing field; and long before these things existed, God's will existed.
6. We break this down categorically. There is free will in angels and in people. We will never have a decision or a thought or a personal problem that God did not know about in eternity past. Every problem has a perfect solution.
7. Since nothing can occur unknown to God, His will is unchangeable and certain. Everything was known to God in eternity past. This is a comfort that God knows all of these things, as there is approaching disaster every day in the United States.
8. Since God is perfect, His will is perfect.
9. The free will of God or divine sovereignty is reflected in the decrees of God. The decrees will succeed no matter how many failures exist in us. The decrees of God will be completed no matter what we creatures do.
10. God is bound by His integrity, truth, and immutability (infinite faithfulness) to complete what He has begun. Nothing will hinder this. God's plan depends on God. We can go along for the ride or be crushed by the plan. We can choose the righteousness of God or our own self-righteousness. The second choice means that we try to reinvent the wheel.
11. This is accomplished through the divine policy of grace. Grace is the justice of God blessing mankind totally apart from any ability of man.
12. The divine outline of human history is called dispensations, the programming of the ages. So the plan of God for each one of us must be related to an understanding of what constitutes the Church Age; e.g., the baptism of the Spirit, sealing of Holy Spirit, filling of Holy Spirit, spiritual gifts, and royal family of God.
13. The divine objective is both preservation and deliverance of believers, as well as the glorification of God through the imputation of blessing to believers.

14. The work of God in this respect is called providence, by which He molds all events into the fulfillment of His purpose and eternal pleasure.

15. Therefore, preservation continues the existence of things, but providence directs their progress by way of characteristics of the will of God. The will of God is:

- a. Directive. God has a plan for our lives ($X+Y+Z = \text{plan of God}$). Man has the free will to be in or out of the plan of God. God has meaning and purpose for our lives. We can only miss the boat by our own volition.
- b. Determinative. God has permitted non-meritorious volition to bring us to the place of blessing or cursing. God never tries to tamper with free will.
- c. Permissive. Negative volition to Bible doctrine is permitted by divine justice, which provides discipline as an alternative in time only.
- d. Preventative. It provides doctrine, establishment laws, the royal family honor code, and divine discipline to influence human volition to remain inside the will of God. Coercion is not legitimate, influence is. Satan influences in one direction, God in the other.

16. The will of God is classified under three categories.

- a. What He directly does, e.g., Jesus Christ controls history.
- b. What He permits, e.g., sin.
- c. The overruling will of God. Because of the pivot of mature believers, God will save a nation or prosper an organization, team, business, geographical region.

I. The Extent of the Divine Decrees.

1. God has decreed ends as well as means, causes as well as effects, conditions and instrumentalities as well as events that depend upon them. We classify these as history, God knew them in eternity past. So we cannot blame God for anything. He has given us chance after chance.
2. Some things God has decreed to do Himself immediately, e.g., creation. Other things God accomplished through the action of secondary causes acting under the law of necessity. The laws of divine establishment themselves actually set up many of the ways in which things occur; e.g., the rise in crime when there is no capital punishment.
3. Other things God has decreed to permit free agents to do in the exercise of their free will; e.g., salvation, sin, and spiritual growth.

J. The Divine Decrees and the Glory of God. Remember that each member of the Trinity has the same amount, to the same degree, of the same characteristics, but they exist in three separate persons. They have the same glory. The Father as the author of the divine plan is the One who feeds the facts into the computer-decrees. In eternity past all members of the Trinity had co-equal glory. By the creation of the angels and man, God's purpose was to do something to glorify God and to demonstrate that whatever He does while He was still alone will glorify Him in the end.

1. The decrees unite in one all inclusive and final objective: the glory of God. This is the purpose for the creation of all creatures in time and space. Prov 16:4; Romans 11:36; Hebrews 2:10; Revelation 4:11.
2. Being alone before all creation, the decrees of God concern no one but the members of the Trinity. Therefore, the glory of God and pleasure of God.
3. Being eternal and infinite, the three members of the Trinity are worthy of glory. God's glory is what He is in His essence, His person, and His attributes.
4. As the subject of the divine decrees, it is logical and inevitable that God will be glorified in what He is and what He has decreed.
5. Inasmuch as the manifestation of His glory secures the highest glory for His creatures and their greatest good, it is inevitable that attainment of spiritual maturity and resultant imputation of blessing brings glory to God, and not what we do in production. It is what we think that counts, not our actions.
6. God is pleased and glorified in both advance and continued momentum in the plan of God.
7. The divine decrees are executed through the imputations from the justice of God. This is the basis for the entire plan of God.
8. There are seven imputations which glorify God both in time and in eternity, and they become the tactical victory of the angelic conflict.
 - a. Human life imputation to the soul.
 - b. Adam's original sin amputated to the person at birth.
 - c. The first judicial imputation is our sins poured out on Jesus.
 - d. Justice of God imputes the righteousness of God to the believer at salvation. Also a judicial imputation.
 - e. Eternal life is imputed to God's righteousness.
 - f. God's blessing is imputed to God's righteousness.
 - g. This is how the plan of God is structuralized.
 - h. X+Y+Z is reviewed.
9. Each advance in the plan of God provides divine blessing which glorifies God.
10. Blessing from God and glorification of God are always a potential based on positive volition to Christ at salvation and positive volition to doctrine after salvation.
11. Only what really happens goes into the decrees.
12. Omniscience knew the actual which was put into the decrees, but the potential was not fed into the decrees.
13. God had the good sense to know in eternity past what thoughts, motives, decisions, and actions would carry one believer to maturity and another believer to reversionism.
14. Omniscience handles all the people who didn't live long enough to reach either. Omniscience knows both the factual and potential. On the other hand

foreknowledge knows only the factual. God knows the various options that we do not choose.

15. Foreknowledge knows only that which is in the decrees. Reality is fed into the computer. Foreknowledge acknowledges only what is in the decrees. It is the complete printout of what would actually take place. Omniscience knows what is real and what is potential.
 16. The plan of God is consistent with human freedom and volition. God does not coerce or limit human freedom or self-determination. God invented both freedom and volition.
 17. However, distinction should be made between what God causes directly (such as the cross), and what He permits indirectly (such as sin, human good, and evil). Man's free will is the source of sin, human good and evil.
 18. God created man with a free will. Therefore, He permits human volition to function in self-determination. This is the origin of sin and this is why Adam sinned.
 19. God is not the author of sin. Man's free will and self-determination is the cause of sin.
 20. Both sin and the cross are fed into the computer-decrees by the omniscience of God. Both are facts, but have two different sources. All facts are fed into the computer regardless of what the cause may be. And if the cause is a fact, it too is fed into the decrees. God warned Adam about sin and its consequences, but He did not coerce man's free will to avoid sin, nor does God condone or sponsor man's sinfulness. When the woman went to the tree, God did not stand in front of her and say, "Stop." God permits the function of free will as part of the resolving of the angelic conflict.
- K. The Principle of Election (in Romans, this was covered by using Israel as an example; rather than the points below).
1. Election simply deals with the plan of God. The omniscience of God feeds facts only into the computer. All who believe in Jesus Christ are in God's plan. Election is the printout of the decrees with regard to believers, in contrast to condemnation which is the print out with regard to unbelievers in history.
 2. Election is the entire print out on believers. No unbeliever is ever said to be elect.
 3. The election of Christ, the Church, and Israel are the three major elections in history, Matthew 24:1-25:46; Romans 11:7; Ephesians 1:3-6; 1Thessalonians 1:4; 2Thessalonians 2:13; Titus 1:1.
 4. The categories of election include individuals; groups of believers, such as Israel; Christ; the millennial saints; and the Gentiles.
 5. Election is that part of the decrees dealing with the thoughts, decisions, and actions of believers who are related to the plan of God. Election is a printout from the computer.
 6. All election is related to Jesus Christ, Isaiah 42:1, "My elected One," cf 1Peter 2:4-6.

7. Two general elections, Israel and the church. Passages above.
8. Sometime references are to those who are collectively elected; and some references are to Christ as elected; and some references are to individuals who are elected.

L. The Principle of Predestination.

1. You cannot superimpose human thinking on predestination. Hegel's system of synthesis just doesn't work with regard to doctrine. Idiots say that God predestined the unbeliever to hell, i.e., fatalism. If the thesis is stated in Scripture, but the antithesis is not, then the antithesis does not exist, and vice versa. Therefore synthesis is a false system of interpretation in the Hegelian system.
2. Predestination has three different names: predetermination, predestination, and foreordination. They are really synonymous terms with slight shading of meaning.
 - a. Foreordination is God's preconceived and pre-designed plan for believers. Only believers are predestined. Unbelievers are condemned, judged to the lake of fire to remain in their status of reprobation, which is total depravity. The unbeliever is not predestined to hell, but goes of his own choice by negative volition at God-consciousness and Gospel hearing.
 - b. Predestination is that part of the decrees which relates the believers in Christ permanently to the plan of God. Predestination deals with how far you'll go in the plan of God. God knew all the mature believers in eternity past and prepared special things for them.
 - c. Foreordination is synonymous with the decrees, except that it includes and emphasizes logistical grace.
3. No unbeliever is ever predestined, elected, or foreordained. Christ is predetermined, foreordained, and elected. We share the destiny of Christ because we are in union with Christ. Therefore, we are also predestined, elected, and foreordained. The Father predetermined the grace concept of propitiation, as per Romans 3:25, so that election, predestination, and foreordination would always be a printout in this connection.
 - a. The thesis that believers are predestined to eternal life; but the antithesis is not true; that is, unbelievers are not predestined to hell.
 - b. Unbelievers choose to reject Jesus Christ. Or the reject God at God consciousness.
 - c. Aminhotep is the record holder when it came to negative volition. God made it possible for him to continue saying no.
 - d. God fed in the whole concept of logistical support like the wall of fire.

M. The Integrity of God. (Barely covered in Romans; Bob will return to this)

1. Introduction.
 - a. Integrity is the combination of God's perfect righteousness and His perfect justice. In the Bible it is called His "holiness."

- b. Mankind's point of reference is the justice of God. Therefore, since this is our point of reference with God, and since we have received one half of divine integrity, we must understand how perfect righteousness and justice are related to each other in the Godhead and how they function once man has perfect righteousness.
- c. The study of the integrity of God tells us how God can bless imperfect persons as a part of His perfect plan.
- d. Romans is a study of God's righteousness; the imputation of righteousness to the believer.

2. The Love of God.

- a. God's love is complete and total, eternally existing as a part of the being of God. God is love regardless of having any object to love. In eternity past God's love was complete and total; He didn't need us. In eternity future His love will be complete and total with or without us.
- b. This means that God does not fall in love. God doesn't maintain love, nor is His love sustained by emotion. We have to fall in love, and have capacity for love. To have capacity for love we must develop norms and standards in the soul. Most Christians assume that God fell in love with them at salvation, which is a lie and blasphemy. God loves you, but He never fell in love with you; He loved you eternity before you existed. God's love has always existed in the same intensity, and cannot be changed.
- c. Two absolute objects of God's love include:
 - (1) His love for His own perfect righteousness. This is internal, perfect, subjective love. God loves His own perfect righteousness wherever it is found, even in you.
 - (2) His love for the other members of the Trinity. This is external, perfect, and objective love.
- d. In righteousness, divine love for integrity is revealed. In justice, divine hatred for sin, good and evil is revealed.
- e. Therefore all unbelievers are excluded from the divine attribute of love because of their old sin nature, imputed sin, and personal sin. Perfect God cannot love imperfect man.
- f. God can only love His own perfect righteousness. God's love stops at His perfect righteousness. Without God's perfect righteousness we don't have a thing God loves. Perfect righteousness cuts off divine love for imperfection.
- g. While God is truly love, 1John 4:8, the attribute of divine love is not understood by most Christians. The divine attribute is perfect, and totally devoid of emotion, Jeremiah 3:13; Romans 8:39.
- h. The love of God does not need an object in contrast to human love, which cannot exist without an object.
- i. God possesses His love whether there is an object or not. Human love is generated by an object.

N.

The Anthropopathism of Love. We can only understand certain characteristics of God by using human characteristics.

1. An anthropopathism is a human characteristic ascribed to God which He doesn't actually possess, but is used to explain divine policy in terms of human motivation and human frame of reference. God is inscrutable, therefore the need for anthropopathisms.
2. The classical illustration of an anthropopathism is Romans 9:13, "I love that Jacob, but I hate that Esau." Mistranslated everywhere.
3. God neither loves nor hates in human terms, but in order to explain salvation adjustment to the justice of God versus rejection of Christ, two antithetical human characteristics are used. Love and hate are used.
4. John 3:16 Romans 5:8 are examples of the anthropopathism of love. God loves perfection. He does not love anything that is cheerful.
5. While love as an anthropopathism explains divine motivation in terms of human frame of reference, love is not the direct source of blessing from God. Integrity is the source with emphasis on His justice.
6. In righteousness, the divine love for holiness is revealed, and in justice, divine hatred for sin is revealed. What perfect righteousness demands, justice executes.
7. Perfect righteousness rejects man's sinfulness, and justice condemns man's sinfulness.
8. At the cross, the sins of mankind were imputed to the Son, whom the Father and the Spirit loved with an infinite and eternal love. But the integrity of God superceded the love of God in judging our sins on the cross. Justice superceded divine love for the Son. Integrity supercedes every divine characteristic when God is dealing with mankind. The justice of God is our point of reference, just as it was for the humanity of Christ on the cross. **He Who knew no sin was made sin for us.**
9. God's love exists in alpha time and in omega time.

O. The Point of Reference for Mankind: Justice of God.

1. At the Fall, justice became man's point of reference with God.
 - a. God judged Adam by spiritual death. Adam and the woman had created their very own old sin nature's. The man and the woman were judged by their spiritual death. Each created his and her own old sin nature. After the fall, there were vast distinctions between the man and the woman's sin nature. The woman, as smart as she was, was completely and totally taken in. There never was a woman who could not be deceived. A woman is constructed to rely upon a man; to depend upon a man. The woman is the dependent one. She is geared that way. Man was designed for the active role in life not the passive role. The original woman was not a woman. She would not be deceived by Adam; but she was deceived by that magnificent beautiful pet. The woman did not know what she was doing. Satan in the serpent deceived her. Man knew exactly what he was doing;

so the sin nature is passed down through the man. The world is made up of old sin natures; and the justice of God has judged Adam's sin; and that sin is imputed. Good and evil were not judged and they will not be judged until the end of time. There is nothing in man and nothing in the world that God actually loves. If man loved us, that would violate God's character.

- b. God doesn't love the world personally. The world is ruled by Satan, and made up of mostly unbelievers with old sin natures and personal sins. If God loved the world personally, God would not be God.
 - c. God cannot do something in conflict with His perfect integrity, so He can only love those with His imputed perfect righteousness. Mankind's point of reference, therefore, is not the love of God, but the justice of God.
2. The integrity of God is composed of God's perfect righteousness and Justice.
 3. God's fixed policy is that perfect righteousness demands perfect righteousness and justice demands justice. There is no place for love here.
 4. Therefore the policy is that what perfect righteousness demands, justice executes.
 5. In relationship to mankind the divine attribute of love is subordinated to the integrity of God.
 6. Therefore, since God loves His perfect righteousness and every believer receives the imputation of that perfect righteousness at salvation, it follows that our first contact with the love of God is at salvation.
 7. However, even then our point of reference is not divine love. At salvation there is no change in the point of reference. There is only change in the function of the justice of God. For the first time, there is the potentiality of blessing.
 8. The precedent is established by the fact divine perfect righteousness rejects sinful mankind and divine justice pronounces the penalty of judgment and condemns.
 9. Mankind begins by dealing with the justice of God and continues in that precedent even with the imputation of the greatest blessings of time and eternity.
 10. Because the integrity of God supercedes the love of God in the judgment of the cross, the justice of God can only bless mankind where divine perfect righteousness exists.
 11. In fact, divine justice can only impute blessing to perfect righteousness. In this way there is no compromise of divine attributes.
 12. The imputation of perfect righteousness at salvation becomes the only basis of blessing in time or eternity.
 13. Consequently, self-righteousness is excluded from any phase of blessing or favor from God. Perfect righteousness and self-righteousness are mutually exclusive. Perfect righteousness is no good to you if you are self-righteous in any way.

14. Self-righteousness brings cursing from the justice of God, while imputed perfect righteousness is the potential for blessing from the justice of God. They push aside the righteousness of God.

15. The Jews often distorted the Mosaic Law into a system of self-righteousness, which excludes any blessing from the justice of God.

P. Human failure and the Faithfulness of God.

1. The failure of certain ones in the human race does not abrogate the integrity of God. Human failure cannot cancel out the integrity of God.
2. God's integrity is not cancelled because some humans reject Jesus Christ as Savior.
3. God's integrity is not cancelled because believers fail to utilize logistical grace and advance to maturity.
4. Mankind's lack of integrity does not neutralize divine integrity.
5. Since the justice of God is the source of both cursing and blessing, adjustment to the justice of God means blessing, while maladjustment means cursing from that same justice of God. Justice is flexible, but its flexibility is handled through God's perfect righteousness. Justice sends blessing to perfect righteousness and cursing to self-righteousness.
6. Therefore, the justice of God is the source of both blessing and cursing, but never neutral, doing nothing.
7. Whether providing justification or condemnation, blessing or cursing, the integrity of God is maintained by the very function of the justice of God.
8. Since God is infinite, eternal, invisible, incomprehensible, it is necessary for God to reveal Himself to mankind through the content of the Scripture. Doctrine reveals God in terms of human functions, or anthropopathisms. Even though anthropopathisms are used, they don't attack the integrity of God but vindicate the integrity of God. Through perception of doctrine we begin to understand how both the integrity of God and the policy of God work. Therefore we adjust to the justice of God by understanding these things.

Q. The Integrity of God.

1. The integrity of God is infinite, absolute, eternal, and perfect. An integral part of His perfect essence.
2. The integrity of God is not the mere absence of evil or sin. It is the sum total of His perfection and incorruptibility.
3. The integrity of God is not maintained by His will or His sovereignty. It is maintained by His immutable self.
4. The integrity of God therefore is not maintained by human ability, talent or self-righteousness.
5. It is blasphemous to assume that man's self-righteousness can promote divine integrity or the divine plan.

6. Divine perfect righteousness totally rejects human self-righteousness. But God in grace provides all that His integrity demands of the human race. So you'll always have an option between grace and legalism.

7. Consequently, there is nothing man can do to destroy or compromise the integrity of God.

8. The essence of God stands eternally without any help from angels or mankind. God doesn't need our help we need His help. God doesn't need our self-righteousness, we need His perfect righteousness.

R. Divine integrity advances the glory of God.

1. When the justice of God imputes blessing to the perfect righteousness of God, God is glorified by this tactical victory. God is never glorified by what we do. God through doctrine tells us what He has done and what He will do. We cannot be blessed on the basis of anything we do. You are blessed because of who and what God is in eternity past.

2. Imputed perfect righteousness at salvation is the basis for imputed blessing at maturity. God found the way to bless without compromise.

3. God did not do this from human sentimentality or from emotional response to man's pleasing personality.

4. While man often concludes that his self-righteousness pleases God, this assumption is entirely erroneous, since "our righteousnesses are as filthy rags in His sight." e. Neither man's sinfulness or self-righteousness advances the glory of God. Only divine integrity can advance the glory of God.

5. Only God can glorify God. Only God can please God. Only what God provides to us in grace brings us into the picture. It is a true principle that man can glorify God, but you can never glorify God until you understand that only God glorifies God.

6. Therefore, if you are going to glorify God, you have to use what God has provided for you to do so. He has provided it in a non-meritorious way which we call grace.

7. Any maladjustment to the justice of God means no blessing from the justice of God. Therefore no glorification of God. God is glorified when He can bless you.

8. What is true of the individual is also true of a nation or group of individuals.

9. No nation can possess freedom, blessing and prosperity apart from the integrity of God. That means social, economic, and political reform apart from the integrity of God is useless. (This means that great politicians are those who do nothing.)

a. Reform apart from the integrity of God only multiplies the problem, intensifies the evil, including revolution, national degeneracy, and historical catastrophe.

b. Political and theological liberalism seeks social, economic and political reform apart from the integrity of God. This results in the production of evil rather than the solution to a problem in the devil's world.

S.

God's plan begins with salvation.

1. Salvation adjustment to the justice of God results in the imputation of perfect righteousness, called justification.
2. Justification means God is justified to bless us. Man is justified because man has something that belongs to God.
3. Justification means God is justified in saving man and in blessing him after salvation. So justification is the potential for great blessing from God both in time and eternity.
4. When God begins a plan or dispensation he begins with believers. For Israel to be "children of the promise," they had to be born again.
5. The pivot was delivered under Isaiah. Paul calls them sperma instead of another word. In every generation, there will be a spiritual seed of Abraham. This protects the racial Jews.

T.

The Computer-Decrees and Condemnation.

1. Election, foreknowledge, and predestination is information fed into the computer-decrees which deals with the believer only.
2. The omniscience of God also fed into the computer information regarding the unbeliever. This information can be categorized by the word condemnation.
 - a. A large pivot of Jewish believers means prosperity.
 - b. When there is mass historical disaster, there are numerous decisions which beg for it. It is always a matter of self-determination. There are no accidents in history. God controls history.
 - c. Most tragedies can be attributed to the people to whom the tragedies occur.
 - d. Sometimes, there are no deep roots for integrity; and it does not take much for the old sin nature to surface.
3. The justice of God condemns the unbeliever both in time and in eternity. Judgment can be personal or in mass.
4. Therefore the unbeliever is excluded from the plan of God for believers known as election, foreknowledge, and predestination.
5. This means that racial Jews who reject Christ as Savior are not under election, foreknowledge and predestination, but under the principle of condemnation. Under condemnation, they are not the people of God.
6. While information regarding condemnation exists in the computer, it is not classified with election, foreknowledge, and predestination. It is filed under the category of condemnation, Romans 9:8.
7. Therefore, the racial Jew without salvation, are under condemnation.

U.

The Ultimate Issue to the Believer.

1. No believer is ever commanded to reinvent the wheel. The wheel is God's plan from eternity past. God's plan keeps on rolling no matter what. The wheel must turn on the axle of divine imputed perfect righteousness. Without perfect righteousness imputed, we are still in a hopeless situation. When you choose self-righteousness, you try to reinvent the wheel. God invented the

wheel and the axle. Our decision is, do we use God's system or our own system. The Jews reinvented the wheel by choose the Law as their means of salvation.

2. Every believer must choose his axle.
 3. The wheel of the Christian life must turn on the axle of your choice.
 4. You must decide which axle you will use. Choosing to reinvent the wheel means you depend upon your own righteousness and not on God's righteousness. God's perfect righteousness or your self-righteousness.
 5. Under self-righteousness you dictate to God your plan of action, what you will do for blessing. You must decide for or against doctrine. If you are negative to doctrine, you must select some form of self- righteousness on which to build your life.
 6. Through self-righteousness you will arrogantly dictate to God what His plan should be. You will be inflexible regarding the non-essentials and flexible regarding the essentials.
 7. The perfect plan of God excludes the ability of man, personality of man, morality of man, ideas of man, and schemes of man.
 8. There is nothing that we can do in order to receive blessing from God. No schemes, no ideas, no works, etc.
- V. All gentiles originate in [X] and the Jewish race originates in [Z]. Isaac had the same spiritual maturity; he had the same God. The same thing happens again with Jacob. Jacob moved through the plan of God to maturity adjustment to the justice of God. To be a true Jew, you must be the spiritual descendant of Abraham. Paul is living at the tail-end of the Jewish people, where they had the Shekinah Glory which lived between the cherubs and the Holy of Holies. The Shekinah Glory became visible to us, the hypostatic union, the God man.

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When Rhodesia falls, we may fall with them (if only for the chrome). It may be the beginning of the end for us. Nations beg to be destroyed long before it happens.

You cannot maintain your sanity in historical disaster without Bible doctrine. What is happening in this country no longer in line with Americanism. The bureaucracy of our country is begging to destroy us. Put the bureaucracy out of business tomorrow and balance the budget the next day.

This is not just the liberals. There is evil in the Republican thinking. Conservatives in power have not done any better than the liberals. People are basically selfish. *Conservatives Have Old Sin Natures* is the name of Bob's new book. We are really confused in this country about history in general. Many of you are natural crusaders, just as Bob is.

1977 Romans

Lesson #551

551 10/19/1978 Romans 16 Doctrine of the theology of God's perfect plan (3–5j): will of God, providence, omniscience, and decrees of God

Interview with Wm Simon, previous secretary of the treasury. He said, “The economy of this country doesn’t have a prayer.” Are we headed for a crash? He answers yes and talks about this coming to a head. What would be the result of an economic breakdown? We would turn into an economic dictatorship. Big Business is not the reason for our problems. The sadly ignorant public think that the bureaucrats know what they are doing? Then this economy will be like the socialist British economy, stone dead. He blames everyone, people running to the government to be bailed out, including big businesses. All of this has fueled our economic instability. If the money distributed between 1965-1975 on social programs had been paid directly...

We are working until May 11th in order to pay our taxes. What do you think about prop 13? It is a start. More than 60% of Americans get some kind of check from the government. He suggested a flat tax to President Ford.

Congress keeps appropriating more money than we ask for; and Congress insists that we spend it. It is impossible to get rid of dead weight. Once an agency is set up to regulate, it grows by leaps and bounds.

Allowing free enterprise to function, this would solve our problems.

Corrected translation back to v. 25.

We cannot let God down.

All the notes for this doctrine—The Theology of God’s Perfect Plan—will be placed with [Lesson #550](#).

Example of a man with a massive heart attack; who survived and has no interest in life beyond watching television. The doctor got him on a stationary bike while watching tv so he will live to 100.

Bob is 60 years old.

1977 Romans

Lesson #552

552 10/20/1978 Romans 16 Doctrine of the theology of God's perfect plan (5k–7p): divine decrees, foreknowledge, will of God and decrees

All the notes for this doctrine—The Theology of God’s Perfect Plan—will be placed with [Lesson #550](#).

One of the greatest applications is, fundamentalism has lost time to think in terms of divine revelation. The average Christian is trying to reinvent the wheel and he is looking for the wrong axle upon which to mount his wheel.

The right axle is the righteousness of God; and wrong axle is self righteousness. We choose to build the plan of God on top of the right or wrong axle.

The fact of so many things going wrong in this country is evidence of the negative volition in this country.

So many preachers said the Romans 9 could not be understood in time. Those who are here will have a complete and total understanding. There is no such thing as learning trivia.

If you thought the way forward was self-righteousness, you have a square axle. The wheels will never turn for you. The plan of God was designed to run on God's righteousness.

1977 Romans

Lesson #553

553 10/22/1978 Romans 16 Doctrine of the theology of the perfect plan of God (8–14): will, decrees, and glory of God; election and predestination

All the notes for this doctrine—The Theology of God's Perfect Plan—will be placed with [Lesson #550](#).

This doctrine is a fitting end for Romans 16 and a fitting beginning for Romans 9.

The communists have tried to control our industry by controlling oil; and lately, they are trying to control chrome, which is found in Rhodesia and in Russia.

We are responsible for more deaths in the United States by putting a third of the world under communism at the end of WWII. The claim that we love black, brown and other colors of men; but those placed under communism are destroyed.

Bob gives the illustration of Texas v. Alabama (?) game. We experience this in time; but God knew everything that would occur in eternity past.

Crime is evil; and criminals have no rights of any kind.

Our government has taken from the rich to pay the scum who do not work. Some divine punishment is in order. We teach anti-establishment in our schools. Parents are being blamed for the school system.

We are begging for our own destruction. Many will say, “Why isn’t God in the heavens helping America?” We make our own disasters and then we ask God to straighten them out. If anything, God has preserved us, giving us chance after chance to develop a pivot.

When we were born again, we did not have a mother. The agent of regeneration was God the Holy Spirit.

True Israel is not simply the physical descendants of Abraham, Isaac and Jacob; they must be born again. The printout is going to be found in Romans 9–11.

1977 Romans

Lesson #554

554 10/22/1978 Romans 16:26b–27 Obedience to authority, self-indulgence; principle of the client nation: Hood's Texas Brigade; "AMEN"

Romans 16:26 ...but now having been made manifest also through the prophetic Scriptures, according to the commandment of the Eternal God, having been made known to all the Gentiles unto the obedience of faith—...

“made known to all nations for the obedience of faith” – the aorist passive participle of the verb gnōrizō (γνωρίζω) [pronounced *gnoh-RID-zoh*], “having made known.” Whatever we need for life God has revealed it to us. Only our lack of positive volition toward divine viewpoint (Bible doctrine, the Word of God) is going to keep us from having all of the wonderful things that life has provided. The culminative aorist tense views the completion of the canon of the New Testament in its entirety, but regards it from the viewpoint of existing results. Once the canon of Scripture is completed the results are perpetuated into every generation. For believers who are interested in doctrine the canon of Scripture is available, it is just a matter of having the volition and the right priorities with regard to them. The passive voice: the New Testament Scriptures receive the action of the verb. The participle is circumstantial for the formation of the New Testament canon. This is followed by a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative plural of the adjective páς (πάς) [pronounced *pahs*] and the accusative plural of the noun ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]—“to all the Gentiles.”

Two things alert us in that phrase. The first is, they are known; they are revealed. The second is that we live in a different dispensation now and the emphasis is on the Gentiles. Then the reason is given. The preposition heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] plus the accusative singular from hupakoê (ὑπακοή) [pronounced *hoop-ak-oh-AY*], which means “obedience.” God has set up a system of authorities. The very meaning of life has disappeared. Words like obedience have no meaning to the public in general. This makes a population unstable. They could not fight a war and WWII. They simply live for self-indulgence.

Next is the ablative singular of source from pistis (πίστις) [pronounced *PIHS-tih*s]. The word has three different meanings. One of them is faith, another is confidence, but the third one

is doctrine, i.e. that in which we have confidence. The correct translation here should be, “from doctrine.”

The principle is obvious. Doctrine resident in the soul is not only the means of executing the plan of God but it is the very vigour and reality and capacity for life on this earth.

Romans 16:26 **But now [Church Age] is revealed, through the prophetic scriptures, by the decree of the eternal God, having been made known to all the Gentiles for the purpose of obedience [to the plan of God] from doctrine.**

Bible doctrine is the key to the execution of the plan of God. A number of passages quoted on the importance of Bible doctrine.

It is obvious the historical disaster is just around the corner for the United States. Hebrews 10:36

Bob speaks of Hood’s brigade. Texas made a great name for themselves. They were a credit to their army and their state. Not for fame or reward, not for place or rank, but in simple obedience to duty as they understood it. They suffered all, endured all, and died.

Romans 16:27 **...to the only wise God be the glory to the ages of the ages, which is through Jesus Christ. Amen. (BLB)**

We will be another half year in Romans after this final verse of chapter 16.

Verse 27 – “To God only wise, be glory through Jesus Christ for ever. Amen.” The predicate nominative singular subject with the generic use of the definite article. The word is *doxa* (δόξα) [pronounced *DOHX-ah*]—“the glory,” referring to what God is and God’s purpose in all of creation.

Then the two adjectives, *nomos* (νόμος) [pronounced *NOHM-oss*] and *sophos* (σοφός) [pronounced *sof-OSS*], in the dative singular, part of the indirect object, with the noun *theos* (θεός) [pronounced *theh-OSS*]—“to God alone wise.” The adjective *sophos* (σοφός) [pronounced *sof-OSS*] refers to the omniscience of God. The omniscience of God knew everything in history, the actual and the probable.

The prepositional phrase *dia* plus the genitive of *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] and *Christos* (χριστός) [pronounced *krees-TOHSS*]—“through Jesus Christ.”

Then the dative singular indirect object from the relative pronoun *hos* whose antecedent is *theos* (θεός) [pronounced *theh-OSS*]. Then because of ellipsis we insert the verb to be—“is,” and the predicate nominative “the glory.” Plus the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative plural of *aïôn* (αἰών) [pronounced *ī-OHM*] which is also repeated in the genitive plural, meaning literally, “to the ages of the ages,” which is simply an idiom meaning “for ever and ever.”

Then the word amên (ἀμήν) [pronounced *am-ANE*]—"I believe it." I could also refer to epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. It is one thing to say "Amen," just to hear the sound of your own voice; but it is something else to say "I know it; I accept it; I appreciate it."

Romans 16:27 **To God alone wise, through Jesus Christ** [the revelation of the wisdom of God], **to whom is the glory forever and ever. Amen**

[1] See the Doctrine of the Royal Family Honor Code.

[2] See the Doctrine of the Emotion of the Soul.

[3] See the Doctrine of Authority.

[4] See the Doctrine of Satan.

[5] See the Doctrine of the Mystery.

[6] See the Doctrine of Dispensations.

Bob jumped from the end of Romans 8 to Romans 12; then to complete the series, went back and picked up the missing chapters (9–11). This is because Romans 9–11 is parenthetical. Romans 9 picks up with lesson #555.

1977 Romans

Lesson #555

555 10/26/1978 Romans 9:1–14 Intro. Jewish problem; doctrine of Israel's preeminence; conspiracies; future of Israel

Chapter 9

Pain and suffering and death separate the men from the boys. Those with doctrine can move ahead and find blessing in these things. Bob thinks we have three months until things become obviously wrong to the hoi polloi. The stupid jerk on the street does not realize just how great we have had it in the United States. We need to remember the principles that we have learned in Bible class.

We have never had a worse group of leaders as we have in the past twenty-five years. We have just completed Romans 12–16 with doctrine for virtually every situation in life.

We are about to launch into one of the greatest theological sections of the Word of God. This will be a complete change of pace. A lot of theology but without a lot of application. Bob expects many to quit. The idea that you need a lot of people in the church is ridiculous. Bob makes no apologies. He has given a little sampling. We will hear more about decrees and election than ever before.

Bob is going to give the translation of the first 14 verses:

Romans 9:1 I am communicating doctrine [positive affirmation], I am not lying [negative affirmation], my conscience bearing witness [joint testimony] with me in the Holy Spirit.

Romans 9:2 That I have a great sorrow and constant pain in my right lobe.

Romans 9:3 For I could wish that I myself would be accursed [cherem], consequently separated from the Christ [but it cannot be] for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to earthly descent [Abraham, Isaac and Jacob].

Romans 9:4 Who are Israelites, to whom is the adoption and the Shekinah Glory and the unconditional covenants and the gift of the Law and the worship of the true God and the promises [which is the manifestation of the integrity of God]

Romans 9:5 From whom are the fathers [the regenerate ancestors Abraham, Isaac and Jacob], in fact from whom is the Christ, the one who came in the flesh, the one who is God, ruler over all, extolled [praised, eulogized] forever. Amen.

Romans 9:6 However this is not to imply that the word of God has failed. For not all who are descended from Israel are really Israel.

Romans 9:7 Neither because they are Abraham's seed are all racial Jews the children of the inheritance; but, in Isaac your seed shall be elected.

Romans 9:8 This means that the descendants of the flesh [racial Jews], these are not the children of God; but the children of promise are imputed for seed.

Romans 9:9 For the word of the promise is this, At this time [maturity adjustment to the justice of God] I will come to impute blessing, and Sarah will have a son.

Romans 9:10 And not only [previous case history]; but also Rebecca when she had become pregnant from one, Isaac our father.

Romans 9:11 For though the twins [Esau and Jacob] had not yet been born, and though they had not yet accomplished anything, good or evil, in order that the predetermined plan of God [the divine decrees] might remain in status quo in relationship to election.

Romans 9:12 Not from works, but Him Who elected, it was said of her, the older Esau shall be subservient to the younger Jacob.

Romans 9:13 Just as it stand written [quotation from Malachi], I love that Jacob but I hate that Esau.

Romans 9:14 Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically no.

Romans 9–11 explains the decrees, attribute, foreordination, and everything that God does for us.

Chapter 9 – Israel in part is selected; chapter 10 – Israel at present is rejected; chapter 11 – Israel in the future is accepted.

We have to settle some matters. Israel's present discipline does not withhold the glorious future of Israel in the Millennium and eternity.

The Doctrine of Israel's preeminence. This was covered back in [Lesson #75](#) (so any additional notes from this lesson were added back there).

Any family with a lot of money has to be conspiratorial in order to survive. The liberals were wealthy and they put the conservatives out of power. But the socialists put the liberals out of business.

Bob has seen ten conspiracies in Berachah Church.

There are conspiracies all the time. This is a group of people wanting to gain power or to keep power.

If you want to be really stupid, believe in the Rockefeller conspiracy or the Rothschild conspiracy. Most banks normally want to control more money than they do.

All it takes for a conspiracy is 3 sin natures gathering together and desiring something. Every reversionist is a one-man conspiracy.

God has made certain promises or covenants with born again Israel. God bestowed favor on born again Jews, those with +R and eternal life. Paul's great concern in the first few verses of Romans 9 is, too many Jews are keeping the Law for their salvation. They are observing the Law like the rich young ruler. Paul directs them back to Abraham, Isaac and Jacob.

Too many Jews were reinventing the wheel; they were offering up their own self-righteousness.

A system of freedom, privacy, property and authority was set up. This was done by the Mosaic Law. To have freedom and to maintain it is a military. There was a system of law and a great judicial system. All of this is the Mosaic Law. Free enterprise was preserved by a sensible tax system.

The Mosaic Law is a conditional covenant and not a part of salvation. It protected freedom and the concepts of freedom. There is nothing in the Mosaic Law which saves.

Codex 2 presents salvation; but it is not salvation.

The future of Israel. The dispensations help us to understand this as well as the covenants made to Israel. There is a nation today called Israel. It is not the theocracy that will exist in the Millennium. Even Israel today is a gentile nation. It is not a client nation to God.

Chapter 9 Outline:

The uniqueness of Israel – verses 1-5.

The premise: All Israel is not Israel – verse 6.

The premise is illustrated by the formation of the Jewish nation – verses 7-18.

The premise is illustrated by the essence of God – verses 19-29.

The premise is illustrated by the salvation of the Gentiles – verses 30-33.

1977 Romans

Lesson #556

556 10/27/1978 Romans 9:1 Colonel Blimp; triple oath of Paul; inspiration of Scripture; conscience; unconditional covenants secure

Colonel Blimp is the movie tomorrow, unannounced. He was very wise. His whole life was structured so that everything he learned was to make the right decision at the right time. Every decision that he made was right and honorable and people do not catch this.

There are at least 100 doctrines connected to the first 15 verses. Bob reads them.

This next section is very theological. This is the very heart and soul of doctrinal theology. Many commentators have said, we are not to understand these chapters until we get to heaven.

God's Sovereign Choice

Romans 9:1 **I speak the truth in Christ. I am not lying. My conscience testifies for me in the Holy Spirit...** (BLB)

Verse 1 — Paul's triple oath. It begins with a positive affirmation, he starts out on a very positive note. "I say the truth in Christ." This begins with a present active indicative of the verb λέγω (λέγω) [pronounced *LEH-goh*] — to speak, to talk, to communicate. Here it means to communicate. The present tense is a perfective present denoting the continuation of existing results, a past fact emphasized as a present reality, the existence and the creation of the New Testament scriptures. The active voice: Paul produces the action of the verb as a part of his triple oath. The triple oath indicates Paul's honor, integrity, which he has indicated in so many ways. But in addition to his honor and integrity it now indicates his emotion. Paul is emotionally related to the Jews. When he uses this triple oath it isn't accidental, it is to indicate that everything that he has taught in such a magnificent way from his genius is nothing compared to his emotional involvement with the subject. So that Romans chapters 9,10,11 are not only elliptical but because of the grammatical construction necessary to indicate one's emotions related to the subject we have some of the more difficult Greek. This is not the type of thing that a first, second,

third, or even fourth-year Greek student can handle because it involves many unusual idioms, many hapax legomenas, many phrases and clauses which are related in a most unusual way, many unusual uses of the post positive and other categories of particles, conjunctions, and so on. The indicative mood is declarative representing the verbal action from the viewpoint of reality. “I communicate.”

Then he adds the accusative singular direct object from the noun *alêtheia* (ἀλήθεια, ας, ἡ) [pronounced *ahl-Ā-thi-ah*], and while the word mean truth it also means doctrine, and that is the translation here. It is used here for the content of Christianity as an absolute truth, therefore doctrine. The absence of the definite article emphasizes the high quality of the noun and it is translated simply as a part of the positive affirmation of a triple oath, “I communicate doctrine.”

To emphasize that he has not lost the mentality concept he deals with his own relationship to the Lord. In one prepositional phrase he emphasizes the very purpose of the Church Age — in the baptism of the Spirit, the concept of the formation of the royal family of God beginning with the baptism of the Spirit on the day of Pentecost, and concluding with the Rapture of the Church when the royal family is called out; and he relates all of this to the fact that even though all of us carry burdens and sorrows and face undeserved suffering and face many adversities in life we still have a stabilizer — the prepositional phrase *en* (ἐν) [pronounced *en*] plus the locative singular of *Christos* (χριστός) [pronounced *krees-TOHSS*].

So far we have the phrase, “I communicate doctrine in Christ,” or “I am communicating doctrine in Christ.” In this phrase Paul separates himself from the Old Testament writers and their gift of prophecy. Paul writes with the gift of apostleship rather than that of an Old Testament prophet.

Next we have the negative affirmation which deals with his own personal integrity. This is something that is very important. When anyone is dealing with God’s Word, with Bible doctrine, with those things that God has used and has chosen to reveal Himself to man, integrity is the order of the day.

“I lie not” — two words, the present middle indicative from the verb *pseudomai* (ψεύδομαι) [pronounced *PSYOO-doh-mai*] plus the negative *ou* (οὐ) [pronounced *oo*] (the negative which is used with the indicative) — “I am not lying.” The progressive present tense denotes linear aktionsart or the maintenance of academic integrity, intellectual honesty. It denotes the persistence of honor code integrity in Paul’s communication of Bible doctrine. The middle voice is the indirect middle which emphasizes the agent as producing the action rather than participating in its results. The indirect middle is very similar to the active voice except that it produces a closer link between the subject and the verb. The indicative mood plus the negative is for the historical reality that Paul was not only a man of great genius but, unlike most men of great genius, he was able to make the practical application of his genius to reality.

“my conscience also bearing me witness” — this is a genitive absolute. The purpose of the genitive absolute — which has a noun, a pronoun, and a participle all in the genitive case but are not connected grammatically with the rest of the sentence — is to separate this affirmation of a co-witness completely from the other two affirmations and to make it unique. The genitive absolute used here is not Koine Greek, it is Attic Greek. So unusual is the third part of this oath that he actually goes back to the Classical and the Attic Greek construction for a genitive absolute. The genitive absolute include the following: a genitive singular from a noun, *suneidêsis* (συνείδησις) [pronounced *soon-Ī-day-sis*]. The noun is in the genitive case but in the genitive case it is the subject of the participle. The word is “conscience.” With this is the instrumental of association singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]. In the instrumental of association the personal pronoun is translated “with me.” Also we have a genitive singular from the definite article used as a possessive pronoun, translated “my.”

Then the genitive singular, present active participle from the compound verb *summarturêō* (συμμαρτυρέω) [pronounced *soom-mar-too-REH-oh*] [sum = with; *martureō* (μαρτυρέω) [pronounced *mar-too-REH-oh*] = to testify, support, bear witness] which means to make a joint testimony, to bear witness with. The corrected translation of the Attic Greek genitive absolute is “my conscience bearing witness with me,” or “my conscience bearing joint testimony with me.” Everything that he says is compatible with his conscience and, as we will see in the rest of the oath, compatible with the ministry of God the Holy Spirit. The customary present tense of the participle is for what habitually occurs or what may be reasonably expected to occur when one is under the ministry of the Holy Spirit writing scripture. The active voice: Paul as the human writer of Romans produces the action of the verb. The participle is circumstantial for the formation of the canon of the New Testament, God the Holy Spirit being the author using human beings who are properly qualified.

“in the Holy Spirit” — *en* (ἐν) [pronounced *en*] plus the locative singular of *pneuma* (πνεῦμα) [pronounced *PNYOO-mah*] and *hagios* (ἅγιος) [pronounced *HA-gee-oss*].

God's Sovereign Choice

Romans 9:1 **I speak the truth in Christ. I am not lying. My conscience testifies for me in the Holy Spirit...** (BLB)

Romans 9:1 **I am communicating doctrine** [positive affirmation], **I am not lying** [negative affirmation], **my conscience bearing witness with me in the Holy Spirit.** It is God the Holy Spirit who is ultimately the source of scripture.

This is a three-part oath.

There in an inhale and an exhale. Paul inhales information revealed to him by the Holy Spirit; and his writing is the exhale. 2Samuel 23 Jeremiah 1:9 Mark 12:36 and other passages confirm this. The exhale is in writing exactly what God wanted communicated.

Next we have the word “conscience” which was a part of the genitive absolute — suneidêsis (συνείδησις) [pronounced *soon-Ī-day-sis*] [sun = with; eidêsis is from oida (ὶδῶ) [pronounced *OY-da*]] means to know with, which is a norm or a standard.

The soul has volition; the soul has emotion; the soul has a conscience, which is what we are talking about here. Some information is given here about the conscience, but not the entire doctrine.

False teachers have a distorted conscience. Legalism sets up a false conscience. There is a testimony of the conscience.

Principle

1. Note that the conscience is under the authority of the Holy Spirit for guaranteed accuracy in the communication and writing of scripture.
2. This triple-compound oath is especially necessary because what Paul has to say condemns the Jewish unbeliever. It excludes the Jewish unbeliever from the unconditional covenants and the future Millennial reign of Messiah and eternal heaven.
3. Paul will first express great sorrow that so many of his race, the Jews, and so many of the nation of Israel will be excluded from salvation because they have rejected Christ as Messiah.
4. The fact that many Jews are going to hell because they have rejected Christ as saviour does not void the unconditional promises made to Abraham, reiterated to Isaac and Jacob, to David, and to Jeremiah. All a part of the same covenant but categorically divided into Abrahamic, Palestinian, Davidic, and New covenants to Israel.
5. The only way to be included in the unconditional promises/covenants is to believe in Adonai Elohim — Jesus Christ the revealed God of the Old Testament. This is their only hope. Paul will make the greatest appeal to the Jewish people in these three chapters of Romans.
6. The justice of God is totally fair, which means every Jew, every person, in history has a chance to be saved. The imputation of human life at birth is a guarantee that we have the opportunity to believe in Jesus Christ.
7. The exclusion for Israel is the same exclusion that pertains throughout history. Any exclusion is based upon negative volition at God-consciousness, rejection of Jesus Christ at gospel hearing.
8. Because some Jews have rejected Christ it does not abrogate the unconditional promises as given in the covenants. It doesn't change the plan of God for those Jews who believe in Christ. God's faithfulness is not changed if some people choose not to believe in Jesus.
9. Nor does the rejection of some change the future of Israel. Israel has a future and all Jews who follow the spiritual heritage of Abraham, Isaac and Jacob, being born again, will be in that future.

10. The promises of God to Israel or the unconditional covenants will be fulfilled to the election of grace, except for the Church Age where believing Jews merge will believing Gentiles to become something unique — the royal family of God forever.
11. Self-determination is a great issue in this parenthesis (Romans 9-11) because the unbelieving Jews despise the grace way of salvation and reject faith-righteousness, the imputed righteousness of God, and substitute their own righteousness. They have in effect reinvented the wheel and it disturbs Paul that the Jews of his own generation (and many generations since) have reinvented the wheel. The wheel is the plan of God and it runs upon the axle of imputed righteousness of God. Nothing in the plan of God runs on human righteousness or human ability or human works.
12. Because of the rejection of some Jews God does not cast off or abandon His people. As an Israelite and a believer in the Lord Jesus Christ Paul in the next verse expresses his burden of sorrow for those who have excluded themselves by not appropriating eternal salvation.

1977 Romans

Lesson #557

557 10/29/1978 Romans 9:2 Paul's burden for Israel; patriotism; Soviets re slavery and U.S. communications; Josephus

Real life is when you go it alone; when you are not being cheered on by a crowd. Pain, sickness and illness is simply a test for what you have inside of you. Or, what do you do when your friends all turn on you? The first movies that they had was meant to be a propaganda film for Britain in the middle of WWII. But this was about a man who had to go it alone without being cheered on.

We have as believers the royal family honor code; and we have this which allows us to go it alone. You must live your life alone and you must die your life alone. You must depend upon your own norms and standards; and those things in your soul.

Sometimes your desires go beyond what you are able to appreciate; and you gain that which is beyond your ability to appreciate. The unbeliever can also develop capacity for life through the laws of divine establishment.

Romans 9:2 ...that my grief is great, and unceasing sorrow is in my heart. (BLB)

Verse 2 — the beginning of the expression of his burden. “That” — the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], used after the transmission of an oath to indicate the content of his burden. This is actually a continuation of the sentence begun in verse 1 with the oath. With it are words *lupē* (λύπη) [pronounced *LOO-pay*] *moi estin* (ἐστίν) [pronounced *ehs-TIN*] *megalê* = *megas* (μέγας, μεγάλη, μέγα) [pronounced *MEH-gas*] — “there is to me a great sorrow.” First is the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*] which is literally translated “there is.” The present tense is a present of duration, it denotes what was begun in the past and continues into the present time. The active voice: Paul produces the action of the verb as his burden for Israel. The indicative mood

is declarative for the reality of concern — concern without fear, burden without panic. He is a man of honor, a man of maximum doctrine resident in his soul, therefore he can clearly and lucidly see the fall of Israel. He can understand that Israel is about to be destroyed under the fifth cycle of discipline.

No restrictions on the press reporting the Vietnam war; but nothing about the killing of thousands by the North Vietnamese; and the slaughter taking place in Cambodia.

We are facing disaster everywhere we turn. Bureaucracy has a colossal arrogance. Bureaucracy will destroy a republic. You cannot have tyranny and freedom coexisting. Benedict Arnold looks like a saint next to our modern politicians.

We will be destroyed as a nation unless Jesus Christ turns back disaster, which is about to come down upon us. Communism knows that most of the people in this country are afraid of war and can be easily blackmailed.

Then we have the dative singular of possession from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] — “to me.” It forms a part of a Greek idiom. There is no exact equivalent for this idiom in the English and therefore while it is literally, “There is to me a great sorrow,” we say in English, recognizing the idiom, “I have a great sorrow.”

Next we have the predicate nominative feminine singular from the adjective *meγas* (μέγας, μεγάλη, μέγα) [pronounced *MEH-gas*] and the noun *lupē* (λύπη) [pronounced *LOO-pay*] — “great sorrow.” The absence of the definite article before *meγas* (μέγας, μεγάλη, μέγα) [pronounced *MEH-gas*] indicates the fact that this is the highest quality of sorrow, a sorrow which is legitimate, honorable. It is honorable to carry such a burden at such a time in history. And the burden is not crushing him personally. Because he has doctrine he has flexibility and he continues to carry on and to fulfill his responsibility even with this great sorrow.

The time of the gentiles is the period of history when there are no Jewish client nations. Only gentile client nations. God is represented by client nations; and these are only gentile nations. Rome for many hundreds of years was the first client nation. The Irish in the days of Patrick; in the days of Colombo; England for a few hundred years; the United States for the past 200 years. This will continue to the end of the Church Age. Israel will not be a client nation to God until the Tribulation and the Millennium.

All of the trends can be turned around if we all advance to maturity through knowledge of Bible doctrine. The honor code demands patriotism. No matter how many hippies, freaks and cowards run the other way... We are being propagandized to...vote for human good.

Public education is destroying this generation of young people. HISD is become a detrimant to our education. We need to decentralize our population and to spread out.

Our military is set to stop the communists for three days. Communication at squad level, which is hand signals; visual signals. That is our most efficient and most important system of communication which the Russians have planned for.

Principle: a) No believer who lives in a client nation to God can watch the disintegration of that nation without carrying the burden and having a great sorrow. b) The royal family honor code demands patriotism. For those citizens in a client nation, born in a client nation under God, patriotism is the order of the day.

“and” — the connective use of the conjunction kai, indicating that this is intensified at this moment but it does not destroy his personal happiness, his personal relationship with the Lord. He is still occupied with Christ.

“continual sorrow” — the nominative singular from the adjective adialeíptōs (ἀδιαλείπτως) [pronounced *ad-ee-al-IPE-toce*] which means unceasing, constant, something you live with but something that does not change your happiness or blessing.

“sorrow” — odunē (ὀδύνη) [pronounced *od-OO-nay*] which means pain. “I have constant pain.”

“in my heart” — he has pain in his body but that is nothing compared to the pain that he has in his soul. This is the locative of sphere from kardia and it means heart, the right lobe of the soul, plus the possessive genitive singular from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*], translated “my.”

Romans 9:2 ...that my grief is great, and unceasing sorrow is in my heart. (BLB)

Romans 9:2 That I have a great sorrow and constant pain in my right lobe.

Principle

1. In this verse Paul states the fact of his great burden without revealing its content. The burden is stated without revealing the content. The content will come in the next four verses.
2. In the next three verses Paul will specify Israel as the subject of his grief and pain in his right lobe. Paul has to carry this burden alone. Only Paul can hurt for Paul. Yet, even though he hurts and goes it alone he can handle it because of doctrine.
3. While these same Jews were unrelenting in their maligning and persecuting of Paul he was unrelenting in his concern and burden for them. Paul was persecuted wherever he went; and Paul was burdened for them.
4. Being a Jew and a believer in Christ Paul understands the failure of Israel. He also understands the solution to the problem and he knows that the solution is still available.
5. Understanding the issue and having the burden intensifies his concern for them but does not erase his honor code function. He doesn't change, get on a crusade, a soap box. He carries on and never loses his honor. He moves on with doctrine.

6. Even though Paul is an apostle to the Gentiles he never abandons his concern for the Jews and his desire for their salvation.

1977 Romans

Lesson #558

558 10/29/1978 Romans 9:3 General Westmoreland re Vietnam; Paul's wish to be a sacrifice for the Jews; doctrine of CHEREM=cursed; racial cf. true (spiritual) Jew; concern for the lost

Westmoreland speaks of Vietnam in a perspective. "To make good the commitment. An estimated one-eighth killed in Cambodia. Human rights not existing. The flicker of the torch of freedom in Vietnam has been lost. It was a shabby performance by the United States of America. There are lessons to be learned. The Gulf of Tonkin of 1964 gave the president the ability to carry on the war there. The president should have asked for a renewal of this resolution every year. The administration was afraid of a direct debate. Deferring college students was injurious to our society. Discriminatory and undemocratic. ROTC on the campus because whipping boys. The media reporting on the TET offensive were deceptive. When they realized that they had misjudged the situation, no media retracted their errors.

Lying and cheating by young men to stay out of the military. It encouraged our enemies and prolonged the war.

Vietnam was the most and the least reported war in history. Hanoi could influence the media but South Vietnam could not. War cannot be waged by the military alone; it requires the full support of the nation.

This was the first war fought without censorship. We were open to manipulation by an enemy.

Romans 9:3 **For I could wish myself to be a curse, separated from Christ for my brothers, my kinsmen according to the flesh,...** (BLB)

Verse 3 — the subject of Paul's burden. It begins with the explanatory use of the particle gar — "For." With it is the imperfect middle indicative of the verb eúchomai (εὐχομαι) [pronounced YOO-khom-ahēē] which means to pray, to wish for something. Here it means to wish. "For I could wish." The voluntative imperfect tense expresses a wish or desire which cannot be realized because of an intervening obstacle. Hence, a quasi optative is actually present in the voluntative imperfect. The imperfect expresses a thought which is unattainable. It means if effect, I would like to pray but I cannot, I can only wish for the impossible.

Paul is stating what he recognizes because of the great principle of the omniscience of God which knew all of the facts before they happen. All of these were placed in the computer of divine decrees and then printed out of the decrees in terms of the believer — election, foreknowledge, predestination; in terms of the unbeliever such concepts as

condemnation. God knew in eternity past what free will decisions would be made. The voluntative imperfect tense indicates Paul recognizing that he faces a hopeless situation as far as Israel is concerned. He is aware of the negative volition toward the gospel and the negative volition toward Bible doctrine as expressed by his own people. He understands thoroughly and completely their problem, their difficulty. He is so burdened for them, knowing that they are destroying themselves. Over 20 years after Paul was writing they would be destroyed. This was his terrible burden, he could see it coming. We have a reciprocal middle voice or a redundant middle in which the middle voice, accompanied by the pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], emphasizes the reflexive force of the middle voice. “I myself” is the way it is translated. This idiom is based on the fact that the reflexive force is inserted to aid the function performed by the middle voice. “I myself would like to pray.” The indicative mood is potential, it is a potential indicative of impulse.

With this is the attributive use of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], which is where we get “myself.” This is followed by the present active infinitive of the verb *eimi* (εἶμι) [pronounced *eye-ME*], translated “to be.” The tendencial present is used for an action which is desired but is not actually taking place. The active voice: Paul would like to produce the action of the verb, it’s quasi optative. The infinitive is the infinitive of conceived result which follows the nature of a case or is assumed to be as a consequence.

Next we have the predicate nominative singular from *anathema* (ἀνάθεμα) [pronounced *an-AHTH-em-ah*], the Greek word for “curse.” This is a very technical word, however, because it is used in the Septuagint for a very strange noun called *chêrem* (כֶּרֶם) [pronounced *KHĀ-rem*]. When *chêrem* (כֶּרֶם) [pronounced *KHĀ-rem*] was translated from the Hebrew to the Greek the *anathema* (ἀνάθεμα) [pronounced *an-AHTH-em-ah*] was used, and it means actually the object of a curse. With this we have to insert the inferential particle *oun* (οὖν) [pronounced *oon*] which demands a conclusion from what precedes. It is translated “consequently.” Then the prepositional phrase *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative of separation from the proper noun *Christos* (χριστός) [pronounced *krees-TOHSS*] — “consequently [separated] from Christ.”

Because Paul is a believer this is impossible. It is impossible for any believer, now matter how apostate or how evil, to be separated from Christ. There is nothing the believer can do to separate himself from the Lord Jesus Christ. Once the believer is in union with Christ to be cursed is impossible.

Principle

1. This is just another illustration of the fact that there are certain things which prayer cannot change and which prayer cannot accomplish. Prayer cannot take away the believer’s salvation or his relationship with the Lord. Therefore there is no imprecatory prayer that anyone could utter that would change God’s mind about a single believer.
2. Therefore to pray effectively you must understand doctrine so as not to waste your shots on impossible targets.

3. As an unbeliever Paul tried to keep the Jews away from Christ, as Saul of Tarsus. Now as a believer he is burdened for the Jews, that they will come to Christ.
4. These two extremes demonstrate Paul's great love for the Jews. He had a great love before he was saved and doctrine only intensified his love for Israel.
5. In his burden for Israel Paul has gone as far as he can go to demonstrate his love and his concern for the Jews. He has expressed an unattainable wish, an impossible desire to be cursed so that his brethren the Jews will believe in the Lord Jesus Christ.
6. In the pain of his soul Paul could wish no more than this. It is the perfect and most lucid expression of pain in the soul. It is an impossible wish.
7. The obstacle, then, to fulfilling the wish or prayer is the fact of Paul's eternal salvation which cannot be canceled even by his own intense wish, his own burden for the salvation of the Jews. Therefore it expresses his burden even though it cannot be fulfilled.
8. Under the principle of individual self-determination there is no sacrifice Paul can make by which the Jews will be saved. The only sacrifice was made on the cross; and Paul can announce this to his brothers, according to the flesh.
9. Under the principle of free will, the principle of self-determination, each Jew must make that decision for himself. He must decide for himself whether he will believe in the Lord Jesus Christ or not.
10. Self-determination is the volitional issue in the angelic conflict.
11. That anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*] should be used for chêrem (כְּרֵם) [pronounced *KHĀ-rem*] is the Septuagint is not surprising. Therefore the principle of the anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*] or chêrem (כְּרֵם) [pronounced *KHĀ-rem*]:

Let's look at the principle of the curse.

Cherem

1. Chêrem (כְּרֵם) [pronounced *KHĀ-rem*] means what was consecrated to God without capability of being ransomed, something that is given to God, consecrated to God, and it cannot be redeemed. The meaning of chêrem (כְּרֵם) [pronounced *KHĀ-rem*] is found in Leviticus 27:28,29 — “Nevertheless, any cherem thing [any proscribed thing, any banned thing, any cursed thing], which a man puts under a ban [to set apart] to the Lord out of all that he has, whether of man or of animals, or of the fields, or of his own property, shall not be sold and shall not be redeemed: for every cherem thing is most holy to the Lord. No cherem person, who may have been banned [cheremed] shall be ransomed, he shall be put to death.”
 - a. Jericho is a perfect illustration. God said that when the walls of Jericho fell, as inevitably they would, everything inside was cherem with the exception of Rahab the prostitute and her family — the only believers. This means that all of the people had been dedicated to the Lord and were to be killed. They could not be redeemed, they could not be saved. Therefore the army had to go in and execute every man, woman, child, and even baby, because they

were under cherem. They were dedicated to the Lord. Jesus Christ controls history and they had now reached a place of madness where the hydrophobia would spread throughout history. They had to be destroyed, except Rahab and her family. Cherem also applies to things, and it means that every materialistic thing that was found was to be dedicated to the Lord and put in the treasury.

- b. This is the very same word that Paul is using. He could wish himself to be accursed. Paul would like to cherem himself, or become anathema so that Israel could be saved.
2. But such a prayer violates the principle of self-determination in the angelic conflict. Free will is the order of the day and therefore because each person must determine for himself this cannot be.
3. The firstborn of Israel were redeemed by the death of another. The children as well as the animals were automatically under cherem. Every firstborn belonged to the Lord but cherem in the case of children was redeemable by the death of an animal. This is illustrated by Galatians 3:13. In other words, the firstborn of Israel were redeemed by the death of another. Because of that they were not cherem, but anything that was under cherem had to be redeemed. So the firstborn was an exception to cherem. In Galatians 3:13 Christ is said to be cherem. He is the ban for our sins. Translation: “Christ has redeemed us from the curse of the law, having become a curse [cherem] for us; for it stands written, Cursed is everyone who hangs on the wood.” When our Lord Jesus Christ was on the cross He could not be brought down from the cross. He could not be redeemed, He was under cherem. He had to die, He was cherem for the sins of the world.

Joshua 6:17-19 — the chêrem (כֶּרֶם) [pronounced *KHĀ-rem*] put on Jericho. That means that nothing could be redeemed whether it was human, animal or material. The exception was born-again Rahab and her family. Jericho was dedicated to the Lord as the first city in the land to be attacked and therefore it was dedicated to the Lord in an unredeemable manner. “And the city shall be under the ban [chêrem (כֶּרֶם) [pronounced *KHĀ-rem*]].” Achan violated the ban — Joshua 7:1.

Joshua 6:17–19 The city shall be under the ban (cherem; it is not redeemable); it and all that is in it belongs to the Lord. But as for you, only keep yourselves from the things under cherem lest you covet and seize some of the things under the ban; and so you will make the camp of Israel accursed and bring trouble on it. ; therefore, all the silver and gold, all the articles of bronze, the iron, all are holy to the Lord; they will go into the treasury of the Lord.

The walls of Jericho fell outward, and archeology confirms this. Israel defeated Jericho; but the were unable to defeat a smaller city, Ai, because Achan had some of the condemned items. He violated Chêrem; he stole from the Lord. He was executed. Achan goes down as one of the dogs of history. The ban could only be removed by Achan dying.

“for my brethren” — the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative plural from *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*], used here for the Jews. With it is the possessive genitive singular from *egó* (ἐγώ) [pronounced *ehg-OH*] — “my brethren.” Paul is a Jew. It is translated “on behalf of” or “for the sake of my brethren.” “Brethren” or *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*] is used here for the racial Jew plus the national Jew. Paul would like to be *chêrem* (חֵרֵם) [pronounced *KHĀ-rem*], a substitute for the entire Jewish race and Jewish nation as a guarantee of their salvation.

Principle

1. The Jew is the youngest and greatest of all races in history.
2. Gentile Abraham became a Jew at age 100, after reaching maturity and being circumcised.
3. Abraham had several sons but the Jewish race is perpetuated through only one — Isaac. By self-determination Ishmael was eliminated from the perpetuation of the Jewish race. Isaac was a believer and the Jewish race was perpetuated through him.
4. Isaac had twin sons, one a Jew and one a Gentile. The eldest should have been the source of perpetuating the Jewish race — Esau. But Esau was an unbeliever and remains a Gentile, whereas Jacob the youngest of the twins was a believer and the perpetuation of Israel goes through him. The God of Abraham, Isaac and Jacob is the Lord Jesus Christ. The true Jew is the regenerate Jew.
5. Jacob’s twelve sons formed the nucleus.
6. Therefore Abraham is known as the father of the Jewish race. Moses is known as the father of the Jewish nation.
7. Anyone who has the genes of Abraham, Isaac and Jacob is a Jew — but that is Jew in the sense of the race of Jews. There is a religious Jew who is an adherent to Judaism but this includes Gentiles by race who adhere to Judaism. Therefore a Jew is used here for the race only, the progeny of Abraham, Isaac and Jacob. The true Jew is a believer.

“my kinsmen” — we have the appositional genitive plural from the compound *suggenês* (συγγενής) [pronounced *soong-ghen-ACE*] [sun = with; *gênos* (γένος) [pronounced *GEHN-oss*] = race] a race of people. It refers here to Paul’s fellow countrymen, fellow citizens, members of the same race, members of the same nation; plus the possessive genitive of *egó* (ἐγώ) [pronounced *ehg-OH*] — “my fellow countrymen.” “according to the flesh” — here is the great gap between them, they are still in the flesh and not in Christ. We have *kata* plus the accusative of *sarx* (σάρξ) [pronounced *sarx*] — “according to earthly descent” would be a good translation. The nation of Israel begins with Moses and the Exodus. There is no Jewish nation or Jews functioning under national standards until the Mosaic law. They were the first client nation in history.

Romans 9:3 For I could wish that I myself would be accursed [cherem], consequently separated from the Christ for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to earthly descent [Abraham, Isaac and Jacob].

Principle

1. The more Paul was separated from Israel through his perception of doctrine and his spiritual advance the more sensitive he became to the tragedy of Israel. You cannot advance spiritually without becoming sensitive to the tragedy of life and the people who live it.
2. To have such a fantastic spiritual heritage as the Jews and miss the boat of salvation was almost more than Paul could bear.
3. Both the formation of the Jewish race and the origin of the Jewish nation of Israel emphasizes Jesus Christ as the God of Israel.
4. Therefore to be a Jew and not to believe in Christ, the God of Israel, is overwhelming to the apostle who sees the Jews as being so close and yet so far. In the very sacrifices that they offer they have the answer in their hands, but they fail to see that Jesus Christ is the Lamb of God who takes away the sin of the world.
5. Paul's burden existed in proportion to the number of Jews who had rejected Christ as saviour, the number of contemporary Jews who in self-determination had said no to the gospel.
6. Once Paul as Saul of Tarsus had tried to destroy Christianity. But now Paul the believer sees Christianity as the natural, logical result, as the perpetuation of the spiritual heritage of Israel. He sees Christianity also as the logical result of Messiah's first advent.
7. The need to call out a royal family of both Jew and Gentile is apparent to Paul. The royal family is made up of Jew and Gentile. While Gentiles might not have the background or the frame of reference to the Church Age, every Jew by spiritual heritage and by their own dispensation [dispensation of Israel] have the background. Therefore Paul has the desire that they might link their spiritual heritage with the work of Christ on the cross. The relationship between Israel's spiritual heritage and the doctrine of the Church Age is so obvious to Paul that he desires the impossible.

1977 Romans

Lesson #559

559 10/30/1978 Romans 9:4a Hardness of Pharaoh vs. divine power; Priest (Client) Nations; adoption in SPQR; spiritual heritage of Israel. (BLB)

Some rulers are famous for having integrity and others famous for having no integrity. Thutmose III is Egypt's greatest son. His son came to the throne with a great empire developed by his father. Aminhotep II is the son. He has great power; great authority; and no honor. So God kept him alive and protected him so that he could come face to face with Moses. He would lie and cheat where Moses was concerned; and no integrity. So all Egypt and the entire world could be evangelized due to him. He was dishonest; he was a crook; no honor, no integrity. He abused power. He had no sense of responsibility. He had the greatest power in the world in his day. In plagues 1–6; it says that his heart was hardened; but in 7–10 God hardened his heart, allowing him to live with maximum scar tissue on the soul. God permits tyrants and evil men to rule to demonstrate that His power is infinitely greater than any person who rules in this world. If we should have a dictator

in the United States, we are related to One Who is greater. 9x Pharaoh said *yes*, and then he said, *no*, because he lacked integrity.

No matter what disasters occur, Jesus Christ controls history. God permits some great disasters, but He is still in control.

This is the direction in which we are working. The FBI keeps in touch with Bob through an old friend. Because of this, he knows that more women are killing themselves with a gun. This indicates that we are getting closer to a disaster and people are unable to cope.

Bob suggests that we are looking at coming into an horrendous depression. We will have a big war sooner or later; and a lot of people are going to be hurt as a result. Bible doctrine is the solution. We are living on the edge of a fantastically large volcano. If you are smart, you go on doing what you are doing, taking in Bible doctrine.

Many of you have photograph albums; and they become a basis for remembering wonderful times and people.

Once you understand the Jew, you understand history. We are going to launch into vv. 4–5, the spiritual something of Israel.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

Verse 4 begins with a relative pronoun, and with it we have the spiritual heritage of Israel. It begins with the nominative masculine plural from the indefinite relative pronoun *ὅστις* [pronounced *HOHS-tiss*]. It refers to category. It is different from the ordinary relative pronoun because it is a categorical word. It refers to a specific category in the human race — the Jew only. Hence, the indefinite relative pronoun is used for a specific category, it refers to believers and unbelievers, race and nation; it refers to the Jews, to their background, their heritage, their origin as a nation.

With this is the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*] — “who are (of such a category to be).” Then we have the historical present tense which views a past event with the vividness of a present occurrence. The active voice: the Jews produce the action. This is the declarative indicative for historical reality. Next is the predicate nominative plural from *Israēlītēs* (Ἰσραηλίτης) [pronounced *is-rah-ale-EE-tace*] used for the descendants of Jacob in contrast to Esau. Esau is a Gentile; Jacob is a Jew. They are twins but of two different races. So the word is used for the Jews as a covenant people, as a client nation to God known as Israel, for Hebrew-speaking Jews in contrast to Hellenistic Jews. Technically, the word “Israelites” refers to the Jews of the twelve tribes from the Exodus to the death of Saul — 2Samuel 2:9,10t,17,28. Hence, “Israelites” refers to the client nation from the Exodus to the divided kingdom. Jacob’s name was changed to Israel which means “prince of God.” The first client nation in history was given a title of honor to indicate that it had an honor code. Its honor code was something that believer and unbeliever alike could accomplish — the laws of divine establishment. But its honor code

went into the spiritual realm which only the believer Jew could actually accomplish or attain. Paul refers here in using this word as it is brought into the Greek — Israēlītēs (Ἰσραηλίτης) [pronounced *is-rah-ale-EE-tace*] — for Jews as both a race and a client nation of God under the title Israel. “Who are Israelites.”

Abraham as over against Nahor. Isaac as over against Ishmael. Jacob as over against Esau.

Principle

1. When you start with a spiritual heritage you start with salvation. Spiritual heritage must start at the point of regeneration. Esau is a Gentile; Jacob is a Jew. They are twins but of two different races. Jacob continued the principle of salvation. Bob does not know how far Jacob went in the spiritual life.
2. It refers in the second place to spiritual heritage advance to maturity as over against reversionism.
3. Paul is not here distinguishing between the northern kingdom and the southern kingdom but to the entire Jewish race wherever it is found. Paul is referring to the Jew as a sacred league of thirteen tribes (Joseph had the double portion, Ephraim and Mannaseh).
4. Israelites in the sense of having a spiritual origin. Abraham v. Nahor; Isaac v. Ishmael; Jacob v. Esau. No spiritual heritage without regeneration. The line goes through regeneration.

Israel was the first client nation to God. It was called the priest nation because every believer in the nation and every citizen was regarded as a priest to God. A client nation is a national entity operating under divine institution #4, responsible for custodianship of Bible doctrine as it exists in any period of history. The first client nation had the Torah, the five books of Moses, and that is the spiritual heritage of the first client nation. In the five books of Moses is everything necessary for the function of a client nation. A client nation is not only a nation that has on the temporal side the laws of divine establishment, but on the spiritual side it has the freedom from the laws of divine establishment providing true evangelism, the opportunity for spiritual growth, and missionary function. Then, in our dispensation, with the Jews scattered under the fifth cycle of discipline we must add a haven for the Jews — no anti-Semitism. The word “client” wasn’t used until we get to the times of the Gentiles. Instead we have the words “priestly nation” — Exodus 19:6. That is in contrast to the fact that they had the Levitical priesthood. The entire nation was considered to be a priest nation and their spiritual function was under a specialized priesthood, the Levitical priesthood. In Hosea 4:6 what happened to Israel as a client nation is clearly presented — the fall of the client nation. The success was spiritual, the failure was spiritual — lack of doctrine. The restoration of Israel as a priest nation is given in Isaiah 49:5–8 [And now says Jehovah, Who formed Me \[Jesus Christ\] to be His servant, to bring Jacob back to Him \[the future restoration of Israel\] in order that Israel might be gathered to Him, for I \[Jesus Christ\] am glorified in the sight of Jehovah \[God the Father\] and My God will be My strength \[that is, resurrection\]. He decrees the Father, He says ‘It is too small a thing that You should be My servant to raise up the tribes of Jacob and to](#)

restore the preserved ones of Israel. My God the Father will also make you the light of nations so that My deliverance will be to the ends of the world. So decrees Jehovah, the Redeemer of Israel, the Holy One, regarding the despised One [Jesus Christ] regarding the One abhorred by the nation, the servant of rulers: 'Kings shall see and come to attention; princes shall bow down on their knees because of the Lord Who is faithful and the Holy One of Israel Who has elected you. So decrees Jehovah, 'At the right time I have answered you. Therefore, on the day of deliverance [the second advent] I have helped you; consequently, I will keep you and give you for a covenant of the people [the restored nation of Israel] to restore the land of Israel, to cause them to inherit the desolate heritage [which describe the Jewish nation at the present time; instead of having a spiritual heritage, they have a desolate heritage; and they will continue to have a desolate heritage until the restoration at the 2nd advent]. The restoration of the priest nation of Israel will have a direct effect upon the future of all gentile nations. This will occur at the second advent and the Millennial reign of our Lord, and it will go on into eternity.

As goes the believer of the nation; so goes the nation.

Our freedom and our success and our very existence right now, and our great prosperity is based upon having the Jews in the United States today.

The fundies are all out in the tulies today, with their getting involved and telling you how it will all work out.

In Isaiah 61:5-7 — in the future we are going right back to that same client nation under the principle that God is faithful, under the principle that what God starts God finishes. God started Israel as a client nation and He is going to finish Israel as a client nation forever. This is one reason why the United States of America is so blessed, as we are an umbrella for the Jews. Because we are a haven for the Jews, we have identified ourselves with the original client nation and the future client nation. We must provide for them an umbrella of protection. By so doing, we have fulfilled one of the greatest privileges. There is evangelism and we give that a check (C-); the teaching of doctrine, and the sending out of missionaries (also a C-). Our big fat plus is our relationship with the Jews.

Isaiah 61:5–7 Strangers will stand and pasture your flocks; foreigners will be your farmers and wine producers and you will be called the priests of Jehovah [good wine and good food in the Millennium] you will be called the priests of Jehovah; you will be spoken of as ministers of our God; you will eat the wealth of nations and in their glory you will boast. Instead of your shame [today, the Jews are out under the 5th cycle of discipline] you will have a double portion; and instead of humiliation, they will shout for joy over their portion [the restoration of Israel]. Therefore, they will possess a double-portion in their land, everlasting happiness will be theirs for I Jehovah love justice [it is the justice of God which sustains the United States of America today].

Bob thinks the antisemitism will raise its ugly head in America. The day that this happens, we have had it. Minorities have made all kinds of demands; the Jews have made no demands. In times of revolution, in times of socialism and welfare state, the very people

who have done the most for us are ignored completely. No accident there. That is satanic. The drive to adopt a child from southeast Asia.

We are blessed because we have said to the Jews, “You come over here; you are welcome and you are one of us.”

The Constitution does not call upon us to be anti any race or any group.

The rest of the verse describes who the Israelites are.

“to whom pertaineth the adoption” — the genitive of reference plural from the relative pronoun hos (ὅς) [pronounced *hohç*], translated “to whom.” Israelites are the antecedent and adoption is another chink in this marvelous spiritual heritage.

We have the predicate nominative from huiiothesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*], which means to place as an adult son. It is translated here “adoption” but the translation has nothing to do with the custom where a couple do not have children and they adopt children. This has to do with recognizing someone as an adult son. The word is taken from the practice of the Romans. Huiiothesía (υἰοθεσία) [pronounced *hwee-oth-es-EE-ah*] is taken from two Greek words: huios (υἱός, οὐ, ὅ) [pronounced *hwee-OSS*] = an adult son; tithêmi (τίθημι) [pronounced *TIHTH-ā-mee*] = the verb to place — to place as an adult son. This was a Roman custom conferred at the time of adulthood on a natural child, not on what we call today an adopted child. It means to recognize a son as an adult and to legally declare him as such under Roman law. Roman citizens were only those who were recognized by your family as an adult (which would be somewhere between 14–16). This was an adoption certificate.

They could adopt one’s own son; but one could also adopt another born of other parents. This is how Octavius succeeded... Octavius had no son, so he adopted his stepson, was by his third wife, and he became known as Tiberius. People came to the throne in Rome not because they were a natural son, but they might be a grand son, a step son, a grand nephew.

1977 Romans

Lesson #560

560 10/31/1978 Romans 9:4a Principle and amplification of the doctrine of (biblical) adoption: live up to heritage; Jews under the Nazis

We are looking at the Roman custom of adoption. Even in the word, there is the concept of an older or an adult son. Romans were more interested in the adoption certificate than they were in the birth certificate.

The uncle of Caligula came to the throne. I, Claudius is a reference to this man. He lost his wife who married his niece; who was married to Lucius Hanna barbus Nero (?); and they had a child, and Caligula adopted him. Then Caligula was poisoned soon after.

Adoption was, as far as things go, the will. Christ is the huios of God; the adult son of God. Christianity really does not have a clue as to what *Son of God* means. He is an heir to the Father. He is adopted into the royal family. All believers become legally adopted sons at the moment of salvation.

For us, there must be life in the soul; and eternal life imputed at salvation. We start out without capacity; but with spiritual growth, we develop it. Ephesians 1:4–5 is one place where adoption is used. Galatians 4:1–5

Most of these notes were placed with the Doctrine of Adoption in [Lesson #212](#).

1977 Romans

Lesson #561

561 11/01/1978 Romans 9:4b Heritage of Americans and Jews; synonyms of "Jew"; SHEKINAH glory and the integrity of God

Influx of people who are uninformed about our culture or heritage cannot continue on with that heritage. No one seems to have this perspective anymore. People between 18 and 30 should have been anxious to go to Vietnam, but instead, there are student protests. We have idiotic females getting a BS in bureaucracy and they go into businesses and shut them down. They have no concept of our heritage. Most people in this country are socialists, which is antithetical to our heritage of freedom. We should have been exposed to our culture from the cradle.

We have racial problems when that is no race in the Constitution. People talking about rights, about races, but they have no idea as to our freedom and heritage.

Social life today is ludicrous. The whole concept is fun and games leading to sex. No idea about love and romance and courting. A few drinks and the old phrase, "Your place or mine."

Even people in the ghettos are better off than living in a palace in Russia.

We are eternally connected to God though His justice.

Missing about 25 min. of notes here (about 15:00 to 4:00).

We have problems that we should not have. Freedom vs. evil; free enterprise vs. welfare state. We are becoming a nation of morons; a nation of emotional neurotic people.

If someone ends up loving you, then pray that they have personal integrity.

No counseling outside of class; because all of the counseling is given in class.

Bob would charge \$1000 per half hour; but the good thing about paying for advice; you will probably take it.

God gives us His righteousness. We should not try to reinvent the wheel and use our own self-righteousness as some sort of wheel with a square axle.

The Jews saw the cloud over the Tabernacle. Only once a year, the High Priest would go into the Holy of Holies. One cherub represents justice and the other represents holiness. The word *holy* refers to two attributes of God, combined into one known as integrity.

God knew which Jews would believe in Jesus Christ. The print out is election; and the Jews who believe print out as elect. The printout for those who would not believe print out as reprobate or as condemned. Only the elect are adopted. Only the adopted are elected. If you are not elected, then you are not foreordained and you are not predetermined. If you are not predetermined, then you aren't nothing.

A graduate of Dallas Theological Seminary told his congregation that no one would understand Romans 9 until after we die. The revelation of God is designed to be understood in time.

A huge amount of idioms in Romans 9. It took Bob five days to work out one verse; so if anyone so much as bats an eye at that time...

From Abraham to the end of the Jewish Age, skipping the Church Age; and then into the Tribulation and the Millennium. God is faithful to the Jew; and, because of that, we know that He will be faithful to us. There is no way that we can cancel the faithfulness of God.

The Source is greater than the gift; the Source is greater than the reality; the Source is greater than the imputation.

Once you believe in Jesus Christ, you cannot in any way cancel the integrity of God. God's integrity is not cancelled because of our failure. God does to react to us.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

The promises of God are all related to eternity and therefore in order to be qualified for the heritage they had to be adopted, which is flipping over the coin and is the other side of election. Therefore by believing in the Lord Jesus Christ, the God of Israel, they are adopted, they are elected, they are participants in the heritage of Israel forever.

“and the glory” — the connective use of the conjunction *kai* setting up a list, correctly translated “and.” *Kai* can be translated other ways depending on whether it is adjunctive or ascensive. Ascensive is translated “even,” adjunctive is translated “also,” and the intensive *kai* is translated “in fact.” Then we have the predicate nominative singular from *doxa* (δόξα) [pronounced *DOHX-ah*] — “and the glory.” No form of human glory is involved here. The simplest explanation for *doxa* (δόξα) [pronounced *DOHX-ah*] here is the Hebrew word *Shekinah*. The word means residence. It is a word not found in the scriptures but the verb is found there — *shâkan* (שָׁכַן) [pronounced *shaw-KAHN*], which means to dwell. The

noun is Shekinah and this describes the glory that we have here because this glory is Jewish heritage. There is a word in the Old Testament which is the exact equivalent, and that is *kâbôwd* (כְּבוֹד) [pronounced *kaw^b-VODE*] which is used for the essence of Jehovah in 1Chronicles 29:11. It is also used for the glory of God which came down to the tabernacle. God resided between the cherubs. So the Shekinah glory is the presence of the second person of the Trinity, the God of Israel, between the cherubs. This is found in Exodus 25:22 cf. Leviticus 16:2. You have to have the two verses side by side to get the picture.

The Shekinah glory is also connected with the second advent of Christ in Isaiah 60:2 — “For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.” This is the darkness which will cover the earth immediately prior to the second advent of Christ. The second advent: “Behold every eye shall see him” — everyone is in a supernatural darkness. So the glory mentioned here is this same glory, the personal presence of the Lord Jesus Christ. No nation ever had a greater heritage than the personal presence of the Lord Jesus Christ between the cherubs over the mercy seat — the Shekinah glory.

This is also related, then, to the second advent where the adoption occurs. Only believers can be adopted and at the second advent only believers of Israel will be there to see it. In Hebrews 9:5 we have the cherubs on each side of the mercy seat mentioned in connection with *doxa* (δόξα) [pronounced *DOHX-ah*]. The cherubs are merely representations of the highest form of angelic creatures. Glory refers to the personal presence of God the Son, the Lord Jesus Christ. The very presence of God overshadows the mercy seat. The glory therefore refers to the presence of the Lord Jesus Christ as the God of Israel. There is a reference to this in James 2:1. Christ is mentioned as the Shekinah glory by implication — “the glory.”

Only the elect are adopted; only the adopted are elect. To be a Jew and to have the physical heritage — the genes of Abraham, Isaac and Jacob — and not to be elected, and not to be adopted, and not to be foreordained, and not to be foreknown — a recognition of the foreordination of the decrees — is the burden that Paul carried in the only mind that could carry it. He was the only one who understood it.

The Shekinah glory doesn't refer to the entire essence of God but it refers to and emphasizes specifically two attributes of God — righteousness and justice, which combine to be called in old English the holiness of God, and in modern English the integrity of God.

1977 Romans

Lesson #562

562 11/02/1978 Romans 9:4c Honor code of Colonel Blimp; SHEKINAH and ICHABOD: unconditional covenants: Abraham and Palestine; EL SHADDAI

The days to come could be very difficult days. Disaster seems to be on the horizon. How it will manifest itself could be economic disaster or military disaster. Or there could be a

decline of leadership and decline of the people of the United States. To where we do not appreciate freedom or the teaching of the Word of God.

Colonel Blimp is a man who lived by honor and by standards. Honor is never anachronistic. Our domestic policy and foreign policy is detrimental. People who do not think like Americans; and we face adversities in the future; and we should accept these adversities as a challenge.

Bob is reading the great stories of the Victorian Cross.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

Charge of the Light Brigade was actually a result of many screw ups. This resulted in the killing of many good men and horses.

No matter how many erroneous decisions have been made from our leaders; no matter how many failures, no matter how much human viewpoint; we should be able to handle it and handle it magnificently.

Jews have distorted their physical birth and have misunderstood the promises; and they did not recognize that, what made Israel great, was not the racial relationship, but the spiritual seed of Abraham.

When a son was 14–16, the father would proclaim his son *hijos* and throw the *toga virilis* around his shoulder, the toga of manhood. Adoption means being recognized as a son of God; and adult son.

The failure of some Jews to believe in the Lord Jesus Christ and relate their physical birth to their adoption [the new birth] does not abrogate the integrity of God nor the magnificent spiritual heritage. The heritage is still there, it will be there in every generation, it will be open to any Jew who believes in Christ, minus the Church Age where we have a different election, an inserted election; the Church is elected royal family of God, and that is the exception.

Israel was a client nation to God, the agent for missionary activity abroad and Bible teaching at home — God's first client nation. In arrogance racial Jews had been emphasizing their physical heritage — Abraham, Isaac, and Jacob, and their physical relationship to these noble men. Therefore they emphasized physical birth and they distorted the doctrines which are found in the unconditional covenants, they distorted and misunderstood the promises with regard to Israel's glorious future. And, to add to it, they personally were not able to recognize that the thing that made Israel great is not the physical relationship, not the racial relationship, but the spiritual seed of Abraham. In order to understand it Paul uses the great doctrine of adoption where a natural son of a Roman is like a slave in the home until such time as he reaches maturity the father would take the son aside in the presence of all the family and friends and pronounce the magic words of

maturity — huio̅s (υἱός, οὐ, ό) [pronounced *hwee-OSS*] Romanoús (ροῦς) [pronounced *noose*]. Adoption means huio̅s (υἱός, οὐ, ό) [pronounced *hwee-OSS*] Theou, a son of God, and adult son. So the Jewish heritage is not the physical seed of Abraham, being a racial Jew, having the genes of Abraham, Isaac and Jacob, but it is the adoption whereby having faith in the Lord Jesus Christ — Adonai Jehovah Elohim, the God of Israel; by believing in Him they enter into the new birth (regeneration), recognizing that all of the promises of God, divided into the covenants. For the future of Israel as a nation and the future of every individual Jew in that nation is dependent upon regeneration; being not the physical seed by the spiritual seed of Abraham. Therefore, Paul in expressing this point is developing the fantastic spiritual heritage of Israel, the greatest spiritual heritage in history.

Only Israel has had the Shekinah Glory as a part of their heritage. But this is meaningless if all they have is physical birth and not the regeneration.

The Shekinah glory is mentioned in several passages. A word that was used in the past was Ichabod — 1Samuel 4:21-22, “And she called the boy Ichabod, [Ichabod simply means “no glory”] saying, the glory has departed from Israel” — a reference to the Shekinah glory — “because the ark of God was taken.” This means that a boy was named on the basis of an historical event. When the ark was removed from the holy of holies the glory, the personal presence of the Lord Jesus Christ, was no longer there. The presence of the Lord Jesus Christ between the cherubs on top of the ark was the Shekinah glory.

This glory was a part of the heritage of Israel and this same Jesus, the God of Israel, came back as the glory of Israel in another way, expressed in John 1:14 — “And the word became flesh and tabernacled among us.” This means that the Shekinah glory which dwelt between the cherubs came into a human body, so that we have the God-Man or the hypostatic union. “And we beheld his glory.” The word “tabernacled” plus the word *doxa* (δόξα) [pronounced *DOHX-ah*] means the Shekinah glory. This is John’s message, another Jew speaking to his own people. The Shekinah glory took human form, became true humanity — “... the glory as of the uniquely-born one from the father, full of grace and doctrine.” While the Jews had the Shekinah glory in the past they cannot have it in the future forever apart from believing in the Lord Jesus Christ.

“and the covenants” — kai hai diathêkai (διαθήκαι) [pronounced *dee-ath-AY-kī*]. This is the predicate nominative plural from the noun *diathêkê* (διαθήκη) [pronounced *dee-ath-AY-kay*], referring to the covenants, the unconditional covenants to Israel in contrast to the conditional covenant which is called the law. This is referring primarily to the Abrahamic covenant, though others are included as well. The Abrahamic covenant was the beginning of the Jews and the beginning of God’s promises to Israel. The whole issue in these covenants is very simple: God is faithful; God keeps His word. The only Jews to whom these promises are pertinent are the spiritual rather than the natural or physical seed of Abraham because only those Jews who receive the imputation of divine righteousness, as did Abraham. So *diathêkê* (διαθήκη) [pronounced *dee-ath-AY-kay*], the covenant, is a disposition made by God to Abraham in this case. We are dealing with the heritage of Israel. Like all the covenants this is a part of the divine decrees. Abraham is a beneficiary without merit. God promised certain things unconditionally certain things to Abraham and

his seed. But not his physical seed, his spiritual seed. “All Israel is not Israel.” Starting in Genesis 12:1-3 Abraham received promises. Then for the rest of his life — chapters 13, 15, 16,22 — promises were added together and we simply call them the Abrahamic covenant, it is merely a summary of everything that God promised to Abraham and to his seed, his spiritual seed.

Genesis 12:1 emphasizes the isolation and separation necessary for the development of the new race. Verse 2 — the great nation is made up of two categories. This does not refer to the seed of Ishmael or the five sons Keturah. The great nation is the nation Israel, called the Jews, called Hebrews, synonymous terms. This great nation is elected but not adopted until the second advent, because while Israel has been great in the past it is nothing compared to what will happen in the Millennial reign of the Lord Jesus Christ. Israel will be the source of blessing for the entire world. Israel in the Millennium is the great nation. Israel in eternity after the Millennium is the great nation. And the only ones who can be in that nation who are racial or physical Jews are those who are qualified by having +R and by having eternal life. Verse 3 — anti-Semitism is one of the most vicious things in life.

Bob reviews several verses into Genesis 12.

Paul is disturbed because so many Jews think that they have all of these promises coming to them; but they do not, not unless they have been born again.

Genesis 13:14-16 — the Palestinian covenant. Verse 15 — “and to your seed,” not the Jewish race, not to the physical seed but to the spiritual seed, those Jews who are born again. Genesis 15:18-21 — “to your seed,” born again Jews. This covenant was confirmed to Isaac — Genesis 26:3,4. The Abrahamic covenant was confirmed one more time: to Moses, Exodus 6:2-8. Until Moses there was no nation Israel. They were in their infancy with no army, police force, or establishment laws to protect them, and God would take care of them until they became a nation. This is what El Shaddai means — the “God of many breasts.” In other words, the Jews did not operate under the laws of divine establishment until the Exodus.

The Hittites had control of the Euphrates River; and all of this will belong to the Jews. This was confirmed to Isaac in Genesis 34.

1977 Romans

Lesson #563

563 11/03/1978 Romans 9:4d Benefits of the Mosaic Law vs. U.S. government evils; four divine institutions; Jew's feasts and responsibilities

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

...and the deposit of the Law... is the next phrase.

A federal income tax is right in principle. It is the practice of the income tax which is the problem. It should be a straight 10% straight across the board. That is honest and compatible with honor and integrity of a government. Our government is arrogant, arbitrary and totally against our freedom. If you are a young person, ask about OSHA or about the Bureau of Indian Affairs.

Our foreign policy is idiocy. There is no deep, underlying purpose for our foreign policy. In spite of all of these failures, we still have prosperity because of the Jew. When God established Israel as the first client nation in history, He gave the Mosaic Law in order to define laws and principles for all legitimate governments. These were applied to a theocratic government (but there has only been one).

The more people involved in a decision, the worse that decision will be (that is Bob's principle). A stupid person making a decision on his own is better than 1000 people coming to an agreement on a decision. Generally, the majority is always wrong.

One day, Bob noticed that all of the walls were grey. It was a neutral color as a compromise.

These laws in Exodus apply to all forms of government. There was only one democracy in history and that was the Athenian democracy.

Bob has two forebears who signed the Constitution. We have allowed too many people to have a say in how things are run.

Bob is there to protect us and our privacy. John Calvin, who was a great theologian, took over a city. He set up one of the most awful tyrannies that you could ever imagine. Under the principle of grace, you have toleration. Grace tolerates a lot of standards.

There must be certain rules that we all follow. This is because of the doctrine of the depravity of man. Our population continues to increase. The great number of old sin natures, the greater the chance of problems and loss of freedom. Every sin nature has its own brand of sin which comes into conflict with other sin natures.

We are discovering that all the human good that we want is too expensive. The greatest way to lose your money is human good. You should respect each others property and privacy and you can get along. But if they try to steal your property or intrude upon your privacy, we need laws to deal with such people.

You will need a wall of defense to keep other nations from coming in to destroy you. There must be courts and systems of justice. There must be principles of sanitation.

Berachah is a very clean congregation. It is thoughtfulness of others. You try not to be a distraction to others. These are all related to law; laws of how to live with many other people. This way each person maintains his freedom, his property and his privacy.

We have the gift of the Law with the highest individual standard of living. Ours is the only country in history where even those who are in poor circumstances are far better off than people throughout the rest of the world.

There must be laws for survival and for freedom. We are aware of the divine institutions. Everyone should be able to make individual lawful decisions without coercion. Freedom is the basis for true evangelism. The raising of one's hand or the walking of an aisle or standing in front of people all violate your privacy; and people coming up to talk to you about what you just did—that also violates your privacy. No public demonstration is necessary for anything in the Christian life.

There is the demand that the

the next phrase is ...the worship of God...

The Passover followed by the Feast of Unleavened Bread. 50 days after is the Feast of Pentecost, the first week of June. It represents to setting aside of Israel as a client nation. This brought in the concept of gentile nations being client nations to God.

Romans 9:29 tells us what a true Jew is. The key was the circumcision of the heart.

All of the offerings and feast days had meaning. All of this is included in the worship of God.

...and the promises,... which emphasize the faithfulness of God.

Romans 9:4 **Who are Israelites, to whom is the adoption and the Shekinah Glory and the unconditional covenants and the gift of the Law and the worship of the true God and the promises** [which is the manifestation of the integrity of God]

Principles

1. In the previous dispensation, Israel as a race had custodianship of divine truth, being responsible for communicating and preserving it.
2. Client nation Israel was a priest nation. The canon of Scripture was formed in Israel. Evangelism and setting up of doctrine.
3. National Israel fulfilled the plan of God. Also a missionary base. Two categories of missionaries, like Jonah and Daniel.
4. Shortly after the insertion of the Church Age, Israel was dispersed under the fifth cycle of discipline. Leviticus 26.
5. The interruption of the Jewish Age around A.D. 30 and discipline to Israel in A.D. 70. These are not recognized by Israel today.
6. This double curse is removed whenever a person believes in Jesus Christ. They cannot rely upon their physical birth. Their physical birth gives them a spiritual heritage.

7. When the Jew in the present dispensation believes in Christ, he is no longer a Jew but royal family. His cursing is turned to blessing.

1977 Romans

Lesson #564

564 11/05/1978 Romans 9:4 Mosaic Law: codices and principles of; Jewish problem; spiritual heritage and arrogance problem of the Jews

We are studying Paul's concern for the Jews.

The commandments do not define sin, as it is more complex than that. Morality and freedom are in the decalogue.

There are the ordinances, which are the spiritual code. This is the Tabernacle, the holy days, etc.

The third part are the judgments. Freedom, privacy, property, marriage, taxation, are all covered. There is sanitation, quarantine, evidence, punishment.

The Mosaic Law was given specifically to the Jew.

The Jews believed that, because they were born Jews, that they were attached to God. While man is born physically alive, he is also born spiritually dead. But condemnation must precede salvation. Regeneration is key and that is the true issue. Spiritual heritage is related to the new birth.

Our point of reference is the justice of God. This allows blessing to flow from God to man without compromising the essence of God. The imputation of divine righteousness and eternal life is the true heritage of Israel.

The promises of God are fulfilled at the 2nd advent. Nation Israel alone was the sole recipient of the Mosaic Law. It was not given to the gentiles. Deuteronomy 4:8 Romans 2:12–14. Not give to the church. Acts 15:5, 24 Romans 6:14 Galatians 2:19 The pharisees and other Jews distorted the Law; and they failed to understand the great lesson of history. Abraham is in the line of descent, but his brother Nahor was not. The promises do not come down to Ishmael but to Isaac.

Having received the Law, the Jews should have recognized that no one could keep the Law. The function of free enterprise, of the laws of divine establishment, of authority, are all set up in the Mosaic Law. The Mosaic Law and the rest of the Old Testament was written for our instruction.

Our prosperity has come to us through observing the divine laws of establishment and free enterprise has been the great secret to our blessing. Profit is godly and legitimate; and yet profit is taught to be a bad thing.

It is the spiritual heritage of Abraham, Isaac and Jacob that counts. This introduces the Jewish problem.

The Jewish Problem

1. Paul recognizes the special privileges in the previous age; but the Jews have no advantages apart from regeneration in the new age. Paul's burden is that Jews do not have these special privileges in the Church Age.
2. The Jewish unbeliever to live in the past dispensation of Israel can only distort his heritage by legalism and self-righteousness. The rich young ruler is an example of this.
3. When God administers the fifth cycle of discipline, He removed the arrogance of Israel. The northern kingdom went out under the fifth cycle of discipline under the Assyrians; and the southern kingdom went out under the Chaldeans. From A.D. 70 forward, only a gentile nation can be a client nation.
4. The unbelieving Jew clings to the Mosaic Law and the ritual of the past. He has ritual without reality.
5. Ritual without reality produces arrogance and self-righteousness.
6. Self-righteousness deludes itself into thinking that it is doing the will of God.
7. Human self-righteousness is assumed to be divine righteousness. The application today superficially: people will look for the walking the aisles, being baptized, or weeping great tears of repentance. But Jesus completed salvation on the cross. Salvation is uniformly the same. The Jews gain eternal life the same way that we do. When they reject Christ as Savior, they set up a system of works.
8. The legalistic Jews sets up ritual over reality.
9. While God approves His Own righteousness, He does not approve of Jewish self-righteousness. God has found a way to bless man; God has found a way to have a perfect plan for imperfect persons. All blessing goes from the justice of God to the righteousness of God. This is what is wrong with the liberals. This is why many Christians are deluded. They think that they can intrude on the righteousness of God. God will bless man when he has capacity. God could promote us and provide us with every kind of prosperity. But if we lack capacity, then there is no way for us to appreciate it. Self-righteousness does not work. That is reinventing the wheel. The believer who follows the legalistic Jew tries to reinvent the wheel. You cannot reinvent the wheel with self-righteousness. The Jew is simply a photograph of the individual believer's soul.
10. The spiritual heritage of the past focused attention on the God of Israel.
11. The unbelieving Jew accepts his rituals but not Jesus Christ.
12. The self righteous Jew in keeping the Law is religious without being regenerate. The self righteous Jew tries to keep the Law for salvation.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

The two angels standing atop the Mercy Seat, representing justice and righteousness. Between the cherubs the Shekinah, which is the presence of the Lord Jesus Christ. This means that they could not enter into the Holy of Holies. They failed to understand as a part of their spiritual heritage.

Spiritual Heritage and the Jew

1. This was a genuine spiritual heritage for the first client nation in history. This demands faith in the Lord Jesus Christ, the God of Israel.
2. All the ritual enumerated points to the reality. Jesus Christ is the reality.
3. The legalistic Jewish unbeliever has dishonored the integrity of God, but he violates the very law by which he seeks salvation.
4. Pronomian perversion of the Law become antinomian blasphemy of the Law.
5. Arrogance and hypocrisy contradict right doctrine. This produces religious hypocrisy.
6. The spiritual heritage of the past, that is Israel's past, is being ignored in the time of Paul. The Jews are losing the greatest opportunity that they could have which is believing in Jesus Christ.
7. Therefore, Paul's burden, the Jew will adjustment to the justice of God or the justice of God will adjust to the Jew through temporal judgment. Believing in Christ is eternal life. We are one of the few countries follow the Jewish system of sanitation. The simplest things in our life would be the greatest thing ever in the life of any ancient king. The problem for the Jew is the spiritual code, not the establishment code.
8. The failure of some Jews does not cancel or abrogate the faithfulness of God. The unconditional covenants will be fulfilled.
9. The unbelief of some does not cancel out the faithfulness of God.

There is also an arrogance problem. The Jews have a fantastic heritage; but a great heritage always has the trap of arrogance. They have a reason to be proud of their heritage. They were far advanced over us.

The Arrogance Problem

1. Since the preeminence of Israel is related to Bible doctrine, neither doctrine nor its source can be neutralized by Jewish rejection of Christ.
2. In other words, grace is never cancelled by those who reject grace. The failure of some does not abrogate the grace of God.
3. Grace is never neutralized by whatever others do or fail to do.
4. Therefore, grace continues to be the policy of the grace of God. The situation is very simple blessing from God is available to any with continued positive volition toward doctrine.
5. Man's failure cannot
6. Lack of integrity in mankind does not cancel the integrity of God.

7. Man acquired integrity and morality; but it is not good enough for the integrity of God. The self-made man is not acceptable to God.
8. God's integrity includes His righteousness and His justice. Therefore, God has set up the policy. Divine blessing is imputed to its target or its home. This is true during depression or prosperity. The plan of God rolls on whether man fails or succeeds. Man can be blessed in the worst of circumstances. Arrogance always comes up with the worst solution. Arrogance by passing laws against anti-social activity. The greater good for the greater number is the function of human good. You cannot have freedom and equality at the same time.
9. Justification can only exist when God imputes His righteousness; at the moment of faith in Christ.

Why does this verse appear here? What does this verse mean?

1977 Romans

Lesson #565

565 11/05/1978 Romans 9 Iranians; self-righteousness; Jews reject the visible God; principle of divine integrity and Shekinah glory

If there is nothing worth living for, there is nothing worth dying for; and vice versa. There can be all kinds of disasters; national disaster, economic disaster. Life is not made wonderful by what you have. It is not based upon great relationships in life.

Occasionally television does something which is good.

socialism is the #1 evil today; and opens us up to tyranny. Many of our problems have been compounded over socialism.

If we are smart, we will profit because of the failure of Israel.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

The heritage of Israel is our present possession because so many things from the Old Testament have direct application and have many wonderful advantages spiritually in our growth. So a study of Romans 9 has to be justified in two ways. The obvious one is that it is in the Word of God, but secondly, the content deals with the Jew. We are never going to be very far removed from Israel for while Israel is out under the fifth cycle of discipline today we must remember constantly that it is Israel who has, in effect, passed the gauntlet on to us in order that we might carry on as a client nation. Therefore, if we are smart we will profit by the failures of Israel. Obviously the Jews at the time that Paul wrote were missing the boat with regard to their heritage, they failed to see it in the light of doctrine and instead they saw it in terms of history. Often this results in the human viewpoint rather than the divine viewpoint of life.

Putting Verse 4 Together

1. God is holy. This means that God has integrity. Holiness is the integrity of God, both His righteousness and His justice.
2. The integrity or holiness of God is not attained by God or some sort of divine achievement. God has integrity but it was not attained, it wasn't developed.
3. The integrity of God is eternal, absolute, infinite. It has always been a part of His perfect essence.
4. The integrity of God is not the mere absence of evil, it is the sum total of His perfection.
5. Therefore the integrity or the holiness of God is neither maintained nor attained, it is God's immutable, eternal self.
6. The being of God cannot be better or worse for God is eternal, immutable, unalterable, an absolute being who is eternally consistent.
7. The holiness or integrity of God is composed of those two important attributes, justice and righteousness.
8. God's righteousness is perfect, therefore not only does God's righteousness reject sin, human good and evil but it also provides varying systems of condemnation in administering punishment to sin, human good and evil.
9. The principle on which man observes the justice of God: God's righteousness demands perfect righteousness, and what the righteousness of God demands the justice of God executes. God's righteousness can only demand perfect righteousness; God's justice can only demand perfect justice.
10. Therefore the spiritual heritage of Israel in the past dispensation was designed for their justification through faith in Christ, not for their arrogance, not for their self-righteousness, and not for their rejection of the God of Israel. Arrogance plus self-righteousness rejects the plan of God not only with Jews but even with believers.
11. Human self-righteousness is actually an arrogant rationalization. It is the fantasy of comparing one's strength against the weakness of another.
12. Righteousness cannot be built or constructed on unrighteousness. Therefore justification is built on the imputed righteousness of God. Everything that God does to bless us inevitably is on the foundation of His imputed righteousness and not on any system of self-righteousness which we have developed. Self-righteousness is the wrong axle for the wheel on which the plan of God turns, God's righteousness imputed is the basis for it all.
13. The self-righteous type is trying to compete with God, and this is tantamount to blasphemous arrogance.
14. The grace of God provides all that the integrity of God demands for the human race through the God of Israel, Jesus Christ. That is the basis for the spiritual heritage of Israel and, furthermore, that is the basis for the spiritual heritage of the Church as the royal family of God.

Above the Tabernacle was the cloud by day and the pillar of fire at night (this would be when Israel was in the desert-wilderness of Sinai). The Presence of the Revealed God was hidden from view.

All of the holidays were related to Jesus Christ; all the great feasts were related to the same thing. Man is a free agent; but he is always looking for someone to blame.

During the first advent, the unbelievers saw the Lord with their own eyes and they still rejected Him. The Shekinah Glory was on this earth for 33 years.

Foreknowledge recognizes what is in the decrees. Omniscience fed what is certain into the decrees. Bob guarantees that it won't take 4 days to cover another verse. It might take 5 days.

The Shekinah Glory existed right there at the Mercy Seat. In order for sin to be paid for, the Shekinah Glory had to become flesh.

You can only get into [Z] through the teaching of Bible doctrine. The royal family honor code is the Christian way of life. No blessing in [Y], that is logistical support. You are supported by space, time, rations, spiritual provision. Many categories of logistical support. You get the capacity for blessing in [Y].

The Divine Integrity and the Shekinah Glory

1. Jesus Christ, the God of Israel, became humanity and the son of David for the express purpose of fulfilling the Levitical offerings and bearing our sins on the cross. The ritual shadows of the Old Testament were all fulfilled in the work of Christ on the cross. The Shekinah glory became flesh — “The Word became flesh and tabernacled amongst us.” Jesus Christ, the God of Israel became true humanity so that the Shekinah glory would not only be apparent and seen by the Jews, for acceptance or rejection, but so that the Shekinah glory could actually do what the Shekinah glory had been doing in fact since Israel began.
2. The justice of God judged our sins which had to be imputed to Christ on the cross so that the justice of God could give the righteousness of God to anyone who would believe in Christ — to the Jew first and also to the Gentile. Why the Jew first? Because the one who hung upon the cross was the son of David. He was the fulfilment of the Davidic covenant. He was a Jew. He was the Shekinah glory now visible. The Lord Jesus Christ in hypostatic union is the visible Shekinah glory. The Jew is first because the prince ruler of the Church is a Jew. The greatest theologian the Church has ever seen, Paul, is a Jew. The writers of the New Testament were Jews. The heritage of the Jews is given to the Church to give us motivation and momentum in our advance to maturity. So it is always the Jew first. And why not, as there is magnificent blessing for us gentiles as a result.
3. At the cross God condemned our sins in Christ so that He could commend doctrine to the soul, to the Jew first and also to the Gentile. Psalm 85:10 — [Grace and doctrine have met together; righteousness and reconciliation have kissed each](#)

other. When grace and doctrine meet it is the presentation of the gospel. God took the greatest theologian of the Church Age, a Jew, and makes him the Apostle to the gentiles.

4. There is nothing man can do to destroy or compromise the integrity of God. No failure of man can change the integrity of God.
5. Man's self-righteousness does not glorify God, but God's righteousness justifies man when imputed at salvation. After salvation, we have the judicial imputation of righteousness. There is a volitional matter; will we be positive toward God's plan or will we be negative and go to self-righteousness. We do not reinvent the wheel. The wheel and axle is the plan of God; when we try to reinvent the wheel, we insert self-righteousness for God's righteousness. So we tithe or we make some great sacrifice for God in some way or improve our morality.
6. The integrity of God gains nothing from man's righteousness, but man gains everything from the integrity of God when God imputes His very own righteousness at the moment of salvation.
7. The pattern for this and the heritage of Israel began in Genesis 15:6. The Jewish race was not founded upon Abraham's physical genes, it has a spiritual origin. Abram was an Akkadian. That is his physical genealogy. The Jewish race is not based upon anything physical. That is all [X]; and the Jewish race begins in [Z]. There is nothing spiritual in [X].
8. God does not gain from man, man gains from God. The very birth of the Jewish race portrays that principle. The Jewish race originated with a spiritual factor — Abraham cracking the maturity barrier.
9. There is no point in angelic or human history where the integrity of God is compromised or gains anything from man's self-righteousness.
10. God's righteousness is not established by man, but man's integrity is established by God.
11. Therefore God does not need our help, we need God's help.
12. Therefore the imputed righteousness of God at salvation is not only the key to divine blessing but the basis for the royal family honor code.
13. Therefore the principle emerges: The integrity of God advances the glory of God in both angelic and human history. There is a lot of failure in angelic history and in human history. God's integrity, nevertheless, advances His glory.
14. Under divine provision man can glorify God but man cannot advance the glory of God. The glory of God pre-existed man and all creatures, including angels.
15. The unbeliever Jew distorted the law which is both spiritual and establishment in the heritage of Israel. No one was ever saved by keeping the law. It delineated principles of establishment and freedom, it portrayed the person of Christ, but it was not an instrument of salvation.
16. Put another way, the law is incapable of making the Jew righteous before the integrity of God. The law demands a capability of perfection and absolute standard beyond man's ability.
17. Therefore the law cannot produce righteousness in the Jew, it cannot produce anything equivalent to the perfect and eternal righteousness of God. The law can

only condemn the Jew and demonstrate his inadequacy to save himself. The law is an instrument of condemnation, only the judgement of Christ on the cross is the instrument of salvation.

Romans 9:4 ...who are Israelites, whose is the divine adoption as sons, and the glory, and the covenants, and the lawgiving, and the service, and the promises;... (BLB)

The personal presence of the God of Israel was of no use or advantage to the Jew who rejected Jesus Christ. There is no advantage apart from positive volition.

People claim that they would do anything if they could be around the Lord when he was here in bodily form. But the key is not Him being here on earth; the key is if we have Bible doctrine in our souls.

1977 Romans

Lesson #566

566 11/06/1978 Romans 9:5 Origin of Gentiles (X radical) and Jews (Y); negative volition of the Jews; passiveness to Bible doctrine and persecution; reality

All the gentile races of history were formed in [X]. Shem, Ham and Japheth are the source of all gentile nations. This is all based upon physical descent.

The Jewish race originated from Abraham in [Z]. He was a mature believer. The Jewish race has a spiritual origin. To be a true Jew, one must possess the genes of Abraham, Isaac and Jacob.

Romans 9:5 ...whose are the patriarchs; and from whom is Christ according to the flesh, being God over all, blessed to the ages. Amen. (BLB)

Verse 5 is not correctly translated in the King James version. In fact the incorrect translation is extremely devastating to a concept here regarding the second advent. This is actually a continuation of the spiritual heritage of Israel with some other things added.

It begins with the genitive possessive plural from the relative pronoun hos (ὃς) [pronounced *hohç*], whose antecedent is found at the end of verse 3 — “of whom.” This is the generally accepted interpretation, but much better is the ablative of source plural here — “from whom.” Then we insert the present active indicative because of Pauline ellipsis in which the verb is implied, though omitted. “From whom are.”

Next is a predicate nominative plural plus the generic use of the definite article which comprehends a category as a single whole — “the fathers,” patêr (πατήρ) [pronounced *pat-AYR*]. This is a reference to the regenerate ancestry of Israel. Abraham, Isaac and Jacob are the line of the Jewish race, the line of the seed of Abraham because each one was born again and each one reached maturity. The emphasis on the origin of the Jew and which separates the Jew from the Gentile forever is the fact that he originates from regeneration.

The Concept

1. The secret to the foundation of the Jewish race is regeneration, therefore it is very difficult for Paul to see his fellow countrymen reject Christ as saviour. For while they are Jews by physical seed of Abraham they are not Jews by regeneration. They have not followed the pattern of Abraham — Genesis 15:6.
2. While Isaac had a stepbrother, Ishmael, Isaac is the chosen one through regeneration. The same thing is true of Jacob and Esau. The difference is always regeneration. One is a believer and a Jew; the other is a gentile.

“and” is an intensive use of the conjunction *kai*, translated “in fact.” Add to this the prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural from the relative pronoun *hos* — “from whom.” Then, again, because of ellipsis we insert the verb “is,” present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. And finally we have a predicate nominative, *ho Christos* (χριστός) [pronounced *krees-TOHSS*] — “the Christ.” “In fact from whom is the Christ.” The generic use of the definite article emphasizes the uniqueness of the person of the Lord Jesus Christ.

With this is an accusative neuter singular from the definite article *to*. This is an accusative of general reference and demands the insertion of a pertinent infinitive. It is translated “the one coming.” Then we have *kata* plus the accusative singular from *sarx* (σάρξ) [pronounced *sarx*] — “in the flesh.” “who is — *eimi* (εἶμι) [pronounced *eye-ME*], articular present active participle — “the one who is.” The static present tense represents a conditions perpetually existing — the hypostatic union. The active voice: Jesus Christ produces the action, becoming visible. No longer do we have the Shekinah glory between the cherubs. Eternal God becomes true humanity, and once He becomes true humanity He is visible to Israel with the same results as existed under the principle of the Shekinah glory. With the cloud over the tabernacle by day and with the pillar of fire by night they knew that the Shekinah glory was dwelling between the cherubs, but it did not make any difference to too many in Israel. And again, people being what they are, unstable, unpredictable in every possible way; total depravity still applies and there was still negative volition. So the old story! “If I could just see the Lord. If He would just come and touch me on the head. If I could just follow Him or walk around with Him a little while, everything would be all right.” Of course, that is 100 per cent wrong. It is doctrine that makes the difference, doctrine is the reality. If you are positive to doctrine then you do not need the Lord Jesus Christ holding your hand. The participle here is circumstantial for the deity of Christ. Then we have the predicate nominative singular *theos* (θεός) [pronounced *theh-OSS*] — “God.”

Finally, we have a preposition — *epí* (ἐπί) [pronounced *eh-PEE*] plus the genitive plural of *pás* (πάς) [pronounced *pahs*], translated “over all.” “... one who is God,” and again this is elliptical, it means “ruler over all” and refers to the second advent of Christ. The incarnation and resultant humanity of Christ demonstrated two things: a) It was the means by which the sins of the world were literally imputed to the Lord and judged; b) But it has a relationship to Israel. Israel would always have an excuse that they could not see the Shekinah glory, all they could see was the cloud or the pillar of fire which was above the tabernacle. And since they couldn’t actually see it there was a stumbling block to their faith.

So the Shekinah glory comes and it visible, and the same negative volition that existed in the Old Testament existed in the coming of our Lord so that actually being face to face with the Lord did not make any difference. The incarnation and resultant humanity of Christ does not in any way demote the second person of the Trinity. Christ, although true humanity, continues to be eternal God forever and as God He still has all of the attributes of God as well as the attributes of perfect humanity. He is, then, the last Adam

Romans 9:5a. "From whom are the fathers [the regenerate ancestors Abraham, Isaac and Jacob], in fact from whom is the Christ [the Shekinah Glory of the Old Testament], the one who came in the flesh, the one who is God, ruler over all."

The rest of the verse is a command to praise, to recognize and to fulfill the very purpose for which the God founded the Jews. It starts with a verbal adjective, eulogêtos (εὐλογητός) [pronounced *yoo-log-ay-TOSS*]. This is never used of men, it is only used of God. It is a verbal adjective, it is derived from the adverb eû (εὖ) [pronounced *yoo*] plus the verb légô (λέγω) [pronounced *LEH-goh*] which means to speak well, to praise, to extol, to eulogize. A transliteration is eulogize. Eulogêtos (εὐλογητός) [pronounced *yoo-log-ay-TOSS*] is equivalent to baruk [the verb is barak], "being praised" or "being blessed." So it is used as liturgical formula, it becomes doxological for the eternal glory of the Lord Jesus Christ.

Israel had it all. Never in all of history. Until the Exodus and the formation of the nation, and until the construction of the tabernacle, never did anyone have the personal presence of God in their midst as a nation. That is because Israel was a client nation and because they were a priest nation. This was to be to their advantage because this is the only race, the only nation, the only people who were ever founded or originated on a spiritual basis. The Jews had everything going for them. The Jewish race is based upon being formed in [Z]; yet here they are, in Paul's time, they are living in [X].

The Jews of Paul's generation were losing out. Some remained as unbelievers; and those who believed were not moving forward in the Christian life.

We face a similar problem in this nation. We are begging for the destruction of our nation.

But here is the principle: You can have everything in the world going for you and still destroy it all with negative volition. There are two opportunities for negative volition. The first is at salvation and the second is a persistent negative volition toward doctrine after salvation. You can be aggressive about anything in the world but if you are passive toward doctrine you've had it. The exploitation of advantage is the exploitation of spiritual advantage. It is the spiritual advantage that counts.

Houston was once a great city; where the police force was honorable and effective. Bob first regarded Houston as one of the most exciting cities to be in. Men of courage handled the affairs of the government. There was moral courage in the office of mayor. Now there is a passiveness which has moved in.

Bob saw part of a movie about public transportation in NYC. He would not watch the entire movie. It is called a subway. Passive people burrow underground. A guy gets on with a knife and he and his friend begin to intimidate those around him. Everyone sat there. Men were bullied, pushed around; and they did nothing. They live in a passive city, where cowardice hides under the principle that we must not interfere with anything.

The passive attitude of anything takes precedence over Bible doctrine. You cannot live a life of convenience and have capacity for life. You will never have blessing. The Jews became passive and their priorities were wrong.

One view of the 5 or 6 million Jews brutalized by the Nazis. They were passive. They lined up. Where did this passive attitude originate from? This comes from having everything going for them. They were wealthy, they were successful, they were prosperous; but they were passive about doctrine and they were passive about the Nazis. If you are passive about what counts, then you will be passive in a crisis.

The genes of Abraham, Isaac and Jacob have produced the most brilliant people in history. It is hard to find a stupid Jew. Stupid gentiles can be found everywhere.

As a believer in Jesus Christ, living in the United States of America, we have more than everything going for us. And living in Texas, we have much more than everything going for us. This is all cancelled out when you are passive about Bible doctrine.

We have accepted the welfare state. We have accepted that which is evil, communism and socialism. In England, socialism came in through parliament. They became a socialistic state. No matter who seems to benefit from it, you never settle an argument based upon experience. For every person who has benefitted from socialism, there are thousands who have been ruined by it. And the other part of the scam work for government.

Then we have eis (εἰς) [pronounced *ICE*] plus the accusative plural of aîōn (αἰών) [pronounced *ī-OHN*] — “forever.” While it means “to the ages” it is simply an idiom meaning forever.

This is followed by the liturgical conclusion, amên (ἀμήν) [pronounced *am-ANE*], emphasizing the function of GAP, converting gnôsis (γνώσις) [pronounced *GNOH-sis*] resident in the left lobe into epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] resident in the right lobe. Only epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] doctrine resident in the right lobe can be converted into growth, to momentum, to motivation, to capacity for life, making life meaningful and worthwhile.

Romans 9:5 **From whom are the fathers** [the regenerate ancestors Abraham, Isaac and Jacob], **in fact from whom is the Christ, the one who came in the flesh, the one who is God, ruler over all, extolled** [praised, eulogized] **forever. Amen.**

Principle

1. Paul's ellipsis reveals his excitement and his concern for Israel.

2. We have inserted into the verse a liturgical doxology, but it is an elliptical liturgical doxology reminding the unbelieving Jew that Jesus Christ is the God of Israel, that He is the Shekinah glory, that His personal presence with Israel was without precedent and without parallel in any nation in history, and that it was climaxed by making Himself visible by coming in the flesh — the hypostatic union.
3. Since Jesus Christ is the God of Israel Paul's concern for the unbelieving Jew is intensified, and the intensity of his concern is expressed in ellipsis.

This anticipates the next verse, where all Israel is not Israel.

Romans 9:5 **From whom are the fathers** [the regenerate ancestors Abraham, Isaac and Jacob], **in fact from whom is the Christ, the one who came in the flesh, the one who is God, ruler over all, extolled** [praised, eulogized] **forever. Amen.**

Principle

1. The Jews of the dispensation of Israel had the Shekinah glory, the personal presence of the Lord Jesus Christ dwelling in the holy of holies between the cherubs.
2. In spite of this, in every generation there were Jews who rejected Christ as saviour.
3. This negative volition is dramatized by the incarnation in which the Shekinah glory becomes visible to the Jews through the hypostatic union — John 1:14. **And the Word became flesh and tabernacled among us. And we beheld His glory as the uniquely-born from the Father, full of grace and full of doctrine.** They actually saw Him, the Shekinah glory. They saw His grace, they heard His doctrine, they were face to face with Him, and they still rejected Him. That is why you have to have first advent and second advent. There has to be a demonstration to Israel, which in effect becomes a demonstration to the entire world, that even though the Lord personally comes to visit you and talks to you personally, performs miracles for you, does everything so that you can actually see grace and doctrine, man still has free will. Man still has self-determination, man is still a free agent, a free agent rejecting the Lord Jesus Christ. There is the tragedy. What a ghastly thing it is to realize how evil man is. Man is at his worst at the cross; God is at His best at the cross. The one who was hanging on the cross was not only the Shekinah glory, the God of Israel, the son of David, the future ruler of Israel, God, ruler over all, but at the same time He was the only saviour. Who said no? Dumb Gentiles? No, smart Jews! Reality with regard to God is what you think; that God not only invented the world that you see, but He invented thought, vocabulary, philology. He invented something where reality is in your thought. Principle: Guts are not found in the bowels but in the mind. Intestinal fortitude is incorrect; guts are in the soul. It is what you think that counts.
4. The metamorphism of the Shekinah glory into the hypostatic union dramatizes the negative volition of Israel into their rejection of Christ as Messiah. But it does more than that for Israel is a photograph of the individual soul of Gentiles and therefore it dramatizes what the human nature is like.

5. The Jews were never permitted to enter the holy of holies where the Shekinah glory dwelt, except the high priest once a year who entered twice on the day of atonement — once for himself and once for the people. And when he came out the people would want to know what the Lord looked like. A smart priest would open a scroll and say, “Here is what he looks like right here!” That is what is wrong with people, they want to see it with their eyes instead of understand it with their mentality.
6. But no Jew has an excuse for his negative volition because the Shekinah glory became visible to Israel with the incarnation of the Lord Jesus Christ.
7. The first advent of Christ allowed Israel to see the Shekinah glory. But Israel rejected the Shekinah glory in the person of the Lord Jesus Christ — Adonai Elohim, the God of Israel.
8. Seeing the Shekinah glory in person only intensified negative volition. So that all Jews of every generation who reject Christ are without excuse.

Realize and beauty is what you have in your soul. All of this comes from thought. Your capacity for life is going to depend upon thought. It is because you have doctrine in your soul. Happiness is not in what you have, but in what you think. Doctrine in the soul can't be taken away from you.

Guts are not found in the bowels but in the soul.

The average Christian today wants a miracle; and they have nothing in their soul to cope with a disease.

A professional gambler; he found that if he came for a couple nights and listened, and it changed his luck.

Romans 9:5 **From whom are the fathers** [the regenerate ancestors Abraham, Isaac and Jacob], **in fact from whom is the Christ, the one who came in the flesh, the one who is God, ruler over all, extolled** [praised, eulogized] **forever. Amen.**

The Jews saw the Shekinah Glory in the flesh, but they said *no*.

1977 Romans

Lesson #567

567 11/07/1978 Romans 9 Origin of the Jew cf. of the Gentile race; dead baby saved; spark of life permanent; virgin pregnancy; negative volition of the Jews

We are going to pull together a few principles before moving onto v. 6.

The Unique Origin of the Jewish Race

1. The origin of the Jewish race is totally spiritual in contrast to the origin of all other races. All Gentile races originate through physical birth. The Jewish race is

absolutely unique; it originates through spiritual birth and the momentum there after related to maturity. All gentile races originate in [X]; but the Jewish race originates in [Z]. The Jewish race is the only race with a spiritual heritage. The secret to the origin of the Jewish race is Abraham becoming a Jew after salvation and after cracking the maturity barrier.

2. All Gentile races are descendants of Noah through Shem, Ham, and Japheth.
3. But the Jewish race is descended from Abraham through Isaac and Jacob. Nahor was descended from Shem, but he was in [X], so he is not a Jew. The same thing with Ishmael, Abraham's five other sons; and Jacob's twin. Bob places all of these people in [X].
4. The question arises as to what precisely does this imply.
5. The Jewish race originated when Abraham was 100 years old; but more important, a mature believer.
6. The Jewish race originates from the spiritual birth and resultant spiritual growth of Abraham.
7. Therefore the origin of the Jews and the origin of the Gentiles are entirely different.
8. Paul's burden is related to the fact that negative volition has blinded the Jews to their origin. Their origin is spiritual; they are not great because of their physical genes. It is their origin to which they are blinded, so that having the genes of Abraham, Isaac and Jacob, and being very proud of their descent, they have selected self-righteousness rather than God's righteousness, and therefore missed the boat.
9. The true Jew can never be a Jew by simply possessing the genes of Abraham, Isaac and Jacob. The true Jew must possess the spiritual heritage of Abraham, Isaac and Jacob. The spiritual heritage is the new birth.
10. There is no way for any physical seed of Abraham to inherit the promises to Israel — the unconditional covenants. Only the spiritual seed of Abraham is qualified to inherit through the imputation of divine righteousness and eternal life at salvation.

The key for the Jew is to receive the judicial imputation of God's righteousness.

The believer and unbeliever will always have human life in their souls. The believer has eternal life in the spirit as well. No way can anyone in the human race override the imputed righteousness after having faith in Christ; or eternal life in the human spirit at the same time. The Jew who does not have either of these does not have his full Jewish heritage and will spend eternity in the Lake of Fire.

Bob was his father's only son and he was to inherit millions (which his father cancelled out).

The Jews went into Galatia after Paul and said, in order to enjoy the heritage of Israel, they must learn and keep the Mosaic Law.

Bob once memorized Romans in the KJV, but he did not know what it meant.

Paul will use rhetorical dialectics in his reasoning; and who understands this? Smart Jews would understand it.

Paul makes the extreme statement...

Romans 9:3 For I could wish that I myself would be accursed [cherem], consequently separated from the Christ [but it cannot be] for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to earthly descent [Abraham, Isaac and Jacob],...

Jesus came to the nation which had the Shekinah Glory. Jesus tabernacled with them and they absolutely rejected Him. The covenants are mentioned after the Shekinah Glory. You must believe in Jesus Christ first; and then the covenants apply.

Principles. Let's go back to the imputation of human life to the soul. Once this occurs, there is no way to destroy that human being. He is a creature forever. There is no sin, no evil, that will destroy that life. This is a permanent arrangement. Human life is never destroyed. Physical death does not destroy human life. Human life exists forever, either with God or in the Lake of Fire. There is no power of earth which can remove human life from the soul. The analogy is, there is no power on earth or in heaven which can remove eternal life from the regenerated soul. In the womb, there is no living soul but reflex motility. There is no human life until God imputes it to the human soul.

When Adam committed his first sin, he originated the sin nature. It has existed, thereafter, forever.

When a child is born and life is imputed and the child dies before reaching accountability, that child is saved because he/she was condemned at birth. There must be condemnation first.

1977 Romans

Lesson #568

568 11/08/1978 Romans 9:6 Racial (physical seed) cf. true (spiritual seed) Jews; terminal self-righteousness; all born into X-radical

vv. 1-5 is the first paragraph; the second paragraph is simply v. 6.

Romans 9:6 And it is not as that the word of God has failed. For not all who are of Israel, are these Israel. (BLB)

Verse 6 – the premise regarding Israel. The Greek sentence actually begins o)ux o)ion de hóti (ὅτι) [pronounced HOH-tee], which is literally, “But it is not such as that.” We have the post positive conjunctive particle de, translated “But.” It emphasizes a contrast with what was just said. Next is the strong negative ou (οὐ) [pronounced oo] which is preceded by an insertion in order to render into English the elliptical concept here. We precede with the

insertion of the present active indicative of eimi (εἶμι) [pronounced *eye-ME*] and translate, “But it is not.”

Next comes the predicate nominative neuter singular from the correlative relative pronoun hoios (οἷος) [pronounced *HOY-oss*]. This is what warrants the insertion of eimi (εἶμι) [pronounced *eye-ME*]. In the predicate nominative hoios (οἷος) [pronounced *HOY-oss*] demands the verb to be. With the negative hoios (οἷος) [pronounced *HOY-oss*] means “not such as” or “not as implying.” We can translate, “But it is not as implying that.” The verse actually begins, “However, this is not to imply that.”

The way that Paul is putting this together in the Greek, it is pure genius. He is apparently going back to Attic Greek.

“the word of God hath taken none effect” – we have the nominative singular subject ho logos (λόγος, ου, ό) [pronounced *LOHG-oss*]. Logos (λόγος, ου, ό) [pronounced *LOHG-oss*] is more than just “word,” logos (λόγος, ου, ό) [pronounced *LOHG-oss*] means thought. Thought is impossible apart from vocabulary. To have thought you have to put words together. Then the possessive genitive singular from theos (θεός) [pronounced *theh-OSS*] with the generic use of the definite article. Literally, “the word of the God,” but the generic use of the definite article to denote that the canon of scripture is absolutely unique means that you do not have to translate the article, so we simply translate it “the word of God.”

The principle behind this is very important. The entire Old Testament is the spiritual heritage of Israel. It contains the unconditional covenants, the promises to Israel regarding the future of that race and that nation. Put together they add up to something very wonderful for Israel. In other words, they are going to have something that is absolutely beyond the imagination. Reduced to temporal language it spells out a nation forever, a people of God forever, a people under a theocracy forever. But not only in eternity but in time as well, time referring to the millennial reign of Christ. The problem is that because of the insertion of the Church Age and the administration of the fifth cycle of discipline to the nation of Judah it does not follow that Israel has no future. The insertion of the Church Age is known to the unbelieving Jew as the times of the Gentiles. The Jews were always the client nation to God in the Old Testament. The times of the Gentiles means the Jews are excluded from being a client nation. This is very discouraging to the Jews for it appears as though by calling out a royal family, the Church, that God is not going to keep His word and is not going to fulfill His promises to the Jews as a nation, as well as individuals. The insertion of the Church Age has complicated the problem for the Jews. The Jews are so discouraged that they need to be reminded about what is said in the Old Testament. They seem to have lost track of such things; and the nation has become discouraged.

This is not to imply that the Word of God...

Now we have a verb, the perfect active indicative of ekpiptō (ἐκπίπτω) [pronounced *ehk-PIHP-toh*] [ek (ἐκ) [pronounced *ehk*] = from; piptō (πίπτω) [pronounced *PIHP-toh*] = to fall], which means to fall from or to fall off. It comes to mean to fail. It was used by sailors as a nautical expression for drifting off course, or to run aground on something, but here in this

context it means to be in vain, to lose force and validity, and therefore to fail. "However this is not to imply that the word of God has failed." The perfect tense is a consummative perfect it emphasizes the process presenting the past act and the present apparent result. The active voice: the Word of God alleges to have produced the action in the thinking of the unbeliever Jew, in the thinking of the believing Jew who is in reversionism. In other words, the majority of contemporary Jews in Paul's time. The indicative mood is a potential indicative since the Word of God has never failed. The potential indicative indicates this is an allegation without foundation. Israel's present discipline and the failure of the individual Jew does not and cannot neutralize the promises of God or the plan of God as revealed in the Word. The failure of any individual or the failure of any nation does not in anyway cancel anything in the Word of God.

This is not to imply that the Word of God has failed...

Principle

1. Individual and collective failure does not hinder the plan of God, nor the validity of the Word of God.
2. The plan of God and the Word of God moves on with or without us. God does not need us to fulfill His plan, but we need Him.
3. Collective or individual failure of the Jew does not abrogate the promises of God for Israel – and specifically for the regenerate of Israel. The Jews rejected the Shekinah Glory.
4. Human failure simply cannot hinder the advance of the plan of God.
5. The failure of the unbeliever or believer does not imply the failure of the Word of God which reveals the plan of God.
6. Rejection of Jesus Christ, the God of Israel, puts the Jews outside of the plan of God and the unconditional covenants to Israel.
7. Human rejection of Christ does not imply that the Word of God has failed but simply the Jew has failed to use his free will and his self-determination to believe in Christ.
8. The alternative of divine judgment is just as clearly presented in the Word of God as the blessings of grace. The fact that many Jews are under divine judgment in every generation does not hinder the promises of God to the Jews. It just means that some through the function of their own free will missed the boat.
9. The Word of God promises judgment in time as well as in eternity to the Jew who rejects the God of Israel. To the Jew who rejects Jehovah Elohim or Jesus Christ that has always been true – in any generation, Old Testament or New.
10. The Word of God has not failed the Jew; the Jew has failed the Word of God.
11. God's promises have not become untrue to the exclusion of a portion of the Jews, for God's promises can only be valid to Jew or Gentile who has +R and eternal life. Therefore God's promises are valid only to the believing Jew who is the true Israel.
12. Scripture defines true and false Israel on the basis of attitude toward the Lord Jesus Christ. That has always been true since Jehovah, the Adonai of the Old Testament is the Lord Jesus Christ, and we are just dealing with a different language.

13. True Israel believes in the God of Israel, Jesus Christ, just as Abraham their father in Genesis 15:6 Romans 4:3.
14. True Israel follows the pattern of Abraham by believing in the Lord Jesus Christ. The promises of God are always valid to true Israel.

“For they are not all Israel, which are of Israel” – ou (οὐ) [pronounced oo] gar pantes (πάντες) [pronounced PAHN-tehç] hoi ek Israêl, houtoi Israêl. This is quite different from what is in the King James version. Literally, “For not all of those from Israel, are Israel.” This may not help much because the literal translation follows the word order, but this is not the correct order in English. Still using the literal translation but rendering the real meaning of the phrase, “For not all who are descended from Israel are really Israel.”

This begins with the explanatory use of the conjunctive particle gar. Next is the negative adverb ou (οὐ) [pronounced oo], denying the reality of an alleged fact. What is the alleged fact? That if you have the genes of Abraham, Isaac, Jacob, and the twelve patriarchs you are Israel. You are Israel as far as your physical birth and descent is concerned, as far as the imputation of human life at birth, that is true. But Abraham was regenerate, Isaac was regenerate, Jacob was regenerate. The origin of the Jewish race is regeneration. This all adds up to the fact that it is the spiritual seed of Abraham who is the true Israel.

This is followed by the nominative masculine plural subject from pás (πάς) [pronounced pahs], referring to the physical seed of Abraham, the imputation of human life to the soul at birth – those who have the physical genes of Abraham, Isaac and Jacob. So pás (πάς) [pronounced pahs] refers to racial Jews. Next is the nominative plural from the definite article hoi. It is used for a relative pronoun. The antecedent is pás (πάς) [pronounced pahs] which is also nominative plural. “For not all who.”

Now we must insert a verb because we are talking about, from the prepositional phrase that follows, antecedents – the preposition ek (ἐκ) [pronounced ehk] plus the indeclinable proper noun Israêl (Ισραήλ) [pronounced is-rah-ALE]. Now we must insert again, this is very elliptical. We have the nominative masculine plural from the demonstrative pronoun houtos (οὗτος) [pronounced HOO-tos] for the subject, and it emphasizes the true Israel composed of all believers in Christ, the spiritual seed rather than the physical seed. The demonstrative force of houtos (οὗτος) [pronounced HOO-tos] should be translated “really.” With it is a second use of the indeclinable pronoun Israêl (Ισραήλ) [pronounced is-rah-ALE], referring to the true Israel composed of born again believers.

Romans 9:6 However this is not to imply that the word of God has failed. For not all who are descended from Israel are really Israel.

Principles

1. Having the genes of Abraham, Isaac and Jacob is not automatic salvation. Jews are born in [X] (just as all gentiles). This is origin. Jews are counting on their birth, but they are born in [X] just as all gentiles are. They believe that they are God’s people automatically from birth. They take themselves out of [X] and see themselves as

being in [Z], but they cannot get there without faith in Christ. This is a terminal case of self-righteousness. The origin of the Jewish race was from Abraham being in [Z]; but this does not put those descended from him in [Z].

2. The promises of God contained in the Abrahamic, Palestinian, Davidic, and New covenants to Israel do not apply to racial Jews who have rejected Christ as saviour. Racial Jews in [X] cannot claim any of those covenants.
3. To qualify under the unconditional promises of the Jewish covenants, the racial Jew must become a regenerate Jew. That means faith in the Lord Jesus Christ as the only saviour. He was revealed both in the Old Testament and in the New Testament.
4. The real Israel, then, is the regenerate Israel. This is why Jesus emphasized to Nicodemus, a ruler of the Jews, "You must be born again." God must be fair to all of the Jews who have believed in Jesus Christ; and all the gentiles who have believed in Jesus Christ.
5. The unconditional promises of God contained in the covenants to Israel are not the birthright of every racial Jew. They belong to true Israel, the born again Jew only. The Jew who rejects Christ as saviour has the birthright of divine punishment only. The precedent was set at the fifth cycle of discipline administered in AD 70.
6. Divine blessings to Israel, including salvation, do not come to Israel through the first birth but through the second birth. It is physical seed versus spiritual seed.
7. In this phrase, "**For not all who are descended from Israel are really Israel,**" is the distinction between the racial and the regenerate Jew, for there is nothing in physical birth which provides prerequisites for blessing. You must have imputed righteousness and you must have eternal life.

The actions of the Nazis is another form of terminal self-righteousness; and they were wiped out for their antisemitism.

When you start judging someone else, you are assuming God's prerogatives and you get clobbered.

Romans 9:6 **However this is not to imply that the word of God has failed. For not all who are descended from Israel are really Israel.**

Principle

1. God's plan for the Jew is the same as God's plan for the Gentile – salvation adjustment to the justice of God through faith in the Lord Jesus Christ. And 1John 3:23 tells us what the will of God is for all He imputes human life plus Adam's original sin. It is God's will that you believe in the Lord Jesus Christ. That is the will of God for Jew and Gentile.
2. Until the Jew has believed in Christ his spiritual condition is no better than the Gentile and it could get far worse because he is a Jew.
3. The only issue in [X] is "What think ye of Christ?"

4. It is only after salvation through faith in Christ that the plan of God and the promises of God for Israel take effect.
5. Abraham as an unbeliever was a Gentile; he was a Sumaro-Akkadian. As a mature believer he became a Jew. He lived the first one hundred years of his life as a Gentile. He became a Jew at his circumcision which was the moment of his maturity adjustment to the justice of God.
6. The fulfillment of the Abrahamic, Palestinian, Davidic and New covenants to Israel demand eternal life and a resurrection body – the eternal part. They demand in time the imputation of +R.
7. The problem of Israel, then, is compounded and intensified when they reject Christ as saviour.
8. Therefore the real Jew is not the racial Jew, the real Jew is the born again Jew. Jewish genes are great but there is no spiritual connotation.

1977 Romans

Lesson #569

569 11/09/1978 Romans 9:7a X+Y+Z re Gentiles and Jews; doctrine of the true Jew; imputation of Adam's sin + condemnation; legitimacy vs. regeneration

The media has the gall to try to teach us history. We have a good man as governor in Texas. The media are implying that he will be like the last governor (which is ludicrous).

Principle

1. God's plan for the Jew is the same as God's plan for the Gentile, namely freedom to hear the gospel, freedom to accept or reject the gospel. The plan of God goes on with the principle of salvation adjustment to the justice of God through faith in the Lord Jesus Christ, who is not only the saviour but also the God of Israel.
2. Until the Jews have believed in Christ the spiritual condition of the individual Jew is no better than a Gentile.
3. Therefore the only issue is, "What think ye of Christ?" This issue applies to the Jew and to the Gentile.
4. It is only after salvation through faith in Christ that the plan of God and the promises of God for Israel take effect. This is because after faith in Christ the individual Jew receives the imputation of divine righteousness and the imputation of eternal life, and therefore is qualified for blessing from God.
5. Remember that Abraham became a Jew at 99. At that time he had already been a believer in Christ for some time, and he was at that time a mature believer. Abraham was a Gentile for the first 99 years of his life and from 100 onward he was a Jew.
6. Abraham as an unbeliever was a Gentile. He was descended from Noah through Shem; he was a Semitic Gentile. But Abraham as a mature believer became a Jew; he was a Jew at the point of his circumcision.

7. Consequently the fulfilment of the Abrahamic, Palestinian, Davidic and New covenants to Israel demand imputation of divine righteousness first, eternal life imputed first, and eventually in eternity a resurrection body.
8. The problem of Israel is compounded and intensified by rejection of Christ as saviour.
9. Therefore the real Jew is not the racial Jew, the real Jew is the born again Jew, the Jew who believes in the Shekinah glory, the Lord Jesus Christ.
10. In physical birth the Jew possesses the genes of Abraham, Isaac and Jacob. But being the physical seed of Abraham does not save him.
11. In regeneration the Jew possesses the imputation of divine righteousness, the imputation of eternal life. This anticipates a resurrection body, and a combination of these things sets up the potential for blessing in time and blessing in eternity.

Paul was mean and evil. He went around and killed Christians in the name of Judaism. Paul realized, when he was saved, was the worst sinner that ever lived.

Adam's original sin is imputed to us at birth; and condemnation must be applied first before salvation. If you cut out Adam's original sin, you have human life in the soul and but a sin nature in body; and a person would not be condemned until he committed his first sin.

The Concept of the True Jew

1. True Israel is composed of the children of God rather than the children of Abraham – Galatians 3:26.
2. Therefore the divine election of Israel is limited to those racial Jews who have been born again through faith in Christ.
3. It was Isaac rather than Ishmael, Jacob rather than Esau, who is true Israel. The twin brother is set aside. The key is the new birth.
4. Therefore election cannot be disassociated from eternal salvation. In other words, this means that the omniscience of God in eternity past knew the actual and the probable. Only the actual was fed into the computer of divine decrees. Into the computer goes Esau – unbeliever; Jacob – believer.
5. Therefore the election of Israel goes through the line of regeneration. Jacob was elected; Esau was condemned.
6. Salvation adjustment to the justice of God through faith in Jesus Christ is the qualification for the election of Israel.
7. The promises of the Word of God are only valid to the regenerate of Israel, not to the racial Jew.
8. Isaac, therefore, is distinguished from Ishmael and Jacob is distinguished from Esau through regeneration.
9. Regeneration, not primogeniture [exclusive right of inheritance to the firstborn] is the issue. The true Jew through physical birth has the genes of Abraham, Isaac and Jacob, and through regeneration possesses the God of Abraham, Isaac and Jacob; the Lord Jesus Christ, Adonai Elohim, the Shekinah glory.

The premise illustrated in the formation of the Jewish race and nation, verses 7-18.

We start simple and work to complex. V. 7 is simple. In verses 7-9 we have the first case history, the case history of Isaac and Ishmael.

Romans 9:7 **Nor because they are seed of Abraham are all children. Rather, "In Isaac your offspring will be named."** (BLB)

Verse 7 – “Neither” is the negative conjunction *oude* (οὐδέ) [pronounced *oo-DEH*]. It means not even or neither. Plus the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] used as a causal conjunction and therefore used to introduce a subordinate causal clause. This is translated “not even because” or “neither because.”

Next is the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense of duration denotes what has begun in the past and continues into present time. It began in the past with Abraham’s circumcision – the origin of the Jewish race – and continues into the present time – the formation of the race through Isaac and Jacob, and then the twelve patriarchs. The active voice: the racial Jew who possesses the genes of Abraham, Isaac and Jacob produces the action of the verb. The declarative indicative mood is for the historical reality of the existence of the Jewish race.

We also have a predicate nominative singular from the noun *sperma* (σπέρμα) [pronounced *SPEHR-mah*] – “seed.” It is a reference to the physical seed of Abraham. It refers to the racial Jew. “Neither because they are the seed.” Plus the indeclinable proper noun *Abraam* (Ἀβραάμ) [pronounced *ab-rah-AHM*]. In other words, being of the seed of Abraham is not enough for being a true Jew.

Next we have the nominative plural from the adjective *pás* (πάς) [pronounced *pahs*], referring to all racial Jews, plus the predicate nominative plural from *teknon* (τέκνον) [pronounced *TEK-non*], meaning “children,” referring to believers in Christ. *Teknon* (τέκνον) [pronounced *TEK-non*] is used here for children in the sense of inheritance. In other words, all racial Jews are not true Jews. **“Neither because they are Abraham’s seed [posterity, descendants] are they all children of the inheritance.”**

Abraham had eight sons. Ishmael, then Isaac; and then six others. Three different mothers. First the Egyptian slave girl; then the princess Sarah. Keturah during Abraham’s final years. She was very productive. One of those Arabs owned a big chunk of sand where Mecca is now. Just because Sarah was a better woman, that is not why her son inherited. That is human viewpoint all the way. We’d almost have to say that Abraham loved Keturah the most.

1977 Romans

Lesson #570

570 11/10/1978 Romans 9:7b Doctrine of the true Jew; self-determination and election of Jews; divine decrees printout: election and condemnation

Bob reading *Sports Illustrated*. All about frog gigging with Ron Guidry.

We are responsible for growth in grace, sending out missionaries, teaching Bible doctrine, and providing a haven for the Jews. We are studying three chapters.

Vv. 1–5 uniqueness of Israel
V. 6 All Israel is not Israel
vv. 7–18 All Israel is not Israel.
Vv. 19–29
vv. 30–33 the salvation of the gentiles.

First 6 verses reviewed.

Romans 9:6 **However this is not to imply that the Word of God has failed. For not all who are descended from Israel are really Israel.**

A review of The True Jew doctrine (in [Lesson #569](#))

Final remarks on v. 6:

Between the cherubs was the Shekinah Glory; but the Jews could not see it. The Shekinah Glory came in the flesh in the fullness of time. When Jesus arrived, they heard the Lord teach and they saw His marvelous miracles. But the negative response was strong enough to warrant the discipline of the fifth cycle of discipline. The only thing left behind that the Shekinah Glory had been there is the gospel given to the Jews in the gentile languages (which Jews had learned from previous fifth cycles of discipline).

The times of the gentiles for the Church Age began in A.D. 70. From that time forward, only gentile nations will be client nations to God. When the Church Age is ended, there will be 144,000 Jewish evangelists called out to evangelize the world. The nation Israel today is not a client nation.

It is the plot of Satan to destroy the Jews. When you run into false-conservatives who spout antisemitic conspiracies. The Jews are not the cause of all the problems of this world. The problems of this world are caused by Satan and by the old sin nature (“me and thee”). About the only reason that our nation remains a client nation is because he was a haven for the Jews.

Bob returns to points, which I think is the true Jew doctrine.

The physical seed or racial aspect is [X], but the true Jew is [Y] or [Z].

Principle

1. Both Isaac and Ishmael had self-determination through the function of their own free will.

2. The omniscience of God knew in eternity past, before creation, that the firstborn, Ishmael, would use his free will to say no, to reject Christ; while the second-born Isaac would use his free will to believe in Christ.
3. To be a child of inheritance one must possess both imputed righteousness from God and eternal life. Genesis 15:6. Righteousness becomes the home or the target for the blessing of God.
4. The righteousness of God and eternal life are only imputed as salvation adjustment to the justice of God through faith in Christ.
5. Since the omniscience of God knew that Isaac would believe in Adonai Elohim and Ishmael would reject Christ He put the facts of history into the computer of the divine decrees before time began. (Remember that the decrees only contain facts. Alternatives always exist. Probability is never fed into the computer though probability can be a reality by finding out in eternity from God exactly what would have happened. God knows the alternatives but He never enters them into the divine decrees)
6. Election, foreknowledge and predestination merely acknowledge what is in the computer of divine decrees.
7. Take foreknowledge. It is not the same as omniscience. The foreknowledge of God makes nothing certain but merely acknowledges what is in the decrees, therefore what is certain. Foreknowledge only can acknowledge what is certain but foreknowledge makes nothing certain.
8. Likewise, election and predestination merely recognizes what is in the computer of divine decrees. But neither election nor predestination makes anything certain in themselves.
9. Election, foreknowledge and predestination are theological categories to describe what is in the decrees, while the omniscience of God knows beforehand what decisions would be made and what decisions would not be made. Therefore in eternity past the omniscience of God simultaneously entered all reality into the decrees.
10. The omniscience of God knows the free will of every person and every decision and every alternative that will occur in every moment of history. It is all in the decrees.
11. The omniscience of God even knows what would have happened down to the last generation of history if alternate decisions had been made by you.
12. But only Isaac's decision to believe in Christ is fed into the computer of divine decrees, resulting in Isaac being the one who is elected. Genesis 17:21; 21:12; Hebrews 11:18.
13. This is why Jesus Christ is called the God of Abraham, Isaac and Jacob. Hence, the title for then God of the Jews is the God of Abraham, Isaac and Jacob.
14. Ishmael was the firstborn, the natural but not the spiritual seed of Abraham.
15. Ishmael did not possess either the imputed righteousness of God or eternal life.
16. While Ishmael and his stepbrothers through Keturah are the source of many Arab nations they are not the children of the inheritance. Arabs are goy.
17. Only Isaac was the natural and spiritual seed of Abraham, qualified through regeneration to be the heir of the promises and of the Abrahamic covenant.

18. The Word of God has not failed the Jews but the Jews have failed the Word of God by rejecting the Lord Jesus Christ who is the Shekinah glory. This is the great concern of Paul.

Romans 9:7 **Nor because they are seed of Abraham are all children. Rather, "In Isaac your offspring will be named."** (BLB)

"but" is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*], it sets up a contrast between Isaac and all of the other children of Abraham. Isaac is unique and therefore the whole of Israel becomes unique. The concept is to introduce Genesis 21:12. This passage is quoted in Romans 9:7 as well as Hebrews 11:18. The principle: to be an heir of the promises of God one must possess the righteousness of God as well as the life of God. Next is the preposition *en* (ἐν) [pronounced *en*] plus the indeclinable noun *Isaak* (Ἰσαάκ) [pronounced *ee-sah-AHK*].

Sarah laughed inwardly when she heard that she was going to have a child. So that child was named *laughter* (Isaac).

Then we have the nominative singular subject, *sperma* (σπέρμα) [pronounced *SPEHR-mah*], and with it the dative singular indirect object from the personal pronoun *su*. This personal pronoun means literally, "a seed to you." "In Isaac a seed to you." This is an idiom for "your seed."

Then the future passive indicative of the verb *kaleô* (καλέω) [pronounced *kal-EH-oh*], used here for election. This is a gnomic future tense in the Greek for a statement of absolute fact. The passive voice: Abraham's racial seed, the Jews or the descendants, produce the action of the verb. The indicative mood is declarative for historical reality. Literally, **"In Isaac your seed shall be elected [designated]."**

Romans 9:7 **Neither because they are Abraham's seed [posterity] are all racial Jews the children of the inheritance; but, "in Isaac your seed shall be elected [or, designated]."** (Genesis 21:12, where God was speaking to Abraham concerning Isaac)

God is able to look down through the corridors of time. It is not simply that Isaac was a believer in the Revealed God and Ishmael wasn't. The key is, there is no extended future when it comes to the faith in the Revealed God in the line of Ishmael. It will continue for a few generations and then stop (those generations will actually be named in the Bible in the line of Ishmael; and later in the line of Esau). But, faith in the Revealed God is going to continue for many generations in the line of Abraham through Isaac (which line is going to culminate in the human birth of the Revealed God, Jesus Christ). No Savior was going to be born through the line of Ishmael. That line would be a dead end, insofar as God was concerned. That does not mean that there would be no one in that line who believes in the Revealed God in the future. A few would; but the key to the Messiah is following out the line of Abraham through Isaac. (My notes, not Bob's)

Principle

1. The Jewish race began with Abraham's attainment of maturity and is represented by his circumcision when he was about 100 years old. Many of us were born of Noah, through Japheth.
2. The foundation of the Jewish race, therefore, is unique and it forms one of the two elections of human history, the other being the church – that is, two elections specified by dispensations. There are actually four elections altogether: the election of the Gentiles, the election of the Jews in the dispensation of Israel, there is the election of the Church, and there is the election of the millennial saints.
3. This is illustrated by the fact that the Jewish race originated from those who believed in Jehovah Elohim or the Shekinah glory, Jesus Christ.
4. Abraham is the first Jew while his brother Nahor remained a Gentile.
5. Abraham was a believer, therefore under the categories of election, foreknowledge and predestination there is a printout under those categories in the decrees.
6. The omniscience of God knew all the knowable, whether actual or possible. God knows every decision every human being will ever make.
7. God knows the result of every decision in history and also knows what would be the result had free will determined to select another alternative. Therefore the omniscience of God knows what happens in history, or could have happened, or would have happened under different circumstances. So omniscience fed all of this into the giant computer, which we call the divine decrees, and only what actually happens is contained in those decrees. In turn, the content of the decrees is revealed or printed out under certain categories – election, foreknowledge, and foreordination. These categories merely acknowledge what is reality before reality occurs historically. Therefore in the decrees we have Abraham and Isaac as the origin of the Jewish race. Since Israel is an election of God it must originate with regeneration for the possession of eternal life and the potentiality of divine blessing.

1977 Romans

Lesson #571

571 11/12/1978 Romans 9:8 Universal military training; Clausewitz; Jews: unique origin of and heirs of the promises of God if born again

Universal military training was a part of Israel's heritage. All young men in Israel at 20 and older was subject to military service. The exception was a man taking a new wife. He got a year off. After that, he was liable for military training. It was a privilege to go. Each generation must be in training for war in order to maintain the freedom and sovereignty of Israel.

Many of the people who was antagonistic toward the Israelites were left in the land. The testing was military training under combat experience. So that all the generations of Israel may be taught war.

Luke 14:31 For what king when he advances to meet another king in battle will not first sit down and determine if he is able to plan and fight an army twice the size of his army.

You must have a great officer corps. There will never be a successful army without a good officer corps.

2Samuel 22 He God will train my arms to fight. Psalm 18:34 144:1 are also verses on being trained for war.

This is contrary to the slop of liberal churches today. They try to act as though man, by man's efforts, can end warfare. Man cannot abolish warfare; and man cannot save himself. If our Christian president understood these principles, he would not have abandoned the B1 bomber.

A review of the first 7 verses.

The doctrine below was first presented in [Lesson #567](#). These points in the original notes do not really line up with the points below...especially at the end.

The Unique Origin of the Jewish Race (2)

1. The origin of the Jewish race is totally spiritual, based on regeneration, in contrast to the origin of all Gentile races based upon physical birth.
2. All Gentile races are the descendants of Noah through Shem, Ham, and Japheth. The origin of all gentile races is [X]; but the Jews are related to [Z].
3. The Jewish race originated with Abraham after both salvation adjustment to the justice of God followed by maturity adjustment to the justice of God – maximum doctrine in the soul before Gentile Abraham became Jewish Abraham.
4. Since the Gentiles originate from physical birth and the Jews originate from spiritual birth no racial Jew can be a real or true Jew until he personally believes in the Lord Jesus Christ, the Shekinah glory, the God of Israel.
5. At the moment of faith in Christ the real Jew receives that is necessary for blessing in time and the fulfilment of the divine promise to Israel in eternity – the imputation of divine righteousness and eternal life. This is origin and not perpetuation.
6. Paul's burden is related to the fact that negative volition has blinded contemporary Jews to their spiritual origin.
7. The contemporary Jews in Paul's day are suffering from terminal self-righteousness having failed to equate the Lord Jesus Christ with the invisible Shekinah glory.
8. So the true Jew can never be a true Jew by simply possessing the genes of Abraham, Isaac and Jacob. He can only be a true Jew by possessing the God of Abraham, Isaac and Jacob.
9. There is no way for any physical seed of Abraham to inherit the promises of Israel. Only the spiritual seed of Abraham is qualified to inherit through regeneration and resultant imputation of divine righteousness and eternal life.
10. No physical Jews becomes a real Jew until they believe in Jesus Christ. For blessing in time, there must be the imputation of divine righteousness. One must believe in the Lord Jesus Christ so that the justice of God imputes the righteousness of God to the new believer.

11. There were a number of points left out in the middle.

The Shekinah Glory was located between the cherubs on the Mercy Seat. When you have doctrine in the soul, then you have seen the Shekinah Glory. Jesus Christ came in a human body and He was fully visible; but this made no difference whatsoever. The Jews still rejected Him.

Romans 9:8 **That is, the children of the flesh, these are not children of God; but the children of the promise are regarded as offspring.** (BLB)

Verse 8 begins with the nominative neuter singular from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]. It is used with reference to what precedes and is used with the present active indicative from the verb eimi (εἰμί) [pronounced *eye-ME*]. It expresses a statement of doctrine pertinent to the argument. It is translated “That is,” but it is simply idiomatic for “This means.”

Next is the negative adverb ou (οὐ) [pronounced *oo*], it denies the reality of an alleged fact – “not.” The objective negative adverb demands another present active indicative of eimi (εἰμί) [pronounced *eye-ME*], and we translate this “these are not.” This is followed by the nominative plural subject from the noun teknon (τέκνον) [pronounced *TEK-non*] for “children,” emphasizing inheritance, children as being heirs. Then we have the possessive genitive singular from the noun sarx (σάρξ) [pronounced *sarx*], which refers to the racial Jew.

Then we have another nominative neuter plural subject, a demonstrative pronoun again, houtos (οὗτος) [pronounced *HOO-tos*]. This time it refers to the racial Jews, those who have the genes of Abraham, Isaac and Jacob. This means the descendants of the flesh. Here again we insert the present active indicative of eimi (εἰμί) [pronounced *eye-ME*] which goes with the negative ou (οὐ) [pronounced *oo*] – “these are not.” This means that the descendants of the flesh [the racial Jews] are not.”

Next is the predicate nominative plural from teknon (τέκνον) [pronounced *TEK-non*], used for children who are heirs. And finally, the possessive genitive singular from theos (θεός) [pronounced *theh-OSS*] with the generic use of the definite article to indicate God as unique – the God of Israel. “This means the descendants of the flesh [racial Jews], these ones are not children of God.” That means being a Jew does not mean automatic salvation, automatic heirship, automatically becoming the heir of Abraham.

Principle

1. Being a Jew does not imply automatic salvation. The racial Jew is like all human beings; he must be born again. In the origin of Abraham, Isaac and Jacob there were promises made to each one, and these promises were forever. But you cannot have forever promises unless you have eternal life like God. To miss the boat on this is the greatest of all tragedies to Paul. Paul was the greatest Roman of all and the greatest Jew of all. He carried the greatest burden in life for the Jewish people.

2. Unbelieving Jews are racial but not regenerate. All Jews like gentiles are born into [X] and they must be born again.
3. To be an heir, a child of the promise to Abraham, the racial Jew must believe in Christ and become the regenerate Jew.
4. The racial Jew may have self-righteousness by keeping the law but this is not good enough. He must have imputed righteousness from God, following the pattern of Abraham – Genesis 15:6. Abraham was saved before Genesis 12. It is found in Genesis 15:6 because God is enumerating the blessings to him.

We are in the process of going down as a nation. We have violated all the principles of preparedness as a nation. The pivot of the United States is what is preserving our nation.

When Paul died, Nero died within a few months. And SPQR would become the first gentile client nation to God. The true start of Rome begins with Vespasian and his son Titus. It begins with the Flavians, not the Claudio Julians.

The omniscience of God always knew which racial Jews would believe in Jesus Christ; and which ones would depend upon their own self-righteousness. The rich young ruler is an example of one who wanted to depend upon his own self-righteousness. Only those Jews who believe in Christ are in the election.

Foreknowledge acknowledges those who are fed into the computer as those who are believers. Omniscience only feeds into the computer what is real. Election includes those Jews who believe in Christ only, following the path of Abraham in faith. This recognizes true Israel. Predestination, foreordination deal only with the Jews who exercise faith in Christ. These printouts deal with true Jews only. All Israel is not really Israel.

“but” is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*]. This sets up a contrast between the racial Jew who is physically descended from Abraham, Isaac and Jacob, and the regenerate Jew who follows the spiritual pattern of Abraham, Isaac and Jacob; plus the nominative plural subject, *teknon* (τέκνον) [pronounced *TEK-non*], referring to an heir, a child who is the heir. With it is a possessive genitive singular from the noun *epaggelia* (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*], and it refers to the content of the Abrahamic, Palestinian, Davidic and New covenants to Israel – “the children of the promise.”

“are counted” – present passive indicative from the verb *logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-aī*] for imputation. It means to impute, to calculate, to count. The static present tense here represents a condition which is assumed as perpetually existing. It takes for granted that it is a forever situation. The passive voice: the regenerate Jews received the action of the verb, they have believed in Christ and are qualified for the promises. The indicative mood is declarative for a dogmatic statement of fact.

Plus the preposition phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *sperma* (σπέρμα) [pronounced *SPEHR-mah*] – “for the seed.” There is no definite article

here, and that calls attention to the qualitative aspect of Abraham's seed. The qualitative aspect is that Abraham was born again.

Romans 9:8 **This means that the descendants of the flesh [racial Jews], there are not the children of God; but the children of promise are imputed for seed.**

1977 Romans

Lesson #572

572 11/12/1978 Romans 9:8–9 Primogeniture vs. regeneration re origin of the Jewish race and covenant promises to Israel

Romans 9:8 **This means that the descendants of the flesh [racial Jews], there are not the children of God; but the children of promise are imputed for seed.**

Principle Behind Verse 8

1. The promises of the Abrahamic covenant were not confirmed to Ishmael, nor to the sons of Keturah, but to Isaac. This emphasizes the fact that the line of Israel was based not only on the physical progeny of Abraham but, more important, his spiritual progeny.
2. In other words, Isaac was a believer; Ishmael was not. The omniscience of God knew in eternity past that Abraham, Isaac and Jacob would believe in Christ, whereas Nahor, Ishmael and Esau would not believe.
3. When omniscience fed Abraham, Isaac and Jacob into the computer they printed out under the principle of election, foreknowledge and foreordination.
4. However, when the omniscience of God fed Nahor, Ishmael and Esau into the computer they printed out reprobation and condemnation.
5. The origin of the race of Israel is election, foreknowledge and foreordination.
6. Therefore the apostle Paul was concerned for the racial Jew who, though the physical posterity of Abraham, is not the spiritual seed of Abraham.
7. Paul sees the tragedy of being a racial Jew without being a regenerate Jew.
8. Only the regenerate of Israel are the children of the promise or the heirs of the unconditional covenants.
9. To benefit both in the Millennium and in eternity, the Jew must be born again to receive the promises of the Abrahamic, Palestinian, Davidic and New covenants.

Principles

1. The fact that God rejected the unregenerate Jews is based upon the fact that they rejected Jesus Christ as their Savior. Many racial Jews would reject Christ as Savior and the omniscience of God fed this reality into the computer and it printed out condemnation.
2. The unconditional promise to Israel are based upon the divine decrees. Those promises are found in the abrahamic, Palestinian, Davidic and New covenants. Those require the imputation of divine righteousness and eternal life.

3. The racial Jew is close. He has the genes of Abraham, Isaac and Jacob. But he is also far away because he does not have the imputed righteousness. These imputations can only occur at salvation.
4. Physical birth does not cut it for the Jew.

More Principles

1. The Jew must be in the divine decrees under election, foreknowledge and foreordination to qualify.
2. Such qualification depends on believing in the Lord Jesus Christ, the God of Israel and the Shekinah glory.
3. For the Jew who rejects the Lord Jesus Christ as saviour he can only print out under condemnation. He does it from his own free will.
4. The condemnation cannot possibly receive the promises of God without compromising divine attributes.
5. To be a Jew physically, then, is of no benefit unless one is a Jew spiritually through faith in Christ.
6. Election is not made conditional through descent from physical birth, or the heritage of the racial Jew, or by keeping the Mosaic law. Election is God's free exercise of grace toward those who believe in Christ.
7. Therefore the hereditary people of God in the Old Testament are not the racial Jews but the born again Jews.
8. Furthermore the rejection of the majority of Jews does not abrogate the promises of God. God's word does not fail to Abraham and to his seed but to receive the promises of God to Abraham's seed the racial Jew is not qualified. He must be qualified the same way his father Abraham was qualified – faith in the Lord Jesus Christ.
9. Therefore, only faith in Christ qualifies for reception of divine promises. The prerequisites are only found through faith in Christ – imputed righteousness and eternal life. Therefore, in the race and nation of Israel only the elect, the foreordained, the foreknown are beneficiaries of God's promises. Therefore the remnant of Israel according the election of grace is always the true Israel, those who have believed in the Lord Jesus Christ. Remember, the promises of God have not been cancelled because some Jews have refused to believe in Christ. God unconditional and eternal promises are for the elect of Israel, not for the race of Israel.

Romans 9:8 **This means that the descendants of the flesh [racial Jews], there are not the children of God; but the children of promise are imputed for seed.**

Romans 9:9 **For this is the word of the promise: "At this time I will come, and to Sarah there will be a son." (BLB)**

Verse 9 – "For" is the explanatory use of the postpositive conjunctive particle gar. This means an additional explanation is forthcoming. With it is the nominative singular subject

ho logos (λόγος, ου, ό) [pronounced *LOHG-oss*], referring to the content of God's specifics communicated to certain people in the human race, i.e. Abraham; plus the possessive genitive singular from the noun epaggelia (ἐπαγγελία) [pronounced *ehp-ang-ehl-EE-ah*], referring to unconditional promises, guarantees from the integrity of God. We have an ellipsis again and therefore the insertion of the present active indicative of eimi (εἶμι) [pronounced *eye-ME*] is demanded by the next word, the predicate nominative singular from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]. "For the word of the promise is this."

Now follows a quotation from Genesis 18:10. The Lord Jesus Christ had come to visit Abraham to encourage him and to add to his repertoire of divine promises to be fulfilled in the future. **And He [Jesus Christ] said, "I will surely return to you when the time revives next year; and behold, Sarah, your wife, shall have a son."** Verse 12 – "And Sarah laughed within herself." When she heard the promise she laughed. Isaac means laughter. The Greek says literally, "According to this time I will come, and there will be to Sarah a son."

The prepositional phrase kata plus the accusative singular from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*] and then the noun kairos (καιρός) [pronounced *kī-ROSS*] – "at this time" or "during this time." At the time promised. At this time Abraham attained maturity adjustment to the justice of God and the resultant blessing imputed was the resultant resuscitation of his sexual function.

The future active indicative of the verb érchomai (ἔρχομαι) [pronounced *AIR-khoh-my*] – "I will come." This means to come with the purpose of imputing blessing. The predictive future indicates an event which is expected to occur in future time. The active voice: Jesus Christ who is speaking with Abraham as the angel of Jehovah promises to fulfil the action. The indicative mood is declarative – the reality of the imputation of divine blessing to mature Abraham, the revival of his sexual function. For 13 years, Abraham had no sexual function at all. When his ability to have sex was restored, so was Sarah's ability to have children.

Next we have the connective kai in which the concept of the blessing is given. With it is the present active indicative of eimi (εἶμι) [pronounced *eye-ME*] – "and there will be. The future tense, again, is predictive. The active voice: Sarah is going to produce the action in her pregnancy from Abraham. The indicative mood is declarative for the reality of divine imputation to Sarah; she is included in the promise. The verb eimi (εἶμι) [pronounced *eye-ME*] plus the dative case is an idiom meaning to have. We have the dative singular from the proper noun Sárpha (Σάρρα) [pronounced *SAR-hrah*]. The dative of indirect object means that Sarah is going to benefit from this – "there will be to Sarah" or "Sarah will have." Then the predicate nominative of huios (υἱός, οὐ, ό) [pronounced *hwee-OSS*] indicating that this one is the child of the promise.

The omniscience of God knew in eternity past that Abraham would attain spiritual maturity, that he would be circumcised in preparation for the new race – an indication that God intended to keep His word and provide for Abraham the heir from his own loins. And so a year later through the imputation of sexual prosperity Abraham would have a son who

would perpetuate the new and unique race. The omniscience of God knew that Isaac would believe in the Lord Jesus Christ and that Ishmael would not, that Jacob would believe in Christ and that Esau would not. The printout is based upon the fact that God knew in eternity past what each free will would decide. God did not determine this; the free agency of each individual determined it. Omniscience separates out the reality from the probability. The free agency of each individual made their own decision and these decisions were printed out as the divine decrees.

Romans 9:9 **For the word of the promise is this: At this time** [maturity adjustment to the justice of God] **I will come to impute blessing, and Sarah will have a son.**

Principle

1. The foundation of the Jewish race and the nation should alert every Jew to the fact that natural generation is not enough. The true Jew is both the natural and spiritual seed of Abraham.
2. It is true that the racial origin descends through Abraham, Isaac and Jacob. The question arises, But why not through the firstborn, like Nahor who was the firstborn in Abraham's generation, Ishmael and Esau. Here we have the whole connotation of primogeniture or the inheritance of the eldest son set aside. So we have the principle that there is no advantage in primogeniture. The concept is that the elder will serve the younger because doctrine takes precedence in life and in eternity.

The Brits have had great soldiers and great administrators and this is because they practice primogeniture. These men always had a good education and good training; and nothing was left for anything but the first son.

However, it was the opposite when it came to Abraham, Isaac and Jacob; who were the younger ones. Doctrine takes precedence in life and eternity. Abraham reaches maturity; doctrine takes precedence. The peons of heaven lack doctrine; the great ones in heaven all have Bible doctrine. No equality in heaven because that would make God unfair.

Life only had meaning if you have doctrine. There are times at Christmas when any sane person wants to be alone. It is impossible to lose out under doctrine.

Why is Abraham a Jew but Nahor a gentile? Isaac was a Jew, but Ishmael was a gentiles.

1977 Romans

Lesson #573

573 11/13/1978 Romans 9:10 Intro. doctrine of the theology of God's perfect plan (review 1-4): definition; sovereignty, will, and the omniscience of God

Review of outline; review of translation.

There is the basis for the interpretation of Romans 9-11. Reviewing the theology of God's perfect plan, which is back in [Lesson #550](#). All notes will be there.

574 11/14/1978 Romans 9 Doctrine of the theology of the perfect plan of God (review 5–10): decrees, will, glory, and pleasure of God; thought

The first 9 verses are read.

Reviewing the theology of God's perfect plan, which is back in [Lesson #550](#). Some notes will be there. Some of those notes are found below.

God's purposes relating to all events of every kind constitute one single all-comprehensive intention, perceiving all events in omniscience, the free as free, the necessary as necessary together with all causes, conditions and relations as one indivisible system of things, every link of which is essential to the integrity of the whole. This means that all cause and effect was known to God and all of it was perfectly related. The decree of God, then, is His eternal, holy, wise and sovereign purpose, comprehending at once all things which ever were, or will be, in their causes, conditions, successions and relations, and determining their certain futurition. The decrees of God are His eternal and immutable will regarding the future existence of events which will happen in time, and of the precise manner of their occurrence. By the decrees of God, then, we mean the eternal plan of God by which God has rendered all things certain, whether past events, present events, or future events of human history. This means not only human history but the angelic conflict as well. So the omniscience of God has the good sense to know everything that ever would occur by way of a thought. The omniscience of God has placed in the computer of human events everything that would be thought, every decision that every free will would ever make, and every action or deed. Not only that but they are all interrelated just as they occur in history. So they are known to us as they occur in history but they were known to God in eternity past.

The decrees, then, are the perception of God's omniscience, the eternal purpose of God, the councils of His will, the promotion of His glory; but not just His glory, His pleasure. Once this information is in the computer it is called foreordination or predestination dealing with future events. That simply means certain futurition of decisions, thoughts and actions of all people. The decrees deal only with what will happen, not with what will not occur. Infinite intelligence knows what will happen regarding every creature – like who will believe in Christ, who will reject Christ as saviour, what believer will retrogress into reversionism and what believer will be positive.

Man with the old sin nature within himself is incapable of pleasing God – not only the factor of sin which was judged on the cross but, worse than that, human good. Human good is just as evil as sin. Therefore the ministry of the Holy Spirit is designed to actually sustain mankind in his relationship with God. This is illustrated by both common and efficacious grace as well as the indwelling and the filling of the Spirit. The principle then: No event or occurrence fed into the computer is directly affected or caused by the decree. Omniscience distinguishes between the actual – what is fed into the decree – and the possible which is not fed into the computer. Only what is actual, what actually will occur in history, is fed into

the computer. Events in the decrees are affected by causes acting in a manner consistent with reality, cause and event or thoughts and decisions of free agents.

The decrees of God are efficacious in that they determine all that ever was or ever will be, and at the same time efficacious in relationship to what is directly wrought by God, in contrast to the permissive will of God. The execution of any thought or any decision or any action on the part of a creature is not the decree. The omniscience of God anticipated the thought, the decision, or the action and fed it into the decree.

6. The foreknowledge of God. No decree ever arises from the foreknowledge of God. Foreknowledge makes nothing certain, it simply acknowledges what is actually decreed. Foreknowledge is not synonymous with self-knowledge or with omniscience. It is an entirely different category, a category that does not exist until the decrees exist. Being omniscient God knows all that would have been involved had He adopted any one of an infinite number of plans of action. But the plans of action are all related to actuality – what is actually fed into the computer. Foreknowledge is a knowledge of what occurs in history, but omniscience includes knowledge of what did not occur. The omniscience of God fed reality only into the computer and what He fed into the computer is only related to omniscience, never to foreknowledge. Foreknowledge is not knowledge of future events, it is merely the acknowledging of what is in the decrees. It is cognizance of what is in the divine decrees. God's foreknowledge does not produce or cause any events, it simply recognizes what is fed into the computer, and foreknowledge is a printout. Foreknowledge is not foresight. God does not learn or obtain knowledge. God knows instantly everything that is ever knowable. God knows all events as certainly future because in eternity past He decreed them. He fed reality into the computer from His omniscience. The printout is foreknowledge, the feeding of information is omniscience.

God's decrees relate equally to all future events of every kind -- to the free actions of moral agents as well as the actions of necessary agents, to the sinful, the human good, the evil as well as the morally correct and gracious action. Since the divine decrees alone establish certainty nothing can be foreknown until it is first decreed. Omniscience only decreed what would happen and therefore omniscience only fed reality into the computer. Foreknowledge is related only to what is decreed. Again, foreknowledge acknowledges what is in the decrees. So omniscience precedes the decrees; foreknowledge is technically simultaneous with the decrees but logically it follows. Foreknowledge cannot be placed before the decrees, this would be a blasphemous implication that God was not aware and was not the original cause.

7. The will of God. The will of God must be consistent with His own perfect attributes and His own eternal essence for there can be no compromise of His attributes. Immutability tells us this; His integrity tells us this. It is impossible for God to compromise His attributes. Because of this, therefore, we have to understand the will of God in relationship to man's free will, man's function as a free agent. God cannot compromise His essence. God is one in essence, three in personality. Both the essence and personality connote self-consciousness and self-determination. God did not decree Himself to be. God decreed from His own omniscience. In other words, all the was fed into the decrees was fed from

an eternal being who never ceased to exist at any time, who never came into existence at any time, who has always existed in the perfect state in which He finds Himself. The will of God is manifest in the decrees because the decrees cover everything in history. a) God's will is the divine decree. Not the slightest uncertainty could exist as to one of the smallest events without confusion to all. Hence, all of the events are interwoven and they are interdependent. b) The will of God is eternal. The will of God existed in eternity past, long before time and space existed.

Up until 8 months ago, Houston was a great major city. We have people from all over the country moving into the sovereign republic of Texas and polite Texans are in the minority.

God not only fed facts of history into the computer as thought, decision, and action, but He also fed into the computer solution available under the principle of your volition. In other words, God is still a gentleman and the volition of God which always existed created the volition of man and gave alternatives which always have a solution. The solution is always preparation on a daily basis. Principle: The crisis in life which is personal and the crisis in life which is national is something you are never prepared for except on a daily basis. God has a plan in the decree, and God's plan moves on with you or without you. There is only one way to move on with the plan of God. You have to make daily decisions. As soon as you begin to make daily decisions you are going to face real problems in the sense of distractions from listening to doctrine, problems in the sense of discouragement in listening to doctrine.

So God's will is God's policy. God's policy for dealing with the believer is grace. The divine outline of human history as dispensations is a part of the will of God, part of the policy of God. The divine objective is the preservation and the deliverance of the believer. Again, providence is a part of the picture, the system by which God molds all events into the fulfilment of His eternal purpose and His eternal pleasure. Preservation continues the existence of things; providence directs their progress. Therefore the will of God for this study is: Directive: God has a plan for our lives; determinative: God has permitted non-meritorious volition to bring us to the place of either blessing or cursing; permissive: negative volition toward doctrine is permitted but divine justice deals with that negative volition and the consequences are awesome. The fourth concept of the will of God is preventative, and that is the provision of doctrine, the provision of the laws of divine establishment, the function of the royal family honor code, divine discipline, to keep the volition inside the will of God.

9) The extent of divine decrees. God has decreed ends as well as means, causes as well as effects, conditions as well as instrumentalities, events and everything that depends on them. Some things God has decreed to do Himself – called immediate. This is creation. Other things God accomplishes through the actions of secondary causes acting under the law of necessity. Other things God has decreed to promote or permit free agents to do in the exercise of their free will. And all of these categories of events in the computer of decrees are certainly future from this time, and tomorrow from that time, etc.

10) Divine decrees must be related to the glory of God. The decrees unite in one all-inclusive final objective the glory of God and the pleasure of God. Those are two sides of the same coin. Being alone before all creation as the Father, the Son, and the Spirit the decrees of God concern no one but the members of the Trinity. Therefore, whoever pre-existed the decrees is the one who will be glorified in them.

There will be no equality in heaven. Freedom guarantees no equality. You cannot have freedom and equality.

God cannot lose because of His decrees. The only difference is, creatures will enjoy this eternal state with God.

The shock is, the highest glory that man can attain has nothing to do with action of deeds. If the liberal is an animal, the socialist is a beast.

The communists have figured out how to do things to the mind. Doctrine allows us to have a fence around our thinking.

1977 Romans

Lesson #575

575 11/15/1978 Romans 9 Education; doctrine of the theology of God's perfect plan (10–13a): imputations, election, predestination, integrity of God; divine attribute of love

From a collection of essays from Mortimer Adler written over a period of about 40 years. Liberalism cannot give a defense of their philosophies without contradiction. The college graduate is not a liberal artist or a liberated mind. The founding fathers did not speak a pure political truth unmixed with error. They were misled by some of them (like Rousseau).

Democracy depends upon leaders and followers. The students confuse authority with autocracy. Through the discipline, men have the authority to rule themselves.

Freedom and equality cannot coexist.

The decrees unite in one objective, which is the glory of God.

Reviewing the theology of God's perfect plan, which is back in [Lesson #550](#). All notes will be there. However, the notes previous transcribed for this lesson are below.

Vv. 10–12 Jacob and Esau.

The divine decrees and the glory of God (Not sure where this was taught)

* Being alone before all creation the decrees of God concerned no one but the members of the Trinity, therefore the glory of God and the pleasure of God.

* Being eternal, being infinite, God the Father, God the Son and God the Holy Spirit are worthy of glory. God's glory is what He is in His essence and in His person.

* As the subject of the divine decrees it is logical and inevitable that God will be glorified in what He is and in what He has decreed.

* Inasmuch as manifestation of His glory secures the highest glory for His creatures – maturity adjustment to the justice of God – and their greatest

good it is inevitable that attainment of spiritual maturity and resultant blessing from the justice of God brings glory to God. He is glorified in such action and because of His integrity there is imputation as a result.

* God is pleased and God is glorified both in momentum and in advance in the plan of God.

* The divine decrees are executed through imputations from the justice of God. The whole plan of God is structured on the doctrine of divine imputations.

* There are seven imputations which glorify God in both time and eternity, and these seven imputations become the tactical victory of the angelic conflict.

* Each advance in the plan of God provides divine blessing which glorifies God. Blessing of God and glorification of God are potentials based on positive volition toward Christ at salvation and positive volition toward doctrine after salvation.

* Only what really happens goes into the decrees.

* Omniscience knew the actual which was put into the computer and the potential which was not put into the computer. So you have to say omniscience knows potential and actual, foreknowledge merely recognizes what is decreed or foreordained.

* God had the good sense to know in eternity past what thoughts, motives, actions, decisions would carry one believer to maturity and another believer into reversionism.

* Omniscience knows the factual and the potential while foreknowledge knows only the factual which is fed into the computer decrees. Foreknowledge is a printout; omniscience feeds the computer.

* The plan of God is consistent with human volition and freedom. God is the inventor of freedom. He is the inventor of freedom and the author of human volition. He does not tamper with His own invention. God is coerce or limited self-determination. However, distinction should be made between what God causes directly – such as the cross – and what God permits indirectly – such as sin, human good, and evil.

The following notes came from this and the previous lesson.

11) The principle of election. The omniscience of God feeds the computer of divine decrees facts, only what is actual. Election is a part of the decrees related to believers only, and election is a printout from the computer. Omniscience in eternity past knew everyone

who would believe in Christ throughout all history. Election is that part of the decrees dealing with the thoughts, decisions, actions of believers who are related to the plan of God. All election is related to the Lord Jesus Christ – Isaiah 42:1; 1Peter 2:4-6. The written Word deals with two general elections: Israel (Matthew 24:1-25:46; Romans 11:1-7) and the Church (Ephesians 1:3-6; 1Thessalonians 1:4; 2Thessalonians 2:13; Titus 1:1).

12) The principle of predestination. Predestination runs under three words: predestination, foreordination, predetermination. Foreordination is God's preconceived and predesigned plan for the believer. It is synonymous with the decrees, except that it includes logistics. In other words, God's plan for every believer includes logistical grace. Predestination is that part of the divine decrees which relates believers in Christ permanently to the plan of God. It has nothing to do with the unbeliever. There is not one scripture that ever says the unbeliever is foreordained, predestined or predetermined. The Father predetermined the grace concept of propitiation, as per Romans 3:25, so that election, foreknowledge and predestination would always be a printout in this connection.

Bob likes Thackeray and not Dickens.

Love of God

1. God's love in eternity past was complete and total even before the divine discipline. And when all is said and done, God's love will continue to be complete and total. God is love, apart from having an object.
2. This means that God does not fall in love. We have to fall in love. Before that, we have to have capacity for love. Edwardian and the Romans had their children raised until age twelve or so. We must develop norms and standards of the soul and some people never do. Next to the shell game, the greatest odds are in marriage. Too much concentration on the exterior. All of our thinking about love is based upon falling in love. Christians think that God falls in love with us. That gives some emotions. God does not maintain love; nor is His love sustained by emotion.
3. God loves His Own personal righteousness. That is internal, subjective and perfect. God the Father has always loved His Own righteousness. God also loves the other Members of the Godhead. External, objective and perfect.
4. If you had one thing to choose of the things given to us by God, that choice should be His perfect righteousness. This is because God loves His righteousness.
5. In righteousness, divine love for integrity is revealed. In justice, hatred for sin, human good and evil is revealed.
6. Therefore, all creatures are excluded from the divine attribute of love. We have the sin nature, imputed sin and committed sins. When it says that God so loved the world, that is an anthropopathism.
7. While God is love, this love is not understood. Righteousness demands righteousness; justice demands justice.
8. The love of God does not require an object.
9. God possesses His love whether there is an object or not. Most references in Scripture of God's love are the anthropopathism of love. God will possess the exact same love in the end as the beginning.

10. The love of a child means very little. The love of a dog might be more important.
11. Bob has read and studied everything in the Bible about love; so that is all he needs to know about it.

1977 Romans

Lesson #576

576 11/16/1978 Romans 9 Doctrine of the theology of God's perfect plan (13b–g): anthropopathism of love; justice, faithfulness, and the integrity of God; Jewish pivot

Reviewing the theology of God's perfect plan, which is back in [Lesson #550](#). All notes will be there. Starting with the Anthropopathism of Love.

13) The integrity of God is that part of His essence which combines two characteristics: divine justice and perfect righteousness.

French history and European history changed over a splinter. 35:00 or so into the lesson.

1977 Romans

Lesson #577

577 11/17/1978 Romans 9:10a Doctrine of the theology of God's perfect plan (14–15); origin of the Jewish race excludes primogeniture and human factors

Reviewing the theology of God's perfect plan, which is back in [Lesson #550](#).

Repeating the translation. The first nine verses are not the most difficult verses of this chapter. Some of you are ready and tapping your foot to move on.

What is coming is elliptical; and there are idioms; and there is some classical Greek. Those who persist will benefit. Bob has averaged as much as a week on a verse.

Points Covered in Lesson #576

14. The computer and condemnation.
 - a. Election, foreknowledge and predestination is information fed into the computer of divine decrees, dealing with the believer only. The unbeliever is never said to be predestined or foreknown or elected. These are terms which apply to the believer only.
 - b. The omniscience of God also feeds into the computer information regarding the unbeliever.
 - c. This information can be categorized many ways but a simple way is condemnation. The printout is condemnation.
 - d. The justice of God condemns the unbeliever both in time as well as in eternity.
 - e. The unbeliever is excluded from the plan of God for believers known as election, predestination and foreknowledge.

- f. This means that racial Jews who reject Christ as saviour are not under election, foreknowledge and predestination, but under the principle of condemnation. And under condemnation they are not the people of God.
 - g. While condemnation information exists in the computer it is never classified with election, foreknowledge and predestination.
 - h. Therefore the racial Jew without faith in Christ is under that condemnation, as noted in Romans 9:8.
15. The ultimate issue for the believer.
- a. No believer is ever commanded to reinvent the wheel. The wheel is God's plan which has existed from eternity past. God's plan keeps rolling no matter what. The wheel must turn on an axle and the axle is divine righteousness – God's righteousness imputed.
 - b. Every believer must choose his axle.
 - c. The wheel of the Christian life must turn or spin on the axle of his choice.
 - d. You must decide which axle you will use – the one that God has provided, which is +R; or invent your own which is some form of self-righteousness. If you choose self-righteousness you reinvent the wheel, you dictate to God the course of action.

So much then for the perfect plan of God which excludes the ability of man, the personality of man, the morality of man, the works of man, the ideas of man, the schemes of man. There is nothing you can do to ever receive blessing from God. God set it up for you. When you believed in Christ God did the same thing that He did for Abraham. He imputed His own divine righteousness and that becomes the home or the target for blessing in time; that sets up the potential for the plan of God. So obviously, any function of our righteousness is never going to impress God – Isaiah 64:6.

Romans 9:10 **And not only so, but also Rebecca, having conception by one, Isaac our father,...**

Verse 10 – “And” is the post positive conjunctive particle *de*. With it is the negative adverb *ou* (*οὐ*) [pronounced *oo*], and the adverb *monon* (*μόνον*) [pronounced *MOHN-on*] – “And not only.”

Ishmael and Isaac, Jacob and Esau

1. This is a reference to the previous case history of Ishmael and Isaac.
2. Human viewpoint might object to the first case history. It might object on the basis of the fact that Ishmael, the firstborn under primogeniture, was also a bastard.
3. The issue is not really legitimate versus illegitimate birth, good mother versus bad mother. Neither physical birth nor the character of the mothers, nor any other human factor is the issue. This is confirmed by the second case history now brought into focus.
4. In this second illustration twins are born to Rebecca. One mother and one father. Twin sons.

5. The eldest twin is a Gentile; the youngest twin is a Jew. Obviously primogeniture is set aside.
6. The difference between them was not in their natural birth, their personality, or anything related to their human birth. Their difference was in their spiritual birth or lack of it.
7. In eternity past the omniscience of God knew that the firstborn, Esau, would reject Christ as saviour. This means that his printout includes condemnation for all eternity, many types of discipline for time. But the thing that is in focus here is that he was not a Jew, he was not born again. So omniscience fed into the computer of divine decrees information, resulting in the election of Jacob and the condemnation of Esau. Bob teaches Jacob +R and Esau –R.

Sarah was often angry. Joan Crawford went out and adopted a baby girl. That the girl should have been grateful all of her life. Crawford got mad sometimes. Bob thinks one of the lowest things is to be adopted by someone and then wrote a nasty book about her mother, talking about her bad temper and drinking. This is not a flaw. Children should be seen and never heard. Bob thinks there is nothing lower than this.

Sarah was a good mother; but possibly protective too much of Isaac. She demanded respect and she used authority as a parent.

Regeneration and the Jewish Race

1. Physical descent, natural birth, is worthless in the transmission of divine promises and the imputation of divine blessing.
2. Only regeneration through faith in Christ can qualify the racial Jew to be an elect Jew.
3. Without salvation there is no imputation of divine righteousness and eternal life. Therefore the prerequisites for fulfilling the unconditional covenants are not there.
4. The twin boys had a common physical origin – the same father and the same mother. The differences between them are not in the physical realm, although some existed.
5. Jacob was tricky, a coward, and very strong.
6. Jacob is a Jew, Esau is a Gentile, and the difference between them is spiritual, not physical.
7. Consequently the true Jew is not in the physical descent from Abraham, Isaac and Jacob, but in the spiritual seed – regeneration.
8. This explains Paul. No wonder Paul was concerned about the racial Jew who in rejecting Christ as saviour has rejected the true Israel, the spiritual seed.
9. The line has to go somewhere. It has to have a spiritual future. Jacob's line had a spiritual future; Esau's line did not have a spiritual future. Esau's descendants would become antagonistic toward Jacob's line. (My comment)

578 11/19/1978 Romans 9:10b Origin of Jews and inheritance of covenants only by regeneration; twins by 2 fathers, Pharaohs

God's omniscience. Every deed and thought and intention known by God in eternity past. All of the possibilities are known to the omniscience of God; but only what happened/would happen is programmed into the computer.

Jacob was not the heir under the laws of primogeniture; but by faith in Jesus Christ, he became the elected one. Election describe Jacob and other believers; it is not a word applied to unbelievers.

Election, foreknowledge and predestination describe Jacob only, they never describe any unbeliever. The difference between the twins is not simply Jew and Gentile, it is far more important than that; it is the difference between a believer and an unbeliever.

Principle: "And Not Only"

1. Physical descent in natural birth is absolutely worthless in the transmission of divine promises and the imputation of divine blessing. Physical descent produces condemnation only.
2. Only regeneration or salvation adjustment to the justice of God through faith in Christ can qualify the racial Jew to become the elect Jew.
3. Without salvation, then, there is no imputation of divine righteousness or eternal life. These are the prerequisites for the fulfilment of all of the promises contained in the Abrahamic, Palestinian, Davidic and New covenants to Israel.
4. The twins, Jacob and Esau, had a common origin. They had the same father and the same mother. But the difference between Jewish Jacob and Gentile Esau was salvation – regeneration.
5. True Israel is being of the spiritual seed of Abraham. This is why not all Israel is Israel. This is why Paul has a great burden for the racial Jew.

Abraham began by having divine righteousness imputed to him after believing in Jesus Christ; but this and eternal life are the basis for him moving forward spiritually.

Romans 9:10 **And not only so, but also Rebecca, having conception by one, Isaac our father,...** (BLB)

“but” is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] which is used to provide an additional case to the previous one; and with it is the ascensive use of the conjunction *kai*. While *kai* is a conjunction, in its ascensive use it acts as an adverb. This means that we are going to make a point now and from this will come even a more shocking point later on in the passage. Then we have the nominative singular subject from the proper noun *Rhebékka* (Ῥεβέκκα) [pronounced *hreb-BEHK-kah*] – Rebecca. This refers to the wife of Isaac. “And not only [the previous case history]; but also Rebecca.”

Next comes the present active participle of the verb echô (ἔχω) [pronounced *ECHKH-oh*] which means to have. It is the customary present here which denotes what habitually occurs. Also to the reader this is a historical present viewing a past event with the vividness of a present occurrence. It is brought right out of the past to be used as a spiritual illustration. The active voice: Rebecca produces the action of the verb. This is a temporal participle, we translate it “when she had.”

Then we have the accusative singular direct object from koitê (κοίτη) [pronounced *KOY-tay*], the Greek word for copulation. It is usually translated “when she became pregnant” because most Greek scholars of the past had a strong tendency toward asceticism. This is followed by the prepositional phrase ek (ἐκ) [pronounced *ehk*] plus ablative from heís, mia, hen (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*] – “from one.” That is, Isaac, her husband. The words “from one” is important; plus the proper noun Isaak (Ἰσαάκ) [pronounced *ee-sah-AHK*]. Then we have a genitive of relationship, patêr (πατήρ) [pronounced *pat-AYR*], plus a possessive genitive plural from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] – “our father,” for all Jews, racial and regenerate.

Three women provided children for Abraham: Hagar, Sarah and Keturah. The key is not the mother in these children; but the future of these men and their lines. Israel fails, generation after generation, but there was always a pivot. They continue to evangelize, they continued to add to the Word of God; they continued to teach Bible doctrine. When the pivot was too small, they would face the discipline of God; the fifth cycle of discipline.

Romans 9:10 **And not only [previous case history]; but also Rebecca when she had become pregnant from one, Isaac our father.**

1977 Romans

Lesson #579

579 11/19/1978 Romans 9:11a Printouts from divine decrees; doctrine of election (revised 1–2); foreknowledge and predestination

Romans 9:11 **...for they not yet having been born nor having done anything good or evil, so that the purpose of God according to election might stand,... (BLB)**

Verse 11 -- We begin with the explanatory use of the post positive conjunctive particle gar. This particle indicates that this is going to be a parenthesis to explain the case history of the twins. After the word gar we insert the twins, Esau and Jacob, who are the subject of this verse. Next comes the adverb mêpō (μήπω) [pronounced *MAY-po*], translated “not yet.” It is a negative adverb. Then follows the genitive absolute with the aorist passive participle from the verb gennáō (γεννάω) [pronounced *gen-NAH-oh*] which means to be born. The genitive absolute is a group of words, including a participle, in the genitive case. Usually there is a noun and a participle in the genitive case. They are not grammatically connected with the rest of the sentence. In this genitive absolute we have the participle which is gennáō (γεννάω) [pronounced *gen-NAH-oh*], we have a noun but the noun is missing in this case and therefore we have to insert the subject, the twins, Esau and Jacob. They are a part of the genitive absolute. This is understood from the previous verse. What

we have in corrected translation is: “For the twins [Esau and Jacob] though not yet having been born.” The aorist tense of the participle is a constantive aorist, it refers to a momentary action of the existence of the foetus in the womb. This is before birth, before life. The passive voice: the unborn twins receive the action of the verb. Before human life is imputed, before the twins had life, they had done neither good nor evil. They had done nothing to distinguish one from the other; one could not be said to be better than the other. This is the first issue. The genitive absolute is used in the Greek in order to indicate that this is the principle being illustrated, and it must be emphasized. This is a concessive participle recognizing an historical fact before the fact actually occurred, which is why we have to add the word “though” in the translation.

All personal sins have already been judged; so good and evil are the issues of the angelic conflict. Human life is imputed to the soul; and that human life is forever. Human life cannot be removed from the soul.

Principle

1. Esau and Jacob were a foetus in the womb but the omniscience of God had known for billions of years that Jacob would believe and Esau would reject Jehovah Elohim, the God of Israel, the Lord Jesus Christ, the Shekinah glory.
2. Esau and Jacob were not yet human beings but the omniscience of God had known for billions of years that one would be a believer and one would be an unbeliever. He knew exactly how the free will of each one would function. Therefore only facts were fed into the computer of divine decrees. Esau was fed into the computer: “unbeliever”. It was known that he would reject Christ as saviour; Jacob was fed into the computer: “believer.” He would believe in the Lord Jesus Christ. That is why the printout of Esau is condemnation and the printout from the computer of Jacob is election, foreknowledge, predestination or foreordination. These printouts have nothing to do with the function of freewill; they do not coerce freewill, they merely acknowledge what free will would accomplish in time.
3. Therefore the omniscience of God fed these facts into the computer of divine decrees.
4. In the printout the foreknowledge of God acknowledged that Jacob would believe, and therefore he was elected and foreordained.
5. Election, foreknowledge and predestination apply to the believer only. They are never used in connection with the unbeliever. This is an extremely important point and this is where many of the followers of John Calvin in his theology have become very confused, for Calvin himself did not go this far. The principle is based upon human viewpoint thinking, upon the Hegelian fallacy that for every thesis there must be an antithesis and when you put thesis and antithesis together you have synthesis. That’s fine when you are dealing with human factors but it will never work with the Word of God. For example, thesis: the believer in the Lord Jesus Christ is said to be foreordained, predestined, or predetermined. That is true. The Bible teaches that as a printout of the divine decrees. Some go on and start to deduce from that the antithesis, i.e. the unbeliever is predestined to Hell. It is true that the unbeliever will spend eternity in the lake of fire, but it is untrue, it is erroneous,

incorrect, to say that the unbeliever is predestined to eternal Hell. He goes to eternal Hell from his own negative volition, therefore predestination is never used in connection with the unbeliever. So the synthesis would be wrong if you say that the believer is predestined to eternal life and the unbeliever is predestined to eternal Hell. That is incorrect all the way. It is true that the unbeliever goes to the lake of fire, that is a part of condemnation. It is true that the believer is said to be predestined, foreordained, and predetermined. But this is a printout: election, foreknowledge, predestination. These are for the believer only, these are categories and they are restricted to the believer. Never in the Bible does it say the unbeliever is predicted to the lake of fire. The unbeliever is a printout called condemnation, called judgement, but the printout merely deals with what is in the computer categorically, so that you cannot ever say that the unbeliever is predestined to the lake of fire. The unbeliever is never predestined to anything. The unbeliever determines from his own free will, self-determine. He is an agent of free will and therefore he has the right to determine for himself, and he is never in the category of election, foreknowledge or foreordination.

6. Esau prints out from the computer, firstborn. He was the one who was born first through physical birth. But he was rejected from the origin of the race of Israel.
7. Election acknowledges what is in the decrees, therefore election acknowledges all decisions to believe in Christ and relates them to the plan of God. It is not connected with the unbeliever in any way.
8. The omniscience of God knew every thought, every decision, every action of the twins. Furthermore, there never was a time when the omniscience of God did not know these things. The omniscience of God knew billions of years ago in eternity past and the decrees deal with time, with space, with mankind. But the omniscience of God always knew these things and the omniscience of God only fed historical facts into the computer. The alternatives, the probabilities, the possibilities, were not fed into the computer.
9. The omniscience of God fed only facts of reality in history into the computer of divine decrees.
 - a. Fact a: Jacob would believe in Christ, therefore Jacob was foreknown, elected, and predestined.
 - b. Fact b: Esau would reject Jesus Christ as saviour, therefore Esau would be condemned, rejected for the line of Israel. Regeneration set aside the order of primogeniture - the eldest son becoming the heir. The order of physical birth was set aside, therefore the first born twin remained a Gentile and the younger twin became a Jew, the line for the origin of Israel. The Jewish race, then, was formed by regeneration rather than by natural generation.

We now have a negative disjunctive particle *mêde* (μηδέ) [pronounced *may-DEH*], it is translated “and had not.” Then we have the genitive absolute aorist active participle from the verb *prassô* (πράσσω) [pronounced *PRAS-so*], a verb which is in contrast usually to *poieô* (ποιέω) [pronounced *poi-EH-oh*]. *Poieô* (ποιέω) [pronounced *poi-EH-oh*] means to do; *prassô* (πράσσω) [pronounced *PRAS-so*] means to practice. It also means to accomplish. We translate it, since it is going to be a concessive participle and a part of the

genitive absolute, “and though they had not accomplished.” The culminative aorist views the action of the verb in its entirety but regards it from the viewpoint of existing results. They were not yet born, they had done absolutely nothing. The active voice: the twins, Esau and Jacob, produce the action of the verb which is negative.

Now we have an object of the participle, the accusative neuter singular from the indefinite pronoun *tís* (τις) [pronounced *tihç*] — “anything” — “and though they had not accomplished anything.” Then we have two words: the accusative singular direct object *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] which refers here to divine good — Romans 8:28; then the rest of the disjunctive particle, “or,” then the accusative direct object from *phaulos* (φάυλος) [pronounced *FOW-loss*]; some manuscripts have *kakós* (κακός) [pronounced *kak-OSS*] instead, “evil” — “and though they had not accomplished anything, good or evil.”

Long before Jacob received the imputation of human life at birth and long before his salvation through faith in Christ the omniscience of God knew these things and fed them into the computer of divine decrees and the printout is simply election. Since the verb *prassô* (πράσσω) [pronounced *PRAS-so*] is translated “accomplish” it implies attainment. Therefore the Holy Spirit through the dictation of the apostle Paul would use two words of great significance — *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] which describes momentum in the plan of God, and *phaulos* (φάυλος) [pronounced *FOW-loss*] which describes the inevitable reversion which results from rejecting Christ as saviour.

Next we have a purpose clause, a final clause which is used to express a purpose, a name, or an objective. It is introduced with the conjunction *hina* (ἵνα) [pronounced *HEE-na*], and a final clause not only uses this conjunction but the verb will be in the subjunctive mood indicating it is a future purpose — “in order that.” With this we have a subject, the nominative singular subject from *prosthesis* (πρόθεσις) [pronounced *PROTH-es-is*]. We know that *prosthesis* (πρόθεσις) [pronounced *PROTH-es-is*] means the predetermined plan. It is used in Ephesians chapter one for the plan of God. Then we have a possessive genitive from the noun for God, *theos* (θεός) [pronounced *theh-OSS*], and that means “the predetermined plan of God.” Translation: “in order that the predetermined plan of God.”

Remember that *prosthesis* (πρόθεσις) [pronounced *PROTH-es-is*] is defined in Ephesians 1:11 where it is related to the verb *proorizô* (προορίζω) [pronounced *proh-ohr-IHD-zoh*] for foreordination: “In whom Christ we have received an inheritance [or a destiny], having been foreordained” - the aorist passive participle of *proorizô* (προορίζω) [pronounced *proh-ohr-IHD-zoh*] — “according to a prosthesis (πρόθεσις) [pronounced *PROTH-es-is*] [predetermined plan] from the one [God the Father] putting into operation the all things according to the decree from his own will.” In Ephesians 1:11 we have all of the printouts for the believer. A “predetermined plan of God” is the divine decrees.

Next we have “might stand.” We have the preposition *kata* plus the accusative singular from the noun *eklogê* (ἐκλογή) [pronounced *ek-log-AY*]. *Kata* plus the accusative denotes an extension in space, so it can be translated “over, through, in, upon.” It also denotes relationship to something, as it does here. So it is translated “in relationship to *eklogê* (ἐκλογή) [pronounced *ek-log-AY*] [election].” Then we have the verb, the present active

subjunctive of ménô (μένω) [pronounced *MEH-noh*], which means to remain, to abide. This is a present active subjunctive and it means “might remain in status quo.” We get that translation from the static present tense which represents a condition as perpetually existing — the decrees of God. The active voice: the divine decrees or the predetermined plan of God produce the action of the verb. The subjunctive mood is used to indicate a purpose clause.

Romans 9:11 **For though the twins [Esau and Jacob] had not yet been born, and though they had not yet accomplished anything, good or evil, in order that the predetermined plan of God might remain in status quo in relationship to election.**

The Doctrine of Election

A. Orientation

1. Election is always a readout dealing with the believer only. Election orientation, then, begins with the divine attributes of God, and it deals with a specific attribute which is omniscience: God knows eternally, perfectly and simultaneously all that is knowable, whether actual or possible. Omniscience is God’s knowledge related to creatures. (There is also God’s self-knowledge) In relationship to creatures He not only knows eternally, He knows perfectly and He knows simultaneously. Remember that God fed all of the facts of history simultaneously into the computer of divine decrees. Foreknowledge is a third category of God’s knowledge. It has nothing to do with omniscience. Foreknowledge is merely acknowledging what is in the decrees. Foreknowledge makes nothing certain, it merely acknowledges what is in the decrees.
2. Psalm 139:1-6
 - a. Verse 1 — “O Jehovah, you have searched me and you know me.” The search existed in eternity past before any of us existed.
 - b. Verse 2 — “You have known when I sit down and when I get up.”
 - c. Verse 3 — “You have computed my journey [through life], my lying down, in fact you are intimately acquainted with all my ways.”
 - d. Verse 4 — “Even before there is a word on my tongue, behold, Lord, you know it all.”
 - e. Verse 5 — “You have surrounded me behind and before, and laid your hand on me.” God has protected us so that we can fill out our time. We have an advance guard and a rear guard; we have a point.
 - f. Verse 6 — “Such knowledge is too wonderful for me; it is too high, I cannot attain to it.”
3. Hebrews 4:13 **There is not a created thing hidden from His sight. But all things are naked and have been exposed to His eyes, to Whom we must give an account.**
4. Acts 15:8 **Says the Lord Who knows these things from old.**
5. Acts 15:18 **Says the Lord Who does these things which were known in eternity past.**

B. Orientation to the concept of Election (not yet defined):

1. Every minute detail of thought, every decision and every action is completely known and perfectly understood at all times. That is the omniscience of God.
2. Every detail of life is in the mind of God at all times. Therefore, to God the future is as clearly perceived as the past.
3. God's perfect and eternal knowledge is not subject to development, to reasoning, to regretting or foreboding.
4. The decrees of God therefore are illustrative of this principle. The decrees are simply a giant computer. God knew all of the facts and fed them simultaneously into the computer. The omniscience of God knew everything that has ever happened and ever will happen, and He knew them simultaneously in eternity past.
5. However, one category was not fed into the computer: the probable. The actual or the facts of human history were fed into the computer of divine decrees.
6. The facts fed into the computer are described in Isaiah 46:9,10 — ["Remember the former things long past, for I am God, and there is no other; I am God, there is no one like me, declaring the end from the beginning and from ancient times things which have not been done, saying 'My decrees will be established, and I will accomplish my good pleasure'."](#) We must remember that God is not in heaven for our pleasure, we are on earth for His pleasure.
7. What is fed into the computer of divine decrees by the omniscience of God falls into several classifications — i.e. facts concerning believers and facts concerning unbelievers. Everything related to the believer falls into one category; everything related to the unbeliever falls into another category.
8. Therefore the computer gives out information regarding believers under at least three categories: election, foreknowledge, predestination. Again, these are printouts for the believer only.
9. The computer decrees also give out information regarding the unbeliever, under such things as degeneration, condemnation, judgement.
10. The omniscience of God feeds facts into the computer known as the divine decrees. The facts related to the believer in Christ are categorized in a printout either by election, foreknowledge, or predestination. In other words, you feed facts into the computer and you receive facts out of the computer. Facts are fed into the computer by the omniscience of God; facts are received out of the computer pertaining to believers under the category of election. Facts received out of the computer pertaining to the unbeliever can be called and summarized condemnation. But we are dealing with the believer only in this doctrine, the doctrine of election.

C. Definition and description

1. By definition election is the plan of God for believers only. Furthermore, election is the plan of God for believers related to a specific category. In other words, election is a categorical subject.

2. Election is that part of the divine decrees which relate the believer to the plan of God in a specific period of history.
3. Election always relates to those who are believers, those who have trusted in Christ as saviour - 2Thessalonians 2:13 *We should always give thanks for you [believers], for God has elected you from the beginning for salvation through sanctification by the Spirit, and faith in the truth.*
4. This election is also related to foreknowledge in 1Peter 1:1–2 *... who are elected according to the foreknowledge of God the Father, by the sanctifying work of the Spirit [baptism of the Spirit], unto obedience and sprinkling of the blood of Christ [the work of the Son, the basis for salvation].*
5. By comparing Ephesians 1:4 with 1:5 we see election related to predestination — “just as he has elected us in him before the foundation of the world ... so he predestinated us to adoption as sons through Jesus Christ.”
6. Election, therefore, is one of the three categories of facts in the divine decrees regarding the believer.
7. Election emphasizes the plan of God for the believer.
8. Foreknowledge emphasizes the divine cognizance of what is in the computer.
9. Predestination establishes certainty, therefore predestination or foreknowledge becomes synonymous with the decrees — synonymous in the sense that there is a definite relationship. What is in the computer must come out.
10. The divine decrees or predestination alone establish certainty. Therefore nothing could be foreknown until it was first decreed.
11. Omniscience places the facts into the computer while foreknowledge merely acknowledges what is in the computer regarding the elect.
12. Therefore election, foreknowledge, predestination, are all dealing with the same facts: the content of the decrees regarding believers. But they cover these facts from a different viewpoint.
13. Various words are used for election. In the Hebrew, *bachir* — Isaiah 42:1; 45:4; 65:9,22. In the New Testament we have two Greek nouns: *eklektós* (ἐκλεκτός) [pronounced *ek-lek-TOSS*] and *eklogê* (ἐκλογή) [pronounced *ek-log-AY*]. *Eklektós* (ἐκλεκτός) [pronounced *ek-lek-TOSS*] is used for election in such references and representative passages as Matthew 24:22, 24, 31; Romans 8:33; Colossians 3:12; 1Timothy 5:21; 1Peter 1:2. *Eklogê* (ἐκλογή) [pronounced *ek-log-AY*] is used in Romans 11:5, 7, 28; 1Thessalonians 1:4. Very rare, but it does occur, is a compound noun *suneklektoj* used in 1Peter 5:13. In addition there are also some Greek verbs: *kaleô* (καλέω) [pronounced *kal-EH-oh*] which means to call or elect. From it we get another noun sometimes used for election *klhsij*.

Election, then, is the plan of God for the believer designed in eternity past, entered into the divine decrees by the omniscience of God in eternity past. While not a part of our subject,

God has a predetermined plan for the elect angelic creatures. Those involved are called elect angels in 1 Timothy 5:21. Election always takes a believer in the decrees and relates him to his time in history. For example, if we had lived in the dispensation of the Age of Israel then we would be in the election called Israel. We live in the Church Age; our election is the royal family of God. Jesus Christ is said to be in election also, so there are different elections depending upon the dispensation in which you live.

1977 Romans

Lesson #580

580 11/20/1978 Romans 9:11b Industrial capitalism; doctrine of election (3–6); election of Jesus Christ, Church Age believers, Israel, one per dispensation

Denver Post used to be a great paper; and the article seems to be okay. The person who wrote this speech is not a believer. Paul Johnson wrote this speech; he is a bank credit analysis person. If capitalism fails, another economic dark age awaits. Bob suspects that this guy might even be anti-Christian. One recovery after Rome took 800 years. The factory system was the way to freedom.

Apparently, 3% growth rate is unusual. Humanity in the 1780s began to hit the right formula known as industrial capitalism.

Doctrine of Election (Continued)

C. The election of the Lord Jesus Christ

1. In eternity past the omniscience of God not only fed facts about believers into the computer but He also fed facts about unbelievers, and then He fed facts about the unique Person of all human history - the shekinah glory becoming visible, the Lord Jesus Christ. Isaiah 42:1 — **“Behold my Servant,”** a reference to the Lord Jesus Christ. He is called the servant because He has come to fulfil the ministry of God the Father — **“whom I sustain; my elected one in whom my soul delights. I have put my Spirit upon Him.”** It is the word “elected one” that is important here. The Lord Jesus Christ is called an election. Election is related to the cross also; not only to His birth, His first advent, but in Acts 2:23 — **“this one, delivered up by the predetermined plan and foreknowledge of God, you nailed to the cross.”** In other words, fed into the computer was the cross, and therefore foreknowledge acknowledges simply what is in the computer. The omniscience of God knew this in eternity past. Foreknowledge and omniscience are not the same. 1 Peter 2:4 — **“And coming to him as to a living stone, rejected by men, but elected and precious in the sight of God.”** Again, Christ is called “elected.”
2. 1 Peter 2:6 — **“For contained in the scripture: ‘Behold I lay in Zion a chief corner stone, elected, also he who believes in him will not be put to shame.’”**
3. Principle: The election of the Lord Jesus Christ is the foundation for all other elections. All elections are composed of believers only.

- a. The dispensation of the Gentiles, a period of time in which there were only Gentiles on the earth. There is an election for each of these dispensations.
 - b. The Age of Israel in which a new race is added, the Jewish race.
 - c. The Church Age, the calling out of the royal family, the pre and the post-canon periods.
 - d. The Age of the King, the Millennium which last for 1000 years.
4. Faith in the Lord Jesus Christ, which is a free will function, a function of self-determination, non-meritorious self-determination, is the key to any election. It is the key to the election of Israel, it is the key to the election of the Church.
 5. Faith in the Lord Jesus Christ is the key to the election of the royal family of God forever - the Church Age group. So the Lord Jesus Christ is called "the elect one," and the key to all elections is faith in Christ as He was revealed in the past, as He is revealed in the present.
- D. The election of the royal family of God.
1. The basis for the election of the Church - royal family of God - is the baptism of the Holy Spirit which occurs at the moment of faith in Christ. At the moment we believe in the Lord Jesus Christ God the Holy Spirit enters us into union with Christ as He is seated at the right hand of the Father. That is current positional truth. We are also entered into union with Christ as he died on the cross, and that is retroactive positional truth or the big divorce from the old sin nature.
 2. No Church Age believer can understand God's plan for his life or the significance of his royal status until he understands the election of the Church. **1Thessalonians 1:4 — "Knowing, brethren beloved of God, his election for you."** The participle is incorrectly translated. It should not be translated "knowing", it is an imperative participle, and it says, "You know [now]." You can't learn enough about your election. It is a command to learn about your election as orientation to the plan of God for your life. You will never understand God's plan for your life until you understand your election. You are elected royal family with a purpose on earth and a purpose in eternity. The purpose in eternity is not as important now as understanding the purpose on earth. **2Thessalonians 2:13 — "But we are obligated to give thanks for you [royal family], beloved by the Lord, because God has elected you from the beginning' — from eternity past. No election apart from faith in Christ — "to salvation through sanctification from the Spirit" — the baptism of the Holy Spirit that enters us into union with Christ and forms the royal family of God — "and faith in doctrine" — you are royal family you have to get with it: doctrine, more doctrine, and more doctrine. 1Corinthians 1:2 approaches it from a slightly different angle — "To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus [the baptism of the Spirit], saints [royal family] by election, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours."** There's the story; you have to be a believer to be elected. Election is a printout of the

divine decrees for believers only, just as predestination is a printout for believer only, just as foreknowledge is a printout for believers only. Colossians 3:12 — “As elected ones of God, holy and beloved, put on the affections of grace compassion.” 2Timothy 1:9 — “The one having saved us, and having elected us into a holy station of life [royal family], not according to our works but according to his predetermined plan, even grace [the name of the plan], which has been given to us in Christ Jesus before human history.” Ephesians 1:3-6 - “Worthy of praise and glorification is the God even the Father of our Lord Jesus Christ, the one having provided us benefits by every spiritual blessing in the heavenlies in Christ [our election], even as he has elected us for himself in Him before the world began ... in love having foreordained us to the adoption as sons through Jesus Christ to himself, according to the good pleasure of his will, resulting in recognition of glory from the source of his grace, from which he has pursued us in grace in the beloved one.” Verse 11 goes onto say, “In whom Christ we have received an inheritance [destiny], having been foreordained according to a predetermined plan [divine decrees] from the one [God the Father] putting into operation all things according to the decree from his own will.”

3. One of the greatest passages on election relates it to the plan of God and to the believers in the Lord Jesus Christ in Romans 8:28-34 — “We know in fact that to those who love God all things work together for the purpose of the good [agathos (ἀγαθός) [pronounced *ag-ath-OSS*]], to those who are the elected ones according to a predetermined plan.” Omniscience knew the actual and distinguished it from the probable. Omniscience knows the probable — what would have happened if you had made different decisions — but only the actual was fed into the decrees as facts. The “predetermined plan” takes cognizance of human volition. “We know that whom he foreknew [foreknowledge], he also foreordained as conformed ones to the image of his Son, that he might be the firstborn among many brethren [royal family of God];” — foreknowledge is a printout about believers only; “and whom he foreordained [or decreed], these same one he also elected; and whom he elected these same ones he also imputed righteousness [justification]; and whom he justified, these same ones he glorified [glorification is the imputation of divine blessing to imputed righteousness].” “Therefore, face to face with these things, to what conclusion are we forced? If the God is for us, who is against us? The God who did not even spare his own Son, but on behalf of us all he delivered him over to judgement; how shall he not with him in grace give to us the all things? Who will bring accusation against the elect of God? God is the one who justifies; who is the one who condemns? Christ Jesus is the one having died, yes, rather having been raised, who is at the right hand of God, who also makes intercession for us.”
4. The application of doctrine, then, to election is the motive for the royal family of God to advance to maturity, and therefore motivation becomes momentum. For example, Ephesians 4:1 — “Therefore I, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station of life [royal family], to which station you have been elected.” Election is for

the believer only. Titus 1:1 — “Paul, a slave of God, and an apostle of Christ Jesus, according to the doctrine of God’s elected ones and the full knowledge of doctrine according to the norm of godliness.”

- E. The election of Israel.
1. The election of Israel — Romans 9:4-13. Verse 7 — “but [quotation from Genesis 21:12] in Isaac your posterity [your seed] shall be elected.” Romans 11:2 — “God has not rejected his people whom he foreknew.” In other words, every believer in Israel who is in the divine decrees as a believer is also elected. Election, then, has always been the basis of appeal to Israel.
 2. In Isaiah 45:4 — “For the sake of Jacob my servant, and Israel my elected one, I have also called you by your name; I have given you a title of honor though you [unbelieving Jews] do not even know me.” Nevertheless, the principle: Israel will always have an elect, and that elect formed the pivot that kept the Jewish nation in great prosperity during the time they were functioning as a priest nation. Now that that has been discontinued (70 AD) the Jews who reach maturity in every generation determine the prosperity of Israel during the period of being scattered — the Church Age and the Tribulation.
 3. Isaiah 65:9 — “Therefore I will bring forth from Jacob a seed [the elect of Israel], out of Judah an inheritor of my mountains, even my elected ones will inherit it, and my servants will dwell there.” So the elect or believing Jews have a glorious future in the Millennium. There is a pivot of mature believers in Israel during the Tribulation —
 4. Matthew 24:21,22: “but because of the elected ones.” This pivot determines blessing to the Jews scattered throughout the earth. They will bring safety to Jews in the land of Israel.

Election is the content of the divine decrees related to believers in the Lord Jesus Christ, assigned to their various dispensations. Election is a category of divine decrees which explains the omniscient viewpoint of God. Each dispensation has its own election which is related to the divine policy for that dispensation, and as goes the elect in any dispensation so goes the client nation to which that elected one is attached.

1977 Romans

Lesson #581

581 11/21/1978 Romans 9:11c–12 Characteristics of nations and heritage from Jacob vs. from Esau; high authority and arrogance

The notes appear to be missing for this and some of the following lessons.

Romans 9:11 ...for they not yet having been born nor having done anything good or evil, so that the purpose of God according to election might stand,... (BLB)

We have the objective negative adverb ou (οὐ) [pronounced oo], denying the reality of the allegation. With it is a prepositional phrase, ek (ἐκ) [pronounced ehk] plus the ablative

plural of *ergon* (ἔργον) [pronounced *EHR-gon*] — “not from works” or “not by works.” Election excludes all human works. Election forms a circle around you and excludes your human personality as the basis of pleasing God. Election cuts out the nonsense about blessing. You cannot be blessed because of your works, you cannot be blessed because of your personality, you cannot be blessed because you have become a very moral, upright pillar of society. Election is a printout designed to say that there is only one thing that attracts divine blessing: your imputed righteousness or justification. That is the only thing.

Back to Romans 9:11 — “For though the twins [Esau and Jacob] had not yet been born, and though they had not accomplished anything good or evil, in order that the predetermined plan of God [the divine decrees] might remain in status quo in relationship to election, not of works, but of Him Who calls [or, *elects*].”

Closing Principles on V. 11

1. The omniscience knows the free will of man, but does not tamper with his free will.
2. X
3. Nothing can intrude on the free will of man.
4. Faith in Christ is the total absence of human merit. Faith is a system of self-determination and nonmeritorious perception.
5. This verse denies the extreme of supralapsarianism which makes God the author of sin.
6. In the next chapter, the casting away of racial Jews is attributed to their rejection of Christ as Savior.
7. Such rejection was known by the omniscience of God and fed into the computer of divine decrees. Only facts were fed into the computer. The printout is different. Election and predestination deal with believers only. The believer is in the plan of God and no human ability and no human talent or work or function or anything else that man can do. No human function can enter the plan of God for divine approbation or divine reward.

We cannot add anything imperfect to the plan of God and gain blessing. We cannot be moral for blessing. We cannot do things that we don't like doing for blessing. In a perfect plan, the blessing of God must be given to perfect righteousness.

Romans 9:12 ...not of works, but of the One calling, it was said to her, “The older will serve the younger.” (BLB)

Aorist passive indicative of *rheô* but it became the aorist passive indicative for *legô*. *Autos* is used for the 3rd person personal pronoun. Dative of advantage.

Both boys had sin natures; and they were both cheaters.

These verses start and end in different places depending upon your basic Greek manuscript.

Romans 9:12 **Not from works, but Him Who elects, it was said of her, the older Esau shall be subservient to the younger Jacob.**

Some people never learn how to handle authority. It means many responsibilities more than you realize. Even nice people become instant monsters when given more authority than they ought to have. Some husbands cannot handle it at all; and if they have children, it is even a greater problem. You do not know when you are well-off. Authority is the greatest monster-maker since Frankenstein.

Esau was not as good as Jacob was when it comes to handling life, situations, to have leadership ability; he just did not have it. Esau spent his whole life trying to prove himself to be better than he was. He was always gone, out trying to hunt, showing himself to be better than his brother. Doctrine is a thought, not a muscle. Mentality is the issue. The Jacobs of this life will always outdo the Esaus.

Jews can orient to things very quickly in life; they have tremendous adaptability. Jewish people do not get on the dole; like the Japs.

Points on V. 12

1. The unconditional gracious promises to Abraham could only be fulfilled by regeneration; not natural generation.
2. Esau did not parlay their position into
3. The foreknowledge of God recognized what the omniscience of God put into the divine decrees.
4. The statement of the foreknowledge of God made nothing certain; it recognized free will. It acknowledged what was certain.
5. The natural seed of Abraham cannot be the election of God.
6. Since Esau would be an unbeliever, he would not be included in divine election and he could not receive the blessings of Abraham.
7. Therefore, only the spiritual seed of Abraham can be included in the unconditional promises of the Abrahamic covenant.
8. It was the attitude of the twins; not the order of their birth.
9. Jacob was not a better person than Esau. He may have been worse.
10. Esau and Ishmael were not rejected for parentage or sinfulness but for rejecting Jesus Christ.
11. Not being the spiritual seed of Abraham and not having the imputation of divine righteousness or eternal life, Esau and Ishmael were not qualified for divine blessing.
12. Therefore, Paul is burdened for the Jews. They have rejected the God of Abraham, Isaac and Jacob.
13. The natural seed of Abraham is not the selection of God; only the spiritual seed.
14. The divine heritage of Israel is spiritual. No Jew is a true Jew until they believe in Jesus Christ.

Principles

1. Israel and Edom are in the womb of Rebecca.
2. At the time that Paul wrote, the Edomites had completely disappeared from history. They were defeated many times under David. There were Ideumeans and Nabatians. They were a wild tough people. Romans did not defeat them. But these were completely destroyed or absorbed. The Edomites disappeared from history; but there was no authority-orientation. They were wild and great individual fighters, but they could not respect anyone's authority. They were not good military types because they could not recognize anyone else's authority. They could be defeated in detail. They could not recognize authority long enough.
3. On the other hand, the progeny of Jacob, the Jews, will never disappear from history. They were on the verge of destruction when Paul wrote. But the Jews have continued right now to this time in history. The very presence of the Jews on this earth is a demonstration of the faithfulness of God. The Jews exist on this earth, even though Satan seeks to destroy them.
4. No Jew would ever receive the gracious promises without being born again. As great as they are, regeneration is the key. God cannot give salvation or blessing unless we have half of His integrity.
5. Jacob superseded Esau because of salvation adjustment to the justice of God. Jacob believed in Jesus Christ and this was known to God in eternity past.
6. Omniscience fed into the computer of divine decrees resulting in Jacob's election and foreordination. Because Jacob was elected and foreknown. This does not eliminate Jacob as a free agent. Everyone who believes in Jesus Christ is in the plan of God. Election, foreknowledge and predestination.
7. God's foreknowledge does not hinder or change the function of our free will.
8. God did not foreordain sin; He is not the Author of sin.
9. Jacob and Esau were both sinners. Jacob opted for God's solution. '
10. The heritage of Israel is spiritual. Accepting the divine solution to sin and death.

One more principle and then a major doctrine.

1977 Romans

Lesson #582

582 11/22/1978 Romans 9 Battle of Arnhem; R.E. Lee re providence; doctrine of divine decrees (revised 1-2): mechanics, function and omniscience

There is a special schedule for Thanksgiving. The new bulletin.

We are in Romans 9:12

Book on the Battle of Arnhem, and he describes this on a day-by-day basis. The person who pays is the man in the ranks. The high-ranking officers who mess it up come through unscathed. Great courage revealed. As soon as the jeeps drove away with the wounded, the fighting began again. They were using 50% German arms. The armies were

interlocked. They never knew who would be in the next trenches out of sight. Each face had eternal looks on them. They all seemed to have a permanent look. Surrenders and a breakdown of morale. Some units fought with stubborn determination. People began to do mad sort of things. No rations in many places. If the units were properly trained, they were good. No training and the people broke down completely.

We are facing great historical disaster. We have been studying the problem of Israel and what the Jew is like.

God Chose Jacob and Not Esau

1. The Jews, following the line of Israel, are described in Matthew, Oh Jerusalem, Jerusalem; who stones the prophets. How often I would have gathered you together. But you were not filling. This is the principle of negative volition.
2. It is the same old story. Men ask for what they really want; and they get what they ask for. Everyone gets what they ask for. When a nation goes down, they ask for it.
3. Jesus controls history, but He did not create sin, good and evil.
4. They come from the free will of man.
5. God has fed the facts into the computer of divine decrees. The omniscience of God only feeds actuality into the computer. Election, foreknowledge and predestination are the readouts. God knew every thought, decision and action of every person in history. We know this as the perfect plan of God.
6. Man is responsible for his own condemnation.
7. To man belongs the responsibility of the ruin of the old sin nature.
8. The divine decrees prints out facts of believers and unbelievers.

This brings us to the doctrine of divine decrees.

General order #61 11May 1863 signed by Robert E. Lee. With deep grief, the commanding general announces to the army, the death of Lt Genl T. J. Jackson, who expired on the 10th Inst at a quarter past three P.M. The daring Skill & energy of this great & good Soldier, by the decree of an All Wise Providence are now lost to us. But while we mourn his death, we feel that his Spirit Still lives, & will inspire the whole army with his indomitable courage & unshaken Confidence in God, as our hope & strength. Let his name be a watchword to his Corps, who have followed him to victory on So many fields. Let his officers & Soldiers emulate his invincible determination to do every thing in defense of our beloved Country.

Robt E. Lee demonstrates his understanding of Bible doctrine; speaking of providence and decrees. If he can understand the doctrine of divine decrees, then so can you.

The Doctrine of the divine decrees, found below, was taken from NB#2; but it is very close, and word for word in some places. I will keep all of these notes together, even then this is spread out over many classes. These notes will start in Lesson #582 and kept all with this lesson, but the individual points will be taken from Lessons [#583](#), [#584](#), #585, #586:

Divine Decrees (2)

Israel 116-117, 11/1/91, Israel 66-67; Ephesians 11-13, 274 Romans #327

A. Definition and Description.

1. Definition.

- a. The decree of God is His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, course, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining their certain futurity.
 - (1) This definition begins by expressing the source of the decrees. "Comprehending" refers to divine omniscience.
 - (2) The definition also expresses the attributes of God in terms of divine will in human history.
 - (3) The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history (the thought, action, and decision of every person in his life), furthermore, everything in relation to all of the things pertaining to it.
- b. The several contents of this one eternal purpose are, because of the limitations of our mentality and faculties, necessarily perceived by us in partial aspects and logical relations (from Scripture). Therefore, we classify the decrees as being plural, but in reality it is all one decree. We take this up one issue at a time.
- c. A fortiori logic is a part of God's divine decrees.
- d. The decrees of God are His eternal and immutable will regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence.
- e. By decrees is meant the eternal plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future.
- f. The decrees of God are the chosen and adopted plan of God for all of His works.
- g. We conceive of this in three types of time, but technically, eternity past and eternity future are not time per se. History to us is the past; but to God, everything in history was passed before it began. What you think is a fact; and what we will think in the future is also a fact to God. Eternity past we call alpha time; eternity future we called omega time. God knew us by name and He knew our thoughts and actions even before anything was created.
- h. God fed our thoughts and decisions into the computer. God knew in eternity past everything that we would think and do. God also fed other things into the computer, like logistical grace. Those who would receive blessings in time. Blessings require capacity for blessing. The secret is the capacity of the soul. We don't have anything that cannot be taken from us.

- i. The Presbyterian shorter catechism says: "The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass."
- j. The decrees are the all-inclusive will and purpose of God concerning all that ever was or will be, which originates wholly within Himself (omniscience), and which He Himself alone must have objectively designed for His own glory and for His satisfaction.
- k. By accommodation to creatures of time and space subject to subdivisions reaching out to the falling of the sparrow, all decrees were simultaneous, not given by stages. However, because of the finite mental limitations of man, we must perceive them by logical and chronological progression. The human mind, when thinking properly, thinks according to logic and chronology.
- l. All decrees are efficacious in that they determine all that ever was, all that is, and all that ever will be, but the decrees are viewed by man from two standpoints.
 - (1) Efficacious means that which is directly wrought by God from His sovereignty.
 - (2) Permissive means that which is appointed by God to be accomplished by secondary causes or by the free will and action of agents (the free will of man).
- m. There are five characteristics of the decrees.
 - (1) The decrees are all-comprehensive. That means that not the slightest uncertainty could exist as to one of the smallest or most insignificant of events without confusion to all. Therefore, all events in the life of every person are interwoven and interdependent. God is not the author of confusion. Everything you think, why you think it, and the environment in which you think it, was all known to God in eternity past. This also says everything in life is a chain of cause and effect events.
 - (2) The decrees are eternal. God is not gaining in knowledge. What God has known at any time He has always known. Omniscience means God knew simultaneously everything that ever was or will be in their causes, conditions, successions, and relations.
 - (3) God is perfect; therefore, His decrees are perfect. They are not perfect in content, because they include sin, failure, etc. But everything that would ever happen was always known to God. His is a perfect system of comprehension. God's plan is perfect for imperfect man.
 - (4) The decrees are unchangeable and certain. Nothing can possibly occur to necessitate a change. God is never "caught" not knowing something. God has never had to make any changes or any adjustments in the divine decrees.
 - (5) The decrees are the free choice of God in eternity past. (This is the most important point to understand, one which many

theologians do not understand.) God is not bound to follow any necessary path. Having decreed, however, He is bound by His infinite faithfulness and truth to complete what He has begun. The free choice of God is very important, because God, from His own sovereign volition, invented free will in two categories of creatures, angels and mankind, so that both categories can choose for or against God.

- (6) Time and space are the place. God knows every sparrow that falls, down to the most insignificant item.
- n. Ephesians 2:10 **For we are His production** [we have the provision of computer assets in our very own portfolio; i.e., election and predestination], **having been created in Christ Jesus** [the formation of the royal family of God and a new spiritual species resulting in positional sanctification by which every believer becomes the heir of God and has equal privileges under predestination] **for good achievements** [in momentum in the divine dynasphere as a part of equal privilege of election] **which God has prepared in advance** [divine provision of your portfolio of invisible assets], **that we should walk by means of them** [utilization of our computer assets].
- o. The decrees of God are His eternal purpose regarding you according to the counsels of His own wisdom and His sovereign will, whereby for His own glory (we are created for His own glory) He has programmed into the computer decrees all that will come to pass in the function of the human race in history. In the decrees, the sovereignty of God and free will of man coexist in human history.
- p. The principle of precreation reality.
 - (1) Inasmuch as the decrees were simultaneously known by God, they were simultaneously decreed by God. To appreciate the decrees, one must understand the nature of omniscience as a part of divine essence.
 - (2) Of all the decrees, five are related to the purpose of God in election. Therefore, they are called in election the five elective decrees. From this comes the concept of lapsarianism.
 - (3) The decrees must be in logical order. This is the subject of the doctrine of lapsarianism. Though the entire decree is one thought in the mind of God, the principle of cause and effect is involved in human thinking and understanding. The term lapsarian refers to the doctrine of divine decrees from the standpoint that man is a fallen being.
 - (4) Lapsarianism provides the logical order for the five elective decrees. (See the doctrine of Lapsarianism.) The correct logical order is:
 - (a) The decree to create.
 - (b) The decree to permit the fall.
 - (c) Unlimited atonement.

- (d) The decree to motivate by means of election and glorify God through the deposit of escrow blessings.
- (e) The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ. The Bible states that man is the object of grace after, not before, the fall in John 15:9, Romans 11:5-7; Ephesians 1:4-6; 1Peter 1:2.

2. Distinctions.

- a. The distinction between the decree and the execution of the decree in our thinking means the one logically follows the other. However, the execution itself is not a part of the decree itself. The decree occurred in eternity past, the execution occurs in human history. The false views of lapsarianism fail to take cognition of this.
- b. Distinction should be made between God's laws and God's decrees. Laws regulate human conduct, while decrees are God's plan and action in eternity past. Laws can be broken; the decrees of God can never be broken.
- c. Distinction between God's desires, like election, and the rejection of God's desires must be understood. God knows all your negative acts but doesn't interfere with your free will; for this would prevent the angelic conflict from ever being settled.
 - (1) For example, while sin and death are displeasing to God and incompatible with His divine nature, nevertheless, they belong to the decrees under the category of the fall of man.
 - (2) For example, while loser believers are displeasing to God and incompatible with His sovereign will, nevertheless, they belong to the decrees, having a printout from their PROM chip. We all have a PROM chip with our name on it, expressing our positive or negative volition toward God's sovereign will for our lives.

3. The Analogy to the Computer.

- a. God's eternal and sovereign will for every believer is expressed in the Romans chip, having printouts such as election, glorification, justification, and predestination.
- b. In further explanation, the decrees of God are pictured as a giant computer, and the omniscience of God feeds the facts into the computer.
 - (1) The Romans chip is the sovereignty of God chip. It is an integrated circuit into which unchanging data can be read, but into which no new data can be written, a perfect illustration of God's knowledge of history in eternity past. Romans stands for "read only memory."
 - (2) The PROM chip is the free will of man chip. PROM stands for "programmable read only memory." It is an integrated circuit with fixed data that can be read but not altered.
 - (3) By analogy, your life can be read but not altered. You have privacy and can make good or bad decisions.

- (4) The entering of data is performed after the PROM chip is manufactured. The omniscience of God programmed into this PROM chip how you would function in time.
 - (5) All PROM chips contain data regarding the function of the free will of man in history. He fed the facts simultaneously in eternity past. The facts include everything you ever think, decide, or do in the past, present, and future. This doesn't tamper with your free will.
 - c. All logistical grace, and those who would be blessed and their blessings, were fed into the computer decrees. God knew every problem, heartache, and situation you would face before you ever existed. (Therefore, you insult God when you pray "God help," as if He didn't already know you needed help.)
 - d. The computer of decrees prints out facts about believers under the categories of election, foreknowledge, predestination, justification and glorification. It also prints out facts on the unbeliever under the categories of reprobation, condemnation and retribution.
- 4. The Decrees and Omniscience.
 - a. The decrees of God are the sum total of God's plan designed in eternity past relating to all events of every classification collected into one single all-comprehensive whole through the omniscience of God. The decrees of God are His plan, His protocol plan.
 - b. The omniscience of God is the key to understanding the decrees. God has three categories of divine knowledge.
 - (1) Self-knowledge. Each person of the Godhead has infinite and eternal knowledge about Himself and the other two members of the Trinity.
 - (2) Omniscience. God knows all the knowable simultaneously about creatures, both the actual and the possible, but only the actual is programmed into the decrees.
 - (3) Foreknowledge. It merely acknowledges what is in the decrees but does not make anything certain; the believer still has free will that is uncoerced. (See the doctrine of Predestination.)
- 5. The Decrees and Election.
 - a. Election is the sovereign right of God over His creation. It is the expression of the sovereign will of God for believers only in eternity past, i.e., that you have the most fantastic blessings for time and eternity. Ephesians 1:4, "Since He Himself has elected us in Him before the foundation of the world." The decrees begin with election. provides
 - b. Election and predestination provide equal privilege and equal opportunity for all believers.
 - (1) The equal privilege of election is God's decision to make every Church Age believer a royal priest forever.

- (2) The equal opportunity of election is God's provision of logistical grace support for every Church Age believer.
 - (3) The equal privilege of predestination is God's decision to enter every Church Age believer into union with Christ forever through the baptism of the Holy Spirit and resultant positional sanctification. This creates a new spiritual species.
 - (4) The equal opportunity of predestination is God's provision of the divine dynasphere for the Church Age believer in time.
6. The Problem of Misinterpretation of the Decrees.
- a. Example: If the decrees make all things certain, then some say there is no occasion for man to use means, being unable to avoid the results decreed. In other words, why use any means if you are going to end up under predestination in the same situation?
 - b. This ignores the fact that God has decreed the means as well as the ends, and that all God expresses in election is His desire that we all be rich from blessing.
 - c. Man's destiny is the outworking of his own thinking, motivation, thinking, and decisions, which God knew and entered into a PROM chip. God knows all, yet that does not interfere with your PROM chip. God's knowledge of the facts does not interfere with their outworking in time.
 - d. The decree of God removes no man from what, within the sphere of his own experience, is the outworking of his own choice, acting from his own judgment, based on his own desires, thoughts and circumstances. Whatever free will choice anyone makes is the execution of the decrees. No decree opposes human freedom. God's knowledge in eternity past in no way effects or interferes with our thoughts, motives, decisions, or actions. Knowing our failures, God went ahead with the plan anyway; that's grace.
 - e. All decrees are efficacious in that they certainly determine all that ever was or will be. However, there are both efficacious decrees, things which God does directly, and permissive decrees, things which God permits as the function of free will.
 - f. Some things God has decreed to do Himself. That is called immediacy. Others things come to pass through the action of secondary causes acting under the law of necessity. Other things He decreed free will agents to do in the exercise of their volition. Yet one category is rendered by the decree of God as certainly free as the other. Mankind never acts outside of the decrees.
- B. The Mechanical Function of the Computer of Divine Decrees.
- 1. The Knowledge of God.
 - a. The Omniscience of God. The omniscience of God is God's objective knowledge of the universe and all creatures.
 - (1) God is eternal; therefore, His knowledge is eternal. God is sovereign, His knowledge is superior, and not related to human or angelic limitations.

- (2) God's omniscience is consistent with his essence.
- (3) God is infinite; therefore, His knowledge is without boundary or limitation, hence, absolute and eternal knowledge. His knowledge is infinitely superior to creature knowledge.
- (4) Every minute detail is in His mind at all times.
- (5) God is sovereign; therefore, His knowledge is in control at all times.
- (6) Time has nothing to do with God's knowledge. The future is as perspicuous as the past.
- (7) All of God's knowledge is simultaneous. God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. There never was a time in eternity past or human history when God did not know all the knowable about everything. Such perception and sagacity is totally compatible with His divine essence. Every minute detail of both angelic and human creation is completely and perfectly in His mind at all times.
- (8) God's knowledge is never irrational, speculative, theoretical, unknown, or forgotten.

b. General Characteristics of the Knowledge of God.

- (1) God is eternally Himself in three coequal, co-infinite, and coeternal persons. Therefore, each person in the Godhead knows Himself to be beyond comparison in His eternal and absolute knowledge of all things.
- (2) God's knowledge is never complicated by ignorance, absurdities, or emotional reaction.
- (3) God cannot change or be inaccurate in His knowledge. Divine knowledge is absolute.
- (4) God's knowledge cannot be more or less than it is.
- (5) While divine self-knowledge is related to the persons of the Godhead, omniscience is really divine knowledge related to creatures- angelic, human, and the animal kingdom.

c. There are three categories of divine knowledge.

- (1) Self-knowledge, which includes knowledge of the divine essence, the other members of the Trinity, and all things related to God.
- (2) Omniscience, which deals with creation, angelic and human, both actual and possible.
- (3) Foreknowledge, which is knowledge of what is in the decrees related to believers only. The foreknowledge of God makes nothing certain, but merely acknowledges what is certain; what is in the decrees regarding believers.
 - (a) As far as believers are concerned, there are numerous categories of printouts from the computer decrees: foreknowledge, election, predestination or foreordination, justification, and glorification.

- (b) Foreknowledge means nothing can be known until it is first decreed. Therefore, God foreknows all events as certainly future because He has decreed them as certainly future.
 - (c) God's decrees relate equally to all future events of every kind; to the free actions of moral agents as well as to the actions of necessary agents; to sin evil and human good, as well as to moral, divine good, and honorable thoughts, decisions, and actions.
 - (d) Foreordination or predestination alone establishes certainty. Foreordination is a synonym for the decrees. Predestination is technically the printout for believers.
 - (e) Foreordination is an act of the infinitely intelligent and wise God in determining the certain futurity of all events. Omniscience decreed everything simultaneously and not by stages, because it was all in the omniscience of God in eternity past.
- d. Omniscience.
- (1) Under the omniscience of God, all decrees were simultaneously known to God and simultaneously decreed by God in eternity past. There never was a time when God did not know all the knowable.
 - (2) God knows perfectly, eternally, and simultaneously all that is knowable both actual and possible. The omniscience of God also knows the alternatives to history; i.e., "iffy" history. God knows exactly what would have happened had another course of action occurred, but this is not entered into the computer decrees. Therefore, the omniscience of God knows every thought, act, decision of history and how they relate, plus what the alternatives would have been. God knows all that would have been involved in every case where man's decision might have been different from what it was. Divine knowledge about creatures is programmed into the computer of divine decrees. While the possible and alternatives to reality are known to God, only the reality is programmed into the computer of divine decrees. There are two categories of memory chips in the computer of divine decrees: the ROM chips are programmed by the sovereignty of God, the PROM, or free will of man chips, are programmed by the omniscience of God.
 - (3) The principles of history are related to God's knowledge.
 - (a) In human history, the sovereignty of God and the free will of man coexist, and this coexistence is by divine decree.
 - (b) God's knowledge of human volition has nothing to do with the function of that human volition in time. This is

why God does not stop you from making bad decisions. God invented creature freedom.

- (c) The omniscience of God simply knows and has always known every decision of every human beings in history and every thought that preceded it and every motive that was involved as well as every action that followed.
 - (d) God knew billions and billions of years ago that Isaac would believe in Jesus Christ and Ishmael would not. Therefore, the printout for Isaac's PROM chip is regeneration and true Israel, and the printout for Ishmael's PROM chip is condemnation and exclusion from the new racial species of Israel. Every human being, in the same way, has his very own PROM chip.
- (4) The concept of historical sins.
- (a) In addition to every person in history having his own PROM chip, there is another PROM chip which includes all human beings in history. The omniscience of God programmed into this PROM chip all personal sins in history. On the Cross, God the Father called for the printout of this chip and imputed all personal sins to Christ and judged every one of them. Since both sins of cognizance and sins of ignorance are the function of human volition, every sin in human history was imputed to Christ and judged by God the Father on the Cross.
 - (b) The sovereignty of God and free will of man coexist by divine decree in human history. Even though God gives a perfect volition, He imputes Adam's original sin to the genetically formed old sin nature for condemnation at the point of physical birth, so that we are qualified for salvation automatically.
- e. Therefore, omniscience perceives the free as free (God will never tamper with your volition), the necessary as necessary (divine justice as our point of reference), together with all their causes, conditions, and relations, as one indivisible system of things (every cause and effect is related to another cause and effect, and so on, so that the course of human history is just as man thinks it, wills it, and does it), every link of which is essential to the integrity of the whole. If we understand this, we will never again complain, feel neglected, or sad or left out.
2. The Decree Itself.
- a. The omniscience of God fed only facts into the computer decrees.
 - b. This was accomplished simultaneously in eternity past.
 - c. The decrees have become the complete and consummated right of the sovereignty of God determining the certain futuration of all things in human history.
 - d. No event is directly effected or caused by the decrees.

- e. But the decree itself provides in every case that the events shall be effected by causes acting in a manner consistent with the nature of the event in question. (You are never deprived of your free will.) God never changes the decree of what will happen and never tampers with your actions.
 - f. Therefore, in the case of every free will act of a moral agent, the decree itself provides at the same time the following.
 - (1) That the agent shall be a free agent (self-determination). When you were given life, you were given self-determination. Therefore, you are accountable for your own bad decisions.
 - (2) That the antecedents and all antecedents of every act in question shall be what they shall be. Whenever you make a decision it shall be the result of decisions before that. The circumstances will be what they are, the facts will be what they are, and God knows what you're thinking and will decide. Man's acts are a result of man's free will, not because the sovereignty of God causes man to perform the act.
 - (3) That all present conditions of the act shall be what they are. The action takes place in a moment of time and is your very own act.
 - (4) That the act shall be perfectly spontaneous and free on the part of the agent. There is no coercion.
 - (5) That it shall be certainly future.
 - g. Hence, the decree from God's will settled only what His creation would be.
 - h. Because God cannot contradict His own nature or His being, the essence and attributes of God necessitated His willing the highest and best for mankind.
 - i. The decrees of God are His eternal and immutable will regarding the future existence of events which will happen in time and the precise manner and order of their occurrence. The decisions are made, the circumstances are all there on tape; we just see things as they unfold in history. We know how it's going to turn out, but it's still fun watching things unroll. Your life is on tape, and the tape is running. God wouldn't be God if He didn't know it all beforehand. Yet God never violates your volition.
 - j. The decrees express the eternal plan and will of God by which God has rendered certain all events of history, past, present and future.
 - k. Therefore, the decrees are eternal and simultaneous knowledge of omniscience expressing the will of God by which all things are brought into being and controlled, made subject to His divine pleasure, and result in His eternal glory.
3. The Printout Applying to Believers.
- a. The printout applying to believers includes election, foreknowledge, predestination or foreordination.

- b. Foreordination is also known as predetermination. Predetermination is an act of the infinite and eternal omniscience of God determining the certain futuration of all events related to the believer.
- c. Foreknowledge is not the same as omniscience. It is more limited because it deals with only the actual, and only with believers.
- d. Being omniscient, God knows all that would have been involved had He adopted any one of an infinite number of plans of action as well as the consequences had man chosen alternatives.
- e. Foreknowledge refers only to those things which are within the plan of God, adopted for the believers only.
- f. The decree alone establishes certainty. Nothing could be foreknown until it was first predetermined or decreed.
- g. Therefore, God's decrees never originate with His foreknowledge. The logical order is: omniscience, foreordination (the decree), then foreknowledge. The decrees make all things certain, not foreknowledge. God's foreknowledge only knows what is certain.
- h. Election is the plan of God for believers only.
 - (1) Election is the key to the Jewish problem related to the four unconditional covenants.
 - (2) The second birth is required of all Jews to be a true Jew.
 - (3) These promises can only be fulfilled to the elect, to those who believe in Christ. There lies the great problem in every generation of Israel: to possess the genes of Abraham, Isaac and Jacob, but not to follow them in regeneration.
 - (a) Romans 9:11-12 **For though his twins had not yet been born, and had not accomplished anything good or evil, in order that the predetermined plan of God might stand on the basis of election, not because of works, but because of Him who calls, it was said to her, 'The older will serve the younger.'** God knew in eternity past that Jacob would believe in Christ for salvation and Esau, his twin brother, would not believe.
 - (b) Hebrews 12:17 **For you know that even afterwards, when he [Esau] desired to inherit the blessings, he was rejected, for he found no place for a change of mind, though he sought for it with tears.** Esau's scar tissue of the soul completely clogged up his stream of consciousness and garbage in subconscious finished the job of blocking gospel information from circulating in his soul. All he had left was emotion, and emotion will not save anyone. In eternity past, God the Father entered this information into the computer of the divine decrees. Crying for salvation is an insult to the work of Jesus Christ on the Cross.
 - (c) Regeneration sets aside the order and precedence of physical or natural birth. There is no equality in

biological life, but in the soul life created by God at birth, there is equal privilege and equal opportunity for every member of the human race to believe in Christ and have spiritual life. No one is handicapped by biological life because God provides equality of opportunity to believe in Christ.

(d) Hebrews 4:13 **And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.**

(4) The gracious unconditional promises can only be fulfilled to the elect, to those who at the moment of faith in Christ receive the imputations of perfect righteousness and eternal life.

C. The Will of God and the Divine Decrees.

1. There is one all-inclusive will and purpose of God concerning all there ever was or will be from the beginning of history until its termination.
2. This will and purpose of God originated within Himself long before any creature ever existed.
3. This means the will and purpose of God related to the decrees is designed for the glory, pleasure, and satisfaction of God.
4. All creatures have been placed into space and time. Furthermore, all events related to space and time were simultaneously decreed. They result in divine action.
 - a. Related to the Godhead, these actions are immanent, intrinsic, and subjective.
 - b. Related to creation, these actions of God are extrinsic (cognizant of angelic and human volition), transient (chronological in their function), and objective (the function of divine justice as the point of reference for the human race).
5. God did not decree Himself to be. God eternally existed before and outside of the decrees. Therefore, the decrees do not act upon God, but God acts upon the decrees.
6. God's decrees are efficacious, determining all that ever was or will be, including the directive, permissive, and overruling will of God.
7. All things depend on God's will and nothing is certain apart from God's will. There comes a point in theology where God's will and the decrees must be understood as synonymous.
8. God's decrees originate from His own omniscience in eternity past separating fact from fiction.
9. Therefore, distinction must be made between the omniscience of God and the foreknowledge of God.
10. God's decrees do not originate from His foreknowledge.
11. The foreknowledge of God makes nothing certain; it merely perceives what is certain, what is decreed. Only the decrees or foreordination makes anything certain.
12. Therefore, nothing can be foreknown until it is first decreed. This means you never have to run to God and say, "Oh God! Help!"

13. Foreknowledge is cognizance of what is decreed.
14. Distinction has to be made between the decrees of God and the desires of God. The decrees include a lot of things which are not God's desires, because the decrees include all things you think, say or do. Many things in the decrees are not the desires of God.
15. Sin, human good, and evil are not the desires of God but are in the decrees because they are performed by our free will.
16. God desires His perfect will and sovereignty, but both angelic and human creatures use their God-given free will and self-determination to violate the desires of God. So the decrees contain both the will of God and desires of God. The decrees are the all-inclusive will of God.
17. God does not desire to cast His creatures into the lake of fire forever, but it is so decreed under the printout of retribution for all who express negative volition at God-consciousness and at Gospel hearing.
18. God does not desire the discipline of believers, but it is decreed for all carnality and reversionism.

D. The Divine Decrees and the Blessing of Man.

1. All imputations are the organization for the plan of God. There are seven imputations in the plan of God.
 - a. Human life is imputed to the soul. It remains in the soul forever. This means children and morons who do not reach or cannot reach the age of accountability receive automatic salvation. Since condemnation precedes salvation, they must be condemned before they can be saved. Human life can never be separated from the soul.
 - b. Adam's original sin is imputed to the old sin nature, automatically condemning each member of the human race at birth.
 - c. At the point of faith in Christ, eternal life is imputed to the human spirit, created by God the Holy Spirit (called regeneration). This provides eternal security, since once given, God can never take away eternal life.
 - d. Perfect righteousness is imputed as a judicial imputation to the believer at salvation. This creates a grace pipeline for the imputation of all blessing to the believer.
 - e. On the cross the sins of the world were imputed to Jesus Christ in His spiritual death.
 - f. Blessing in time is imputed to perfect righteousness previously imputed to the believer when the believer cracks the maturity barrier.
 - g. Blessing for eternity is imputed to the believer's perfect righteousness at the Judgment Seat of Christ.
2. Equation of imputation plan of God. $X [I/HL + I/AOS = P1 \text{ (salvation) } + \text{ doctrine (gospel) } = H1 \text{ (confidence of imputation of eternal life at salvation) }]$
 $+ \text{ (salvation) } Y [JI/Sin + JI/+R = P2 \text{ (potential of blessing in time) } + \text{ doctrine } = \text{ Hope 2 (confidence in escrow bless when we reach maturity) }] + \text{ (maturity) } Z [I/EL \text{ (+ in X radical) } + I/Blessing \text{ in time (+ in Y radical) } = P3 \text{ (the potential of blessing at the Judgment Seat of Christ) } + \text{ doctrine } = H3] = \text{ the protocol plan or imputation plan of God.}$

3. Principle of this Formula.
 - a. The omniscience of God in taking cognizance of the fall of man graciously provided a plan based on imputations from divine justice.
 - b. This plan involves the omniscience of God feeding into the computer of divine decrees seven imputations which provide maximum blessing for mankind in time and eternity.
 - c. The decrees contain the historical reality of every member of the human race in degree of attainment.
 - d. Non-meritorious human volition can fall short of any potential of God's plan.
 - e. To what extent every individual advances in this plan was known to the omniscience of God in eternity past and fed into the computer.
 - f. In too many cases the potential exceeds the reality. Only the reality was decreed.
 - g. From this fact emerges the principle that the attainment of divine blessing through imputation is the means God has chosen to glorify Himself and to give Himself pleasure.
 - h. Therefore, the glory of God is related to the believer's advance to maturity and resultant imputation of divine blessing.

E. The Decrees and the Glory of God.

1. The decrees unite in one final and all-inclusive objective the glory of God, Proverbs 16:4; Romans 11:36; Hebrews 2:10; Revelation 4:11.
2. Being alone before all creation, the decrees of God concern no one but the members of the Trinity and their eternal glory. There is nothing you can do to promote God's glory. You can glorify God, but you cannot promote His glory. Your failure doesn't stop His glory. Nothing depends on you; everything depends on God.
3. Being eternal and infinite, God the Father, Son, and Spirit are worthy of all glory.
4. God's glory is what He is and always has been in eternity past, and always will be.
5. As the origin and subject of the divine decrees, it is inevitable that every thought, decision, and action in history will glorify God. That means the plan moves on with or without you. The plan of God never stops moving. If you are to advance along with the glory of God, you must develop thought, i.e., learn doctrine.
6. God is glorified in what He is and in what He has decreed.
7. Since manifestation of His declarative glory also secures the highest glory for His creatures and their greatest good (Rom 8:28), it is inevitable that imputing blessing to the mature believer will glorify God. It will emphasize His grace and exclude human talent and human good.
8. To the finite mind the decrees are many, but to God they are all one plan, embracing both cause and effect, both means and end.
9. The decrees include every detail in the experience of every creature, including such minute aspects as the very hairs of your head being numbered.

10. The decrees of God related to His plan are those sovereign purposes of God which are efficacious, accomplished by God alone apart from creature ability, mentality, talent, function, and sacrifice.
 11. Therefore, God is glorified and pleased in the momentum and advance of believers within His plan.
 12. The omniscience of God knew in eternity past what thoughts, decisions, and actions would carry one believer to maturity and another to reversionism. God has prepared the most magnificent things for both categories by way of escrow blessing, but He has also prepared the most horrible discipline for the reversionistic believer.
 13. While omniscience knew the factual and potential, only the factual was fed into the decrees. Foreknowledge only knows what omniscience feeds into the decrees. Anything decreed by God will inevitably glorify God; it could not work out any other way.
- F. The Decrees and Human Freedom.
1. God does not decree mankind to sin, but He decrees that human beings have free will function of their volition with the option to sin or not to sin.
 2. God does not decree anyone to believe in Jesus Christ for eternal life, but He does decree that all human beings have free will-the function of human volition with the option of believing in Christ or rejecting Christ.
 3. While God permits sin, He does not sponsor sin. God was cognizant of all human sins in eternity past and the omniscience of God fed that knowledge of sin into the computer of divine decrees without being the cause of any sin in human history.
 4. While God permits the rejection of Christ as savior, He does not sponsor it or encourage that rejection. In human history, the sovereignty of God and free will of man coexist as an extension of and resolving of the prehistoric angelic conflict.
 5. At the termination of human history, the justice of God will judge all those who reject Christ as savior.
 6. The justice of God imputed all personal sins of human history to Christ on the Cross and judged each one of them. This is the basis for the divine invitation to every member of the human race to believe in Christ.
 - a. Repeated rejection of Christ, when exposed to the gospel, produces scar tissue in the stream of consciousness of the soul's right lobe.
 - b. Esau rejected the gospel so many times that when he wanted to be saved, there was nothing left in his stream of consciousness except emotion.
 - c. No one can be saved by emotion. Salvation is a matter of faith in Christ and how you feel is inconsequential.
 - d. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
 7. Under the law of volitional responsibility, sin is a matter of personal decision and such decision carries a liability in time.

- a. Under the law of volitional responsibility, every human being must take the responsibility for his own thoughts, his own decisions, and his own actions.
- b. Human volition is the source of good decisions from a position of wisdom and strength, as well as bad decisions from a position of lust and weakness.
- c. While all personal sins were judged on the Cross, all sins and evil decisions have natural consequences of suffering in life, therefore, liability.
- d. While all sins were judged on the Cross, personal sins carry liability in time (not in eternity, since personal sins are not an issue in eternity at the Last Judgment) and are subject to the law of volitional responsibility.
- e. The function of human volition in making decisions is the source of the sins of ignorance as well as the sins of cognizance. Therefore, each of us is held responsible by God for his or her own decisions.
- f. Scripture.
 - (1) Gal 6:7, "Be not deceived, God is not mocked; for whatever a person sows, this he will also reap."
 - (2) Hos 8:7, "For they sow to the wind, and they reap the whirlwind. The standing grain has no heads; it yields no grain. Should it yield, strangers would swallow it up."
 - (3) Col 3:25, "For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality."
 - (4) Prov 12:13, "An evil snare is the transgression of the lips, but the person with integrity will escape from trouble."
 - (5) Prov 19:3, "A person's own folly ruins his life, yet his heart rages against the Lord." A fool blames God for his own bad decisions and consequent discipline from the Lord.
- g. Conclusion.
 - (1) Sin's liability creates punitive action from God.
 - (2) Therefore, while all sins are judged at the Cross, personal sins carry liability from God under the law of volitional responsibility.
 - (3) However, at the Great White Throne judgment, the unbeliever is never indicted on the basis of his sins because his sins were judged at the Cross, but on the basis of his good deeds. You cannot commit a sin without it effecting someone else, without it hurting someone else. The liability for personal sins does not extend outside of time. Sin is not a liability outside of time, i.e., in eternity. Therefore, there is no contradiction between your liability for personal sins in time and the judgment of all personal sins on the Cross.
 - (4) Rom 9:10-13 is a printout of the divine decrees, where the omniscience of God knew simultaneously in eternity past that

Jacob would believe in Christ and Esau would reject Christ to the point of developing maximum scar tissue.

8. In the function of the rebound technique of 1John 1:9, the purpose is to recover fellowship with God and to recover the filling of the Holy Spirit through citing personal sins to God the Father. As a result, two things can happen to the believer with regard to the liability of sin: the believer is forgiven and the sin liability is completely removed, or the believer is forgiven and the sin liability continues and punitive suffering is replaced by suffering for blessing.
 9. The decree of God removes no person from what-within the sphere of his own experience-is the outworking of his own choice based on the function of his own volition.
 10. The plan of God and the decrees of God are totally consistent with human freedom and volition. God does not limit and coerce human freedom or violate self-determination. Free will isn't free unless man can decide against God and His plan.
 11. However, distinction must be made between what God causes directly (such as the Cross), and what God permits indirectly (such as sin and evil).
 12. God created man with a free will. Therefore, He permits human volition to function in self-determination; otherwise, there would not have been the fall of man. It is His permissive will. The permissive will is just as much a part of the decrees which glorify God as the directive will. Remember the decrees are simply human history in the mind of God in eternity past before any creature existed.
 13. God is not the author of sin or evil. Free will and self-determination is the origin and source of sin, good, and evil.
 14. Both sin and the cross are fed into the computer by omniscience. One is the direct will of God. The other is the permissive will of God. But the permissive, directive, and overruling will of God are all a part of the decrees.
 15. The sovereignty of God and the free will of man coexist by divine decree. Every decision and desire of God and man were recorded on Romans and PROM chips respectively. Omniscience programs this data into the decrees.
- G. Practical Application of the Divine Decrees.
1. Since the decrees of God are the sum total of God's plan and indicate His purpose designed in eternity past, they must inevitably center around Jesus Christ as the God-man.
 2. Therefore, the free will of man must face the issue of Christ, the issue of His work on the cross; for it is at the cross that the sovereignty of God met the free will of man for the glory of God and the momentum of the plan of God.
 3. Under the divine policy of grace, the work of salvation is accomplished by God while man benefits apart from his own human merit.
 4. God's plan in eternity past was so designed so as to include all events, all actions related to their causes and conditions as a part of one indivisible system, every link being a part of the integrity of the whole.

5. Without violating human volition, God has provided and designed a plan so perfect that it includes direction, provision, preservation, function, plus cause and effect for all believers.
6. Under this plan God has decreed to do some things directly, some things through secondary agencies (Israel and the Church), and some things through individuals (e.g., Paul).
7. This means there are primary, secondary and tertiary functions within the plan of God. But all of these functions constitute one all-comprehensive plan which is perfect, eternal, and unchangeable without any loss of integrity ever. This is why the plan of God is so consistent with human freedom and does not unfairly coerce human freedom. The revelation of the decrees is found only in the Bible. Therefore, the most important priority of the Christian life is perception of doctrine.

(See also the doctrines of Election and Theology of the Perfect Plan of God.)

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Why did God say, "I love Jacob and I hate Esau?"

What is the deal with God hardening pharaoh's heart.

Bob had to read about 200 commentators on Romans 9 and he has never read so much tripe in all of his life. It was pitiful. To correct this, we must begin with the simplest of things, which is the doctrine of divine decrees.

Bob uses the Saturday Night movies as an illustration. When he has not seen a movie before, he does not know how it is going to work out. He may have a great desire that this or that happens, but this is already on tape.

1977 Romans

Lesson #583

583 11/23/1978 Romans 9:12 Doctrines of thanksgiving and divine decrees (2c-3): mechanics and characteristics, video tape analogy

The [Doctrine of Divine Decrees](#) is continued (I have it in two places in these notes), all notes are in [Lesson #582](#). Some illustrations and stories will be noted below:

All capacities for life are related to Bible doctrine. Thanksgiving is capacity for life. It is a total appreciation of all that life has to offer. It is a mental attitude first directed toward God and then directed toward others.

There was a new race produced in [Z] rather than in [X]; the fourth and final race in human history. Abraham at about age 100 became a Jew. His brother Nahor remained a gentile. Isaac had seven brothers, and they were all gentiles. Jacob and Esau are twins. Jacob was fed in as a believer; Esau as an unbeliever.

The origin of the Jewish race was regeneration. The Jews lost track of their own heritage. They do not inherit the promises unless they have been regenerated.

The Shekinah Glory became flesh and lived among us.

Psalm 100:3 Know that the LORD, He is God! It is He who made us, and we are His; we are His people, and the sheep of His pasture.

Amos 4:5 ...offer a sacrifice of thanksgiving of that which is leavened, and proclaim freewill offerings, publish them; for so you love to do, O people of Israel!" declares the Lord GOD.

Hebrews 13:15 Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

Colossians 3:15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.

Blessing in time and blessing in eternity glorify God. We are thankful for logistical grace and the opportunity to grow in grace. Thanksgiving should be related to blessing and there is no blessing until we crack the maturity barrier.

In our city, we know that free enterprise is not dead. People have come from the highways and the byways of our country. Houston is the great boomtown of the world. Houston is blessed because of Bible doctrine. Houston is the most free enterprise city in these United States.

We should understand the great blessing of Houston and that it is based upon the teaching of Bible doctrine and the spiritual maturity of many people in the Houston area. Our current mayor and chief of police do not understand these things, but some former ones would be close in understanding these things.

We are preparing for certain aspects of Romans 9: the hardening of pharaoh's heart and the relationship of God with Jacob and Esau.

The [Doctrine of Divine Decrees](#) is continued (I have it in two places in these notes), all notes are in [Lesson #582](#). Some illustrations and stories will be noted below:

Bob watching the beta tape is like the facts fed into the computer of divine decrees.

God knew billions of years ago how your free will will function.

Earl Campbell was apparently the quarterback for the Oilers at this time, as Bob mentions him several times. The whole purpose of the printout is so that we are elected and can enjoy the greatest blessings from God.

Romans 9:12 ...not of works, but of the One calling, it was said to her, "The older will serve the younger."

1977 Romans

Lesson #584

584 11/23/1978 Romans 9 Doctrine of divine decrees (4–8): will and glory of God, blessing and freedom of man; California cult and equality

Equality takes precedence over freedom in this cult. Freedom and equality cannot coexist. Equality always means tyranny. This is a front for socialism. This cult became a system of tyranny. Brotherhood and love were a front. Impersonal love for everyone; personal love for only a few.

Indian revolt. Many of the British were isolated. It is coming to the United States. Doctrine is the only thing that will make the difference.

The [Doctrine of Divine Decrees](#) is continued (I have it in two places in these notes), all notes are in [Lesson #582](#). Some illustrations and stories will be noted below:

1977 Romans

Lesson #585

585 11/24/1978 Romans 9:13a; Malachi 1:2–3 Battle of Arnhem; doctrine of anthropopathisms (pt.1–4): illustration, love 1 and 2

Romans 9:13 **As it has been written: "Jacob I loved, but Esau I hated."** (BLB)

Doctrine of Anthropopathisms

Israel 110-112,119 11/3/91; Romans #585 (9:13) Ephesians 1337, Ephesians 266; Anti-Sem 6

A. Definition and Description.

1. An anthropopathism ascribes to God a human characteristic which God does not actually possess, but is used to reveal and explain God's policy toward mankind in terms of human frame of reference by the use of language of accommodation.
2. Accommodation means that human modus operandi is ascribed to God, such as human affection or human sins, so that man can understand divine policy and attitude in terms of his own frame of reference.
3. Unless this doctrine is understood, the believer is going to be in a state of confusion about the doctrine of divine essence.
 - a. For example, in Psalm 106:45 we are told that God changed His mind or repented, but God is immutable and cannot change His mind. But 1Samuel 15:29 says, "the glory of Israel [Jesus Christ] will not lie or change His mind; for He is not a man that He should change His mind."

- b. Psalm 110:4 **The Lord [God the Father] has made a solemn promise and will not change His mind. You are a priest forever, after the order of Melchizedek.**
 - 4. In order to explain divine policy to mankind in terms of human frame of reference, human characteristics are ascribed to God to explain His policy to human beings. An anthropopathism is a human characteristic such as: love, hate, wrath, change of mind, scorn, compassion, longsuffering, remembering. The Greek word ANTHRO means man; "pathism" means a function of the soul with outward manifestation. Hence, an anthropopathism ascribes a human characteristic to God which God does not possess and which is not a divine attribute.
 - 5. The purpose of the anthropopathism is to explain to us in language we can understand the divine attitude, policy, or modus operandi toward a person or persons, so that mankind can adapt to the divine policy or understand the divine policy. We are accommodated so that we can understand divine modus operandi. The anthropopathism is designed for human adjustment, by which a person understands God's policy, God's grace related to that policy, or God's judgment related to that policy.
- B. The Classification of Anthropopathisms.
- 1. Non-sinful anthropopathisms.
 - a. Love. Malachi 1:3; 2Corinthians 9:7, "God loves a cheerful giver." Romans 9:13, "Just as it stands written, `I have loved Jacob but I hate Esau.'"
 - (1) The anthropopathism of love is an expression of divine motivation, approval, and acceptance. This is not the same as the divine attribute of love-God is love. Love and hate explain God's approbation on Israel and disapprobation of the Arabic peoples.
 - (2) God does not hate. Hatred is a sin. God "hated" Esau because did not and would not believe in Christ, Hebrews 12:17, "For you know that even afterwards, when he [Esau] desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears." When the scar tissue of the soul equals the garbage in the subconscious, you have reached the point of no return regarding believing in Christ for salvation. Therefore, all you can turn to is emotion.
 - b. Compassion. Psalm 119:71, 75; Lam 3:33; 2Corinthians 4:17; Colossians 1:24; 2Timothy 1:8. God does not have this human characteristic but it helps to explain His grace policies. Psalm 78:38, 111:4, 112:4, 145:8.
 - c. Longsuffering and Patience. Exodus 34:6; Numbers 14:18; Psalm 86:15; 2Peter 3:9.
 - 2. Sinful anthropopathisms.
 - a. Hatred. Psalm 5:4-6; Malachi 1:2-3; Romans 9:13. God does not sin; therefore, He does not hate. This only explains divine policy-why God is doing what He is doing. Hatred is a sin but is ascribed to God

merely to express divine disapproval of Esau in terms mankind can understand. Since man understands hatred as disapproval, he understands divine policy in terms of human frame of reference.

- b. Anger and wrath. Numbers 22:22; Psalm 88:16; John 3:36; Romans 1:18, 9:22; Ephesians 2:3; Revelation 19:15; Psalm 5:4, 7:11, 90:11, 103:8, 106:40. These characteristics describe God's holiness and justice directed toward unbelievers.
- c. Scorn. Prov 1:26; Psalm 2:4, 59:8, 37:13. To scorn means to ridicule someone. It is unkind and thoughtless, a sinful function. Scorn involves mental attitude sins. Again, these passages use human frame of reference to explain divine policy.
- d. Vengeance. Deuteronomy 32:35; Psalm 94:1, 99:9; Isaiah 34:8, 61:2; Jeremiah 51:6; Romans 12:16. We are to leave our court case in the hands of the Supreme Court of Heaven. Vengeance is language of accommodation to express God's policy of perfect justice.
- e. Repentance in which God is the subject. Repentance means a change of mind, which in humans is a sign of instability. God is immutable and decreed everything, and therefore, cannot change His mind. So the anthropathism of repentance of God describes the policy of divine discipline and judgment in Genesis 6:6 Exodus 32:14 1Samuel 15:35 Psalm 90:11-13 Jeremiah 15:6, 26:3,13 Ezekiel 24:14 Amos 7:3-6 John 3:9-10 Zech 8:14.
- f. Jealousy.

C. The Attribute of Divine Love Versus the Anthropathism of Divine Love.

- 1. To rightly divide the Word of truth, the believer must distinguish between the divine attribute of love and the anthropathism of love. This is just as important as distinguishing between dispensations.
- 2. Love is complete and total from all eternity past as a part of God's infinite being.
- 3. This means God cannot, will not, and never did fall in love, nor does He maintain love, nor is His love sustained by emotion. God is totally without emotion. God is not a sucker for tears. God is only impressed by what He does for you, not by what you do for Him.
- 4. Like all divine attributes, God's love belongs to God's being. God is love regardless of having any object of love. Man must always have an object. But there has never been a time when God needed an object for His love.
- 5. There are two objects of divine love.
 - a. Subjective love toward His own holiness or integrity (justice and righteousness). This is God's subjective love. There never was a time when God did not love His righteousness. When we believe in Christ, the justice of God imputes His righteousness to us and God loves that imputed righteousness in us. So the believer is actually the object of divine love as an attribute rather than as an anthropathism, but justice is still his point of contact with God. Justice imputes blessing at the Judgment Seat of Christ in eternity just as it does in time at the point of spiritual maturity.

- b. Objective love toward the other members of the Trinity. Each Member of the Trinity loves the others.
 - 6. While God is love (1John 4:8), the love of God as a divine and infinite attribute is not understood by the finite mind of man.
 - 7. All creatures are excluded from the attribute of divine love except where divine righteousness has been imputed.
 - 8. The justice of God and faith in Christ is the issue. God loves His own righteousness. Therefore, when it is imputed at the moment of salvation, God's attribute of love is directed wherever divine righteousness goes. You have become the object of God's infinite and eternal love.
 - 9. Because the love of God is perfect, it is totally devoid of human emotion. Jeremiah 31:3; Romans 8:39.
 - 10. The divine attribute of love does not need an object for love; this is in contrast to human love which must always have an object. Divine love is an absolute, while human love is progressive or retrogressive.
- D. The Anthropopathism of Divine Love. Most often the love of God is an anthropopathism. This is human love ascribed to God, even though God does not love sin, human good or evil. Love helps to explain the motivation of God.
- 1. The classical illustration is Romans 9:13, "I have loved Jacob, but I hate Esau."
 - 2. John 3:16 Malachi 1:2–3 All the sins of the world would be imputed to Christ. This is explained, to some degree, by the use of "love." Human love gives; so we understand God giving by means of the motivation of love.
 - 3. God neither loves nor hates in terms of human modus vivendi, but in order to explain the spiritual status of the twins, the anthropopathism of love and hate are ascribed to God. God is neither humanly noble nor humanly sinful. This is only language of accommodation. This explains divine policy. This is understandable to most people.
 - 4. The anthropopathisms of love and hate simply indicate that the omniscience of God knew in eternity past that the free will of Esau would reject Christ as savior and the free will of Jacob would believe in Christ.
 - a. The anthropopathism of love explains in human terms the fact of Jacob's salvation adjustment to the justice of God through faith in Christ. Esau's failure to believe in Christ is explained by hatred from God. Human characteristics are used so the dumbest of dummies can understand. In the case of Esau, human volition acted independently of the sovereignty of God. In the case of Jacob, he complied with the sovereignty of God.
 - b. The anthropopathism of hate explains in human frame of reference the fact of Esau's rejection of Christ as Savior or his maladjustment to the justice of God and consequent judgment.
 - 5. The love and hate anthropopathisms express the supreme court of heaven's two judgments in the case of two different people, one a believer and one an unbeliever. God has exercised His right of judgment on the basis of knowing simultaneously in eternity past all the facts of every person in history. The righteousness of God is expressed in the anthropopathism of hatred, i.e., in

terms of human frame of reference. John 3:16 2Corinthians 9:7 cheerful giver = big spender

6. While love as an anthropopathism explains divine motivation in terms of human frame of reference, love is not the direct source of blessing from God.
7. The direct source of blessing is the justice of God.
8. God doesn't bless man from human sentimentality or emotional attraction.
9. Man erroneously concludes in his own self-righteousness that he must do something or say something to please God and receive blessing.
10. Therefore, man builds up a system of working and striving, which eliminates grace and rejects divine integrity.
11. The integrity of God is always the issue. Man's point of reference in time as well as in eternity is always justice. God found a way to bring man into relationship with Himself and bless mankind without compromising any divine attribute.
12. The key is justification which is a function of divine justice, never a function of divine love. Because we deal with divine justice, the most repulsive member of the human race can have the most marvelous blessing. The most repulsive and unlovely person in the human race can receive blessing from God.
13. Through justification, God is free to bring sinful man into eternal relationship to Himself and impute blessing to him in time and eternity.
14. Perfect God has a perfect plan designed for sinful, self-righteous, full of human good, evil people.
15. God loves His own righteousness with an infinite and perfect love. In perfect righteousness divine love for holiness is revealed.
16. Righteousness demands righteousness and justice demands justice. What righteousness demands, justice executes. This is the basis for divine blessing to man; divine love is never the basis. To explain this principle to mankind, language of accommodation ascribes to God human love as an anthropopathism.
 - a. The anthropopathisms of love and hate in Romans 9:13 do not imply that God is prejudice; for God has perfect, eternal, immutable integrity. God's perfect integrity is maintained by His sovereign will. Therefore, it is a part of His unchangeable or immutable self.
 - b. God is fair. It is impossible for God to be unfair. No greater demonstration of divine justice exists than was demonstrated at the Cross. Romans 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us." The anthropopathisms of love and hate do not imply any lack of integrity on the part of God, Romans 9:14, "Therefore, to what conclusion are we forced? There is no injustice with God, is there? Definitely not!" Anthropopathisms do not represent the character of God; they represent the policy of God.
17. Principles.

- a. Esau rejected Christ. Therefore, he did not possess divine righteousness or regeneration (eternal life).
- b. Jacob believed in Christ as his savior. Therefore, he possessed imputed righteousness, resulting in his justification. At the same time, he received through regeneration eternal life.
- c. In the language of accommodation, justification and the possession of eternal life is expressed by the anthropopathism of love.
- d. In the language of accommodation, condemnation is expressed in the anthropopathism of hate.
- e. Since the righteousness of God demands equivalent righteousness and eternal life, the justice of God must condemn the lack of divine righteousness and the lack of eternal life, therefore, the anthropopathism of hate. This explains to human beings in language of accommodation the attitude of God toward those who reject Christ as savior.
- f. In grace, God provided all that His perfect righteousness demanded from the human race.
- g. At the moment of faith in Christ, God provides by imputation His very own righteousness. Since Jacob had God's very own righteousness, God said, "I love Jacob, but I hate Esau."
 - (1) If Esau had been accepted through the primogeniture principle of physical birth, then the perfect righteousness of God would have been compromised. But the integrity of God can and does condemn the self-righteousness and unrighteousness of mankind. This condemnation is expressed in the case of Esau, who stood on his own righteousness, as God's hatred of him.
 - (2) It is impossible for God to compromise His righteousness. Therefore, God cannot be unrighteous in dealing with any person, and He expresses it, not in terms of his character or essence, but in terms of language of accommodation.
- h. The fact that Esau rejected Christ and choose the way of condemnation does not reflect on the perfect justice of God but on the wrong decision of Esau. The condemnation of Esau as an unbeliever vindicates the justice of God, being totally consistent with His perfect divine integrity. The issue is obvious: Is God, who inflicts condemnation and judgment on the unbeliever, unrighteous, unfair, or unjust? No! On the contrary, the function of divine justice in condemnation confirms and strengthens divine integrity. There can be no blessing to mankind apart from the integrity or holiness of God.

E. Conclusion.

- 1. The complexity of a doctrine such as Anthropopathisms is not going to be understood unless other doctrines are understood first. Understanding the doctrine of Divine Essence must precede a consideration of the doctrine of Anthropopathisms. When both are mastered, the believer is forced to a biblical conclusion: in human history, the sovereignty of God and the free will of man coexist by divine decree. In fact, mankind was created to resolve the

prehistoric angelic conflict, where creature volition and the sovereignty of God was also an issue.

- a. Human volition duplicates the same free will which angels possessed in eternity past. To duplicate the prehistoric angelic conflict, man was created to resolve it. Therefore, mankind had to be tested in the perfect environment of the Garden with only one divine prohibition. Just as there was only one way that Satan could sin, so Adam and the woman could only sin in one way-disobedience to one divine prohibition.
 - (1) Satan violated the divine prohibition when he said, "I will make myself like the Most High God." Isaiah 14:14.
 - (2) When in Genesis 3:5, Satan said to the woman, "For God knows that in the day you eat from it, your eyes will be opened and you too will be like God, knowing good and evil." Satan tempted the woman with the idea that God was holding out on her and did not want her to be as smart as He was. So we have an exact duplication, in principle, of the original fall of Satan.
 - b. Human volition was tested in the perfect environment of the Garden, which duplicated the perfect environment of the holy mountain of God, mentioned in Ezekiel 28:14,16. Perfect mankind in the Garden could only sin through the function of his own free will in opposition to the sovereignty of God. This duplicates Satan's original sin through the function of his own angelic volition in opposition to the sovereignty of God.
 - c. When man's negative volition originated the first sin and the sin nature in the human race in the Garden, this resulted in instant spiritual death. Therefore, God provided another tree for mankind for his positive volition. That tree is the Cross.
2. In eternity past, the omniscience of God programmed the computer of divine decrees with such facts as to who in history would believe in Christ and who in history would reject Christ. God's knowledge of this fact does not predetermine what man's decision will be. God has declared each person a free agent to make his or her own decision. This is why Jesus Christ is declared to be the God of Abraham, Isaac, and Jacob, Matthew 22:32; Mark 12:26; Luke 20:37; Acts 3:13, 7:32.
 3. Even though the sins Esau were imputed to Christ on the Cross and judged, Esau rejected Christ as savior and lost his eternal inheritance. Esau's function of free will to repeatedly reject the gospel placed him outside the Abrahamic covenant. When salvation through faith in Christ is rejected, the sovereignty and justice of God has the right to condemn, the right to judge. When a person like Jacob believes in Christ, the sovereignty of God has the right to make him a true Jew, the heir of the unconditional covenants. When his brother Esau rejects Christ, the sovereignty of God has the right to keep him in the status of an unbeliever. The sovereignty of God and the justice of God have a right to deal in any way with one person in grace and another in

condemnation. When grace is rejected, there is nothing left but judgment from the integrity of God.

4. The failure of certain human beings to respond to the gospel by believing in Christ does not abrogate the integrity of God. God does not cancel His faithfulness or abrogate His integrity because of human failure.
5. Believers do not relate to God on the basis of anthropopathisms like love and hate, but on the basis of actual divine attributes. For example:
 - a. The imputation of divine righteousness at salvation is through faith in Christ. It results in instant justification. We become the objects of God's personal love because we possess His righteousness. This is the basis for logistical grace.
 - b. At the moment of faith in Christ, God the Holy Spirit creates a human spirit and God the Father imputes eternal life to that human spirit. It was the grace of God to which we responded.

1977 Romans

Lesson #586

586 11/25/1978 Romans 9:13b Jacob cf. Esau in decrees; freewill; conspiracies; human freedom and divine decrees

Romans 9:13 **As it has been written: "Jacob I loved, but Esau I hated."** (BLB)

We have started verse 13, "As it stands written", used to indicate a quotation from the Old Testament — Malachi 1:2,3. We begin with the concept of the principle which is found. We have an accusative singular definite article used with the proper name "Jacob." It starts out *ton lakôb* (ἰακώβ) [pronounced *ee-ak-OBE*]. The definite article in the accusative case plus the indeclinable proper noun, Jacob, whose identity is well known to the reader and therefore the definite article. However, the definite article is really used here as a demonstrative pronoun to call special attention to this person who was no better or no worse than his twin brother but turned out to be one of the great people of history through the grace of God. Because the definite article is in the accusative case it is also assumed therefore that Jacob, an indeclinable proper noun, is also in the accusative case and therefore the direct object. This means that God is the subject. The corrected translation: "that Jacob."

Malachi 1:2–3 "I have loved you," says the Lord. But you say, "How have You loved us?" "Was not Jacob Esau's brother," declares the Lord. "Yet I have loved Jacob; but I have hated Esau."

Next we have the aorist active indicative from the verb *agapaô* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] — "I loved that Jacob." The constative aorist contemplates the action of the verb in its entirety. It refers to a fact which extends over a long period of time, from the time that Jacob believed in the Lord and received the imputation of divine righteousness. The justice of God and the righteousness of God form the holiness or the integrity of God. The justice of God imputed to Jacob at the moment he believed in Christ: divine righteousness. Therefore the love of God which in eternity past always loved His own

righteousness now loves Jacob who is the possessor of His righteousness. The active voice: God produces the action of the verb as an anthropopathism which indicates divine approbation and includes the idea of propitiation. This is a translation, by the way, of the qal active participle of the Hebrew 'âhêb (אָהַב) [pronounced *aw-HAYV^B*], which is the verb to love. In the qal active participle it means a continuous thing. With this we have the post positive conjunctive particle *de* used as an adversative conjunction emphasizing the contrast between an attitude toward Jacob and the attitude toward Esau.

Next we have another accusative singular direct object from the definite article used as a demonstrative pronoun as well as the proper noun Esau. So we have “that Esau.” Notice that the direct object comes first because it emphasizes the person and the difference between the twins. Then we have the aorist active indicative from the verb *miseô* (μισέω) [pronounced *mihs-EH-oh*] which is a mental attitude sin of hatred and is correctly translated, “but I hated that Esau.” That aorist tense again is a constative aorist which contemplates the action of the verb in its entirety, and refers to the fact that Esau refused to believe in the Lord Jesus Christ; whereas, eventually have his twin Jacob believing in the Lord and he became the origin of the Jewish race. The active voice: God produces the action of the verb as an anthropopathism which indicates the divine attitude toward Esau in terms of language of accommodation. Hatred is a sin; God is not a sinner. God is perfect and cannot sin. God does not actually hate Esau but in order to explain His divine policy in terms of language of accommodation, divine policy toward unbelievers, the anthropopathism is used. We can understand hatred and therefore we can understand that Esau as an unbeliever was under a principle or policy of disapprobation. The indicative mood is declarative for language of reality and anthropopathism. This is not the actual attitude of God, this is the attitude that we can understand .

Principles

1. The omniscience of God fed only facts into the computer of divine decrees. Only the actual was fed into the computer and the actual finds Esau, unbeliever; Jacob, believer. They are twins: one is a Jew; one is a Gentile. The difference between them: one was born again; one was not.
2. The printout for Jacob was election, foreknowledge, predestination; whereas the printout for Esau was reprobation, condemnation, retribution or judgement.
3. Both Jacob and Esau had the same free will, had the same opportunity for salvation.
4. When Jesus Christ was nailed to the cross the sins of both Esau and Jacob were imputed to Christ and judged by the justice of the Father. Again, the same opportunity. One used his free will to believe in Christ; one used his free will to reject Christ.
5. It was the will of God that both Esau and Jacob be saved. That was the directive will of God: He wanted both of them to be saved.
6. The fact that Jacob believed in Christ and Esau rejected Christ indicates the reality of human volition acting independently of the sovereignty of God.

7. This emphasizes the fact that the divine decrees do not coerce or tamper with human volition. The divine decrees merely record what happens in history before it happens.
8. The divine decree of foreordination establishes certainty with regard to the believer.
9. God's decrees do not originate from His foreknowledge, they originate from His omniscience which feeds the facts into the computer. To put foreknowledge before omniscience or on a par with omniscience is the beginning of a series of confusions that result in a total and complete blackout with regard to the Christian way of life. These doctrines have a great deal to do with what constitutes the Christian way of life and to put foreknowledge on a par with omniscience, even though both are functions of God, is one of the most disastrous things that could happen.
10. The foreknowledge of God makes nothing certain, it merely perceives what is certain. What is certain is the fact that you have free will. What is certain is the fact that your free will is going to make X number of decisions. What is certain is the fact that God knew what your freewill would do. He doesn't coerce it. There is always the idiot who comes along and says, "Well if God knew I was going to sin why didn't He stop me?" That is the mentality of an ant! It is almost unbelievable that people could be so stupid as not to understand how great God is. Obviously He knows and obviously He created us free will. If He created us with free will obviously the one thing He is not going to do is to tamper with it because if He does it isn't free will, it is God's will. And if it isn't free will but God's will, then what are we doing here? The answer is: Not a thing, we are simply robots, and the angelic conflict is not resolved.
11. God's decrees determine only the certain futuration of events but the decrees do not directly affect or cause any event. Cause and effect is the interrelationship of innumerable volitions.
12. The decree itself provides in every case that the event shall be affected by its own causes, acting in a manner consistent with the nature of the event in question. God knew that Esau would reject Christ and that Jacob would believe in the Lord.
13. Again, in the case of every free act of a moral or responsible agent the decree itself provides that at the same time the agent [you] shall be a free agent. His antecedents and all of the antecedents of the act in question shall be what they are. All the present conditions of the acts shall be what they are and the act shall be perfectly spontaneous and free on the part of the agent.

Illustration: Until a lady gets married she is a totally free agent. Then one day she makes a free will decision in which she accepts some man and he is her husband. Once she does that she has surrendered a part of her volition to him and therefore he makes decisions. One day she might want to stay in bed and catch up on sleep but the husband says she is going to get out of bed and come to church. Then you have exactly what we have here. She surrendered her free will to him and he makes the final decisions. That is cause and effect. She accepted of her own free will the authority of the husband. Probably the greatest issue in marriage is that the woman surrenders her volition to the husband so that the husband can overrule her at any time. But you still have the interaction of volitions. You have the female challenge; you have the male veto. The doctrine of decrees recognizes all of these interacting functions of free will.

Everyone in the world cannot use his free will to do the same thing at the same time. So God has put order in the human race. He set up rules. Rule #1: Your soul and your volition in your soul is the first authority. If your soul said to you, for example, it is time to exercise. Your body objects. Your soul overruled it, so you exercised. That is called self-discipline but it is really a system of authority. Rule #2 is just as simple: When you have two souls — one male and one female type — the male must call the shots. He takes additional responsibility. Then when you have two or more — “or more” being children — then both the male and the female have authority over the children, so that the children must be subordinated to the volition of their parents. Authority makes it possible for all of us to live together and so authority becomes a tremendous issue in life. Authority makes it possible for a maximum number of free people to follow the principles of freedom to their state of inequality.

A moral agent is not someone who keeps the ten commandments, a moral agent is someone who recognizes the authority principles of divine establishment.

14. God foreknows all events as certainly future. He knows this because He has decreed them and foreknowledge is merely the printout. Omniscience feeds the facts.
15. God's decrees relate equally to all future events of every kind, to the free actions of moral agents as well as the actions of necessary agents (There's the relationship between free will and authority), to the sinful as well as the honorable actions.
16. This means that God has decreed ends as well as means, but it also means that God has decreed means as well as ends.

You had nothing to say, you had no free will choice with regard to your parents. Only God knew who your parents would be and He knew it billions of years ago. You had nothing to say about it, but once you came into the world as a child of parents eventually your own volition began to function. The omniscience of God fed into the computer of divine decrees a Gentile by the name of Abraham. God knew that this man would have eight children. He also knew the law of primogeniture. But He knew that not the first born but one by the name of Isaac, the second born, would be Israel. He also knew that Isaac would have twins and that one would be a Jew [Jacob] and that one would be a Gentile [Esau]. He knew that Abraham, Isaac, and Jacob would be the origin of a new race, an elected race, God's chosen people. What does that mean? It became necessary in the course of human history to have a special nation to represent God, to become the recipients of divine revelation to be put in writing — the canon of the Old Testament. It became necessary for one nation to become the missionary nation, and to also set a precedent for all national function in the areas of freedom and establishment. Then it became necessary for this freedom to become the basis for evangelism, and from the evangelism to the advance to maturity. There had not been in history, in its first two thousand years [the Age of the Gentiles] such a nation. Internationalism inevitably occurred. Internationalism really is a system whereby Satan rules the world, gains control of the world (communism, Catholicism are both international organizations). That is what is wrong with the United Nations or any system of internationalism, religious or political. Therefore God started a new dispensation, the dispensation of Israel, and God's chosen people is simply a way of saying election.

For what purpose? So that there would be starting with the Exodus a national entity who would represent God in evangelism, in spiritual growth, in missionary activity. That continued throughout the dispensation of Israel until the Jewish Age came to a screeching halt after the ascension and session of Jesus Christ. Then the Church Age began as the formation of the royal family and some forty years after the Church Age began Israel went out for the last time under the fifth cycle of discipline — 70 AD. In August of 70 AD when Jerusalem fell, the times of the Gentiles began. The times of the Gentiles is a phrase used by Paul in the New testament to indicate the fact that no Jewish nation from that time on until the second advent would be or could be or is qualified to be a client nation to God; that, in fact, Israel would be scattered throughout the earth. While occasionally in history many of the Jews would come together to form a nation in the land which had been promised to them they could not be a client nation to God and will not be a client nation to God. Their concentration in the land merely incites Satan to seek to destroy them. During the times of the Gentiles Gentile nations would become client nations to God. And above all, in the times of the Gentiles the client nation to God must be a haven for the Jews. The Jews must be protected not only from the usual tyrannies of history but for the abnormal tyranny of history which has always existed. Satan's primary objective has been, a will continue to be until he is cast into prison at the second advent, to destroy the Jew. Therefore, it becomes absolutely necessary that a client nation provide a haven for the Jews, to give them the same rights as we have as citizens, and to make sure that anti-Semitism never rears its ugly head. Anti-Semitism is like a grenade with the pin out, it is the quickest way to destroy a nation and pro-Semitism is the quickest way for a nation to have blessing.

The US is a client nation; and we continue to send out missionaries and we continue to provide a haven for the Jews (since there is no longer a Jewish client nation).

It is dangerous when antisemitism creeps into any client nation or into any of its citizens.

The great blessings that we have as a nation is because of the Jews in our country.

There are conspiracies in the world against the United States, but these are communist conspiracies.

17. Therefore God's purposes relating to all events of every kind constitute one single all-comprehensive intention, comprehending all events, the free as free, the necessary as necessary, together with all their causes, conditions, relations, as one indivisible system of things, every link of which is essential to the whole.
18. The decrees do not oppose the human freedom of Esau and Jacob; they guarantee certainty.
19. No decree opposes human freedom. Decrees do not coerce human volition, even as the foreknowledge of God does not coerce human self-determination.
20. These only have to do with the certainty of the action. The decrees guarantee the certainty: guarantee that you would dissent, that you would reject certain doctrines, that you would be come a liberal bleeding-heart do-gooder, that you would do this, that you would do that, etc.

21. Human freedom exists in the sphere of and on the plane of human experience.
22. No human being ever acted outside of the divine decrees. The decrees are merely all the facts of history in their sequence, in their relationship and interrelationship, in their cause and effect, the free functioning as the free and the necessary functioning as the necessary. To say that someone could act outside of the divine decrees would be a denial of the omniscience of God.
23. It is important to distinguish between what God causes and what God permits. God does not decree man to sin but He decrees that man may have a free choice to sin. While God permits sin He does not sponsor sin. The omniscience of God fed the facts of sin into the computer, so it is a fact and it is a part of the decrees, but such sins or actions or functions of human good and evil God does not approve, God does not sponsor. In other words, God decreed that human volition would eventuate in acts of sin, acts of human good, that sin would eventuate as a result of freedom — free thought, free decisions, free actions. Sin is a reality anticipated by the omniscience of God, and not only anticipated but in reality God took all of the sins [knowing them all ahead of time] and saved them all up. Here is how important the omniscience of God is. If it were not for the omniscience of God we wouldn't be saved. For salvation the omniscience of God knew billions of years ago that our free will would be involved in X number of sins, and He took those sins and imputed them to Christ on the cross. In other words, the omniscience of God had to know ahead of time every sin we have ever committed so that it could be judged, so that when the gospel is presented to you so you could believe and have eternal life because the omniscience of God already had fed into the computer all of your sins, and they were all collected and imputed to Christ. So without the omniscience of God salvation would be impossible.

Jacob and Esau both committed a certain number of sins and all of their sins were judged on the cross. So the message to Esau and Jacob was, "Believe on the Lord Jesus Christ as thou shalt be saved." Esau kept saying no, and Jacob one time said yes, he believed on the Lord following the pattern of Abraham and in that moment he had eternal life. The line and the origin of Israel is regeneration, not physical birth. Esau said no to regeneration, Jacob said yes. The decree of God removes no man from what within the sphere of his own experience is the outworking of his own choice. One used his free will and said yes; one used his free will and said no. All of these factors are combined in the computer of divine decrees so that what man thinks, what man decides, what man does, is simply the execution of the divine decrees: facts fed into the computer by the omniscience of God.

1977 Romans

Lesson #587

587 11/25/1978 Romans 9:14 Omniscient use of actual and probable; integrity and sovereignty of God vs. freewill and self-righteousness of man

12 noon session

Romans 9:13 **Just as it stand written** [quotation from Malachi], **I love that Jacob but I hate that Esau.**

Principles

1. The members of the Holy Trinity — God the Father, God the Son, and God the Holy Spirit — who eternally existed alone before any creature existed the omniscience of God, having complete knowledge of everything that would ever happen in history, fed these facts into the computer.
2. It should also be emphasized that what God did not feed into the computer, namely what did not happen but could have happened, is known to Him. Once a person believes in the Lord Jesus Christ and is born again he could die in the next few minutes. How can God reward or not reward, impute eternal blessing or not impute eternal blessing? The omniscience of God now takes a probability. What if that person had lived to be 100 years old. The omniscience of God knows exactly what would have happened. So the omniscience of God projects a period of time necessary for determination, knowing this probability, and the reward or lack of reward is based on that projection. This is the only case of where the omniscience of God takes a probability and uses it as a determining factor. So God is fair when it comes to the judgement seat of Christ and the imputation of blessing in time. Condemnation at birth means, no matter what, we are saved if we die prior to God consciousness.
3. The decrees do not deal with probabilities or possibilities but only with realities or actualities.
4. The omniscience of God only fed into the computer what would happen, which in turn would be the cause of other happenings. God fed into the computer of divine decrees the decisions of Esau and Jacob regarding Christ.
5. This became the cause for perpetuating the Jewish line, the Jewish race, through Jacob, which had the effect of determining the true Israel on the basis of regeneration rather than natural generation. The omniscience of God knew billions of years ago that Abraham would believe. God chose Abraham to be the father of the Jewish race. For 99 years Abraham was a Gentile; at age 100 he became a Jew. Then Isaac would follow the pattern, and then Jacob. So the readout for Abraham, Isaac and Jacob is election: Abraham, Isaac and Jacob and their progeny are elected. This is why the Jews are called God's chosen people. Chosen means elected. They are elected on the basis of regeneration — Foreknowledge, predetermination, foreordination, predestination. Only believers are said to be predestined. The alternatives: Nahor remained a Gentile, Ishmael, remained a Gentile, Esau remained a Gentile, and they are under the principle of condemnation. That is the printout. So true Israel always prints out election, foreknowledge and predestination on the basis of believing in Christ. Only the Jews who move into [Y] will be recipients of the promises of God. The born again Jew is the true Jew.

Some people will be taken up by the rapture, even if they are saved for only 5 minutes. What is their reward then? God uses His omniscience to determine what that person would have done over the next 20 or 30 or 70 years.

Romans 9:14 **What then shall we say? Is there injustice with God? Never may it be!** (BLB)

Verse 14 — the rhetorical question. Is this really fair? This is Paul using a debater's technique to anticipate the objections to the anthropopathisms. How can you be fair if you love and hate? Hatred implies bias even as love implies bias. How can God be God and how can God be just and give all to one twin and nothing to the other?

We start out with the nominative neuter singular from the interrogative pronoun τίς (τίς) [pronounced *tihç*] — “What.” We also have the inferential post positive conjunctive particle οὖν (οὖν) [pronounced *oon*] which is translated “therefore.” It is used in the form of a question as an idiom of conclusion. We are going to draw a conclusion from the origin on the Jewish race.

Next we have the future active indicative of the verb λέγω (λέγω) [pronounced *LEH-goh*]. The deliberative future is used where questions of uncertainty follow this pattern. We have a rhetorical question, a debater's question, anticipating those who object. The active voice: Paul uses the rhetorical debater's idiom to force a correct conclusion rather than a false one. This is the interrogative indicative in which the indicative assumes that there is an actual fact which may be stated in answer to the question. The idiom is translated literally, “What therefore shall we say?” But the correct translation is, “**Therefore, to what conclusion are we forced?**” It is an idiom. The rhetorical question introduces debater's technique to emphasize the perfection of divine attributes. The question is taken from the anthropopathism of hate. God does not hate, this is a policy statement. The statement that God hates Esau raises the question of God's integrity, especially as related to His righteousness. It also raises the question regarding the fullness of the justice of God in loving Jacob and hating Esau.

Paul anticipates the objection and has the answer for it locked and loaded.

Then we have, “Is there unrighteousness with God?” The predicate nominative singular *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] — “unrighteousness,” demands the insertion of a verb. So we put in the present active subjunctive. There is the actual negative here and the reason we know it is the present active subjunctive from *eimi* (εἰμί) [pronounced *eye-ME*] rather than the indicative is because we are told by what Paul wrote. He wrote *mê* (μή) [pronounced *may*] instead of *ou* (οὐ) [pronounced *oo*]. *ou* (οὐ) [pronounced *oo*] takes the indicative; *mê* (μή) [pronounced *may*] takes the subjunctive. So we know exactly what to insert in this ellipsis. The word *adikia* (ἀδικία) [pronounced *ah-dih-KEE-ah*] really means injustice. “There is not injustice, is there?” is the correct translation. Then we have the prepositional phrase, *para* plus the dative singular of the definite article plus the noun *theos* (θεός) [pronounced *theh-OSS*] — “There is not injustice with God, is there?” The negative *mê* (μή) [pronounced *may*] in a question demands a negative answer. The negative *ou* (οὐ) [pronounced *oo*] would demand a positive answer.

There is more than an implication here because this is debater's technique. We have the strongest of all negatives which as it stands in the Greek is simply *mê genoito* (μὲ γένοιτο) [pronounced *MAY GEHN-oyt-oh*], translated “God forbid.” Obviously, there is no word for God here. The word for God is *theos* (θεός) [pronounced *theh-OSS*] but it isn't found here in the original. We have another negative *mê* (μή) [pronounced *may*] plus the aorist

optative of *gínomai* (ἵναμι) [pronounced *GIN-oh-my*]. so we translate it, “Let it not be so” or “Emphatically no.” The gnomic aorist tense of *gínomai* (ἵναμι) [pronounced *GIN-oh-my*] is for a strong denial. The active voice is a strong negative producing the action of the verb. The optative mood is a deliberative optative, a debater’s optative, used for a doubtful attitude on the part of the hearer but not the writer. The writer assumes the doubt of the hearers in order to answer that doubt.

Romans 9:12 **Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically not.**

Principle A

1. It is blasphemous to impugn the integrity of God, both His perfect righteousness and justice are beyond such blasphemy.
2. Anthropopathisms [love and hate] express divine policy in language of accommodation. God neither loves from His attribute nor does He hate from His essence. Hatred is a sin; God cannot sin.
3. The anthropopathisms do not imply that God is prejudiced, they merely state language of accommodation, human frame of reference, so that the issue can be understood.
4. The anthropopathisms of love and hate indicate that the omniscience of God knew that the free will of Esau would reject Christ and the free will of Jacob would believe in Christ.
5. Furthermore, God has the right to bless and judge on the basis of His justice.
6. Since God’s righteousness demands equivalent righteousness and God’s justice can only execute what the righteousness of God demands, any judicial decision from the justice of God cannot be unrighteousness. It follows that any judicial decision from the justice of God could not be, is not, unrighteous.
7. When the unbeliever rejects Christ as saviour he also rejects the righteousness of God. The alternative is judgement, always.
8. This also becomes a problem with the believer who actually possesses the righteousness of God imputed at salvation.
9. No believer is ever commanded to reinvent the wheel [analogous to the plan of God from eternity past].
10. The wheel must turn on its axle and every believer must choose the axle: the righteousness of God imputed or his own self-righteousness.
11. Therefore the believer must decided between the axle of divine righteousness or his own self-righteousness. Choosing one’s own self-righteousness is tantamount to blasphemy, it impugns the character of God. God has given us what we need for His plan — imputed righteousness — and by going to our own self-righteousness we have impugned the character of God.

Romans 9:12 **Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically not.**

Principle b

1. The doctrine of divine essence resolves the apparent [but not real] contradiction between the sovereignty of God and the free will of man. It resolves it in the sphere of the divine decrees, the content of the computer.
2. Man was given free will in order to resolve the angelic conflict.
3. Therefore man's free will in resolving the angelic conflict must be tested. It was tested from the beginning in perfect environment. In the garden one tree was forbidden and to say no, just about one thing, becomes an instant test for volition.
4. Innocent man in the garden could only sin through the function of his own free will in opposition to God's prohibition. God's prohibition came from His sovereignty, so it was the free will of man versus the sovereignty of God.
5. When man's negative volition originated the first sin the result was spiritual death — first the woman, then the man — God provided another tree, the cross, for the test of volition. So with the original tree, the tree of the knowledge of good and evil, there was a negative prohibition; but the second tree, the cross, there was a positive command: "Believe on the Lord Jesus Christ."
6. Divine omniscience had the good sense to know in eternity past that Esau would reject Christ as saviour; Jacob would believe in Christ.
7. In fact, in eternity past the omniscience of God fed only facts into the computer: such facts as who would believe and who would reject Christ as saviour.
8. Eternity plus the omniscience of God means that there never was a time when God did not know everyone who would believe and everyone who would reject Christ as saviour.
9. The unconditional promise to Abraham was given to a mature believer. These unconditional promises could only be fulfilled to a believer in the progeny of Abraham for only believers have the imputed righteousness of God. Abraham's physical seed could never receive the promise, only his spiritual seed. That is why God only reiterated the promises regarding Israel to Isaac in the second generation, and Jacob in the third, though there were half brothers and full brothers involved. God could only give to Jacob the promise that he gave to Abraham and Isaac — the chosen people promises, the land promises, the unconditional promises for the Millennium and eternity.
10. Even though the sins of Esau were imputed to Christ on the cross and judged Esau rejected Christ as saviour. From his own free will he said no. He had the same opportunity as his twin brother but he said no.
11. Esau's negative volition placed him outside of the Abrahamic covenant for the promises of God to Abraham could never apply to Esau, they could only apply to Jacob. God is the God of Abraham, Isaac and Jacob, He is not the God of Abraham, Isaac and Esau. Now we have Jews in every generation who have the genes of Abraham, Isaac and Jacob, but the God of Abraham, Isaac and Jacob is not their God. They really follow the pattern of Esau. If you do not believe in Christ you do not have His imputed righteousness, and if you do not have His righteousness imputed these promises of being the elect and God's people, and

occupying a land forever, are impossible. They can only apply to the spiritual seed of Abraham, never to the physical seed.

12. When salvation is rejected God has the sovereign right to condemn, to judge, just as when salvation is accepted God has the sovereign right to impute His righteousness, and then at a future time to provide blessing to that imputation. God has rights that are compatible with His character.
13. God did not save Jacob because he was moral and good and self-righteous. Furthermore, He did not condemn and judge Esau because he was bad, evil, or sinful.
14. The key to the adjustment to the justice of God is attitude toward the Lord Jesus Christ, the only saviour — John 3:36.

1977 Romans

Lesson #588

588 11/25/1978 Romans 9 Anthropopathisms show the divine policy re positive or negative volition (+V or -V); immutable integrity of God; grace provides what +R demands

Summary Points

1. The failure of Jews to believe in Jesus Christ does not abrogate the integrity of God.
2. We must distinguish between the characteristic love and the anthropopathism of love.
3. The problem exists in the mind of man, where he confuses the attributes of God with the anthropopathisms. Love and hate explain in language of accommodation with regards to believers and unbelievers.
4. God does not cancel His faithfulness due to our failures.
5. We as believers do not relate to God on the basis of anthropopathisms but on the basis of God's integrity.
6. Love and hate are anthropopathisms which help to explain acceptance or rejection.
7. The anthropopathism of love apply to Esau and to Jacob until Jacob goes negative.
8. The anthropopathism of Romans 9:13...the omniscience of God knew who would believe and who would not. John 3:16 Romans 5:8 these all anticipate salvation. Love and hate the result of ? Esau rejected Christ and lived out his life in [X].
9. The unconditional promise to Abraham could only be perpetuated to his grandson who believed in Christ, not to the one who rejected.
10. The preeminence of Israel is related to unconditional promises, and they are found in the Abrahamic, Palestinian, Davidic and New Covenants to the Hebrew people.
11. Every generation of history since the giving of these covenants has had Jews who rejected Jesus Christ as Savior.
12. The existence of these unbelievers does not cancel the integrity of God. Rejection of God's plan does not hinder the plan of God.
13. Esau's failure does not abrogate the Abrahamic covenant.
14. Grace is never neutralized by what others do or fail to do.

15. The justice of God stands and never falls because of human failure. The justice of God is a stabilizing factor. The justice of God is the point of reference to mankind; total complete and absolute stability.
16. In other words, lack of integrity in mankind does not cancel out the integrity of God or His grace policy.
17. Even though every rejection of Christ as Savior impugns the integrity of God, God's integrity continues to function perfectly.
18. Salvation adjustment to the justice of God results in the imputation of divine righteousness and eternal life.
19. Maladjustment receives condemnation from that same justice.

One great weakness in man. This is true of the human soul. A person can have great courage and honor in time of disaster, but fall apart during prosperity. A person can be kindly and friendly to someone who is friendly to them; but when this person turns against them, where the other one cannot handle this situation. We have all have a friend who turned to dung. That is a weakness. You build up a strength in love? This is called instability when you seek to discredit them, to malign them, to judge them, to get into some form of vengeance.

God's integrity is totally stabilized. Divine righteousness determines that divine justice cannot be unfair. Justice must deal with the facts.

Often in life, we have a game plan, but when it is not working, we begin to panic.

One More Principle

1. Adikia means *legal injustice*. It also connotes partiality, prejudice. Man's unrighteousness. It means to be subject to bribery. It is not holding to justice. No injustice has been done to Esau. People who come to hear doctrine, but they are not really interested. People have come for months to find something to criticize. They find something that they feel is legitimate, and they go their way knowing this is a terrible church and Bob is a terrible pastor.
2. Since righteousness demand righteousness and justice demand justice, God must condemn the lack of divine righteousness in Esau. All rapport is based upon possessing the righteousness of God.
3. God and His grace provides all the His integrity demands. God demands perfect righteousness and He also provides it.
4. It is impossible for God to be unrighteous.
5. There is nothing that man can do to destroy or compromise the integrity of God. The plan of God does not depend upon any of us; it depends upon the integrity of God.
6. Man's self-righteousness cannot glorify God. God's integrity condemns man's unrighteous and self-righteousness.
7. There is no point in angelic or human history where the integrity of God is compromised or gains anything from man's improvement or self-righteousness.

8. No one can establish or take anything from the integrity of God. God's righteousness is perfect and eternal. God cannot be compromised even by Esau.
9. God is perfect justice and He cannot be unjust with any member of the human race.
10. God does not love or hate in terms of human modus vivendi. However, love and hate are used to describe God's attitude toward each of us.
11. An anthropopathism is a human characteristic like a sin or a virtue; it ascribes to God something that He does not possess or do.
12. Neither justification or condemnation is designed for perfect people. We are all imperfect. The very words imply today depravity of man.
13. Neither Esau nor Jacob were perfect; they were both condemned and sinful from birth.
14. Justification and condemnation were designed for sinful people.
15. All people have the same opportunity to choose justification from God or condemnation.
16. The fact that some choose condemnation does not imply that God is unjust. The condemnation of the unbeliever vindicates the justice of God and indicates stability.

Romans 9:12 **Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically no.**

The source never changes. No matter how attractive the unbeliever is, the unbeliever is still condemned. This shows a total lack of prejudice on the part of God's integrity. God's plan does not compromise God's character. Without the integrity of God, man is nothing. He accomplishes nothing; he attains nothing. We have nothing apart from the integrity of God. If God does not promote us, we are not promoted.

Romans is the epistle of the integrity of God. This is the true meaning of Thanksgiving. There is no such thing as blessing to man apart from God's integrity.

1977 Romans

Lesson #589

589 11/26/1978 Romans 9:15a; Exodus 33:18–19 Moses: vs. reversionistic Israel and Pharaoh and sees X+Y+Z in the divine decrees

All gentile races have their origins in [X]; but the Jews in [Z]. The origin of the Jewish race is the key to their problem.

Romans 9:15 **For He says to Moses: "I will show mercy to whom I may show mercy, and I will have compassion on whom I may have compassion."** (BLB)

Verse 15 – now Paul suddenly makes a turn in the road. This is sanctified sarcasm. He now compares the best of self-righteous Jews, like the rich young ruler, to a Gentile who is execrated by Israel. That Gentile is Pharaoh Amenhotep II. When we get through this will see that Paul has used the final and last appeal. He realizes that the Jews racially are smart, that they are quite quick when it comes to some system of sarcasm. In fact, they

have used their sarcasm on others because of their great mentality. Now the greatest genius of history, a Jew himself, absolutely floors and shocks the entire Jewish nation by his comment that the unbelieving Jew is no better than the Pharaoh who hardened his heart and who in turn was the beneficiary of one of the most unusual experiments in history – God hardened his heart.

We begin in this verse with Moses who apart from the apostle Paul is the greatest genius in history. In the Old Testament the greatest of all people is Moses; in the New Testament the greatest of all people is Paul. This, of course, excludes the Lord Jesus Christ who as the God-Man is absolutely unique.

Verse 15 is the beginning of a dissertation on the hardening of Pharaoh's heart. But we do not start with Pharaoh; we start with the greatest man of his own generation and one of the two greatest men of history. "For" is the explanatory use of the postpositive conjunctive particle *gar*, an explanation relating the problem of the Jews to the time when the Jewish nation began. Next comes the present active indicative from the verb *légō* (λέγω) [pronounced *LEH-goh*], which means to speak, to say, to communicate. The aoristic present is for punctiliar action in present time. The aorist tense only presents punctiliar action in past time and occasionally in the Greek it is necessary to demonstrate it in the present, therefore the aoristic present tense. The active voice: God produces the action of the verb in His dialogue with Moses in Exodus 33:19. The indicative mood is declarative for the historical reality of this dialogue and its quotation here as introducing the principle and the problem of Israel: "All Israel is not Israel." There is also a dative singular indirect object from the proper noun *Môseus/Môsês/Môusês* (Μωσεύς/Μωσής/Μωῦσῆς) [pronounced *moce-YOOÇ, moh-SACE*] – "Moses."

Aaron did a magnificent job making the golden calf statue. The worship continued for days and it became one long licentious holy roller type party, with sex. Moses, using his great strength, turned this idol into dust; and he mixed the dust of gold in with the water and he made all of the people drink the gold.

There is a dialogue between Moses and God where Moses goes to bat for the people. Moses uses Bible doctrine in this discussion.

Moses, instead of seeing some image of God; Moses will get advanced doctrine, because that is how we see God.

The Israelites wanted to see their God; and the Canaanites could see their god; and they had a lot of fun with their God.

There is a big sign over the front door: "We do not cater to crybabies."

Because of the golden calf incident God had threatened to destroy all Israel. Exodus 33:19 – *All of my good [attributes revealed] I will cause to pass before your face, and I will proclaim the person of Jehovah before you.* How is He going to do it? By letting him see some form? No, finite man cannot see infinite God. Then He adds how it is all going to be

done – “and furthermore I will be gracious.” That is the way you see the glory of God. The glory of God is revealed to man through grace. But this grace is not the grace that we have understood in the past, as God giving something we do not deserve; this is that same doctrine of grace in its more complicated form, the doctrine of divine decrees. For in the divine decrees all the facts of history are entered, including every thought, every decision, and every action. And where the category of individual has believed in the Lord grace is the policy and that is the revelation from God.

The part quoted begins with the word “Furthermore I will be gracious.” In the Hebrew of Exodus 33 this is in the qal perfect, which means, “I was always gracious.” This is in the perfect tense; He was gracious in the divine decrees. He provided for Israel always knowing how Israel would turn into reversionistic rejectors of Himself. Then He adds another verb: “and I will have mercy” – the piel perfect of *râcham* (רָחַם) [pronounced *raw-KHAHM*], this is really the application of grace. He is saying not only is He gracious [the divine decrees] but He will have mercy. *Râcham* (רָחַם) [pronounced *raw-KHAHM*] in the qal stem means to love but in the piel stem is means to have compassion or to have mercy.

“on whom I will have mercy” – again we have the piel stem but the imperfect tense this time of *râcham* (רָחַם) [pronounced *raw-KHAHM*]. This is love intensified. Compassion is the intensification of then application of love. The first use of this word here is in the piel perfect; that is for the divine decrees. The second use it is the piel imperfect which is for the actual function in history, the printout. “I have been gracious to whom I will be gracious, and I have had mercy on whom I will have mercy.” In other words, in eternity past in the divine decrees God demonstrated His grace. That is His glory. But that is only part of His glory. Perfect God provides a perfect plan for imperfect persons. Until we get to heaven that is the glory of God.

Translation of Exodus 33:19: **And He [God] said, all of my good [tob] I will cause to pass in front of you [doctrine of divine decrees related to history], therefore I will proclaim the name of Jehovah before you [you never learn the glory of God until you learn the person]; furthermore, I have been gracious [qal perfect of *chanan*; the divine decrees] to whom I will be gracious [qal imperfect of *chanan*], and I have had mercy [piel perfect of *râcham*] on whom I will have mercy [piel imperfect of *râcham*].**

In eternity past God fed this into the computer; He has been gracious. It is going to come out of the computer: the application of grace to life – grace in action is mercy.

Verse 20 – **But he said, You cannot see my face; for man [lit. son of earth. This is finite man] cannot see me and live.** In other words, ‘You can see me but you can’t see me. You can’t see my form while you are a son of earth, while you have a human body.’ To see God with the eye is beyond the possibility of finite man, but to see God with the soul is what you are doing every time you learn Bible doctrine. The soul contains thought; thought is the secret to life. What you really are is what you think.

Paul quotes this verse because Paul is one of the few men of genius in history who understood the real implications of this passage. This passage was never understood from generation to generation of Jews. Why does he quote it? He is saying in effect that what was in the decrees has become history. The golden calf incident is now history but God knew in eternity past it was going to occur. Moses wanted to see His glory and he was one of the few who did. He understood the decrees -- the divine attributes and how they relate to decrees. He saw the glory of God every day with the doctrine that was in his soul. That was the glory of God for this life. So God answers the request of Moses on the basis of who and what God is and not on the basis of who and what Moses is.

1977 Romans

Lesson #590

590 11/26/1978 Romans 9:15b; Exodus 33:18–20 Moses sees the glory of God through Bible doctrine; grace from the divine decrees to now

Romans 9:15 **For He says to Moses: "I will show mercy to whom I may show mercy, and I will have compassion on whom I may have compassion."**

We have the opportunity of seeing that same glory of God, but it requires learning doctrine. The secret to life is the content of the soul, not the shape of the body, the pleasantness of the personality, or the various functions of life. The secret is in the soul – what you think.

Exodus 33:18 – “And he said, I beseech thee, show me thy glory.” This is toward the end of the dialogue between our Lord and Moses after the golden calf incident, after the administration of divine discipline, and after our Lord had threatened to remove Israel entirely and leave only Moses, and to start all over again with Moses. And Moses interceded on behalf of Israel and won his point. Having done so asks the Lord to show him His glory. The qal imperfect from amar indicates Moses as the speaker. This is the result of Moses entering into the tabernacle in Exodus 33:9.

“I beseech thee” is an interjection of respectful entreaty – nâ' (נָא) [pronounced *naw*], translated ‘beseech’ in the KJV indicates respect for authority. A modern translation would be closer to something like “Please sir.” Then we have the hiphil imperative from the verb rā'âh (רָאָה) [pronounced *raw-AWH*] which means to see. In the hiphil stem it means to cause to see. The first person singular suffix refers to Moses – “cause me to see.” Next is a masculine singular noun from kâbôwd (כְּבוֹד) [pronounced *kaw^b-VODE*], which means “glory,” a reference to the Shekinah glory. With the noun we have the second masculine singular suffix, referring to God.

Exodus 33:18 **And he [Moses] said, “Please, Sir, cause me to see Your glory.”**

God answers in letting Moses see His glory in the only way the finite mind can possibly perceive, and that is through Bible doctrine. Bible doctrine for us must be transferred from the page of the Word to our souls, and for Moses from the teaching of God face to face into his soul.

In verse 19 the corrected translation of the part that was not quoted in Romans 9:15 says, **Therefore He [God] replied, "I will cause all My good [the divine plan] to pass before you, and I will proclaim by the name of Jehovah to your face."** This means that to understand the glory of God you must understand the plan of God. In other words, "Before you are through you will know all of my plan." And Moses did. Moses would get his doctrine face to face with God. Others in times to come would hear the voice of God, would see a vision, in some cases by angelic teaching; but no one had face to face teaching from God directly except Moses. Moses is therefore the unique prophet. So "to your face" is a compliment given to one man and never repeated to anyone else.

In the name or by the name of JHWH.

God knew all of these things from eternity past. God was gracious then, past tense; and He will continue to be gracious. **I have been gracious on whom I will be gracious.**

Verse 20 – **"But you cannot see my face; for man cannot see my face and live."** In other words, finite mankind cannot see infinite God with the empirical functions of the body. Man's empirical faculties are incapable of seeing God. Infinite God can only be seen by means of maximum doctrine resident in the soul. God permitted Moses to see His glory the same way that Paul saw His glory, through Bible doctrine resident in the soul – through understanding the omniscience of God feeding the computer of divine decrees facts only, and the printouts such as election, foreknowledge and predestination. Furthermore, we as believers in Christ also can only understand, can only see, the glory of God through perception of pertinent doctrine, the daily function of GAP. Mankind could no more see the face of God than our physical eyes could stare directly into the sun and see the sun. And just as looking directly into the sun would destroy our vision, so man in his physical body would die by looking directly into the face of God. We see Him through doctrine; we see His glory through doctrine.

Romans 9:15 – **"I will have mercy on whom I will have mercy."** This is the future active indicative of ἐλεέω (ἐλεέω) [pronounced *ehl-eh-EH-oh*] which means to have mercy, but it is used for χάναν (חָן) [pronounced *khaw-NAHN*] which means grace. It means to have mercy or to show mercy. The future tense is a predictive future and it is used to predict an event in future time. The imputation of divine blessing to the mature believer who has maximum doctrine in the soul.

Paul now shows us something. He is not going to go back and reteach what Moses has taught. He is going to pick up where Moses left off. Therefore he starts right out with a future tense – "I will show mercy." In other words, Moses taught the perfect tense in the divine decrees – imperfect tense, the printout in history. Moses starts out with the printout in history and shows that one act of mercy leads to another act of mercy. And of God has been gracious to the Jews in the days of Moses God will be gracious to us, royal family, in the day in which we live. The active voice: the justice of God is gracious by imputing blessing to anyone who cracks the maturity barrier. In other words, the printout of the decrees is in view here. In the computer you have the failure of the majority of the Jews in

the Exodus generation, but that does not stop the justice of God from imputing blessing down the line in the days of Paul nor in the day in which we live.

Next we have the accusative singular from the relative pronoun *hos* (ὃς) [pronounced *hohç*], whose antecedent is the mature believer, and with it is a very unusual particle, an indefinite particle, *án* (ὅς) [pronounced *ahn*], which causes *hos* to become an indefinite relative pronoun. An indefinite pronoun is very specific; it refers to a specific category. It refers to the believer who has cracked the maturity barrier. It is translated here, “whoever.” With it is the present active subjunctive of *éleeô* (ἐλεέω) [pronounced *ehl-eh-EH-oh*] showing that Paul is picking up where Moses left off – “on whoever I show mercy.” But this time he uses the customary present tense for what habitually occurs to the mature believer. The active voice: God produces the action – the justice of God. The subjunctive mood is potential; it implies a future reference and is qualified by the element of contingency. It all depends on whether you see the glory of God. If you see the glory of God you receive blessing. How do you see it? Maximum doctrine in the soul. In the case of Moses, who saw the glory of God? The believer with maximum doctrine in the soul. So we have the future active indicative for the fact that Moses saw it in his day, Paul saw it in his day, and we can have it in our day.

Principle

1. Moses asked for all of us. When Moses said, “Cause me to see your glory” God answered Moses. Paul picked up on the answer and answers it for us. You can see the glory of God in time by cracking the maturity barrier.
2. However, this requires the use of your volition. Maturity adjustment to the justice of God is not a one-shot decision but a continual series of decisions – positive volition toward doctrine.
3. Needless to say the decisions involved are totally non-meritorious in compatibility with God’s grace policy.
4. This statement is directed toward believers from the divine decrees. It emphasizes the fact that what God does cannot be unrighteous or incompatible with His perfect divine attributes.
5. Therefore God knew billions of years ago in His omniscience who would believe and who would not, and then what believer would be positive consistently enough to reach maturity and what believer would be negative and so inconsistent that he could only fall into reversionism. Therefore these are facts which God always knew, and God fed into the computer for the believer. Election, foreknowledge and predestination will not cover the details of these facts, now we are dealing with, Do you grow up spiritually or not? The objective is fulfilled in only one way, by saying yes to doctrine every day.

The various imputations which occur to the believer during the various stages of growth, plus the a fortiori principle, indicate that God is going to parlay whatever blessings are imputed to you in time forever. The blessings that you have now confirm the fact that you have seen the glory of God, but they are nothing compared to the eternal future.

“and” – the connective kai shows that this is a continuation of the quotation with variations by Paul. Plus the future active indicative oikteírō (οἰκτείρω) [pronounced *oyk-TEE-roh*], which is used for Râcham (רַחַם) [pronounced *raw-KHAHM*] but here it means to have emotional compassion, to have sympathy, it was used for grief and lamentation, it means to be sympathetic, to have a sympathy that is ready to help. The predictive future tense anticipates the function of logistical grace after salvation adjustment to the justice of God. God will provide everything necessary; all you bring is your volition that says yes or no. The active voice: God provided logistical grace support; He produces the action. The indicative mood is declarative for the reality of logistical grace. We also have, again, the accusative singular from the relative pronoun hos with the particle án (ὅν) [pronounced *ahn*] denoting that the action of the verb is dependent on some circumstance or some condition, which, of course, is faith in the Lord Jesus Christ, salvation adjustment to the justice of God.

Next we have the present active subjunctive oikteírō (οἰκτείρω) [pronounced *oyk-TEE-roh*] again – “on whomever I have compassion.” The customary present is for what habitually occurs to believers. The active voice: God produces the action. The subjunctive mood is potential implying a future reference qualified by the element of contingency, which is your volition. It is a reference to the potential of eternal salvation, salvation adjustment to the justice of God through faith in Christ.

Principle

1. Note first that compassion is an anthropopathism ascribing to God a human characteristic which God does not really possess but explains in language of accommodation divine policy in terms of human frame of reference.
2. The anthropopathism describes logistical grace after salvation. The support of the believer in [Y].
3. The blessing of [Z] is blessing in maturity.
4. Each [] possesses divine support. Laws of divine establishment, logistical grace, and imputation of divine blessing are the three support systems for each point in the believers place in the plan of God.

Romans 9:15 **For He communicates to Moses** [Ex. 33:19], “**I will have mercy** [imputation of divine blessing at maturity] **on whomever I show mercy** [salvation], **and I will have compassion** [logistical grace] **on whomever I show compassion** [salvation adjustment to the justice of God].”

This Means

1. The quotation answers the rhetorical question of the previous verse which does not need or require an answer. In other words, a rhetorical question is simply a debater’s technique anticipating resistance of doctrine and shows that resistance of doctrine is a disaster. So the quotation answers the rhetorical question by going back to an historical disaster, the golden calf incident, and bringing forward from that motivation, new material about the importance of seeing the glory of God through persistence in the perception of Bible doctrine.

2. This also answers and replies to the request of Moses to see the glory of God, and at the same time answers our action or desire in the same vein.
3. The glory of God is not seen visibly, empirically, but through the doctrines of grace, the doctrine of imputation, therefore momentum in the plan of God.
4. In the imputation of blessing God cannot be unrighteous. God is perfect; His attributes are perfect and uncompromisable, immutable, infinite, eternal.
5. God, however, has designed a perfect plan for imperfect persons so that imperfect persons can be blessed in time without compromising the attributes of God, and be blessed in eternity through the glory of God.
6. God through His plan has provided meaning, purpose and definition for life. God through His doctrine has provided motivation, momentum and blessing in life.
7. God has not only provided, then, the blessing but the capacity for the blessing. The capacity for blessing is doctrine, which is also the ability to see the glory of God.

1977 Romans

Lesson #591

591 11/27/1978 Romans 9:16 Blessing not acquired by hustling, but by grace, maximum Bible doctrine and capacity; crying; sincerity

Romans 9:16 **So then, it is not of the willing, nor of the running, but of God showing mercy.** (BLB)

Verse 16 – we have an inferential particle combined with an inferential particle: *ára* (ἄρα) [pronounced *AHR-ah*] *oun* (οὖν) [pronounced *oon*] — they both mean “therefore.” When you combine at the beginning of a sentence two inferential particles immediately you have a very strange organization, it means a double conclusion. The reason we have a double conclusion is because of the quotation from Exodus 33:19 combined with the previous verse, Romans 9:15. The first one takes us back to Exodus 33. The conclusion from that: the omniscience of God fed into the computer of divine decrees the facts only – the actual, not the probable. So what was in the decrees actually happened. That calls for a conclusion. Then when this was quoted in Romans 9:15 we have the printout, the objective which is maturity. But to get to maturity you have to get to logistical grace, and you can’t have logistical grace until you are saved. So you have salvation, logistical grace, maturity adjustment to the justice of God, the imputation of divine blessing that brings glorification to the Lord Jesus Christ. That calls for a double conclusion and therefore we have two inferential particles combined to introduce what might be called a double conclusion. We will translate them as “So then.”

Next comes a negative, and our conclusion is a negative conclusion, *ára* (ἄρα) [pronounced *AHR-ah*], *oun* (οὖν) [pronounced *oon*] *ou* (οὐ) [pronounced *oo*]. This demands the use of the present active indicative from the verb *eimi* (εἶμι) [pronounced *eye-ME*] inserted. This is an ellipsis – “So that it is not.”

The articular present active participle of the verb *thélô* (θέλω) [pronounced *THEH-Ioh*] is found in the passage. The definite article is the ablative of source singular, used as a

personal pronoun and translated “from him.” The definite article used as a personal pronoun emphasizes in a negative way the source of divine blessing.

Then we have a pictorial present tense which presents to the mind a picture of events in the process of occurrence – the millions of desires for blessing from God. The active voice: either the believer, and in some cases even unbelievers, could produce the action of the verb, but here is its specific reference to the unbeliever Esau. He is described as missing the blessing. He missed the blessing because he refused to accept Christ as saviour, therefore he could not have +R. He had to be justified, he had to follow the pattern of his grandfather, Abraham – Genesis 15:6. In Hebrews 12:16,17 we have a little picture of Esau which helps us to understand Romans 9:16. Esau would not believe in Christ but he would cry and wallow in his tears in front of God, and expect God to feel sorry for him and give him blessing anyway. [Kukis note: See the contradiction here? Esau wants God to feel sorry for him; but that is true only if he believes in God.] This is typical of so many people; they want everyone else to feel sorry for them. They feel sorry for themselves and to the extent that you feel sorry for yourself you are already a weak person. God does not fall for the cry-baby routine, the system of hustling through self-pity – “we know that afterward, when he kept desiring to inherit the blessing, he was rejected, for he did not find opportunity for change of mind, though he sought the same [blessing] with tears.” He tried to cry his way into blessing. “So that it is not from him who desires.” People sincerely desire to glorify God, they sincerely desire to do the right thing, they sincerely desire to help God, and there is no way that sincerity is ever going to be a virtue and that the desire to glorify God is ever going to be the reality of glorifying God. There is a vast difference between desire and reality. Desire is like arrogance, it takes you farther and farther away from reality. Only grace will do it, but grace calls for continual positive volition toward Bible doctrine.

Principle

1. The function of human volition in desire is not the source of blessing from God. You can wish for blessing, desire blessing, beg for blessing, and be sincere for blessing, and you are farther from blessing than when you started.
2. The source of all blessing from God is the attribute of divine justice, and justice functions only through imputation. Outside of two judicial imputations there must always be a target, and that target only come through grace.
3. Moses did not see the glory of God. He wanted to, he desired to see the glory of God, but he didn't see it. He saw the back parts of God. Because his capacity through doctrine resident in his soul was compatible with the function of the grace of God he saw what in reality on the mature believer can see – the glory of God, not face to face but through doctrine.
4. The justice of God is the source of blessing. Two adjustments to the justice of God are necessary for blessing and Esau had neither. He did not have salvation adjustment, he did not have maturity adjustment to the justice of God.
5. Esau hustled, cried, wept, was sincere, reformed, did everything but believe in Christ. Desire resident in the soul is no substitute for doctrine resident in the soul. Sincere desire only complicates the desire. God has a plan, He has revealed His

plan, and you must follow God's plan which is simple because it is a grace policy. Desire resident in the soul is meaningless.

“nor of him that runneth” – a negative conjunction *oude* (οὐδέ) [pronounced *oo-DEH*], literally “and not” but it is used for joining sentences and can be translated “nor.” Then we have the articular present active participle from the verb *trechō* (τρέχω) [pronounced *TREHK-oh*] – giving to get blessing from God is what “running” means here. We have the definite article, the ablative of source singular, used as a personal pronoun to emphasize a second negative source of divine blessing. If desire represents thought running represents the action of the body. Neither the thought of the soul nor the activity of the body will bring blessing from God – “and not from him who runs.” The pictorial present tense presents to the mind a picture of events in the process of occurrence – actions and productions from the body, the burning of human energy in seeking blessing from God. The active voice: while either the believer or unbeliever can produce the action of the verb Esau is an unbeliever. The active voice also means that many believers, by application, try to work for blessing from God. “So then it is not from him who desires [blessing], and not for him who runs [after blessing].” That is the negative side brought into focus because of Esau.

“but” – the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] sets up a contrast – “but in contrast to this,” a contrast between the false source of blessing and the true source of blessing. Then we have the ablative absolute of source. Paul is trying to make a point. He is concerned for people he knows who are going to hell on the one hand or failing to accomplish the plan of God as believers on the other hand. We have the ablative of source from *theos* (θεός) [pronounced *theh-OSS*], and this is the subject which is always in the nominative. And when you have a participle in the ablative form you have an ablative absolute. So this is not only set aside from the rest of the sentence but it is emphasized – “but from God.”

Next we have an articular present active participle. The participle is in the ablative case and the verb is *ēleeō* (ἐλεέω) [pronounced *ehl-eh-EH-oh*] which means to show mercy, to demonstrate mercy, and here it means to have mercy – “who has mercy.”

There is a way to see the glory of God: maximum doctrine resident in the soul – the have the justice of God imputed divine blessing to the righteousness of God at maturity and thereafter. You not only see the glory of God but you experience the accoutrements that accompany the glory of God.

“but from God who has mercy” – the definite article in the ablative singular is used as a relative pronoun whose antecedent is *theos* (θεός) [pronounced *theh-OSS*]. The perfective present tense denotes a continuation of existing results. It refers to a fact which has come to be in the past and is emphasized as a present reality. The active voice: the justice of God produces the action of the verb at two points: salvation adjustment to the justice of God, resulting in the imputation of righteousness and eternal life; and maturity adjustment to the justice of God resulting in the imputation of blessing. God tells us that He has a plan for us by imputing life to us at the moment we were born; that is the first imputation. Plus

Adam's original sin, and this second imputation is always the basis for the potential. The potential is salvation because condemnation precedes salvation. Condemnation comes from the imputation of Adam's sin and therefore the potential is set up immediately. The potential then shows how God has mercy for the potential means the provision of doctrine, the gospel, and that means the first hope which is absolute confidence that when you believe in Christ you have eternal life and the plus is salvation adjustment to the justice of God through faith in the Lord Jesus Christ; God has had mercy. God has provided a potential to go with a hopeless situation – human life imputed plus Adam's original sin, simultaneous imputations that put man in a totally hopeless situation. But the potential from the second imputation plus the doctrine [the gospel], plus the hope, is the mercy of God. So three factors form the mercy of God.

Principle

1. Neither human thought nor human action can extract blessing from God.
2. There is nothing man can do, think, devise to bring blessing from God since in eternity past God devised the system.
3. Divine blessing is an imputation from the justice of God to the righteousness of God at the point of maturity and thereafter.
4. God can only provide blessing for capacity for blessing.
5. God's imputed blessing is designed to glorify God as the tactical victory of the angelic conflict.
6. The tactical victory compliments the strategical victory of our Lord in His death, burial, resurrection, ascension and session.
7. If God does not promote you, you are not promoted.
8. If God does not bless you, then you are not blessed.
9. Capacity through maximum doctrine in the soul is the key to blessing from God.
10. Many people have wealth and misery.
11. Many people have success and misery.
12. Many people are promoted and in a perpetual state of misery.
13. Blessing requires capacity for happiness.
14. In blessing by association, accoutrements of blessing are given. But no capacity intensifies unhappiness misery.
15. The real key to blessing is capacity for that blessing. There must be capacity before the blessing is imputed.

Romans 9:16 **So then it is not from who desires [blessing], and not from him who runs [after blessing], but from God who has mercy.**

1977 Romans

Lesson #592

592 11/28/1978 Romans 9:17a; Exodus 9:16 How God hardened the heart of Pharaoh Amenhotep II to glorify God and evangelize the world

We start out without capacity for various blessings; and giving such things to us does not make us happy or satisfied.

Previous set of points repeated and some points are added.

Romans 9:17 **For the Scripture says to Pharaoh: “For this very purpose I have raised you up, so that I might show My power in you, and that My name should be declared in all the earth.”** (BLB)

Paul quotes from the Hebrew and sometimes it is exactly. Sometimes Paul quotes from the Septuagint. Sometimes he paraphrases. Sometimes he does not even paraphrase but brings in a complete change, in order to add a point which was not there before.

Verse 17 – “For” is an explanatory use of the postpositive conjunctive particle *gar*. The nominative singular from the noun *graphê* (γραφή) [pronounced *graf-AY*], meaning “writings,” is used here for the Old Testament scripture. With it is the generic use of the definite article setting apart the scriptures as being sacred and the Word of God, plus the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*], meaning to say, to speak, to communicate. The present tense is a historical present employed when a past event is used with the vividness of a present occurrence. The active voice: the Old Testament canon, specifically Exodus 9:16, produces the action of the verb here. The indicative mood is declarative for the reality of the fact that this is the part of the canon of scripture that Exodus is, and that this is a part of the story of the hardening of Pharaoh’s heart which actually begins in Exodus 9:12.

The dative singular indirect object from the definite article plus the indeclinable noun *Pharaô* (Φαραώ) [pronounced *far-ah-OH*] follows. The Hebrew has the suffix “h” but there is no “h” for a suffix in the Greek. Pharaoh is the official title for the kings of Egypt.

Exodus 9:16 – the verse starts out with a *waw* in the Hebrew, plus an adverb *’ûwlâm* (אולי) [pronounced *oo-LAWM*] – “But on the contrary.” Then we have a preposition, *be*, which should be translated “because.” The object of the preposition is *’âbûwr* (רובע) [pronounced *’gaw-BOOR*] which is a conjunction which means simply “this” – “because of this [purpose].” “But on the contrary, for this purpose.”

“have I raised thee up” – the hiphil perfect singular from the verb *’âmad* (עמד) [pronounced *’gaw-MAHD*] with the second person singular suffix referring to Amenhotep II. The principle: Jesus Christ controls history. God raised up. This means that God permitted this young man to reach maturity, to succeed his father, to fulfil a certain principle in history. *’âmad* (עמד) [pronounced *’gaw-MAHD*] means to stand, to establish, to appoint, to maintain, to preserve. The hiphil stem is the causative stem. In the hiphil this can be translated “I have established you, I have caused you to stand.” This means, in effect, “I have permitted to continue in history.”

Next we have a prepositional phrase, the same preposition *be* *’âbûwr* (רובע) [pronounced *’gaw-BOOR*] again, meaning “for this purpose.” God had a reason for raising up a very

contrary, contradictory type of person. That means he was going to make a slash in history. You never make a slash in history by being all things to all men, by being a politician. Then we have the hiphil infinitive from *râ'âh* (רָאָה) [pronounced *raw-AWH*]. This means to cause to see. It also has a second masculine singular suffix referring to Pharaoh Amenhotep II, and it should be translated “for the purpose of showing you” or “in order that I might show you.”

Then we have the sign of the accusative case and with it a noun in the masculine singular, *kôwach* (כֹּחַ) [pronounced *KOE-ahkh*]—or *kôach* (כֹּחַ) [pronounced *KOE-ahkh*], referring to God. It means “power” the suffix means “my” – “my power.”

Exodus 9:16 **But on the contrary for this purpose I have established you, in order that I might show you My power and in order that My name may be celebrated or declared throughout all the earth.**

“name” – *shêm* (שֵׁם) [pronounced *shame*], which means person, fame or name. Here it is translated “reputation” or “name”-- “and in order that my reputation.” Then we have a qal active participle from *çôphêr* (צִיַּף) [pronounced *soh-FAIR*] which means to engrave, to print, to write; plus a prepositional phrase which expresses a purpose, be meaning “in,” then *kôl* (כֹּל) [pronounced *kohl*] which is “all,” and then *ha'erecs* (אֶרֶץ) [pronounced *EH-rets*] – “in all the world.”

This verse is in a context where there is a sort of a pause between the sixth plague of the boils and the seventh plague of the hail. Between these two plagues our Lord has a special message for Pharaoh Amenhotep II, a message which the genius of Paul converts into a very special message for us. Note Exodus 9:12-16. Up until this time Pharaoh had always hardened his own heart – simply negative volition. Then there was pressure from the plague and this caused him to say yes, and as soon as the pressure was off he said no. So what he has really said all the way down is 18 major no's. That is called Pharaoh hardening his heart from his own free will because this is exactly what he wanted to do. But when we get to the seventh plague we suddenly read in verse 12, “And Jehovah hardened Pharaoh's heart and he did not listen to them [Moses and Aaron].”

Verse 14 – these plagues are going to be sent to Pharaoh's right lobe. Pharaoh is personally not only going to feel the pressure but he will link up his thinking with his emotion and his volition, and he is going to have the privilege of saying no and holding the all-time record for saying no. God did not reach into Pharaoh's heart and just put him on negative. All He did was to give him greater opportunity to say no to God than anyone in history.

Verse 15 – the omniscience of God in eternity past knew all of the facts, the actual; he also knew the probable. The probable is never fed into the computer, only the actual. The probable is verse 15, “if I had destroyed you.” So the printout is this passage, Exodus 9-12. God is keeping all of them alive so that Pharaoh can do the will of God by saying no to God. God will take his no's from now on to demonstrate His power, not simply to the Egyptians but to the entire world. And in this way a whole generation of people scattered

throughout the earth who have positive volition at God-consciousness are going to respond. They are going to be positive at God-consciousness and positive at gospel hearing. God could have completely wiped them out, but He is keeping the Egyptians alive and using them in order to glorify Himself. This makes it possible for Rahab the prostitute to become a believer way over in Canaan.

This verse, then, records from the omniscience of God the alternatives which did not occur and therefore was not fed into the computer.

Verse 16 – “In contrast to what I did not do, this is what I am going to do.” So this demonstration of divine power has already been mentioned in Romans 1:20 – “For since the creation of the world His invisible attributes—His eternal power and divine nature—have been clearly seen, being understood through what has been made. So that [the human race] is without excuse.”

The Hardness of Pharaoh's Heart

1. Until the 6th plague the Bible is consistent in saying Pharaoh hardened his own heart. In other words, as a free agent he utilized his own sovereign volition as the ruler of the Egyptian empire to say no. He hardened his own heart through negative volition, negative self-determination. God allows Pharaoh to take his negative volition and express it to the maximum.
2. But no one up to this time in history had ever been able to say no as many times as Pharaoh would from this time on. At this point God hardened Pharaoh's heart – which means He gives him the opportunity to carry his negative volition to the maximum. God merely kept Pharaoh alive so that he could continue to say no.
3. We understand now that we are discussing a part of the soul, invisible yet real, the hardening of Pharaoh's heart or right lobe. This man has developed remarkable scar tissue of the soul. He has been exposed to the truth, he has rejected it time and time again.
4. The hardening of Pharaoh's right lobe in BC 1441 becomes the means of evangelizing the world.
5. This is illustrated by the fact that 45 years later Rahab the prostitute was saved through the hardening of Pharaoh's heart – Joshua 2:10,11.
6. The justice of God gave Pharaoh numerous opportunities to believe in the Lord Jesus Christ as Jehovah Elohim. He rejected them all.
7. Pharaoh saw many demonstrations of divine power, designed to evangelize him personally, but he refused in the pattern of Exodus 7:13.
8. When our Lord Jesus Christ was hanging on the cross Pharaoh's sins were imputed to Christ and judged, along with everyone else's. Therefore we can say that Christ died for Pharaoh's sins.
9. Furthermore, God was not willing that Pharaoh should perish – 2Peter 3:9.
10. Pharaoh had many opportunities for positive volition, as per Exodus 7:22; 8:15, 32; 9:34,35.

11. In other words, the free will of Pharaoh was negative. Each No added scar tissue to his soul and gave him strength to say No the next time and to a greater extent than anyone who has ever lived.
12. With great scar tissue of the soul from saying no repeatedly God provided more opportunities to intensify the manifestation of His power with each opportunity.
13. This is the context in which God hardened the heart of Pharaoh, after the 6th plague.
14. Unbeliever reversionism has resulted in scar tissue of the soul, great maladjustment to the justice of God.
15. Therefore beginning in Exodus 9:12 we have it for the first time, "The Lord hardened Pharaoh's heart."
16. The justice of God gave Pharaoh maximum opportunity to express negative volition by keeping him alive and exposing him to plagues 7,8,9 and 10.
17. This is recorded under the title, "The Lord hardened Pharaoh's heart" – Exodus 9:12; 10:1, 20, 27; 11:10; 14:8.
18. God hardened Pharaoh's heart by giving Amenhotep II more opportunity to say no than are ordinarily permitted. More than anyone is generally permitted.
19. Again, God preserved Pharaoh alive in great human power, in great sovereignty to demonstrate that divine power is infinitely greater than human power and human authority. In fact, legitimate authority is an extension of divine authority, a delegation of divine authority. God continued to give Pharaoh the strength to continue to say no.
20. To keep Pharaoh alive to say no as many times God impressed upon the entire world the greatness of His power both to condemn Pharaoh and to deliver His own people.
21. Therefore the hardening of Pharaoh's heart or the extension of his negative volition, the expression of the scar tissue of his soul was the means of evangelizing the world of that day.
22. While others were being impressed with the power of God Pharaoh was being impressed with his own power, his ability to say no and live, his negative volition, his self-determination. His will to resist only increased his arrogance.
23. Little did Pharaoh realize that the expression of human arrogance and power revealed to the entire world the omnipotence of God. This became a factor in both God-consciousness as well as gospel hearing. And not only for the Egyptians but for Jews and Ethiopians as well.
24. Therefore we have the pattern of Romans 2:5 which becomes perfect description of Pharaoh – "But because of your stubbornness and your unrepentant heart, you are storing up wrath for yourselves in the day of wrath, when God's righteous judgment is revealed!"
25. Not until, then, the 6th plague did God harden Pharaoh's right lobe, which God did by removing all restraint from the expression of his negative volition. After the certain point, negative volition will destroy the person expressing negative volition.

26. After God hardened Pharaoh's heart he still had several opportunities for repentance or a change of mind about the Lord Jesus Christ – e.g. Exodus 9:27; 10:16,17.
27. The divine purpose in the hardening of Pharaoh's right lobe is stated in Exodus 7:3-5 – the prophecy of it. **Therefore I will harden Pharaoh's heart that I might multiply...and the Egyptians shall know that I am the Lord when I stretch out My hand over Egypt and bring My people out.**
28. A second divine purpose, Exodus 9:16, the evangelization of the world.
29. The purpose is reiterated in Paul's quotation of Exodus 9:16 in Romans 9:17.

1977 Romans

Lesson #593

593 11/29/1978 Romans 9:17b; Psalm 76:10 Thankful Vietnam vet; God's power over and use of arrogant negative volition (–V) of Pharaoh; jealousy

It was not the fault of the Vietnam vets that we lost the war in Vietnam. A person who graduated with a Bachelor's degree in psychology. He knew that he had certain freedoms and privileges as an American. He got a few more degrees based upon being a veteran. Having been overseas makes him appreciate the opportunity and lifestyle available in the United States. There are a lot of people who appreciate our heritage and our lives here in the US.

Israel had great concepts and it was a great nation. God gave them opportunities that no other nation had. Our government did not provide free enterprise; nor did labor. Those who try to claim credit for our lives here are often those trying to destroy it.

The bleeding heart do-gooders cause more problems than we can imagine, those who get into government positions.

Bob reads the corrected translation of Exodus 9:12–16. A review of the points from the previous lesson. Bob repeated this because it is clear that this rolled off their backs and needed to hear it again.

Romans 9:17 **For the Scripture says to Pharaoh: "For this very purpose I have raised you up, so that I might show My power in you, and that My name should be declared in all the earth."** (BLB)

"Even" – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is used here for quotation arks. Often this conjunction is simply used to translate a purpose clause, a final clause, a clause to denote some aim or objective. But in many case it is simply used for quotation marks, and in that case it does not have to be translated, or if it is translated you simply say, "quote." With it is a prepositional phrase – *eis* (εἰς) [pronounced *ICE*] is used here to express a short purpose clause. We have *eis* (εἰς) [pronounced *ICE*] plus the accusative neuter singular from the attributive use of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*]. This is a rather rare use of *autós* (αὐτός) [pronounced *ow-TOSS*] because it

is generally used as a third person personal pronoun in Greek. It is translated “same.” With that is the accusative neuter singular from the immediate demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]. “For this same purpose” or “For this very purpose.”

Next is the aorist active indicative of the verb *εγεγειρω*, and it means to raise up, to bring into being in Attic Greek, but in the Koine Greek it means to cause to appear in history or to call into existence. It should be correctly translated, “I have caused you to continue in history.” The Lord permitted Pharaoh to remain in history and permitted him to say no, and no, and no (plagues 7,8,9,10) – four times above the record book he said no. Each time there was a greater manifestation of divine power, and each manifestation of divine power not only triggered divine consciousness but also opened up things for gospel hearing so that when the Jews left Egypt many Ethiopians and Egyptians also left with them. They believed in the Lord Jesus Christ. We know this because Moses married an Ethiopian woman.

So far we have Romans 9:17a-b: **For the scripture says to Pharaoh [Exodus 9:16], ‘I have caused you to continue in history.’**

The culminative aorist tense views the historical existence of Amenhotep II in its entirety but regards it from the viewpoint of its existing results, namely the glorification of God through the overruling of the deceitfulness and lack of integrity in Pharaoh. He would say that the Hebrew people could live; but when the pressure was removed, he reneged on his pronouncement. We will run into such things, but we do not try to gain revenge; we will leave it in God’s hands. In the hypocrisy, someone will look to destroy you. We do not try to avenge ourselves; we do not fall apart. The active voice: Jesus Christ produces the action of the verb by controlling history. The indicative mood is declarative for the reality of God’s preservation of Pharaoh. It was the power of God that was keeping Pharaoh in power.

People have lost the ability to be appreciative. We have many material blessings as a result of other people. Many of these large companies have made it possible for us to enjoy the prosperity of the United States. There is great criticism of these large companies because they are not giving their profits back to the people. People do not understand the viewpoint of the people who run the company. They do not know about making payroll, about balancing budgets, about developing new products, etc.

Bob mentions the suicide cult, who also had ties to communism. Taxpayer money is being spent to bring their bodies back to the US. They should be buried right there.

Our politicians try to outdo one another in giving away benefits and money.

With this we have the accusative singular direct object from the personal pronoun *su* – “you.” God says, “You, pharaoh, I am keeping alive and in power.” This is a reminder of Psalm 76:10 – “For the wraths [plural] of man shall praise you.” The principle should be quite obvious. God uses the tyranny of man to demonstrate His power and to evangelize the human race. Therefore, Pharaoh’s rejection of Christ and subsequent lack of integrity

is used to advance the plan of God. Pharaoh thought that because he had all of that power and all of that sovereignty that by saying no he was hindering God's plan. It is an arrogant thought that many people have.

So far we have Romans 9:17a-b: **For the scripture says to Pharaoh** [Exodus 9:16], **'I have caused you to continue in history.'**

Principle

1. Like Ishmael and Esau, Pharaoh Amenhotep II was an unbeliever who had the opportunity to be saved many times, but rejected Christ as frequently as he rejected God's demand to release Israel.
2. The justice of God was not arbitrary in blessing Moses and cursing Pharaoh. The justice of God gave Pharaoh extra time but Pharaoh used the extra time to reject God's plan.
3. Blessing was imputed to Moses at maturity adjustment to the justice of God through maximum doctrine resident in the soul.
4. But Pharaoh was an unbeliever. He used his great power and lack of integrity to perpetuate tyranny and slavery to the Jews.
5. The plan of God is never hindered by negative volition. God used the wrath of Pharaoh to praise Him. Psalm 76:10
6. Pharaoh's negative volition and his deceptive hypocrisy did not frustrate the plan or the purposes of God.
7. Pharaoh's resistance only fulfilled the plan of God by leading to world-wide evangelism.
8. We must remember that Amenhotep II was a great man from the standpoint of power and authority, an absolute monarch at the peak of his career.
9. God's power [omnipotence] is infinitely greater than the power of any tyrant or dictator, infinitely more powerful than the concentrated evil of any of our modern powers.
10. There is no evil that Satan can inspire, no power, no authority, no tyranny that man can devise, which can compete with the power of God. 1John 4:4.
11. Rejecting the allegation of supralapsarianism, God did not create evil in Pharaoh but Pharaoh by his own self-determination became what he was. God recognized it in the decrees but God did not originate it.
12. In fact, Pharaoh from his own free will rejected divine restraints as well as resisted doctrine.
13. While God did not make Pharaoh evil He used Pharaoh's self-made evil to further His own plan. Therefore the integrity of God remains the issue.
14. The righteousness of God cannot do wrong; the justice of God cannot be unfair.

We start out with capacity for life. There are commands made to the believer but these should be a natural result of study.

Pharaoh was a part of the 18th dynasty in Egypt. He was used by God to make the choice between yes or no on demands made by God. God allowed Pharaoh to live long enough to continue to say no.

Romans 9:17 **For the Scripture says to Pharaoh: “For this very purpose I have raised you up, so that I might show My power in you, and that My name should be declared in all the earth.”** (BLB)

“and that” – hopôs (ὅπως) [pronounced *HOP-oce*]. This conjunction is used to indicate a divine purpose. It is translated “that” or “in order that.” With this, forming the final purpose clause, is the aorist middle subjunctive of the verb endeiknumi (ἐνδείκνυμι) [pronounced *en-DIKE-noo-mee*] which means to show, to manifest, to demonstrate. The correct translation “In order that I might demonstrate.” God is invisible but there are manifestations of His great character and these manifestations all come from power – His omnipotence. The aorist tense is a culminative aorist, it views the demonstration of God’s power [the ten plagues] in its entirety but regards it from the viewpoint of existing results which is evangelism both in Egypt and throughout the entire world. All ten confrontations are in view, but we look at the results of these confrontations. The middle voice is the indirect middle emphasizing the agent, God, as producing the action of the verb. This use signifies that the action is totally related to the subject in a special and a unique way. God used all of those no’s from Pharaoh as a means of allowing the world to see His power, and every time that Pharaoh said no great segments of the kingdom began to say yes – in effect, believing in the Lord Jesus Christ. The subjunctive mood implies a future reference here because it is potential, and therefore it is used with hopôs (ὅπως) [pronounced *HOP-oce*] to introduce the divine purpose. The subjunctive mood means a purpose clause. “In order that I might demonstrate.”

Next comes en (ἐν) [pronounced *en*] plus the instrumental from the personal pronoun su, and it means “by means of you.” Then comes the accusative singular direct object from the noun dúnamis (δύναμις) [pronounced *DOO-nahm-iss*] for “power,” and with it the possessive genitive from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] – God was using His own power.

Romans 9:17 (partial) **In order that I might demonstrate My power by means of you.**

Principle

1. God used Pharaoh’s negative volition and his arrogant resistance to demonstrate His omnipotence.
2. The ten confrontations which are called the ten plagues (and sometimes are called the ten miracles) demonstrate divine power in an empirical way. Empiricism cannot see God but empiricism can very definitely understand the power of God in these manifestations.

3. Each miracle or plague was constructed in the deceitfulness, the vacillation, the instability, the lack of honor in Amenhotep II.
4. The break comes after the first six confrontations (plagues). When you get to plague #7 we read that God hardened Pharaoh's heart, which simply means He permitted him to continue to live and to continue to say no.
5. Many Egyptians had directly responded to the demonstration of divine power in the first 6 plagues. So when we get to Exodus 9:20, before beginning the 7th, "He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses." Here in Pharaoh's court one of his administrators, one of those who ruled under him, had already become a believer. The word "fear" really means respect produced from faith.

Moses built the treasure cities of Egypt. He was a famous writer, a famous musician

Thutmose II married a very unusual woman, Hapshesit; and they had on daughter. It is Hapshetsit who discovered the baby Moses in the water. The bastard son is Thutmose III and his son would be Amenhotep II. Thutmose III became the greatest ruler. Amenhotep II is the one who had the confrontation between Moses and himself.

Moses had tremendous physical strength; one of the strongest men to ever live. He killed an Egyptian taskmaster without hardly trying.

Amenhotep was an arrogant and jealous person. He departed from worshiping the Egyptian gods. He brought the worship of the Assyrian storm god and the plague of hail was a manifestation of that god.

Moses was Amenhotep's uncle. He was jealous of Moses and this had a lot to do with him continually saying no to Moses. The death of his firstborn is noted in ancient history books. Volume II part I. Amenhotep II lost his oldest son, so his second son succeeded him, Thutmose IV. This suggests that Thutmose IV was not his father's heir apparent; due to the untimely death of older brother. He was the second, not the first son. Unforeseen turn of fate is what the history book calls it. Cambridge Ancient History.

Principle

1. The demonstration of divine power became the means of releasing the Jews from slavery. This was the birth of the first priest/client nation in history. The evangelization of Egypt was another result, plus the evangelization of the entire world.
2. Any Jew, any Egyptian, Ethiopian or Canaanite who wanted salvation had a clear picture of the source of salvation from the manifest power revealed by means of the hardening of Pharaoh's heart. If God had not permitted him to live he could not have said no in those final four confrontations.
3. It was not until the 6th plague, however, that we read the phrase "God hardened Pharaoh's heart." The mechanics, again, of the hardening of Pharaoh's heart was the removal of all restraints on his negative volition plus keeping him alive.

4. Pharaoh's free will moved him, without any restraint from God, on a collision course with historical disaster.
5. Just as God turned the heathen over to their vile lusts, affections, and reprobate minds in Romans 1:24-28, so God turned Pharaoh over to his negative volition, his arrogance, his jealousy, his pettiness. And this was the means of evangelizing that generation of history around 1441-1440 B.C.
6. The impact of all of this is obvious. Paul is comparing the Jews of his day, the contemporary Jews, with Pharaoh. This was the greatest insult of all.
7. As Pharaoh hardened his heart through maximum negative volition at the time of the Exodus, so the legalistic Jews of Paul's day had hardened their hearts through maximum negative volition toward doctrine.

The Application to Contemporary History

1. To be compared to Pharaoh Amenhotep II was as insulting to the Jews as their negative volition was insulting to God.
2. The Jews of Paul's day had violated their magnificent spiritual heritage.
3. The unique origin of the race of the Jews through positive volition toward Christ, and doctrine resident in the soul on the part of Abraham, Isaac and Jacob, had not alerted the Jews to their failure; a failure stated in the promise of verse 6 – "All Israel is not really Israel."
4. The unique origin of the nation with the contrast between the positive volition of Moses and the negative volition of Pharaoh, plus the fact that Israel was the first client nation to God in history, should have alerted the Jews in Paul's time to the importance of positive volition toward Christ – believing in Him for salvation.
5. The hereditary people of God had become heretical – heretical in the pattern of Ishmael, Esau and Pharaoh, three Gentiles they detested.
6. Note that the function of God does not rob man of his free will; he is still a creature of self-determination.
7. But God uses the free will of Pharaoh to advance His own plan and to liberate His people from slavery.
8. Man is not robbed of his self-determination by the omnipotence of God but actually provided with greater historical opportunity to express non-meritorious free will to enter the plan of God.
9. Paul's dialectical genius makes a grace appeal to Israel in this chapter and in chapter 10.
10. God the Holy Spirit, then, uses the dialectical genius of Paul to relate obvious historical disaster to a skilful presentation of the panacea of the Jewish problem – rejection of Jesus Christ who is the God of Israel, Jehovah Elohim, the God of Abraham, Isaac and Jacob, the Shekinah glory.

Romans 9:17 **For the Scripture says to Pharaoh: "For this very purpose I have raised you up, so that I might show My power in you, and that My name should be declared in all the earth." (BLB)**

“and” is the connective use of the conjunction kai. Then there is the repetition of the conjunction hopôs (ὅπως) [pronounced *HOP-ocē*] plus the subjunctive to indicate the continuation of the purpose clause – “and in order that.” The subject in this final clause is the nominative singular of the noun onoma (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*] which means “reputation, fame, person or name.” Plus the possessive genitive singular from the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*].

Then we have the aorist passive subjunctive of diaggellô (διαγγέλλω) [pronounced *de-ang-GEHL-low*] which means to proclaim everywhere, far and wide – “in order that my person might be proclaimed far and wide (everywhere).” The constative aorist contemplates the action of the verb in its entirety. This means the evangelism of the entire world. The passive voice: the person of Christ receives the action of the verb – worldwide evangelism. The subjunctive mood is used for the formation of the purpose clause. Here is the stated purpose of worldwide evangelism which would result from the hardness of Pharaoh’s heart and use of his great power and authority to try to frustrate the plan of God.

Romans 9:17 **For the scripture says to Pharaoh** [Exodus 9:16], **I have caused you to continue in history in order that I might demonstrate My power by means of you, and in order that My person might be proclaimed throughout the entire earth** [everywhere].

Principle

1. Pharaoh in his opposition to God becomes a monument to the power of God.
2. The more he resisted God by saying no from his free will the greater became the manifestation of divine power.
3. The fact that God permitted the free will operation of the fall of Adam so that He might redeem mankind through the work of Christ on the cross is a similar principle. God permitted Adam’s sin in order that He might present to the world the redeemer of mankind in the person of Christ – His work on the cross in receiving the imputation of our sins. So also now God permits the free will of Pharaoh to operate to the maximum in a negative way so that the people of Egypt and the entire world in that generation might have the opportunity to receive Christ as saviour.
4. God permits the worst so that the best can come from it – which means the plan of God continues whether it is a negative period of history or a positive period of history.
5. There was once a theologian by the name of Forbes who said, “All good originates from God; all evil originates from the creature ... election originates in the free grace of God; reprobation originates in the free will of man. To God belongs the whole glory of salvation of the elect; to God belongs the whole responsibility of the ruin of the reprobate.”
6. The fact of the divine decrees and resultant election, foreknowledge and predestination of the believer in Christ describes all the glory of eternal salvation to the person, to the plan, to the grace of God.
7. This principle of doctrine does not detract from the fact that mankind is a free agent, responsible for his own actions and his own decisions. People never grow up who do not take the responsibility for their own actions.

8. The highest freedom of man is the utilization of the grace of God to completely triumph over evil.
9. There no divine foreordination of sin, human good and evil, although it was known by the omniscience of God in eternity past. Remember that the word “predestination” is a printout of the decrees and it applies to the believer only.
10. While sin, human good and evil are permitted they are constantly being overruled by the sovereign omnipotence and divine integrity of God. Therefore, Jesus Christ controls both history and the devil’s world. This is the overruling will of God.
11. Only believers are adopted at salvation as the adult sons and heirs of God.
12. There are several categories of such adoption depending on what dispensation you live in.
 - a. The election of the Gentile family of God composed of all believers in the dispensation of the Gentiles – from Adam to Abraham;
 - b. The election of the Jews or Israel composed of all Jewish believers in the dispensation of Israel – from Abraham to Christ and the Tribulation;
 - c. The election of the royal family of God composed of all believers of the Church Age – AD 30 to the Rapture;
 - d. The election of the Millennial population composed of all believers during the Millennial reign of Jesus Christ – 2nd advent to the Gog revolution.
13. Each one of these categories demand adoption, therefore Paul’s great burden for Israel. The Jews do not inherit from God through natural birth even though they are the legitimate sons of Abraham, Isaac and Jacob. They possess the genes of Abraham, Isaac and Jacob but they do not possess the God of Abraham, Isaac and Jacob who is the Lord Jesus Christ.

To receive blessing from God in time, that requires God’s righteousness. The justice of God is the guardian of all God’s attributes.

The integrity of God is composed of God’s righteousness and His justice.

1977 Romans

Lesson #595

595 12/01/1978 Romans 9:18 God allows free will, used negative volition (–V) of Pharaoh to evangelize the world; principle of scar tissue of the soul and negative volition (–V) to Bible doctrine

Romans 9:18 **So then, He shows mercy to whom He wants, and He hardens whom He wants.** (BLB)

Verse 18 – the theological conclusion. This begins with the combination of two inferential particles, the first of which is *ára* (ἄρα) [pronounced *AHR-ah*], and the second is *oun* (οὖν) [pronounced *oon*]. These two particles give a very strong conclusion, they means we are in for a major conclusion from all that we have seen about the hardness of Pharaoh’s heart. It is translated “So then” or “Consequently therefore.”

Next comes the present active indicative of the verb *ēleēō* (ἐλεέω) [pronounced *ehl-eh-EH-oh*] which means to have mercy. We have the perfective present tense referring to a fact which has come to be in the past and is now emphasized as a present reality, and therefore it denotes the continuation of existing results. With it is the accusative singular direct object from the relative pronoun *hos* (ὅς) [pronounced *hohç*], translated “on whom.” So then he demonstrates or shows mercy on whom.” Then we have the present active indicative of the verb *thélō* (θέλω) [pronounced *THEH-loh*], which means to will or to desire, to choose, to intend, to design. This is the static present tense for doctrine which is taken for granted as a fact. The active voice: God produces the action. The indicative mood is declarative for the reality of an absolute and dogmatic statement of doctrine, one which can be applied right now.

Principle

1. In this statement God is not arbitrary. He functions in compatibility of his perfect integrity plus His perfect plan of grace. A perfect plan can only come from a perfect God; and a perfect God can only develop a perfect plan.
2. Man, however, continues to be a free agent in history, responsible for his own decisions, his thoughts, his actions, his motives.
3. God in grace has found a way to take the non-meritorious *modus operandi* of man, known from His omniscience in eternity past and related positive volition to the function of His grace. God has found a way to deal with personal sin. People will continue to express their sin natures. God’s foreknowledge is not telling us what will happen in the future; it is what God has done to provide us with every problem that we face.
4. God desires to show mercy to those believers who appropriate grace blessing through non-meritorious perception and the accumulation of doctrine in the soul. In other words, every printout which is to your advantage is based upon the fact that you learned a long time ago that doctrine was the most important thing in your life, and therefore you persisted on a daily basis taking in this doctrine. This eventually ended up as maturity adjustment to the justice of God. Once you have attained that particular stage then God is free to start pouring blessings to you and prepares you for historical disaster which occurs in every generation. God can show mercy to anyone in [Y] but He really pours out the blessing on those in [Z].
 - a. Putting one’s hand on the plow and looking back is someone in [Y]; and he allowed himself to become distracted. He glances back at things behind him. Poorly interpreted by evangelists.
 - b. God can have mercy on whomever He chooses. This does not mean that He is arbitrarily merciful.
5. To the grace qualified there is grace blessing from the justice of God.
6. Abraham, Isaac and Jacob were qualified under grace and the printout is very simple: election, justification, foreordination, and adoption (these men all had these printouts). In this case God is showing mercy on whom He will. In other words, He knew their cases in eternity past, therefore knowing all of these things He is qualified to have mercy. But if He wants to harden someone, let them live with their own negative volition in time, in Hades, and eventually in the lake of fire.

7. Their faith in Christ and/or regeneration was fed into the decrees in eternity past by the omniscience of God, resulting in foreordination. Foreordination is really synonymous with the decree itself – it is the tape being played in eternity past. The tape is played one more time, in time as you live it out – election, justification, adoption.
8. The racial Jew has a great spiritual heritage but the great heritage has no meaning until he is justified, he is adopted as the heir and an adult son through faith in Jesus Christ, the Shekinah glory, the God of Israel.
9. To be a son of Abraham, Isaac and Jacob is nothing until a Jew becomes a son of God through faith in Christ Jesus – Galatians 3:26.
10. Israel has an eternal future but the Jew must be adopted as an adult son.
11. Abraham, Isaac and Jacob believed in Jehovah Elohim, and therefore God wills to have mercy on them.
12. Abraham, Isaac and Jacob advanced to spiritual maturity, therefore God desired to show them mercy by imputation of blessing from the justice of God.

“and” is the postpositive conjunctive particle *de*. Sometimes it is transition and translated “now” or “and,” sometimes it is adversative and is translated “but.” But occasionally this conjunctive particle is intensive and can be translated, then, “in fact.” We have the intensive use here.

Then follows the accusative singular from the relative pronoun *hos* – “In fact on whom,” followed by the present active indicative from *thélō* (θέλω) [pronounced *THEH-loh*] – “he wishes or desires.” The static present tense is for a doctrine taken for granted as a fact. That is, the omniscience of God feeding actuality of history into the computer of divine decrees simultaneously resulting in a printout of condemnation on negative volition. The active voice: the essence of God produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine. Then we have the present active indicative of the verb *sklêrunō* (σκληρύνω) [pronounced *sklay-ROO-no*] which means *to harden, to calcify*. The perfective present here refers to a fact which has come to be in the past and is emphasized as a present reality. God gave pharaoh the ability to continue to say no. Every time that he said no, there were thousands who believed in Jesus Christ.

When a person says no to Bible doctrine or to divine establishment thinking, they build up scar tissue. They are mixed up and confused; and they think opposite of Bible doctrine. Whenever a believer rejects any kind of doctrine, that person become blind to related doctrine. They have blindness or hardness of heart there. When it comes to that particular subject, they build up a callousness against it. You resist information which is similar to that which you have rejected. After awhile, blindness builds up and they are blind to specific things, as related to what they rejected in the first place.

There is the example of Jesus Christ, Who was rejected by many Israelites, so things related to soteriology and Christology are rejected by Israel. For this reason, they are said to be blind in part (in the part or category which they have rejected).

God allowed pharaoh to continue to reject truth. Pharaoh got to a point where most people would have been removed from life or they might remove themselves from life; but God has allowed him to continue in life. Very few people have sassed God as pharaoh did and continued to live.

Principle

1. God uses the free will of man to accomplish His will or purpose.
2. God knew billions of years ago that man was going to do certain things. He knew all about Pharaoh and his scar tissue. All scar tissue is developed from free will.
3. Remember that first of all Pharaoh hardened his own heart – Exodus 7:13,22; 8:15,32; 9:34,35. He had maximum scar tissue in his soul by the time he came to plague seven. At that time God would have normally removed him from life because he was so removed from reality that he was dangerous to the survival of his nation Egypt. In 7,8,9,10 we now read that God hardened his heart – by letting him live and exercising his free will to keep on saying no. God allowed him to develop scar tissue unlike anyone else before him.
4. Pharaoh faced the issue with full information and from his own free will he kept saying no. In fact, no one had more information to say yes than Pharaoh, but he always said no. God was not willing that Pharaoh should perish – 2Peter 3:9. The decision was Pharaoh's, not God's.
5. Furthermore, Pharaoh's sins were imputed to Christ on the cross and judged.
6. The scar tissue of the soul or the hardness of Pharaoh's heart actually originated with his own negative volition.
7. Pharaoh had said no repeatedly. Then the Lord gave him the opportunity of saying no beyond the world's record. That is called hardening Pharaoh's heart – Exodus 9:12; 10:1,20,27; 11:10; 14:8. God hardened Pharaoh's heart by giving him more opportunity to say no in the face of more facts. And God sustained his life so that he would totally divorce from reality. And when we read that "Israel in part was blinded" it must be remembered that it was nothing more than scar tissue of the soul. Scar tissue means that you still have your freedom but it is now totally disassociated from reality.
8. God hardened Pharaoh's heart by giving him more opportunity to say no in the face of more and more facts. Pharaoh became totally divorced from reality because of the buildup of scar tissue. You still have freedom, but you are totally divorced from reality.
9. God preserved Pharaoh alive with great power and authority to say no to an infinitely greater power and authority than he possessed. The continued negative volition from the scar tissue of Pharaoh's soul resulted in worldwide evangelism; it also resulted in more scar tissue than anyone else in history. Pharaoh kept saying no but that allowed others to say yes.
10. Let me add a good current example of this. People become drug addicts as a result of more and more negative volition. They come to a point where they do all kinds of insane stuff due to negative volition; stuff that they would not do at the beginning. However, young people can observe these druggies and realize that they should

not do that. So the extended negative volition of druggies can result in positive volition toward sanity on the part of others.

Romans 9:18 **Consequently therefore, He shows mercy on whom He desires, in fact whom He desires He hardens.**

Principle

1. The understanding of history from the divine viewpoint demands understanding the attributes of God. We should understand now that God never tampers with human freedom.
 - a. The greater your negative volition, the greater your arrogance and the more that you are divorced from reality.
 - b. All psychotic people are totally arrogant and they are completely divorced from reality. They will monopolize your time, and state and restate their problems to you. A person blinded with scar tissue has no sense of time except that it all relates to them.
 - c. The pharaoh led his people in between the waters. This was insane.
2. Certain attributes are pertinent to the hardening of Pharaoh's heart and/or scar tissue of his soul. The attributes include omniscience, foreordination related to omniscience, foreknowledge.
3. Omniscience knew in eternity past that Pharaoh would not only say no six times but would persist in negative volition as the scar tissue of his soul or the blindness of his heart developed.
4. God had the good sense to know which way the free will of Pharaoh would function throughout his entire life. God did not coerce or tamper with his volition.
5. Therefore the sovereignty of God made a decision to afford maximum opportunity for Pharaoh to experience the omnipotence of God in action and to continue to refuse from his free will and arrogance. Scar tissue of the soul always means inflation, increase, expansion of human arrogance.
6. God had the eternal and infinite power to perform those miracles which would intensify and increase the stubbornness of Pharaoh.
7. Pharaoh's negative volition combined with his scar tissue persisted in refusal to free Israel so that the greater and greater manifestation of the omnipotence of God occurred. And the greater the function of omnipotence, the greater the evangelism in the land.
8. Greater manifestations of divine omnipotence resulted on both local worldwide evangelism in the generation of Moses.
9. The integrity or holiness of God includes both His perfect righteousness and absolute justice. In judging Pharaoh God was fair, completely compatible with His own righteousness and the plan of grace. God was not unfair in what He did to pharaoh. God gave pharaoh all the opportunities in the world. Some of you think that it is a sign of love to be nice and sweet to everyone. It is like showing sweetness to a rattlesnake. Bad idea. You cannot be sweet and nice to evil people.

You cannot help psychotic people. You just push them father away from reality. If a person is negative toward doctrine, then there is not a damn thing that you can do for them. We have got them all over. We have them in government; we have them in the streets. We are one massive group of people with scar tissue of the soul. A great portion of our population is completely divorced from reality. This only increases and intensifies our problem when it comes to freedom versus socialism and so on.

1977 Romans

Lesson #596

596 12/03/1978 Romans 9:19a "Overqualified?" Debater's questions re the cause of scar tissue; G. B. Shaw: "Great Catherine"

During the depression, people with several degrees would try to get any kind of work. Bob's Greek professor made extra money during the holidays for Christmas by sacking grocery.

It is an erroneous concept that a person must go to college. If you are starving to death, you are never overqualified for any job. Survival is a basic motivation in life. Many of us having gone to Berachah makes us overqualified to attend another church. Men behind the pulpit today are under-qualified.

Over qualification has come to mean to Bob, lack of motivation. No one is overqualified for anything if their motivation is correct. We are not overqualified in the plan of God, because we cannot learn too much. We are left here to advance to maturity. We are left here to find the purpose of life. As a member of the family of God, we are strangers to cosmos diabolicus. A perfect God has a perfect plan for imperfect persons.

The omniscience of God must be understood. God's eternal knowledge of Himself, along with the other forms of knowledge. Only facts are fed into the computer. There are many probabilities which are not entered into the computer. Only facts were fed into the computer. There are many printouts for the believer. The unbeliever is never said to be elected, foreknown, or predestined. He is never said to be justified or sanctified. Those are printouts for the believer only. The printouts for the unbeliever is condemnation. God's omniscience knew about Abraham, Isaac, Ishmael, Jacob and Esau. There is the printout which is the election of Israel. The true heritage of the Jew is spiritual; and they have only emphasized their genealogy.

Pharaoh had many chances to believe in Christ, but he did not. He kept saying no and scar tissue kept building up on his soul. In all of this time, pharaoh is producing scar tissue on his soul; and usually a person would die by the point. But God kept him alive. His negative volition causes the people in Egypt to believe. By the time the 10th plague had come, this man had a completely terminal case. Paul is saying like the Jews who believe, he is saying, "You are like pharaoh." This is a very mean comparison for Paul to make of Jews.

We are moving to a new topic in v. 19.

Verses 19-29 – the premise illustrated by the essence of God.

Romans 9:19 Then you will say to me, “Why then does He still find fault? For who is resisting His purpose?” (BLB)

Verse 19 – two debater’s questions. Paul anticipates. He understands perfectly the concepts that the unbelieving Jews are now up in arms about and are antagonistic to. Now, in order to anticipate their next question Paul, as it were, beats them to the punch. Part of debaters’ technique is to anticipate reaction to a point during a debate and therefore in anticipation to ask a question before the opposition does so, and then answer the question within the framework of the context and using one’s own logical reasoning demonstrate the fallacy of even thinking such a thing. Therefore Paul uses this particular system as a debater’s technique.

It begins with the future active indicative from an obsolete verb *erêô* (ἐρέω) [pronounced *eh-REH-oh*]. This was an ancient Attic word which had become obsolete and we can simply say that this is the future active indicative of the verb *légô* (λέγω) [pronounced *LEH-goh*]. The future tense is a predictive future. Paul is predicting their thoughts and what questions they have. The future predicts an event which is to occur in future time, it is a part of debaters’ technique to anticipate a question from the opposition. That active voice: Paul attributes the question to the thinking of the opposition and therefore makes them the subject of the verb. The opposition produces the action by thinking and the words are put into their mouths. Actually, Paul is quoting their thinking and they know it, they recognize this man’s genius. Why is it recorded here? Because it is a part of our understanding of the Word of God and Bible doctrine. It is also an application to our own life. Whenever you are under pressure, as Paul was, you must be able to think. The indicative mood is potential; it indicates an expression of an impulse.

Napoleon could think under the most difficult of circumstances. At just the right moment on the day of the Battle of Austerlitz, he was able to crush a force 3x greater than his own.

Paul also had this ability. The dative of indirect object from *egó* (ἐγώ) [pronounced *ehg-OH*] – Paul is referring to himself. It is correctly translated “to me.” Next comes the inferential postpositive conjunction which denotes the question it introduces is an inference from what Paul has previously said – *oun* (οὐν) [pronounced *oon*].

Translation so far: “Therefore you will say to me.”

And now we have the first debater’s question: “Why doth he yet find fault?” This begins with the nominative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*] which is correctly translated “Why?” The adverb of time *éti* (ἔτι) [pronounced *EH-tee*] means “yet” or “still.” After the presentation of these things why is there any opposition. Opposition is almost ludicrous. The tremendous logic and ability of presentation of Paul begs the question as to why anyone would say no to these things. It is because each doctrine is resisted individually, and as scar tissue is built up, and blindness to the next thought, arrogance is increased. Every *no* increases their vindictiveness, their pettiness,

their arrogance. Now they are totally implacable so that they are thinking exactly the content of this debater's question. Then we have the verb, the present active indicative of the verb memphomai (μέμφομαι) [pronounced *MEHM-fom-ahee*] which means to find fault. It is an onomatopoeic word because it indicates, from the very way in which it is described, faultfinding concepts. Tragic flaw concept; the fault-finding concept is found in this word memphomai (μέμφομαι) [pronounced *MEHM-fom-ahee*]. Isn't God wrong to hold pharaoh's hardened heart against him if God hardened it? God did not influence pharaoh's volition at all. God simply allowed pharaoh to live; that is how "his heart was hardened." God never touches the free will of anyone.

The debater's question is, how can God find fault with a person who's heart He has hardened?

Principle

1. It is obvious that this debater's question anticipates objection to the doctrine of divine integrity, the doctrine of divine decrees, as well as other doctrines – decrees, election, adoption, and foreordination.
2. The objection is obviously irrelevant because it is blasphemous. It blasphemously assumes that God does not know what He is doing and that, furthermore, God is unfair in what He is doing. The greater the scar tissue, the greater the arrogance. The greater the arrogance the greater the superficiality.
3. Paul anticipates the antagonism of the racial Jew against the true spiritual heritage of Israel.
4. The racial Jew emphasizes physical birth and natural descent from Abraham while the spiritual Jew emphasizes the new birth and spiritual descent from Abraham.
5. This becomes, then, a conflict of the natural and the spiritual seed of Abraham.
6. Furthermore, it proves the principle that irrelevance becomes irreverence by blasphemously maligning the character of God.
7. Scar tissue of the soul always finds fault with God and becomes critical of divine policy. When you blame God, you have scar tissue of the soul.
8. In fact, scar tissue of the soul or hardness of the heart moves and enters where angels fear to tread.
9. Self-righteousness and legalism of the Jews results in distortion of doctrine. This is tantamount to denial of the spiritual heritage of Israel.
10. This first debater's question anticipates a distortion of doctrine – distortion on the part of Jewish reversionists who follow the same pattern as Pharaoh Amenhotep II. They see the power and glory of God and they reject the same.
11. It is inevitable that the perfect character of God will find fault with imperfect and sinful mankind. Rejection of God's plan results in discipline from the justice of God.

Salvation maladjustment is the greatest of tragedies.

The more that you that you say no to God, the more you build up scar tissue on the soul. The more you say no to the truth, the more you believe that which is false.

Some people use their freedom to advance spiritually; some use their freedom to move further and further away from God.

Inequality is the healthiest thing a country can have, as it indicates that there is freedom.

When people reject the truth of God, God sends them a lie.

Having guns is our protection against violence and criminal behavior.

Bob gives some examples of hardness of heart. The greater the arrogance, the more a person is divorced from reality. The more divorced from reality, the further a person is from blessing and enjoyment of life.

1977 Romans

Lesson #597

597 12/03/1978 Romans 9:19b Essence of God vs. freewill of man; British self righteousness in India; the plan of God uses positive and negative volition

A coach who finished a winless season, said, "The only difference between me and General Custer is, he did not have to view the after game films."

"Why does he still find fault?"

Principle

1. The anticipation of omniscience, the reality of divine decrees and foreordination, the adoption of the elected ones, does not preclude or hinder or even contradict the function of the justice of God when He condemns and when He judges.
2. After all, foreordination or predestination does not hinder, coerce or abrogate the function of the free will of man. God never tampers with man's free will and neither does man tamper with God's judgements.
3. In fact, omniscience, foreordination and predestination acknowledged the free will of man and the principle of self-determination in human history.
4. On the basis of the imputation of divine righteousness to those who believe in Christ the justice of God has the right to condemn those who do not believe in Christ. Just as free will of man is freedom to reject Christ so God is free to judge those who reject Christ.
5. On the basis of the potential of the imputation of blessing in time to the target of imputed righteousness God also has the right to administer punishment and discipline to those believers who do not attain maturity, who reject doctrine, who are distracted from doctrine, and who resist doctrine. A special study to be done on such people around New Year's.
6. On the basis, then, of the perfect character of God the integrity of God has the right to find fault with sin, human good, and evil, and to punish with strict justice all three categories in the old sin nature's modus operandi.

7. The integrity of God and the entire essence of God can never be compromised by finding fault or judging or condemning or disciplining or punishing any portion or any individual in the human race. The reality of judgement always elicits the reaction of “unfair” – “How can God be fair and do this and that?” As soon as people are in a reality situation where they know they are being discipline or being judged then the old sin nature instinctively screams out “Unfair!” Therefore the profit from the administration of discipline and punishment is lost to that individual.
8. The concatenation of divine judgement or divine blessing is not subject to critical scrutiny on the part of mankind -- mankind who possesses neither the facts nor the doctrine to be critical.

You should know something that which you are critical of. The less we know about something, the more dogmatic we are about it. Bob heard a minister recent criticized for not using *thee* and *thou* when addressing God.

The Jews found fault with Paul. They had a habit of finding fault because they had resisted truth. The less you know of the truth the more critical you are of the truth. They had resisted, just like Pharaoh, and they had all of this scar tissue in their souls. Therefore the more the scar tissue the greater the arrogance. Critical people, when they are ignorant of the facts, are always arrogant. So because they had the habit of finding fault they did not want anyone else to find fault and they even criticized God for finding fault. “Why does He still find fault?”

People were resisting the truth. The more scar tissue the more arrogant a person is.

The second debater’s question: “For who hath resisted his will?” It begins with the inferential use of the postpositive conjunctive particle *gar* – “then” is used here in order to bring out the inferential concept. This is an inference from the previous debater’s question. Next is the nominative masculine singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*] which is correctly translated “who,” followed by the perfect active indicative of the verb *anthístēmi* (ἀνθίστημι) [pronounced *anth-IHS-tay-mee*] [*anti* (ἀντί) [pronounced *an-TEE*] = against; *histēmi* (ἵστημι) [pronounced *HIHS-tay-mee*] = to stand], which means to stand against, to oppose, to resist – “Then who has resisted.” The dramatic perfect tense emphasizes the results of the action. It is therefore the rhetorical use the intensive perfect. The action is completed in the past and the results continue. The active voice: the human race in general is regarded as producing or attempting to produce the action of the verb. The indicative mood is interrogative; it assumes that there is a definite and actual fact which can be used in answer to the question.

With this is the dative singular indirect object from the noun *boúlēma* (βούλημα) [pronounced *BOO-lay-mah*], which refers to will. It also connotes plan or project or purpose, goal or intention, and is sometimes used for tendency. Here it means purpose or intention. With it is the possessive genitive singular from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], which in the Koine Greek is used for the third person singular personal pronoun. This is a possessive genitive and it is translated, “For who has

resisted his purpose [or, intention]?" His purpose or intention includes the concept of His mercy or severity, which we have seen in verse 18.

Principle

1. Paul anticipates from these two debater's questions the blasphemous attitude of the racial Jew. Their attitude: They picked up on the fact that if God had hardened Pharaoh's heart how can God blame Pharaoh or condemn Pharaoh for what Pharaoh has done?
2. Paul actually anticipates the view of supralapsarianism, a system of theology for blaming God for Pharaoh's decision, for Adam's decision. Supralapsarianism makes God the author of Adam's sin and the supralapsarianist would also make God the author of Pharaoh's erroneous decisions.
3. The blasphemy further implies that God is using Pharaoh as a patsy, that it is God who has made the mistake and not Pharaoh.
4. All of this ignores the fact of Pharaoh's free will. Pharaoh had the right of self-determination and was a free agent responsible for his own decisions.
5. God merely used Pharaoh's negative volition to evangelize Egypt and the entire world.
6. Every time Pharaoh said no from his own free will a greater function of omnipotence in the miracles or the plagues impressed Pharaoh's subjects resulting in the fact that the reality of God and the necessity for having a personal relationship with God through faith in Christ became apparent.
7. Pharaoh's continued and stubborn rejection of divine grace increased his scar tissue of the soul while sending out fresh waves of evangelism from his free will decisions. Pharaoh is allowed to say no one day in order to say no another day.
8. The more Pharaoh said no the more the people of his empire said yes. God used the "no" of Pharaoh to evangelize the world. God uses the wrath of man to praise Him.
9. God uses Pharaoh's negative volition to reveal Himself to positive volition throughout the empire, throughout the world.
10. Therefore Pharaoh must take the responsibility for his own decisions. God hardening of Pharaoh's heart had nothing whatever to do with tampering of Pharaoh's volition, He merely gave him more opportunity. The fact that God used Pharaoh's negative volition to reveal Himself to the world did not cause Pharaoh to cease to be a free agent.

We all have friends; and one day, perhaps we discovered them in their true light. They are stubborn. They love themselves so much that no one else could compete. As a result, you graciously back out of the picture.

Too many believers in one area who are negative toward doctrine; who are mixed up; God sometimes simply removes these believers. God must remove these believers for the betterment of the devil's world. They have accepted false concepts.

The Principle Behind All of this

1. The omniscience of God anticipated from eternity past that only the overruling omnipotence of God would deliver the Jews from their slavery. The Jews had been selected by God to form the first client or priest nation in history and only divine power would pry them loose. But even divine power must not be coercive, and therefore divine power had to be used in such a way that Pharaoh was always a free agent in saying no.
2. The omniscience of God plus the omnipotence of God combined to overrule the tyrannical arrogance, the great power and abuse of authority of Amenhotep II.
3. Had the matter been left to the sovereign will of Pharaoh Amenhotep II the Jews would still be slaves in the Egyptian empire. But in grace the sovereign will of God vetoes the power of Pharaoh by freeing the Jews from slavery. It was accomplished through the negative volition of Pharaoh. (Whether you say yes or no to God you are not going to stop the plan of God) no one can stop the plan of God through their negative volition.
4. In other words, the purpose or intention of God was accomplished without destroying or abrogating the free will of Pharaoh. The momentum of the plan of God continues through success and failure of human beings, through negative and positive volition in human beings.
5. Pharaoh did not lose his free will or sovereign self-determination but used it against God and God's will.
6. By hardening Pharaoh's heart God merely kept Pharaoh alive, which gave him greater opportunity to express to the maximum his free will in opposition to God.
7. The greater the opposition the greater the manifest power from God used by God to overcome the opposition without in any way tampering with Pharaoh's free will. A perfect demonstration of the coexistence of divine sovereignty and free will is found in the total confrontation between God and Pharaoh, Moses being the divine representative.
8. Throughout human history this coexistence is necessary to resolve the angelic conflict.
9. God did not tamper with Pharaoh's free will but He had the genius to utilize the opposition as well as positive volition to fulfil His perfect plan in human history. It is like letting someone take your pawn so that you can take their queen.
10. As Pharaoh's free will expression of his negative volition gathered momentum God used that momentum of opposition to accomplish His purpose and His intention.

Bob learned jujitsu to use an opponent's strength and weight against him; it is used against him.

Romans 9:19 Then you will say to me, "Why then does He still find fault? For who is resisting His purpose?" (BLB)

Romans 9:19 Therefore you will say to me, "Why does He still find fault? For who has resisted His purpose [or, intention]?"

Concept

1. It should be noted that the omniscience of God and the divine decrees were applied to the twins, Esau and Jacob, before they made any decisions or before their self-determination was crystallised in historical action.
2. On the other hand the omniscience of God and the computer of divine decrees deals with Moses and Pharaoh after their birth and the imputation of human life.
3. Moses and Pharaoh as free agents had established their pattern of life in relationship to God. Moses, by believing in Egypt, by leaving Egypt, and by spending 40 years in the desert where he grew up spiritually. On the other hand, the Pharaoh of the Exodus was not only in Egypt, had the same opportunities for salvation as Moses, but he rejected them and constantly built up scar tissue of the soul so that by the time of the confrontation he already had maximum scar tissue, maximum arrogance, maximum distortion of his power, maximum pettiness and implacability.
4. Moses demonstrated maximum positive volition while Pharaoh demonstrated maximum negative volition.
5. God used the maximum positive volition of Moses in one way and the maximum negative volition of Pharaoh in another way, but the free will of both men accomplished the will of God.
6. This is a reminder that Jesus Christ controls history.
7. This is also a reminder that the justice of God can bless or curse, depending on positive volition at salvation through faith in Christ, and after salvation positive or negative volition toward Bible doctrine.
8. This is also a reminder again that God uses the wrath of man to praise Him – Psalm 76:10.
9. No matter which way it goes in history, history is always and inevitably going to glorify God. No disaster in history ever slows the momentum of the divine plan.
10. Human failure and human success does not hinder or frustrate the plan of God.
11. Human failure and opposition to God does not abrogate the faithfulness of God, nor does it hinder the advance of the plan of God. Furthermore, human failure and opposition to the plan of God does not abrogate or destroy free will and self-determination in the human race. Mankind continues to function as a free agent under the principle of self-determination.

God may use the great power of Russian communism and Chinese communism. We are a second class power today. It is hard to believe just how weak we are. Manifest by hippies and lack of manners and poise; manifest by lack of common sense; lack of ability to think in a difficult situation. We will see these powers used to move forward the will of God.

Romans 9:19 **Therefore you will say to me, “Why does He still find fault? For who has resisted His purpose [or, intention]?”**

Principle

1. The two debater's questions combine to form two answers directed toward the opposition. The first answer is found in vv. 20-21, the second in vv. 22-23. Paul poses the questions and then provides the answers.
2. Inevitably the key to all answers is found in the perfect essence of God. If you understand the divine attributes you have the key to the answer for everything in life.
3. Every divine attribute is perfect, incorruptible, not subject to sin or human good or evil, not contaminated by arrogance or jealousy or pettiness, not subject to human power and human authority.
4. The integrity of God is perfect and makes no bad or unfair decisions in dealing with mankind.
5. The perfect righteousness of God is always the key to understanding. God's righteousness is maintained at all times and no one can besmirch the integrity of God.
6. The perfect righteousness of God is imputed to mankind at salvation through faith in Christ, and that imputation, even though it resides in each one of us, it is still incorruptible.
7. The possession of divine righteousness makes it possible for God to deal in grace with the believer and eventually to bless him.
8. The justice of God can impute blessing without compromising divine essence where the righteousness of God is imputed.
9. The only way for the believer to miss blessing is to try to reinvent the wheel – self-righteousness, legalism. The wheel is God's plan which operates on the perfect axle of divine righteousness imputed and when the believer attempts to use his own self-righteousness as the axle he reinvents the wheel by substituting his own plan for God's plan, hence failing to exploit the imputation of divine righteousness.

The first half of the book of Romans tells us how righteousness is imputed. The last half of the book of Romans tells us how to exploit the imputation of divine righteousness. The parenthesis or the transition becomes the motivation, the encouragement, the understanding, getting back to reality by facing the facts of doctrine.

1977 Romans

Lesson #598

598 12/04/1978 Romans 9:20a; Isa. 45:8–12 Cults and Marxism; panic: 3 types; Paul's new words; the impudent reject authority

All news is slanted. This is about the Jones cult. We will never see an economic collapse until there is social disintegration. Serious problem with people being oriented to establishment. Also a rise in cults. Coo coo people tend to gravitate toward good weather. When people discovered the weather in CA, weirdos came from all over. As a result, there was a great rise in cults. This last thing is a sign of the times. The labor market has dried up. Everyone views himself as a ruler; everyone thinks he is worth more than he is; and labor unions are making unprecedented demands. They reject authority of all types. Most cults are anti-authority. They use all of the Scripture about loving the brother; and

adherents are set up to be under great tyranny. All cults are anti-authority and anti-establishment. The less respect you have for authority, the greater your emotional trouble.

Communists have discovered this and most of the groups are pro-welfare state and they favor Marxism. The Jones organization was discovered to be Marxist. British Guiana is the most Marxist country in our hemisphere.

Apparently there were many remarks by the person who shot the SF mayor.

Ingredients for the destruction of a small group or a large group of people. It never occurs to anyone to blame themselves. They want to blame another person or another group. But how do you get rid of these people without violence? We are no longer the people of the United States, but we are 4th world people now. Our thinking comes from cults, from Marxist propaganda. Jesus Christ controls history. We are seeing a manifestation of too many sin natures out of control. When the right combination occurs, we will simply go up in smoke.

Every time that we have a disaster, we try to blame some individual. But there are so many people at fault. We are to personally live our own lives out to the Lord.

What is happening to us has many parallels in history. We have a special coming, the Dynamics for Disaster.

Bible doctrine is the stabilizer for the soul. Fear is one kind of panic. There is also hysterical panic where you try to solve a problem with violence.

Bob roomed with a guy in the bachelor's quarters where he would put his fist through walls when he was angry and frustrated. We need the ability to think in a disaster. This could be our last year of normality in the United States. Bob knows that Jesus Christ controls history. While Bob is teaching these things and they seem to be deep. The deep things are just as important as the simple things.

Two debater's question, *with whom does He still find fault?*

The first answer to these questions: verses 20,21.

Romans 9:20 **But rather, O man, who are you, answering against God? Shall the thing formed say to the One having formed it, "Why have you made me like this?"**

Bob's Greek professor said that Paul made up many of the words in the Greek language. These three particles put together is a Paulism.

Verse 20 starts out with a combined series of particles, three particles combined into one word – men oun (οὐν) [pronounced oon] ge. This gives thrust to a sentence. Put together these words are used in answer to questions to emphasize a correct and an erroneous notion. This was a debater's word used by Paul and when he used it he meant, "What I

have just said is inaccurate; it is what you are thinking and what you are thinking is wrong. Now hear this. This is correct, accurate, true.” The best translation is “On the contrary.”

The reader may be thinking, *that is what I have been thinking*; and Paul says, “On the contrary, you are wrong.”

We have an interjection to follow it, and when an interjection follows a triple compound Pauline conjunction we know that we are in for something. It is the interject *w* with a circumflex accent. We would simply transliterate it by the English “O” which, of course, is inadequate. This interjection is used before a vocative as a Koine following a Semitic usage. This is not Attic Greek. So we have Paul taking Attic Greek and coining new words, and then adding an interjectory vocative before a vocative. Furthermore, the interjection is never used when addressing someone who is perfect, or who thinks he is perfect, or who is right. It is an interjection only used to address people who are wrong. In the English language we have nothing comparable. We simply say “wrong” or “no.”

Paul is getting tough with the reader. He is establishing his authority. He is taking a 2x4 to the head. “You’re wrong, stupid.”

Next is an interrogative *tís* (τίς) [pronounced *tihç*] – “who,” then the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] – “are.” Really this is, “You are wrong stupid. Who are you?” The static present tense represents a fact, the existence of a stupid person or two in mankind. When people are stupid someone must have the courage to straighten them out – and that is Paul. People used violence against Paul because they could not answer him logically or theologically. The active voice: mankind produces the action of the verb, existing as a stupid creature, irrational, imbecilic. The indicative mood is the interrogative indicative in which reality is implied as a fact enquired about. With this is the predicate nominative from the personal pronoun *su* which, by the way, is in the proleptic position which means “You” or “Hey, you there.” The personal pronoun in the proleptic position is very similar to a vocative. Shock freezes erroneous ideas; and you then slip in the truth while they are knocked back on their heels. When people are shocked, they are often listening rather than talking or responded.

We all stand condemned, no matter how smart or stupid we are. We all have a sin nature; and we all express our sin natures in different ways. We all have different sins and we have different forms of human good. Adam’s original sin imputed by God is the reason why we are condemned. This helps us to understand why this question, *why did you make me this way?* For many of us, this is simple review. Where we fail often is after salvation when we realize that we are still helpless creatures. People run around and try to help themselves. God does not help those who help themselves; God helps the helpless.

What we have here is impudence. This is rejection of authority. It is the rejection of the source of all authority. “who art thou that repliest against God?” Paul is bringing out the fact that these people are stupid when they become impudent to God. We have the present middle participle from the compound *antapokrinomai* (ἀνταποκρίνομαι) [pronounced *an-tap-ok-REE-nom-ahee*]. The word means to be impudent, to answer back

against, to contradict, and sometimes it means to make unjustifiable accusation against someone – “who answers back” or “who contradicts.” The descriptive present is for what is going on at the time that Paul writes. In arrogance people do not know what they are and therefore they do not know what God is, they do not know who and what they are, and therefore they answer God back. They contradict, are impudent, and therefore blasphemous. The indirect middle emphasizes the agent producing the action of the verb who in this case is the unbelieving Jew who is both arrogant and legalistic. He overestimates himself while at the same time underestimates God. In fact, anyone who underestimates God overestimates himself. This is a circumstantial participle plus the dative singular indirect object from *theos* (θεός) [pronounced *theh-OSS*]. The definite article is used in the generic sense for the uniqueness of God. He contradicts, he answers back, he is impudent to the eternal God.

“You on the contrary O man, who are you who answers back [contradicts] to the God.” The creature has no more right to challenge the creator than a pot has to challenge the potter. So Isaiah 45:8-12 states the case:

This was an old hobby of the Jews.

Isaiah 45:8 “Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.

Verse 8 – “Cause to trickle down, you heavens above, and let the blue skies rain down righteousness” -- they were having a drought, and in this drought there was a shortage of righteousness – divine righteousness imputed; “let the earth open, and let salvation blossom” – imputed righteousness causes salvation to blossom, “and righteousness, let them sprout together; I, Jehovah, have created it.”

Isaiah 45:9 “Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles?’

Verse 9 – “Woe to the one who quarrels with his Maker!” There it is, impudence toward God – blasphemy, contradiction, arguing against God. It is inevitable that when the arrogance is too great there is no respect for authority. “A pot among the pots of earthenware.” The person who quarrels with God, the person who contradicts God, is a pot among the pots. “Will the clay say to the potter, What are you making? Or the thing you are making say, He has no hands?” Impudence to the maximum.

Isaiah 45:10 Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’

Verse 10 – “Woe to him who says to his father, What are you begetting? Or to his mother, To what are you giving birth?” This is ludicrous, but it is far more ludicrous to contradict God.

Isaiah 45:11 Thus says the LORD, the Holy One of Israel, and the one who formed him: "Ask me of things to come; will you command me concerning my children and the work of my hands?"

Verse 11 – "This says Jehovah, the Holy One of Israel, and his Maker: Ask me about things to come that my sons, or the work of my hands, be committed to me."

Isaiah 45:12 I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.

Verse 12 – "It is I who made the earth [I know what I am doing], and I created mankind upon it" -- When He created mankind He created mankind with a free will – "I stretched out the heavens with my hands [all of space was created by God], and I commanded all their armies [angels]."

Jeremiah 18:6 – O house of Israel, cannot I deal with you as the potter does with the clay? communicated Jehovah. Behold, like the clay in the potter's hand, so are you in my hand, O house of Israel." Jesus Christ controls history and He was warning them.

1977 Romans

Lesson #599

599 12/05/1978 Romans 9:20b; Isaiah 29:15–16 Arrogant man blasphemes and blames God for man's own negative volition, scar tissue and results

Principle

1. When God created man He placed in his soul volition, free will, self-determination, in order to resolve the angelic conflict. Along with that man has to be aware of his own existence and the meaning of his existence in relation to life in general, so he has self-consciousness. There are two frontal lobes which are the mentality of the soul. The left lobe is called gnôsis (γνώσις) [pronounced *GNOH-sis*]; it is simply a processing area for information. The right lobe, which in the Bible is called the heart, is actually the place where permanent knowledge resides. It is the source of all wisdom if wisdom exists in the individual. There is a frame of reference, memory centre, vocabulary and categorical storage, norms and standards which are simply called conscience, and the launching pad for application. There is also an emotion which is sometimes called "reins" or "kidneys" in the Bible, and this is a responder to what a person has in his right lobe. The volition is the basis for self-determination with its positive and negative poles. The real you, which is your soul and what you think, has privacy because every attribute of the soul, while real, is invisible. Therefore you have perfect privacy to think what you want to think, to decide what you want to decide, and in the normal soul through self-consciousness to relate this to life as well as even to emotion.
 - a. Equality destroys freedom.
 - b. Great inequalities between people.
 - c. Equality is the basis for tyranny.

2. Furthermore, God created everything in His matchless grace and provided everything necessary for man's free will to be positive toward God, both at God-consciousness and gospel hearing. So that while man has the opportunity of being negative as he so desires he also has the opportunity to be positive. There never was a person in the human race who did not have that opportunity.
 - a. We were in the trees clubbing people when the Jews had a full-blown civilization.
 - b. Those who do not believe in Jesus Christ do not fulfill God's complete plan for their lives.
3. Pharaoh did not instantly develop scar tissue of the soul. Scar tissue is not an instant development; it is like maturity which develops over a period of time. His hardness of heart originated from a long series of free will decisions, all negative, including God-consciousness, gospel hearing, and the challenge of Moses to release the Jews from slavery.
 - a. Arrogance develops in proportion to the scar tissue of the soul.
 - b. He had maximum scar tissue in the soul and maximum arrogance.
4. God could have instantly destroyed Pharaoh and had the Jews out of Egypt instantly.
5. But there were others to consider. There were some who needed to come out of Egypt with the Jews as believers, and therefore a series of disciplinary miracles were instituted to demonstrate that scar tissue of the soul is consistent and never changes. But such evil negative volition can be used by God to reveal himself to the entire Egyptian empire plus the entire world.
6. Pharaoh always hardened himself with a fortification of negative volition as soon as he recovered from the disciplinary miracles. He would give in when the plague was administered and then, when the pressure was off, he would say no.
7. Therefore God hardened his heart in the true sense of supplying more miracles in the administration of discipline so that Pharaoh could say no more than anyone in history. God simply kept him alive so that he could say no.
8. Each no intensified the administration of disciplinary miracles or plagues resulting in greater manifestation of divine power. Each plague was greater than the previous one.
9. Greater manifestation of divine power resulted in greater evangelism both in Egypt and throughout the world.
10. While Pharaoh was saying no from the scar tissue of his soul many Egyptians, Ethiopians and Jews who were under his authority were saying yes to the gospel. But at the same time Pharaoh's hardness of heart produced arrogance, and arrogance produced impudence, and impudence became rejection of divine authority.

When a person becomes so arrogant from scar tissue of the soul that he is divorced from reality, inevitably being divorced from reality means rejection of authority. Rejection of authority is the first sign of national disintegration and degeneration. This is why the Jews had the teenager law where an uncontrollable teen could be executed. A nation filled with

such people will destroy itself. The rise of the homosexual comes from rejection of authority. It starts with the normal, but it goes to the abnormal.

Principle

1. If God chooses to harden Pharaoh's heart He has a just and righteous reason compatible with His own perfect integrity. He has perfect integrity and therefore from His perfect integrity He is fair; He is just; He always gives a fair shake.
2. Consequently, no one has a right to make unjust accusations against God. Impudence forces the hand of God.
3. Pharaoh used his own volition to build scar tissue of the soul which the Lord used to demonstrate His power to evangelize the world.
4. The free will of Pharaoh expressed negative volition on numerous occasions prior to the statement "God hardened his heart."
5. Pharaoh had individual freedom from his own self-determination. He was not only a free agent but as a king he was a sovereign free agent, therefore he had unlimited self-determination.
6. Paul finds himself facing similar opposition from the Jews in his own generation. In effect, Paul is comparing the Jews of his own generation to the Gentile ruler of the Egyptian empire in the 18th dynasty.
7. The physical or racial seed of Abraham, Isaac and Jacob erroneously assume that the spiritual heritage is theirs on the basis of physical birth. Their error is seen in the fact that there must be a spiritual birth to enjoy spiritual heritage.
8. Therefore it is the spiritual seed of Abraham, Isaac and Jacob, those who believe in Christ, who are the recipients of the unconditional promises and the covenants to Israel.
9. To enjoy the spiritual heritage of Israel requires the imputation of divine blessing and possession of eternal life.
10. Only those Jews who believed in the Lord Jesus Christ, the God of Israel, will have the promised heritage of Israel.
11. Only the arrogance of the unregenerate Jew would answer back and contradict the perfect plan of God.
12. Therefore Paul directly challenges the Judaizers, the legalistic Jewish unbeliever, the physical seed of Abraham.

"Shall the thing formed say to him that formed it why have you made me thus?"

Isaiah 29:15–16 *Woe to those who deeply hide their conspiracies from the Lord; whose deeds are done in a dark place. So they say, "Who sees us? Or, who knows us?" You turn things around [says Isaiah to the Jews of his day]. You distort, you twist, you turn things around. Shall the potter be considered equal with the clay? That a work can say to its maker, "He has not made me." [In your arrogance, do you consider yourself equal to God? There is no way a pot is equal to its maker.] Or what is formed say to what formed it, "He does not understand it."*

In rejecting a truth, these people have rejected the laws of divine establishment. Every rejection builds scar tissue. As the scar tissue is built, the pressure is increased. As arrogance increases, reality disappears. People become inflexible regarding the nonessential. The more that they say no to any system of establishment, the greater the buildup of scar tissue. The greater the desire to set aside anything the denies a hangup.

Man demands equality with anything that challenges his arrogance. Some want to publicly abuse a police officer. It makes the arrogant feel better. It is compensation for his hangups and it represents scar tissue of the soul. The police officer represents authority and he makes it possible for us to have property and privacy. Today, the police officer is hamstrung by authority rejecting people. This goes on and on, heading toward a first class disaster.

Paul quotes a portion of this.

When you set aside duly appointed authority, you destroy yourself.

Romans 9:20 **But rather, O man, who are you, answering against God? Shall the thing formed say to the One having formed it, "Why have you made me like this?"** (BLB)

Paul in his quotation starts with the negative adverb *mê* (μή) [pronounced *may*], used in a question which expects a negative answer. The other negative is *ou* (οὐ) [pronounced *oo*]; it denies the fact. The negative adverb *mê* (μή) [pronounced *may*] denies the idea behind the fact. We have the future active indicative of *légô* (λέγω) [pronounced *LEH-goh*] plus the negative *mê* (μή) [pronounced *may*]. *légô* (λέγω) [pronounced *LEH-goh*] is a word which is used for conversation, shouting, screaming, giving orders, communicating, talking, many things. We will translated it, "shall not say." We have a deliberative future tense where a question of uncertainty is expressed occasionally by the future. The active voice: the creature produces the action of the verb. The interrogative indicative is that in which the viewpoint of reality is implied in a fact enquired about when the indicative is used for asking a question. The negative *mê* (μή) [pronounced *may*] indicates that the question is rhetorical, it is a part of Paul's debater's technique used in this passage.

Now we have a subject after the verb, the nominative singular from the noun *plasma* (πλάσμα) [pronounced *PLAS-mah*]. It means what is formed, what is molded. Plasma is commonly used for the product of the artisan, like the potter making a pot or a vessel. We translate this, "Can what is molded say."

Next we have the aorist active participle from *plássō* (πλάσσω) [pronounced *PLAS-so*], the ascriptive use of the participle. It denotes a noun as belonging to a general category, such as potters. The definite article in the dative singular is an indirect object used as a possessive pronoun, and therefore we translate it "to its molder."

"Why hast thou made me thus?" This begins with the nominative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*] – "Why." This is called the interrogative of impudence. The aorist active indicative of *poieō* (ποιέω) [pronounced *poi-EH-oh*] means

to make – create sometimes – to manufacture. “Why have you made me like this?” The constative aorist contemplates the action of the verb in its entirety. The active voice: the subject by analogy refers to the arrogant and unbelieving Jew of Paul’s time as producing the action of the verb by questioning the integrity of God. The indicative mood is interrogative again, it assumes that there is an actual fact which may be used in answer to this question. The accusative singular direct object is egó (ἐγώ) [pronounced *ehg-OH*] which is correctly translated “me.” The adverb which in the KJV is “thus,” houtos (οὗτος) [pronounced *HOO-tos*]. It refers to something which precedes it and it is translated “like this.” Principle: Arrogance plus impudence equals blasphemy. Now we can add the negative mê (μή) [pronounced *may*] which is simply translated “no.”

Romans 9:20 **On the contrary, O mankind, you, who are you who answers back to the God? Can what is molded say to its molder, “Why have you made me like this?” No, of course not.**

Principle

1. The rhetorical question is a debater’s technique to emphasize the blasphemy of the Jew who relies on his own ability from natural birth, and his physical relationship to Abraham, rather than the grace blessings of spiritual birth and his eternal relationship to God.
2. The thing that made Abraham, Isaac and Jacob great was the grace of God, not the racial or physical perpetuation of the seed. Believers who reject human authority they also reject God’s authority.
3. The integrity of God is not subject to contradiction or impudence.
4. God is totally, eternally, and infinitely fair.
5. It is impossible for God to be unfair or arbitrary, or even inconsistent with His own character.
6. Therefore in perfect righteousness the justice of God provided man with a free will, so that man is a free agent in determining his own destiny. And he must take the responsibility for his own decisions. That is the basic norm for establishing maturity.
7. Therefore man cannot blame the mistakes and errors of his own decisions on perfect and incorruptible God.
8. If God chooses and reject, pardons and punishes whom He pleases, He does so on the basis of His perfect integrity which includes His righteousness and His justice.
9. Arbitrary and prejudiced mankind assumes that God is prejudiced and arbitrary. But mankind cannot superimpose his own weaknesses and unfairnesses on God.
10. Man’s objection to the inequalities of time as well as eternity is really an objection to the possession of freedom and the right of self-determination which produces these inequalities.
11. Furthermore, man objects to the printout of election, foreordination and foreknowledge. He fails to realize that his own volition determines his exclusion from election, foreknowledge and predestination. God in alpha-time knew the decision

of every person from the beginning of time. The individual uses his own free will; God simply knows what way a man will jump.

12. Negative volition seeks to circumvent the condemnation from the justice of God by blaming the omniscience of God for entering only facts into the computer of divine decrees in eternity past.
13. Man's irresponsibility and depravity is never more dramatically portrayed than when he seeks to blame God for his own thoughts, his own decisions, and his own actions.
14. God is not obligated to save the unbeliever. God is not obligated to bless the reversionistic believer, that is a matter of momentum under the plan of grace.
15. God is not obligated to impute blessing to the reversionistic believer in time, nor to impute rewards to him at the judgement seat of Christ.
16. However, God's obligation is to Himself. God's obligation is to His policy – grace. God does not make an exception for the nicest person who ever live, the sweetest personality, the most sincere, the kindest, etc.
17. God's attitude toward Christ, the living Word, and after salvation, attitude toward Bible doctrine, the written Word, is the issue.
18. An attitude which comes from man's volition rather than God's sovereign desire is to blame God. It is God's will for man to believe in Him (and in His Son).
19. God must be consistent with Himself. Therefore He must punish the unbeliever and save the believer. He must bless the mature believer and discipline the reversionistic believer. Everyone has a fair shake from God.

"The kissing of the foot of the man prior to counseling is not working out."

Principle

1. No one can say to God, Why have you made me this way? because mankind has his own free will. Man is a free agent, he has self-determination. So the answers to the rhetorical question is an obvious no.
2. Mankind under the influence of Satanic thinking is always trying to conform God to his human thinking rather than accepting God in terms of divine revelation. Man is always trying to bend God to his own thinking and then saying, "This is God's will."
3. The quotation from Isaiah 29:16, which Isaiah applied to the nation, Paul applies to then individual Jew.
4. In this context Paul has combined the doctrine of God's perfect integrity with the reality of man's arrogance and his ignorance to establish the true issue of omniscience feeding facts into the computer of divine decrees.
5. It is not the elect or the foreordained who attains spiritual maturity to whom Paul directs these remarks, but in context he is speaking to the condemned Jew who has rejected Christ as saviour, who has refused the Shekinah glory and is now grasping at straws in an attempt to justify his error.
6. To blaspheme and malign the perfect wisdom and justice of God is the irrational act of a desperate person.

7. Irrational because of after having made hundreds of free will decisions, culminating in judgement, God is blamed and maligned for thus shifting the responsibility from their erroneous decisions and blaming it on the sovereignty of God. Paul uses debater's technique to refute this blasphemy and to shift the responsibility right back to human free will where negative volition has manufactured its own hardness of heart.

1977 Romans

Lesson #600

600 12/06/1978 Romans 9:21 Ancient pottery; rhetorical use of OU and ME; Jones cult; freedom; authority of the Potter

We have to understand this from the period of time when it was written. The reader or the hearer is aware of having a pot as a container.

Romans 9:21 **Or does the potter not have authority over the clay, to make out of the same lump one vessel unto honor, but one unto dishonor?** (BLB)

Verse 21 begins with a disjunctive conjunction ê (ἤ) [pronounced *ā*]. It is used in interrogative sentences to introduce and present a rhetorical question, and while it is simply translated "or" it actually introduces an interrogative debater's finesse.

The keyword here is *kerameús* (κεραμεύς) [pronounced *ker-am-YOOCE*]. We do not even know how to match the Greek pottery, its artwork or its coloring. A potter who could produce such pottery was considered to be a great master of that craft. Everyone admired and revere a potter. Not all pots were beautiful; some were pitiful, like a freshman art class. There was good and crappy pottery. Bob warns that there are some sexual acts portrayed from time to time.

The Romans are alleged to have destroyed themselves by using the wrong kind of pottery. They used several kinds of metal which caused some of them to become cancerous. Just a theory.

It takes the principle of the previous verse and illustrates the verse from the obvious. Even the dumbest person is aware of the fact that the pot doesn't argue with the potter. The nominative singular subject is *kerameús* (κεραμεύς) [pronounced *ker-am-YOOCE*] – "potter." This was a person who in the ancient world was very important in the ancient world.

The next word is the negative adverb *ouk* (οὐκ) [pronounced *ook*], used in rhetorical questions expecting a positive answer of yes. *mê* (μή) [pronounced *may*] expects a negative answer; *ou* (οὐ) [pronounced *oo*] expects a positive answer, and in answer to this question a single word, "yes," is thrown in because of the word *ou* (οὐ) [pronounced *oo*]. You do not translate it "no," you translate it "yes." Only the Greeks would have such a system of exegesis. We have so far: "Or does not the potter."

We have a verb in the present active indicative of echô (ἔχω) [pronounced *ECHKH-oh*] which means to have or possess. The customary present denotes what habitually occurs or may be reasonably expected to occur. The active voice: the potter produces the action. The indicative mood is the interrogative indicative which assumes that there is an actual fact which may be stated in answer to the question, fact which has escaped the brilliant Jews who are objecting to Paul and opposing him in debater's style. So Paul is going to finesse them right out of their minds.

The next word is very important because it may be a word you understand but it is a word that demands orientation to life, and without it you've had it. The word is not "power," as translated in the KJV, it is the accusative singular direct object from exousia (ἐξουσία) [pronounced *ex-oo-SEE-ah*] which means "authority." "Or does not the potter possess authority." Then we have the genitive of relationship from pēlós (πηλός) [pronounced *pay-LOSS*] meaning "wet clay." In the analogy the potter is God; the clay is mankind. Mankind compared to God is totally, completely, utterly stupid. The rhetorical question expects a positive answer and focuses attention on the authority of God, the creator of mankind, the creation. What is not mentioned, because Paul is not going to insult their intelligence any more than he has by his finesse innuendo, is that he does give some hope in that he says "Of course, you understand that when our Lord made the pot He put inside of it volition." Everyone has a soul with freedom for self-determination.

People do not seem to be able to understand freedom or love. The African tribes are exploited. No privacy or property associated with freedom to them.

That Jim Jones talked about freedom and love, but he presented a Marxist system. In Berachah, we are free. We can leave and never come back. In cults, you do not have privacy or freedom. Your property belongs to the cult. When the news began to reveal what Jones was doing, then he moved the people to British Guiana. He made a woman who wanted to stay with her husband have public intercourse with someone she hated. People like this is crazy. Such people are exploitable.

You can look at the brain, but you cannot find a soul there. But in each pot (body) is a soul, which has self-determination; self consciousness. Bob loves tigers and wolves (which mate for life).

Respect is necessary for a woman to love a man. Marriage does not mean love.

Bob had to learn about pots and the potter. This is a beautiful piece of debater's finesse. Only a jackass would say to God, "Why did you make me this way?" Our failures originate from our old sin nature. Our free will is the source of personal failures.

Or does not the potter have the authority over the clay?

Next in the Greek sentence comes the prepositional phrase ek (ἐκ) [pronounced *ehk*] tou autou phuramatos, which is correctly translated "from the same lump." We start out with the preposition ek (ἐκ) [pronounced *ehk*] plus the ablative from the attributive use of the

intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*] – “from the same.” This is followed by the ablative singular from the noun *phurama* (φύραμα) [pronounced *FOO-ram-ah*]. It is derived from the verb *Phuraō* (φυράω) [pronounced *foo-RAW-oh*] which means to mix. What was mixed or mingled was called *phurama* (φύραμα) [pronounced *FOO-ram-ah*]. *Phuraō* (φυράω) [pronounced *foo-RAW-oh*], came first; the mixture came before what is mixed. The potter came before the pot. To mix and to mold and to manufacture takes something more than being manufactured. It takes more to make than it does to be made. With this is the aorist active infinitive of the verb *poieō* (ποιέω) [pronounced *poi-EH-oh*], which means to make or to manufacture. The constative aorist tense is for a fact or action extended over a period of time. The constative aorist contemplates the action of the verb in its entirety, therefore the entire history of the human race. The active voice: God produces the action of the verb by creating the soul of mankind where free will and self-determination reside as a free agent. The infinitive is the infinitive of intended result. When the result is indicated as fulfilling a deliberate objective in the creation of man it therefore becomes a blending of purpose and result.

Even the worst-made basket cannot say, “Why did you make me this way?”

Again, *pēlíos* (πηλός) [pronounced *pay-LOSS*] indicates what all members of the human race have in common. We all have something in common: we all came from the same lump. We all have a lump called a body which is the home for the soul. A pot is a container, and it is used because it represents the body. The body contains the soul, and the soul determines whether you are a pot of honor or a pot of dishonor. From man’s self-determination comes honor or dishonor, not from God. God puts volition into each pot, and each pot determines from his own volition whether he is a pot of honor or a pot of dishonor.

Crete, Athens, Troy, Corinth are the places where the best pottery was made. Places where classical Greek would be known.

Next we have classical Greek, *ho men, ho de* – “on the one hand, on the other hand.” This is composed of the nominative masculine singular from the definite article, meaning “the one,” and the second time the definite article occurs it means “the other.” It means the one vessel and then the other. With this we have the affirmative particle *men* used correlatively with the particle *de* – “on the one hand a vessel, on the other hand another vessel.” With this is the nominative singular subject of *skeuos* (σκεῦος) [pronounced *SKYOO-oss*] which means a pot, a container.

Then we have the prepositional phrase for the first category, *eis* (εἰς) [pronounced *ICE*] plus the accusative of *timê* (τιμῆ, ἥς, ἡ) [pronounced *tih-MAY* or *tee-MAY*] – “for honor” or “for the purpose of honor.” *Eis* (εἰς) [pronounced *ICE*] is often used to make a purpose clause. “On the one hand a vessel for the purpose, on the other hand another for the purpose of dishonor.” This time it is *eis* (εἰς) [pronounced *ICE*] plus *atimia* (ἀτιμία) [pronounced *at-ee-MEE-ah*].

Romans 9:21 Or does not the potter possess authority over the clay, from the same lump to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].

If God wants to make a pot of honor and another pot of dishonor from the same lump of clay? Of course he does. But does the individual pot make decisions compatible with divine authority? Paul has just finessed these Jews right out of their sweat socks.

1977 Romans

Lesson #601

601 12/07/1978 Romans 9:21 Vessels in Scripture; coexistence of human free will and the sovereignty of God re dishonor; aposiopesis

In the ancient world, there were many baskets, sacks, leather bottles, pottery, metal containers. Every home used vessels to store wine, water, clothing, sewage; essentially everything. We need to go back to the ancient world to understand this.

Romans 9:21 Or does not the potter possess authority over the clay, from the same lump to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].

Paul says that if God wants to make a pot of honor and a pot of dishonor from the same lump of clay, does He have the right to do so? Yes. But that is not the issue, that merely sets a way of finessing into the issue. The issue is free will, not what right God has. God has the authority but that isn't the issue. The issue is, does the individual pot recognize divine authority? make decisions compatible with divine authority? That is the issue.

Vessels

1. This is not the only passage in which vessels are used. In Acts 9:15 we have the doctrine of election related to a vessel. The word "vessel" always means a container. It is empty until it is filled and once Paul was filled with doctrine then he became the Lord's representative in a very unique way.
2. In Romans 9 vessels are used extensively. We see vessels used in connection with the plan of God.
3. In 2Corinthians 4:7 vessels were used to provide an analogy between Bible doctrine resident in the soul and capacity for life among those who are mature believers – "we have this treasure in clay vessels..." Containing something which is the greatest of all treasures is doctrine resident in the soul and from this doctrine comes great capacity for life.
4. In 2Timothy 2:20,21 vessels are used to set up a contrast between the believer who is mature and the believer who is in reversionism. Gold and silver are believers with maximum doctrine in the soul; those who are negative toward doctrine, those are the clay and wood vessels.
5. In Proverbs 25:4 God is the smith and the believer is the one mentioned as the pure silver – "Take away the dross and there comes out a vessel for the smith."

6. Vessels are related to category #2 love. 1Thessalonians 4:4 – “That each one of you know how to possess his own vessel in sanctification and honor.” The woman is an empty pot. The man is kind of dumb about women. Knowing a lot of women is not a way to There is a great field for learning how to possess a woman, how to be the ruler over a woman and to do it in a way which is honorable –
7. 1Peter 3:7. The reason for this is because the woman is said to be the weaker vessel. “Weaker vessel” has to do with the function of the soul. When a person is designed by God to be a responder it means that in being a responder you are weaker and you depend upon someone else to whom you can respond. A prerequisite for marriage is, the man needs to understand the woman he is marrying.
8. If you do not get along with your woman, your prayers do not go higher than the ceiling.
9. Then, shattered vessels are used to describe personal judgements from God. For example, when David was in reversionism (Psalm 31:12) he wrote: “I am forgotten as a dead man; I am out of mind; I am like a shattered vessel.” In other words, he felt completely and totally deserted, which is what happens when you get into intensive discipline, that stage of reversionism.
10. In Jeremiah 22:28 king Coniah was also a reversionist” “Is this man Coniah a despised, shattered vessel? or is he an undesirable vessel? Why has he and his descendants been cast out and thrown into a land they did not know?” They were taken into captivity and the reason was because they were shattered vessels. A shattered vessel holds nothing; it is no longer a container. Shattered vessel means you had every opportunity to learn doctrine, to be filled up with doctrine, to have more doctrine than you’ve ever had before. But once you are shattered it means you are on the way to the sin unto death, the final and last stage.
11. Apostate communicators of doctrine can also be reversionistic and be described that way – Jeremiah 25:34: “Wail, you shepherds, and cry; wallow in ashes” – this is an emotionally unstable person who is trying to rebound by wallowing in ashes-- “you masters of the flock; for the day of your slaughter and your dispersion has come, and you shall be shattered like a broken but choice vessel.” The shattered vessel is used for personal discipline; it usually indicates the proximity of the sin unto death, the last stage of discipline for reversionism.
12. The shattered vessel is also used for the fifth cycle of discipline. The northern kingdom – Hosea 8:8,9: “Israel is swallowed up; they are now among the nations like a vessel in which no one delights [it doesn’t hold anything]. For they have gone up to Assyria [5th cycle of discipline] like a wild ass all alone; Ephraim his hired lover [description of spiritual fornication which comes from being saturated with evil].” The southern kingdom is also described in their 5th cycle of discipline – Jeremiah 51:34. The Gentile nations in the Tribulation are also so described – Psalm 2:9.

These references merely demonstrate the fact that this is not an isolated type of analogy but is one that was easily understood since the most common type of furniture in the ancient world was the vessel, the container, the pot.

Principle

1. The lump of clay is human volition, human self-determination. The lump of clay in effect is the body containing self-determination.
2. The container hides the contents, as the body hides the soul.
3. The issue, then, becomes obvious. The justice of God imputes eternal and divine righteousness to positive volition in the lump while imputing condemnation and punishment to the negative volition in the lump. The point of reference is the justice of God. God is allowed to do this. The volition is negative, God can impute condemnation or punishment. God gives these lumps of clay life; and they are all born with volition.
4. This is because our point of reference is the justice of God.

Consider the origin of the races. For the gentiles, all of the races were formed genetically. But the Jews are formed in [Z]. Abraham was a gentile for 99 years and then he became a Jew.

The vessel of honor is a spiritual relationship to Abraham, Isaac and Jacob, which occurs only with faith in Christ.

Principle

1. The descendants of Abraham, Isaac And Jacob only become true Jews by believing in Christ. All Israel is not really Israel.
2. There no way for the physical seed of Abraham to be a vessel of honor. To be a vessel of honor he must from his own free will believe in Jesus Christ who is the Shekinah glory, the God of Abraham, Isaac and Jacob.
3. Therefore in this context a vessel of honor is the Jew who has believed in the Lord Jesus Christ, while the vessel of dishonor is the Jew who has rejected the Lord Jesus Christ and has done so from his own free will. Therefore the justice of God can only condemn the one who has rejected. The issue is not what we do; the issue is what Christ has done on the cross. Therefore believing in the Lord Jesus Christ becomes the issue.
4. The lump, again, is the free will of mankind to believe in Christ or to reject Christ. Man is free to go either way.
5. The vessel of dishonor, then, is the unbeliever; the vessel of honor is the believer in Christ who possesses at salvation imputation of divine righteousness. Receiving the righteousness of God through imputation is tantamount to honor. We are not vessels of honor based upon some good work that we have done; but we receive the righteousness of God from the justice of God.

6. Therefore the honor is possessing the righteousness of God and eternal life, while dishonor is possessing or depending on one's own self-righteousness and function in human life.
7. God is free to bless the vessel of honor possessing God's righteousness, and likewise God is free to judge the vessel of dishonor possessing human self-righteousness.

Romans 9:21 **Or does not the potter possess authority over the clay, from the same lump to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].**

Principle

1. This verse by analogy answers the question of the previous verse, "Why have you made me like this?"
2. The answer is found in that the lump of clay is human volition – free will, self-determination. All people are created with free will.
3. Man is a free agent to function under his own self-determination for better or for worse.
4. This is a part of the angelic conflict, why man was created. God permits mankind to use free will to determine the issue of whether he is going to be a vessel of honor or dishonor.
5. From the same function of human volition comes a vessel of honor and a vessel of dishonor in this context.
6. One person is a vessel of honor because of what God does for him at salvation and thereafter.
7. Another person is the vessel of dishonor because the justice of God must condemn him. This means rejection of Christ as saviour. For the believer it means rejection of doctrine which ultimately leads to reversionism. God sets up a pipeline between His justice and His righteousness which is in us. God blesses us only on the basis of what God does, not on the basis of what we do. Honor or dishonor, then, is not a behaviour pattern, not a system of morals, not a system of self-improvement; it is an attitude, first toward Christ the living Word and then toward Bible doctrine, the written Word.
8. The believer is a vessel of honor because of what God does for him while the unbeliever is a vessel of dishonor because of what he is doing for himself. The unbeliever superimposes his volition over the sovereignty of God; he substitutes his own self-righteousness for divine righteousness.
9. God is just, therefore, in molding the believer into a vessel of honor and the unbeliever into a vessel of dishonor.
10. The believer's failure in sinfulness, human good, and evil, does not detract from what God has done for him.

Principle

1. The omniscience of God knew in eternity past who would say no and who would say yes to the gospel, who would be positive toward doctrine and who would be negative.
2. Therefore when this information was fed into the computer of divine decrees it fell into many categories for the printout.
3. For the one who believes in Jesus Christ the printout includes election, foreknowledge, predestination or foreordination.
4. For the unbeliever the printout includes condemnation and judgement.
5. The emphasis on the lump of clay is always, inevitably, free will, volition, self-determination. So that the vessel of dishonor is actually molded by one's own volition.
6. The vessel of honor is the believer in the Lord Jesus Christ. The honor comes from the fact that God gives the believer 36 things at salvation, including divine righteousness and eternal life. With divine righteousness and eternal life there is a potentiality of blessing for time and eternity, but it is only a potentiality.
7. The vessel of honor is designed by grace to fulfill the royal family honor code, to advance to maturity, to glorify the Lord Jesus Christ in this tactical victory of the angelic conflict.
8. The vessel of dishonor, as the unbeliever, makes negative decisions. Negative at God-consciousness, negative at gospel hearing. This means the substitution of self-righteousness for divine righteousness and the substitution of eternal condemnation for eternal life. He chooses his own righteousness.
9. Therefore there is no conflict between the function of divine sovereignty and the function of human volition. For human volition is mankind, the lump of clay. Human volition in mankind is the factor in resolving the angelic conflict. The only conflict which exists is when God's authority is rejected by man.

Romans 9:22 **And what if God, desiring to show the wrath and to make known His power, bore with much patience the vessels of wrath, having been fitted for destruction,...** (BLB)

Aposiopesis, Anacoluthon

1. The second answer in the context of verses 22 and 23 is a theological profile of Pharaoh Amenhotep II and the reason why God hardened Pharaoh's heart in the face of overwhelming evidence.
2. While the first answer in the context (verses 20,21) emphasizes the coexistence of free will and divine sovereignty in history the second answer emphasizes negative volition expressed to the maximum as Pharaoh did in the confrontation with Moses. By the way, this becomes an illustration of Jewish negative volition throughout the entire history of Israel.
3. The grace of God gives every opportunity for repentance -- change of mind. Negative volition has the opportunity to become positive volition for Jesus Christ is presented in His saving work. After one believes in Christ there is the opportunity to learn doctrine, and wherever there is the demand there is always the supply.

4. Therefore to understand verses 22 and 23 the interpreter has to keep in mind Pharaoh who is being described as a vessel of dishonor.
5. Pharaoh, in contrast to Moses who as a believer in Christ advances to maturity, is a vessel of dishonor.
6. The genius of this paragraph, which includes verses 22-24, is that so brilliant and dramatic is Paul's explanation in the protasis that the apodosis is unnecessary and never stated – which is called "aposiopesis." [1] So dramatic is Paul's explanation in the protasis that you do not need an apodosis. Only a genius can give you a protasis and you can actually fill in the apodosis for yourself. Paul is going to give us this beautiful protasis and then shut up. This means the finesse of the last verse is thoroughly understood by his audience. He had a smart audience.
 - a. Bob remembers teaching at MIT; and most of them were genius types. They could concentrate for 3 hours and ask excellent questions.
 - b. "You, son of a bitch, If you don't stop that, I'm going to..." is an example of an aposiopesis
 - c. Just following his genius is worth the price of admission.
7. In effect, verses 22-24 also form an anacoluthon. [2] Vessels of honor and dishonor are fashioned in every generation, and this is the point we will learn.
 - a. An anacoluthon is someone who is so smart, he can start with a subject, digress, then go back, digress again, go back and finish a thought.
 - b. If you have a dumb audience, then you have had it.
8. Paul is concerned for contemporary Israel that instead of becoming the spiritual seed of Abraham through faith in Christ they will reject Christ as saviour and be no better than Gentiles – like Ishmael, Esau, and Pharaoh. The Jews who reject Christ as saviour are no better than an anacoluthon; they are off the main track of life, they are off the main thrust of God's plan, they have lost out completely.
 - a. Bob is indebted to the University of Arizona for learning this material.
 - b. Bob was far ahead of the classes at Dallas.
 - c. Bob took a lot of additional classes.
 - d. Bob did not get any teaching on this information at Dallas.
9. A Jewish vessel of dishonor is the unbeliever who has rejected Christ, rejected Bible doctrine, therefore a demonstration of divine wrath and a revelation of divine power whom God has endured with much patience and appointed for destruction.
10. Such a Jew is no better than a Gentile because being so close by physical relationship with Abraham and yet like Ishmael he failed. So Jews who reject Christ are just exactly like Gentiles in spite of the fact that they have such a great spiritual heritage -- which takes us back to Paul's premise in verse 6: "All Israel is not Israel."
11. Therefore the conclusion of the anacoluthon: God's purpose is that He might reveal the riches of His glory which He works on the vessels of mercy which He prepared before hand for His glory, and to which He has called us not only from among the Jews but also from among the Gentiles.
12. Paul does not want contemporary history to follow the pattern of Ishmael, Esau and Pharaoh. He wants the Jews to fulfil their heritage.

13. Anacoluthon is a popular Greek idiom. This anacoluthon contains hyperbaton,[3] an artificial misplacement of words as opposed to their natural order. The artificial misplacement is to give an emphasis that ordinarily could not be given in normal exegetical structure.
14. This hyperbaton is also known as a special type of hyperbaton; it is chiasmus in which the words are arranged according to a scheme of rhetorical reasoning/design. This is the ultimate in debater's technique. The only language it can be done is in the Classical Greek and in the next two verses we have pure Classical Greek.
15. This anacoluthon, which is an aposiopesis, is an incomplete sentence. It starts out with a protasis in the first class condition – if and it is true – but there is no apodosis.
16. The sentence in verses 22-24 have the protasis but no apodosis, and in verse 25 we go on from a protasis to a comparative analogy but no apodosis, and furthermore, it is also a chiasmus in hyperbaton. The words are arranged in a very difficult manner but they are arranged in order to make a point in the concept of debater's technique.
17. We just have to conclude, then, that verses 22-24 is a digression type debater's technique. This paragraph, then, is an aposiopesis, a form of ellipsis in which the protasis is given without the apodosis but the protasis is definitely understood, and the one who is listening says, I agree. That, in effect, becomes the apodosis.

1977 Romans

Lesson #602

602 12/08/1978 Romans 9:22a WCC and terrorism; debater's technique: aposiopesis (1–17), anacoluthon; rights and patience of God

The Houston Tribune 7December titled United States Christians finance slaughter. There are Christian missionaries who are being persecuted and killed by Rhodesian guerrillas. Some beaten to death. A deliberate policy intended to drive whites out of Rhodesia. The guerrillas fighting and killing these people are given money from the World Council of Churches. There are now three outside parties helping guerillas in Rhodesia: the Soviet Union, Cuba and the World Council of Churches. The money mostly comes from affluent whites. Many contributions from various countries. Liberal churches also have been helping out as well. Christians in the United States are helping to kill Christians in Rhodesia. This is another manifestation of trouble coming to the United States.

Bob did not finish the doctrine from the previous lesson. He completes it in this lesson. However, all of the notes are kept together above. He completes this doctrine about 30 minutes in lesson #602.

Aposiopesis is defined as a figure of speech in which the writer stops a line of text in the middle of a sentence, breaking off into silence.

Anacoluthon is defined an incoherent statement or a deliberate rhetorical effect created by an abrupt change in syntax.

Romans 9:22 **And what if God, desiring to show the wrath and to make known His power, bore with much patience the vessels of wrath, having been fitted for destruction,...** (BLB)

Verse 22 – there is no “What” at the beginning of the sentence. It begins with the conditional particle *ei* (εἰ) [pronounced /] with the indicative. It introduces the protasis of a first class condition, a supposition from the viewpoint of reality. Next in the sentence is the postpositive conjunctive particle *de*, used as a transitional particle but it is translated before the word “if.” Therefore, since it is transitional we translate it correctly in aposiopesis style in order to prepare for hyperbaton – “Moreover, if.” The reality has already been stated – the hardening of Pharaoh’s heart.

Next is the subject in the nominative case, *ho theos* (θεός) [pronounced *theh-OSS*] – “the God.” You do not have to translate *ho* simply because the definite article is used here to make a reference to someone who is already mentioned in the passage several times and therefore well-known. To show that it is the same person it is simply a definite article. Then comes the present active participle. And by bringing in this verb at this time we are conceding with Paul that God has a right to use His volition. This is the quintessence of debater’s sarcasm. “Do you mean to tell me that you are free to run around and do what you want to do from your own volition and God doesn’t have the right to use His?” There is a reason for this. When people get crowded into a corner and they don’t like it they immediately make an irrational assumption. They assume that they are the only ones who have the right to use their own free will. Paul is being sarcastic. “Moreover if, as is the case, the God willing.”

“willing” [or wishing] – *thélô* (θέλω) [pronounced *THEH-loh*]. The present tense is a historical present for a past event viewed with the vividness of a present occurrence. The active voice: God produces the action of the verb. The participle is circumstantial expressing the attended circumstances. This is neither causal nor conceptive as so many interpreters think. (That is what happens when you do not know aposiopesis)

Next is something to support a wish, and a wish is supported by an infinitive in the Greek, so we have the aorist middle infinitive of *endeiknumi* (ἐνδείκνυμι) [pronounced *en-DIKE-noo-mee*], which means to demonstrate. Moreover if, [as is the case] God willing to demonstrate.” He is stating it in such a way as to indicate that they are saying God doesn’t have a right to do anything that makes them uncomfortable. The culminative aorist views the event in its entirety but regards it from the viewpoint of existing results. God demonstrates His power and the result is great evangelism in Egypt and throughout the world. The middle voice is the indirect middle emphasizing God as the agent as producing the action. It differs from the active voice in that there is a very close relationship between subject and verb. The infinitive is an infinitive of purpose.

With this we now have an object of the verb, the accusative singular direct object from *orgê* (ὀργή) [pronounced *ohr-GAY*] – “anger” or “wrath.” This is an anthropopathism and simply a way of expressing in human frame of reference to someone a policy of God, and to express it in such a way that they can understand it. So the anthropopathism is used for a divine reaction toward evil, and therefore a function of divine integrity. The righteousness

of God rejects evil and the justice of God condemns evil. The anthropopathism represents judgement from the justice of God. We have also the accusative singular of the definite article used as a personal pronoun, and we translate it “his indignation.” This means, in effect, His judgement.

“and to make his power known” – a connective use of the conjunction *kai*, plus the aorist active infinitive of the verb *gnôrizô* (γνωρίζω) [pronounced *gnoh-RID-zoh*] which means to make known, to reveal, to declare. This is a culminative aorist viewing the event in its entirety but regarding it from the viewpoint of existing results – judgement. The active voice: God produces the action. It is an infinitive of purpose. Then we have an accusative singular direct object from *dunatos* (δυνατός) [pronounced *doo-nat-OSS*], meaning “power.”

Romans 9:22 so far: “Moreover, [as is the case] God willing to demonstrate his indignation [divine judgement] and to reveal his omnipotence [power].”

“endured” – aorist active indicative from the verb *phérô* (φέρω) [pronounced *FEH-row*] which means to carry a heavy load, to press, to push, but also to endure. This is a constative aorist, it refers to an action extended over a period of time. It actually refers to the time of the ten plagues. They are all gathered up into one entirety, says the constative aorist. This refers to Exodus 6-12. The constative aorist, then, gathers up into one entirety God’s patience and endurance with Israel during this time. The active voice: God produces the action of the verb which is this great demonstration of His grace. In other words, He kept pushing – “Let my people go.” The indicative mood is declarative for reality, the reality of God’s patience, of the fact that God did not kill Pharaoh outright and march the people out over his corpse, which He could have done. This verb is the one that goes with the conditional particle *ei* (εἰ) [pronounced *I*] to form the aposiopesis. It is the indicative of Pharaoh that sets up the protasis of the first class condition.

We have in support of this a prepositional phrase, *en* (ἐν) [pronounced *en*] plus the instrumental of manner which expresses the methods by which the function is performed, plus the adjective *polus, polos* (πολύς, πολλός) [pronounced *poll-OOS*], plus *makrothumia* (μακροθυμία) [pronounced *mak-roth-oo-MEE-ah*] – patience or forbearance. Corrected translation: “with great patience.”

Principle

1. God in His matchless and perfect policy of grace gave Pharaoh every chance.
2. God demonstrated His justice and revealed His omnipotence by enduring with great patience this negative volition of Pharaoh.
3. The omnipotence of God is all-powerful, infinitely able to do all things which are the object of His power and within the range of His perfect integrity. However, God does not use His power to make right wrong. Hence, as in the case of Pharaoh, God used His power to make wrong right.

603 12/10/1978 Romans 9:22b Vessel of wrath by own negative volition; concept of the last judgment; freedom vs. equality

Predestination is never used of the unbeliever. The unbeliever gets there on his own by means of his own free will.

A review of the translation so far.

The imputation concept is how God is able to give us the righteousness which we need; and God can do that without compromising His character. Adam's original sin was imputed to our sin nature; and life to the human soul.

All personal sins were imputed to Jesus on the cross and judged. That is the basis for our salvation. The imputation of divine righteousness at the point of salvation.

Pharaoh Aminhotep kept saying no, and by the 6th no, he should have died, overcome with scar tissue. However, God allowed him to continue saying no, which evangelized several generations of nations around there.

Paul goes from one point, where he has those disagreeing with him, agreeing. Then he takes them to the next step, which is the important step and they must agree there. They had to agree that the potter has the authority over his pot; and Paul then takes the same people to the place where they must agree that God has the authority over that which He gives life to. This is debater's finesse. There is classical Greek throughout. Koine Greek could not even handle something like this. This reminds us of Sophocles and Aesculus, and Socrates. Paul uses even superior reasoning.

Paul used Pharaoh Aminhotep as a despised man of history to prove a point.

Those who survive in a disaster is believers who can think under disaster circumstances. If you can, with 40% attention, consider the aposiopesis and anacoluthan, then you can figure out what to do during a disaster.

The British gave procedures for everything that happens in battle. You do not have to be smart to understand Paul, with the amount of time that has been given to this.

We are this far in v. 22:

Romans 9:22a **Moreover, if as is the case, God willing to demonstrate his indignation, and to reveal his omnipotence, has endured with great patience...**

Romans 9:22 **And what if God, desiring to show the wrath and to make known His power, bore with much patience the vessels of wrath, having been fitted for destruction,... (BLB)**

“vessels” – the nominative plural of the noun *skeuos* (σκεῦος) [pronounced *SKYOO-oss*], used for containers in the ancient world. The noun here is without a definite article, and the absence here of the definite article does not emphasize the qualitative aspect of the noun but the high price that God sets on all unbelievers. God paid a great price for all unbelievers. This is followed by the descriptive genitive singular from the noun *orgê* (ὀργή) [pronounced *ohr-GAY*], an anthropopathism referring to divine judgement and condemnation in terms of human language of accommodation. Divine condemnation, as per John 3:18. It is the vessel of wrath, which from his own decision makes a decision. He fits himself by his own volition for destruction. And the printout: God simply knew in eternity past that this person would reject Christ as saviour and therefore would be a vessel of wrath. “Wrath” and “destruction” merely indicate the printout from the standpoint of the unbeliever. Again, God does not prepare the vessel of wrath but the vessel of wrath prepares himself through his own free will decision. He is a free agent, he has the opportunity of saying yes or no, and in self-determination he rejects Christ as saviour.

“fitted” – perfect passive participle from the verb *katartizō* (καταρτίζω) [pronounced *kat-ar-TID-zoh*]. In the perfect tense this is a very meaningful word. Man’s free will can become the equipment for eternal blessing or eternal condemnation. It depends upon man’s self-determination, which is the basis for either blessing or cursing from God. This is a very unusual word and is used at least four ways in the scriptures. For example, it is used in a mechanical sense in Greek tragedy for tuning up the machine that always lowered the deities onto the stage, as in 1Corinthians 1:10. It also was a military term for equipping an army, as in 2Corinthians 13:11, or a naval term for supplying a fleet going into action, as in 1Thessalonians 3:10. It was used as a fishing term for mending broken nets – 1Peter 5:10. It was used in Galatians 6:1 for a medical term, mending broken bones. The translation has to emphasize the fact there that the volition of mankind determines the nature of the vessel. The lump of clay in verse 21 is human volition. God does not prepare the vessel of wrath; the free will of the unbeliever prepares the vessel for wrath. Remember that rejection of salvation is rejection of grace. Rejection of doctrine is tantamount to rejection of grace. With the perfect tense here we have a dramatic perfect and we will translate it, “having been prepared” or “having been equipped.” The dramatic perfect tense: the action of the verb is completed. That is, the negative volition at God-consciousness and negative volition at gospel hearing. This resolves the existing state. The status quo is an unbeliever, and this dramatic perfect emphasizes the results of the action, that from one’s own free will a certain person has rejected Christ and remained in that status as an unbeliever. The passive voice: the vessel of wrath (the unbeliever) receives the action of the verb through his own negative volition. He receives the equipment for destruction from his own negative volition only. It is his decision and that is what makes him prepared or equipped for destruction. The participle is circumstantial.

With this is a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *apōleia* (ἀπώλεια) [pronounced *ap-OH-lie-a*] which means literally “for destruction.” It refers to the last judgement.

Romans 9:22 **Moreover, if as is the case, God willing to demonstrate his indignation, and to reveal his omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped for destruction [the last judgement].**

The concept of the last judgment. What is this vessel equipped for destruction in the last judgment. In order to live with God, we must have His righteousness; and we must have His life, which is eternal life. Human life cannot be separated from the soul; that cannot change even in death. Eternal life cannot be separated from the believer's human spirit. Man can do not evil to separate the life from the human soul.

Two categories of human beings; and the last judgment differentiates between the two. It is always the object which has the merit when it comes to exercising faith. The subject has the merit in empiricism and in rationalism.

Freedom involves privacy, property and free will. We are free in our souls to think anything that we want. The more ostentatiousness, the more freedom. We are permitting Iranians to run around calling for freedom and equality. You can have one, but you cannot have both. Beautiful homes and material wealth acts as incentive.

No one in Berachah has ever complained about someone else not giving enough. Bob loves that.

We choose to be a vessel of honor or of dishonor.

1977 Romans

Lesson #604

604 12/10/1978 Romans 9 Pistol course; volition of man determines his eternal blessing or cursing; patience of God; arrogance cancels genius

About 10 minutes for the Communion service.

Colonel Jeff Cooper is coming out to teach a pistol course. This is to learn many principles of combat with a .45 automatic, the best handgun. One thing is to go from having your hands in the air to holding your gun, putting one in the head and two in the body in about 3 seconds.

The fun house, a large building that goes on in this building. You smash the door open and there is a man at the end of the hall with a shotgun and you know you have to get him.

Bob remembers there was a man there holding a Bible, but Bob doesn't trust men with Bibles. Many tactical applications. One day, we will get the big test; can you think under pressure. Your ability to handle any disaster situation.

Romans 9:22 **Moreover, if as is the case, God willing to demonstrate his indignation, and to reveal his omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped for destruction [the last judgement].**

Principle

1. Man's free will or self-determination can be equipment for eternal blessing or eternal judgement. Free will and self-determination must be coordinated with thought. When you have coordination with thought then you have equipment for eternal blessing or eternal judgement.
 - a. You take one road and it is good; another and it is not.
2. When man expresses positive volition through faith in the Lord Jesus Christ his non-meritorious expression of free will equips him as a vessel of mercy. He is prepared for the glory of God. He has done through his own volition related to his own mentality.
3. However, when man expresses negative volition, as did Pharaoh Amenhotep II, his free will prepares him for destruction, and the destruction in this verse is the great white throne judgement.
4. Either man will adjust to the justice of God by believing in Jesus Christ or he will maladjust to the justice of God and reject Christ. The justice of God will always adjust to either situation.
5. The principle also works the other way. In antithesis, when a person rejects Jesus Christ as his personal saviour then there is maladjustment to the justice of God, and this is followed by the justice of God providing what is necessary and compatible with His own attributes for that person. That would be discipline in time and eternal judgement.

Romans 9:22 **Moreover, if as is the case, God willing to demonstrate his indignation, and to reveal his omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped for destruction [the last judgement].**

Principle

1. When mankind from his own free will chooses the work of Christ on the cross for salvation he becomes a vessel of mercy. God has mercy on his soul and immediately provides 36 things. From then on, depending on his attitude toward doctrine, mercy intensifies and increases until a person can have the greatest possible happiness in this life.
2. When mankind from his own free will chooses his own works and his own self-righteousness he has become a vessel of wrath equipped and prepared for the last judgement.
3. Therefore only man's rejection of the Lord Jesus Christ can bring about his destruction in the lake of fire. God in His patience is longsuffering and in His forbearance permits the unbeliever to live, always to demonstrate His power, always to give another chance.
 - a. God allows some reversionists to live for a long time to use as a distraction. These are always nice and sweet people. They are sincere and virtuous and marvelous.
 - b. Ranger training had a group of men to act as aggressors. These were American soldiers, but they would often dress like the enemy.

c. The Brits were even more realistic. Some warriors in some region. They would have guns and lean around a rock and shoot at a soldier. Peithons I think they were. They provided good training for the Brits.

- d. God keeps alive a cadre of reversionists and they are used to test us
4. God's power was demonstrated in the plagues so that many in Egypt and throughout the world were evangelized through the negative volition of Pharaoh, the vessel of wrath.
 5. In spite of opposition to God's vessels of wrath or unbelievers, the unbelievers are kept alive by the mercy of God and used to fulfil His plan. Principle: God's plan does not depend on you or me; it only depends upon God. God's plan is going to move on with or without us. There is no authority greater than the plan of God.
 6. Ishmael, Esau and Pharaoh were all vessels of wrath. God endured with great patience these vessels so that each one revealed the power of God and the dynamics of God in moving His plan through, over and around these people. In other words, the principle: Nothing can stop the advance of the plan of God.

One more principle in connection with Exodus 9.

Arrogance always increases. If you are a genius with arrogance, you become irrational and stupid.

Principle

1. The vessels of wrath or unbelievers have been prepared for destruction through negative volition, first at God-consciousness. Then from there it branches out into many things – gospel hearing, and in the case of dialogue with God the confrontation with Moses, various ways.
2. Therefore it is the function of free will which equips or prepares a vessel of wrath for the last judgement. Pharaoh was a vessel of wrath prepared for destruction by means of his own free will – persistent, continual negative volition. Even though he had demonstrations of divine power which overwhelmed him completely he still said no.

1977 Romans

Lesson #605

605 12/11/1978 Romans 9:23a Conservatism; aposiopesis; imputation of blessing to +R in the believer with capacity from maximum Bible doctrine

After this lesson, Bob will go into a special. Well, two lessons from now.

Bob begins to read from an article, which article distinguishes between conservatism and Democrats v. Republicans.

It is impossible to be spiritually mature and be a liberal. The 95th Congress saw liberalism routed on several points.

From Nation's Business, December 1978. No true conservative existence without recognizing that there is a higher intelligence that exists than man. "There can be no true conservative conviction without an acceptance of this sobering, humbling truth, that a higher intelligence exists beyond human intelligence, that material explanations cannot suffice for all the wonders around us. It is from this conviction that the conservatives draw their doctrines in relationship to man and the state. To the conservative, the state can never be supreme. Conservatives believe in order, loyalty, patriotism and obedience to the law but they perceive the individual man or woman as first a creation of God not the ward of the state. Individuality lies at the very heart of conservative philosophy...the one truly maverick human being should not be trampled by the masses. Regarding individuals, conservatives do not believe man to be perfectible even by the very best manipulations of the state. Is that a cynical view? No, I would call it a realistic view. Conservatism tends to see man as a mixed bag of instincts, filled with passions that must be restrained and generous characteristics that ought to be encouraged; but the instrumentalities of the state, schools, colleges, daycare centers, hospitals, museums, art institutes, regulatory agencies—none of these will induce that virtue. Conservatism says, pessimistically, that you can build public housing projects—you can build them till kingdom comes—and vandals will still knock out the windows. Conservatives believe in other doctrines which they tend to consider eternal truths. Let me set down a few of these at random. Conservatives do not believe in the equality of man—the notion that all men are created equal they regard as false, and for the best of all reasons—cause it is not so. That was John Randolph's conviction and he spoke for the ages. This is not to say that conservatives are opposed to equal justice under law or to equal opportunity in the marketplace. But conservatives doubt that the ideal of equal justice can ever be achieved and they strongly resist the efforts of latter day egalitarians who would level society by penalizing the industrious fellow in order to coddle the bum. Conservatism does not shrink from the concept of aristocracy, an aristocracy of merit. Conservatives accept as a matter of palpable fact a social structure of lower classes, middle classes, upper classes, roughly defined in terms of wealth, taste, and values—not wealth alone, but taste and values. Yes, says the conservative, there are enduring values and these are reflected in conservative attitudes towards art, architecture, literature and music, no less than attitudes toward law and government. You see, conservatives take the position that it isn't wealth that makes you an upper class person, it's good taste. It is true, as a general proposition, that conservatives look to the past and liberals look to the future. We tend to resist change, just as our liberal brothers tend to embrace it. Conservatives make good historians; liberals make good novelists. In our philosophy, a large deference is owed the wisdom of ancestors, mentors and founding fathers. We adhere to ritual, to ceremony, to tradition. Catholics who deplore the abandonment of Latin in the Mass were identified as conservative; those who opted for vernacular masses to the tune of rock guitars were styled as liberals...but respect for enduring values to not...on the contrary, it is the contemporary conservative who rights in Congress against the forces of regimentation. To the conservative, the principle of federalism is the very foundation stone of government. The tenth amendment is carved upon his heart of hearts. Thus liberals tend to support a comprehensive, uniform, compulsory system of national health insurance; conservatives would rather go a voluntary way. Liberals urge a standard federal way of automobile insurance to be imposed willy nilly upon all states; conservatives insist that the states

continue to function as separate laboratories of experiment. By the same sentiment, conservatives hotly oppose the direct popular election of presidents. They see such an innovation as the death of federal compact. Underlying some of these conservative positions is the conservative suspicion of power. Experience has taught us that power is the name of the game. Our basic political concern has to do with how one gets power, holds it, uses it, loses it and restrains it. Conservatives are wary of great power in big government, big labor, big business, big media. Perhaps we are overly suspicious, but on that point we remember Patrick Henry's counsel to the Constitutional convention of 1788 when he said, *Too much suspicion maybe correct; if you give too little power today, you may give more tomorrow, but the reverse of that proposition will not hold. If you give too much power today you cannot retake it tomorrow for tomorrow will never come for that purpose.* There is much more, of course, to the conservative philosophy. Conservatives view property rights as the first of all human rights; they put a high value on a sense of place, roots of attachment, to Burke's little platoon that we belong to in society. The old virtues—industry, ambition, self-reliance, civility, honor—are all important aspects of today's conservatism. Because we hold firmly to the concept of a voluntary society we resent the incessant compulsions of super-state. "Leave us alone," we are forever crying. Men were not meant to be sheep nor governments shepherds. As long as an individual's conduct does not seriously encroach upon the rights of others, we urge that the individual be free to go his own, individual way. *Live and let live*, says the conservative. *Live and let live*, says his liberal brother, *but live as we decree.* I wish I could say with confidence that conservative doctrine and attitudes are gaining by leaps and bounds. I think that there is some gain, but gains are often masked by a vast amount of hypocrisy. No defender of the enterprise system is stouter, more eloquent, more spirited, or less impressive than the businessman who loves competition for somebody else. I have known conservative countrymen in Virginia whose ideas of personal freedom, once they got on a school board was to ban, *To Kill a Mockingbird*. Conservative ideals are banned all too often to expedience, self-interest and greed." This is the sort of person who is only trying to hang on to what they have but does not understand true conservatism. "The liberalism which manifests itself in big government, big spending, big deficits and pervasive regulation has probably peaked. Little by little, unless I am wholly mistaken, the gold old tide returns." Bob cannot agree with that. 23:00

There is a genius technique when it comes to the debater's question; but from there, he went to debater's finesse. He wanted to take his opposition to Z, so he gets them to agree to X and the to Y, and then leads them to agreeing on Z.

There is more to this, like hyperbaton, the chiasmus (?); aposiopeses, and .

Romans 9:23 ...that He might also make known the riches of His glory upon the vessels of mercy, which He prepared beforehand for glory,... (BLB)

Example of a dramatic aposiopeses in *Gone with the Wind*, where Rhett Butler walks out and says, "Quite frankly, my dear, I don't give a damn." We don't know what happens after he walks out, so, in that way, the story is not finished. But we complete this story based upon this final scene.

Verse 23 – this is the continuation of the first class condition protasis. The protasis will go for three verses and there is no apodosis. This verse begins with the connective use of the conjunction kai – “and.” It is followed by hina (ἵνα) [pronounced *HEE-na*], and hina (ἵνα) [pronounced *HEE-na*] plus the subjunctive is used for a purpose clause – “in order that.”

With it is the verb, the aorist active subjunctive of the verb gnôrizô (γνωρίζω) [pronounced *gnoh-RID-zoh*] which means to know, to understand. It refers to perception, inculcation. It is one of the stronger Greek words for learning something so that you have words in your soul. And the words are put together with other words to form concepts and principles. And you have all of this as the greatest value in the world -- the thoughts that you have in your soul. Doctrine is your greatest value. “And in order that he might make known [inculcate, reveal].” The aorist tense is a culminative aorist; it views the event in its entirety but regards it from the viewpoint of existing results. The result of understanding the purpose of God gives these people another chance to get with the purpose of God, to believe in Jesus Christ. That is the purpose of making known His purpose. The active voice: God produces the action of the verb. The subjunctive mood is a potential subjunctive, which implies a future reference and is used here to express that category of purpose clause known as a final clause in the Greek. A pure final clause expresses a distinct purpose conceived as the aim of the action of the verb or the action indicated in the principle verb.

With this, this verb has an object, the accusative singular direct object of ploutos (πλοῦτος) [pronounced *PLOO-toss*] – “wealth” or “riches,” plus the accusative singular direct object from the definite article, the generic use for a unique category. This means in context, true wealth. What is the most important thing in life? Doctrine resident in the soul. Next is the possessive genitive singular from doxa (δόξα) [pronounced *DOHX-ah*] which means the attributes of God, the riches which belong to Him, plus the possessive genitive singular from the intensive pronoun autós (αὐτοῦ) [pronounced *ow-TOSS*]. Autós (αὐτοῦ) [pronounced *ow-TOSS*] is not used as an intensive pronoun most of the time; it is used as the third person singular personal pronoun. So we translate this simply, “the riches of his glory.” This connotes the results of possessing the most important thing in life, and as a result of possessing that you are rich or wealthy. What is it that you possess here? Doctrine resident in your soul. By possessing doctrine in the soul and possessing one other factor, God’s perfect righteousness, God makes you rich. The “riches of his glory” indicates the imputation of divine blessing to the mature believer. God’s righteousness is imputed at salvation to all believers, but that is only the potential. Until there is capacity that will always remain a potential.

“on the vessels” – the preposition epí (ἐπί) [pronounced *eh-PEE*] plus the accusative from skeuos (σκεῦος) [pronounced *SKYOO-oss*]. The problem with epí (ἐπί) [pronounced *eh-PEE*] is that it can mean different things. Epí (ἐπί) [pronounced *eh-PEE*] plus the genitive always emphasizes contact; epí (ἐπί) [pronounced *eh-PEE*] plus the accusative always emphasizes motion or direction; epí (ἐπί) [pronounced *eh-PEE*] plus the locative emphasizes position. We have here epí (ἐπί) [pronounced *eh-PEE*] plus the genitive which means contact, which is why it is translated “on.” Then we have the descriptive genitive from eleos (ἔλεος) [pronounced *EHL-eh-os*], which means “mercy,” but mercy is grace in action. The justice of God imputes blessing to the righteousness of God, that is grace in

action, and “mercy” here actually refers to the imputation of divine blessing to the mature believer. The anarthrous construction of the phrase indicates the high quality of the vessel. This is the mature believer and there is no definite article – no “the.”

1977 Romans

Lesson #606

606 12/15/1978 Romans 9:23b Pseudo–intellectuals cf. Ike and MacArthur; concentration; vessel of cursing or blessing by own volition

The special starts tomorrow; this closes out Romans for a couple weeks. Sunday morning dynamics for disaster. This must be Friday night.

They all agree that a potter has the authority over the pots. Paul is going to take that point of agreement and move forward on it. The potter can do anything he wants, where to put the handle, etc. The potter gives the pot free will, so it can decide for himself what sort of a pot he is going to be.

Romans 9:23 ...that He might also make known the riches of His glory upon the vessels of mercy, which He prepared beforehand for glory,... (BLB)

vv. 22–24 is aposiopesis with words out of order, making it an anacoluthon. No one tried to debate with Paul. To be a great debater, you have to be humble.

Arrogance is the origin of inflexibility. All inflexible people are arrogant.

Ike’s personality hid his brilliance and flexibility. Snide remarks about MacArthur and Eisenhower. Bob has been tempted on several occasions to slap some people around for their expressed opinions about either man.

Everyone has some area where they are afraid. You must be rational and not emotional. We need the ability to concentrate. The real test of concentration is learning something that you do not want to learn. Every need that you will ever have was supplied in eternity past.

We will study dropouts in the special. Most believers are dropouts.

“which [vessel]” -- the accusative neuter plural from the relative pronoun hos (ὃς) [pronounced *hohç*], plus the aorist active indicative from the compound verb proetoimázō (προετοιμάζω) [pronounced *pro-et-oy-MAHJD-zo*] [pro = before; hetoimazō (ἔτοιμάζω) [pronounced *het-oy-MAHD-zoh*] = prepare] which means to prepare beforehand. It also means to appoint beforehand, to prepare previously, prepare ahead of time. How did He previously prepare? He simply knew ahead of time every decision you would ever make and He entered that decision into the divine decrees. And then, having entered it into the decrees, He entered logistical support for your decision. The constative aorist tense gathers up into one entirety the action of the verb. Here is the momentary action of the omniscience of God feeding facts about the believer into the computer of divine decrees,

resulting in the printout. The active voice: the decrees of God produce the action of the verb in eternity past when God provided your needs. The indicative mood is declarative regarding the action of the verb from the viewpoint of absolute reality.

With this is a prepositional phrase, eis (εἰς) [pronounced *ICE*], a preposition used to indicate a purpose, plus the accusative singular from doxa (δόξα) [pronounced *DOHX-ah*] – “glory.” This prepositional phrase stands out in vivid contrast to the prepositional phrase at the close of the previous verse-- “for destruction.” Now it is “for glory.”

Only vessels of mercy or believers qualified have the potential for glory. The qualified believer is the one who takes in doctrine. The riches of glory includes the imputation of blessing in time to the righteousness of God – the first imputation, blessing in time imputed to its divinely prepared home (divine righteousness) which sets up the a fortiori for blessing in eternity imputed to a resurrection body.

Romans 9:23 **And in order that He might make known the riches of his glory on vessels of mercy, which He previously prepared for glory.**

Principle

1. While God has provided many wonderful things for the believer as a vessel of mercy the unbeliever or vessel of wrath has created his own miserable destiny. He did it through his own negative volition.
2. This protasis without an apodosis emphasizes that being the physical seed of Abraham merely qualifies the Jew for being a vessel of wrath.
3. On the other hand the Jew who believes in Christ becomes a vessel of mercy, previously prepared for glory.
4. The contrast between destruction and glory summarizes again the burden which Paul has for the Jew. Instead of depending on Christ for salvation his contemporary Jewish friends were dependent on keeping the law, plus the fact that they were physically related to Abraham, Isaac and Jacob.
5. Therefore the Jew without Christ becomes a vessel of wrath prepared for destruction by his own negative volition.
6. In eternity past God prepared the riches of glory (divine blessing) for those believers like Abraham, Moses, and Paul.
7. There is no divine blessing, only cursing, for the Jew who rejects Christ as saviour, for he, like Gentile Pharaoh, is a vessel of wrath prepared for destruction.
8. God originated the Jewish race for His glory but racial Jews had missed the divine purpose through the rejection of the Shekinah glory.

Romans 9:23 **And in order that He might make known the riches of his glory on vessels of mercy, which He previously prepared for glory.**

607 12/17/1978 Matthew 8:18a [DYNAMICS FOR DISASTER – lessons 607–628] U.S. recognition of Peking and mixed–up thinking; characteristics of mobs (9 pts.); separate from mobs to get Bible doctrine

Dynamics For Disaster

Matthew 8:18

Character/mobs & separation for Bible doctrine.

The difference between cowardice and courage is often the difference between being able to concentrate and to use words, thoughts, principles, doctrines in the soul, and emotional revolt of the soul. When emotion takes control there is no way that you can properly handle any situation.

The movies are terrible here. Someone walks forward with his finger stuck on the trigger. A real hero handles war the same as he handled it on the range. Those who can coldly, beautifully with a cool mental attitude do their job. They have the ability to think. Most cowardice is related to emotion and not thinking under pressure.

Benedict Arnold has been long surpassed for the betrayal of this country. The worst blunder since Carter cancelled the B1 bomber. Some sort of economic arrangement with China was arranged. If you live well, then you will die well. The most invaluable thing you have is your soul.

Story is Washington AP; diplomatic recognition of Red China and end recognition of free China. Carter says this is recognizing reality. 20 million were killed to install communism. We are saying that we should recognize international gangsters?

The men of our military are responsible for our freedom. We have today the recipe for a crisis. Douglas MacArthur could have defeated that Chinese army in Korea. The only way you gain respect is to defeat them so well that they do not want to go back to war with you.

Our air force is behind and our Navy is a farce. We are on the verge of an historic crisis. When we go down, there will be a new Dark Ages. Medieval Darkness will return.

Carter says that we will remove our 700 troops in Taiwan. This is withdrawing troops from Taiwan, a good and decent nation. We are going to lose out on chrome by allowing Rhodesia to go communist.

We do not understand freedom any more. People are calling it equality, and those two are antithetical. There is no equality even in heaven. Freedom is invented by God. The government coming around asking how many bathrooms we have; that is an attack on

privacy, which is an attack on freedom. One of the great aspects of prosperity is ostentatiousness.

By contrast, you cannot get a decent pair of shoes in Russia; they do not know how to can food. We have a crisis today because Americans cannot think like Americans.

Proverbs 23:7 says: "As a man thinketh in his heart, so he is." You are what you think as an individual with capacity for thought. The possession of a soul is your first key. The real part of you is your soul with its self-consciousness, with its left and right lobes, frame of reference, memory centre, vocabulary and categorical storage, norms and standards, with your volition with positive and negative poles, with emotion designed to respond to what you have in your right lobe - designed to respond but never to rule your soul.

Today emotion rules the souls of people in this country and this is conditioning for conquest by an outside power. The right lobe of the soul, called kardia, is the male part of the soul; emotion is the female. The female must never take charge.

Since WWII, we have had a decline of thinking. This was revealed by the Zoot Suiters walking the streets. We are a second class power.

Freedom requires privacy. Property is most important and the government does not have a right to tell you what to do with your vehicle. The attacks on our police officers. Crime is out of hand; and the government is trying to take away our guns, our personal property.

We have to separate the thinking people from the mob. A democracy is a mob with a slight veneer.

Liberalism produces arrogance; arrogance assumes the prerogatives of God and destroys freedom with a ploy called equality. Equality is a destruction of our freedom. Our nation has been infected by the insanity of Marxist socialism, the welfare state, the destruction of self-determination. The crisis is here. How are we going to handle it?

Matthew 8:18 **Now when Jesus saw the great multitudes about Him, He gave commandment to depart to the other side.**

Jesus is the very key to the plan of God. [X] + [Y] + [Z].

Categories of blessing: spiritual blessing, temporal blessing, blessing by association, historical impact, ability to handle undeserved suffering and historical disaster; dying grace.

We start out with a principle: the imperative of distraction, Verse 18. We are going to have some casualties. We have a mob. We have thousands of people following our Lord Jesus Christ who has come to the edge of a lake called a sea. This lake, rather shallow, is about 13 or 14 miles long and 7 or 8 miles wide and is surrounded by high mountainous terrain and it has heavy storms.

There is a "mob" which is exactly what you have to call a crowd which is out of control. Our Lord has no control over thousands of people. They are there because of Him, they have seen Him perform miracles, they have heard His dynamic messages, they look to Him as the Person to help them in their personal problems and their national problems. They are all confused and they are all mixed up and when people are mixed up and confused and they see a miracle, then they follow it. They hear someone speak with confidence and they follow him. Now we have a mob and you can't do anything with a mob. So it is necessary to separate the men from the boys and to separate the people who can think from those in the mob who will never be able to think.

Verse 18 - we begin with the transitional use of the conjunctive particle *de*, "now" is the correct translation. This particle relates past historical situations with the present and links it even to the future so that there is an application to us. It links all that has happened in the past but it also sees the situation from the standpoint of people knowing there is trouble. They realize that the nation is on the verge of destruction. In fact forty years after this incident the nation would be destroyed under the fifth cycle of discipline. And it would go out of history completely under the principle that Jesus Christ controls history and that at certain times in history certain cancers must be removed from the population of the earth.

Next we have a subject, the nominative subject *ho Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], the human title for our Lord Jesus Christ, the very key to the plan of God. Remember, the plan of God is X+Y+Z which is all dependant upon imputations.

"Now the Jesus," Jesus Christ who is eternal God, Jesus Christ who is the wisdom of God, Jesus Christ who provides for us eternal salvation, the unique Person of the universe, true humanity and undiminished deity in one Person forever.

Next we notice that He looks at the crowd. We have the aorist active participle of the verb *horaô* (ὁράω) [pronounced *hoh-RAW-oh*]. This is not the same as *blepô* (βλέπω) [pronounced *BLEHP-oh*] which means to glance. *Blepô* (βλέπω) [pronounced *BLEHP-oh*] means that you don't have to use your mentality, just your eyes. Like so many people who just look around but never associate with what they see. They do not see danger when it is coming, they do not see something wonderful or pleasant. It really means to be non-alert. But here we have *horaô* (ὁράω) [pronounced *hoh-RAW-oh*] which means to look with thought and to associate what you see with what you have in your mind. Jesus Christ looks at this crowd and He analyses them; He knows them for what they are. The aorist tense is a constative aorist indicating the fact that He is not only looking at the crowd but we might say He is studying the crowd. The constative aorist gathers up into one entirety the Lord Jesus Christ making a reconnaissance of the crowd, an estimate of the situation.

Before Jesus gives a command, he makes an estimate of the situation. The people there are *ochlos* (ὄχλος) [pronounced *OKH-Ioss*], but without any organization. This is a mob. A crowd is gathered for approbation. A very mixed set of reasons there. Some brought a relative to be healed; some have personal problems and others have national problems; some were interested in what Jesus did.

"multitudes" - ochlos (ὄχλος) [pronounced *OKH-Ioss*], which is not like a platoon or a company. A platoon or a company is organized where everyone has a slot, a place, a job. This is a crowd or a mob where no authority has been established. These people were following Jesus Christ for different reasons, different motivations. Some are following Him because they want to be liberated from the Romans. Some are following because they have sick relatives they want healed. Some are following Him because they just want a good side show and they are impressed by the way He cast out demons in the same chapter. Some like good messages and He has a lot of good messages. Everyone has a different reason. This was a mob and there has to be a separation, a culling out of those who can be prepared for a crisis and those who will never make it.

The historical circumstances: it was a time just before historical disaster to the kingdom of Judah. Already Judaea is a Roman province, the Jews are discontented, they are looking for leadership, they are looking for help. They have personal problems, they have national problems, and for this reason the crowd had come to Jesus Christ, not so much for salvation and for doctrine, but for personal help.

What Is a Crowd?

1. A crowd is made up of people who are emotional, fickle, and irrational. Emotion means no thought content, no common sense, no doctrine. There is no thinking ability, there is no vocabulary in the emotion of the soul. This is why a mob has to be impressed, it has to be controlled. Many people out of control in Iran, which means mobs. They are irrational groups. You can only impress a mob with power and strength. This must be done because mobs are irrational. Crowds are always fickle and unstable.
2. Furthermore, approbation from the masses becomes a distraction to perception of doctrine and therefore becomes the breeding ground for arrogance. Many of those disciples in the mob are teachable. They are going to be the men for the crisis, they are going to learn how to handle a crisis from doctrine. But they have to be separated so they can concentrate on what is taught. That is exactly what a church is: it is to take you out of the run of society and separate you for a short period of time to learn Bible doctrine. Individuals may have high IQs, but they cannot think in a mob.
3. Those who depend upon a crowd for approbation have no capacity for life. Bob enjoys being entertained; but he would never ask them for their opinion about anything. The lowest people of any society are entertainers. They listen to what they say and they copy them. It is fine to have talent; but their opinions are the most meaningless.
4. Approbation from the crowd, when taken seriously, destroys moral courage, distracts from doctrine, and guarantees a life of misery.
5. Since a crowd is irrational, emotional and incapable of thought it falls apart in historical disaster. As soon as there is any type of a pressure situation a mob always panics. A mob is incapable of thought, incapable of moral courage, incapable of discernment. In a pressure situation, a mob always panics.

6. A mob destroys human freedom by demanding equality, intruding into privacy. They destroy property. We lose freedom when we allow property destruction. Stealing is a destruction of freedom.
7. Therefore, a crowd or a mob becomes an evil instrument easily succumbing to rumour, propaganda, victimized by any demagogue who promises them the Millennium. (The communists have discovered that a mob is a weapon). There is always someone who can find the trigger to a mob and start them on a rampage.
8. Freedom is lost in a crowd or a mob and every person who is a part of a crowd or a mob is a slave. There is no freedom in a mob.
9. Therefore, a mob is a distraction to the perception of doctrine. There are many people in the mob or crowd who have already believed in the Lord Jesus Christ and received Him as their personal saviour but they are now being distracted because they are not in an organized situation, they are in a mob. Therefore they must be separated from the mob before they can matriculate in the course called Dynamics For Disaster.
10. The Lord Jesus Christ must separate positive volition toward doctrine from the crowd or the mob. And separation from the mob is necessary for establishing our Lord's authority for the purpose of academic discipline and the inculcation of the "dynamics for disaster."
11. All believers who advance to maturity must be separated from the mob and its evil influences. Remember, the most precious thing that you have is your thought, the ability to think, your freedom to think. Every believer must make decisions regarding doctrine.

Matthew 8:18 **Now when Jesus saw the mob around Him,...**

After salvation the great decision is, What do you think of doctrine? Positive volition = advance to maturity; negative volition = first of all you are in the warning discipline, then intensive discipline, and eventually dying discipline - after you have been formed up for a cadre of aggressors to distract other believers: a negative wife, a positive husband; a negative husband, a positive wife; positive children, negative parents, etc. Always the believers who are negative to doctrine are a part of the FTX [field training exercise] system, the aggressors. They are believers; they are going to distract you from doctrine.

Corrected translation: **"Now when Jesus saw the mob."** And this scene, remember, is an estimate of the situation; it is a personnel reconnaissance situation. He is in their presence because we have next a prepositional phrase: peri [around] plus the accusative singular of autos, an intensive pronoun in the Greek used as a personal pronoun, third person singular, translated very simply, "around him." Jesus must separate believers in that mob from the distraction. To do so He has to give a command, and by giving a command He will establish His authority. Some are going to obey that command and are going to embark in a ship. Others are going to come up with excuses. We will study, for example, the first dropout category, the pseudo intellectual. The pseudo intellectual is always a believer with scar tissue on the soul and the greater the scar tissue the more arrogance builds up. And the more arrogance builds up the more he is impressed with his own thoughts; he is

unteachable. He has a "better way," he has an angle, he has something he is going to do. Therefore, arrogant people with scar tissue on the soul are unteachable; they are pseudo intellectuals. They usually have a high IQ but they do not know how to put their thoughts together; they cannot think in terms of principle; they are susceptible to false concepts. Arrogance in the soul resists truth. Therefore you can perceive an outer layer of academic substance but no inner truth. We are going to see that a pseudo intellectual can never stand up to a historical crisis. He has no concentration. He has no common sense.

What are you learning just now? The concentration that it takes for perception and convert it from gnôsis (γνώσις) [pronounced *GNOH-sis*] doctrine to epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] is the same system for application. If you cannot concentrate in learning you can never apply what you have learned. This is because the system of learning is concentration. Concentration is the way you learn; concentration is the system of application. Perception and application work on the same system, only you reverse the system. In perception the system takes it in; in application the system puts it out. And if you cannot concentrate in church you cannot concentrate in a crisis. And the difference between courage and cowardice is the ability to concentrate, application of what you know.

So our Lord gives a command. Those who obey His authority will also obey His delegated authority which is Bible doctrine. You cannot learn doctrine as a part of a mob. The first key to anything is authority. Authority is the key to freedom; authority is the key to perception; authority is the key to handling crises; authority is the key to being a good lover; authority is the key to everything. And you take authority plus concentration and you have capacity for life where doctrine is involved.

Now that is exactly what we are as a local church. You live out there in the city with the mob, and you have already learned that they can't think. You know what they are going to do in a crisis, everyone running in a panic, screaming, yelling, hysteria, etc. But you have learned to step away and take in doctrine by concentrating in the separated environment of a local church. Privacy is maintained in Berachah Church.

1977 Romans

Lesson #608

608 12/17/1978 Matthew 8:18b–19a Separate; order; function of evangelist; Sea of Galilee; authority; pseudo–intellectual

So far we have seen the crowd gathering for matriculation in the course in Dynamics For Disaster. We have taken up the various principles related to a mob and seen the distinctions between a mob and those who are under authority in a group.

Application of this Principle

1. The local church takes the believer out of the mob and places him under the environment of authority in establishment to guarantee his privacy as well as his opportunity to learn Bible doctrine and to advance to maturity. This is the purpose

of the local church [the classroom that separates you from the mob]. There is no place in the local church for any mob action, like speaking in tongues.

2. The only way to advance to maturity is by inculcation of Bible doctrine. Therefore, there can be no perception of Bible doctrine until one has separated himself from the lawlessness, emotionalism, instability and irrationality of the crowd [mob]. Everything in the mob is a distraction to the very purpose for which we remain in this life, perception of Bible doctrine: the lawlessness of the mob, its influence, everything about it. And no one ever learns doctrine on his own. He learns it in a congregation, a group of people under authority. In this way your privacy, your volition, your self-determination are protected so that you will determine whether you advance or not. No mob scenes or mob action in a church. We determine for ourselves whether to advance or not.
3. It is vitally necessary that you learn to rightly divide the Word of truth, that you learn to distinguish between a mob and a congregation (or business organization, military organization); in fact, a mob and a group of people under some form of discipline or establishment.
4. While the mob is anti-Christ the group of believers in the local church called a congregation are pro-Christ and they are under the delegated authority of the Lord Jesus Christ. The authority is delegated to the pastor-teacher; the authority is delegated to the doctrine; the authority is delegated to whatever administrative functions are necessary within any particular local church. This explains the verse which says: "**Let everything be done decently and in order**". Closest call is where there is a congregational meeting and everyone thinks they must stand up and say something. No debater's technique like, "It is God's will that..." *Robert's Rules of Order* is one of the refinements of Anglo-Saxon culture.
 - a. We have seen rabble and scum in this country rise up as mobs.
 - b. Any man in office influenced by a mob is not worthy of the office. He is stupid and a coward.
 - c. Worst actions in the United States are those who give in to mobs.
5. The gift of evangelism is different from witnessing to other people. Every believer is commanded to witness and in that way we call that personal evangelism. But the gift of evangelism is a spiritual gift designed to function outside of the church, and the gift is designed to give the believer who is the evangelist a hearing in front of a mob. The gift of evangelism, then, is designed to get a hearing in a crowd or a mob so that the individuals in that mob will concentrate on the presentation of the Gospel and through the ministry of the Spirit understand the issue.
 - a. A mob has no self-discipline; but a person with this gift can stand up in front of a mob and command their attention.
 - b. An example of Billy Graham. Billy Sunday as well. We have people like this in Berachah Church. They can stand in front of a group of high school students.
 - c. The size of the crowd is a non-issue.
 - d. In the early 50s, they filled Rice stadium. That was because there was a lot of positive volition in that era.

- e. Sometimes an evangelist is accurate and sometimes not.
 - f. The Sicarre who rivaled the Thugs as criminal mobs.
 - g. It is amazing to see an evangelist. Bob does not want anyone criticizing an evangelist. Keep your mouth shut about them.
6. For spiritual growth and glorification of Christ, however, it is necessary to separate believers from that crowd so that they can concentrate on the teaching of doctrine without distraction.
 - a. When Bob first came to Berachah Church in May of 1950. He decided to hustle up a congregation. He spoke anywhere that he was asked. Sometimes, he was asked 3x a day. He had many subjects to speak on, like communist expansion, communist brainwashing techniques. Bob spent two years going all over Houston and all over Texas to give talks. He managed to hustle up a crowd.
 - b. In these talks, Bob was superficial. He was one of the few who knew what took place in the Korean prison camps.
 - c. Being in front of a king cobra; you are fascinated, but you don't shift gears.
 7. The mob is anti-authority and unstable, while the assembly of believers in the local church is amenable to the authority of the communicator and therefore objective. Mobs are subjective. They are irrational and easily set off on a wrong direction. Often a mob turns into rabble at the drop of a word.
 - a. Solzhenitsyn speaking to a graduating class at Harvard. They hissed him. That is a mob.
 8. It becomes necessary, therefore, for our Lord Jesus Christ to make a careful estimate of the situation and to separate the believers who are positive toward doctrine from the negative believers and the unbelievers. This separation is necessary for inculcation.

Matthew 8:18 **Now when Jesus saw the mob around Him,...**

Jesus first saw the mob then he decided what to do next. Jesus determined what to do to separate those who were positive from those who were negative. He could not simply say, "Those who are positive take one step forward and negative one step backwards."

Bob talks about the weirdness in California Christianity. No privacy.

That is why our Lord gives an order, He "gave commandment to depart unto the other side," the aorist active indicative of the verb *keleúō* (κελεύω) [pronounced *kel-YOO-oh*], which means to give orders or give a command, and it is followed by an infinitive which indicates the action involved and to whom it is pertinent. And we are going to translate it: "Now when Jesus saw the mob around him he gave orders" .The constative aorist contemplates the action of the verb in its entirety. The active voice, Jesus Christ produced the action. He simply said: "Move to the other side." There was a large ship there and by getting those who were positive on a ship they are isolated and under His authority and away from the mob. You must break away from the mob. He can't have Bible class in the mob.

Bob says that this is a ship; a very large boat. Not sure if that is the case. But the idea is, when they enter onto the ship, they become a group and not a mob.

Then we have an aorist active infinitive, *aperchomai* (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*], which means to depart or to go. The aorist tense this time is a culminative aorist, it views the action of the departure in its entirety but regards it from the viewpoint of existing results. Separation from the mob is the result, to where they can matriculate in the course in disaster. There is actually a middle voice but it is active in meaning because it is deponent. And hence this deponent verb. The positive believers produce the action of the verb by separating from the mob. There will be some who will make some attempt to save face. We'll call those "dropouts."

With this we have a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus an adverb of place, *peran* (πέραν) [pronounced *PER-ahn*]. Literally it means "shore" or "land on the other side" but it is an idiom for across the sea or across the lake. The lake refers to the Sea of Galilee.

By His command our Lord is going to separate those who are positive toward doctrine from those who are negative toward doctrine. The command to cross the Sea of Galilee causes a crisis to develop immediately, a crisis demanding decision. This forces people from their own free will, and in the privacy of their souls, to make a decision. Many believers are going to be casualties long before any disaster can occur. These are the believers who are semi-positive, they give lip service to our Lord but they are not consistent enough to separate from a mob in order that they might join a student body. Therefore our Lord's command is a test to eliminate those who cannot endure the crisis or learn from the course. Our Lord's command results again in a real test for a lot of people. We are later going to note three categories of believers who are too weak to ever advance in the Christian life and fulfil the plan of God or ever endure a real historical crisis. They will never have capacity for life or happiness or blessing. They will have no capacity for dying and these three categories represent far too many believers today.

Verses 19-20 - the case of the first distracted disciple. [He represents an entire category.]

In verse 19 you notice something immediately: dedication! sincerity! We begin with the connective use of the conjunction *kai*. And this conjunction is very important because it means more than "and." It separates those who are going to drop out, those who have excuses, those who are categorical failures, from those who recognize the authority of our Lord Jesus Christ, and make their decisions accordingly. There are authority structures throughout life, like the husband over wives; parents over children. Bob has called in husbands of problem women and has told them, "You get her under control, or you will both be removed from the congregation."

Next we have a nominative singular from an adjective numeral *heís, mia, hen* (εἷς, μία, ἓν) [pronounced *hice, Mee-ah, ehn*], meaning "one." But it is used here as an indefinite article, which merely describes an entire category of people. So while only one person represents

the category we are talking about one reason many Christians can never live through a crisis. They never survive, never can handle historical disaster.

With this we have the nominative singular subject from the noun grammateus (γραμματεὺς) [pronounced *gram-mat-YOOCE*], used in the Roman world for a secretary, a clerk, or an administrator in business, but used in the Jewish world and used here for a scholar, a student, "a certain scholar."

We are going to discover that this person was a pseudo intellectual. A pseudo intellectual is a person whose arrogance of the soul is greater than his knowledge. Therefore his arrogance forms a wall around the possibility of ever getting to real truth. He is smart but he has no foundation of doctrine or truth. All of his knowledge, no matter how great the expertise, has no roots in doctrine. He may have great knowledge in one realm, but almost never where he claims intellectual authority.

Now this man has a very high IQ. He is brilliant. He is attracted to Christ because of His intellect; he is impressed with our Lord's great intellect. He is impressed with His ability to debate the Pharisees.

Note: Pseudo intellectuals are always, invariably, liberals. And beneath the veneer of intellectualism is emotional distraction. This is why the liberals are always trying to do good somewhere, why they are bleeding-heart do-gooders, and why they create a vacuum into which socialism and Marxism is sucked. This is why we have so many socialists, so many do-gooders. These people are phonies; they are pseudos. This kind of person never makes it in a crisis.

1977 Romans

Lesson #609

609 12/18/1978 Matthew 8:19b Characteristics of pseudo-intellectuals; arrogance; emotional verbal decisions vs. reality; approbation

The great advantage in a disaster is knowing when it is coming. The president of the United States is not the only traitor to this country. Marxist socialism is a vicious satanic evil. There is conditioned thinking and conditioned reflex to accept communist thinking.

What we need is the ability to handle a disaster.

Matthew 8:18 **Now when Jesus saw the mob around Him, He gave orders to depart to the other side.**

That looks rather simple but we have seen what a mob is. The concept of separating positive believers from those in a mob.

"Now a certain scribe." He is a believer in Jesus Christ; and he hopes to gain something in this. He is impressed by our Lord's delivery and His genius. Above all, he is impressed with himself and with the Lord's ability to gather a crowd.

Scar tissue of the soul builds up pressure which builds up arrogance. Arrogance makes a smart person stupid. There are some very clever women who can out think and out maneuver intelligent men because they are arrogant.

We understand the principles involved with this man. He is a dropout; he represents a category of believers who never make it in the Christian life, even though they wind up in heaven. They fail because they are pseudo intellectuals. A pseudo intellectual cannot survive in an historical crisis. This man is following the Lord and is a part of this mob because he hopes to gain from the association. He hopes to establish himself in some special way. Above all he is impressed with himself, arrogance, and he is impressed with our Lord's ability to gather a crowd. The approbation of the crowd always impresses the arrogant person.

"came and said to him," the aorist active participle of the verb proserchomai (προσέρχομαι) [pronounced *pros-ER-khom-ahee*]. Prós (πρός) [pronounced *pros*] means face to face, érchomai (έρχομαι) [pronounced *AIR-khoh-my*] means to come, and it is perhaps best translated: "having approached." This is the bold approach; this is the arrogant approach. This is the approach of a person who is so arrogant that he thinks his personal problem is more important than anything else in life. These people have no true friends. They have no thoughtfulness of others. Arrogant people are no good unless you can whip the arrogant out of a person and replace that arrogance with discipline.

People have been trained to think that they are the greatest thing in the world. This is the development of the historic destruction of a nation.

"and said" - the aorist active indicative of epô (ἔπω) [pronounced *EHP-oh*], used to communicate whatever thought happens to be in the mentality of the soul. He is now going to express what is on his mind.

The subtle dative of advantage; what he has to say is important (he thinks); but it is not really that important. *To Him* is autos.

"Master" - the vocative singular from the noun didaskalos (διδάσκαλος) [pronounced *did-AS-kal-oss*], teacher. He has used a word for authority, for a teacher, a professor. So he recognizes our Lord's authority in a limited way, academically only. The Scribe is an academic persona and he is speaking as an equal. The other categories of believers who come up are going to use the word kurios (κύριος) [pronounced *KOO-ree-oss*], for absolute authority and even meaning deity. So he is respectful but he doesn't really accept the authority of the Lord Jesus Christ. He follows what he considers the correct protocol to speak with an equal.

Principle

1. It was convenient for the moment for the pseudo intellectual to recognize limited authority in the Lord Jesus Christ. It is a matter of convenience. Arrogance always thinks of authority in terms of convenience. It may be convenient to have a police man, a company commander, a pastor-teacher; if you have some reason for any

of them. But it is not convenient to recognize their authority. Arrogance is disassociated from reality. to the extent that all authority is true establishment authority but a matter of personal convenience. You haven't lived until someone used you and your authority to get what they want.

2. So obviously this was pseudo recognition of our Lord's authority. Pseudo intellectuals are only capable of pseudo recognition. The arrogance of this hypocrite would only allow him to recognize one authority, and that is himself. In his thinking he subordinates all genuine authority to his own arrogance.
3. This person in arrogance assumes that his high IQ, his quickness with words, made him superior to the human race. And, therefore, when arrogance makes this assumption, as inevitably resident arrogance will, the individual as the arrogance increases divorces himself from reality.
4. As is too often the case with smart people, the assumption of superiority over others divorces them from the reality of life and the resultant arrogance gives them inflexibility regarding the nonessentials.
5. This smart believer is extremely self-centered. He assumes that our Lord cannot wait to hear his verbal declaration of loyalty and his dedication to Christ.
6. Arrogance has blinded this smart believer to his real value - nothing.
7. Being smart and having quick perceptive abilities this scribe attaches erroneous importance to his pseudo intellectuality. All Christians who are smart and become pseudo intellectuals inevitably follow rationalism or empiricism as their system of perception. Both systems are hopeless as far as ever learning doctrine is concerned and, therefore, in following such systems and relating them to life, one can never understand doctrine.
8. Again then, his arrogance and self-centeredness has divorced him from reality.
9. Being smart and possessing quick perceptive ability has its occupational hazards: lack of common sense, disorientation to life, arrogance, self-centeredness, a feeling of self-importance, and self-righteousness.
10. When a smart person falls into these occupational hazards he becomes emotionally unstable. It eventuates in neurosis or psychosis. This pseudo intellectual believer is not yet at this stage; he is emotionally unstable, he is arrogant, selfish, etc. and, therefore, he is a slave to how he feels.

There are followers and there are leaders. So it is okay to choose a leader and say, "I will follow you." But that is not what is happening here. What he says have no truth in it at all.

"I will follow you anywhere," the future active indicative of *akoloutheō* (ἀκολουθέω) [pronounced *ak-ol-oo-THEH-oh*]. It is a statement from emotional instability; it is not loyalty at all. The predictive future is for an event expected to occur in the immediate future. Jesus has given a command.

Being full of emotion the scribe makes a verbal dedication. Emotion expresses itself through sincerity. Sincerity is not a Christian virtue. It is directly hitched up to your emotion and therefore is no good in a crisis. Sincerity is as meaningless as the emotion which originates it. "you," su.

Principle

1. First, note that this is a dogmatic statement. Not only is this a dogmatic statement but it is an emotional statement. It is a sincere statement and an arrogant statement.
2. The dative case implies that the scribe is doing Jesus a favour by following Him: "I will follow you."
3. The scribe's emotional decision has no meaning. Neither does any other emotional decision; an emotional decision has no spiritual connotation. God the Holy Spirit is not in emotion. If emotion takes over the soul you have no capacity for life, you have no capacity for love, you have no capacity for happiness, and as far as our context is concerned you will never survive historical catastrophe. Emotion will not carry you in anything in life.
4. Verbal dedication means absolutely nothing in the Christian life, for verbal dedication [or overt dedication] merely expresses emotional reversionism or instability.
5. This verbal dedication is comparable to our 20th century dedications such as full-time Christian service, rededication, reaffirmation of faith, surrender to preach, etc.
6. Verbal dedication of all categories are no substitute for positive volition towards Bible teaching, that is the basic decision after salvation.
7. This dedication is based on the fact that Jesus had given the command to depart, and being smart the scribe concluded that Christ was bluffing. Being smart he reasoned: "He's not really going to leave a good thing like this, the thousands of people around on the hillside. They are impressed, they compliment Him, and He is going to leave a good thing like this? He's bluffing." He is impugning our Lord's motivation, he is ascribing to our Lord his own motives.

"whithersoever thou goest" in the King James, but what he really said was an idiom which is a nuance: *hopou* (ὅπου) [pronounced *HOHP-oo*] *eán* (ἐάν) [pronounced *eh-AHN*] *απερχη*. *Hopou* (ὅπου) [pronounced *HOHP-oo*] is an adverbial particle. It denotes a place, it is an adverb of place, but when you combine it with the next particle *eán* (ἐάν) [pronounced *eh-AHN*], then *hopou* (ὅπου) [pronounced *HOHP-oo*] plus *eán* (ἐάν) [pronounced *eh-AHN*] in the Greek means "wherever" in modern English, like "wherever you go." But the problem is that *eán* (ἐάν) [pronounced *eh-AHN*] introduces doubt. *Eán* (ἐάν) [pronounced *eh-AHN*] is a particle that introduces a third class condition: "If," maybe you will and maybe you will not. So the idiom "wherever" means "wherever" with a doubt. It should be translated "wherever if you go."

With this, *απερχη* is the present active subjunctive of *aperchomai* (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*], middle in form, active in meaning. It is a deponent verb]. The present tense is tendencial, used for an action which is purposed but not actually taking place, and with *eán* (ἐάν) [pronounced *eh-AHN*], not likely to take place, says this very smart person. The scribe is assuming that our Lord is not going and, therefore, assuming that he has made a safe but impressive dedication, going to cost him nothing. To the scribe the departure of our Lord is a possibility but not a reality.

Now here is the point: People who are divorced from reality can never accept reality. And when reality is disaster they cannot cope. This man will be a dropout.

So the third class condition implies that the scribe has doubts about Jesus leaving the large crowd. And in this the scribe merely takes his own motivations and in arrogance and superimposes them on the Lord Jesus Christ. Instead of getting his motivations from the doctrine taught by our Lord he is superimposing his own motivations on the Lord Himself, and to do that he has to have an umbrella of arrogance.

1977 Romans

Lesson #610

610 12/19/1978 Luke 11:21 Two Fredericks and Prussia: Carthage; gun control; PISTEUOO; pseudo-intellectual vs. reality

We are at the crisis point in the United States. We have always been clear in our thinking. Our understanding of freedom and principles of doctrine, we have been able think. Great thinkers in the reformation. The greatest soldiers in the army of Frederick the Great were those who came from France as persecuted Huguenots. Frederick saw the importance of universal military service. He saw that profit was legitimate; and that the concept of profit was a good thing not to be squelched.

The Huguenots already had the concept of free enterprise.

Small government and big business was key. One of the finest manufacturing systems at the beginning of the industrial revolution. Brandenburg, Prussia was surrounded by many great powers, including Russia, the French, etc. They all put little central Europe into a squeeze. The son heads off and Frederick William put the young man into the military. He just needed that discipline of the military. And he was a genius. He became a true genius in battle and in governing. He took the whole concept and realized that with one system of thought, he could turn the world upside down. Discipline and doctrine were key. He used his own genius and innovated. People were encouraged to have a relationship with Jesus Christ and with the laws of divine establishment.

He saw a great coal mind and he decided to do something about that coal mine. He just had to keep his ear to the ground. Austria and France were dividing up Silesia. He took his troops in and said, "This belongs to Prussia." He had to fight on interior lines.

He used the oblique order of battle and put Austria back about a year. The French then moved in. Then he heard that the Russians were at their back door at Berlin. 17,000 men he defeated 55,000 Russians. He killed about 27000. This began the 7th years war, known here as the French and Indian war.

We have enough energy to last a few hundred years. One of the sure signs of idiocy is being a part of a government bureau.

The army today is used as an experiment in sociology. We are now 2nd rate all the way through. Russia has great biological weapons. We are in trouble in every possible way. We have the answer and we will see the way to turn things around.

Revolution adds wrong to wrong. We did not begin with a revolution but with a war for independence. We have had two wars for independence.

Frederick the Great departed from the scene by winning the Seven Years' War. He saw a unified Germany and he passed this along to Bismark. The great problem in Europe was balance of power. The unification of Germany

Now there is another thought abroad called communism. Marx incorporated many concepts to form communism. It is a thought that man is just an animal and there is no reality in spiritual things. This is destroying us. The only thing that stops communism in its tracks is Bible doctrine.

Pseudo Intellectual vs Reality

Gun control: We have to go back to the principle of freedom as defined in the Word of God. Freedom includes the principle of privacy. You do not have freedom unless you have privacy. There is also the principle of property and the umbrella of authority and all of these are a part of freedom.

Now, if I decide that I want to own a gun I have the right to go and purchase a gun without anyone registering it. It is a matter of privacy; I am a law-abiding citizen. And so the fact that they tell me that I must sign papers and show my driver's licence is a violation of my freedom by the Government, which becomes at this point evil government. The gun that I now possess is my property, I have a right to keep it, I have a right to do anything I like with it provided, of course, I do not violate common law.

My possession of a weapon gives me authority to protect my own property and to protect my own privacy. So owning a gun is something that everyone should have as a matter of principle. The next principle is that not only should everyone in America own guns but they should know how to use them. This is a deterrent to crime. The principle is that a disarmed citizenry is a helpless citizenry. So a gun is one of the systems for freedom.

Killing, of course, a matter of volition of the soul, like any sin. Weapons are not the system of volition, it is what you have in the soul. People kill other people because they have free will and they decide to do it. The old sin nature cannot be legislated against and you cannot stop crime and violence by passing laws against the means employed, whether they are guns, knives, ice picks or whatever. There are always those under the influence of evil who feel that the private citizen has no business with weapons.

Carthaginians versus the Romans. Through a number of things which took place, Rome got Carthaginian to give up their weapons. This was a one-time agreement. They did. There are apparently lengthy records of all the weapons given to Rome. Once that was

done, Rome told them that they were going to destroy Carthage. The Romans went on a bender and the Carthaginians did everything possible to make weapons. As a result, they held off the Romans for 4 years before being beat.

Luke 11:21 **When a strong man, fully armed, guards his house, his possessions are secure.** (BSB)

Luke 11:21 - "When a strong man," *hótan* (ὅταν) [pronounced *HOH-tan*], "when," used for a condition which is conditional, possible, and which is repeated many times in history and which has occurred before. So it is a general situation that occurs in every generation. And then we have the nominative singular *ischuros* (ἰσχυρός) [pronounced *is-khoo-ROSS*], which does not mean a strong man with muscle. It means a strong man with his mind, a person who can concentrate and think under disaster conditions, a person who has common sense and alertness. With this we have the nominative masculine singular of the definite article used as a demonstrative pronoun to place great emphasis on the fact that certain people have the ability and certain people acquire the ability to think. So that from moral courage comes the ability to handle any disaster situation. The corrected translation: "Whenever that strong person . "

The next word is a perfect passive participle from the verb *kathoplízō* (καθοπλίζω) [pronounced *kath-op-LIHD-zoh*], to be armed, to possess weapons. A well-armed person can use his equipment in a disaster. The passive voice, the strong person with common sense, with doctrine resident in the soul, receives the action of the verb - being prepared for violence, for crime, for attack. The participle is a temporal participle meaning after he has been completely armed. But this word "completely armed" means he not only has a weapon but he knows how to use it. Having a weapon and not knowing how to use it is not having a weapon at all. That is the principle here.

Then it goes on to say "keepeth," the present active subjunctive of the word *phulassō* (φυλάσσω) [pronounced *foo-LAHS-soh*], to guard and to defend "his own home."

Luke 11:21 **Whenever that strong person has been completely armed he guards his own home. Therefore his possessions and his loved ones remain undisturbed.**

The Word of God itself demands that you have two things that must be co-ordinated for a crisis. First of all you must have doctrine resident in the soul and, secondly, weaponry of some sort to face the crisis. And you combine these and you have effectiveness.

Matthew 8:18 **Now when Jesus saw the mob around Him, He gave orders to depart to the other side.**

Matthew 8:18 - When Jesus saw the mob around Him He knew that He had to separate. There is always the principle of separating for learning.

Bob was tested for going behind enemy lines and had to say some Greek sentences, but he mispronounced pistuô. All of those who went on this mission were caught and executed.

Verse 19, the pseudo intellectual. He wants to exploit this very large crowd. A man there assumes that Jesus wants this approbation just as he does.

Principle

1. By use of the third class condition "if you go" the scribe not only doubts the departure of Jesus but he impugns His motivation.
2. Being arrogant and self-righteous the scribe, who is a scholar, thinks of success in terms of a large crowd. To him it is always numbers, numbers, numbers. He desires the approbation of the crowd.
3. If the situation were reversed and the scribe had the large crowd following him he would remain in his place of approbation and comfort.
4. Therefore, he would never cross the lake to a set of uncertain and unknown circumstances. The scribe, then, is the type of believer who looks at life from the human viewpoint because he has no interest in doctrine and his driving motivation is to push himself. He wants approbation and recognition.
5. The scribe will follow Jesus as far as the ship. But when he discovers that Jesus has no hotel reservations, no estate on the other side, no invitation from some affluent person, he is going to decline. In other words, he is a believer in Jesus Christ who will be in heaven, but in the meantime he is a failure for any catastrophe, personal or historical crisis. He follows the Lord as long as it does not interfere with his personal comfort.

Without doctrine the scribe has neither integrity nor moral courage to venture out into the unknown circumstances of a ship on dangerous seas and in uncertain conditions.

Pseudo intellectuals are always sincere, always emotional, and they are always impulsive. "I will follow thee whithersoever thou goest" was an impulsive statement. Emotion produces impulsive action and we must get away from impulsive action into rational action, meaningful action, action based upon the application of doctrine to experience. So emotion and arrogance in the soul produce sincere dedication and emotion produces impulsiveness. [There is nothing wrong with emotion but we must use our emotion properly. It must be subordinated to our right lobe]

Conclusion

1. This disciple was precipitant instead of perceptive.
2. He was emotional, sincere, overtly dedicated, enthusiastic, impulsive, and a total failure.
3. This category of believer cannot even face historical disaster. As our Lord's answer in the next verse reveals, the pseudo intellectual is totally divorced from reality and

he cannot even face the most superficial type of testing which is uncertainty. If you cannot face uncertainty you cannot face disaster.

4. So this believer has substituted emotion, enthusiasm, sincerity, dedication, and impulsiveness for true motivation from doctrine resident in the soul.

There is no substitute, then, for doctrine resident in the soul. Every day is a day of preparation for disaster and suffering. Every day is a God-given opportunity to learn more doctrine which alone carries us in disaster. This believer is too shallow, too smart, too arrogant to get into the boat. His superficialities will insulate him against the rigours of the journey. So the scribe perfectly represents smart, shallow, sincere, superficial believers. They always fade in normal circumstances. Therefore they never face the abnormal circumstances of life.

Now the answer in verse 20 is a very simple answer and yet it is a very complex answer.

1977 Romans

Lesson #611

611 12/20/1978 Job 5:19–27 Napoleon and Austerlitz; plan of God; types of disaster; Bible doctrine in Prussia; dying grace; counseling

A citation for a Captain Arlo Olsen from South Dakota. Pretty amazing. It is only because of the military that there is any freedom.

The military is persona non grata among our politicians.

Napoleon vs. the Russians. Napoleon pretended to be afraid and Russia moved against him. Napoleon had a small army on interior lines, and he just had to wait in attack at the right time.

There was a problem with his brother, who got himself into a jam. His brother died in all of this. They sealed his brother in a barrel of rum and sent him back to Paris. I think that this was Moreland, the general involved. It was about 20 years later when keg broke open at a medical school. His handlebar mustache had grown down to his waist. His body was actually kept in a library of someone.

In Berachah, it is a tradition for someone on leave to wear his uniform on his first day back. This is the true symbol of our freedom.

If you can establish the fact that you are a member of the human race, then God has a plan for your life. It is imperative to know that you can choose. No one should be under any compulsion with regards to Berachah Church. It is frowned upon to pretend to fall asleep and fall into the lap of an attractive female next to you.

No one is too liberal, no one is too conservative, etc.; God has a plan for your life. Only actuality is fed into the divine decrees.

[X] + [Y] + [Z] = the plan of God

If you are a member of the human race God has a plan for your life. It is imperative that you understand that you do not have to accept God's plan. We are dealing with a pseudo intellectual. He has made a decision and he has believed in the Lord Jesus Christ. He will be in heaven no matter how he fails, how he succeeds or anything else. The justice of God imputes to man certain things which set him up for the plan of God but leave it open to his volition. Human life is imputed at birth to the soul; Adam's original sin is imputed at birth to its target, the old sin nature. Man is born physically alive and spiritually dead. This sets up condemnation which immediately sets up a potential - salvation. God does not condemn without giving you an opportunity to use your volition apart from human merit in order to break out of the problem. We call that simply X radical, human life imputed at birth plus Adam's original sin equals the first potential. This potential is based upon the second imputation, the fact that we are condemned by the imputation of Adam's sin is indicative of the fact that we have the potentiality of salvation, potential plus information which we call doctrine. The doctrine in this case is the Gospel. This equals the first hope, absolute confidence that when we believe in the Lord Jesus Christ we have eternal life. The hope is replaced by reality when we believe in Christ. We call that salvation adjustment to the justice of God through faith in Jesus Christ.

Now there is some momentum in the plan of God. We have advanced to the point of believing in Christ. The moment we believe in Christ there are two imputations which are included in the plan of God. One of these is our second imputation in Y radical, judicial imputation number one, all personal sins are imputed to Christ on the cross and judged - the saving work of Christ. Judicial imputation number two, the imputation of divine righteousness to the believer at the moment of salvation. And this second imputation leads to a second potential, the imputation of blessing in time which glorifies God, the tactical victory of the angelic conflict, plus the pertinent doctrine which reads us into the picture, equals the second hope, absolute confidence that when we advance to maturity through the perception of doctrine we will receive from the justice of God divine blessing, plus maturity adjustment to the justice of God through maximum doctrine resident in the soul.

That brings us to Z radical which is the place where we have the mature believer. Z radical, the imputation of eternal life at salvation plus the imputation of blessing in time equals the third potential, the potential for great blessing and reward in eternity. Plus pertinent doctrine equals the third hope, absolute confidence that when we attain maturity and receive the six categories of blessing in time, these are merely a prelude, a guarantee of greater rewards and blessings in eternity. This equals the plan of God.

God has a plan for each one and some people peel off, they never get out of X radical. Some peel off at Y radical and some people never get out of Z radical. The objective is to take in doctrine and reach Z radical. Z radical has the solution to every disaster and catastrophe of life. There is no solution in X radical. In Y radical the challenge is doctrine, in Z radical the challenge is life itself; you have capacity for life, capacity for blessing,

capacity for anything that life has to offer and you have achieved the point of tactical victory.

Now before we get rid of the first dropout let's see what could have happened had he persisted and got into the ship, had he embarked across the sea, had he been a plugger. It isn't the smart people, it isn't the talented people who make it in life. It is the people who plug, and when I say plug I mean self-discipline today, tomorrow, the next day no matter what distractions may come your way. To understand the objective and to move toward the objective is what counts.

Many smart people flunk out in college for a variety of reasons. Those who kept plugging, not being distracted, those were the ones who made it.

Job 5:19-27

God has a plan for your life and God's plan includes the ability to handle any form of disaster. See Job 5:19 - Here is a man who has reached Z radical. What kind of a life does a believer have who attains maturity?

Verse 19 - "In six troubles he will deliver you," the hiphil imperfect of the verb *nâtsal* (נָצַל) [pronounced *naw-TSAHL*]. This does not mean deliverance such as delivering a nation from attack but it means to rescue under a short term pressure situation. And the rescue is caused by thinking, concentration under pressure. The hiphil stem says that you simply pull out the doctrine that you have and utilize it. "Six troubles," there are six categories of blessing and there are six categories of trouble.

"Furthermore, in seven," now we are intensifying the problem, "evil will not touch you," the qal imperfect of the verb *nâga* (נָגַע) [pronounced *naw-GAHG*]. Now we have something which can reach into your soul. It isn't the person who can destroy your body it is the person who can influence your soul. And so the word "touch" is used because unless you are insulated with Bible doctrine something is going to get to your soul - some form of satanic activity. Kosmos diabolicus offers many enticing ideas that are completely and totally off-base and an attack on freedom.

The believer who goes all the way with doctrine is going to wind up facing not only troubles but disaster. That is number seven, evil.

The word for evil is *ra* (רָע) [pronounced *rahg*] in the Hebrew. Evil includes four great disasters. Economic is the first, military is the second, social is the third and dying is the fourth. This is the proper rational sequence. In order to live there must be some form of economic function whereby one can get a job, whereby one can achieve, whereby one can become wealthy and prosperous without government interference and without intrusion. Next comes the military. Once you have a little prosperity you need to protect it; someone else wants it. So it is the military that protects it. This protection ensures social life. And then comes dying and we are all going to die! If you live by doctrine you will die by doctrine

and the dying will be the icing on the cake, it will be greater than anything you ever had in life. Disaster is God's opportunity to demonstrate His grace.

Verse 20 - "In famine," economic disaster, "he will preserve you from death," the qal perfect of pādâh (פָּדָה) [pronounced *paw-DAWH*], the action was completed in eternity past. Pādâh (פָּדָה) [pronounced *paw-DAWH*] in the perfect tense means that billions and billions of years ago in eternity past God knew every problem you would ever have and at that time He provided the solution. So that when you get into a disaster the mature believer is preserved; "in war from the power of the sword." This is a reference to military disaster.

Verse 21 - Social disaster. What is social disaster? The worst of all sins. "You will be hidden from the scourge of the tongue." That is social disaster. The worst thing that can happen in any group in society is gossip, maligning, judging. Live and let live is the principle of doctrine, it is a part of freedom. Everyone has a right to their privacy. Therefore, gossip is one of the greatest of all evils, it is a sin parlayed into evil. So when social disaster is mentioned the worst thing that can happen is to be a victim of gossip, maligning, judging, etc.; "you will be hidden" is the Niphal imperfect from châbâ' (חָבַא) [pronounced *khaw^b-VAW*]. Passive voice, you receive protection from the scourge and the biting of the tongue.

"Neither will you be afraid." The qal imperfect of yâê' (אָרַי) [pronounced *yaw-RAY*] does not mean to have a nervous system tensed up getting ready for something. Fear is something entirely different, it is failure to orient to a situation with principles, failure to think under pressure, failure to fulfil some system of protocol whether physical or mental under pressure. Courage is always the ability to think, the ability to react, the ability to do something rather than freezing; "of destruction" is shôd (שׁוֹד or שָׁד) [pronounced *shohd*], violent death, terrible death, painful death, something that hurts, something you have to do all by yourself. [Death is a summary of your life. There is marvelous peace and strength to those who have doctrine resident in the soul]

Verse 22 - Therefore when it comes "you will laugh," the qal imperfect of sâchaq (שָׁחַק) [pronounced *saw-KHAK*]. This isn't hysteria or snickering. This is a relaxed laugh, a sense of humour, application of doctrine; "from wild animals of the earth." In Job's time wild animals were a common cause of death. In the 20th century wild animals might be cars, planes, nuclear weapons, mixed up people, bugs, or whatever. In all of these things you have nothing to fear, maximum adjustment to the justice of God removes fear regarding many of the instruments of death. The Romans could fire these stones 200 yards and hit their target.

Verse 23 - "For your covenant will be with the stones of the field." This is a reference to weapons of destruction. Stones were used as ancient artillery. "the beasts of the field," the wild animals, the instrument of death; "will be at piece with you." We have that wall of fire until the Lord decides to take us home. No instrument of death can remove the mature believer from this life. Only the integrity of God can transfer him from earth to heaven. Once the Lord calls a believer home all the power and ability of this world cannot retain him in this life. The believer, however, cannot die until the Lord is ready to take him home. This

knocks out having no capacity for life. Death is off the table until God has determined that it will happen.

Verse 24 - "Therefore you will know." That is what it is all about. This is something that is completed before you hit death. You already have the information, you already have the capacity for dying well; "your tent," that is, your human body. Not "in peace." The word *shâlôwm* (שְׁלוֹמ) [pronounced *shaw-LOHM*] here means a state of prosperity. This is the believer in Z radical who has all of the prosperities of life - dying grace; "you will visit your home" - heaven. The word for "visit" is *pâqad* (פָּקַד) [pronounced *paw-KAHD*] and it means a visit that you anticipate with great pleasure.

Verse 25 - If you crack the maturity barrier you leave behind a great heritage for those who love you. All of your loved ones are beneficiaries by your death. "And you will know that your seed will be many and your offspring like the shoots of the field." This is not quite correct because it means here blessing and prosperity by association. The only prosperity, the only promotion, the only success some people are ever going to have is going to come from the fact that they were associated with a mature believer. The mature believer dies and his wife or her husband, the parents, the children, the loved ones the friends, the family, are blessed by association.

Verse 26 - "You will come in a full age," the qal imperfect of *bôw'* (בֹּא) [pronounced *boh*] "like a shock of corn comes in its season," the farmer is the expert. Corn does not all ripen at the same time and therefore they didn't pick it all at the same time but waited until it ripened. So there is a right time and a wrong time to pick corn which the expert must determine. God is the expert. He must decide when it is time to depart from this life and by what manner we should die. This means the "full age" isn't a long life; full age is the believer who reaches maturity. The full age is the believer in Z radical.

Verse 27 - "Behold this doctrine, we have researched it," the qal perfect from *châqar* (חָקַר) [pronounced *khaw-KAHR*] which means not only to have the principle but to have also gathered the experience; "this is the gist of it, Hear it," a command. Get the information into your soul, concentrate, understand what is being said. Then you decide what you are going to do with it; "know it for yourself," that is what makes you spiritually self-sustaining. That means that every time you get into a jamb you don't run to someone. You reach into your soul and pull out the doctrinal resources of your own soul and use them. "KNOW IT FOR YOURSELF."

1977 Romans

Lesson #612

612 12/21/1978 Matthew 8:20a Solzhenitsyn; freedom vs. equality; doctrine of the fox distraction; human security vs. doctrine

We are getting close to a national disaster. Solzhenitsyn spoke about courage going down. He was banished from his homeland for speaking out against communism. *The next war, which does not have to be an atomic one, may bury western european civilization forever.* He said that Americans have been paralyzed by materialism and they are

unwilling to die for their country. His speech drew hisses and scattered boos. He said the US has lost its nerve in fighting communism. Members of the antiwar movement wound up being involved in the betrayal of the United States. Suffering imposed upon 30 million people. Do they not hear the moans coming from there? The intelligentsia has lost its nerve, how can the west stand firm against China or Russia? Systematic massacre of Cambodia and a third of the world is enslaved to communism. To defend oneself, one must be ready to die. Solzhenitsyn castigated nearly every democratic institution. The lack of courage is perhaps the greatest phenomenon.

Carter is a believer and a reversionist. We are studying vv. 18–27. Those who cannot handle the disaster. Jesus is on the edge of the sea of Tiberius. 7 miles wide and 14 miles in length and subject to some horrendous storms. Even in modern times, there have been force 12 storms there.

Mobs are fickle, incapable of thought, and always vulnerable to evil. Approbation from a crowd destroys a person's character. The crowd destroys human freedom by intruding into privacy, disrespecting authority. Any person who is a part of a mob is subject to the worst behavior. It is time to get the believers out of the crowd.

Jesus looked over the people and gives a command. There must be a separation from the irrationality of the mob. The people in Berachah are not a mob but separated from the mob.

The scribe is a scholar who never advances in the spiritual life. They are a basic system designed to separate us from Bible doctrine. They might be family or friends and they are kept alive to test you. The scribe is the pseudo intellectual of the 20th century. He was attracted to Christ because of his great mentality. The scribe saw this.

The pseudo-intellectual today is always a liberal. When frustrated in any way, like losing an election, they become quite frustrated. The scribe sees how people were attracted to the Lord. He addresses the Lord as professor. He uses professor rather than lord. This man is himself a professor; and by this, he calls himself equal to the Lord. The liberal is very self righteous.

Matthew 8:19 **And a certain scribe came up and said to Him, "Professor, I will follow You wherever if You go."**

Arrogance and emotion are the source of his sincerity and instability. Verbal dedication means nothing in the Christian life. This reveals emotional reversionism.

Reaffirmation of faith is blasphemy and idiocy. One shot dedication to the teaching ministry is blasphemous. No one tells a pastor what to do. He is the top dog according to the Scripture.

The pseudo intellectual is a casualty before the battle begins.

Matthew 8:20 **And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head."** (ESV; capitalized)

Freedom is live and let live. It is self-determination. This is exemption from arbitrary control. It is also related and integrated with privacy. Privacy is the environment for freedom. Property is a part of freedom. Owning things is a sign of freedom.

Jesus has infinite authority over this man. This man is a pseudo-intellectual who thinks that he is equal to the Lord.

Bob was at Berachah for another hour or so; and someone stole his hubcaps. There is the umbrella of authority. Freedom and equality cannot coexist.

Freedom

1. Freedom is no guarantee of equality. In fact, freedom produces inequality. With freedom, you have self-determination. You can progress or retrogress.
2. Some use freedom to advance and some use it to retrogress.
3. Freedom is the reality; equality is a myth.
4. Freedom does not guarantee equality. The function of freedom guarantee inequality.
5. Equality is the device of the arrogant, the disoriented, the sociopath.
6. Forced equality is tyranny. This is the policy of tyrants. Socialism; the welfare state, gun legislation. Anti-military, anti-freedom.
7. Freedom in the human race is designed to resolve the angelic conflict.
8. Freedom is flexible with the nonessentials of life. It does not persecute a person for their erroneous opinions. People have a right to their opinions. Freedom is inflexible with the essentials of life. Socialism is the destruction of freedom. Fabianism, Marxism are enemies of freedom.
9. Therefore freedom is common sense and orientation to reality. That means the privacy of believers in church. Respect for privacy and property. Property is inviolate.
10. Freedom must have content of thought, and that content is Bible doctrine. This scribe will not matriculate in the course. They think they have all the answers when they in fact have none.

There are a lot of weak sisters running about. This man will always be a superficial intellectual. He was a casualty. Too many believers like this scribe.

And the Jesus said...

This pseudo-intellectual will come right up to truth and reject it. When Jesus answers this intellectual, He will talk about foxes and birds.

The fox from the viewpoint of horse is a beautiful sight. The fox has something that every pseudo-intellectual needs. A customary present. The fox never builds his own house. He always steals someone else's house. The pseudo-intellectual does not build his own system; he uses someone else's system to advance himself. College professors enjoy the freedom that our forefathers planned and has been preserved by the military; but they use this freedom is used to steal. The fox is crafty. Only one smarter canine; the coyote. The fox steals another's hole. The fox has a phôleos (φωλεός) [pronounced *foe-leh-OSS*]. Gophers and prairie dogs have holes; but foxes don't have holes. It does mean a den or a lair. It also means a burrow. We have built a great system and everyone wants it. They think by taking something from is, that they will inherit our great wealth. But that is not where the prosperity comes from. It comes from freedom.

The Fox Has its Burrow

1. In our Lord's day, the fox differs from most canine types. The fox like the badger's home. The badger can force a fox out. The fox is a thief.
2. The fox is regarded here as insignificant. Jesus is comparing this scribe to a fox. This man will never accept truth unless he realizes his own insignificance; but he won't because he is arrogant. Even the fox has a shelter. He steals it but he has it. This man is an intellectual and he has a home. He is a con artist in the field of ideas. They distract from freedom.
3. Even though the fox is small; he has a shelter that he has gained by being smarter than other animals. He has someone else build the burrow and then he steals it. We have an immoral government today that is stealing from free enterprise. The goose is dying and no more golden eggs.
4. The scribe would like to be pious; would like to be regarded as spiritual. He clings to human security. Jesus is comparing Himself to nothing as He has no den, no lair. He did not steal one from someone else.
5. When there is a conflict between human security and freedom, he switches from intellectualism to emotion.
6. He is negative toward doctrine and distracted from the plan of God.
7. Emotion gives no strength for the crisis. If Jesus cannot offer more security than a fox, than the scribe becomes distracted. The scribe has a low opinion of the fox. Because survival and security are related, the scribes becomes emotionally unstable.

The Doctrine of the Fox Distraction

1. Emotional fervor is not equivalent to following Jesus Christ. This man loses his motivation.
2. This born again believer though a scholar a student and a professor, has failed to distinguish between security and the plan of God and human security. True security is freedom to learn doctrine.
3. Emotion destroys moral courage. Emotional revolt destroys moral courage. This man makes the wrong decision. He will not get on the ship.

4. Emotion puts blessing before doctrine; the plan of God places doctrine before blessing.
5. Furthermore the believer's emotions are never functioning properly until doctrine comes first.
6. The analogy between our Lord and the fox will turn away the scribe. The analogy is between the scribe and the fox. Jesus compares the scribe to the fox in terms of the weakness. Our Lord's strength is in His freedom; and the scribes strength is in stealing ideas and approbation. The scribe is the fox as a stealer of lairs or dens. The Lord is free and has none of the accoutrements of society's security. The scribe has the bad characteristics of the fox. The scribe's emotional state will keep him from passing the security test. You will never make it in an historical crisis.

This Doctrine was already recorded and organized, so that is placed below:

Doctrine of the Fox Distraction

- A. This doctrine is taken from Matthew 8:18-20. "Now when Jesus saw a crowd around Him, He gave orders to depart to the other side. And a certain scribe came and said to Him, 'Teacher, I will follow You wherever You go.' And Jesus said to him, 'The foxes have holes [dens], and the birds of the air have nests; but the Son of Man has nowhere to lay His head.'" (NASV)
 1. Our Lord's first command to depart is tantamount to the acceptance of doctrine.
 2. This believer, though a student, has failed to distinguish between the security of the plan of God and human security. True security is freedom to learn doctrine.
- B. The analogy between our Lord and the fox will turn away the scribe, whose emotional zeal is meaningless in facing the small distraction called the security test. The analogy is really between the scribe and the fox.
 1. The Lord compares the scribe to the fox in terms of weakness.
 2. He compares the fox and Himself in terms of strength. Our Lord's strength is in His freedom.
 3. The pseudo intellectual's strength is in his ability to steal.
 4. Our Lord is not as good as a fox because He is free and has none of the accouterments of society's human security. So He shows the scribe he has the bad characteristics of the fox.
 5. By making Himself lower than the fox, our Lord is in fact greater than the fox. Because, no matter how low you are, if you have freedom, you're great.
- C. Emotional fervor and good intention is not equivalent to following Christ or advancing in the plan of God.
 1. Emotion destroys moral courage. Therefore, this believer will make the wrong decision.
 2. Emotion puts blessing before doctrine. The plan of God puts doctrine before blessing.

3. A believer's emotions are never functioning properly until doctrine comes first.

D. Security consciousness and spurious emotion hinder learning and believing the Word of God.

1. The scribe chooses security rather than freedom.

2. When you choose freedom, you are positive to doctrine. Freedom motivates you to fight and die for your country.

3. Security motivates a person to demonstrate against the war to save himself. Security motivates cowardice. All pseudo intellectuals are cowards. The scribe has no concept of freedom.

4. Freedom keeps your motivation pure. Spurious emotion divorces you from reality.

5. Abnormal times take away your freedom.

E. So the fox distraction refers to negative volition based on living by your emotion and being distracted by human security.

A person who wants to preserve only what he has is not a true conservative.

Matthew 8:20a **And Jesus replied to him, "Foxes have burrows [lairs, dens],...**

1977 Romans

Lesson #613

613 12/22/1978 Matthew 8:20b Human security vs. Bible doctrine; concentration and motivation; principle of the bird distraction

Some of these notes were out of order under *Dynamics for Disaster*. Right now, it appears to be 3 or 4 pages (which are placed in order in the notes below).

Just around the corner is a good old fashioned disaster. The stands up under disaster and what fails under pressure.

The pseudo-intellectual always goes into different kinds of information, but he has no root in the truth. He goes from rational to emotional.

Matthew 8:18 **Now when Jesus saw the mob around Him, He gave orders to depart to the other side.**

Matthew 8:19 **Now a certain scribe approached and said to Him, "Professor, I will follow You wherever You go."**

Matthew 8:20 **And Jesus replied to him, "Foxes have burrows [lairs, dens], and birds of the air have roosting places, but the Son of Man has no place where He may recline His head.**

A view of the fox distraction. When he gets into the ship to follow Jesus, that will be moving toward ἐπίγνωσις. We must cultivate self-discipline.

The noun kataskênôsis (κατασκήνωσις) [pronounced *kaht-as-KAY-noh-sis*], which means, *a tent, a roost, a dwelling place, a nest*. Birds stay in a variety of places. Jesus is drawing a comparison between the scribe and the animals. The fox is smart; and the scribe is smart. But he cannot deal with a catastrophe unless he has doctrine. Unbelievers can deal with catastrophes if they have some understanding of divine establishment thinking.

Bob has heard some people saying that they are giving up on patriotism because of things which have happened. These are people with no roots in doctrine. The fox has a lair or den which some other creature built. He does not have a place if there is a stronger or craftier animal around. The most insecure people are those who depend upon human security. Take away a person's human security and they are shot down. People are running around trying to be secure. Our best preparation for disaster are the inner resources for Bible doctrine. When you are distracted by the season and for your concentration is gone. It is concentration on doctrine that makes preservation possible. You need some concentration.

Doug Johnson called Bob and thanked those responsible for getting Colonel Cooper down to Berachah. Learning what to do is great; but if there is pressure, you can sometimes lose those steps. Colonel Cooper is far ahead of anyone in his realm.

The believer in condition white is like a smart unbeliever. Such a person is a casualty before it starts.

Captain Sijohn. They named a hall for him and he has been posthumously been awarded the medal of honor. Fear is a lack of concentration. Every person with imagination can create conditions where he has fear. A reaction of the nervous system is not fear; not being able to concentrate is fear. Courage is a soldier who knows how to use his weapon, no matter what is taking place around him.

We have studied this pseudo-intellectual and his arrogance. His arrogance produces the instability and disaster which is about him.

We went into a no-win war and were influenced by the pseudo-intellectual hippies

The justice of God gives us additional security by condemning us from birth. That is security. It means if we die before reaching accountability, that we are saved. Or if you are unable to get to the point of accountability.

Human security vs Bible Doctrine; Concentration; Principle/the bird distraction

"and the birds of the air have nests." We have again the connective use of the conjunction kai indicating that one part of the animal kingdom is not enough to describe the failure of this particular person. We have the nominative plural subject from peteinon (πετεινόν)

[pronounced *peht-i-NON*], a bird which is not as powerful or not as strong, or cannot contend on the ground with animals, but who by virtue of having wings is in a position of security from those who move along the ground, like the fox. He is therefore called under the descriptive genitive of ouranos (οὐρανός) [pronounced *oo-ran-OSS*], the birds of the heavens or the skies. We have the accusative plural direct object from the noun kataskênôsis (κατασκήνωσις) [pronounced *kaht-as-KAY-noh-sis*], a tent, a roost, a dwelling place.

It appears that Jesus is now making an analogy between the emotional and impulsive scribe and the two animals involved here. The fox is clever, so is the scribe. The fox is a smart animal and so is the scribe. But being smart and having no contact with truth makes you unstable smart, emotional smart; and the smart person is never able to cope with the reality of a catastrophe unless he has roots in doctrine, roots in truth. Unbelievers can cope with disaster provided they know some establishment truth. That gives them patriotism. The fox has a lair, a den, or a burrow which he has stolen. He doesn't build his own. He is so smart that he can acquire it from others; so is the scribe. The fox in the lair has what he calls security but security is never security as long as some more powerful creature or craftier is around. Human security, then, is challenged daily and human security proves insecurity. Those who depend on human security are always insecure and they are inflexible regarding the nonessential. Human security is a nonessential. If you are a believer in Jesus Christ human security is totally nonessential. A disaster always removes human security. The best preparation for disaster are the inner resources of Bible doctrine in your soul. That is what counts. But you are not going to learn doctrine this holiday because you are too busy doing your bit; too excited about your social life and things you are doing. And when you are distracted by the season and from concentrating on doctrine you are not prepared for anything. Your security as a human being comes from what you have in the soul, not what you have in the bank, not what you possess in any situation. By the way, courage is concentration on inner resources. Human security is a distraction from gutting-it-out from doctrine, plugging, concentrating on the intake. The same concentrator is also used on the output - application. The only real security for you and for me is in the plan of God - X+Y+Z. That is all the security you need. The secret to security is the secret to life, what you have in your soul.

"and the birds of the air have roosting places"

The Principle of the Bird Distraction

1. While the fox is analogous to the cleverness of the scribe the bird illustrates his prominence, wealth and success. The scribe is smart, he is a pseudo intellectual, he has a high IQ, he is brilliant. So the fox illustrates that side of the scribe. The bird illustrates his human security; his prominence, his wealth, his position. The scribe is a wealthy man, a successful man.
2. The Bible must be interpreted in the time in which it is written. This is a basic principle of hermeneutics. This was written before the invention of the shotgun, which has destroyed bird security!

3. The bird in the atmosphere was much safer than the fox on the ground and the nest of the bird offered more security than the den or the lair of the fox. The original owner might return and defeat the fox.
4. The bird, then, represents the wealth, the success, the fame, the approbation; in summary, the human security which belonged to the scribe.
5. The scribe is famous, wealthy, secure in his success, and he was not inclined to leave his place of for the unknown circumstances and discomfort across the sea. He was a dropout, he did not matriculate in the course on disaster dynamics.
6. Although the scribe is clever like the fox and secure like the bird in the air, he still is depending upon straws. He has no foundation of rock, it is all sand. And he represents to us in this study the believer in the Lord Jesus Christ who will not depart from conventional comforts of society for the unseen benefits of growth in grace through the perception of doctrine. It is too inconvenient to come to Bible class with any consistency. It is difficult every day to be wide awake and alert. There is one thing that you have to learn sooner or later: the secret to success in learning Bible doctrine is consistency. Like body-building, do it every day.
7. A believer who clings tenaciously to the visible, conventional pleasures of life and security and refuses doctrine which provides the very meaning and purpose of blessing and happiness, never passes the crisis test.
8. The believer who clings to the conventional accoutrements of success and happiness is never prepared for historical crisis and disaster. Such a believer discovers too late that everything he has associated from happiness is taken from him; everything he associates with security. That is a part of the disaster. Therefore, with everything gone he collapses, he moves into panic palace, he is in hysteria and he usually dies horribly and miserably without ever finding out the true meaning of life - X+Y+Z. That is the bird distraction.

"but the Son of man hath not where to lay his head." we have had a series of kais, now all of a sudden we go to de, "but." The post positive conjunctive particle de is used to connect two clauses in contrast; the contrast between our Lord and the scribe. The scribe: all human security; the Lord Jesus Christ: all security based upon thought, doctrine in the soul. And the true issue is not having a place to lay your head but having something in your head when you lay your head down. It isn't where the head is located, on a pillow or on a stone, it is what is in the head. But the scribe will never understand that so our Lord must deal with the scribe in terms of his own thought - security, a hotel reservation.

It is not where your head is but what is in your head.

"the Son of man," title of His humanity because, you see, Jesus Christ as God doesn't lay His head anywhere. As God He is eternal and also omnipresent.

Question: Where does omnipresence lay His head?

"hath not where to lay his head." Principle: Occupation with human security plus the uncertainty of the future causes negative volition toward doctrine which destroys the

believer before historical crisis occurs. If you are destroyed and neutralized before you cannot endure in.

Occupation with human security causes negative volition toward doctrine; which destroys a person's ability to survive in a disaster.

Now you and I in talking to the scribe might have said we have no place to put the body. And we would have used the word soma referring to our body. But our Lord uses kephalê (κεφαλή) [pronounced *kehf-ahl-AY*] referring to His head. In normal times, there is uncertainty. And in doing so He places importance on the portion of the anatomy that contains the soul and where the thought is located.

Matthew 8:20 **And Jesus replied to him, "Foxes have burrows [lairs, dens], and birds of the air have roosting places, but the Son of Man has no place where He may recline His head.**

Principle

1. Too many believers are defeated by the uncertainty of normal times. Normal times have a lot of normal uncertainty and believers who are defeated by the uncertainty of normal times simply collapse and are destroyed by historical disaster.
2. The scribe with his superficial scholarship and his pseudo intellectualism, his dominating spurious emotion, his security orientation, his lack of a faith-rest function. all of these things have combined in his life to distract him from doctrine, he is the distracted disciple.
3. As the distracted disciple he will never make it. He will never have happiness or blessing as an imputation from God, he is simply not going to make it.
4. This believer will never advance to live out his life as one that glorifies the Lord but he will continue his life in discipline, misery, failure, and he will die the sin unto death.
5. His only use at this time, then, is to act as a test point for his friends who are positive toward doctrine and he will form a cadre of aggressors for the FTXs [field training exercises] of life. See, there will be a lot of positive believers after salvation and as babies they will have at least one distraction test from a "sweet, charming, lovely, wonderful believer," someone they admire in their babyhood, and that person is a reversionist who will be used to try to distract them. And when they pass that test they will move into adolescence and once again they will have the same test. God keeps these people alive to form a cadre to test other believers. Sometimes it is a father, a mother, children, someone you love, someone with whom you have had a lifetime association perhaps, but someone who is kept alive determine if he is more important to you than Bible doctrine.

Principle

1. The scribe is a type of believer who because of his arrogance and cleverness is impressed with the superficialities of life, such as approbation from large crowds, approbation from powerful speaking. Teaching and popularity of our Lord Jesus

Christ have attracted him; he has even believed in Christ, but pseudo intellectuals, no matter how smart they are, have no roots in truth and they have no orientation to reality.

2. The importance of doctrine eluded him in his pursuit of the superficial, the emotional, and the pseudo intellectual.
3. This motivation was totally erroneous and he never caught the importance of doctrine from the ministry of our Lord Jesus Christ.
4. Without doctrine he was not even qualified to face personal adversity or historical disaster.
5. The impulsive, emotional believer does not have either the motivation or the momentum to persist in his concentration on doctrine. (He can do it once in awhile; he can do it when he is in a jamb but he cannot do it consistently.) The principle of the plan of God becomes, therefore, abstruse.
6. Transient emotion and temporary impulse distract from the true purpose of the plan of God - the advance to maturity and the imputation of divine blessing from the justice of God.
7. Dedication without doctrine, enthusiasm without doctrine destroys momentum in the Christian way of life.
8. The scribe was not rejected by our Lord but permitted to use his own volition, make his own decision, and his decision was quite obvious, he is not going. Emotion and enthusiasm has no carrying power in the Christian way of life.

Emotion and enthusiasm has no carrying power in the Christian way of life.

Simple Summary

1. The fox was clever, the bird was secure, Jesus takes the analogy to Himself and in reality construes it as an analogy to the scribe.
2. The fox was clever like the scribe and the bird was secure like the scribe. But his cleverness was shallow, based on impulse and emotion. He was definitely security-conscious.
3. His security was shallow, based on human standards and human function.
4. Neither would provide the scribe with what he wanted in life and both would be his delusion of grandeur - neither security nor power.
5. His cleverness produced arrogance while his human security produced complacency. Both destroyed his capacity for life, his capacity for happiness, his capacity for love, and his capacity for adversity.

So we have to conclude that his emotion was like a tumbleweed which blows away in the dust and wind of the storm. It has no ruler, no authority, no help, no strength, no power from Bible doctrine.

614 12/24/1978 Matthew 8:21 Believer distracted by protocol; details of life (non essentials) vs. Bible doctrine (essentials); public opinion

There is both disaster and happiness throughout the nation. "Here, in Texas, where we take football seriously, as well as marriage and a few other things,...a Texan team loses to Baylor. This is like the Green Berets losing to the Women's Christian Temperance society. Losing to a bunch of Baptists. This meant the axing of the coach."

Equality is the enemy of freedom. We are free to advance under doctrine; and we are free to be negative toward doctrine and to enter into reversionism. Equality is a myth; freedom is a reality invented by God.

Bob predicts next year for the national crisis; although experts are predicting 1980.

The fox is a loner; and the birds tend to be in groups.

The second distracted disciple, verses 21-22

These are dropouts, these are people who will never matriculate in the course of divine dynamics for disaster. Many believers will fail before the disaster occurs.

Verse 21 - This is the protocol disciple. We begin with the post positive particle *de* used as a transitional particle here. *De* is a transitional particle and it indicates that this is a new category of believer who does not handle the catastrophes and disasters of life. Next we have the nominative singular from the adjective *héteros* (ἕτερος) [pronounced *HEH-ter-os*], another of a different kind. He is a different category. He is a believer just like the previous one but he represents an entirely different category. "Now another disciple."

We have the subject now, *mathêtês* (μαθητής) [pronounced *math-ay-TAYÇ*], disciple. The *math* part is a prefix and it denotes a man who directs his mind to something, and it indicates a student in reality, someone who is under the authority and under the teaching of someone else. The noun does not connote completeness or deficiency of education but it denotes rather the process of learning. Furthermore, the learning always follows a very set pattern of perception and conduct which proceeds deliberately according to a specific plan. In other words, every disciple is a student without portfolio. He has no rights, his privacy must be protected, he is under the authority of teaching and he is definitely *persona non grata* as far as any outside influence is concerned. In a technical sense this word for disciple, *mathêtês* (μαθητής) [pronounced *math-ay-TAYÇ*], implies the direct dependence of a student on the authority of the teacher. To be a *mathêtês* (μαθητής) [pronounced *math-ay-TAYÇ*] then is to be a student. It does not mean a follower in the sense of imitation, it means a student learning doctrine, a student learning a subject. We are not following in the footsteps of Jesus, we are learning His message.

"said" - the aorist active indicative of the verb *epô* (ἔπω) [pronounced *EHP-oh*]. Each time someone comes up to Jesus with an excuse and this is the verb to make the excuse. And the dative singular indirect object from the intensive pronoun *autos* (αὐτός) [pronounced

ow-TOSS] indicates that as a believer he recognizes the authority of Jesus Christ . Correctly translated: "Now another of his students said to him." He recognizes that our Lord has given a command and he recognizes the value of that command and its importance.

"suffer me first to go and bury my father." The vocative singular from kurios (κύριος) [pronounced *KOO-ree-oss*] indicates that this believer has much more doctrine than the pseudo intellectual. The pseudo intellectual professor called our Lord "Master" while this believer calls Him "Lord" kurios (κύριος) [pronounced *KOO-ree-oss*], recognizing a principle: the one who calls Him "Master" (professor) is arrogant. In the first dropout he could never learn enough doctrine to be any more than a spiritual baby because arrogance resists the authority of a teacher.

All pseudo intellectuals are eclectic, they choose what they like and they set themselves as the absolute authority in any field of intellectual endeavour. This man is not going to fall into that trap. But believers who have had teaching but not enough teaching are always in trouble. To know a little and to assume that a little is a lot is to destroy yourself. You see, you must persist and keep plugging, keep plugging. Knowing a little has the same problem as knowing nothing, it creates arrogance in the soul, because the person who stops learning knows a little and assumes that he knows a lot.

Our whole system of thinking today is liberalism and this is pseudo-intellectualism. The liberal always sets up himself as God and he portrays his liberal hobbies as the solution to everything. He is more and more emotional and irrational. Our treaty with the Chicom is a great disaster. We are saying that communism is a good thing. We are condoning violence. We are a nation of liberal confused by the principles of human good related to evil. To know a little; and to know a little as a lot; it is the same problem as arrogance. It is the assumption that a small amount of knowledge is a lot.

This believer, however, is very concerned about what people think of him. This is going to be his problem. He might be classified, then, as the protocol or the conventional type. It never occurs to him that he does not have to conform socially. Society says that you have to do certain things certain ways and therefore because you are afraid of what people will think you won't do it.

Conformity to the regulations of society is more important to this man than persistence in the perception of doctrine. And we have an excellent illustration: a funeral. The attitude toward a funeral then is the same as the attitude toward a funeral today. If you miss your father's funeral you are low on the totem pole of society. What a terrible thing to do! No one will ever speak to you again.

Where the protocol of society is concerned this disciple is inflexible. Protocol of society demands flexibility, not inflexibility because society is essentially a nonessential. Protocol is not all that important and therefore flexibility is important. Traditional observance of a funeral takes precedence over the intake of doctrine with this man. Conformity to the customs of society is more important than obedience to the command. Here is a person who puts his family before the Lord and yet our Lord made it very perspicuous that doctrine

must be first. There is nothing wrong with loving your family, in fact it is recommended. Families are wonderful things but we have already studied the principle of what is called essential and nonessential. And when the essential is Bible doctrine for the believer, the only basis for spiritual growth - daily persistent perception of doctrine - then family becomes a nonessential, along with many other things in life that are regarded as important.

This conventional believer is calling our Lord "Lord" because he knows it is correct to address Jesus as Lord. He is a conventional type, he is a protocol believer. He calls Him Lord, not in recognition of His authority but, because it is the correct thing to say. He is influenced more by what people think than what doctrine says. Public opinion is more important than personal opinion based on doctrine. This kind of a person can never survive a disaster.

You learn to tolerate your family and their opinions. You do not need to jump in and tell them how it really is. You can become obnoxious, inflexible and a thoroughgoing bore.

In Matthew 10:34-39 - **"Do not think that I have come to send peace on the earth: I came not to send peace, but a sword."** In other words, I have come to divide. I have come to cause antagonism and to challenge your scale of values. Am I more important than all of these things? And people say: Yes, you are Lord.

He says: I am only on earth for the next three years but I am leaving my mind, my thinking behind in the guise of the Word of God. The Bible is the mind of Christ, says 1 Corinthians 2:16, and if you really mean that it will be Bible doctrine before anything else in your life.

The first advent of Christ is an invasion. It is an invasion into Satan's kingdom; it is the invasion of Christ to be the divider of people and this includes the close ties of family relationship. The cross and doctrine will always divide people, and you have to choose between doctrine and what other people think. Even in the most loving and intimate relationships of life, such as expressed in verse 35, so that family schisms come in variations in attitudes toward doctrine as well as the content of doctrine in the soul, or lack of the same. Doctrine resident in the soul also causes strong love for members of one's family and greater capacity for love.

And Jesus said in verse 36: **"And a man's enemies are the members of his own family"**

Verse 37 - **"The one loving father or mother more than me is not worthy of me; the one loving son or daughter more than me is not worthy of me."**

The issue here is very simple: Is Bible doctrine more important than the most intimate ties of life? The greatest issue is always doctrine versus the details of life, whether it is family, friends, loved ones, money, success, pleasure, social life, sex, status symbols, or whatever you consider you to be important. And any distraction to the perception of doctrine, then, is a detail of life about which one must exercise great flexibility, while about doctrine he must be indefatigable as well as persistent in perception. Doctrine is both motivation and

momentum then for the fulfilment of the plan of God and this second disciple is distracted by family responsibilities and the protocol of society.

In verse 38 - **"And he who does not pick up his cross and continue following after me, is not worthy of me."** This means carrying the cross, severing family ties or intimate relationships to put doctrine first. Bearing the cross is overcoming distraction in the perception of doctrine. Carrying the cross was a disgrace and a condemnation in the Roman world; it expressed public opinion to the maximum. The disciple who is not willing to pick up his cross and follow the Lord demonstrates that he is distracted, family comes first. This disciple must attend the funeral of his father so as not to offend public opinion. It isn't going to help his father; his father is either in heaven or hell, and he can remember him with great love and tenderness right where he is. Even the finest protocol of life cannot replace perception of doctrine.

Verse 39 - **"The one having discovered his soul [the daily function of GAP] shall destroy it [false standards of the soul are put before doctrine]; and the one having voided his soul [through consistent perception of doctrine] for my sake shall discover it."** In other words, there is your capacity for life, your capacity for love, your capacity for happiness, and above all, your ability to handle historical disaster.

Matthew 8:21 - "suffer me first to go bury my father." We have the aorist active imperative of the verb *epitrepō* (ἐπιτρέπω) [pronounced *ep-ee-TREP-oh*] which means to permit, to allow, to order, to give permission. This disciple had enough doctrine to know that he must get leave, he must get permission, he recognizes our Lord's authority to that point. He was very sure that the Lord would give him permission. After all, this is a good excuse. It is a legitimate excuse. It just so happens that at this point it conflicts with a higher cause. (This does not mean that you have failed the Lord if you attend someone's funeral) The issue here is a conflict between the protocol of society and the perception of Bible doctrine.

"permit me," give me permission. The dative singular indirect object from the personal pronoun *egō* (ἐγώ) [pronounced *ehg-OH*]. He is saying, "Give me permission" - good manners. A gnomic aorist is used here for the fact that the second disciple regarded the permission as already granted, and to him it was a mere formality. He was so sure the Lord would grant him leave that he put it in a gnomic aorist tense. He knows that permission will be granted! With this there is an adverb which means that this is his priority, *prōton* (πρώτον) [pronounced *PRO-ton*], "first," the adverb of priority. The priority is given conventionality under the aorist active infinitive of *aperchomai* (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*]. [The Lord says go across the sea and he wants to go to a funeral.] Again we have an aorist tense but this is a culminative aorist viewing the departure in its entirety but regarding it from the viewpoint of the father's funeral. The gnomic and culminative aorists actually form up in a very similar way and it indicates that this man is so sure the Lord will say Yes that he is only going through the formality. He doesn't want to leave the Lord with the Lord thinking ill of him.

This also shows something else: he is very arrogant. All arrogant people are very sensitive to public opinion; they are very concerned as to what people think. He must get to that

funeral because of what people will think, but he must not leave our Lord thinking ill of him. [You need not go through life falling apart because someone dislikes you. You have to live your life as unto the Lord, you can't live your life as unto people] This man will never advance, he will fail in the crisis, he is not going to have any happiness or understand the Christian way of life at any point, simply because he is constantly concerned about that people think. The guideline for his life is do nothing to offend anyone, and if someone is offended lean over backwards to change your lifestyle if necessary just so they will appreciate you! You cannot spend your life being sensitive to public opinion. In your spiritual life you will eventually become sensitive to the Lord and Bible doctrine, and what His desire is. And that must be paramount; that is your number one priority.

The adverb proton (πρῶτον) [pronounced *PRO-ton*] indicates the wrong priority. He doesn't have enough doctrine to have his priorities straight; he does have enough doctrine to be a sophomore. To this disciple something more important than following the Lord is obedience to the command to follow the protocol of society. And he now states it: "and bury my father."

There is nothing he can do for his father now. He loves his father who is now dead. He can love his father right where he is; in fact, his love and appreciation for his father will increase if he learns doctrine, if he crosses the lake. But it was not to be that way with him.

Principles

1. This disciple became entangled with and distracted by public opinion and the protocol of society.
2. If he failed to attend his father's funeral society would ostracise him; society would not understand. What society does not understand society ostracises. Ignorance is the basis for the function of society.
3. This believer is thinking more of approbation of people than he does of approbation of the Lord Jesus Christ. That is because he is arrogant. He is a sweet person, a nice person. He has his own brand of raging arrogance.
4. As long as there is no conflict it was convenient to follow the Lord, but now that a conflict exists it becomes inconvenient. The protocol believer is always destroyed by the inconvenience of learning doctrine. Remember that this believer has learned some doctrine but never enough to advance to maturity. He does not understand the importance of perseverance in perception of doctrine.
5. He lives out his life under the discipline of reversionism. He lives and dies the sin unto death in [Y]

Matthew 8:21 **And another of His students said, "Permit me, Lord, to go bury my father."**

In life, we make our decisions regarding eternity. After death, there is no way to appeal one's decision. If the father he believed in Christ, he is in heaven. If he did not, then there is nothing more that can be done.

In life we make our decisions regarding eternity by our attitude toward Christ, not after death. His father was a believer. At this point he was absent from the body and face to face with the Lord.

Are you a distracted believer?

Bob began returning to a jock reunion. They of course want to know what we are doing. These are gentlemen and they know what to say without being insulting. Bob is delighted to be in the ministry. It is the gold and silver of Bible doctrine.

This could be our last year to get doctrine.

1977 Romans

Lesson #615

615 12/24/1978 Luke 9:60 Answer of Jesus Christ to protocol; funerals, customs of society, pleasures and human good vs. GAP

Captain Lance P. Sijohn. His left leg was fractured in a jump, and he evaded capture for 45 days. He was captured, escaped, recaptured. He resisted to the end, dying in the Hanoi prison. He carried on to the end, despite receiving some of the worst treatment of any prisoner. He never gave up, in the soul. He is one of the many reasons that we have freedom, which makes it possible for us to learn Bible doctrine.

Matthew 8:21 **Now, another of his students (disciples) said to Him, "Lord, permit me first to go and bury my father."**

The answer is found in Matthew 8:22, at least the first half of the answer is given. The last half is found in Luke 9:60. We will put these together for a complete answer.

Luke 9:60. Funerals, customs/society; Pleasures/human good vs GAP

Matthew 8:22, the first half of our Lord's answer to the second dropout. The second half of the answer is found in Luke 9:60.

Matthew 8:22, **"But Jesus said to him, Follow me; and leave the dead to bury their dead."**
Luke 9:60 - **"but go and proclaim everywhere the kingdom of God."**

In Matthew 8:22 we have a post positive conjunctive particle *de* which emphasizes the contrast between the request of the disciple and the answer of our Lord Jesus Christ. Next, the nominative singular subject *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], Jesus. "But Jesus." We are going to have a contrast here because the man has one idea; our Lord's command demands something else. The Lord's commands take precedence over any concept, any idea, any correct function in which we are involved. The present active indicative of *légô* (λέγω) [pronounced *LEH-goh*] is used for a verb for answering here, a communication verb. And the present tense is called an aoristic present for punctiliar action in present time. The answer was short, to the point, and covered the situation so that this

man knew that by leaving for his father's funeral he was rejecting Bible doctrine, resisting the authority of our Lord, and would not be prepared for the disaster to come. The active voice, Jesus Christ produces the action by answering him. The declarative indicative is for the historical reality of the situation, followed by the dative singular indirect object from *autos* (αὐτός) [pronounced *ow-TOSS*], an intensive pronoun used as a personal pronoun, third person singular. "Jesus said to him, Follow me." The present tense is the progressive present for action in a state of persistence. The active voice, the second distracted disciple is commanded to produce the action of the verb. He will not but he is given the opportunity. This is the imperative mood of command. The verb and command is fulfilled literally by entering the ship, embarking across the sea, entering and matriculating in the course, Disaster Dynamics. The principle is: We can only follow the Lord through persistence in the perception of doctrine, never by procrastination. In other words we must keep plugging daily. This is what is meant by "Follow me."

"and leave the dead to bury their own dead," first of all we have a connective conjunction *kai* plus a second active aorist imperative, *aphíēmi* (ἀφίημι) [pronounced *af-EE-ay-mee*], which means to dismiss, to let go, to send away, to leave, to permit or to tolerate. It has a variation of nuances. Here is a second command to a distracted disciple, telling him the cure for distraction. There is no possible way to avoid distraction unless your priorities are straight and unless the priority of doctrine precedes the protocol of life. Many of the meanings which fit this particular command, such as tolerate the dead to bury their own dead or permit the dead to bury their own dead, are admissible but it actually means "leave the dead" .In other words, leave in your mind.

When doctrine is an issue nothing else is important. The connotation here is separation in the mind rather than permission or toleration. And this distracted disciple is not to even attend the funeral. The point is that if this man goes to his father's funeral which is legitimate, moral, correct, and even honourable, but this man has a problem. All of his life he has catered to what society thinks. He has been a protocol personality. He lives his life under the dictates of society. If society says, Do this, Do that, then this is his top priority. Now, the Lord puts the issue before him where whichever way he goes he is doing a good thing, he is doing a right thing. This man faces a much more subtle problem than the pseudo intellectual. He faces good versus good. Which of the two good things should have priority? He cannot do them both simultaneously; he must choose one or the other and it is a test that actually causes many believers to peel off and leave doctrine forever, entering into a life of reversionism, warning discipline, intensive discipline, and eventually dying; in the meantime kept alive by the Lord just to distract or to be used as a test where other believers are concerned.

Bob's father left him an ashtray, which is the only thing that he left him. Cartoon, large window raining outside and a man is up to his elbow in moneybags. "What should I do now, Dad?" (This is based on the saying, "Save your money for a rainy day.")

Leave the dead is our Lord's command. And, of course, it means leave the dead in your thinking. There is time to concentrate on doctrine and that time is now. This may seem to be very cruel and very harsh as it comes from the Greek but you must remember that in

the pressure of crisis when it is your turn to face personal disaster and when it is the turn of our nation to face the greatest disaster of all of our national life, your loved ones cannot help you. They cannot carry you no matter how close they are and no matter how wonderful the relationship. This disciple loves his father and he wants to go to his funeral. That is normal. But what he is about to learn will make or break him for life - the importance of depending upon the inner resources of Bible doctrine. The greatest thing that parents can do for their children is not give them Christmas presents, although certainly that is admirable, but to make sure that they have doctrine. That is what counts. There are men who want to leave a better world for their children but you can't do it. All you can do is leave them the best of this world and the best of this world is Bible doctrine. There is no substitute for Bible doctrine resident in the soul.

Bob wanted to do the best for his son. And that was not presents, but to leave him Bible doctrine. We cannot leave a better world, but we can leave them with Bible doctrine.

"leave the dead to bury their own dead." This disciple loves his father but he must not allow the memories of his father to distract him from the present course which he needs and which is laying his own ministry on the line. The culminative aorist tense views the separation from family in its entirety but it emphasizes the existing results of boycotting his father's funeral in the interest of a higher priority. The active voice, the distracted disciple is commanded to produce the action though he will not. The imperative mood is a command. This is a command to allow society to continue their normal function, such as a funeral, without criticizing, without maligning. But do not let the normal function of society interfere with learning doctrine, that is the point.

The children need Bible doctrine every day on their level.

Principle

1. The legitimate function of society must never distract the believer from learning doctrine. Society has a right to its legitimate function and the teaching of doctrine in a free society is permissible. They are two noble things. The question is: Which do you choose when you have a protocol responsibility and a responsibility to the Lord? That is the issue.
2. It might be pointed out that society frowns upon those who do not attend the funeral of their friends and loved ones. Immediately by omitting to attend the funeral you are under the disapprobation of society. And often the issue can be placed in a negative way: Which do you prefer, the disapprobation of God or the disapprobation of society?
3. Remember, while attendance at a funeral, or a party, a dance, a football game, a concert, is legitimate function of society, it is not sinful, evil or dishonourable. These normal pleasures of society can often conflict with the teaching of doctrine and therefore be a distraction to learning doctrine. The result is loss of momentum.
4. In a time of great personal problems, natural disasters, historical crises, all of the good times do not carry you. There is nothing wrong with having a good time but having a good time is merely a demonstration of your capacity for life, your capacity

for happiness. It will not carry you in disaster. This will though: the source of your good times, the source of your capacity for life, the source of your ability to be a great lover, the source of your ability to enjoy yourself socially is doctrine. And that same doctrine becomes the source of courage and integrity and honourable function in disaster. So it is the doctrine that must never be neglected.

5. Therefore, there is no substitute for Bible doctrine in the soul. It will carry you in normal times; it will make you a crisis personality in abnormal times.
6. Legitimate and inspirational pleasures simply do not sustain the believer in the crisis. It is fun while it lasts but fun never carries you through a crisis.
7. Pleasures are a legitimate manifestation of capacity for life. But it is the doctrine that sustains in adversity, not the pleasures. Pleasure in life is legitimate, as is levity, fun, or having a pleasant life.
8. Therefore, the pleasure and entertainment of life is not forbidden but if it conflicts with the teaching of doctrine then no matter how harmless the pleasure it will drag you down in time of historical disaster.
9. The conflict then is obvious. Society says to this man that he has a duty to his dead father to attend the funeral but the Lord says to this same man, Follow me, and this supersedes the demands and the protocol of society.

"let the dead go" - the word "dead" by the way is nekros (νεκρός) [pronounced *nehk-ROSS*] which means the body has collapsed. The soul and the spirit have entered into the presence of the Lord, so only the body is dead. The real person is in the presence of the Lord.

We are all spiritually dead from physical birth.

The grief of the unbeliever has no restraint because it has no hope.

Matthew 8:22 But Jesus said to Him, "Follow Me and let the (spiritually) dead bury (physically) dead."

Luke 9:60a But Jesus said to Him, "Follow Me and let the (spiritually) dead bury (physically) dead."

Now to Luke 9:60: Now that is only half of the answer. The other half is found in Luke 9:60, "but as for you go and proclaim elsewhere the kingdom of God." We start out with the proleptic use of the second singular pronoun su, meaning you and only you. You have a message to preach, move on. "Go," the aorist active participle of aperchomai (ἀπέρχομαι) [pronounced *ahp-AIRKH-oh-mai*]. We have the constative aorist for an action or a fact extended over a period of time. He is to learn more doctrine as he is now and then preach doctrine. This funeral would be a distraction, a break, it would keep him from matriculating in the great course on the Dynamics for Disaster. The active voice: the distracted disciple has a spiritual gift which demands that he communicate doctrine. This is the imperative use of the participle which is characteristic of the Koine Greek. "But you and only you, go." The main verb is a command to communicate doctrine, diaggellô (διαγγέλλω) [pronounced *de-*

ang-GEHL-low], to teach or proclaim everywhere, and keep proclaiming everywhere. The progressive present denotes linear aktionsart: stop what you are doing, study and teach. "The kingdom of God," a reference to the plan of God as it existed just prior to the Church Age. He must persist in the function of learning doctrine and teaching. Motivation for persistence comes from the doctrine resident in the soul but he is distracted by social protocol and refuses to go any farther.

Luke 9:60 **But Jesus said to Him, "Follow Me and let the (spiritually) dead bury (physically) dead. But, you (and you only) go and proclaim everywhere the Kingdom of God."**

Principle

1. This man has a spiritual gift and enough doctrine to function as a communicator. He is either an evangelist or a Bible teacher but he probably is both at this time.
2. Notice: He does not have to wait until he is mature to start communicating doctrine. Though he was a great teacher he would fail the historical crisis because he did not keep plugging, keep going, keep learning. He did not persist in the perception of doctrine.
3. This disciple had a choice between human good and divine good, and he chose human good. And by choosing good he destroyed his ministry and eliminated himself for any historical disaster. This man fails even before the course is begun.
4. He chose human good attending his father's funeral rather than divine good, communication of doctrine.
5. Where there is a conflict between good and good the believer must choose divine good over human good, and this requires sophomore discernment.
6. While you may procrastinate in learning doctrine the historical crisis will not delay and wait for you to learn. In other words, God will always give you an opportunity to learn the doctrine necessary to face the crisis. If you procrastinate during the time of opportunity there will be no procrastination of the crisis. The crisis will occur. No believer ever faces historical disaster without having the opportunity to have resident doctrine with which to cope and failure of believers in disaster means failure in the period allotted by God for learning the necessary doctrine.

Notice a contrast

The first distracted disciple made a decision which he did not keep because he was a pseudo intellectual, therefore arrogant and under pressure became emotional. All intellectuals become emotional under pressure.

The second distracted disciple made the wrong decision. He decided for human good rather than divine good. Failure to decide for divine good results in the modus operandi of human good which eventuates in the function of evil. We now have another casualty.

These few principles prepare us for the 3rd distracted disciple.

Principles

1. Because many believers make the same decision as this distracted disciple they have become involved in social action, promoting social welfare, etc. They have even become Marxists, anti-police, pro-criminal.
2. Others follow this pattern by allowing pleasure, social life, entertainment to distract them from learning doctrine on a consistent basis. For some, when there is some pleasure versus Bible class, they always choose pleasure.
3. As a result they are not prepared for either personal or historical disaster.
4. Personal disaster might include dying, and death for which the believer minus doctrine is not prepared. Death is the one thing in which you participate alone, like pain.
5. People can sympathize and be very compassionate but you do the hurting and you do the dying.
6. For this disaster you need doctrine as for any disaster.
7. While this distracted disciple was distracted by the protocol of society the next one, our third, found in Luke 9:61-62 has a love problem. He is distracted because he is in love. He is the kind of a person who is unstable because he puts love and love of human beings above everything else. He is so busy loving people that he is distracted from Bible doctrine.

We have not yet started the course; we have only covered those offering up their excuses.

1977 Romans

Lesson #616

616 12/25/1978 Luke 9:61 Procrastination; GAP and duty priorities over loved ones; remember the Source by Bible doctrine (Xmas Day)

The case of the third distracted disciple, Luke 9:61-62: **"And another also said, I will follow thee, Lord; but let me first bid farewell to them that are at home at my house."**

We are studying those who are in [Y] and do not advance from there. In [X] we are sustained by laws of divine establishment; and in [Y] we are sustained by logistical grace.

We begin with the transitional use of the post positive conjunctive particle *de*. These particles are always very important; they link one factor with another and indicate that even though this is in Luke it is sequential with what was studied in Matthew chapter eight. It is a part of the sequence, even though it is found in another book. We translate that *de* "now," indicating the sequence is continued but a new category is introduced. Next we have the adjunctive use of the conjunction *kai*, meaning "also." "Now also." Next is the nominative singular subject from the adjective *héteros* (ἕτερος) [pronounced *HEH-ter-os*]. This means that while he is a believer he is a different category of believer, another of a different category. Next we have the verb of communication, the aorist active indicative from the verb *légō* (λέγω) [pronounced *LEH-goh*], to say, to speak, to communicate.

Translation: "Now another disciple also said." He addresses our Lord in exactly the same way as the second dropout, the protocol disciple. He uses the vocative singular kurios (κύριος) [pronounced *KOO-ree-oss*], "Lord." He recognizes our Lord's authority as does the second category who also uses the vocative kurios (κύριος) [pronounced *KOO-ree-oss*] but he rejects it by rejecting Bible doctrine. This disciple is sincere but sincerity is not a virtue in the Christian life. Sincerity is considered a virtue by the emotional but while we all have emotion and while there is a definite place for emotion it is not the criterion for the spiritual life. He is emotional but emotion is only bona fide as a responder to the doctrinal content of his soul. This believer has a love priority problem which is going to become a distraction to him. Because of a love problem he is about to lose out with doctrine, become distracted, and therefore will never take the course in divine dynamics.

"And another disciple also said, Lord." And first of all he states his dedication. The people who constantly have to state their dedication usually are operating on something that is too weak to sustain that dedication, and the too weak to sustain that dedication is emotional revolt of the soul. So we have the future active indicative of the verb *akoloutheō* (ἀκολουθέω) [pronounced *ak-ol-oo-THEH-oh*], to follow. "I will follow." The predictive future is for an event which is expected to occur in future time and the predictive future indicates he will not follow or execute this command immediately but eventually he intends to do so. Good intentions without immediate execution cancel motivation. The disciple intends to produce the action of the verb after an elapse of the distraction. He intends to procrastinate and then he thinks he will get back with it but when there is impending disaster procrastination is tantamount to negative volition toward doctrine. He knows that he is obligated to learn doctrine and prepare for the crisis and matriculate in this course but he is going to procrastinate. With this we have the dative singular indirect object from the personal pronoun *su*, you.

Principle

1. I will follow you, is the expression of good intention and motivation. It also indicates clarity of the issue in the mind of the disciple. He understands the issue because of the three categories he is the most advanced in doctrine.
2. The third category of disciple understood the issue and what decision he should make. But he is distracted from good intention by a love priority problem. There is no love of a person in this life that should exceed the love of doctrine.
3. Good intentions are no guarantee of proper execution, proper function, in the Christian life. Good intention without follow-up action is no intention.
4. The expression of good intention does not mean the execution of the Christian way of life.
5. Expressing good intention is no substitute for the perception of doctrine which is the true momentum of the Christian life. For those who live a life of convenience, they cannot make the transition into the inconvenience of human disaster.
6. This believer recognizes the importance of doctrine, for as the next verse clearly reveals, he has already put his hand to the plough. Putting your hand to the plough is the daily perception of Bible doctrine. This verse has nothing to do with salvation.

7. This believer made the right decision to learn doctrine on a daily basis but he is distracted by love for the visible as over against love for the invisible. In this case human love priority sets aside Bible doctrine. So this believer made a right decision but he didn't have the guts to keep going with it. He didn't have the persistence, the perseverance, the constant priority in view - doctrine first because doctrine is the mind of Christ, and you do not love Christ, you are not occupied with Christ, without doctrine in the soul.
8. This was a family man. In contrast to the previous believer the family was all alive and well. Not only that but they want son, Daddy, or whoever, to come home! This believer wants to visit those whom he loves.

A smart woman can fall in love with a writer based upon how he writes. They fall in love based upon the expression of one's soul. However, generally in the human race, love carries with it a visual image.

"but" - the adversative use of that same post positive particle *de*. Always watch the conjunctions in life. So and so is a fine preacher, BUT. So and so is a nice man, BUT. Next we have an adverb, *proton* meaning "first." This is the adverb of priority. There is always something that you must do FIRST. And just like the protocol disciple this man is a gentleman. He uses the same verb, the aorist active imperative *epitrépō* (ἐπιτρέπω) [pronounced *ep-ee-TREP-oh*], give me permission, allow me. The gnomic aorist tense indicates that the third disciple regarded the permission as granted, just as the second. He assumes that this is a mere formality which he goes through and permission will be granted.

So far we have had personal pronouns in the dative case in order to indicate that everything that is being requested can destroy you or make you, simply because these requests indicate and reveal the motivation of the soul. (How are you motivated?) And therefore there are no accusative cases in these requests, always the dative case. Why? The dative case not only reveals what you are thinking, how you are motivated, but it also indicates that by making such a request (in this case) you have wrong priorities. And having wrong priorities means having wrong motivation. And having wrong motivation means loss of momentum and loss of momentum means failure in times of disaster, as well as in normal times.

Then he states his request in the aorist middle infinitive from the verb *apotassomai* (ἀποτάσσομαι) [pronounced *ahp-ot-AHS-sohm-ah-ee*], to say farewell. It is an interesting word because *apo* means that eventually you must tear yourself from them and *tassomai* means that to do so your mind must be organized for *tassō* (τάσσω) [pronounced *TAS-soh*] in the Greek always has the connotation of self-discipline, respect for authority, recognition of greater and more important things in life which means there comes a time in the life of every person when responsibility, duty, honour, must take precedence over one's personal love of someone else. And always in life there will be a test of your sense of duty, your sense of responsibility, your understanding of historical circumstances more important than those who are dearest to you and who you love the most.

And this also demands reciprocity because in noble and honourable and virtuous love the one who is being left always understands. And if her love (usually it is the woman who is left) is so great that she is willing to permit sacrifice, then this is a magnificent thing. Apotassomai (ἀποτάσσομαι) [pronounced *ahp-ot-AHS-sohm-ahēē*], to say goodbye where true love exists so that in the parting those who must sacrifice and see the loved one go will be understanding rather than complaining and whining. And the one who leaves, leaves with the encouragement of knowing that he is loved and that he will be missed and that they will be waiting when he gets back.

The constative aorist is of course for an action that will take place over a period of time. He wants to spend time with his family before "the big push." He wants to delay the ship for a week before it crosses the Sea of Tiberius while he has "Christmas" with his family. This man is very selfish in his love for his family. There is nothing wrong with loving your family, in fact it is required. But you can have the kind of love which is selfish and if you have a selfish love (which includes jealousy and pettiness, and other types of reaction) you destroy with a selfish love your true capacity for love. For true love must have a sense of sacrifice and it must be sensitive to the object of love.

The love which is possessive is no love at all. Did you ever see a horse with a tough mouth? He is not sensitive to the light rein at all. When you become possessive and jealous inevitably you destroy the very wonderful thing that you have. And love, like everything else in life, does not stand still. It is moving at all times, forward or backward. Being possessive strangles love, smothers love. If you smother something you destroy it.

"to those" and then we have a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative singular of oikos (οἶκος) [pronounced *OY-koss*], "house," but refers here to a family, "in my house."

Luke 9:61 **Now another disciple also said, Lord, I will follow you; but first give me permission to say goodbye to those in my family.**

Note:

1. First we note that there are many similarities between the second and the third distracted disciples. There are also great differences. This believer is not distracted by the protocol of society as was the second. He is distracted because of his intense love for his wife, his children and his family. At this point he must not allow love to deter the Lord's plan for his life.
2. It is doctrine which has provided for this believer the capacity for love which he has for his wife and his children. And this is normal and virtuous and wonderful in life.
3. Therefore, this disciple demonstrates that even honourable and virtuous functions in life can sometimes (not always) be a distraction to the most important thing in life which is Bible doctrine, the written Word, resulting in love for the living Word, the Lord Jesus Christ.
4. This is a normal request made to our Lord but it is an abnormal time in which to make it - the approach of disaster.

5. This believer will fail in a crisis because he cannot distinguish between normal and abnormal circumstances of history and, further, because his priorities are wrong. He learned enough doctrine to almost reach maturity; he had capacity for love, but he did not know how to handle his capacity. Something was lost in gaining the capacity and what was lost was number one priority, Bible doctrine.
6. The emphasis here is placed on following the Lord into the unknown where natural and historical disaster will occur, forming a course in disaster dynamics.
7. This distracted disciple has placed category two and three love above category one love.
8. His family, whom he loves dearly, have now become a distraction to him, not because they are seeking to distract him from doctrine but because from his own free will and his own scale of values he has distracted himself.
9. Just as the previous disciple was a believer who had been exercising his spiritual gift in communication of doctrine, so this disciple has almost advanced to maturity but will fail before reaching maturity. He will fail because he has wrong priorities and because he lacks something that every one of us must have in life, appreciation of the Source. When you start to develop capacity for love it is never consolidated until in your soul you are a grateful individual. We must never lose track of the origin of blessing. The origin of blessing is God Himself.

You lose something in love when you forget the origin because in remembering the origin you always have humility. When you forget the origin you become arrogant. When people succeed in life and forget the origin of their success, they fail, even though they have the accoutrements of promotion and success. Don't ever forget the origin. We are what we are because of origin. We don't have anything that the Lord could not take away from us in a New York minute.

Many People Fail the Disaster Test for a Number of Reasons

1. Wrong priorities. Nothing must come before perception and inculcation of doctrine, for doctrine is how the Lord makes love to us. And we forget the Source when we forget doctrine.
2. Being confused about the subject of love. Occupation with Christ is the key to both personal and impersonal love.
3. Failure to properly interpret contemporary history results in not being prepared for disaster when it comes. The only preparation for disaster is to go back to the Source. And how do we remember the Source? Perception of doctrine. This requires plugging, learning doctrine every day.

The answer to the third dropout is found in verse 62, the last verse of Luke chapter 9, "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

617 12/26/1978 Luke 9:62 Answer of Jesus Christ to love priority vs. GAP; distractions from GAP cause loss of capacity

Sgt. Truman Olsen 24 hours of continuous battle; and men cut down around him. Mortally wounded after 30 minutes of fire. He continued to fight an hour and a half after receiving his fatal shot.

No politician provides any freedom.

This verse has nothing to do with evangelism at all; it is a challenge to the believer who has already started learning doctrine and yet does not continue in this vain.

The evangelists have a regular system. They give the gospel or some approximation of it. Then they will say, "Raise your hands." Then they will say, you who have raised your hand, keep on going and come to the front. They quote the plough passage.

The exegesis: we have first of all the transitional use of the post positive conjunctive particle *de*, which is correctly translated "now." Next we have the nominative singular subject from the proper noun *lêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], Jesus.

With this we have the aorist active indicative from the verb *légô* (λέγω) [pronounced *LEH-goh*] which refers to communication. And it can be translated "said" or anything that indicates our Lord is using words to explain to this man the real issue and why he is wrong. The constative aorist gathers up into one entirety what our Lord says about the plough. This man will fail and our Lord explains to all of us why he failed.

Reversionists are kept alive in order to act as those who test the believers who are growing.

Then we have *prós* (πρός) [pronounced *pros*] plus the accusative singular from *autos* (αὐτός) [pronounced *ow-TOSS*], "face to face with him." This prepositional phrase instead of the dative indirect object indicates that this was the last time this disciple ever faced our Lord. He came very close to reaching maturity but he failed at this point and this is the last time he ever saw the Lord, until he died. Apparently he was dissatisfied with our Lord's answer and he departed.

Luke 9:62s **Now Jesus replied face to face with him.**

Now the reply: the nominative singular from the adjective *oudeís* (οὐδείς) [pronounced *oo-DICE*], "no one." And this is a dogmatic statement which is the end of the line for a man who almost cracked the maturity barrier and then slid into reversionism. Jesus answers him with a principle rather than a personal admonition and therefore He says, No one. This man has had enough doctrine so that he can pick up on the principle without Him saying, You. This man almost made it but not quite, like so many who start out on doctrine and then peel off.

Then our Lord explains what the man has been doing, the aorist active participle of epiballô (ἐπιβάλλω) [pronounced *ep-ee-BALL-low*]. Bállô (βάλλω) [pronounced *BAWL-low*] means to throw, epí (ἐπί) [pronounced *eh-PEE*] means on, throw upon, to cast upon. Here where a plough is used it merely means to grip the plough and start ploughing. It means from the word bállô (βάλλω) [pronounced *BAWL-low*] that the plough is already in operation, that he has his team and that he has his hand on the plough and he is ploughing the ground and has been for some time. In fact he ploughed all of the way, almost, to maturity. But he didn't quite make it. The last test he failed.

With this we have the accusative singular direct object from the noun cheir (χείρ, χειρός, ἡ) [pronounced *khīr*]. At the time that this was written a plough had two handles and one held it by the handles in order to guide it as it was pulled through the ground, forming the furrows. "after having put his hand" is the way we will translate this aorist active participle. Now the constative aorist gathers into one entirety momentum in the plan of God - X+Y+Z. Here was a man who had not only gone all of the way through X radical and believed in Christ but in Y radical he was almost at the point of reaching maturity. He had been ploughing for several years - taking in doctrine, taking in doctrine - and was almost there when he failed.

You can be positive day in and day out but as you are positive you develop certain things: a capacity for life, capacity for love, capacity for happiness. It is the capacity for love that will always get you. You finally have this capacity because doctrine has given you, the Lord has given you, a wonderful family, persons you love, and you forget the Source. All of a sudden the object of love, what God has provided, now becomes number one priority. The Source is completely buried and forgotten.

The word for "plough" is árotron (ἄροτρον) [pronounced *AR-ot-ron*]. And we have epí (ἐπί) [pronounced *eh-PEE*] plus the accusative - motion, the plough is moving. Ploughing is learning doctrine, it is the daily function of GAP, it is advancing in the plan of God through perception of doctrine, the only way to advance. This believer has been positive for a long time but through his own volitional function he has permitted a distraction from continuing into maturity. This is his last test and from this test it would be an easy roll into eternity but he does not pass the test. In fact he fails and never again does he return, he never recovers.

Family love has taken precedence over love of Christ, love of the Word of God, so that this believer became negative and fell into reversionism. And his fall into reversionism is now described by the phrase, "and looking back." This is his distraction. We have the connective kai and the present active participle blepô (βλέπω) [pronounced *BLEHP-oh*], glance. This is in contrast to horaô (ὁράω) [pronounced *hoh-RAW-oh*], to look and observe with thinking. Blepô (βλέπω) [pronounced *BLEHP-oh*] is the distraction verb. This man is already glancing back, he has his eyes on someone he loves. And notice: this man is going to lose the very thing he loves by putting it first, by giving it number one priority over doctrine. Because whenever a person goes into reversionism he loses his capacity for life and the person he loved yesterday he hates tomorrow. We have nothing without doctrine and sooner or later we are going to have to learn that.

"looking back" - the family are called, in effect, "things behind," the preposition eis (εἰς) [pronounced *ICE*] plus the accusative neuter plural from the definite article plus the adverb of place opisō (ὀπίσω) [pronounced *ohp-ISS-oh*], "the things behind." The things behind not only refer to this man but to the other two categories. In effect this applies to all three categories: first of all dropout number one, the pseudo intellectual believer; dropout number two, the protocol believer; dropout number three, the love priority believer. None of these people can handle disaster. They will fall apart in normal times, therefore they are total casualties in times of great disaster.

So this believer, like the second distracted disciple, has been positive toward doctrine but he has permitted through his own volitional function a distraction to occur. From his own freewill he has distracted himself from the Source of love by giving love a priority over the Source.

Luke 9:62a Now Jesus replied face to face with him, "No one, after having put his hand on the plough, and looking toward the things behind..."

Principle

1. Looking toward the things behind: the "things behind" can include many things. There are many distractions beside love and love priorities. These things are not wrong, immoral or sinful, they are distractions. The more you grow spiritually the more subtle become the distractions.
2. For this believer it is obviously love of his wife. Love of his wife is not wrong but it is not number one priority. You can't put the cart before the horse. Capacity for love has to precede love, that is why a lot of people get married too soon.
3. Ordinarily, these objects of love synchronise and there is no conflict, no conflict between Christianity and loving your family. But there is a historical crisis approaching and priorities in the category of loved ones must be clarified. And at the same time a lesson must be taught: as you learn doctrine your love and thoughtfulness and sensitivity should be greater, to your children it should be greater.
4. The Lord Jesus Christ must receive number one priority and this is not accomplished by saying, "The Lord is number one." It is accomplished by taking in doctrine every day. The daily reception of doctrine is far more important than anything else in your life, including love and intimacy of family relationship, which is a wonderful thing but it is not on the same level as doctrine, nothing is. The very ability to love these people is based on doctrine, and always when you separate doctrine from your love life you destroy your capacity to love. There is no way in this life that you can divorce yourself from the Source of all things wonderful and come out ahead.
5. This man is not prepared for the crisis and like the other two disciples will become an historical casualty.
6. This disciple in his arrogance will fail to understand the analogy answer and will become disenchanted and disillusioned with our Lord. He will become disenchanted

with our Lord for not appreciating love in human relationships - that will be his excuse.

- a. He will actually resist our Lord because he thought: "Well now, He talks about loving everyone (which He did)." But he never talked about loving people from their own ability. He talks about loving people with the ability of God, and that means Bible doctrine. Where did you get the idea that you have the ability to love? Put it together with the total depravity of man and you have the right answer. None of us have the ability to love and the ones who are smart in observing people realize that. Love is never maintained at a certain level by anyone. Even as we do not have the ability to save ourselves we do not have the ability to be consistent in love and even increase love on a daily basis. Because, you see, it is the Source that counts, the mind of Christ, Bible doctrine.
7. This disciple in his arrogance will fail to understand the answer and again he will be disenchanted, disillusioned, and this led to distraction.
8. To this disciple there seems to be some inconsistency between our Lord's answer and His message on the Sermon on the Mount.
9. Furthermore, prior to this command to cross the sea our Lord had honoured a devoted father, a Roman centurion, who came to Capernaum on behalf of his sick son. Jesus commended the centurion for his faith, not his love. The centurion loved his son but he came all of the way to this spot where the crowd is to have the Lord heal his son. He was commended for his faith, not his love.

Bob and this guy taking a photograph of T&P. He is on private property and he's a Yankee; and he rebuked Bob. There was no respect for authority or private property. He was all upset over the Christian love aspect. To him, love was listening to all that he had to say, to hear his suggestions and implement them immediately. We are begging as a client nation to be destroyed. He worked for the Guggenheim Museum. He proceeded to tell Bob how to act like a Christian.

Bob has fifteen people who are paid to keep him away from the general public.

Children do not understand that being punished is a sign of love.

Things we love in this life, human relationships, can become a distraction from doctrine so that we become spiritual casualties. Principle: A casualty before the crisis never survives the crisis.

Many believers are eliminated from facing the historical disaster because they have failed the perceptive test. This believer had enough doctrine for discernment, he made a good start with his positive volition toward doctrine, but he became distracted and disillusioned. And actually, he distracted himself and disillusioned himself.

"is fit for the kingdom of God" is not a correct translation, except for "is," the present active indicative of *esti* (ἐστί) [pronounced *ehs-TEE*]. This is a retroactive progressive present

denoting what has begun in the past with distraction and negative volition toward doctrine, and continues into the present. The active voice, the third distracted disciple produces the action and the indicative mood is declarative representing the verbal action from the viewpoint of reality. With this we have a predicate nominative singular from a compound noun euthetos (εὐθετος) [pronounced *YOO-theht-oss*], eu means well or rightly, thêtos comes from tithêmi (τίθημι) [pronounced *TIHTH-ā-mee*], to place. And it means to be well arranged, to be adapted, useful. So we will translate it "well adjusted." This emphasizes the second adjustment to the justice of God which is the imputation of divine blessing at maturity. And the corrected translation: "Now Jesus replied face to face with him, No one, after putting his hand on the plough, and looking toward the things behind, is well-adjusted." And then we have finally, to what: the dative singular direct object from basileia (βασιλεία) [pronounced *bas-il-ī-ah*], kingdom, and with that the possessive genitive singular from the noun Theos, God, "the kingdom of God."

Luke 9:62 **Now Jesus replied face to face with him, "No one, after putting his hand on the plough, and looking toward the things behind, is well-adjusted to the Kingdom of God."**

What is the kingdom of God? It is the plan of God - X+Y+Z.

Principle

1. There is a graduation of spiritual advance in these three distracted disciples.
2. The first disciple who is distracted is shallow, emotional, superficial, and easily distracted.
3. For the first category of disciple is a pseudo intellectual whose arrogance and self-centeredness is completely divorced from reality. And as you are divorced from reality distraction is easy. Those who daydream are divorced from reality. The day-dreamer is obviously a shallow person because he is easily distracted.
4. His emotional instability makes him a prior casualty to the historical crisis.
5. The second distracted disciple has advanced in doctrine so that he is already using his communication gift to preach.
6. The kingdom of God is the plan of God, the spiritual kingdom of the regenerate, and he is preaching the kingdom of God. But like so many who are preaching the kingdom of God he is a stick-in-the-mud for protocol and impressed by public opinion so that the opinion of society rules his life.
7. Conflict between his father's funeral and following the Lord results in distraction from doctrine so that he too becomes a prior casualty, a reversionist under discipline.
8. The third distracted disciple has the shaky priorities. He is confused about love and cannot interpret history in the light of the Word of God. He is described in Luke 9:61-62 which reads as follows: "Now another disciple also said, Lord, I will follow you; but first give me permission to say goodbye to those in my family. Now, Jesus replied face to face with him, No one, after having put his hand on the plough, and looking toward the things behind, is well-adjusted to the kingdom of God."

618 12/27/1978 Matthew 8:23–24a Crisis personality; noble things can distract; continuity; Bible doctrine in the soul for the crisis

Two medal of honor recipients.

Matthew 8:23, Those who were qualified, those who matriculated for the course: "**And when he was entered into a ship, his disciples followed him**".

We begin with the connective use of the conjunction *kai* which emphasizes a noteworthy fact, and is translated "nevertheless." This is an unusual use of the conjunction *kai* and it indicates that while many categories of believers fail in normal times there are those who take the course in normal times so they are prepared for abnormal times. They are prepared for disaster. The same course is now open to us. In spite of the fact that many believers are dropouts and do not matriculate for the course there are those who advance and are always ready in times of crisis. This is the crisis personality, a mature believer who is on the verge of reaching maturity and will continue with positive volition. The believer who is positive toward doctrine and has his momentum up and is approaching maturity or is already a spiritually mature believer, is always oriented to reality, whether it is reality in normal times or reality in abnormal times. He is oriented to reality because his happiness does not depend upon the circumstances of life.

Now this, of course, is the issue: the ability to orient to your circumstances. This is what is really important in life. Orientation to reality always uses the maximum indwelling Bible doctrine. The crisis personality is a mature or a strong believer who is always inflexible regarding the essentials but very flexible regarding nonessentials. And it is often that last part that is so important in disaster, flexibility regarding nonessentials, and is often the difference between surviving and not surviving in a disaster situation. Add to that all the doctrine that you have in your soul all comes through concentration. You concentrate and concentrate and take it into the left lobe as *gnôsis* (γνώσις) [pronounced *GNOH-sis*] and transfer it into the right lobe as *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*]. And that concentration is not a one-way system. The same system of concentration causes you to apply doctrine to the situation. You cannot survive historical disaster unless you have the ability to think in historical disaster, and not only to think but to come up with the right principle and the right application. So the very system by which you learn is the same system by which you apply what you have learned. It is concentration in times of disaster.

These people who board the ship have put doctrine first; they have remembered the Source; they are occupied with the person of Jesus Christ. Therefore, the crisis personality combines inflexibility regarding the essentials with flexibility regarding nonessentials. Add to that concentration and the ability to think. The crisis personality therefore can cope with any disaster in life, whether it is a personal one or historical. He does not follow any set pattern or is he moulded to some overt system which he must follow and from which he cannot depart. The crisis personality can do the right thing because he is flexible, he is concentrating, he is thinking. The disaster is not freezing his thought content, it is

stimulating his thinking. He concentrates in disaster on what is important, the essentials, the inner residence of Bible doctrine. So the historical or crisis personality gives the strong or mature believer the opportunity to apply doctrine to reality and to therefore demonstrate the power of doctrine in life. The imputation of divine blessing to the mature blessing to the mature believer always includes undeserved suffering which is, in effect, a course, a preparation for historical disaster.

We have the word "nevertheless." Nevertheless there were those who matriculated for the course, they registered for the course in disaster dynamics. This is followed by the aorist active participle of the verb *embainō* (ἐμβαίνω) [pronounced *em-BAhee-no*], to embark. The aorist tense is a constative aorist and it refers to the fact that each person made a decision, and then his decision led to action, and he now finds himself in the course. All of that is gathered up into one entirety by the constative aorist. Jesus produces the action of the verb first and, of course, the positive disciples will follow. With this we have a prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *plōion* (πλοῖον) [pronounced *PLOY-on*], a ship, not a boat.

"his disciples" - the nominative plural subject *mathētēs* (μαθητῆς) [pronounced *math-ay-TAYÇ*], and this time *mathētēs* (μαθητῆς) [pronounced *math-ay-TAYÇ*] refers to those who are positive believers. With this we have the genitive of relationship from the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], and is used for the personal pronoun, third person, "his students," "his disciples."

Persistent Believers

1. These disciples or students represent believers who are persistent, who keep plugging and therefore are stable in the perception of doctrine. Nothing distracts them. [Note that the disciples we have studied are all distracted by legitimate things, not sinful things. Sin is not the issue in this passage]. There are distractions in life unrelated to sin.
2. They are therefore unremitting in their perseverance where doctrine is concerned. Nothing will replace doctrine and therefore they never lose the continuity of our Lord's teaching, which is analogous today to the continuity of Bible teaching. Continuity is everything.
3. These who board the ship are motivated to exploit the opportunity to learn doctrine and they are grateful to the Lord for the opportunity afforded by logistical grace. They are persistent and will go anywhere without being distracted; they will follow the Lord to learn doctrine.
4. Therefore, these who board the ship must be described as mentally indefatigable. They are persistent no matter what the subject happens to be.
5. These disciples follow our Lord into the ship, not knowing where they are going. As a matter of fact it doesn't make any difference. They are not looking at their future or thinking of their future in terms of advancement, they are looking at their immediate situation one day at a time, and that is to stay up with the Lord; where He goes, they go. In that sense they demonstrate persistence in positive volition.

6. Even systems of human security (which are legitimate) have been set aside in the priority battle of life. There is always something that is more important in life TO YOU PERSONALLY, and that is the issue in the priority battle. It is that something that either makes or breaks you as a believer. For if that something is doctrine then it is inevitable that you would have left the crowd and embarked on the ship with our Lord. But if there is something more important in life than doctrine it is also inevitable that the virtuous, the good, the wonderful, the pure, the honourable, can be just as distracting as anything sinful or anything evil.
7. The ship itself represents Bible doctrine inculcated. [Perception is not enough. Perception means some concentration and some perspicacity. But inculcation means authority, transferring it from the left lobe to the right lobe.]
8. In the ship with Christ is the only safe place to be in life. For us, since Christ is not on the earth, maximum doctrine resident in the soul is the only safety in life. It creates that great ring of fire (or wall of fire) that surrounds us and protects us from both unseen as well as visible danger. In the ship with Christ is the only place to face the storms of life, whether they are personal or historical.

Bad people are generally obvious; although some can be surreptitious. But it is often the good who distract others from Bible doctrine.

Jesus boards the ship and the disciples follow.

Next comes our verb, the aorist active indicative of *akoloutheō* (ἀκολουθέω) [pronounced *ak-ol-oo-THEH-oh*], to follow. Now, two categories of disciples who failed said: "I will follow you." Dedication! sincerity! emotion! The ones who spoke their good intentions did not carry out their good intentions, which goes to prove a point: giving these public dedications is absolutely useless and meaningless.

The people who followed Jesus on to the ship did what the dropouts said they would do but never did. The dropouts were all talk! But those who had Bible doctrine, those who were pluggers, those who persevered in the intake of doctrine, they were really the doers, not the ones who talked about it.

If you do anything in the Christian life the important thing is to do it from your own freewill, motivated by doctrine in your soul, not motivated by someone else inspiring you. If someone else has to inspire you, you are a weak sister, you are using a crutch. People must be motivated in the soul to succeed in disaster when the pressure is on.

The constative aorist gathers into one entirety the action of the positive believer. The active voice, the positive believers produce the action of the verb and the indicative mood is declarative, it represents the action from the viewpoint of reality.

We have one more word in this particular verse: the dative singular, indirect object from that intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], used again as a third person singular personal pronoun, "him."

Matthew 8:23 Nevertheless when He boarded the ship his disciples followed him.

Principle

1. Before the believer can face the storms of life he must enter the ship. Before you can matriculate in the course for disaster dynamics you must have doctrine - and you must be persistent and consistent in the intake of doctrine.
2. No storm or testing becomes a blessing until the believer enters the ship [follows the Lord]. Following the Lord is perception of doctrine; entering the ship is perception of doctrine.
3. The ship, therefore, is analogous to Bible teaching. And there are several ways in which this follows: first of all the ship was isolated. All Bible teaching is accomplished in isolation from the mob and from the normal functions of life. That is why we have a church; that is why the early church met in homes or away from the mob in catacombs or caves. Those who are learning doctrine must be separated to learn. The ship is on the water and is therefore isolated from the normal functions of life.
4. When the believer enters the classroom of the local church he is isolated from life's modus operandi.
5. Therefore, a classroom eliminates distraction so that concentration of doctrine will result in the perception of doctrine. And the same concentration will reverse it self for application of doctrine.
6. Once the believer gains that momentum from the consistent perception of doctrine [the hand on the plough analogy] he can face any storm or any disaster of life. But no storm, no disaster, becomes a test until the believer from his own freewill boards the ship and takes in doctrine. Adversity is never a test until you have some doctrine in your soul; adversity is never a blessing without doctrine in your soul. This is a slight advance on the faith-rest technique.

The second paragraph of Matthew chapter eight: the curriculum for disaster dynamics - verses 24 - 27. Class has begun, the ship has embarked from Capernaum, it is crossing the Sea of Tiberius.

"And there arose a great tempest in the sea, insomuch that the ship was covered with waves: but He was asleep."

We begin again with the connective use of the conjunction kai - this time it introduces a result which comes from what precedes. They have embarked, they have matriculated for the course. We translate it "And so," Next we have a demonstrative particle, *idou* (ἰδοῦ) [pronounced *ih-DOO*],. That particular form is the aorist middle imperative from *horaō* (ὁράω) [pronounced *hoh-RAW-oh*], except that it is accented as a particle rather than an aorist middle imperative. And so we will translate it, "And so, look what happened." That is exactly what it means.

Next comes the nominative singular subject, *seismós* (σεισμός) [pronounced *sice-MOSS*], the Greek word for shaking, but actually it meant a storm of any kind, not an earthquake.

Furthermore, we have an adjective with us, *megas* (μέγας, μεγάλη, μέγα) [pronounced *MEH-gas*] which indicates a force twelve storm. Then the aorist middle indicative from *ginomai* which, this time, means originated, "a great storm originated." Now, *ginomai* means that first of all the sea was so calm that it was like glass, and almost instantaneously the storm hit. The constative aorist contemplates the action of the verb in its entirety, used here for an action extended over a period of time. **"And so look what happened, a great storm originated."**

The place, of course, *en* (ἐν) [pronounced *en*] plus the locative singular of *qalassa*, a sea or a lake. This storm is the course. This is a deliberately produced terrible storm. The storm was the crisis, the course. Those who were positive and came aboard were those who had enough doctrine to persist in perception of doctrine. Now comes the test. Can you use it? You concentrated in learning. Can you reverse concentrate under great disaster conditions and use it?

The preparation for this course is quite obvious, perception in doctrinal teaching. The storm is designated by God to teach the futility of human resources of any kind in disaster. No energy of the flesh function, no talent, no ability, no power and no authority will provide safety or security. Furthermore, in a time of great crisis and disaster no nation is safe, no island is safe, no place of isolation, no powerful nation, is actually secure or safe in time of disaster. Therefore, the obvious part of the curriculum is that the only thing that is safe is the inner resources of Bible doctrine. Only the disciples who were positive to doctrine faced the storm. Because the negative believers had already been eliminated for various reasons and various excuses, all legitimate, they had refused to embark. In the storm positive believers learned who and what Christ is, they learned the importance of doctrine, and therefore the storms of life are designed to teach a higher form of security than anything we have ever known before, a security which is related to the manifest person of the Godhead, the Lord Jesus Christ. The sea, of course, is like the circumstances of life, it is variable. One moment it is very calm and very beautiful, representing the pleasant circumstances of life, usually associated with happiness, the next moment the sea becomes stormy and awesome in its fury. It represents therefore the disasters and the crises of life.

The ship itself represents maximum doctrine resident in the soul, or enough doctrinal resources to take the course, which doesn't always mean a mature believer but it does mean a believer who has long ago passed the point of ignorance of doctrine. With maximum doctrine resident in the soul the believer is above the circumstances of life; that is, he is not a slave to them. A storm doesn't frighten him, it doesn't take away his happiness, it doesn't take away his occupation with the Person of Jesus Christ. Circumstances are never the basis for blessing or happiness in life, only doctrine resident in the soul. And this is the major point which is taught in the crisis of the storm.

Principle

1. The adverse circumstances of life are like the stormy sea; they provide uncertainty and lack of human control. In effect, a disaster is a circumstance which is beyond your ability to control.

2. The ship is the only place of safety in the storm, just as Bible doctrine resident in the soul is the only security for the storms of life.
3. Bible doctrine resident in the soul is the basis for capacity for happiness and blessing. That same doctrine resident in the soul is the basis for blessing and confidence in adversity.
4. Many believers never get into the ship because they are distracted from doctrine by legitimate things. But those who do face the storm, face it not as a discipline but as a blessing in this course.
5. The only place of safety and security in the storm is the ship of Bible doctrine, God's Word resident in the soul through many sessions of Bible teaching.
6. No matter how intense the storm, no matter how great the crisis or the disaster, the ship is stabilized and safe for the ship is doctrine in the soul which cannot be destroyed.
7. Suffering for blessing is one of the categories of imputed blessing from the justice of God. And it is, of course, designed for the mature believer, though there is always one test prior to maturity.
8. This means that suffering is intimately linked to blessing in the divine imputation from the justice of God to the righteousness of God.
9. You cannot have blessing from suffering unless the disaster is real.

1977 Romans

Lesson #619

619 12/28/1978 Matthew 8:24b–25a Deliverance; calm before the storm; sleep of Jesus Christ and security; panic; pseudo–prayer

Lieutenant Jack C. Montgomery 22February 1944. 11 enemy dead and 32 taken prisoner by Montgomery alone.

Verse 24b, ". insomuch that the ship was covered with the waves." A force 12 storm is the key.

Vicars Boyer who built a home, primarily for a place to drink beer and play pool. He began to realize that his neighbors were looking at him. They asked why did he not do this at home. He recognized that there would be a mutiny. He began to keep food there and weapons. When the mutiny hit, he had one of the finest bunkers around.

The pirates began to march on a place about 15 miles away. This guy persuaded 13 men to join him to defend this. The first day of the assault, they took tremendous losses and started then shooting from 300 yards. The 16 or so held off a few thousand. There was a lot of tunnel building back and forth. They played tunnel games. This took place in India where the British were the power there. In 60 days of the siege, they lost two people and killed about 1500 of the enemy. They had a great ball while most of India was having all kinds of problems. This was one of the greatest crisis of history and he had the greatest times in his life.

Principle

1. God does not deliver believers by cancelling the crisis. He delivers through the intensification of the crisis. The storm intensified. It started out as a great storm but now waves are going over the bridge.
2. The blessing comes not from stopping the storm instantly but from riding out the storm.
3. The mature believer who has the inner resources of Bible doctrine is delivered in the storm, not from the storm.
4. The real blessing is in the storm so that storm reality must be intensified with the result that all of those in the ship have a full and a total realisation of disaster circumstances.

The conjunction which begins with "insomuch" is actually the Greek particle *hōste* (ὥστε) [pronounced *HOH-steh*]. It introduces a result dependant clause following the indicative and should be translated, "so that," "with the result that." Next comes the nominative singular subject *plōion* (πλοῖον) [pronounced *PLOY-on*] with the definite article used to denote a previous reference, it is the same ship on which they embarked, "so that the ship." This is followed by a present passive infinitive from the verb *kaluptō* (καλύπτω) [pronounced *kal-OOP-toe*], to hide, to obscure, to cover, to conceal, "so that the ship was covered." Next comes our prepositional phrase *hupó* (ὑπό) [pronounced *hoop-OH*] plus the ablative of *kuma* (κύμα) [pronounced *KOO-mah*], waves.

Matthew 8:24a **And so, look what happened, a great storm originated on the sea, so that the ship was covered by waves.**

Principle

1. When the disciples embarked with our Lord the sea was calm. It gave no indication of the storm to come. And in this way it is analogous to the fact that today we have enough prosperity that to most people in this country the "sea" is calm. (There is enough assurance from politicians and dreamers that everything is going to be all right.)
2. So it is, of course, with crisis and disaster - you always have a calm before the storm. This is because people are stupid; politicians are worse than stupid. (I do not mean dumb or low IQ, but rather, stupid in the sense of arrogance). Arrogance is divorced from reality and therefore always looking on the bright side when the roof is about to fall in!
3. During the calm before the storm the only preparation which exists is in the soul - the thought pattern of the individual -, where there is something of value that you can have in this life and take with you into eternity - that is, the thought content of the soul. The doctrine you learn is more valuable than all the gold, money, power, authority, or anything the world has ever known. Bible doctrine in your soul is the most valuable commodity in life.

4. Therefore, preparation for disaster (and it is coming in our lifetime) demands doctrine resident in the soul. This is the dynamics for disaster. The storm is real, the danger is real.
5. Just as the storm came suddenly without warning, so great disaster comes suddenly without warning. Only a seaman would know that when things are so calm on the sea something is wrong. And some of you through doctrine have your "barometer" attuned to history and you are aware of how desperate and terrible things are in our country. The disaster is going to come.
6. The warning would have been useless once they had embarked. This illustrates the fact that we do not need warning for disaster, only doctrine, more doctrine, and more doctrine. What the disciples needed was to ride out the storm with the use of doctrine resident in the soul. It should have been fun!

This storm should have been a great ride for the disciples, but they were frightened out of their minds.

There are many preparations for disaster and many plans which are destroyed in a crisis. People often prepare for disaster but their preparations are swept away. They prepare by accumulating something that is wealth for a time of disaster; they prepare by isolating themselves from society in a place they have secured with provisions to ride out the storm. These, too, are swept away. The only real help in times of a storm is what you have in your soul. That is what counts. And God uses prepared people, this is what the disciples will learn from this storm. Prepared people are inculcated with doctrine. No human preparation can avoid catastrophe in time of disaster; it is divine faithfulness and divine deliverance that counts.

The next phrase: "but he was asleep." The post positive conjunctive particle *de* emphasizes a contrast between the disciples who are wide awake and becoming disturbed, and from being disturbed they will be frightened, and from being frightened they will become desperate. So the little word "but" indicates the contrast between the growing concern, the desperation, the panic of the disciples, and our Lord's obvious relaxed condition.

The nominative singular subject is the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], used many times as a personal pronoun, third person. There is no third person personal pronoun in the Greek. There is *egó* (ἐγώ) [pronounced *ehg-OH*] for the first person, there is *su* for the second person, and *autos* (αὐτός) [pronounced *ow-TOSS*], the intensive pronoun, is used for the personal pronoun. And it is correctly translated, "h."

Then we have the imperfect active indicative from the verb *katheudō* (καθεύδω) [pronounced *kath-YOO-doh*], to be asleep. But He continued sleeping, the storm did not awaken Him. The imperfect tense is linear aktionsart in past time, which means that the fury of the storm, the roll of the ship, the pitch, etc. did not awaken the Lord. The active voice, Jesus Christ produced the action of the verb which was a perfect demonstration of a relaxed mental attitude. The indicative mood is declarative for the reality of the fact that our Lord did not awaken in the storm.

Principle

1. While the storm raged on the sea the Lord Jesus Christ is sound asleep on the ship.
2. Actually, only His humanity is sleeping, the deity of Christ never sleeps. Christ as God cannot sleep, does not sleep.
3. The question arises, of course: Why didn't the humanity of Christ awaken and utter assurances to the disciples?
4. They had all they needed by way of assurance in this great storm. They had doctrine resident in the soul, they did not need the Lord to stand up and tell them everything would be all right. They did not need personal attention in time of crisis. The Lord had taught them in a group Bible doctrine; they did not need the Lord to now tell each one personally it was all right. All they needed for Him to do was to sleep because His work was over, He had done His job. He had taught them doctrine.
 - a. No one else can think for you in a crisis, you have to think for yourself. You have to think doctrine, you have to concentrate.
 - b. Jesus does not have to wake up; He has done His job. He has communicated all the necessary doctrine to them.
 - c. Notice that the Lord Jesus Christ was not going to be their crutch. You are a weak sister when you have to run to someone else and constantly get help. They had doctrine resident in the soul, they did not need personal attention.
5. Whether awake or asleep the status quo depends, not on our Lord's being awake or asleep, but on the doctrine each disciple has in his soul. He must possess it himself.
6. The disciples all understood the doctrine of the hypostatic union. Therefore, the deity of Christ was totally cognizant of the situation, not only at that moment currently, but billions of years ago the omniscience of the Lord Jesus Christ had known as actuality that storm on the sea and had fed into the computer of divine decrees the proper information, so that the printout was a course in disaster dynamics. He knew in eternity past (alpha time) that this would occur and had already provided everything necessary. The disciples knew that, so it was a matter of application.
7. It is doctrine you learn, doctrine you understand, that makes you spiritually self-sustaining so that you depend on the inner resources of doctrine in catastrophe rather than encouragement, attention, or counselling from someone else.
8. Therefore, part of the course is the fact that our Lord is sleeping. Our Lord sleeps so that the disciples will not become spiritual cripples. They do not need the Lord for a crutch. What they need is Bible doctrine He has previously taught them.
 - a. In other words, when you get into a major disaster that isn't the time to learn the whole realm of doctrine. You can't play tapes all day when you get into a disaster!
 - b. Playing tapes at double time is a rejection of Bob's authority.
9. No matter how strong the wind, no matter how high or how heavy the seas, no matter how the ship rolls, with Jesus Christ aboard they are perfectly safe.

10. The application to us should be obvious assurance. Jesus Christ controls history.
11. By sleeping in the storm our Lord teaches the importance of inner resources of doctrine. He is actually doing them a favour by remaining asleep.
12. Even in basics they would learn faith-rest, and they've had their basics. In the same context the Roman officer came all of the way from his post to Capernaum and there had the faith-rest technique so indoctrinated that when he asked to have his son healed, and the Lord said, I will go with you," he said, "No, I am a man under authority and I understand your authority. I know that you can stand right here and demand my son be healed and he will be healed." And our Lord said: "I have not found so great a faith in all of Israel." The centurion's son was healed that same hour. "As thou hast believed, so be it unto thee" .So the disciples already had the basics in faith-rest.
13. The disciples followed Christ into the ship but they did not follow Him in the ship by relaxing in time of storm.

Principle

1. With the Lord Jesus Christ aboard it is impossible for the ship to sink. No ship has a stabilizer like this.
2. No storm of life is greater than the power of the Lord Jesus Christ.
3. We have to conclude that when the sailors are scared it is an awesome storm. Four of the disciples were professional seamen. When a sailor is frightened, it is a serious storm.
4. The failure or panic occurs in the next verse because the disciples had their eyes on the storm rather than their eyes on the Lord. One of the simplest of all principles for disaster: if you have your eyes on the disaster you will fail; if you are occupied with Christ you will make it. But occupation with Christ demands prior Bible indoctrination - day in and day out.
5. Testing through catastrophe and disaster always brings out what a person really is and what he has. If what he has is doctrine he really is a hero in time of catastrophe.
6. No one becomes strong in the storm, he becomes strong before the storm. The storm merely brings out your strength, your courage. You have these things before the storm; the storm merely brings out what you have.
7. The disciples had doctrine but they didn't use it. Reason: the doctrine they had down was not nailed down through concentration. It was picked up through interest perspicacity - i.e. you listen carefully when the subject interests you but if the subject seems dull and about things you don't care about, then you don't listen. So the result is that when you put it together in your soul you only have things that interest you, not things you need. Therefore, you are not prepared. Without concentration regarding all subjects of doctrine you do not have concentration for application of any subjects of doctrine in catastrophe.
8. However, they will learn because this is a course for dynamics in disaster. They will learn from this pressure test of the storm that doctrine must be applied in disaster,

just as doctrine is applied in normal circumstances of life - that regardless of circumstances you must always be applying doctrine.

9. Courage and strength are not developed in disaster, they are developed before disaster. Courage and strength are something you carry with you into the storm. There is no way that you can muster instant courage. Emotion will not carry in a real disaster.

Matthew 8:24 **And so, look what happened, a great storm originated on the sea, so that the ship was covered by waves; but He [the Lord Jesus Christ] kept right on sleeping.**

Verse 25 - How to fail the course, or panic under pressure! First of all we have a connective kai introducing a result from what precedes, translated "consequently." Then we have the subject, hoi mathêtai autou which, however, is not found in the original. The correct translation is simply, "Consequently they approached" or "they came," the aorist active participle of proserchomai (προσέρχομαι) [pronounced *pros-ER-khom-ahēe*], to come to or to approach. The constative aorist was for instantaneous action. They panicked and all ran to Him. [All panic comes from emotion. They are not thinking because they are emotional.]

Then we have the aorist active indicative of egeirō (ἐγείρω) [pronounced *ehg-Ī-row*], a verb used in two ways: for resurrection and for waking someone up. "they wakened him."

Matthew 8:25a **Consequently having approached they roused him.**

Principle

1. Human panic always assumes that the Lord is sleeping or not paying attention to YOU in disaster. People are so arrogant and so full of self-pity and so emotional that they fail to come up with the simplest application of doctrine. Not only is the Lord paying attention to you but the Lord knew about your personal problems, the catastrophes of history which you encounter, billions of years ago. But just as soon as some disaster hits the Lord has forgotten us! Therefore, we must wake Him up! We must do something so that God will stop this terrible thing! That is how idiotic people are.
2. Human panic is also the source of pseudo prayer - praying when you shouldn't be, praying a false prayer - fear, worry, anxiety, and perhaps even guilt complex.
3. People seem to attribute their helplessness in a catastrophe to their past failures or sins, and because they are arrogant they immediately assume that God is punishing them for something that happened in the past. They forget that God keeps short accounts; they forget that the disciples that God punished didn't even get aboard the ship. This is not divine discipline.
4. You cannot receive the blessing of undeserved suffering while harbouring a guilt complex.
5. Rebound is designed to remove the guilt complex, which is not only a sin but an emotional aberration.

6. Obviously the disciples are not waiting on the Lord, or waiting for His will, or enjoying the storm, or beginning to note the obvious - the ship is going to ride out the storm.
7. Like most believers they are running far ahead or else lagging far behind. In this case emotion moves them way ahead, they see themselves drowning in the sea.
8. It never occurred to the disciples to ride out the storm and see what the Lord had for them.
9. Remember again that the humanity of Christ was sleeping, not His deity. They were perfectly safe; the Lord knew billions of years ago in eternity past their circumstances at this moment and had already made provision for them to ride out the storm. They had forgotten the most basic principle in life: God has a purpose for your life and as long as that purpose continues you will ride out every storm. And only when He sees fit to take you home does His purpose for your life cease. Until then He still has a purpose for your life.
10. It was totally unnecessary to wake up the Lord. They could have claimed very simply, Deuteronomy 33:27 - "The eternal God [Jesus Christ] is our refuge and underneath are the everlasting arms."
11. Or this was the time to apply doctrine. The application did not call for panic and it did not call for waking up the Lord. With the Lord Jesus Christ in the ship the vessel is stabilized in the storm though it continues to roll and corkscrew in the giant waves.

"they woke him up, saying," - the present active participle (is strong linear aktionsart) of légō (λέγω) [pronounced *LEH-goh*]. They said it again and again and again. And they used the vocative, kurios (κύριος) [pronounced *KOO-ree-oss*], "Lord," and they used the very word they didn't seem to understand. It means deity. They are saying "God," deity, and yet they are not applying the deity of Christ to the situation. Which all goes to prove that a believer who flunks a disaster test is the most mixed-up person who could possibly live.

So the vocative is used for the deity of Christ and the believer who fails to apply doctrine to experience or fails to use the faith-rest technique in time of disaster is always inconsistent, irrational, incapable of clear thinking. They called Jesus Lord but they are afraid. Jesus as Lord is God; as God He has delivered them in eternity past and they should be enjoying the storm. This vocative is a reminder that the believer must concentrate, he must think doctrine in time, think rationally under pressure, in order to be great in time of disaster.

"Save" - the aorist active imperative of sōzō (σώζω) [pronounced *SOHD-zoh*] and it means here rescue us. We might ask, from what? You are still alive, still aboard ship.

1977 Romans

Lesson #620

620 12/29/1978 Matthew 8:25b Infantry; panic and promises; disaster has divine purpose; thinking under pressure

Three categories of dropouts; one category of growing believers.

Bob quotes the poem, *I am the infantry*.

Too many believers today are too easily distracted.

Matthew 8:25 **Consequently having approached** [that is, *having gone to Him*] **they woke Him up screaming, "Save us, Lord, we are being wrecked."**

Verse 25 - They used the vocative kurios (κύριος) [pronounced *KOO-ree-oss*], "Lord," in which they understood that Jesus Christ is God, and since they could observe Him sleeping they obviously understood the hypostatic union. Only His humanity was sleeping, deity never sleeps, the omniscience of His deity knew billions of years ago that this situation would exist. They knew doctrine but they could not apply it; they had ability to take it one way but not put it back through the same concentration. For the real secret is always the same, it is the principle of concentration. You never learn doctrine by sitting in church, you learn doctrine by concentrating in church. And the concentrator takes the doctrine in and converts it from gnosis to epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] so that in time of pressure that same concentrator applies it out.

"Save us" - the aorist active imperative of sôzô (σώζω) [pronounced *SOHD-zoh*], to deliver. The disciples recognized their own helplessness in the storm and begged the Lord to produce the action of the verb instead of waiting for the Lord to produce the action of the verb. But what they do not understand is that they have been prepared for one year for this storm for resident in their souls is the preparation; they have learned the necessary doctrine. This storm would never have occurred were it not for the fact that they were already prepared for it. **You never prepare for disaster in disaster, you always prepare for disaster long before the disaster occurs.** Normal times are designed for such preparation so that in abnormal times you can have the same happiness, the same blessing, the same stability, the same principle of being spiritually self-sustaining. It is doctrine resident in the soul which this time is reversed and the concentration in disaster is moving in the direction of the disaster so that you can apply whatever is necessary at the right time.

And by virtue of the fact that they were saying, "Lord, save us," indicates that they had one half a lesson. One half that they understood was their helplessness but the other half of the lesson is from doctrine resident in their soul. They do not need to wake up the Lord. The very fact that the Lord is sleeping tells them the whole story. They do not need His counsel, they do not need words of encouragement, they have all of the resources as inner resources of Bible doctrine. They do not need anything from the Lord at this time; He doesn't have to counsel them, that would make them weak and would mean that they were using the Lord for a crutch instead of their source of doctrine.

The imperative of entreaty, then, indicates the fear and the panic of the disciples, for a half lesson is no lesson. To recognize your own helplessness also means that you must flip over the coin and recognize the strength of the Lord, the ability of the Lord, the greatness of the Lord, and the whole principle of the plan of God that as long as you are alive God

has a purpose for your life and all of the storms in the world cannot possibly destroy or remove you from this life. There was a purpose, this was the lesson; the storm was the lesson; the storm was designed to teach them the importance of using the most valuable thing in the world - Bible doctrine resident in the soul. Jesus Christ asleep or awake on board that ship is the stabilizer and no storm and no disaster can destroy the ship. Security plus capacity for life means that the disciples in the ship should have been enjoying the storm.

Then they added something that was not true, the present passive indicative of the verb *apollumi* (ἀπόλλυμι) [pronounced *ap-OL-loo-mee*], which means to be destroyed, to be lost, to be ruined, to be perishing, to be dying. They are not dying. No ship was ever safer than the one in which our Lord was sleeping. They are able to scream loudly and to enunciate, so they were safe as can be. No matter how great the storm the One who is sleeping in that ship is greater than all the storms of history. By lack of the faith-rest technique the disciples are being destroyed spiritually by the waves but not physically. Spiritually they are full of fear and when you are frightened you cannot concentrate, when you are full of anxiety you cannot concentrate, when you are distracted by other people you cannot concentrate.

“You cannot know the disgust and the vocabulary that I have for you if you are in class, but you are thinking of something else.”

The verse then says: Consequently, having gone to him, they woke Him up screaming, “Save us, Lord; we are being wrecked.”

Matthew 8:25 **Consequently having approached** [that is, *having gone to Him*] **they woke Him up screaming, “Save us, Lord, we are being wrecked.”**

Principle

1. The course in disaster dynamics requires the inculcation and application of Bible doctrine to a real catastrophe. The catastrophe has to be real, it has to be dangerous. Therefore, a force 12 storm. But they are safe, perfectly safe. The unusual motion should have been fun for them.
2. The requirement is the modus operandi of the faith-rest technique. For mature believers not verses but doctrines must be applied. For the immature, Grab a verse!
3. For those, then, who lack doctrine certain promises would be pertinent. They would all know Isaiah 41:10 Do not fear, for I am with you; do not be afraid, for I am your God. I will strengthen you; I will surely help you; I will uphold you with My right hand of righteousness. There are passages that the disciples could have claimed: Deuteronomy 31:6, 8 Isaiah 6:3–4 (Note: A change of circumstance in your life is never designed to make you miserable. Any change in your life for the worse is not designed for your misery, it is designed for your blessing, it is designed for your happiness. It is designed to demonstrate to all those around you how Bible doctrine is the stabilizer in life). Psalm 55:22 1Samuel 17:37 Exodus 14:13–14

The disciples were miserable because they thought they were going to die. They were miserable because they were occupied with the circumstances of life rather than the One who had provided the circumstances, the Lord Jesus Christ.

Matthew 8:25 **Consequently having approached** [that is, *having gone to Him*] **they woke Him up screaming, "Save us, Lord, we are being wrecked."**

Principle

1. Disaster always has a divine purpose. There never was a time when disaster did not have a purpose.
2. The purpose may be discipline or it may be blessing but even if it is discipline it is blessing. (Let's get this spanking over with and get to something else! But that was behind me.) At least you know that when the Lord is disciplining you He is keeping track of you; He loves you. And, of course, if you have rebounded then the cursing is turned into blessing, right in the middle of the disaster. You will never have suffering in your life for which God does not have some purpose. And if you have kept up your doctrine on a daily basis then you will understand that purpose, find profit from the purpose, and find happiness in disaster. For the positive believer the divine design in disaster is blessing and that is why the Lord was sound asleep. What is disaster to us is nothing to the Lord. And if it is nothing to Him that means that He controls the disaster whether He is awake or asleep.
3. The fact that Christ was sleeping was an invitation to the disciples to relax and enjoy the storm.
4. The incorrect procedure, which caused them all to flunk, is to awaken the Lord to beg for help. It meant they were not using the doctrine residing in their souls; they were not concentrating in the disaster; they were not thinking under pressure. If you cannot think under pressure you cannot handle disaster.
5. The disciples had all the help they needed resident in their souls.
6. They should have awakened in their souls and applied doctrine but instead they awakened the Lord, using Him as a crutch to apply doctrine for them. They were cowards.
7. The Lord was asleep so that they would have to use their own inner resources of doctrine - they would have to apply what they had learned.
8. This would have given them strength and practice for the next disaster and prepare them for blessing in adversity.
9. Being fishermen and sailors they had the opportunity of living through one of the greatest storms in history and surviving without any water in their lungs. In fact the storm was not designed to make them corpses but to give them the feel of disaster and how important it is to think.
10. The believer with doctrine in his soul may be helpless in disaster but never hopeless.
11. Confidence and security from doctrine resident in the soul is capacity for life, happiness in time of disaster.

12. They should have applied doctrine and claimed promises so that when the storm was over they could wake up the Lord and thank Him for the doctrine they had learned, and how they had finally discovered something; doctrine in the soul can be applied, you can think in a storm instead of panic in a storm. However, the disciples all flunked because they woke Him up before the storm was over.

1977 Romans

Lesson #621

621 12/31/1978 Matthew 8:26a Jesus Christ's reprimand of the disciples; cowards; concentration in training produces thinking in the crisis

Proverbs 23:7 tells us that the real "you" is what you think. You are what you think as an individual with capacity for thought as well as the possession of a soul.

We have already noted that fear is lack of concentration in a crisis. The disciples panicked in the storm while our Lord kept on sleeping. We have seen the significance of His action; only His humanity was sleeping, His deity had known of this problem billions of years ago and had made provision for it. Actually the disciples were perfectly safe; this was their opportunity to use the system of concentration by which they had come to perception of doctrine. They failed to do this; they wanted to lean upon our Lord, demonstrating their own weakness. They already had the mind of Christ in the form of Bible doctrine and had enough information to apply to the catastrophe; yet they failed to concentrate and to think in the time of disaster.

We cannot blame our politicians because they represent us. All freedom comes through military victory. There is no freedom in China, Russia, Cuba, etc.

Liberalism produces arrogance. Equality is the great enemy of freedom. Freedom demands that no government have absolute power; just delegated power. Our government has been infected by Marxist socialism.

The rise of the Marxist cults. There is no way that a mob is helpful to anyone. Verse 26 - the post-mortem, a double reprimand.

"And he saith unto them, Why are ye fearful, O ye of little faith?" This is first of all a reprimand to the disciples. It will be followed by a reprimand to the sea.

Our first word in the Greek is the connective use of the conjunction kai which introduces a result. And we translate a result from what precedes as "And so." Next we have the communication of our Lord, "and he said." The historical present tense views the present tense with the vividness of a present occurrence. Just as our Lord spoke to the disciples some two thousand years ago he speaks to us today. The active voice, the awakened Jesus Christ produces the action of the verb. He should have continued sleeping for they needed not to depend on someone else, they needed to get away from counselling, they needed to use their own inner resources of doctrine.

With this we have the dative plural, indirect object from the intensive pronoun autoj, correctly translated "to them." "And he said to them," the lesson is for those aboard ship. Those who have failed are not even going to learn the lesson. [Here the lesson is to be learned, not by passing the course but, by failing the course] Their failure is the basis for teaching them the great lessons of dynamics in disaster.

With this we have a nominative neuter singular from the interrogative pronoun tij which introduces the question from which they are to learn. Then we have the present active indicative from the verb e)imi, the verb to be; "Why are you?" The progressive present signifies action in a state of persistence, in this case erroneous action. They have done the wrong thing and they are going to learn from their failure. The active voice: the disciples in the ship, apparently to a man, produce the action of the verb. The interrogative indicative is used for the viewpoint of reality implied; "fearful," cowards. The predicate nominative plural from the word deiloj. And it is not the fact that these men were physical cowards. That is not really the point at all. For cowardice is not an issue with regard to things that you normally would not fear. Many people have an area of strength and many people have an area of weakness. There is something that everyone fears in life and there are many things in life which cause no fear at all. But that is not the meaning here. A coward is defined as a person who cannot think in time of disaster. "Consequently he said to them, Why are you cowards?" This is the question which begins the course in disaster dynamics.

Principle

1. You will note that the Lord reprimands the disciples in the ship, not the disciples who failed and did not board the ship. Many of the disciples had failed and were dropouts but this is a course for those who are positive toward doctrine and those who had learned enough doctrine to pass the test. The failure will be the basis for teaching the lesson. You will also notice that the disciples were reprimanded before the sea was rebuked. The sea is calm after the course is over and not before.
2. By doing this the Lord establishes the priorities of this situation. What is more important, calming the sea or clarifying the issue to believers? Obviously clarifying the issue to believers. The soul of the believer and the lesson to be learned is far more important than removing the historical disaster.
3. The order of events, then: first the disciples are censured and then Christ expunges the storm.
4. There is an analogy in the fact that the disciples are out of hand, matching the fury of the storm - which is also out of hand.
5. It will take a long time to bring the disciples into control because their recovery demands daily positive volition over a long period of time, the concentration in learning the doctrine so that the next time applying it under pressure will be there.
6. But the storm, on the other hand, will be instantly controlled because the storm is a part of the material universe and it responds instantly to the Lord Jesus Christ who is the creator.
7. For the Lord, dealing with the storm is simple. But with the disciples it will require a day by day recognition of our Lord's authority and responding to it by the perception of Bible doctrine.

8. In other words, the disciples must learn and relearn doctrine so that the application in the future will be instantaneous - the instant reflex of the right lobe filled with Bible doctrine.
9. Cowardice and fear destroys the power of thinking and reasoning in a crisis. It is absolutely essential that the believers think in the crisis for thinking is the only means of applying doctrine. Applying doctrine means thinking doctrine.

"Consequently he said to them, Why are you cowards?"

Principle

1. First of all we should note that cowards never enjoy anything. All cowards are arrogant. Arrogance is a part of cowardice, an overestimation of one's own value in any situation. Therefore, arrogant people always have hang-ups, they always have to prove something.
2. Rarely does a man have the opportunity of enjoying a force twelve storm. The disciples were fishermen and should have been exhilarated by the storm. They should have been looking at the sleeping Christ and know that they were perfectly safe. The fact that He was asleep should have reminded them of the hypostatic union and its application.
3. Whether awake or asleep Jesus Christ was aboard and that meant perfect safety.
4. A storm at sea is an awesome spectacle. It should have been one of the great moments of the disciples' life, provided of course that they understood that they were perfectly safe, and provided they applied doctrine. But you must always remember the principle: fear always wipes out capacity for life. Circumstances should not change one's attitude where doctrine is applied. Remember, it is the persistence in the perception of doctrine, it is daily concentration, that gives you reverse concentration in adversity. In other words, when you have to concentrate every day on the teaching of the Word it is the habit of concentration in normal times that leads to the concentration in abnormal times.
5. The disciples had the perfect opportunity to enjoy a force 12 storm.
6. Fear wipes out your capacity for life.
7. Circumstances does not change the doctrine in your soul.

We need one good national disaster in order to clean up our country.

Thinking doctrine is our solution. You learn how do deal with abnormal times by preparing in normal times.

Principle

1. Fear in the storm is not lack of doctrine; fear in the storm is failure to apply doctrine.
2. Some people have doctrine but have not learned to apply that doctrine. So God provides storms in life, storms to teach the believer to apply doctrine in the same way that he learned doctrine [concentration, thinking, thinking].

3. The crises of life prepare for the disasters of life. But facing a personal crisis is no good unless you have doctrine with which to face it. So the secret to disaster is consistent academic concentration on those subjects which are applicable to disaster. God provides the charge of the mosquito to prepare you for the charge of the elephant. But you do not face the charge of the mosquito until you understand some doctrine.
4. Undeserved suffering is simply practice for historical catastrophe.
5. We must learn to shoot on the range before we enter combat to shoot at the enemy.
6. We must learn from the crisis to apply doctrine before we apply doctrine to the disaster.
7. Cowardice or fear automatically shuts down any application of doctrine resident in the soul. Cowardice or fear is switching to emotion instead of thought.
8. The believer cannot think when he is frightened. Therefore, he cannot apply doctrine when in a state of shock or fear.
9. With many of these disciples the cowardice or fear was temporary. They would learn the great lesson from their failure. In other words, once a coward always a coward is not true. Cowardice is lack of thinking in the crisis. One must cultivate the art of thinking in the crisis and having done so cowardice has gone.

1977 Romans

Lesson #622

622 12/31/1978 Matthew 8:26b Distracting self from Bible doctrine; "short time trusters" fail in concentration and application of Bible doctrine

Jesus, when surrounded by a mob, evaluated the situation to determine what to do. Approbation from a crowd is worthless. A mob destroys human freedom; it rejects authority, it destroys private property, it easily succumbs to rumor and propaganda. Freedom is lost in the crowd or the mob; people are subject to irrational whims.

Jesus must separate from this mob with a command. For learning, the first issue is authority. There must be authority and there must be response to authority. There must be separation in order to learn. That is what a church is. The pseudo-intellectual is the first dropout. He believed that he was speaking to an equal. He did not submit to the Lord's authority. He was arrogant and he would accept no authority but his own. He thought that his high IQ and quickness with words, that he is superior to all others. This divorces him from reality in life. He is arrogant with regards to the nonessentials.

No believer in his spiritual life stands still. He goes forward or backward. It is all in your attitude toward the teaching of the Word of God.

Joe Paterno (a college football coach) wanted a team of guys who are students first. Practice can make you worse or practice can make you better. Everyday, you are worse or you are better; and this is based upon Bible doctrine. Pseudo-intellectuals need simple concepts and simple explanation.

The fox is clever like the scribe; the fox has a den and so has the scribe. To the fox, that is its security. Any system of human security can be destroyed. There no money, no authority, no system in life, which can provide security. Security is the monopoly of God. The bird is said to be in the atmosphere, which makes it safe (at that time). This was a place of prominence. This person refuses Bible doctrine and clings to other things as security in life.

Vv. 21–22 the protocol disciple. He recognizes the Lord's authority. He asks to bury his father. The legitimate aspects of society should not distract the believer. There are legitimate functions in life; but they can distract you from Bible doctrine. The conflict is, society says to attend the funeral. Jesus told him to follow Him instead.

The third disciple is found in Luke 9:61–62. The very source of his very own happiness is Bible doctrine. He will fail the Lord and he would fail his family. He did not matriculate for this family.

Jesus gives him the plow parable. No one putting his hand on the plow and looking back is well-adjusted to the plan of God.

We begin the port-mortem study of v. 26. Some points previously given are repeated with some additional material added.

The disciples did right by entering into the ship, but they had not learned to provide it. They were frightened and they could not apply doctrine. Anyone can remove himself from cowardice by concentrating on doctrine.

Matthew 8:26 "You of little faith," Jesus replied, "why are you so afraid?" Then He got up and rebuked the winds and the sea, and it was perfectly calm. (BSB)

In verse 26 we have a vocative in the King James version: "O ye of little faith?" Actually it is only one word in the Greek, oligópiſtos (ὀλιγόπιſτος) [pronounced *ohl-ihg-OHP-is-toss*]. That form is a vocative plural. It is a compound word: oligos (ὀλίγος) [pronounced *ol-EE-goss*], small, little, short; pistis (πίστις) [pronounced *PIHS-tihs*] not only means faith but also means doctrine. It does not mean short of doctrine here though because these disciples have enough doctrine to pass the course. So they are not short on doctrine, but they are short on something.

Notice here that our Lord did not call them faithless, apistía (ἀπιſτία) [pronounced *ap-is-TEE-ah*], unfaithful. These are positive believers and are the ones who boarded the ship. He also could have called them ápiſtos (ἄπιſτος) [pronounced *AH-pis-tos*] which would have meant, in effect, that they had missed Bible class now and again. But they haven't. But He did call them oligópiſtos (ὀλιγόπιſτος) [pronounced *ohl-ihg-OHP-is-toss*]. What does this mean? The adjective oligos (ὀλίγος) [pronounced *ol-EE-goss*] connotes qualitative concepts and could be translated "few." It also has a quantitative connotation whereby it means "small," "little" or "short." This adjective also has the connotation of

duration, short duration, short time. And that is exactly the way we should translate it "short time trusters."

Matthew 8:26a "Consequently," He said to them, "Why are you cowards, you short time trusters."

What does it mean to be a short time truster?

Remember that these were believers with a lot of doctrine; these were believers who were brought out to take the test. Which means that they had the doctrine to pass the test, which they didn't .Why? They were short time trusters.

What Is a Short Time Truster?

1. As long as things are pleasant and relatively quiet certain believers are experts at applying doctrine.
2. But as soon as there is a crisis or a disaster they simply cannot apply what they have learned. Why? Because they have picked up doctrine by being quick but not by concentrating. And they listen when they feel like it instead of concentrating perpetually, persistently. This is the great issue. You have to persist in Bible doctrine and they won't do it. [If you concentrate in learning you will also concentrate in pressure]
3. Again you have to learn like the soldier who shoots well on the range but he doesn't do well under combat conditions. Once you have pressure on him he doesn't do well. Why? Under pressure he cannot concentrate. The believer is like the soldier who forgets his training in combat.

"Why are you cowards, you short time trusters?"

Principle

1. The vocative answers the question. The reprimand explains their status quo. They are cowards because they are short time trusters.
2. In other words, they are failures in the field of concentration, for faith-rest is a form of concentration. Trusting the Lord is a form of concentration, it is thinking, thinking, thinking, not emoting.
3. As long as there is no challenge they are content to enjoy our Lord's messages and miracles.
4. But when the crisis approaches and disaster comes they go into shock and they cannot concentrate, there is no doctrinal thinking. Doctrinal thinking is frozen.

1977 Romans

Lesson #623

623 12/31/1978 Matthew 8:26c–27 Counseling; instant obedience of nature; Beaufort Scale; posture in teaching cf. in command

The disciples had doctrine but they hadn't used it and they have failed in the principle of 2Corinthians 5:7, "For we walk by faith and not by sight." This means that any believer who seeks help or counsel, or uses someone else as a crutch, other than doctrine resident in his own soul, to that extent he is weak and is going backward. You will never have a test for which you have not had opportunity first to learn the pertinent doctrine. [There is no concentration in counselling; nor is there any academic discipline.] The believer who constantly seeks help and counsel from others in time of disaster never develops the ability to apply doctrine in time of pressure. Therefore, he fails in the historical crisis. So a principle emerges: doctrine is taught so that doctrine can be applied. Doctrine resident in the soul is not only the means of spiritual advance, it is designed for application to life. The believer must become spiritually self-sustaining in the storm and that requires doctrine.

"Then he arose." All of this time He was sitting down or even lying down. Now He stands up.

We begin with the correlative adverb of time, *tote*, which means at that time or then. After He had reprimanded the disciples from the reclining position He comes to attention to stop the storm. This adverb of time indicates a sequence of events in the order of importance. It is far more important to admonish the disciples than to rebuke the storm. Furthermore, the storm must continue while the disciples are being reprimanded. The order emphasizes the soul as the battleground of the angelic conflict. The storm is not the centre of the angelic conflict, it is the soul of every believer involved. And the issue inevitably deals with the thought content of the soul - doctrine versus human viewpoint, thought under pressure versus emotion under pressure. All human dynamics are related to thought, never to emotion. Therefore the importance of the doctrinal mental attitude.

Principle

1. The storm has no soul, it is just wind, water and temperature.
2. This was no ordinary storm, it was a real typhoon type storm.

"Then when he arose and rebuked the winds and the sea." We have an aorist passive participle of the verb *egeirō* (ἐγείρω) [pronounced *ehg-Ī-row*], to raise up, to awaken, to get up, to stand up. Next, another verb, the aorist active indicative of the verb *epitimaō* (ἐπιτιμάω) [pronounced *ehp-ee-tee-MAH-oh*], to reprimand, to reprove, to censor. "Then when he arose he reprimanded." Again, we have the culminative aorist in which He simply gave a very short and terse command. The aorist in its culminative form can be instantaneous but it always emphasizes a result. And the result, of course, is a calm sea.

We note that He reprimanded the disciples from a sitting or a reclining position. When He was awakened He did not stand up, He was either still reclining or He moved to a sitting position. But when He reprimands the sea our Lord is standing at attention. This brings up the issue of posture. The question is now: Why the change in posture?

The disciples were in a classroom. Therefore, in a teaching situation the posture of the teacher is not important. It is no issue in a teaching situation, it is the content that is important. What is being taught is the issue. However, Jesus Christ is the Lord of nature

and the posture where nature is concerned is very important. Now He is the "commanding officer" and when He gives a command; instant obedience from nature.

People you teach have souls and must perceive. There must be the communication from the teacher to the individual and it must get into his soul. Posture is not issue. But He commands nature. Nature has no soul. In one case He is the "commanding officer." In the other case He is the teacher. In both cases He has authority but the difference is that people have souls with volition and must respond from the volition. Whereas a storm has no soul at all. It is just an order to the storm.

The disciples were in a classroom where the posture of the teacher was not an issue. The storm was "on parade" where the posture of the "commanding officer" must be compatible with the situation. Therefore, He stood up to stop the storm. This means that there is a protocol for every situation. And our Lord observed not only the priorities of reprimand but the posture that relates to each category. The basic issue in teaching is not posture but the information communicated. The basic issue in stopping the storm is the authority of command.

First of all the wind must be put under control. So we have a dative plural indirect object from the noun *anemos* (άνεμος) [pronounced *AN-em-oss*]. The wind must be controlled first. As long as there is a wind the sea is going to be up. Then we have a conjunction *kai* and then a second dative singular indirect object from *thálassa* (θάλασσα) [pronounced *THAHL-ahs-sah*], the sea. Even the order is important.

Notice: The verb implies voice usage. He use His voice, He taught (reprimanded) the disciples. He used His voice, He stopped the lesson, the pressure. The voice of our Lord Jesus Christ could be heard in the storm and the disciples heard every word. Then the storm heard His voice as He gave an order first to the wind and then to the sea. And, of course, when the Word of the Lord penetrates there is instant obedience, instant calm, no matter how great the prior turmoil And the Lord is also using this to demonstrate a lesson, not only to the disciples, but to us. Penetration of the mind of Christ in your soul replaces the turmoil of your soul with calm. No matter what the situation you can have absolute calm in your soul.

"and there was a great calm" - this is the connective use of *kai* to show that all of it is related to the sea and the command to the sea. Actually we have an aorist active indicative of *ginomai* and it should be translated "and it became."

Principle

1. The Lord of the sea gave one command and there was instant calm.
2. This means the storm subsided immediately.
3. What appears to be a miracle was merely the Lord controlling His own creation.
4. The material universe or nature does not possess a soul with a freewill and self-determination, it is under instant obedience to the Lord Jesus Christ.

5. Nature recognizes the authority of our Lord immediately. The force twelve storm was instantly over. The disciples needed the calm to learn the lesson. They could not learn the lesson while the gale was going full force. They needed a calm sea on which to think. They had just demonstrated they couldn't think under pressure. Our Lord removes the pressure so they can learn the lesson.

In calming the storm our Lord also presented His credentials to the disciples so that they could learn to know that the Lord of the storm is to them the Lord in the storm. Psalm 34:19 *Many are the afflictions of the righteous, but the Lord delivers him out of all of them.*

Matthew 8:26 "Consequently," He said to them, "Why are you cowards, you short time trusters." And then when He got up, He reprimanded the winds and the seas and it became perfectly calm.

Peter remembers this incident twice in his epistles.

1Peter 1:7-8 *That the proof of your faith, being much more precious than gold which perishes even though tested by fire, may be found to result in praise and glory and honour at the revealing of Jesus Christ; And though you have not seen Him you love Him: and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory.*

The superficiality of failure.

Matthew 8:27 *But the men marveled, saying, What manner of man is this, that even the winds and the sea obey Him?*

Here is the reason that the disciples failed. They were impressed with the wrong things. They were impressed with His power. They called it a miracle although it was just a simple use of His authority. He performed this simple use of authority in such a way that they were impressed with the fact that a force twelve storm suddenly dropped to zero. No believer can be impressed with the Lord, however, until he is impressed with His doctrine. And here is their superficiality: they were impressed with His power but not with His message. They ought to be impressed with His message and then they will understand His power. It is easy for the Lord to perform a miracle but it is difficult to reach the souls of a lot of knuckle-heads. The Lord could stop the storm, that is no problem. It is all of that vacillating, mixed up human race that is the problem. Doctrine must become a reality in the soul before the unique Person of Christ can become real to the individual believer. The disciples were impressed with the reality of the storm but not with the reality of our Lord sleeping in the storm and yet that was the key to everything. To know the Lord Jesus Christ is to love the Lord Jesus Christ but you cannot know or love the Lord Jesus Christ until doctrine can be thought, doctrine can be real in the storm. When doctrine is real in the storm the Lord is real in the storm.

So we have a post positive conjunctive particle *de* used here as a transitional conjunction, translated "Now." "Now the men," the nominative plural subject of *anthrōpos* (ἄνθρωπος)

[pronounced *ANTH-row-poss*], i.e. the disciples aboard the ship, those who were taking the course. Because they had flunked the course in the dynamics for disaster they were now called men instead of students. They would be students again but not for now, *anthrōpos* (ἄνθρωπος) [pronounced *ANTH-row-poss*] is used here instead of *mathētēs* (μαθητής) [pronounced *math-ay-TAYÇ*] for disciples because the believers in the ship had demonstrated lack of concentration. This is how they flunked; they were now called men instead of being called students or disciples. Instead of using doctrine in the crisis they were ordinary cowardly, stupid men. They had no concentration, no thought pattern under pressure. Therefore, the Bible calls them men instead of disciples which, for them, designates failure. Only the inculcation of doctrine resident in the soul will bring them back around.

We have now the aorist active indicative to show their immediate reaction, the aorist active indicative of the verb *thaumázō* (θαυμάζω) [pronounced *thau-MAUd-zoh*], which means they were utterly astonished, they were amazed. They were so superficial that they were amazed at the calming of the storm, instead of getting the lesson they were spending all of their time admiring our Lord's power. They were not hearing His doctrine. It is the doctrine of our Lord, not His power, that is going to carry you through because the Lord isn't going to run around and fulfil little miracles here and there to accommodate you. He gives you doctrine resident in the soul to handle the storm.

"saying" - the present active participle of *légō* (λέγω) [pronounced *LEH-goh*], they kept on saying. It was all they could talk about. They had their eyes on the Teacher and not on the message. They flunked! Therefore they had failed completely. It is the message that counts.

"that" - the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] used after verbs that denote an emotion. The disciples were speaking from their emotion rather than from doctrine. Not only could they not think in the storm but now they can't even think in calm. They are so impressed with something that they are distracted from what it is all about.

Our life on earth is what we think. Doctrine gives us thought and while an assumed miracle only stimulates the emotion you cannot live on your emotions. If emotion masters your life then you will never make it for the crisis.

Matthew 8:27 **Now the men were amazed and they kept on saying, "What kind of a person is this the winds and the sea obey Him?"**

1977 Romans

Lesson #624

624 01/01/1979 Matthew 8:27b; 2Peter 2:12–15 The arrogant reject repetition; overreaction and renunciation cf. priority of Bible doctrine

Matthew 8:27 **The men were amazed and asked, "What kind of man is this? Even the winds and the sea obey Him!" (BSB)**

Verse 27 - the word for "obey" is the present active indicative of the verb *hupakouō* (ὑπακούω) [pronounced *hoop-ak-OO-oh*]. What is so strange about this is that since the disciples flunked the test they had forgotten that they themselves had obeyed Him in boarding ship when the weather was calm. And yet they were very superficial because they were more impressed with the miracle than with His teaching. And now they are suddenly impressed with His person because of what they think is a miracle. Actually it was not really a miracle at all, it was merely the fact that, as we have seen, the creature without a soul instantly obeys the creator. There is no volitional issue. But it is impressive to the disciples and it demonstrates that not only had they failed the test but they had lost their perspective of life completely. Also, another lesson which is extremely important: when you have a soul the greatest issue in your life is what you think. What you are in the future in disaster, which inevitably is going to come, is going to depend on what you think.

Now suddenly our Lord takes off the pressure. They had failed under the pressure of the storm. He removes the storm and, notice the result: no believer is ever the same when the sun goes down. Either you are better or worse but no believer ever stands still. Your momentum depends entirely upon Bible doctrine and nothing else. Your ability to concentrate on Bible doctrine and then to reverse the process in application. That is what counts. They no longer had the ability to see that issue.

The fact that we cannot see our Lord emphasizes the fact that the only legacy we have for life in the devil's world is the Word of God, Bible doctrine. And it is a reverse process because they saw through empiricism what they thought was a miracle. He is now at the right hand of the Father and the only way we can be impressed is through His thinking which He has left behind in the form of doctrine.

Now the present tense of *hupakouō* (ὑπακούω) [pronounced *hoop-ak-OO-oh*] is not linear aktionsart, it is an aoristic present, punctiliar action. The winds and the sea instantly obeyed. The active voice, the winds and the sea produce the action of the verb. The indicative mood is declarative, representing the verbal action in the viewpoint of absolute reality. The point is very simple. Now that they have ignored doctrine in the storm and failed to concentrate on it they still can't concentrate on it even though it is calm. They did not apply doctrine to the storm in their situation and they do not apply doctrine now. They are minus in both cases.

Matthew 8:27 Now the men were amazed and they kept on saying, "What kind of a person is this the winds and the sea obey Him?"

Note: When you fail some personal test in your life your ability to handle normal situations is gone, at least temporarily until you recover. The disciples are now impressed with a person but they are never going to recover until they are impressed with His message.

Concentration is often the issue and women have more difficulty dealing with repetition. Women as responders tend to be more arrogant, and they will think or say "I know that; I've heard that."

The disciples were so occupied with what they could see that they forgot the lesson of what they could not see, the importance of doctrine. But there was one exception to that - at least one on record -, the Apostle Peter. Peter learned the lesson - eventually. Peter finally put it altogether and gives us the perfect answer to the situation. When doctrine becomes important the superficialities of life always take their proper place. They are not discarded or resented or overreacted to, but they are simply superficialities. The priorities of the inner residency of doctrine supersede all other considerations in life.

2% of Berachah are screwballs as Bob has ever seen. He has seen overreaction over and over again. When you get saved or a little doctrine, that you do not have to cut yourself off from everything else (like family). If your parents distract you from doctrine, it is not their fault; it is that you are a weak sister.

Overreaction is arrogance.

In v.12 of 2Peter 1, we have Peter making a statement at the end of his life about stability. Stability is doctrine resident in the soul, says Peter.

2Peter 1:12 **Wherefore I will not be negligent to put you always in remembrance of these things, though you know them and be established in the present truth.**

The word "wherefore" is an inferential compound conjunction *dió* (διό) [pronounced *DEE-oh*], better translated "therefore." It is a conclusion. This is the strongest of all of the inferential conjunctions and it indicates the fact that Peter understands completely and thoroughly the lesson that so many missed when they boarded ship and moved from calm to storm and back to calm.

When Peter says there "I will not be negligent" there is no negative here. We actually have a future active indicative of *mellô* (μέλλω) [pronounced *MEHL-low*], to be about to be. And with it there is an adverb *a)ei*, an adverb of perpetuation which means "always." So we translate: "I will always be ready." When Peter learned something he was always ready to teach it, to repeat it again and again. The progressive future of *mellô* (μέλλω) [pronounced *MEHL-low*] denotes the idea of progress in future time. As long as Peter has breath in his body he will never stop teaching this message, it is so important. The indicative mood is declarative for the reality of the fact that he knows his subject well.

Next is an infinitive, the present active infinitive of the verb *hupomimnêskô* (ὑπομιμνήσκω) [pronounced *hoop-om-im-NACE-koh*], memory, to remind someone of something important. Peter says: "I will always be ready to keep reminding you," a lesson that you never hear often enough. When Peter finally wrote this he had taught this lesson many, many times.

"though you know them" - he uses the conjunction *kaiper* (καίπερ) [pronounced *KAH-ee-per*], "although." And then he adds the perfect active participle from *oida* (οἶδα) [pronounced *OY-da*], "although you have known them." You already know it but that isn't enough. You must keep on knowing it and, furthermore, you must concentrate on it. This

is the only way that you will ever avoid what the disciples on the ship did by way of failure, how they flunked.

Then he adds one more thing, the perfect passive participle of stêrizô (στηρίζω) [pronounced *stay-RIHD-zoh*], to be stabilized. When you stop overreacting you stabilize. The only way to be stabilized is to have doctrine resident in your soul. "by means of," en (ἐν) [pronounced *en*] plus the instrumental which means "by" or by means of." Then we have a present active participle from pareimi (πάρειμι) [pronounced *PAR-i-mee*], but pareimi (πάρειμι) [pronounced *PAR-i-mee*] is used as an adjective. It means in this particular case "resident." Then we have the instrumental singular of the noun alêtheia (ἀλήθεια, ας, ῆ) [pronounced *ahl-Ā-thi-ah*], doctrine.

2Peter 1:12 **Therefore I will always be ready to keep reminding all of you concerning these things, although you have known, and have become stabilized by means of resident doctrine.**

That is the issue, not simply resident doctrine but stability in resident doctrine, that is what counts. If the disciples had been stabilized they would have relaxed in the storm and they would have kept their eye on the sleeping Christ knowing everything was perfectly all right. They would have thought in the storm instead of emoting in the storm.

Verse 13 gives us the most important function in life. First of all we have that post positive conjunctive particle *de* used as a transitional conjunction. It means here "moreover." Then we have the present active indicative of the verb hêgeomai (ἡγέομαι) [pronounced *hayg-EH-ohm-ah-ee*], which means to lead, to guide, to consider, to regard, to think. To think in terms of concentration; to think therefore in terms of application. It comes to mean "guide" because of you have thought in your soul you are guided by that thought in your soul if you can concentrate and apply that thought in your soul; that information in your soul, whatever it happens to be.

Translation: "moreover, I think" in the terms of "I consider." This is thought, application. The word "meet" is the accusative singular of dikaios (δίκαιος) [pronounced *DIH-kai-oss*], righteous. However, when you have the noun in the neuter gender it sometimes can be an idiom for something else and that is exactly what it is here. It doesn't simply mean righteous but "I think it my duty," "my responsibility." "Moreover, I consider it my duty."

"as long as I am in this tabernacle," skênôma (σκηνώμα) [pronounced *SKAY-noh-mah*] his body. Peter is still alive. He use the word tabernacle because he recognizes that his body is a tent, that it is wearing out, that his soul and his spirit which are inside of his body are going to leave his body very shortly. He will be absent from the body and face to face with the Lord but as long as he is alive and an apostle he is going to communicate the lesson he learned from the ship.

Why is he going to repeat this message? To stir them up it says. The present active infinitive of diegeirô (διεγείρω) [pronounced *dee-ehg-Ī-roh*], the same word used to wake up the Lord. Egeirô (ἐγείρω) [pronounced *ehg-Ī-row*] is the word used to arouse the Lord

on the ship. Peter simply adds *dia* to it. He said, in effect, I knew a bunch of numskulls who woke up the Lord, I am going to wake you up! But I am going to intensify awakening you. They did it foolishly; you are going to learn wisdom from it; "to wake you up" is what it means. It is an iterative present, it describes what recurs at successive intervals, it is the present tense of repeated action. Wherever Peter teaches he reminds those who will listen of this message that he learned from the ship.

He adds one more thing: "by putting you in remembrance", which is wrong. It is merely another prepositional phrase, *en* (ἐν) [pronounced *en*] plus the instrumental of *hupomnêsis* (ὑπόμνησις) [pronounced *hoop-OHM-nay-sis*], to remember. Lit. "by means of a reminder."

2Peter 1:13 **Moreover I consider it my duty as long as I am in this tabernacle [human body] to wake you up by means of a reminder.**

We all have to be reminded constantly of the importance of Bible doctrine. Not only the importance of doctrine but concentrating on doctrine so that the means by which we assimilate doctrine is the means by which we apply doctrine - concentration.

Now Peter says in verse 14 that the reason he is writing this down is that he is about to die. And this is the greatest lesson he has ever learned, a lesson again, he learned from the ship. Therefore, it requires knowing something and he starts it out that way. He is very much aware of his own circumstances. He says: **"Knowing that the laying aside of my human body is imminent."** And again we have perfect passive participle of *oida* (οἶδα) [pronounced *OY-da*]. This is the second time. Here is a man who can face the reality of dying and not be concerned, at least not about dying, about getting the message through; **"just as our Lord Jesus Christ has made it clear to me"** - the Lord Jesus Christ made it clear to Peter how he would die and Peter was simply making note of this fact.

2Peter 1:14 **Knowing that the laying aside of my human body is imminent, just as our Lord Jesus Christ has made it clear to me.**

Verse 15 - Peter notes in passing that death does not destroy Bible doctrine and that, in effect, there is something in this life that you can acquire and take with you, doctrine resident in the soul. For those who have learned no doctrine they have nothing to take with them.

"Moreover" is again the post positive enclitic use of the particle *de* which emphasizes Peter's approaching death in which he will be removed from this life and enter into the presence of the Lord. Therefore his diligence, the momentum of his diligence. "I will endeavour" is the future active indicative of the verb *spoudazô* (σπουδάζω) [pronounced *spoo-DAWD-zoh*]. It means to be diligent, to be eager, zealous. He is motivated even in the dying part of his life to put this package together for you so that you will be reminded and never forget it. Translation: "Indeed I will be diligent."

The word "that" is not correct as it is translated in the King James. It is the emphatic use of *kai* and it should be translated "in fact."

Next in the Greek text comes an adverb, *hekastote* (ἐκάστοτε) [pronounced *hek-AS-tot-eh*], which means "at any time" or "always." It is an adverb of time. It refers to the availability of doctrine in time only. The issue is to learn doctrine NOW. You are left here to use your freewill, no matter what distraction comes your way, to make doctrine your number one priority and to learn doctrine.

"that you may be able" - the present active infinitive of *echō* (ἔχω) [pronounced *EHKH-oh*] plus *su*. "that at any time you may have" (the doctrine - it is available). Doctrine is available now, it is available in time. It is what you do with doctrine in time that really counts. And if doctrine is the reason why we all continue to live then obviously doctrine must have the number one priority.

"after my decease" - the word "decease" here, *meta* plus the accusative of *exodos* (ἐξοδος) [pronounced *EX-ohd-oss*], after my departure.

"to call these things to remembrance" - we have the present middle infinitive of *poieō* (ποιέω) [pronounced *poi-EH-oh*] which means to do, to make. But it means more than that here because you have a noun with it in the accusative as the direct object, which is *mnēmē* (μνήμη) [pronounced *MNAY-may*], which with *poieō* (ποιέω) [pronounced *poi-EH-oh*] means to do a memory. It is an idiom which means to recall these things. Why is it important to remember? because there comes a time when under pressure, memory is concentration, and concentration is thinking, and thinking in disaster is what the lesson is all about.

2Peter 1:15 **Indeed I will be diligent in fact, at any time you may have the doctrine after my death, to call to remembrance these things.**

Principle

1. Doctrine continues in spite of the death or removal of any great teacher, such as Peter.
2. Peter is about to die but doctrine goes on forever. Communicators come and communicators go but doctrine goes on forever. You need a communicator in order to receive it so that when you die you can take it with you.

Apparently, there are no pre-existing notes on these next 4–7 lessons.

1977 Romans

Lesson #625

625 01/02/1979 2Peter 1:16a U.S. disaster defined; Marxist Jones cult; Second Advent; Bible doctrine preparation for disaster

There will be revolution and counter-revolution and we will see just how terrible things can happen under anarchy. We will suffer things horrible beyond imagination.

To change that is believers getting with doctrine. Society turned toward Biblical norms.

Our schools are designed to teach people socialism. After a revolution, we will be turned into a socialist state. Money will not stop this. What you think won't stop it. What is going to take place is beyond what we could imagine. We have had a few riots. You won't be able to dial the telephone and get the police. We have no way of even beginning to associate what it is like to live under mob violence.

The Russian revolution and French revolution. A mob is uncontrollable and it can only be controlled by a greater organized violence.

We as mature believers can not only survive but God will have something wonderful for us to do during a time like that. We live in a society created by evil government. We have lost our frame of reference to what made us a great and wonderful nation. We are held together only by the grace of God. We are blind, we are apathetic. It is beyond the place where stirring up our Senator will change anything.

When police officers do their job in Houston get sued by criminals for doing their job. The police officer is our last bit of sanity. The police officer patrolling the street is the last thing standing between us and chaos.

3000 people in the building for New Year's eve. Jesus Christ is our only hope. The pendulum is swung off the clock. It is not swinging back to the right. The pendulum is gone.

There is nothing wrong with parties, nothing wrong with fun; but these are non-essentials.

Bob spent two weeks developing the principle; and the solution was begun last night. This solution is all that we have left. The veneer of life can crack in so many places now. We're in for it and here is our answer.

The illative use of the conjunctive particle *gar*. Doctrine must be real to you now in your soul so that it will be real in disaster. Next the aorist active participle of *exakoloutheô* (ἐξακολουθέω) [pronounced *ex-ak-ol-oo-THEH-oh*], which means, *intensive following, following as an authority*. With the negative *ouk*. For we have not followed as our authority...

Then the perfect passive participle of *sophizô* (σοφίζω) [pronounced *sof-IHD-zoh*], which means *cleverly devise, silly inventive, cleverly concocted*. Then the masculine plural of *muthos* (μῦθος) [pronounced *MOO-thoss*], which means *myths*.

A cleverly concocted myth is socialism or the welfare state. Of the 4th estate. We are victims of the news media. They have concocted myths. It is time for us to learn what the truth is.

Aorist active indicative of *gnôrizô* (γνωρίζω) [pronounced *gnoh-RID-zoh*]. It means, *to make known, to teach*. This is the teaching of Bible doctrine. This is the only thing of

value in the times of historical disaster. Peter is teaching from lessons that he learned as an Apostle.

In order to illustrate a point, Peter will have the believers fix their eyes on the future. Christians often thought of the eternal future and the rapture. If there is anything that is impossible to see, it is the doctrine of the rapture. This is only seen in your mind. The words here could apply to the rapture and to the second advent. The word used here could refer to either: *parousía* (παρουσία) [pronounced *par-oo-SEE-ah*]. The second advent is the time that Jesus Christ will personally come to the earth and personally straighten everything out.

The Millennium will be perfect environment in every sense of the world; and this is an important doctrine to those who are in the world at that time, where life is very hard.

You do not know how important Bible doctrine is until there is national disaster.

Many of our problems can be solved with money. There are many difficulties that we face that money will solve are simple problems.

Right now, medicine is at an all time peak. Many problems today can be fixed by going to the doctor.

There are many other problems that can be solved by calling the police, or a counselor, or a psychiatrist. Sometimes, just finding a friend who will listen to you. Someone that you can unload on.

Since WWII, most of our problems have been individual ones. We are not in group problems, and socialists do not care of this, because they cannot answer your problems as a government.

1Peter 1:16a **For we have not followed cleverly concocted myths, when we made known to all of you the power and the coming of the Lord Jesus Christ...**

1977 Romans

Lesson #626

626 01/03/1979 2Peter 1:16b; Matthew 16:27–17:8 Second Advent dry run; selfish wish of Peter to perpetuate his happiness

1Peter 1:16a **For we have not followed cleverly concocted myths, when we made known to all of you the power and the coming of the Lord Jesus Christ...**

This is the second advent, but the word used can be used in for the rapture or even for the advent of the antichrist. The second advent of Christ will rectify many things in life. It will not eradicate the sin nature; but Jesus will give us perfect environment. Satan will be imprisoned for 1000 years. During that rule, there will be that perfect environment, which

so many human viewpoint philosophies believe is the solution to everything. At the end, there will be a revolution against perfect environment.

Why did people select this doctrine? (1) Because of its environment impact and (2) because this was something that Peter learned through empiricism.

The strong adversative particle: *allá* (ἀλλά) [pronounced *ahl-LAH*].

1Peter 1:16a **For we have not followed cleverly concocted myths, when communicated to all of you the power and the coming of the Lord Jesus Christ but we have become spectators of His majestic magnificence...**

This takes us to Matthew 16:27

Matthew 16:27 **For the Son of Man is destined to come in the glory His Father, with His angels, and then (at that time) He will reward to every man according to his works**

The Son of Man always emphasizes what can be seen. Present active indicative of *mello* is something which is schedule to occur. Christ, Who controls history, will actually be on earth to rule over Israel. Everything will be perfect insofar as environment is concerned. Everything that has ever been said will be a reality under the personal reign of Jesus Christ. Man's imperfect character will ruin it.

Glory tells us that this is the 2nd advent. The angels will remove the demons and incarcerate Satan and his demons. The OT saints will be judged after the 2nd advent. We are judged after the rapture.

Matthew 16:28 **Truly I communicate to you, there are some of those standing here who shall certainly not taste of death until they have seen the Son of Man coming in His kingdom."**

This is a dry run for the 2nd advent. This will occur very shortly.

Aseverative particle *amên*, an affirmative aseverative particle. This is a confirmation of doctrine livening a prophecy about the same doctrine. This doctrine is going to be pertinent to you in the future, but I will set up a present relationship.

Perfect tense emphasizes future events. Active voice will be three people who will see this doctrine before they die.

Anapoetic word with a double negative. Sounds like tasting. Tasting death is real death.

This is an attention getter.

Chapter 17 is a fulfillment of this promise.

V. 1: present active indicative of *paralambanô*. These means *to seize*.

This will be specific encouragement to all three men and for different reasons.

The Lord appears to have helped them going up this mountain. This is possibly a particular high mountain, Mount Tabor (?), in the Mount Herman range.

Matthew 17:1 **And after six days, Jesus takes with Him Peter, and James, and John his brother, and led [or, hauled] them up into a high mountain by themselves.**

V. 2: the aorist passive indicative of *metamorphôō* (μεταμορφώω) [pronounced *met-am-or-FOE-oh*], it means *an outward, visible transformation*. This fulfills the prophecy in Matthew 16:28. Jesus will look exactly as He will look at the 2nd advent. They were standing right in front of Him.

Then we have the adverb *emprosthen* (ἔμπροσθεν) [pronounced *EM-pross-thehn*], which means *face to face*. It is an improper preposition. 3rd person personal pronoun. *In front of them*. Then a slight change to add the word *prósôpon* (πρόσωπον, ου, τό) [pronounced *PROS-oh-pon*], which means *his face*. His face shown like the sun.

He is recognized as the same Person, but they are enamored of His features, white as light. This was a magnificent sight.

Matthew 17:2 **And He was transfigured before them, and His face shone like the sun, and His clothes became white as the light.**

V. 3: They disciples are seeing two of the greatest Old Testament heroes. Moses and Elijah are the two witnesses who return to Jerusalem and begin teaching. Many people respond; but many will not respond. Both men were great public speakers. This become an authentic 2nd advent scene.

John the Baptizer was the herald of the 1st advent; and he had the same spirit and power of Elijah. They are heralds of the 2nd advent and evangelists during the Tribulation.

This is a perfect 2nd advent scene. This is an eschatological doctrine which has not yet occurred.

Matthew 17:3 **And behold, Moses and Elijah appeared to them, conversing with Him.**

V. 4: there is always someone to ruin perfect environment. Peter uses the word *kalos* (καλός) [pronounced *kal-OSS*], which means, *good (literally or morally), that is, valuable or virtuous (for appearance or use, and thus distinguished from G18, which is properly intrinsic); beautiful*. This is not *agathos*, the word describing the plan of God. We will have personal problems and this is the dry run for a disaster in the future. The dry run is the preparation for the real thing. Peter does not distinguish between these. Peter wants to perpetuate this thing. For him, this is a moment of great happiness. Peter was apparently

happily married. He does not mention his wife but he does mention his mother-in-law, which indicates some happiness with marriage.

People who are happy tend to be quite selfish. It takes a lot of gall for Peter to suggest what he suggests. Arrogance destroys capacity for love. People is in a very happy moment. We could call it prosperity. You should be able to think in prosperity.

Peter is very happy and he has stopped thinking doctrine. He is interested in a set of good works.

Matthew 17:4 *And Peter spoke up and said to Jesus, "Lord, it is advantageous for us to be here. If You wish, I will make here three tabernacles: one for You, and one for Moses, and one for Elijah."*

Peter has a lot of things to say, but God interrupts him. God, "It is time for you to stop speaking and start listening."

Matthew 17:5 *While yet he was speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud saying, "This is My Son, the Beloved, in Whom I am well pleased. You keep listening to Him!"*

Matthew 17:6 *When the disciples having heard it, fell flat on their faces and were greatly terrified.*

Matthew 17:7 *And Jesus having come to them and having touched them, said, "Get up, and do not be afraid [which means, start thinking doctrine]."*

Matthew 17:8 *And having lifting up their eyes, they saw no one except Jesus Himself alone.*

Matthew 17:9 *And as they were coming down the mountain, Jesus instructed them, saying, "Tell to no one the vision, until the Son of Man is risen out from the dead."*

They were compelled to secrecy. They were pledged to silence about this. Peter breaks the silence and explains all of this in 2Peter 1:17.

1977 Romans

Lesson #627

627 01/04/1979 2Peter 1:17–19 Poise; empirical experience vs. Bible doctrine; embarrassment; experience; concentration

2Peter 1:12–16 translation is reviewed. Peter was probably one of the ones who woke the Lord up, out of his mind with worry.

Explanatory particle *gar*. Aorist active participle of *lambanô*. *For when He received...* Peter saw the Lord Jesus Christ transformed, he heard God the Father speaking, and he

saw Moses and Elijah. timê (τιμή, ἡς, ἡ) [pronounced *tih-MAY* or *tee-MAY*], which means *price, value; honor, reverence, respect; the respect and honor one enjoys*. Also *doxa*.

Peter was interrupted by God the Father while he was talking. Phonê for voice. Genitive absolute is a classical Greek form. Attic Greek demonstrative pronoun *toiósde* (τοιόσδε)[pronounced *toy-OSS-deh*], which means, *such as this*. Not a Koine Greek word; this is classical Greek. Peter may have taken this word from Paul.

When Bob went to the University of Arizona where they taught many types of Greek.

Bob would try to teach poise as much as the sport that he coached. Poise is the secret to handling disaster. It means to think under pressure. Peter was shut down by the voice from heaven; but when he looks back, he does not blush, he is not embarrassed. By using this classical Greek word, Peter is saying, "I have learned to think under pressure."

Without ever changing your personality, you can change your person. You may have been courageous under pressure before, you can lose this if you lose the ability to think under pressure.

If you are in a disaster and you start to remember your past sins, you are a spiritual coward and an imbecile. Rebound covers any sin which you have committed. Peter could be embarrassed by his failure on the Mount of Transfiguration, but he has learned to think Bible doctrine. *Such a unique voice having been carried to him...*

It is to Peter's advantage that the Lord stop him.

2Peter 1:17 **For when he received from God the Father honor and glory, such a unique voice having been carried to Him by His majestic glory, "This One Christ is My Son, My Beloved, with reference to I have been well-pleased."**

Peter would never forget the voice of God the Father and the transformation of Jesus.

Past failure is not a problem to anyone who uses rebound. Peter, James and John heard this same voice.

Experience is not the basis for doctrinal lessons. You learn lessons from Bible doctrine from the perfection and faith in the doctrine. Peter learned doctrine through the system of gap. Then Peter heard and saw the doctrine, which is empiricism. Most people think that reality is empiricism, but it is in Bible doctrine. Experience is no substitute for doctrine. Experience can confirm and illustrate a doctrine, but it cannot take the place of Bible doctrine. The most important aspect of a person is motivation as opposed to experience.

In the Korean War they picked people with experience; but their battalion was wiped out. The man in charge was a coward who could not think under pressure. Two other officers had combat experience, but they were cowards.

Do you marry the woman with the most experience? Usually with marriage, you look for someone who has no experience.

2Peter 1:18 *And this same voice having been carried from the heavens, we heard when we were with Him on that holy mountain.*

Peter teaches the greater reality is not what you see, taste or touch, but what you know from Bible teaching.

The present active indicative of echô. The information goes into mind and it is transferred by faith into the heart. The adverb kalôs means *honorably*. This is the royal family honor code. Present active participle of prosechô.

Once you have that doctrine in your soul, you concentrate under pressure and under prosperity. You never stop thinking. Capacity for happiness and capacity for life is to take all the doctrine in the right lobe and reverse the concentration. You have to be able to think to enjoy the pleasures in life.

The secret to life is thinking. You have the doctrine; then you just need to concentrate. Especially when it is a subject that has no present bearing on what you are doing. The ability to think under prosperity is the ability to think in abnormal times.

The most important time for a military operation is in peace time; in normal conditions. You learn to take orders, give order, immediately. Ranger training sets up many small unit situations. You learn under normal conditions. You learn how to do the exact right thing when under abnormal conditions.

The army is used as a study in sociology, and sociological experiments are done. How will this help our country if the company commander knows five points in a sociological concept; or how to handle a crying woman.

Christ will be seen by the entire world. There are three illustrations. The first illustrates positive volition toward the authority and teaching of one's right pastor.

2Peter 1:19 *We keep on having a more reliable prophetic doctrine [more reliable than empiricism] with reference to which doctrine you perform honorably when you habitually concentrate (as a lamp shining in a dark place until a day dawns [the illustration of the beginning of the Millennium] and a morning star has come up [believers with doctrine in the soul understand it]) in your right lobes.*

1977 Romans

Lesson #628

628 01/05/1979 2Peter 1:19–21 "Doomsday for America"; Second Advent; inspiration of Scripture; rejection of the priest nation

What you do in normal times is what you can do under pressure. The long range is what carries you in a disaster.

2Peter 1:19 **We keep on having a more reliable prophetic doctrine** [more reliable than empiricism] **with reference to which (doctrine) you perform honorably by habitually concentrating (as a lamp shining in a dark place until a day dawns** [the illustration of the beginning of the Millennium] **and a morning star has come up** [believers with doctrine in the soul understand it]) **in your right lobes.**

More reliable than any human system of perception. The present active participle is what the believer does when concentrating. Three illustrations given and they are illustrations of the 2nd advent. A lamp shining in a dark place. The earth will be covered in darkness when Jesus returns as the light of the world, which everyone will see. The morning star coming up is the perfect environment of the Millennium. The day dawning is the understanding of this doctrine and it is resident in your soul. The morning star coming up is the momentum is doctrine in the soul.

We are anticipating national disaster in the future. It is coming one way or the other. Bible doctrine must be more real than what you see, taste or hear.

V. 20 is the negative source of doctrine and v. 21 is the positive source of doctrine. In any generation a person can get it through a pastor-teacher. This way, the doctrine ends up resident in the soul.

Present active participle of *ginôskô*. Retroactive progressive present; the positive believer produces the action of knowing it. *Houtos* refers to something near at hand. It is not what is in the Bible but what is in your soul. The adverb *first* (in time or merit). *Prophecy* is used because we are using the 2nd advent as an illustration. When Athens was a democracy, everyone was a member of the legislative body. When they had a meeting, everyone would go. But some person would not want to go; and he was called an *idios*. He regarded his privacy as more important than meeting with the legislature. It started meaning a private person. Then it came to mean, *one's own*.

Feminine singular noun *epílusis* (ἐπίλυσις) [pronounced *ep-IHL-oo-sis*]. Everyone has a short term gimmick to handle the upcoming crisis. There is no short term explanation. You can have many things like a hideout, etc. and it won't be enough.

2Peter 1:20 **Knowing this first, that all prophecy of Scripture** [eschatological doctrines] **does not originate from one's own explanation,...**

Bible doctrine is the positive source. There are special men, prepared men, at certain times of history.

God the Holy Spirit has a message for every generation. For some generations, the message is provided, but God the Holy Spirit uses the historical situation, the language of

the day, the academic background, that person's thought pattern to express in writing the doctrines which are necessary. This refers to the original languages of Scripture.

The holy language of Scripture is not euphemistic. In writing the Scriptures, these individuals did not waive their personal feelings or vocabulary or experience.

2Peter 1:21 ...for you see, prophecy was not produced by the volition, the purpose, the design of man but, men from God communicated.

Now a review of these verses:

2Peter 1:19 And we keep on having a more reliable prophetic doctrine [more reliable than empiricism] with reference to which (doctrine) you perform honorably by habitually concentrating (as a lamp shining in a dark place until a day dawns [the illustration of the beginning of the Millennium] and a morning star has come up [believers with doctrine in the soul understand it]) in your right lobes.

The concentrators puts this doctrine into your right lobes.

2Peter 1:20 Knowing this first, that all prophecy of Scripture [eschatological doctrines] does not originate from one's own personal explanation,...

2Peter 1:21 ...for you see, prophecy was not produced by the volition, the purpose, the design of man but, men from God communicated from God being carried along by the Holy Spirit.

Hosea is going to talk about disaster. His wife runs off with the prince of Israel. When she was offered as a slave at a slave market. She was being offered for the price of a female being gored by a bull. He brought her back and restored her to his home.

Just as Gomer ran off from Hosea, so Israel was unfaithful to Me.

Hosea 4:1 Hear the word of the LORD, you citizens of the northern kingdom, for the LORD has a case (a lawsuit) against the inhabitants of the land: There is no truth, no loving devotion, and no knowledge of God in the land!

The first problem when a nation is going down is no doctrine bring taught.

Hosea 4:2 Cursing and lying, murder and stealing, and adultery are rampant; one act of bloodshed follows another.

Instead of these things is lying. There is nothing that changes a people more than lying and deceiving. This changes the whole face of a nation. Impossible to enjoy freedom when it exists where there is such dishonesty.

Then there is murdering and stealing. The criminals will go further. There is always an increase in crime. *Breaking in to commit adultery* is rape. They lose their perspective when it comes to law. A lack of respect for womanhood; and living by violence.

Hosea 4:3 Therefore the land mourns, and all who dwell in it will waste away with the beasts of the field and the birds of the air; even the fish of the sea disappear.

A decline in the nation's blessing. The people will lose strength. The people will go down as well the animals of the field. The mule and the plow represent industry. The birds of the sky are the destroyers of industry. A man plows and sows, but before he can harvest, the birds will come in to destroy the crops.

The birds of today are OSHA. The birds of the sky is big government destroying the gross national product.

The fish in the lake are the source of food.

Hosea 4:4 But let no man contend; let no man offer reproof; for your people are like those who contend with a priest.

Authority is also destroyed. Authority in teaching doctrine is destroyed. The prophet and the priest are rejected.

Your people speaks of the people of Israel.

Hosea 4:5 You will stumble (entering into reversionism) by day, and the prophet will stumble with you by night. So I will destroy your mother—

The nation will stumble and the prophet will. The prophet goes along with everything.

Hosea 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you as My priests. Since you have forgotten the law of your God, I will also forget your children.

V. 6 explains why all of this destruction. This is how a nation goes down.

Hosea 4:9 And it shall be like people, like priest. I will punish both of them for their ways and repay them for their deeds.

Bob is going on to David for a month or so; then he will return to Romans.

1977 Romans

Lesson #629

629 02/06/1979 Romans 9:19–20 God's right to judge; reason for persecution of the Jews: blot out of First Advent cf. Pharaoh

Returning to Romans after a special and after a month in David. Romans 9:23 was the last completed verse. Vv. 19–23 is a difficult passage and a good place to review.

Vv. 19–29 is all about *all Israel is not Israel*.

God hardened Pharaoh's heart under the conditions of providing him more time to live. Pharaoh has the world's record for hardening his own heart. He broke records, and God gave him borrowed time. God kept Pharaoh alive and allowed him to continue to express negative volition.

Romans 9:19 **Therefore you will say to me, "Why does He still find fault? For who has resisted His purpose [or, His intention]?"**

This is a debater's question. Someone reading this might be thinking, "This is the question that I have."

Scar tissue of the soul continually questions God. The greater the scar tissue and greater arrogance involved. They find fault with God; they are critical of God's policy.

Rejecting any part of God's plan results in discipline.

The omniscience of God knows every thought of every creature who has ever lived. It is fed into the computer as reality. What the alternative decisions that were not made. The integrity of God cannot be compromised by finding fault with God. The person complaining does not know the facts or the doctrine who finds fault with God.

First question is about God's right to judge. The second question is, who has resisted His purpose (or will)? This will build up to something in Romans 10, for the disaster which comes upon the Jews.

From the time of Moses, Deuteronomy 30 to Romans 10, the Jews ignored the 1st advent of Christ and they focused on the 2nd advent. They wanted the crown without the cross. There is a big build-up to Romans 10.

There are two verses in Romans 10 which cannot be understood without the full background.

The Jews have blotted out of their minds. They began doing this with the new generation under Joshua. They went through the ritual of animal sacrifices, but they rejected the blood sacrifices. God will take upon Himself human form and go to the cross.

The Jews who blot this out are the *nice million*. Those wiped out in WWII, these were charming, lovely people who were the recipients of the action of the justice of God. This allowed for the generation after this where a great many Jews believed in Jesus Christ.

Nation Israel could be blotted out today due to negative volition.

The Jews were the great middle class of Spain; but God permitted them to be destroyed because of the great blot out in Romans 10. But we have to build up to this. Romans 9 goes with Romans 10. This is the only explanation in the world for why there are great numbers of Jews who are killed from time to time.

We have the opportunity of being saved because we live in the United States. There are great evangelists using their spiritual gift throughout the United States. There are all kinds of ministries in the United States by which people can hear the gospel.

The Jew today has blotted out the 1st advent out of their souls. We are not ever told to handle this discipline. We can do nothing but offer a haven for the Jews. We must be prepared for the fact that a shocking event will take place. This is done so that other Jews can be saved. This is what happened when the Nazis destroyed the Jews; when the Torquemada was developed to harm the Jews. The cancer of the great blot out occurs where Jews accumulate. Moses wrote about this and Paul spoke of in Romans 10. Gentiles are destroyed for other reasons.

Romans 9:19–23 is genius. God continued to allow Pharaoh to live; he lived past the time that he should have been removed. God knew that Pharaoh would continue to say no. God did not reach into his heart and change his volition. The world was evangelized because of Pharaoh. God gave Pharaoh time that he did not have coming. God did not reach in to change Pharaoh's volition.

Hezekiah is an example of borrowed time. But during that borrowed time, he had Manasseh, one of the worst people in history.

Points on Pharaoh's Negative Volition

1. The omniscience of God anticipated from eternity past that only the overruling omnipotence of God would deliver the Jews from slavery. By extending Pharaoh's time, this evangelized
2. Omniscience + all powerful combined to deliver the Jews.
3. Had the matter been left to the will of Pharaoh, the Jews would still be slaves in Egypt. The Jews were let go without destroying the free will of Pharaoh.
4. Pharaoh did not lose his free will. God used some jujitsu on him.
5. By hardening Pharaoh's heart giving him more time to live, God kept him alive to express his free will in maximum opposition to God.
6. The greater the opposition the great God's response. An example of the coexistence of free will and God's sovereignty.
7. This coexistence furthers the plan of God.
8. God can utilize opposition and positive volition to fulfill His perfect plan in human history.
9. God used the momentum of opposition to accomplish His purpose and opposition. God uses another's strength against him.

Moses and Pharaoh developed their free will and habits; and God used both to deliver the Jews. Some of us cannot keep God secure on his throne in their own minds. Some ill rumor or some occurrence and you lose your mind over it. You get panicked.

God can bless or curse. God uses the wrath of man to praise Him. No matter which way it goes, history will glorify God. Communism thinks they will bury us; but they will end up glorifying God.

The first answer is in vv. 20–21 and the second answer is in v. 23.

Romans 9:20 *On the contrary, O mankind, you, who are you who answers back to the God? Can what is molded say to its molder [or the pot say to the potter], "Why have you made me like this?" No, of course not.*

On the contrary simply means that Paul will disagree. It is always humility that orients to grace. They are impudent; they are answering back to the God. The creature has no more right to answer back to God than that pot does to the potter.

Thutmose and Amenhotep could have chosen to believe in the Revealed God. Pharaoh always hardened himself. He would see a miracle, accept what God required, and then reject God. There were Greeks, Hamitic, Semitic peoples etc. who left with the Jews.

God was more than fair to Pharaoh. Pharaoh used his extra time to say no to God more. Pharaoh continued on borrowed time.

God is saying through Paul that there is no different from a Jew on negative volition and Pharaoh of the Exodus. As arrogance builds up, the Jew goes back an an eclectic, choosing what he wants to believe and follow.

The illustration, "Can the thing molded say to the one molding, 'Why have you made me like this?'" The grace of God made Jacob who he is.

The 1st advent was provided first. There is no regeneration without the 1st advent.

Blindness in part has happened to Israel. That blindness is using negative volition in the face of overwhelming Biblical evidence to wipe out the 1st advent.

1977 Romans

Lesson #630

630 02/07/1979 Romans 9:21 USSR forces in East Germany; illustration of debater's finesse; volition determines honor or dishonor

There is something that Bob wanted to share with us, but it has been recently declassified. Several tank armies and other types. 7000 tanks, 900 combat aircraft in East Germany. Sounds like a pretty massive army right there in East Germany. This is taught in many

places, and sometimes when this is taught, several officers will resign their commission. 17 divisions who are the initial attack force.

Jacquelin someone who is a woman strategist. We have 3 divisions to oppose them.

Soviets like having our men and equipment all placed together. Important targets.

They can release viruses to incubate for two weeks, so that it will suddenly take hold and they will attack when the virus becomes effective. The 3CI function. Command, control, communications and intelligence functions. This is the critical element in battle. They have jamming capabilities and they can wipe out half of NATO's communications. This will jam everything so that we have no idea where the enemies are until we actually see them.

Our ace in the hole is Jesus Christ.

The EMP, electro magnetic pulse, which would jam all communications. We are cutting are Navy down to nothing; and most of it is going to be tied up in the Mediterranean.

Our military has been hamstrung. Most of those in high command are puppets who know what to say to their political superiors. This is about a quarter of the article.

There was an evil man in charge of our military, now called the DoD. He completely decimated our military. We are in trouble like you cannot believe; and we have divorced ourselves from reality to the maximum. Only the Lord Jesus Christ can save us.

The doctrine that we are studying now is the muscle of Bible doctrine. "Last night, it was as if you have never heard any of these doctrines. Get up to date. You are the last hope for this country."

Abraham, Isaac and Jacob were great because of the grace of God; not their physical seed. Jesus Christ is the God of Israel and He is the only Savior. The enlargement of the pivot and the teaching of Isaiah is what saved Hezekiah.

Negative volition seeks to circumvent the justice of God. God's obligation is to Himself. He has the perfect policy, grace.

Romans 9:21 **Or does not the potter possess authority over the clay, from the same lump to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].**

Christians are mixed up because we lack authority-orientation. You cannot have freedom without authority. Authority without freedom is tyranny; freedom without authority is anarchy. Our free will is free; God does not tamper with the volition of the vessel. The same lump of clay is humanity. The is a vessel for the purpose of honor and for the purpose of dishonor.

To depend upon a physical relationship to Abraham, Isaac and Jacob makes a person a vessel of dishonor. To believe in Jesus Christ makes the vessel one of honor.

God does not place us into the places arbitrarily; God allows us to choose whether we want to be the vessel of honor or dishonor. Honor is possessing God's righteousness; and dishonor is the person who possesses work righteousness.

Why have you made me like this? We choose this. The honor is God's righteousness imputed; and dishonor is all about our own righteousness. We are not born with dishonor; this is something that we cultivate.

God's omniscience knew in eternity past who would fall into which category.

1977 Romans

Lesson #631

631 02/08/1979 Romans 9:22–24 Midland, TX vs. Feds; aposiopesis logic shows the unbeliever wrong; causes of historical disaster of the Jews

This appears to be the final review lesson. V. 24 would be new.

Midland Texas Fights Back (or Getting Even with the Feds)

A parking place is being asked for by HUD. Submit an environmental impact statement, etc. Excellent letter from Midland, Texas. A request for a massive number of documents are required. Excellent letter.

The great genius is found in aposiopesis. The apodosis is left out, but when the other person inserts the apodosis, they recognize that they are wrong. They have blotted out of their minds the 1st advent of Christ. The Jew who has rejected Jesus Christ is compared to Pharaoh Amenhotep II. Paul does not want Israel to follow the examples of Esau, Ishmael or Pharaoh. The anakaluthan is a failure to complete the sentence.

Romans 9:22 **Moreover, if as is the case, the God, willing to demonstrate His indignation, and to reveal His omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped [or, prepared] for destruction [the last judgement],...**

Every person in that lump of clay has volition. With positive volition, he is prepared for glory; and with negative volition, he is prepared for condemnation. The believer is the vessel of honor; the unbeliever is the vessel of dishonor.

God kept giving pharaoh the ability to continue saying no. Because he did this, thousands of non-Jews were saved and exited with the Jews at the exodus.

People who are negative toward the gospel are often negative toward the laws of divine establishment. They become a cancer in their nation. There comes a generation where

one people are nothing like those who came before. The key is what goes on in the soul. The rejection of truth in one form, is rejection of truth in every form.

Why were the Jews destroyed during WWII. These were magnificent people. Bob has spoken at many synagogues, and these Jewish people wrestle with this question. They was also the Catholic priest in Spain, who set up the Inquisition designed to persecute the Jews. Why are nice people are destroyed and persecuted. Nice people blot out the 1st advent, which is Jesus Christ becoming true humanity.

The Nazi barbarians took the Jews out and destroyed them, because this lovely civilized people had blotted out the 1st advent from their minds. Despite them being nice people, they were wiped out. If our gospel hearing was based upon these people, we would never hear the gospel. Bob's Hebrew professor believed in Jesus Christ, and his family blotted him out of their family, and carried on as if he never existed.

Forty years after the cross, the Jews were wiped out en masse. The reason for this is found in Romans 10. It is because these lovely people wipe out the 1st advent of Jesus Christ. When they are in a large group, they can become vessels of dishonor; vessels of destruction. This does not excuse the Nazis, or the three Roman legions coming into Jerusalem, or the Selucids or Torquemada.

We think of evil and mean people when it comes to keeping us and others from the gospel message, but this can be done by very nice groups of people. Sometimes these groups are removed from history in order for the gospel to break through. Where the 1st advent is blotted out; such groups might be removed from history. This is the great principle or the great doctrine. To Bob, this is the only reason that can be given for the terrible things which have happened to the Jews throughout history. These disruptions in history continue. Romans 10 explains all of these persecutions. God always sees to it that the 1st advent is perpetuated into every generation.

Paul continued with his love and burden for the Jews, despite the difficulties they had subjected them to. With the proper volition and with sufficient intelligence, the Jew can blot certain things from their mind—particularly the 1st advent.

The protasis begins in v. 22 and terminates in v. 24. When we fill in the apodosis, we defeat ourselves in the argument.

The omniscient of God knew in eternity past what would take place that is spoken of in v. 23. The unbeliever makes his own future, as a vessel of dishonor.

Romans 9:23 ...and in order that He might make known the riches of His glory on vessels of mercy, which He previously prepared for glory.

There is an application to Jews and to gentiles.

Verse 24 – the identification of the vessels of mercy. It begins with the masculine accusative plural from the relative pronoun hos whose antecedent is “vessel” -- “Even us whom,” the ascensive use of kai which is “even,” then the accusative plural of first person personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] – “even us.” This is a reference to all believers who in the previous verse are classified as vessels of mercy in contrast to the unbeliever who is a vessel of dishonor and prepared for destruction. The plural is for all believers of the Church Age, the dispensation of the royal family of God. This includes, therefore, Jew and Gentile.

Next is the aorist active indicative of the verb kaleō (καλέω) [pronounced *kal-EH-oh*], one of the verbs for the doctrine of election; it also is related to the doctrine of decrees. The constative aorist contemplates the action of the verb in its entirety, it means the formation of believers under the principle of the divine decree, and the printout of election. “**Even us whom He has elected**” is a better translation. The active voice: God produces the action of the verb in eternity past when His omniscience knew everyone who would believe in the Lord Jesus Christ. The indicative mood is declarative for the dogmatic statement of doctrine. Both decrees and election are a part of it.

Principle

1. The printout of believers includes election -- all free agents in the human race who would exercise non-meritorious volition at God-consciousness and gospel hearing. This is so that there is a predictable sequence. The 1st advent of Jesus Christ is the advent of evangelism; and the 2nd advent is the advent of perfect environment.
2. Omniscience knew which ones who would believe in Christ, therefore these were fed into the computer of divine decrees as foreordained as well as elect.
3. The printout of believers therefore reads “election.”

We have the objective negative ou (οὐ) [pronounced *oo*] plus the neuter monon (μόνον) [pronounced *MOHN-on*] as a limiting adverb, translated “not only.” Then the preposition ek (ἐκ) [pronounced *ehk*] plus the ablative plural from Ioudaίος (Ἰουδαίος) [pronounced *ee-ou-DYE-os*] which is translated “not only from among the Jews,” plus the adversative conjunction that indicates that this principle is not limited to any particular race, it includes the entire human race, “but,” allá (ἀλλά) [pronounced *ahl-LAH*], in contrast to the Jews; then “also” which is the adjunctive use of the conjunction kai, and then ek (ἐκ) [pronounced *ehk*] plus the ablative plural of ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], referring to the Gentiles.

Romans 9:24 **Even us, whom He has elected, not only from among Jews, but also from among Gentiles.**

1977 Romans

Lesson #632

632 02/09/1979 Romans 9:24 CMH: H. Erwin; Paul concerned for the Jews though he is apostle to the Gentiles; missionary burden and will of God

No unnecessary movement, including chewing gum.

Medal of Honor recipient. Throwing a bomb off a plane. More to this story. Book called Sergeants tells more about this story.

Controlled fear; the ability to meet your fear, the ability to think and concentrate.

Some of you are going to have to grow up and learn these doctrines. Bob goes over the differences of ou and mē and the various rules.

Romans 9:24 ...even us, whom He has called not only out from the Jews, but also out from the Gentiles? (BLB)

Romans 9:24 Even us, whom He has elected, not only from among Jews, but also from among Gentiles.

Moses, Isaiah and Paul all observed that the Jews were blotting out the 1st advent (Moses and Isaiah did this prophetically). This is illustrated by the Jewish family who holds a funeral for a family member who believes in Jesus. The Jew fails to see that salvation is closer to him than the Law.

Principle

1. Vessels of mercy or believers include both Jews and Gentiles who are born again through faith in the Lord Jesus Christ.
2. The context deals with a principle. Only those Jews who believe in Christ will be the recipients of the promises of God for Israel.
3. The promises apply only to the spiritual seed of Abraham, those who receive at salvation the imputed righteousness of God as well as eternal life.
4. In the dispensation of Israel not only many Jews but also many Gentiles executed salvation adjustment of the justice of God, the actually believed in Christ. But many more went through the great blot-out in which you can actually blank out of the mind the implications of the first advent.
5. The aposiopesis terminates at the end these three verses – 22,23,24. The protasis of the first class condition is presented but there is no apodosis. The apodosis can only mean one thing. If a Jew, after that protasis of three verses, fills in the apodosis in his mind then he cannot do anything but believe in Christ. But of he refuses to finish the sentence then he is a victim of the great blot-out, the blotting out of the first advent of the Lord Jesus Christ.
6. This ellipsis also indicates Paul's emotional involvement with the Jews. Paul had a great burden for the Jews. The Jews can see Paul's great feeling for them due to the logical system which is used here. Paul is logical and burdened at the same time. When you do hyperbaton and add to it chiasmus, that shows love on Paul's part.
7. Instead of the apodosis Paul immediately starts quoting from Old Testament scripture to document the point. In other words, he uses the protasis of a first class

condition (aposiopesis) and then skips altogether the apodosis because if you are following the protasis the Jewish unbeliever has to make his own decision. If he believes he will finish the apodosis; if he does not believe, if he rejects Christ as saviour, he never will. But he goes right on, then, to Old Testament documentation to take the scriptures which they themselves regard as sacred and demonstrate his point.

8. Along with the elect remnant of Israel God's purpose was to call out also and elect body of Gentiles as people for His name. So this is not wasted on the Gentiles. A Gentile can also follow the reasoning here and fill in the blank, or refuse to. To fill in the blank as a Gentile you believe in Jesus Christ, but if as a Gentile you reject Jesus Christ then you do not complete the sentence. So this is for the Jew and the Gentile, he says, at the end of the protasis.
9. One of the responsibilities of Israel in the past as a priest and client nation was to function as a missionary nation to the Gentiles. In every generation of the dispensation of Israel Gentiles were saved. They were saved by seeing the Jewish animal sacrifices, the function of the Jewish Levitical priesthood, the observation of the holy days. All of these things made sense to them and they believed. So Gentiles were saved by using Jewish symbols as the means of understanding and therefore Gentiles can understand something far greater, this great protasis which is aposiopesis in the first class condition.
10. Paul as an apostle to the Gentiles continues this function in the dispensation of the Church, indicating once again that this is for the Jew and for the Gentile. Paul would be going to the Celtic people, the Barbarians, and others.
11. In fact, shortly after Paul's death the Jewish nation of Judea was no longer to serve as a client nation to God but would be punished with the fifth cycle of discipline which introduces the times of the Gentiles. The first Gentile nation will be the Roman empire. Paul himself, therefore, is the transitional person.
12. In the times of the Gentiles only Gentile nations can qualify as a client nation to God. No Jewish nation will serve as such until the second advent of Christ.
13. Paul is the last and greatest of all the Jewish missionaries. He became a missionary to the Gentiles as preparation for the times of the Gentiles.

Sweden, Prussia, a United Germany were all client nations at various times. We know this by going to missionary history. Where are the missionaries coming from? That tells us that the nations which they come from. Ireland, Scotland, and Britain have all been client nations. You must be a missionary to whom the Lord sends you. Only God can win souls and He knows where the positive volition is. You may want to go to one nation, and God may want you to go elsewhere.

You do not go necessarily where your burden tells you to. Many people were burdened for China, but when the Chaicoms moved in, you could not go there. Therefore, you go elsewhere. If God closes the door, then you look for wherever God opened the door elsewhere.

Paul was burdened for the Jews, but God wanted him to go to the gentiles. If there is anyone who needs to be flexible, it is a missionary. Flexibility is one of the great things to have and is compatible with the royal family honor code.

Paul is the last great Jewish missionary to the gentiles.

Translation reviewed.

The Old Testament is just as much Bible as the New Testament. There are many glorious doctrines which are not revealed in the New Testament.

Each reference is going to bring out something that every gentile and every Jew should know.

There will be a quote from Hosea that is important. There will be another passage where it is paraphrased. There is the adding and the change. When a passage is quoted from the Hebrew to the Greek.

When there is an addition or a change in a quoted passage, there is always a reason for it. Paul will add to Isaiah's message. Peter will also add to Isaiah's message. Both added something to the passage that they quote.

1977 Romans

Lesson #633

633 02/11/1979 Romans 9:25; Hosea 2:23 Why the persecution of fine Jews; great blot out; no Jewish client nation in the times of the Gentiles

Human viewpoint and divine viewpoint are in opposition to one another. Laws of divine establishment are designed to protect the freedom of the individual in a national entity. But there are no systems to provide this outside of the national entity.

We have certainly seen movies where we sympathize with the gangster. We have been brainwashed into thinking contrary to divine viewpoint. This whole system of propaganda is turned around in the courtroom from time to time.

In the time of Sodom and Gomorrah, we might have been very sympathetic to them, had the current news media been around then.

The things we hear about the holocaust and we have great sympathies for the Jewish people.

Negative volition toward the truth results in demon-influence or demon-possession.

Many people ask why these things happened. Romans 9–10 give us a fuller explanation for such things. Some of the best doctors, businessmen, horticulturalists in history come from the Jews.

The principle is he great blot out.

In verses 25-29 there is a series of documentary systems from the Old Testament. Each reference brings out something that every Gentile should know as well as every Jew. This is Old Testament documentation regarding vessels of mercy. In this we see the vessels of wrath prepared for destruction. The first reference is in verse 25 and it begins with a quotation from Hosea 2:23.

Romans 9:25 **As He also says in Hosea: "I will call that which is not My people, My people; and her not having been loved, having been loved,"...** (BLB)

Verse 25 quotes from Hosea 2:23, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." In verse 25 the word "Osee" is simply the Greek way of presenting Hosea. There is no "h" in the Greek, just a rough breathing, so we have a transliteration leaving out the rough breathing. The recorded message of Hosea deals with Israel as an unfaithful wife running away from God.

The Greek begins with a comparative particle *hos* (ὅς) [pronounced *hohç*], which indicates the manner in which something precedes. It is correctly translated "as." Then the adjunctive use of the conjunction *kai*, translated "also," followed by the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*] which means to communicate, to say. "As he has also communicated." The present tense of duration denotes what was begun in the past and continues into the present time. The active voice: God [verse 22] produces the action of the verb through Hosea. The indicative mood is declarative for the reality of the written canon of scripture, Old Testament. Then we have the prepositional phrase which identifies the portion of the Old Testament scripture, *en* (ἐν) [pronounced *en*] plus the indeclinable proper noun *W* (she – "Hosea." It refers to Hosea 2:23 but only part of that verse is quoted by Paul in beginning the subject of the great dropout. "And I will say to those who are not my people [the Gentiles], you are my people..." In other words, it is a prophetic passage dealing with the fact that the time will come in history when the Jews will no longer be a client nation to God, when they will no longer have the privilege and the opportunity of presenting the gospel, of enjoying the freedom which comes from Codex #3, of teaching doctrine to believers, of fulfilling missionary function. The time is coming when this will be turned over to the Gentiles. "... and they will say, You are my God." This is the part that Paul quotes from Hosea 2:23, but there is a phrase before and a phrase after which he did not quote. The first part: "Therefore I sow her for myself in the land." This is a Millennial reference which is why he did not quote it. It is dealing with the Jews in the land after the Second Advent, the restoration of Israel at the Second Advent when the Jews will again have the privilege of being a client nation to God during the Millennium and forever. The sentence indicates, "I have to restore you [first phrase] because of the great blot-out. You are going to come to the place where I am going to have to cancel you as a client nation" – fifth cycle of discipline which would come after the first advent. But they would again be restored, the times of the Gentiles terminates with the Second Advent. The second left-out phrase is found at the end of the verse: "I will love tenderly the one not being loved [literally from the Hebrew]." This is a reference to the restoration of Israel at the Second Advent. So

on each side of what Paul quoted we have a Second Advent reference. No Jewish nation at the present time can be a client nation to God. There will be a Jewish client nation to God in the future, for out of the Tribulation will come believing Jews who will form a nation. But they will recognize in the Second Advent that this is He who came in the first advent, there are four chapters in Zechariah on this very thing. They will look on Him whom they have pierced. Who are they? These are Jews who believe during the Tribulation and they are going into the Millennium as the client nation to God.

Hosea 2:23 is one of those rare prophecies that includes both Jew and Gentile together, and therefore it is Paul's first documentation of salvation for both Gentile. And more than that, that the Gentiles are going to be a client nation to God.

In the Greek of Romans 9 it says, "I will call them my people, which are not my people." In the Greek we have the future active indicative of *kaleō* (καλέω) [pronounced *kal-EH-oh*] which as we have already seen is used to connote election. It means "I will elect." It is used here to indicate we are now past the first advent, the first advent is historical.

Then we have *ton ou* (οὐ) [pronounced *oo*] *laon mou laon mou*, which is literally, "the not my people, my people. However, the accusative singular definite article *ton* is used here as a demonstrative pronoun. Being used as a demonstrative pronoun it combines with the relative pronoun to refer to Gentiles and we translate it, therefore, "those who are not my people." That is, Gentiles. The possessive genitive singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] refers to God, "my." God possesses us as of the moment we believe in Jesus Christ. We have also the accusative singular direct object *laos* (λαός) [pronounced *lah-OSS*]. Referring to the Gentiles the Jews called them in the Hebrew *goi*. In the Greek they used *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] [from *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]], the word usually used for Gentiles. Why call them *laos* (λαός) [pronounced *lah-OSS*]? Because they are also going to act as client nations as well as individuals.

Then dealing with the Jews, "[I will call] he beloved, which was not beloved." This becomes a double accusative in which we have a direct and predicate object of the verb. The accusative singular with the definite article, this time *tên* in the feminine form of the accusative because the words being used are in the feminine, and therefore it is still translated as a demonstrative pronoun whose antecedent is the Jews scattered throughout the fifth cycle of discipline.

Then we have a negative *ou* (οὐ) [pronounced *oo*] plus the perfect passive participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*] – "those who have not been loved." The perfect tense is the intensive perfect, it finds the action completed and the results emphasized. The completed action is the administration of the fifth cycle of discipline to Israel in 70 AD because of an accumulation of the great blot-out and forty years to change their mind. But during those forty years, even though they had intensified evangelism, they rejected. The existing results include the times of the Gentiles with no Jewish nation as a client nation to God. The passive voice: the Jewish nation receives the action of the verb which is negative during the times of the Gentiles. The participle is circumstantial designed

to express the attendant circumstances of the times of the Gentiles and to reveal the subject of the great blot-out. Again the perfect passive participle from the verb agapaō (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*]. This time it is repeated, only in the passive voice as having been loved. The dramatic perfect is used this time, which is the rhetorical use of the intensive perfect, emphasizing the results of the second advent and the restoration of Israel in the Millennium. The passive voice: restored Israel in the Millennium receives the action of the verb. The participle is called a modal participle, signifying the manner in which the action is accomplished, and it is translated by a comparative particle *hos* indicating the manner in which something proceeds.

Romans 9:25 **As he has also communicated in Hosea [Hos. 2:23], I will call those who are not my people [Gentiles], my people [Gentiles become the client nations]; and those who have not been loved [Jewish nations in the times of the Gentiles] as those who have been loved [they will be restored at the second advent].**

The reverse in the order of Hosea 2:23 by Paul becomes apparent when one realizes that Paul gives the historical order while Hosea gives the order of importance. Furthermore “those who have not been loved” refers to racial but not to regenerate Jews. Those Jews who have believed in Jesus Christ are totally excluded from the concept of the great blot-out. Those who have not been loved are racial Jews. Guilty of the great blot-out they have not actually received Christ as saviour. Those who have not been loved are the physical seed of Abraham; those who have been loved are the spiritual seed. The difference between them is attitude toward the first advent of Christ.

1977 Romans

Lesson #634

634 02/11/1979 Romans 9:26; Hosea 1:9–10 Anne Frank; human failure no hindrance to the plan of God; Jewish believers in each generation

God has to limit your number of close friends, so that you are not in a state of heartache all of the time. In Berachah, it is better to get the doctrine first and then develop friendships.

Now, when news occurs, we know about it maybe 30 minutes later, even from the other side of the world. We see more tragedies in a week than people saw in a lifetimes 75 years ago.

We can understand when a great number of evil people are killed, we can understand and appreciate that. But when nice people die, it is more difficult. There is Anne Frank, who wrote in his diary that Christians needed Jesus but she and other Jews did not. She was transferred to other prison camps, and soon after, her previous prison camp was liberated.

We have been studying the great blot out. Bob gets the citation for Hosea and Romans wrong.

Hosea 2:23 Therefore, I sow her Israel for herself in the land [referring to the 2nd advent and the Millennium] and I will love her tenderly [Israel in the Millennium], the one not being loved [Israel under the 5th cycle of discipline]. Furthermore, I will say to those who are not my people [the gentiles], 'You are My people;' and they [the gentiles] shall say, 'You are my God.'

Romans 9:24 Even us, whom He has elected, not only from among Jews, but also from among Gentiles.

Romans 9:25 As he has also communicated in Hosea [Hos. 2:23], I will call those who are not my people [Gentiles], My people [Gentiles become the client nations]; and those who have not been loved [Jewish nations in the times of the Gentiles] as those who having been loved [the restoration of the Jews at the second advent].

We are operating under the concepts of freedom. We have the most unusual privileges ever enjoyed before.

Principle

1. Paul uses the Old Testament quotation to verify the fact of salvation of the Gentiles -- the fact that they would be saved, the fact that there would come a time in history in a different dispensation when only Gentile nations would be client nations to God.
2. Even though the Jews are the centre of God's plan they are set aside in divine discipline. But the plan of God moves right on -- God's plan moves along through Gentiles.
3. Jewish apostasy and reversionism neither hinders the plan of God nor does it hinder the faithfulness of God to Israel. The great failure of the Jews is the complete rejection of the first advent of Christ -- the great blot-out, literally blotting it out of the mind. Or perhaps a more subtle and sophisticated form of blot-out -- recognition without qualification.
4. God's promises to Israel are not abrogated and God's plan for Israel is not hindered by the great blot-out or by any form of Jewish reversionism or Jewish apostasy or by any form of divine punishment to the Jew.
5. In every generation there will be a Jewish remnant. This is illustrated by Paul's quotation from Isaiah in verse 27 where he quotes Isaiah 10:27.
6. No one's failure can hinder the plan of God and no one's sinfulness or apostasy can destroy the faithfulness of God. God's character is incorruptible; God's integrity is immutable; and God's wisdom is beyond genius.
7. The Jewish nation of Israel has been set aside as the client nation to God but the plan of God moves on with Gentile client nations.
8. Individual believers fail but the faithfulness of God never fails. The integrity of God overcomes human failure.

Romans 9:26 ...and, "It will happen that in the place where it was said to them, 'You are not My people,' there they will be called 'sons of the living God.'" (BLB)

Hosea 1:10 Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." (ESV)

Verse 26 – this time we have a quotation from the first chapter of Hosea, verse 10. A literal translation from the Hebrew of verses 9,10: **And the Lord said, name him Lo-ammi** [Lo = not; am = people; mi = first person singular suffix referring to God, but with the negative: 'not my people'] ..." This was to be the illustration of how Israel would be set aside because for 400 years in every generation, with increasing tempo, they practiced the great blot-out. They practiced it eschatologically; today the Jews practice it historically. "... **for you are not My people, and I am not your God.**

In every nation that the Nazis went into would ferret out the Jews and gather them and send them to death camps. Lovely people, civilized people. The distraction of culture causing them to practice the great blot-out. This is discipline from God that is difficult to understand.

This is a prophecy anticipating the day when the Jews would be set aside. "Yet the number of the sons of Israel will be like the sand of the sea, which cannot be measured ..." No matter how many times God eliminates the cancer in Israel which is the blot-out of the first advent there is no lack of Jews on the earth. They are still here because of God's faithfulness. Not only will there be a remnant but there is a repopulation. Satan has never been able to eradicate the Jews. Anti-Semitism is Satan's program to remove the Jew from the earth, and even though Satan has tried with all of his power and genius we have Jews everywhere today. This is God's faithfulness.

Hosea 1:10 **Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And it will come to pass in the place where it was said to them, "You are not my people," it shall be said to them, "You are the sons of the living God."**

In other words, God may say to certain Jews as the cancer is blotted out, "You are not my people." But there are always those who believe in the Lord Jesus Christ and recognize Him as the only saviour, the God of Israel. They will multiply and exist in every generation and when the second advent occurs He will say to them, "You are my people."

Even though God speaks of the Jew as having negative volition like Aminhotep II, who was given extra time in order for him to express his negative volition. The Jews recognize that this pharaoh was a very evil man. The Jew can potentially build up negative volition and scar tissue. They can build up the same amount of scar tissue. It is the hardness of their heart that they build up, even though they hear the gospel in many ways from the Old Testament in their worship services.

Lo-ammi refers by interpretation to the northern kingdom to whom Hosea ministered. But, of course, it refers to Israel in general as the apostle Paul quotes it, for the principle applies

to all of Israel just as it applied in Hosea to a specific part of Israel. Though the ten tribes of the northern kingdom were to be removed as a client nation to God the promise of God to true Israel – anyone who would believe – would be fulfilled. Even though some of it could not be fulfilled until the Second Advent God keeps His word. The elapse of time does not hinder God keeping His word to true Israel. These are promises which are mentioned in Genesis 15:5; 22:17; 26:4; Jeremiah 33:22; Hosea 1:10. The divine discipline of the ten tribes of the northern kingdom does not abolish or abrogate any of God's promises or evangelism to the Jews.

So we have the phrase, “in the place where” they were destroyed in the northern kingdom, in that same place they will find blessing. It refers to the land which was overrun by the Assyrians in the administration of the 5th cycle of discipline in 721 B.C.. In that same place at the second advent of Christ those who believe in Him, those not guilty of this intensified negative volition – the great blot-out, will be called the sons of the living God. So just as the quotation in Hosea 2:23 documents the salvation of Gentiles in the Old Testament this second quotation from Hosea 1:10 documents the salvation of Jews in the Old Testament. The Jews were not all destroyed in Spain (during Torquemada) or in Europe (during WWII). The Jews are not behind communism. This is the function of the old sin nature and the genius of Satan.

Now for the Greek exegesis of verse 26. It begins with the connective use of the conjunction *kai* plus the future active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. The future tense is predictive for the second advent of Christ and the restoration of Israel. The active voice: the second advent of Christ produces the action of the verb. The indicative mood is declarative for the fulfilment of the prophecy of the Second Advent.

“in the place” – *en* (ἐν) [pronounced *en*] plus the locative of *topos* (τόπος) [pronounced *TOP-oss*]. “And it shall be, in the place.” Then we have the adverb of place, *ο(υ)*, which means “where.” It is a specific reference to the land of Israel.

“it was said to them” – ‘it was said’ is the aorist passive indicative from *rhēō* (ῥέω) [pronounced *HREH-oh*], a word which originally means to flow, and from flowing it means to speak because some people speak that way. The flow of words is the idea. The flow of words is merely a way of saying this is a quotation. The constative aorist contemplates the action of the verb in its entirety, the last half of Hosea 1:10. The passive voice: the ten tribes of the northern kingdom receive the action of the verb by interpretation, but obviously it is a message to any group of Jews in any period of time who are guilty of the great blot-out. The indicative mood is declarative for the reality of divine renunciation of those Jews who reject Jesus Christ as saviour and therefore form the great blot-out. Then there is the dative plural indirect object from the intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*] used as a third person singular personal pronoun. It is correctly translated “to them.” So, “And it shall be in the place where it was said to them.” And where was it said to them, the Jews? Hosea 1:10.

Next is the nominative plural subject from the personal pronoun *su*, which is here proleptic – “you” specific people, the Jews. Hosea was talking to the 10 tribes in the northern

kingdom but Paul in this quotation from Hosea flows another thought. Now it includes Jews everywhere who are guilty of the great blot-out. In Paul's day it was Jews everywhere. Then we have to insert the present active indicative of the verb eimi (εἶμι) [pronounced *eye-ME*] because next we have the predicate nominative of laos (λαός) [pronounced *lah-OSS*]. With it is the negative ou (οὐ) [pronounced *oo*], the possessive genitive of egó (ἐγώ) [pronounced *ehg-OH*] – “you are not my people.”

People can be very nice and courteous; but when you give them gospel, they respond with great negative volition. The Jews are just like the Pharaoh of the Exodus by rejecting their Savior, Jesus Christ.

“there” is the adverb ekei (ἐκεῖ) [pronounced *ehk-Ī*], referring to what is now called the ‘holy land.’ In that very same place where there once existed the great blot-out so that they had to be completely destroyed by the Assyrians there will be Jews that God will be able to call “My people.”

“they shall be called” – the future is referring to the second advent. The passive voice: true Israel will receive the action of the verb, as per Hosea 1:10 which documents the fact that this is expanded to include all Jewish believers. The indicative mood is declarative for a dogmatic statement of Bible doctrine.

Then we have the nominative of appellation from huios (υἱός, οὐ, ὁ) [pronounced *hwee-OSS*] with the possessive genitive of theos (θεός) [pronounced *theh-OSS*] – “sons of the living God.” The descriptive genitive singular, present active participle of zaô (ζάω) [pronounced *DZAH-oh*] – “living.” God lives; God is eternal; Jesus Christ is God.

Romans 9:26 **And it shall be in the place [Israel] where it was said [Hosea 1:10], You are not my people; in that same place [Israel] they shall be called the sons of the living God.**

The Jews are mentioned in one passage (Hosea 1:10) and the gentiles in Hosea 2:23. No matter what the historic circumstances, there are those who discover that the secret of life is faith in Jesus Christ. Earlier, the Jews of the northern kingdom were destroyed by the Assyrians, who overran them. God's plan moves on through disaster and through prosperity; and we move with it or not.

1977 Romans

Lesson #635

635 02/12/1979 Romans 9:27a; Isaiah 10:21–23 Gov. Clements re defense; nice Jews' negative volition to Jesus Christ hinders the evangelization of others

A letter from Governor Clements. Talking about the military budget. We have a clear ten year lead in most technologies, which is based in our free enterprise system. Our cruise missiles are a whole new set of problems for Russia. The stealth nuclear submarine. Right now, soviet military expenditures are more than ours. Way more. 150% overall of ours. We are outnumbered in tanks, combatant, missiles, etc. A new weapon system

takes 8 to 10 years to develop. Our intelligence community is in disarray. It has been compromised by intelligence procedures as porous as Swiss cheese.

One legislative solution is suing the government. Bob likes that solution.

The Jews are the most amazing people in the world Ann Frank, Elizabeth Taylor, and a few others. Most of the good entertainment has come from the Jewish sources. Bob loves MASH on television, even though it is anti-war. You would enjoy spending an evening with Alan Alda. Arrogant people from any group are a pain to the neck; but we would have an easy time spending time with Jews in entertainment. We may live to see an instance of a large-scale antisemitic attack against the Jews.

However, despite these people being wonderful, their unbelief can be a cancer and the justice of God sometimes steps in. But what about all the gentile cancers? None can come even close to Jewish unbelief. There is no gentile genius that could close to the strength of negative volition which can take place among the Jews. When too many Jews blot out the 1st advent, they become a danger to evangelism.

Romans 9:27 **And Isaiah cries out concerning Israel: "Though the number of the sons of Israel shall be as the sand of the sea, only the remnant will be saved. (BLB)**

Verses 27 & 28 is the third documentation, a quotation from Isaiah 10:22,23. The context in the Hebrew is a prophecy regarding the restoration of Israel at the Second Advent. Paul does not quote Isaiah 10:21 which says, "A remnant will return, a remnant of Jacob, to the mighty God." This is the group of people who believed in the Lord Jesus Christ and were not guilty of the great blot-out which occurred when the Assyrians took the northern kingdom, was repeated when the Chaldeans under Nebuchadnezzar took the southern kingdom, was repeated periodically in the fourth cycle of discipline, and finally concluded with the 5th cycle of discipline administered by the Romans in AD 70. In each case there was a tremendous build-up of this spiritual cancer, the great blot-out which is a concentration of people who have maximum hardness of heart. This blot-out is a complete ignoring of the first advent as the expression of maximum negative volition. Even in the Tribulation there will be a great blot-out but there will also be those who believe in the Lord Jesus Christ, beginning with the 144,000 Jews scattered throughout the entire earth from twelve of the thirteen tribes. Only the tribe of Dan will be excluded. From the tribe of Dan will come the Jewish antichrist. They in turn will have a great evangelistic push so that when Christ returns to the earth there will be those who are there to greet Him, who recognize Him as saviour. They were not guilty of the great blot-out, they believed in Him, and they will be the remnant of Jacob who will be there to welcome the Lord Jesus Christ as the Mighty God of Israel.

Isaiah 10:22 – "For though your people, Israel, shall be like the sand of the sea, only a remnant within them will return ..." The great population explosion which historically has occurred where Israel is concerned, their people are like the sand of the sea, but only a remnant are actually going to be there because of the big blot-out. "... a destruction is decreed bringing in justice like a flood." Here is one passage that lays it very clearly on the

line. Why were 5-million Jews destroyed by the Nazis? “A destruction is decreed bringing in justice like a flood.”

Verse 23 – “For a complete annihilation, one that is decreed, my Lord Jehovah of the armies will execute in the midst of the entire land.” This is referring specifically to a judgement which occurred in the land. The 5th cycle of discipline occurs three times historically; the 4th cycle of discipline many, many times historically. All of this was because of the big blot-out which is today, right up to this moment, the greatest problem and the greatest failure of the Jewish people – their maximum negative volition expressing itself in a total rejection of the first advent, a total rejection of Jesus Christ as the Messiah, a total rejection of the salvation first portrayed in the blood offerings which the Jews practiced, beginning with the Exodus generation. These Levitical offerings were given to Moses by the Lord Jesus Christ on Mount Sinai, and yet these very same blood offerings were rejected and ignored. They went through the ritual; they rejected the reality. The great failure of Israel is always ritual without reality.

These two verses are quoted in Romans chapter nine, verses 27 & 28. Both of these quotations are made from the Septuagint, rather than from the Hebrew. Verse 22 is quoted in Romans 9:27; Isaiah 10:23 is quoted in Romans 9:28. The quotation distinguishes between the innumerable physical seed of Abraham and the remnant of true Jews or those who did not make the fatal error of ignoring the first advent.

Romans 9:27 – “Esaias” is a transliteration of the Greek. Hêsaïas (Ἡσαΐας) [pronounced *hay-sah-EE-as*], plus the postpositive conjunction *de*; the ascensive use of *gar* should be translated “in fact.”

“crieth” – the present active indicative of *krazô* (κράζω) [pronounced *KRAD-zoh*] means to cry, among other things. It covers the whole gamut of both intensive and urgent speaking. It is translated here, therefore, “speaking [preaching] in an emergency.” This is when Sennacherib invaded. This was the great crisis which came to Israel because of a large blot-out of the first advent. This is why Isaiah overcame it with all of his great messages about the first advent of Christ. The present tense is a pictorial present which presents to the mind a picture of Isaiah’s message in the process of occurrence. The Assyrians under Sennacherib were knocking at the gates of Jerusalem. The active voice: Isaiah gave the message, producing the action of the verb in a dramatic speech in a time of national crisis. The indicative mood is declarative representing the verbal action from the viewpoint of reality.

The emergency is found in the prepositional phrase, the preposition *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the genitive of reference from the definite article plus the indeclinable proper noun *Israêl* (Ἰσραήλ) [pronounced *is-rah-ALE*]. “In fact, Isaiah speaking in an emergency with reference to Israel.” Quote: Isaiah 10:22,23.

Romans 9:27a *In fact, Isaiah speaking in an emergency with reference to Israel...*

636 02/13/1979 Romans 9:27b Shah of Iran; blot outs big and little; basis of prosperity and fall of nations; only Jews are permanent

The notes for this may be missing and have to be filled in. Most of the exegesis for v. 27 is missing; and there is nothing on Isaiah 10:23.

Bob has always been curious about Iran. As Persia, it was one of the centers of ancient power.

The Shah of Iran was apparently a good ruler, who took the nation from dirt roads to paved roads and modernized Iran. He instituted establishment principles which resulted in great modernization. At this time, there were a great many Christians in Iran. There was a middle class developed in Iran. Many people were sent from Iran to the US for an education. But this people became very anti-establishment. Iran is suffering from its own type of blot-out. Establishment principles were developing a great nation. No Muslim nation provides any freedom for its citizens. The Iranians will suffer the results of their own blot-out. The Shah was the only hope for establishment.

Bob is beginning to look at history in the terms of blot out. Our heritage is freedom and establishment. It is amazing to Bob how many times a people blot out the very source of their freedom and blessing. The great attacks come from communism and religion. Both attack, but from a different point of view. Many disasters which occur in history can find a people doing well, prospering, even great, and then the blot out the very source of their blessing.

The warnings occur in the Old Testament in Job, Psalms, Jeremiah, Ezekiel, etc. All of the minor prophets has an entire chapter on the great blot out. Any generation who rejected the 1st advent would suffer.

God's perfect righteousness only comes with the 1st advent.

Jews in general can be wonderful, charming, great people. The people in Rhodesia were taking the last stand in Anglo-Saxon history.

Isaiah 10:22–23 are quoted in Romans 9:27–28. The great blot out is the subject of the Isaiah passage.

The great ten plagues, once they got to about six of them, it was time to remove Pharaoh from this life. But instead, God gave him the strength to go on instead of removing him. In the final plagues, God is said to strengthen Pharaoh's heart. The Jews understood this and Pharaoh is one of the arch-villains to Jews for centuries.

Prophets and priests in every generation warned of what was to happen. When we get to Romans 10, we will have time to evaluate this. This explains why wonderful Jewish people are subject to great judgment.

Romans 9:27 **And Isaiah cries out concerning Israel: "Though the number of the sons of Israel shall be as the sand of the sea, only the remnant will be saved. (BLB)**

The protasis of the 3rd class condition of ean. This is ean + the subjunctive mood, which gives us a 3rd class condition. This is a more probable future condition whereas the 4th class condition is known as a less probable future condition. In the future, there will be many Jews, millions of Jews, even though they will suffer many, many disasters. There will always be Jews and there will always be man Jews. There are not many Assyrians, Accadians, many have been annihilated or intermarried out of existence.

The Greek people today do not resemble the Greek people from David's time or before David's time. They were tall, blue-eyed, blonde. Much different from Greeks today. Today the Greeks are dark and of a medium height. Many people have fought in Turkey and in Greece; many have invaded, have stayed and have intermarried. The person who calls himself is not at all related to any of the various Greeks like the Macedonians or the Dorians, etc. This is true throughout the world. Who are the French and who are the English. So many Saxon groups and Celtic groups and Scandinavian groups who had gone through England. Out of all the confusion of peoples in modern history. The Germans are made up of everything in the world. Russia is even a great mess. Always invaded. Name any race and they have been in Russia. Mongolians, Chinese, etc. There is one pure race or close to a pure race, the Jews. Many Jewish tribes are half gentiles. Joseph married an Egyptian. The Jew is still the smarted, talented, most unusual of the world. They still have the world's greatest heritage; but every few generations, they suffer great harm, because they have cut their heritage out. They can all say, "I am related to Abraham, Isaac and Jacob."

The subject is arithmós (ἀριθμός) [pronounced *ar-ith-MOSS*]. This comprehends the Jews the purest of all races who can trace themselves back thousands of years. Gentiles might go back a few hundred years and in some rare cases, a thousand years.

The one thing that holds us together more than anything else is the Jewish population in the United States. This is one of the most wonderful things about our country. This is a great function of a client nation to God. *If the number of the sons of Israel be....*

Paul projects forward in time, to the end of the church age, through the Tribulation and into the Millennium. From Paul's time to the end of time, there will be Jews. Paul projects this line saying that there will always be Jews in human history. Satan's major project from the beginning of Abraham has been to destroy Israel. Not only has he failed, but there are more Jews today than going back thousands of years.

Satan believed the 1st advent and he tried to keep it from happening. The major issue in history is the Jew, the only important race in history. There are Jews in Texas and all over the world and they are identifiable as Jews.

Socialism has contributed to the blot out of England's heritage. Everywhere, there are these blot-outs taking place. People are constantly disappearing from history. Nations

disappear from history. People inevitably destroy themselves. Every culture which destroys themselves begs for it. Only one people have survived the blot-out, and that is the Jewish people. Population existence, identification and .

England may disappear and become a golf course for commissars. But there will always be Jews. The greatest people in the world are the Jews. The super-race was not the Germans but the Jews. The promises to multiply the Jews to Abraham, Isaac and to Jacob. The Jews will be scattered all over the earth.

Dr. Davidjohn has all the Rabbis searching out the meaning of Israel. Genesis 32:12 was Jacob worried that his brother would smash him into the dust. Here, I am about to be destroyed by my brother.

άμμος (ἄμμος) [pronounced *AM-moss*], which means, *sand*. With this is θάλασσα (θάλασσα) [pronounced *THAHL-ahs-sah*]. That is *sea*.

Romans 9:27 **In fact, Isaiah speaking in an emergency, with reference to Israel, “If the number of the sons of Israel be as the sand of the sea...”**

This is a conditional clause because there is a reason for it. It must be put in the 3rd class condition, which is a supposition. “Some of you are staring at me like someone from outer space.” Those of your staring off into space and you are the ones who complain, “I don’t see where he got that!” The fulfillment of which... Why the 3rd class condition? Satan himself cannot wipe them out. Yet, in every generation, we see the faithfulness of God. This is the one indestructible bulwark against evil. The 3rd class condition means there will always be Jews but they won’t always be happy Jews. The God of Israel is Adonai Elohim, Whom we call the Lord Jesus Christ.

The heritage of Israel is a big blot-out. The Lord Jesus Christ who spoke to Abraham, Isaac and Jacob; and Who appeared to Joseph and to Moses. He always was the One to deliver Israel. When there is a reverse pivot. The great blot-out during the time of the Judges. David and Solomon were mature believers. After Solomon, then we have the disasters and the great blot-out picked up again.

Hiram was led to the Lord by David, and the Philistines began with sea power.

The apodosis, a *remnant shall be saved*. Always in a blot-out, there is a pivot of mature believers who come forward after that. There is always a pivot that survives. Every race, every group of people somehow lose their identity. This happens many times in history.

Who are the Serbians. They were Bosnian and others. Now they are Czechoslovakians and _____. The Galatians are Celts living in Asia Minor. People disappear from history and then they emerge in a new place sometimes with a new name.

But all of this time, there are the Jews, the greatest people who have ever lived. No gentile can come close to Paul or Moses for being great geniuses of history. The Jews do not

understand themselves. In the next two weeks, we will come to understand the Jews as a people and the great blot-out.

The word for remnant is *katáleimma* (κατάλειμμα) [pronounced *kat-AHL-ime-mah*]; but in the text, it reads *υπολειμμα*); which makes no sense. This word occurs here only.

Zechariah tells us that ten people will come to the holy man and they will strive to touch the foot of one Jew.

If you take the Jew out of history, there is no understandable history. The true Israel will always be there. Isaiah 10 says that they will be there to welcome Him. There will never be a day on this earth when there are no Jews on the earth. No matter what, there will always be a remnant. The remnant is the born again Jew. There will always be Jews living in [X] or [Y] or [Z].

The greatest holocaust will occur at the 2nd advent, when they are judged (along with all other unbelievers).

Romans 9:27 **In fact, Isaiah speaking in an emergency, with reference to Israel, “If the number of the sons of Israel be as the sand of the sea the remnant shall be delivered.”**

There will always be a remnant of Jews in every generation.

1977 Romans

Lesson #637

637 02/14/1979 Romans 9:28 Divine decrees and Jesus Christ's Alpha and Omega glory; negative volition result is the sting of death; Jews rejection of the First Advent cf. the remnant

In the 1920s and 1930s, there were many presbyterian missions in Iran. When some groups went on a rampage, people would come to the American flag for refuge. We have kicked our friends in the teeth, Rhodesia, South Africa, Taiwan. The result is, communism is coming close to controlling everything in the world. “All liberals are stupid” R. B. Thieme, Jr., 1979.

The big blot-out means little missionary endeavor.

The same year that Columbus was sent out from Spain, Spain began to persecute Jews.

There is a connection between a country's foreign policy and missionary activity. England is undergoing terrible disaster now because they have accepted socialism.

It appears that the United States is headed toward national destruction just like Israel.

Romans 9:28 **For the Lord will perform the sentence He is concluding and bringing swiftly upon the earth.” (BLB)**

Isaiah 10:23 is covered in verse 28 – it begins with the explanatory use of the postpositive conjunctive particle *gar*. The subject in the nominative singular is the noun *kurios* (κύριος) [pronounced *KOO-ree-oss*], referring to the Lord Jesus Christ, not only here but also throughout the rest of this chapter and the next – the Greek word for deity, for God. It indicates the Lord Jesus Christ with emphasis on His first advent. The anarthrous construction emphasizes the uniqueness of the person of Christ at the Second Advent, the uniqueness which came as a result of the first advent. The big blot-out with regard to the first advent has devastated not only the Jews but countless Gentile nations and empires who have been and formed the function of client nations only to be destroyed by the big blot-out.

Next comes a verb, the future active indicative of *poieō* (ποιέω) [pronounced *poi-EH-oh*] – to do, make, manufacture, accomplish, execute. Here it means to execute, not to finish anything. The predictive future refers to the second advent of Jesus Christ when the Lord Jesus Christ will terminate any possibility of the big blot-out. The active voice: the Lord Jesus Christ produces the action of the verb in the delivering of true Israel, regenerate Jews scattered throughout the world. There will be a big blot-out but it will be removed, it will be the judgement of the Jews mentioned in Ezekiel chapter 20. But in spite of the big blot-out -- we have noted in every generation there is some blot-out, sometimes so big that it calls for special divine discipline and great historical disaster -- there will always be a remnant of Jews who are believers in the Lord Jesus Christ and they will be there to welcome the Lord Jesus Christ back to the earth, and they are the ones to whom the Lord Jesus Christ will fulfil the Abrahamic, Palestinian, Davidic and New covenants to Israel. The indicative mood is declarative for a future reality. It also acts as the main verb for two participles. “For the Lord will execute.”

And where is He going to execute His word? – *epí* (ἐπί) [pronounced *eh-PEE*] plus the genitive of *gh*, “on the earth.” This is the second advent of Christ, termination of Jewish troubles from the big blot-out. Israel will be restored as the client nation of God and never again will it be plagued by the big blot-out. “For the Lord will execute his word on the earth” is the correct translation, and it refers to the Second Advent.

Then there are two participles. First of all, a complementary participle and secondly a modal participle. The present active participle of *sunteleō* (συντελέω) [pronounced *soon-tel-EH-oh*] is the complementary participle. The word means to complete, to bring about, to finish, to consummate. Here we will translate it “completing.” The static present tense is for a fact of doctrine being taken for granted as a fact – the Second Advent with the restoration of Israel as a client nation and the total termination of any possibility of any more great blot-outs. The active voice: Jesus Christ produces the action of the verb at the Second Advent. The complementary participle is one in which the participle complements the idea of the action expressed in the main verb. The main verb: “he will execute his word.” Then the second participle which is present active, and the verb is *suntémnō* (συντέμνω) [pronounced *soon-TEHM-no*] – it means to cut short, to execute speedily, but these are not even close to what it actually means here. What it really means it to decree. This is a historical present viewing the divine decrees in eternity past with the vividness of a present occurrence. The active voice: God did the decreeing in eternity past when the

omniscience of God separated fact from fiction and entered the actual into the computer. He decreed for Israel certain things. Of course, the big blot-out was there and the printout was holocaust, judgement. But the printout involved here is the fulfilment of Israel as a permanent client nation under the unconditional covenants, beginning at the second advent, continuing throughout the Millennium and then in to eternity forever. The modal participle signifies the manner in which the action of the main verb is accomplished. And this is why with a complimentary and a modal participle this is the way you must translate this verse, no other translation will do: **“For the Lord will execute his word on the earth, completing what he also decreed.”**

Principle

1. The adjunctive use of the conjunction kai indicates the fact that the decrees existed in eternity past. Long before space, time or creatures existed the decrees existed. That is why we have the word “also,” the adjunctive use of kai. It goes with the modal participle, not the complementary participle.
2. Christ is often called Alpha and Omega, which, of course, is the first and last letters of the Greek alphabet.
 - a. The Jews recognize Alpha glory, but not Omega glory.
 - b. The unregenerate Jew has taken away the record of negative volition set by the pharaoh of the exodus.
 - c. Ann Frank signifies in her own writing the great blot-out. She could understand the comfort Christians received from Jesus, but it was not for her.
3. As Alpha God’s omniscience fed into the computer of divine decrees the actual. Jesus Christ was there in eternity past. He knew as Alpha, existing in eternity past, every thought of every person who would ever live plus every decision of every person who would ever live; and, furthermore, every action of every person who would ever live. God possessed perfect glory in eternity past when He decreed, and when He possessed the same glory in Omega in eternal future. The glory He had when He programmed the computer is the same glory He will have when the believing Jews welcome Him back at the Second Advent. When He comes back He not only has that perfect essence which He has always had, but true humanity – true Jewish humanity, line of David forever. That is His Omega glory.
 - a. What makes His Omega glory? The first advent makes His Omega glory. There is no Omega glory without a virgin giving birth to a son and His name is called Emmanuel – God with us. The Omega glory of the Lord Jesus Christ is the fact that He came into the world through virgin birth, minus the imputation of Adam’s sin, minus the old sin nature. He lived a life of perfection even though He was tempted far beyond anything we will ever know or understand. The Omega glory is related to the first advent, and every Jew that has blotted out the first advent in his soul with his negative volition rejects the Omega glory and removes them from this life. You can’t have Alpha glory without Omega glory.
 - b. So this verse refers to a moment in history, the Second Advent, when Omega glory is revealed to Israel.

4. At the Second Advent Christ will execute His word to the Jews through deliverance of the Armageddon campaign, restoration of the believing Jews to form the new client nation, and fulfilment of the unconditional covenants to Israel.
5. In this way God will have completed what He decreed regarding the future of the true Jew, the regenerate remnant of Israel, both in time [Millennium] and eternity – forever.
6. There will be a remnant of true Jews, those who did not blot out the first advent; believers in Christ scattered throughout the world during the Tribulation. They will be regathered as the last and eternal client nation. These born-again Jews will be delivered at the Second Advent.

The principle behind all of this is what God decrees, God executes; what God promises, God fulfils. He keeps His word. Sodom and Gomorrah is a perfect illustration of a Gentile big blot-out, and this is coming up in the next verse.

Romans 9:28 **For the Lord will execute his word on the earth, completing what he also decreed.**

He decreed it as Alpha; He completes it as Omega.

Principle

1. The omniscience of Jesus Christ Who is God fed reality into the computer of divine decrees.
2. This reality includes every human thought, decision, and action in history.
3. On a personal basis the programming of the computer in eternity past includes every person in history from Adam and the woman down to the last person of the last day of the Millennium.
4. God will complete what He has decreed.
5. God the Son will bring about and finish human history so that every thought, every decision, every action known by His omniscience in eternity past will actually occur.
 - a. Every Jew who has ever been involved in the big blot-out is a world record holder, making Amenhotep II look like a little boy. They all break his record. Therefore, when they blot the first advent out of their minds through their own free will then God blots them out of human history. In that way He eliminates the cancer so that others can be evangelized.
 - b. God gave pharaoh more time to say no. God allowed his free will to go farther than any other free will in history. He is an arch villain to the Jews.
 - c. God presented the 1st advent to Israel in a way that is more lucid than anyone else. This was taught to their prophets. They would develop scar tissue every time that they said no.
 - d. When you blot-out the first advent, God blots you out.
 - e. The unbeliever when he moves toward death, he begins to worry about death and they might even change their life pattern because they are afraid

to die. This happens to people who blot out the 1st advent, there is a sting in death.

6. To all the free will decisions and free agent functions God will be glorified whether man's decisions are compatible with divine policy or antagonistic to divine policy. Blotting out the 1st advent is the greatest blasphemy of life.
7. The plan of God moves on with or without you. This is true of Israel, of the church of Jew and of gentile.
8. Furthermore, the plan of God does not depend on man; actually, man depends on the plan of God.
9. In spite of all Satanic antagonisms and human negative volition the plan of God with its stated objectives moves on to completion, unhindered by any form of opposition, human or angelic. And the greatest form of opposition in the inner circle of the plan of God is Israel's big blot-out.
10. Jesus Christ controls history. Jesus Christ has provided from His Word solutions to every disaster of life but all solutions are bound up in the implications of the first advent – common grace, efficacious grace and, after salvation, persistence in the perception of the Word. For the believer who persists in the perception of doctrine there is no problem or difficulty for which there is not a perfect solution in the doctrinal content of the Word as it is transferred to the individual soul.

Salvation is the 1st advent. There is no hope for anyone who blots this out. If that is true for us, how much more this is intensified for the Jew. Dying belongs to life, not to eternity. For the person who is a believer and does not stay with doctrine, he has a semi-blot out. He calls on the Lord only when he is in a jam. His soul has a bubble on it.

1977 Romans

Lesson #638

638 02/15/1979 Romans 9:29a; Isaiah 29:9–14; Isaiah 1:7–9 Definition of the big blot out; shock over the Holocaust from the counter-pivot

Isaiah 29:9 – Hithpael imperfect of *māhahh* (מָהַחַ) [pronounced *maw-HAH*]. This is reflexive, you yourself be shocked. It is the terrible things which have happened to the Jews throughout history. Followed by the Qal imperative of *tāmahh* (תָּמַחַ) [pronounced *taw-MAH*]. “Be shocked, and amazed...” A perfect way to introduce the subject of the big blot-out from the standpoint of the Jews because of the terrible things that have happened to the Jews throughout history that have shocked us perhaps the most. The big blot-out is a shocking thing when it comes to the resultant judgments which occur periodically throughout history. There are several ways to become aware of the big blot-out and one of them is to see the shocking results in history.

The next two imperatives in this verse actually describe in one short phrase the big blot-out. “... blind yourselves, and be blind ...” This is a short definition of the big blot-out, the complete ignoring of the first advent of Christ; blotting it completely out of the mind through the maximum use of negative volition, a negative volition which every time it is expressed in the big blot-out is a world record, formerly held by the Pharaoh of the Exodus.

“... they stagger, but not from strong drink ...” They are not drunk, they are staggering from something far greater than inebriation, they are staggering from judgment. God judges the big blot-out.

Isaiah 29:9 **Be shocked, and amazed blind yourselves, and be blind they stagger, but not from strong drink**

Verse 10 – “...” If you want a description of the Jews today and in every generation when the big blot-out exists, here it is. They actually have in their spiritual heritage a detailed account of the first advent. “... ..” They were completely blind to the first advent. “...

Isaiah 29:10 **For the Lord has poured over you a spirit of deep sleep he has shut your eyes, O prophets he has covered your heads, O seers.**

Verse 11 – “Therefore the entire vision [first advent] shall be to you like the words of a sealed book...” absolutely obscured by their negative volition “which, when they give it to one who is literate, saying, Please read this, he will reply, I cannot read.” He can’t read it because it is sealed.

Isaiah 29:11 **Therefore the entire vision [first advent] shall be to you like the words of a sealed book absolutely obscured by their negative volition which, when they give it to one who is literate, saying, Please read this, he will reply, I cannot read (because it is sealed).**

Verse 12 – “When the book is given to one who is literate, saying, Please read this, he will reply, I cannot read.” The literate can’t read it because it is sealed – the big blot-out; the illiterate cannot read it because he cannot read. These areas of the big blot-out, of the classifications of negative volition involved: those who understood it thoroughly and rejected it – the literate; those who came up to it and didn’t want to understand it--analogous to the illiterate.

Isaiah 29:12 **When the book is given to one who is literate, saying, Please read this, he will reply, I cannot read (because it is sealed).**

Verse 13 – “Then the Lord said, Because this people draw near with their mouth, and honor me with their lips” – taking Codex #2 which reveals Christ, first advent, in the greatest of detail, and honor with their lips, and yet at the very same time reject the things that they were saying in their souls. “... but they remove their right lobes [hearts] from me [first advent], and their respect for me [Jesus Christ, first advent], and [instead of believing in me] their respect is the commandments [Codex #1 & #3, rather than #2], learned by memorising.” They keep the commandments, producing a self-righteousness, and they go through the ritual of Codex #2 without the reality, which is believing in the Lord Jesus Christ.

Isaiah 29:13 **Then the Lord said, Because this people draw near with their mouth, and honor me with their lips in the greatest of detail, and honor with their lips, and yet at the very same time reject the things that they were saying in their souls.**

Verse 14 – “Therefore, behold, I will once again deal wonderfully with this people” – there is always a pivot; there is always a remnant of believers in every generation. God’s faithfulness to Israel never ceases. Even though they fail in certain generations with the big blot-out He is still faithful to them and provides for them eternal salvation – “doing wonderfully a wonderful thing” – the restoration of Israel in spite of the big blot-out in any generation: in spite of the judgment which destroys so many of them, they are still like the dust of the earth and the sand of the sea, and the stars of the heavens – “therefore the wisdom of their wise men will perish” – the Jews are very smart, but no matter how brilliant they are they are blind toward the first advent, which completely neutralizes their great intelligence-- “and the intelligence of their intelligence shall vanish” – any time there is a holocaust as a result of the big blot-out. This anticipates Romans 11:8-10.

Isaiah 29:14 *Therefore, behold, I will once again deal wonderfully with this people doing wonderfully a wonderful thing therefore the wisdom of their wise men will perish and the intelligence of their intelligence shall vanish.*

Romans 9:29 – a quotation from Isaiah 1:9. The purpose of this analogy can only really be explained in detail by the Alpha and Omega passages of Romans as they relate to the big drop-out. It begins with the connected use of kai to introduce the result which comes from what precedes – “And so.” Then we have the comparative particle kathōs (καθώς) [pronounced *kahth-OCE*] which is translated “just as.” This is followed by the nominative singular subject of the proper noun Hêsaias (Ἡσαΐας) [pronounced *hay-sah-EE-as*] – Isaiah, and the verb, the perfect active indicative of proerēō (προερέω) [pronounced *pro-er-EH-oh*], a synonym for prophesying – “And so, just as Isaiah has prophesied.” The intensive perfect tense indicates a completed action with continuous results. When special attention is directed to the results of the action emphasis on the existing act is always intensified. Isaiah’s prophecy is written with the result that it stands written forever in the Old Testament canon; it is all there; it is all written by one man. The active voice: Isaiah under the ministry of God the Holy Spirit is that one man who produces the action of the verb. The indicative mood is declarative for the reality of Isaiah’s eschatological ministry.

Isaiah wrote in prose and poetry. Unbelieving commentators say two people wrote these words, but they are simply different styles of the same person.

Romans 9:29 *And so, just as Isaiah has prophesied...*

Then Paul quotes Isaiah 1:9. In the original context this is a reference to the administration of the 4th cycle of discipline to the southern kingdom – 701 B.C., the Sennacherib invasion of the southern kingdom. The immediate context includes Isaiah chapter one, verses 7 & 8, which describes the devastation, the holocaust that came as a result of the big blot-out. Isaiah 1:9 – “Unless the Lord of the armies [Jesus Christ] had caused to remain to us a remnant of a few” – that was the pivot that made it possible for Israel to only go as far as the 4th cycle of discipline and not to be destroyed under the 5th cycle of discipline in the days of Sennacherib – “like Sodom, we should have resembled Gomorrah.” We have a comforting verse about the remnant or the pivot of mature believers in history. Under the principle that Jesus Christ controls history it is the pivot of mature believers who deliver the

nation in time of historical disaster by their very presence in that client kingdom. This is why the Jews continued as a client kingdom in the time of Isaiah, in the time of Hezekiah – believers responded in positive volition to the teaching of the Word. This is in the context of Isaiah 1:7–8, which is all related to the big blot out. Hezekiah went down to Egypt for help just as we have gone down to China for help.

Isaiah 1:7–9 Your country lies desolate; your cities are burned with fire; in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners. And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

Harvesting was a very big deal. They built temporary shelters out in the fields. The bad weather comes in. The people are gone, and Israel is left like a temporary shelter in a harvested field. That is what Israel is going to look like. Even the most hardened soldier was shocked by the devastation in Israel; the horrendous sight.

The hammock is for the overseer, the boss, the one in charge, the one who owns the field. Those who are capitalists, those who are rich, those who are successful, they are also included in the holocaust. Extreme suffering is what is taking place. Desolation, isolation, disastrous upheaval.

The Lord delivered Israel from Sennacherib from a pivot of mature believers.

In our nation, there is a pivot; and there is also a counter pivot. God considers the pivot and the counter pivot. Paul quotes from the Hebrew Isaiah 1:9.

Isaiah 9:29 Unless the Lord of the armies [Jesus Christ] had caused to remain to us a remnant of a few, we would have been like Sodom, we would have resembled Gomorrah.

Believers responds in positive volition to Isaiah's teaching.

There will be a pivot even during the 2nd advent. There will always be a pivot. This pivot is the preservative.

1977 Romans

Lesson #639

639 02/16/1979 Romans 9:29b JEWS: passive, persecution of in Russia, etc., #1 in I.Q. and permanence of; prejudice and propaganda

For the most part, the Jews were passive. They submitted to this. Hundreds led to the gas chambers by only a few guards. Whenever Jews have undergone this kind of treatment, there are two responses: fighting to the death as over against passively going along with it. Both groups involve unbelievers. But a definite difference in their response.

Satan's objective is to wipe the Jews out so that there are no Jews to deliver. God would be a liar because there are no Jews remaining. We must understand our position as believers. We should not do anything in anyway to harm the Jew. We should provide safety and security if needed. Believers should not take part in antisemitism.

1881 near Kiev and Russian Christians were drinking and they were talking about the wealthy Jews in this town. They were upset because the Jews were superior to them. One of them made it up that Jews made their passover bread from the blood of Jesus. They went to the Jewish section of the city. They raped the women and killed them men and children. These were Greek Orthodox. The Protestants provided some protection. The Romanov family and those who ruled Russia and there was a great holocaust. May laws made it legal to legal to persecute Jews. Romania also had laws that made persecution of the Jews legal. Millions of Jews died in Russia. Russia suffered in many ways for this, including the destruction of the Romanov dynasty. Bob thinks they were the stupidest, dumbest people he has ever heard of. Communism succeeded because Jews were constantly persecuted. To avoid persecution, some Jews joined the communist party.

People often say why. The Jew is unique and special; and his own heritage comes to haunt him. Jesus Christ is the God of Israel and the Protector of Israel; and Jesus is the Savior of all Jews.

The holocaust will reach a peak in the Tribulation. There are fewer Japanese and Jewish criminals than any other group. There is a genetic known. The Jews and Japs are the two smartest groups in the 20th century. They are so smart, they keep their dummies out of sight.

We are getting additional documentation. Isaiah is the most difficult of the Hebrew.

Romans 9:29 **And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."** (ESV)

We have the protasis of a second class condition introduced by the conditional particle *ei* (εἰ) [pronounced *ī*], plus the negative *mê* (μή) [pronounced *may*] which denies the idea. It is translated literally, "If not." It should be translated in the sense of its idiom, "Except that" or "Except." Then we have the subject in the nominative, *kurios* (κύριος) [pronounced *KOO-ree-oss*], used here for the Lord Jesus Christ under His Omega power. Omega refers to Christ in hypostatic union, beginning with the virgin birth, continuing with the incarnation, impeccability, His ministry, His work on the cross, after which His physical death, resurrection, ascension, session, return. Part of the big blot-out is the fact that the Jew who is on negative volition always recognizes the God of Israel under the title of Adonai Elohim, the Alpha glory of Jesus Christ, but he blots out completely the first advent and its implications, and therefore rejects the Omega glory of the Lord Jesus Christ. The word that follows is *sabaôth* (σαβαώθ) [pronounced *sab-ah-OWTH*], which is a transliteration of the Hebrew word *Sa-ba-oth*. It means "armies," large groups of people. "Except the Lord of the armies," and it refers to the Lord Jesus Christ, the Shekinah glory of Israel, the one who controls history.

Then the verb, the aorist active indicative *egkataleipō* (ἐγκαταλείπω) [pronounced *eng-kat-al-ĭ-po*]. It means to leave in a place or situation, to leave behind, to forsake, to abandon. To leave as a remnant or a pivot for the preservation of a client nation is what is meant here – “had allowed to remain.” In other words, this Greek word tells us that even in the great holocaust it is always the Jew who is negative and a part of the big blot-out who is removed. And even believers of all states, from babyhood to maturity, are permitted to continue. They are left on the earth during one of these great divine judgements so that no believer is involved in a holocaust. The culminative aorist tense views the action of the Lord in its entirety but regards it from the viewpoint of existing results, which is, at certain periods of judgment in history very few people in the Jewish race are preserved except those who are believers. The active voice: Jesus Christ as Jehovah of the armies, the God of Israel, produces the action. The indicative mood is declarative for historical reality and the perpetuation of the seed of Abraham throughout history.

Next we have a dative plural indirect object from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] – “to us.” The dative of indirect object indicates the ones in whose interest the act is performed. It is in the interest of the Jews to be perpetuated and it is in the interest of the Gentiles to exist on the earth because there are Jews. No Jews; no Gentiles! It all depends on the survival of the Jew. Satan exploits jealousy of the Jew. He exploits human fallacy. The accusative singular direct object from the noun *sperma* (σπέρμα) [pronounced *SPEHR-mah*] is used for the spiritual seed of Abraham here, the racial Jew who believes in the Lord Jesus Christ – “a seed.”

Now to the apodosis. We have the particle *án* (ὄν) [pronounced *ahn*] which signifies the apodosis of a second class condition. The second class condition contains the supposition based on information in the protasis, and therefore the apodosis is determined as unfulfilled. There never will be a generation when there are not Jews who believe in Christ.

The people of Sodom and Gomorrah have completely disappeared from history; the Jew continues in history. In every generation of history certain Jews believe in Christ, forming the basis for a remnant, a pivot, a spiritual seed of Abraham.

1977 Romans

Lesson #640

640 02/18/1979 Revelation 1:7; Deut. 6:4 Summary of the persecution of negative volition Jews; Alpha and Omega glories of Jesus Christ (which will be covered in the Revelation series); lip service; Jews and the Second Advent of Jesus Christ

No previously existing notes for the next two lessons.

Bob is often asked, what about the Jews in Germany when Hitler came in representing the socialist party.

“[Hitler] came into power under the national socialist party. There party that he represented was socialistic, just as socialistic at the Russian communists, even though he is called a fascist, there is no difference between the fascism of Hitler and the communism of Russia

and China...it's all the same thing. Different names is merely debater's technique." R. B. Thieme, Jr. 1979.

Hitler began a great wave of antisemitism, and between five and seven million individual Jews were killed. They were the top in their profession. They were the great people of Europe. They were very kind people, very sweet people. It was a shock to the people what Hitler had done. This occurs periodically in history. The innocent, the pleasant the ones who contributed the most to civilization. This happened in 1881 in Czarist Russia. They went into the Jewish quarter and they raped, and killed and slaughters. One and a half million people were destroyed in that thing. This led to the fall of czarist Russia. The persecution of the Jews in Russia continued to 1917 and the communists themselves continued that persecution. The question is, how can such a wonderful people suffer such attacks when they are often the ones bringing a civilization forward. He think only of the ovens; but there were millions who were raped, tortured and killed. This is insanity; it is a madness. How was it that Torquemada managed to get to King Ferdinand and Queen Isabella and got to set up the inquisition to destroy the Jews of Spain. Why did so many evil people destroy the Jews in the middle ages. Or the various invasions of Israel in past millennia. This is a recognized pattern of history.

The simplest explanation that Satan is the ruler of this world and he wants to destroy all Jews so that there are no Jews remaining for the 2nd advent. Destroy the Jews and this keeps God from fulfilling His promises to the Jews. Nevertheless, there will always be Jews. The simplest explanation is what we are studying. Paul explains this in Romans 9. Bob chose the book of Revelation to explain this. He will give two services over to this.

Jesus is called the Alpha and the Omega thrice in Revelation. The Greek alphabet came from the Phœnicians. The Phœnicians invented the alphabet and the Greeks took this for themselves.

No complete explanation for Alpha and Omega. These are names which possibly refer to the God in the beginning; and Omega for His 2nd advent and the time of eternity. This is an incomplete explanation. The uniqueness of His title makes Jesus different from God the Father.

Jews rejected the 1st advent of Jesus Christ, long before the incarnation. It is because of the big blot out that nation Israel was overrun by the Assyrians and Chaldeans.

Jesus is Alpha God and Omega God.

Jesus is the stumbling stone; and the Jew comes up to it and he falls over it.

Revelation 1:7 Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen.

The demonstrative participle *idou* (ἰδοῦ) [pronounced *ih-DOO*]. Then the present indicative of *érchomai* (ἔρχομαι) [pronounced *AIR-khoh-my*]. *Meta* then followed by *nephelê* (νεφέλη) [pronounced *nehf-EHL-ay*]. The cloud includes all of those who have been resurrected and they come with the Lord. All of these Jews are the ones who are coming. Isaiah 60:8 Jeremiah 4:8 Hebrews 12:1 are examples of the clouds referring to a large number of people. There are Jews who will be resurrected and come in glory with the Lord. But Jews who participated in the big blot out will also be raised up. There will be Jews all over the world will see Him.

Pas = every. *ophthalmos* (ὄφθαλμός) [pronounced *opf-thahl-MOSS*] means *eye*. The entire earth will be covered with a supernatural darkness. This will make it possible for every eye to see Him. *optanomai* (ὀπτάνομαι) [pronounced *op-TAHN-oh-my*]. This darkness is in Amos, Matthew, Revelation, and other places where there will be this great darkness. Those who will see Him will be those Jews who participated in the big blot out.

All of the people who are watching and one category are the unbelieving Jews of the Tribulation. They have completely rejected Him.

This is despite the Jews saying Deuteronomy 6:4.

verb: *ekkentéō* (ἐκκεντέω) [pronounced *ek-ken-TEH-oh*], which means, *to pierce*. Strong's #1574. There will be those who strike their chest being upset with what they have done. Extreme lamentation.

Revelation 1:6 **Behold, He is coming with the clouds** [many born again Jews will be with Him] **and every eye shall see Him and all those who pierced Him** [those who have rejected Him; not those at the crucifixion; those guilty of the big blot out] **and those all the tribes with reference of the land will mourn over Him. Yes, I believe it!**

This was written about A.D. 96 and since that time, there have been many holocausts which would take place.

Therefore we go to v. 8. We will start this tonite.

1977 Romans

Lesson #641

641 02/18/1979 Revelation 1:8; 21:1–8; 22:12–15; Deut. 6:4–6 Jews re the Alpha and Omega glory of Jesus Christ; future for negative volition and positive volition Jews

No existing notes for this lesson (my notes are generally inferior to the existing notes which I build upon). The Big Blot Out is our study.

Revelation 1:8 **"I am the Alpha and the Omega," says the Lord God, "Who is and Who was and Who is to come, the Almighty."** (ESV; capitalized)

Ego eimi + neuter singular definite article tō. The title alpha ἄλφα (pronounced *AL-fah*); which is the first letter of the Greek alphabet. The last letter is Ω, which is not written out. The first advent is blotted out; and Jesus returns a second time. By blotting out the first advent, the Jews reject the cross but they accept the crown.

Points

1. The Jewish race was founded on the first advent of Christ. On the Lord's Omega glory.
 - a. Abraham actually had eight children; but only one of them is the child of promise. Isaac recognized the 1st advent and its implications.
 - b. Isaac had twins.
 - c. The title of Alpha and Omega is the subject of Deuteronomy 6:4. With the mouth they give lip service to the Lord, but their heart is far from God.
2. Abraham, Isaac and Jacob were all born again and they recognized the Lord as their God and their Savior. The Jews recognized the God of Israel, but they rejected Jesus as Savior. They are deists, but without being born again.
3. Because of the big blot out, not all of those from Israel are really Israel.
4. The big blot out is the Jewish rejection of Jesus Christ. They reject the 1st advent and the salvation implications. With all of the Jews common sense and talent, he completely blanks out when it comes to the Person of Jesus Christ. They accept the alpha glory but not the omega glory.
5. They reject the Lord Who is the focal point of their heritage.
6. The Jews of the Old Testament were beneficiaries about the 1st advent of Christ. It is found in codex #2, the rituals, and the messages of the prophets.
7. Negative volition and resultant scar tissue of the soul is compared to the hardness of pharaoh's heart in Romans 9.

In Alpha glory, Jesus created it all, Colossians 1:16 John 1:1–3 Jesus is the God Who blessed them and protected them. In Omega, Jesus became Immanuel, which means *God with us*. Jesus is the beginning of all history and the end of all history.

To many Jews, they cannot and will not understand the great holocaust. They are very disturbed by it, but they cannot understand it. They accept the alpha glory of God, but they have rejected His omega glory. The Jews accept the Alpha glory of God, the Creator God; but they reject the Omega glory.

YHWH generally refers to only One Person of the Godhead.

Jesus is unique in the moment that He is born; unique in His death on the cross. Isaiah speaks of this in Isaiah 53. You cannot have Alpha without Omega. The Jews have accepted Alpha but they reject Omega. They accept the ritual, but they reject the reality.

Isaiah 29:13–14 *And the Lord said: "Because this people draw near with their mouth and honor me with their lips, while their hearts are far from me, and their fear of me is a*

commandment taught by men, therefore, behold, I will again do wonderful things with this people, with wonder upon wonder; and the wisdom of their wise men shall perish, and the discernment of their discerning men shall be hidden.”

Matthew 15:7–9 You hypocrites! Well did Isaiah prophesy of you, when he said: “ ‘This people honors Me with their lips, but their heart is far from Me; in vain do they worship Me, teaching as doctrines the commandments of men.’ ” (Isaiah 29:13) (ESV; capitalized)

The big blot out is the reason for many of their difficulties.

Deuteronomy 6:4–5 “Hear, O Israel, Adonai our Elohim is unique. You will love Adonai your Elohim with all your right lobe, with all your soul and with all your ability.

Deuteronomy 6:6–7a And these word (these doctrines) which I am commanding you today,” says Moses, “shall be in your right lobe and you will teach them diligently these things to your children.” While you have it in your heart, if you only have half of it, then have rejected Jesus.

Revelation 1:8 “I am the Alpha [the Eternal God] and the Omega [Christ in Hypostatic union],” says the Lord our God [= Adonai Elohanu]; He Who is and Who was and He Who is coming [as] the Omnipotent One.”

There is more than just a beginning; there is also an ending. This is the exact equivalent to Deuteronomy 6:4. This dramatizes the big blot out. They constantly repeat this phrase with the mouth, but this is not what is happening in the heart. They use the words to talk about the Savior, but they reject Him.

We have the 1st and 2nd advent in Revelation 1:8. The 1st advent *Both He Who was*. That is the historical reality. The Jews think of God existing in eternity past. But it always stops with His 1st advent.

Jesus was Alpha before He came in the flesh; but He came in the flesh, He is the Omega. Now, Jesus is always the Alpha and the Omega.

The Jew can look back and see God as Alpha. He picks up the Omega in His 1st advent. The Jews could not come into the Holy of Holies; so they could not go to see His alpha glory. But they have rejected His Omega glory, which is the glory of Jesus Christ in His ascension and session.

Then we have the pantokrátōr (παντοκράτωρ) [pronounced *pan-tok-RAT-ore*] with the definite article.

The Jew who has rejected Christ will be assembled at the last and there will be weeping and great gnashing of teeth.

Points

1. As the Alpha God, Christ always existed.
2. He fed the reality into the computer of divine decrees.
3. Jesus knew every thought and every action of history.
4. He possessed perfect glory in eternity past when He decreed history.
5. To His alpha glory was added His omega glory.
6. Billions of years ago, Jesus as God had alpha glory. Now He has omega glory.
7. Included in His omega glory is His true Jewish humanity.
8. It is the omega glory of the Lord Jesus Christ which is the stumbling block to the Jew with negative volition at God consciousness.
9. The Jew recognizes the alpha glory of Messiah when he says Deuteronomy 6:4. Jehovah is One. The alpha and omega glory is in One Person.
10. The Jew only recognizes Deity but not the Lord's humanity. His omega glory is the 1st advent, along with His death, resurrection, ascension and session.
11. Romans 9:32–33 Jesus is the stumbling block; stumbling stone. You walk right up to it and look at it and fall over it. Isaiah 8:14 1Peter 2:8 one of the most important subjects in the Word of God.

More Points

1. It is the Lord's omega glory that is the 1st advent.
2. The first advent is His omega glory.
3. There is no omega glory without the virgin birth, the death on the cross.
4. The omega glory is related to the 1st advent, which the Jewish unbeliever has blotted out.
5. Therefore, the big blot out is ritual without reality.
6. It is the genius of Moses Deuteronomy 30:11–14 who prophesied the big blot out.
7. Isaiah dramatizes this in Isaiah 53:1.
8. Isaiah said this because you cannot have alpha glory without omega glory.
9. The Jews in the blot out reject omega glory. They were passive and lined up to go into the ovens. They have been blotted out. When the Jews form a reverse pivot and this becomes a cancer to the Jewish community. They are nice people, talented people, cultured people, successful people.
10. In spite of these judgments of God, there are Jews in every generation all over the world. They are scattered all over the world. Greatest power of God among His creatures. Satan cannot remove one Jew from this world apart from God's permission.
11. There will always be Jews in the world.

Principle

1. Through negative volition, Israel is given in to the reverse pivot.
2. They believe in alpha glory but they reject omega glory. They utter the words of Deuteronomy 6:4, but they reject Him in their hearts.

3. They have rejected the reality behind all of their rituals and celebrations.
4. The big blot out is defined as a recognition of alpha glory but a rejection of omega glory.
5. At the 2nd advent, Jesus will return to deliver His people.
6.
7. There will be a number of believing Jews at the end of the Tribulation. What God decreed as alpha, He will execute as omega. God will complete what He will also decree.

Bob is teaching this so that he is not speaking to Himself.

Now Revelation 21:1–8; 22:12–15

Revelation 21:1 **Now I saw a new heaven and a new earth, for the first heaven and the first earth will pass away. There is no longer any sea.**

There will be a new earth without any seas.

Revelation 21:2 And I saw the holy city, the new Jerusalem, coming down out of heaven from God.

Revelation 21:3–8 22:12–15 and I heard a loud voice from heaven saying, “Behold the Tabernacle of God is among men and He shall tabernacle among them; and God himself will be among them and He shall wipe away every tear from His eyes. There will be no more crying or pain. And He Who sits on the throne will say, “Behold...and He said to Me, “I am the Alpha and the Omega.” I will give to those who thirst from the springs of living water. I will be His God and He will be My Son. But the cowardly, even the unbelieving, the cowardly, having been censored including murderers, sorcerers, and they will be placed into the second death. Behold I am coming quickly. I am the alpha and the omega, the first and the last, the beginning and the last. Happinesses for those who wash their robes who may enter into the gates of the city. Outside the gates are the dogs.

1977 Romans

Lesson #642

642 02/19/1979 Romans 9:29–30a Classism and racism; reverse pivot and spinoff of the reversionist; permanence of the Jews; concept of the pivot and survival of the Priest Nation; negative volition of Jews cf. positive volition of the Gentiles

Romans 9:29 **And, as Isaiah foretold: “If the Lord of Hosts had not left us descendants, we would have become like Sodom, and we would have been made like Gomorrah.”** (BLB)

Romans 9:29 **And so, just as Isaiah had prophesied [Isaiah 1:9], Except the Lord of the armies [the Lord Jesus Christ] had left to us a seed [a spiritual seed, a pivot of mature believers], we would have become like Sodom, we would have been made like unto Gomorrah.**

Aristocracy was always based upon success, merit, ability. After the third generation, they may become something else. Equality is the enemy of freedom. Equality is the communist system of conquest.

We have an aorist passive indicative of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to be or to become, plus the particle *án* (άν) [pronounced *ahn*] to denote unreality. Furthermore, *án* (άν) [pronounced *ahn*] denotes that the action of the verb is dependent upon some circumstance – the existence of a pivot, a remnant of born-again Jews, the spiritual seed of Abraham. This should be “we would have become [but we won’t].” The *án* (άν) [pronounced *ahn*] means it was a potential but it will never become a reality. The culminative aorist tense of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] views the preservation of Israel as a race in its entirety but it regards it from the viewpoint of existing results – a pivot of Jews will always exist, right down to the second advent of Christ where the pivot there will greet the Lord Jesus Christ when His feet shall stand on that day on the mount of Olives. The passive voice: while Paul writes as a regenerate Jew, racial Jews also receive the action of the verb. You have to be a racial Jew before you are a regenerate Jew. The indicative mood is the potential indicative of condition.

“as” – comparative particle *hôs* (ώς) [pronounced *hohç*], “like,” plus the nominative of appellation *Sodoma* (Σόδομα) [pronounced *SOD-oh-ah*].

“and” – *kai* begins the phrase “and be made like unto Gomorrah.” We have the aorist passive indicative of *homoioô* (ὁμοιόω) [pronounced *hom-oy-OH-oh*] and it means to be made like something, to resemble, to be compared to, or even under some conditions to assimilate. The culminative aorist tense views the unreality in its entirety but regards it from the viewpoint of existing results. The passive voice: the racial Jew receives the action of the verb. The indicative mood is potential; it has a contingent element. It all depends on whether people who are believers turn around and start to respond to the teaching of doctrine, and whether or not there is any form of evangelism in that particular country. Then the comparative particle *hos* (ὅς) [pronounced *hohç*], meaning “like,” with the nominative of appellation which is Gomorrah. No one survived the destruction of Gomorrah; there were only three survivors from Sodom. This is what happens in a nation whenever the 5th cycle of discipline is administered.

Principle

1. Just as a pivot of mature believers delivers a client nation to God from the administration of the 5th cycle of discipline [annihilation], so a regenerate remnant of Jews, the spiritual seed of Abraham, perpetuates the Jewish race in every generation in the times of the Gentiles. This emphasizes the fact that there will never be a time when there are no Jews on the earth. This is a monument to the faithfulness of God.
2. Between the 5th cycle of discipline in AD 70 and the second advent of Christ – this includes the Church Age and the Tribulation – there will always be Jews in every generation, and there never will be a time when Satan can destroy them.

3. The racial Jew will never become extinct like the Canaanites of Sodom and Gomorrah.
4. Every generation will have a spiritual seed of Abraham which is composed of racial Jews who believe in the Lord Jesus Christ.
5. Consequently, when Christ returns to the earth at the Second Advent there will be a remnant of regenerate Jews to deliver, to regather, to restore to the client nation status quo.
6. There will always be in resurrection body that remnant of regenerate Jews from every generation in history – sperma (σπέρμα) [pronounced *SPEHR-mah*], the born-again seed of Abraham.
7. We depend upon a pivot of mature believers.

Pivot

1. Definition: It is a remnant of mature believers who live in a client nation during a time of historical catastrophe. There is also defined a spin-off: believers who have entered into reversionism through negative volition toward Bible doctrine.
2. When divine judgement falls on a nation the pivot of mature believers is secure; they are always preserved. They may have subsequent difficulties, as illustrated by the pivot in the days of Jeremiah but they are preserved from historical catastrophe. It is the reversionistic believers and the unbelievers who are annihilated.
3. This pivot, if large enough, is the means of delivering a nation under discipline. The nation is under discipline through five cycles and if the pivot is large enough it will be the means of delivering that nation.
4. While the pivot or the remnant of mature believers is secure the spin-off of believers in reversionism are always destroyed by historical catastrophe. This is the means of administering the sin unto death to reversionistic believers.
5. Negative volition toward doctrine and resultant reversionism produces the spin-off.
6. Historical disaster separates the remnant or the pivot from the spin-off of reversionists.
7. Historical disaster destroys the spin-off while preserving the pivot.

A Nation Destroyed or Delivered

- A. When the nation is destroyed
 1. If the pivot is too small and the spin-off of reversionism is too large the nation is destroyed under the 5th cycle of discipline.
 2. However, when the nation is destroyed under the 5th cycle of discipline the pivot of mature believers is preserved.
 3. Like Jeremiah and the mature remnant in the fall of Jerusalem in 586 B.C.
 4. Under the 5th cycle of discipline the Lord destroys the great spin-off and therefore protects future generations of history from evil, reversionism, apostasy and tyranny. When the cancer grows and becomes too great the Lord always removes it.

- B. When a nation is delivered
1. If the pivot is large enough the nation is delivered either from or through historical disaster. Sometimes it is from; generally it is through historical disaster.
 2. For example, Judah in BC 701 during the crisis of the Sennacherib invasion.
 3. Consistent ministry of Isaiah turned the tide, and that is always the last resort in historical catastrophe. When all divine establishment means have failed Bible teaching is the last resort.
 4. However, the spin-off of reversionism and evil is destroyed so that the nation will have breathing room and freedom for future generations.
- C. Conclusion
1. Historical crisis and disaster becomes the means of cleansing of the nation. It cleanses the nation from the great spin-off of evil.
 2. The great spin-off is composed of a maximum number of believers who are negative toward doctrine and in some phase of reversionism.
 3. The great spin-off will destroy a nation unless God intervenes with historical disaster to eliminate that cancer.
 4. In other words, either the great spin-off must go or the nation must go.
 5. The divine destruction of the great spin-off through historical disaster is therefore comparable to national rebound. With the infection of reversionism destroyed the nation takes on new life and continues.

This brings us to the 5th and last paragraph in Romans 9, verses 30-33. The premise is illustrated by the salvation of the Gentiles. One of the most confusing things to the Jews in Paul's day was the phenomenal evangelism and salvation among the Gentiles.

Israel's Unbelief

Romans 9:30 **What then will we say? That Gentiles, not pursuing righteousness, have attained righteousness, and righteousness that is by faith;... (BLB)**

Verse 30 – the Gentiles as vessels of mercy. It begins with the nominative neuter singular from the interrogative pronoun τίς (τις) [pronounced *tihç*], translated literally, “What.” It is followed by the future active indicative from the verb λέγω (λέγω) [pronounced *LEH-goh*] which means here to “say.” It forms a rhetorical question as a part of debater’s technique. Paul uses it seven times in Romans. The future tense of the verb λέγω (λέγω) [pronounced *LEH-goh*] is a deliberative future used for a rhetorical question taking the place of a deliberate assertion. Instead of making a dogmatic statement which would irritate the opposition he makes a humble question.

Next is the inferential postpositive conjunctive particle οὖν (οὖν) [pronounced *oon*]– “therefore.” The literal translation is: “Therefore, what shall we say?” But that is not the correct translation at all. This is a debater’s idiom and it does not mean what it says

literally. The correct translation is, “Therefore to what conclusion are we forced?” or “What is the conclusion we are forced to make from all of this?”

Principle

1. The conclusion is forced by the content of Romans 9:24-26 in which Gentiles are included in the remnant.
2. The salvation of Gentiles means that Gentiles are classified in the category of “vessels of mercy.”
3. Paul uses the debater’s idiom to avoid any false conclusion and to deduce the historical results of these prophecies, especially Hosea 2:23 & 1:10.
4. The omniscience God fed into the computer of divine decrees the rejection of the greater part of Israel in contrast to the salvation of the Gentiles.
5. In every case human volition was involved, and in every case the printout falls into one of several categories.
6. The Gentiles who believe in Jesus Christ: their printout is election. The Jews who rejected Jesus Christ as saviour: their printout is condemnation.
7. God can bless the regenerate Gentiles because they received the imputation of divine righteousness at salvation. God can only condemn the unsaved Jews because they have in salvation approach rejected Christ, rejected His righteousness, and accepted their own in keeping the law.
8. The Jews guilty of the big blot-out do not possess the imputed righteousness of God because from their own free will, from self-determination, they have rejected Christ and have built up the scar tissue of the soul that results from that big blot-out.
9. On the other hand, Gentiles from their own self-determination have believed in the Lord Jesus Christ, they have received the imputation of divine righteousness. Therefore the potential for blessing in time is parlayed into potential for blessing in eternity.

1977 Romans

Lesson #643

643 02/20/1979 Romans 9:30b Governor of Texas: separation of church and state; self righteous –V racial Jew of the #1 spiritual heritage causes own condemnation.

Iran is going to be another French revolution. There is no Iranian army or air force right now. The officer corps is apparently going to be purged. They were going to be executed, so they have all left their positions.

Right here in Texas, one of the most despicable things a clergyman did. The governor spoke about separation between church and state, and a despicable presbyterian minister stood up and said it was the churches job to make sure the government helped the poor. He should be defrocked as an idiot.

There is illustrative matter which is about government. The church has no right to suggest revolution. Money is collected by the National Council of Churches in order to support violence and revolution in countries all over, like Rhodesia and South Africa.

Divine establishment is necessary for Bible teaching and evangelism.

For three weeks, we have been studying the big blot out. This is the only explanation for the destruction of the Jews in various antisemitic actions. For Romans 9–11 we should understand the term.

In every generation, starting with Moses, there will always be Jews who can utter the words, "Listen, O Israel, Adonai Elohanu is our God; Jehovah is unique." This is Jesus Christ as God. This is what the Jews utter every Saturday. The orthodox Jews use this constantly and say these words, but their hearts are far from God.

The Jews gives lip service with the mouth to the God of Israel, but they blot out the 1st advent of Jesus Christ. They did this eschatologically in the Old Testament; and in retrospect in the New.

Anticipation Principles

1. God's rejection of the physical Jew is not arbitrary or unfair.
2. The racial Jew is a free agent, a creature of his own self-determination.
3. The racial Jew was the beneficiary of Bible doctrine taught by the prophets and contained in the existing canon. It was always the 1st advent that was emphasized. The Passover, the First Fruits, Pentecost; all of the animal sacrifices. The encapsulate their negative volition in scar tissue. They utter the words with their mouth and reject Him in their hearts.
4. The racial Jews rejects Christ, and they accept instead self-righteousness by keeping the Law. They blot out the 1st advent and reject the imputation of God's righteousness. The develop a system of self-righteousness from portions of Codex #1+ #3.
5. Faith is the function of free will.
6. Keeping the Law is meritorious. Some of the lumps of clay use faith; and the potter can mold them into a vessel of honor. Those who reject Christ as Savior, they can use their own volition, their own function to establish their own righteousness. They become a vessel of dishonor by doing this. The big blot out is a guarantee of dishonor.
7. This emphasizes volition.
8. Man is a free agent. He must choose between his own self-righteousness and God's righteousness. You must choose your righteousness or God's.
9. The issue is arrogance versus grace. The person who chooses his own self-righteousness does so on the motivation of arrogance. The hidden issue is grace versus arrogance. No matter what facade of humility a person uses, when he depends upon his own righteousness, he is arrogant.

The holocaust between 1933 and 1945. The greater European mission had a marvelous response in Europe among the Jews. This was made possible by the elimination of so much negative volition.

Man is justified by faith apart from the Law. When you seek to establish your own righteousness,

Israel's Unbelief

Romans 9:30 **What then will we say? That Gentiles, not pursuing righteousness, have attained righteousness, and righteousness that is by faith;... (BLB)**

The statement in verses 30-31 is not a summary of the previous paragraph; it is a conclusion from the Old Testament documentation.

Principle

1. God's rejection of the racial Jew who is only the physical seed of Abraham is neither arbitrary nor unfair.
2. The racial Jew is a free agent, a creature of his own self-determination.
3. The racial Jew was the beneficiary of doctrine taught by the prophets and recorded in the Old Testament canon. And always it was the first advent which was emphasized.
4. The racial Jew rejects Christ and the resultant imputation of divine righteousness, and they accept instead self-righteousness by keeping the law. By blotting out the first advent they have rejected the imputation of divine righteousness.
5. Faith is non-meritorious volition; therefore faith in the Lord Jesus Christ is the function of free will.
6. Keeping the law is meritorious volition, therefore tantamount to rejection of God's plan and God's grace.
7. Verse 30 emphasizes man's freedom of choice, both the non-meritorious expression of volition and the meritorious expression of free will.
8. Man is a free agent, he must choose between his own self-righteousness or God's righteousness. This becomes a major issue in the human race.
9. The issue is arrogance versus grace. The person who chooses his own self-righteousness does so out of motivation of arrogance. The person who chooses God's righteousness does so from motivation of grace.

"That the Gentiles" – begins with the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], used after Paul's rhetorical question to indicate that the content of the conclusion is demanded. The word is simply translated "that" but it is much more meaningful, it means "all right, we are going to give you a conclusion."

The nominative plural *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] introduces the subject to the Jews. When the Jew develops self-righteousness and the basis for being justified by God he also develops arrogance – he feels himself totally superior to the

Gentiles. This arrogance is carried into a realm of unreality rather than reality so that when he discovers that the Gentile is going to heaven it only increases his arrogance. And he develops more scar tissue to contribute to his big blot-out. The absence of the definite article in front of *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] – anarthrous construction – emphasizes the high quality of certain Gentiles who believed in the Lord Jesus Christ in Old Testament times.

God's plan begins with us when human life is imputed to the soul. God does not wait for any of us to commit our first sin in order to condemn us. We are condemned on the basis of the imputation of Adam's sin.

With the mouth they utter the words from Deuteronomy 6:4; they accept his alpha glory and rejected His omega glory. Jesus had to be true humanity in order to die for our sins.

The Jew who rejects Jesus as Savior does not live up to his heritage. Abraham, the first Jew, was a gentile until he cracked the maturity barrier. How do the gentiles hear without a missionary? A client nation sends out missionaries. It takes about 10,000 born-again believers to support one missionary in the field. The client nation sends them out. When we get to Romans 10:15, we will come across this.

In Israel, the big blot out was too massive to send out missionaries.

Daniel was a missionary to the Medes, Persians and the Chaldeans.

We should not send money to other countries; we should only send missionaries.

Next is the articular present active participle from the verb *diôkô* (διώκω) [pronounced *Dee-OH-koh*], which means to pursue or to strive for, and with it is the negative *mê* (μή) [pronounced *may*] – “did not strive for.” The Jews were keeping the law to strive for righteousness and they produced a nice brand of self-righteousness. Then a Gentile comes along and says that is doing it the hard way, that he is going to believe in Christ and get perfect righteousness. And so he passes the Jew right on by. The definite article here is used as a relative pronoun. The historical present tense with the negative *mê* (μή) [pronounced *may*] views the past [Old Testament times] with the vividness of a present occurrence. The active voice: the negative *mê* (μή) [pronounced *may*] plus the active voice indicates that Gentiles as free agents did not choose self-righteousness. The participle is circumstantial to present the status quo of certain Gentiles in Old Testament times.

Romans 9:30a **Therefore, to what conclusion are we forced? That the gentiles, who did not strive for (pursue after) righteousness...**

Then we have the accusative singular direct object from *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] – “righteousness.” Here it refers to self-righteousness. The Gentiles just ignored trying to get into heaven by self-righteousness and thereby were able to get into heaven by believing in Christ who gave them His righteousness.

Principle

1. Self-righteousness in any form is unacceptable to God.
2. Self-righteousness is any form of works-righteousness for salvation.
3. Arrogance is the motivation for self-righteousness; negative volition is the momentum for self-righteousness; disorientation to reality is the result of self-righteousness.
4. God cannot bless self-righteousness any more than God can provide salvation for the self-righteous person.
5. The Jewish unbeliever striving for salvation through keeping the law is simply another case of trying to reinvent the wheel.
6. The wheel of God's plan has existed in eternity past – Alpha time. It is sustained in human history by the integrity of God. That means that in Omega time it is the integrity of God and the uniqueness of God the Son (hypostatic union) that forms the axle.
7. The wheel of God's plan rotates on the axle of divine righteousness which is imputed through faith in Jesus Christ. So you have to recognize the Omega glory of Christ in order to have the right axle -- +R.
8. The superficial and legalistic Jew invents his own axle of self-righteousness and tries make the wheel of the divine plan rotate on his own arrogance rather than rotate on the integrity of God.
9. No one can reinvent the wheel; no one can substitute the axle of self-righteousness for the axle of divine righteousness. The Gentiles who were saved in the Old Testament did not seek salvation through the invention of their own righteousness; they did not try to reinvent the wheel by pursuing after and striving for self-righteousness.

“have attained to righteousness” – aorist active indicative from the verb *katalambanô* (καταλαμβάνω) [pronounced *kat-al-am-BAHN-oh*]. It means to seize, to win, to attain, to catch, to overtake, to grasp. Here it means to overtake without effort, hence to attain through grace. The culminative aorist views salvation through faith in Christ in its entirety but emphasizes the existing results. The result in view here is the imputation of divine righteousness. The active voice: the Gentile who believes in Jesus Christ produces the action of the verb by not pursuing self-righteousness through keeping the law but by overtaking without effort the righteousness of God through faith in Christ. The indicative mood is declarative for the reality of Gentile salvation in the Old Testament.

Then we have, again, the accusative singular direct object from *dikaiosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], minus the definite article to emphasize that this is God's righteousness.

“even” – the intensive use of the postpositive conjunctive particle *de* which is translated “in fact.”

“the righteousness” – this time there is the definite article, the generic use in the accusative case comprehending divine righteousness as a unique category set off in distinction from all categories of creature righteousness.

Finally, there is a prepositional phrase, ek (ἐκ) [pronounced *ehk*] plus the ablative of pistis (πίστις) [pronounced *PIHS-tihs*] – “from the source of faith.” The ablative is used for source only when the origin of that source is implied.

Romans 9:30 **Therefore to what conclusion are we forced? That the Gentiles, who did not strive for (pursue after) righteousness, have attained (without effort) divine righteousness, that is, the righteousness which is from the source of faith [in Christ].**

In Old Testament times many Gentiles were saved through faith in Christ because they did not try to be saved by their works, by their human merit, by production of self-righteousness. They believed in the Lord Jesus Christ and received Him as their personal saviour.

1977 Romans

Lesson #644

644 02/21/1979 Romans 9:30 Principles; Hitler: "The Bunker"; faith–rest promises; works vs. faith (1–21); condemnation of self righteousness

Some believers seem to be fearing evil. Just grab a promise and hang on to that.

Hitler changed my life even more than FDR. Large amount of paper documents burned by Hitler. 4July 1945 when the Americans entered into Berlin.

Faith is the perceptive system and is said to be 40–60% of what we believe.

Everything that you do is based upon thousands of decisions. Our life is perception and self-determination.

Romans 9:30 **Therefore to what conclusion are we forced? That the Gentiles, who did not strive for (pursue after) righteousness, have attained (without effort) divine righteousness, that is, the righteousness which is from the source of faith [in Christ].**

Faith Versus Righteousness

1. Faith is nonmeritorious perception and the basis for self-determination.
2. This verse emphasizes man as a free agent. Motivation and self-determination is based upon truth for the growing believer. Religion produces a righteousness, but it is self-righteousness. Religion is Satan’s plan. People choose for Satan and against Christ; or for Christ and against Satan.
3. The person who strives for salvation, never receives salvation. The person who works for salvation will never receive salvation. Personal sin is a means of explaining Christ. Giving up personal sins is works righteousness.

4. Striving is a meritorious function of the free will. Pistis is nonmeritorious; diokô is meritorious. The more self-righteousness, the hotter the fire in hell.
5. Faith is compatible with grace.
6. Striving keeps mankind in [X]; faith in Christ advances the person to [Y].
7. The Jews use the Mosaic Law for striving purposes; this is compatible with their arrogance.
8. Since salvation is by means of grace, that grace rejects human works and accepts faith in Christ.
9. Here is the shocker: gentiles from that same lump can become vessels of honor; and Jews can become vessels of dishonor. The Jew has that advantage because of his spiritual background.
10. God knew billions of years ago that in the dispensation of Israel that gentiles would believe in Christ. Those who have believed in Jesus Christ have the same things promised the Jews: predestination and salvation and election. It is advantageous to have a good heritage, but it is our own self-determination which is key. Whether salvation, rebound, faith rest, or any function of the believer's way of life, it must be grace. A person who speaks in tongues can be saved but not spiritual. The tongues crowd is striving. Social action groups are striving.
11. God knew in His omniscience in alpha time that certain Jews would reject Jesus Christ as savior and they would depend upon their own self-righteous in order to keep the Law. We don't get our spiritual heritage from the renaissance; we get it from the Jews and from the reformation. By blotting out the 1st advent, the Jew has denied his heritage and his printout can only read judgment. An unbelieving Jew reasonably would have nightmares over the holocaust. But understanding self-determination, this is not accidental; it is choosing self-righteousness rather than God's righteousness. Ann Frank: You need Jesus Christ for comfort, but I do not.
12. Omniscience fed the facts into the computer.
13. The unbeliever is not predestined to hell. He goes
14. The Jew uses the law to build up self-righteousness for salvation. He has made himself a vessel of wrath. He must be written off as terminal self-righteousness. It is fatal. It can only bring you to the Lake of Fire. Terminal self-righteousness.
15. The fact that the gentiles in the dispensation of Israel believed in Christ and received imputed righteousness while God's chosen people became unchosen by their own choice. Not all who are descended from Israel are really Israel. God's chosen people became unchosen by their own choice. Only the Jew who believes in Jesus is chosen.
16. To be a true Jew, the racial or physical Jew must follow the example of the gentiles. They are a witness to the failure of Israel.
17. Paul dramatically illustrates points of doctrine to the contemporary Jew. In Paul's day, the gentile was thought of as a dog. Any of those gentiles have something you cannot have by striving. They have God's righteousness. They only have self-righteousness. The righteousness of God is the only pass.
18. He compares racial but not regenerate Jews to Pharaoh Amenhotep II.

19. He contrasts racial Jews who depend upon works righteousness to gentiles who possess divine righteousness.
20. If gentiles minus the law can be saved through faith in Christ, there is no excuse for the racial Jew possessing the Law.
21. Being the physical seed of Abraham is not enough. Having the perfect spiritual heritage is not enough. Genesis 15:6

1977 Romans

Lesson #645

645 02/22/1979 Romans 9 Humorous laws; "The Bunker"; big blot out of self righteous Jews cf. Gentiles with +R; free will; evangelism of the world

Time Magazine.

Almost is easier to get into than out.

The lion and the calf will lie down together, but the calf won't get much sleep.

An order that can be misunderstood will be understood.

If not controlled, work will flow to the competent man until he submerges.

Getty's Law: The meek shall inherit the earth, but not its mineral rights.

It impossible to make anything foolproof because fools are so ingenious.

James P. O'Donnell is the author of *The Bunker*. Everyday that Hitler hesitated to kill himself, thousands died.

https://www.amazon.com/James-ODonnell-Bunker-First-Hardcover/dp/B00RWQSM3C/ref=sr_1_2

Hitler spent 103 days underground where he experienced a total divorcement from reality. Those who develop evil in the world, always have the most horrible and departure from this world, going into Hades and then the Lake of Fire.

Hitler was a Bavarian; he was not a Super-race. They built beautiful and zany castles. Hitler committed suicide in the bunker and wen to hell; but the many Jews he destroyed also ended up in the same place.

There is no excuse for a racial Jew to spend eternity in the Lake of Fire. The big blot out is one of the most shocking things that could happen. They accept the alpha glory of Jesus Christ but they reject His omega glory.

3rd Principle

1. What a shock that God can reject the racial Jew and accept the regenerated gentile.
2. To the Jew, this is an enigma. The fact that all Jews are not elected is almost impossible for him to understand. His failure to understand Deuteronomy 6:4. All Israel is not Israel. They think they understand Deuteronomy 6:4. But twice in the

lines in that verse refer to the God of Israel. They see it but they do not recognize it. There must be the imputation all all personal sin. This same Jesus Christ had to become Echad. ʿechâd (אחד) [pronounced *eh-KHAWD*]. Everything regarding the 1st advent is blotted out because the unregenerate Jew says no. They cannot even understand *not all Israel is Israel*. This results in great negative volition. All Jews are not elected; not all Jews are the people of God.

3. Only those Jews who possess the righteousness of God are elect.
4. All Israel is not Israel. For some gentiles who have believed in Christ are more Israel. Bob's family tree goes back to Adam, but without Jewish genes. We have God's perfect righteousness in common with Abraham, Isaac and Jacob.
5. Paul's previous dissertation forces the correct deduction. Being a racial Jew does not qualify for heaven or for election.
6. No one can qualify for the title, people of God, without God's righteousness.
7. The justice of God must reject anyone without the righteousness of God.
8. Righteousness demands righteousness, and justice demands justice.
9. The righteousness of God demands that the justice of God condemns the Jew who rejects Christ as Savior. The justice of God demands the salvation of the gentile who believes in Christ.
10. Salvation does not depend upon willing or running, but on believing in Jesus Christ.

A Lengthy Set of Principles

1. The justice of God frees the will of God to function perfectly in compatibility with divine attributes. God's integrity is composed of God's righteousness and justice. It is impossible for the justice of God to give us blessing without compromising His essence. God is immutable. He cannot change His attributes. Man cannot be blessed by God because we have Adam's imputed sin. Producing sins occurs because we have a sinful trend. Our condemnation stands at birth. Because we are sinners, God's justice cannot give us anything. But when we believe in Jesus Christ, we are still sinners. We have a home or a target. When you get into this, Paul demands us to remember what he has just written.
2. Neither the justice of God or the will of God function on the basis of our human ability or self-righteousness. The question. Why do the wicked prosper. You understand.
3. According to v. 21, there are two types of vessels vessels of honor and vessels of dishonor. These Jews believe in Christ and another set do not.
4. God will always impute +R and eternal life to vessels of honor.
5. Both categories of vessels have free will.
6. God uses the free will of man for his glory. God is glorified in saving positive volition and condemning negative volition.
7. The gift and function of freedom demands responsibility, honor, integrity in man's attitude toward God. How is this destroyed? Religion.
- 8.

9. God's perfect justice can have mercy on the believer; but without compromising His attributes.
10. God cannot be unfair or sponsor any form of evil. Therefore, the justice of God saving gentiles who believe in Christ and rejecting Jews who reject Christ is completely in line with His essence.
11. All power, authority, and tyranny did not hinder or frustrate the plan of God.
12. All of the negative volition of the reversionistic Jew will not abrogate or frustrate the plan of God for Israel. God's plan is not affected by any sort of evil, like socialism, the UN, or anything else. The plan of God cannot be stopped.
13. In coming to the antithesis of salvation, the Jews instead of seeking salvation, sought salvation by keeping the Law. Self-righteousness cannot be compared with God's righteousness. Therefore, any rejection of Christ on the part of the Jew, means he accepts his own self-righteousness instead of God's righteousness.
14. In spite of the big blot out, every generation of man will be totally evangelized. The Jews in the Old Testament were the client nation to God. They failed and had to be judged. But even though they were being judged, this did not keep any generation from being evangelized. This will be a major issue in the last half of the next chapter. This is a client nation chapter. Anyone with positive volition will hear the gospel.

God knew ahead of time every person who would believe in Jesus Christ. From the same lump, God makes those for glorification and condemnation.

Y^ehowah is our God; our God is One.

All hyper-Calvinists eventually distort Romans 9. When they say no, the entire 1st advent is blotted out. When the Jew says no to Christ, they have all of this information in front of them.

The combine codex #1 and #3 and building this into a system of self-righteousness. They must have +R, and that is found in codex #2. All of the holy days and articles of furniture. Every one of these things teaches the 1st advent, as does Isaiah 53. So the unregenerate Jew must stand on his own righteousness. The gentile who has believed in Jesus stands on God's perfect righteousness.

If you are going to go nowhere, then do that in style.

Bob has been teaching a lot of advanced material. There is 800-900 at Berachah who are not familiar with the faith-rest technique. They have no promise that they can grab on to. We must concentrate on the doctrine. Whatever it is that grabs our attention can knock us off balance. So we need some promises to grab onto. We cannot reach all of these advanced doctrines when we are concentrating on some problem in life. We need at least ten promises to grab onto. When we stabilize, then we can turn on the concentrator. Bob is going to do a special Sunday Series on the faith-rest technique.

The most complex women dress in the simplest frocks. You must have a stabilized position first.

The Jew says, "Why Hitler?" and you say, "Why do Jews go to hell?" You can develop from Zechariah and Isaiah and present from that Jesus Christ. The key to perfection is believing in Jesus Christ.

The world is evangelized in every generation. This brings us to the Jews as vessels of wrath.

1977 Romans

Lesson #646

646 02/23/1979 Romans 9:31 Jews without excuse; inversion; terminal self righteousness and works vs. imputed +R of the believer in salvation and the Christian way of life

Did the Jews hear the gospel? Did they understand what they were hearing? Yes and yes.

An inversion is caused by arrogance, which is the greatest problem in human life. When the Jew realizes that the gentile is saved, the instantly become jealous (if they are arrogant to begin with). The great inversion is the Church Age. Israel no longer functions as a client nation to God. Gentile nations become client nations. No Jewish nation will function as a client nation to God. The system of discipline Bob designates as *inversion*. A complete reversal of conditions. Inversions are always used for discipline. They remove your purpose for life. "I will call those who are not my people, my people." That is a reversal of position. "And those who have not been loved as those having been loved." There will be another inversion at the end of the Tribulation.

We start with a lump, which is a reference to free will. Certain privileges have been granted to the Jews. The very heritage of Israel is the righteousness of God.

Romans 9:31 ...but Israel, pursuing a law of righteousness, did not attain to that law. (BLB)

Verse 31 – the Jews as a vessel of wrath. The very heritage of Israel is the perfect righteousness of God offered as a potential. But when that offer is rejected arrogance always takes the rejecter on some kind of an ego trip and he goes for another righteousness with which he expects to get to heaven – his own self-righteousness. Therefore, since he has gone in that direction he has moved away from his heritage. Then along comes the Gentile who does not have his background, the law and the prophets, and therefore he by believing in Christ receives what the Jew bypassed in arrogance. He takes it; the Jew leaves it, and therefore he establishes the principle of judgment by reversionism. Having only self-righteousness there is terrible judgment in time but greater judgment in the lake of fire forever. Having believed in Christ there is the potential for great blessing in time, and eternity spent with God. Under inversion, the one who usually receives blessing is cursed instead; and vice versa.

Some of the words found in the KJV are not found in the Greek text, e.g. “righteousness.” The verse begins with the postpositive conjunctive particle *de* used as a mild adversative conjunction to set up a contrast between Old Testament Gentiles who believed in Christ and Old Testament Jews who rejected Christ. By their own self-determination they entered into system of inversion and God uses that system of inversion to discipline Israel.

Next is the nominative singular subject from the proper noun *Israêl* (Ἰσραήλ) [pronounced *is-rah-ALE*], referring to the racial nut not to the regenerate Jew of the previous dispensation. So we have “But Israel.”

The present active participle of *diôkô* (διώκω) [pronounced *Dee-OH-koh*], means to pursue, to run after. The present tense is the historical present, it is used for Jewish negative volition in the dispensation of Israel with the vividness of a present occurrence. In fact, the pattern was the same in Paul’s generation but he is looking at the past. The active voice: the racial Jew in the dispensation of Israel produces the action of the verb – negative volition toward Jesus Christ the God of Israel. The circumstantial participle is used to express the historical circumstances of Jews trying to be saved by keeping the law. They wind up with inversion. What they sought they do not have and what they thought they would have when they got there turns out to be discipline.

The Jew stumbles over the cross; but a gentile comes by next and he takes the rock. That is inversion. The gentile is a *have not* in the Old Testament, but believes, becomes the have. The Jew who rejects it becomes the *have not*.

“righteousness” – the ablative of means singular from the noun *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], used here for Jewish self-righteousness in contrast to divine righteousness, plus the accusative singular direct object from *nomos* (νόμος) [pronounced *NOHM-oss*], minus the definite article. The anarthrous construction calls attention to the high quality of the law. There is nothing wrong with the law. *Nomos* (νόμος) [pronounced *NOHM-oss*] indicates the greatness of the Mosaic law. Only the ablative of means in the singular from *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] distorts the law. The origin is human self-righteousness from keeping the law rather than believing in Christ for imputed righteousness from God. The Jews who were negative toward the gospel distorted the Mosaic Law into a system of salvation by works. This self-righteousness was the result of the big blot-out. The big blot-out or total negative volition toward the first advent destroys all client nation function, including establishment freedom.

Liberal theologians today who are not saved; and they are anti-divine establishment and anti-Christianity.

People ask, *what has happened to America? Where is our common sense?*

Dr. Davidjohn talked about the mission when the Kurds came down from mountains. They would see the American flag and not touch it. They would walk around it. That is no longer the case.

The influence of doctrine is almost null and void today.

Principle

1. The racial Jew did not become a regenerate Jew in the dispensation of Israel -- that is a general statement; there are always exceptions – because they rejected everything that was taught about Christ. And when you reject the first advent – Christ the God of Israel – you have to accept something else, and they accepted the law as a system of self-righteousness. They put self-righteousness above God's righteousness.
2. From their own free will and self-determination they preferred a righteousness based on keeping the law rather than righteousness from God based on faith in Christ.
3. Therefore the issue was God's righteousness imputed at faith in Christ versus self-righteousness acquired through keeping the law.
4. The negative Jew suffered from that fatal legalistic disease known as terminal self-righteousness.

The word “righteousness does not occur again in the verse, we simply have the aorist active indicative of the verb *phthánō* (φθάνω) [pronounced *FTHAHN-oh*] with the negative. It means here to be first, to do first, to come first. In the Attic Greek it meant to overtake. “But Israel has not accomplished.” The culminative aorist tense views the attempt at salvation by keeping the law in its entirety but it regards it from the viewpoint of existing results – not accomplishing the purpose of the law in salvation. The active voice: racial Jews who elected to use their own self-righteousness in keeping the law for salvation are the ones producing the action. The declarative indicative plus the negative *ou* (οὐ) [pronounced *oo*] emphasizes the reality of failing to accomplish their purpose and entering into not only the big blot-out but a system of the worst type of discipline -- inversion discipline. Inversion discipline always takes something you want and gives it to someone you don't like.

1977 Romans

Lesson #647

647 02/25/1979 Romans 9:32a Sight orientation; promises; purpose of the Mosaic Law; missions; reason for Jewish failure

We walk by faith and not by sight. Sight-orientation today becomes the way of thinking. King Hezekiah was facing a great problem when Sennacherib was invading. Instead of walking by faith, he functioned by sight. He went to Egypt, which had a great army. He believed that depending on Egypt would be key for their safety.

We have gone to Chinese Communism for help against the Russians. We live in a time of great invention. Scientific laws are God's laws. The television presents a whole series of ideas to people. This was not true before.

Human viewpoint in Iran has erupted into anarchy. Human viewpoint throughout the world is a great disaster.

We know world troubles almost as fast as the bad news happens. There will always be a sight problem, where people believe what they see over what they know. We have become a non-thinking nation because we walk by sight and not by faith. Once you become sight oriented, your life becomes warped.

You must stable before you can move forward. Stabilization is necessary for advancing. In a week, Bob is going to teach the Faith Rest Special. This is the 1979 Faith-Rest for the Crisis series. This was taught on Sundays for four months. It is 34 lessons which is not a part of the Romans series. Bob spends some time discussion this series.

Mosaic Law (Codices)

1. The freedom code, the commandments of Israel; the Ten Commandments. There cannot be freedom without morality or without privacy or without property or without authority. Whenever you have an immoral nation, this invites a freedom nation to become a big government nation. This is what has happened to us as a nation. We have invited the destruction of our privacy, property, freedom, personal authority; all of these with laws passed in Congress. A lot of this is because we, as a nation, have become an immoral people. We ignore that Rhodesia and South Africa are the great nations of the world today. Big government grows under immorality. We are one of the greatest nations for drug abuse. The laws of the Ten Commandments are not a definition of sin, but of freedom. Commandments.
2. Codex #2 is the spiritual code, the doctrinal code, called the ordinances. The spiritual heritage of Israel. Sight and faith are combined. There are the Levitical offerings, which could be seen. Food offerings, burnt offerings. The holy days, the Passover, the Great Day of Atonement.
3. Codex #3 Codex three is the Judgments, the establishment code or the national heritage of Israel. Quarantine, trial, evidence, criminal law, relationship in social life, relationship in national life, dietary laws. This is the like the Constitution to the United States or the Magna Carta to British Law. This also includes a spiritual component, not found in the other laws. This law was not given to the gentiles; only to the Jews. You cannot compare the Mosaic Law to the Hammurabi code. It is like comparing the most beautiful dress with soiled diapers. (Copied from previous notes)

The Jews was pass over Codex #2, which was all about Jesus Christ. The Jews held to the other two codices, and followed codex #2 only as ceremony.

The Mosaic Law was never given to the church. We learn from the Law a great deal about Jesus Christ. We utilize many of their commandments

There are limitations to the Mosaic Law. It cannot save. But it is used for promoting one's own self-righteousness.

Principle

1. Faith in Christ is the end of self-righteousness.
2. There is no way that self or works-righteousness can improve on imputed righteousness.
3. Christ is the end of any system of self or human righteousness since salvation by faith in Christ substitutes God's perfect righteousness for any system of human righteousness.
4. Faith in Christ results in the imputation of divine righteousness from the justice of God, a new foundation for a new modus vivendi. This means based on learning doctrine to receive blessing in time rather than doing something or being something.
5. Imputed divine righteousness cannot be improved. All the believer can do is to build on it with the materials of Bible doctrine inculcated.
6. Once the superstructure of maximum doctrine resident in the soul is completed at maturity then God blesses that building because the foundation is God's righteousness.
7. No system of self or works-righteousness can receive blessing from God or can glorify God.
8. Therefore all systems of self-righteousness have been excluded from both salvation and the Christian way of life.

The last phrase is eis (εἰς) [pronounced *ICE*] plus the accusative from nomos (νόμος) [pronounced *NOHM-oss*] – “the purpose of the law.”

Romans 9:31 **But Israel who ran after the law with [human] self-righteousness, has not accomplished the purpose of the law.**

Principle

1. While this passage is discussing the Jewish unbeliever in relationship to the big blot-out we do have the same conflict in the life of the believer.
2. The believer who rejects Bible doctrine always seeks to establish some system of his own rather than build on the imputed righteousness of God. To build on God's righteousness it is a matter of learning doctrine.
3. Daily perception of doctrine builds on the foundation of God's righteousness.
4. Because of that foundation no personal righteousness has to be established, only the daily perception of doctrine which builds on God's righteousness.
5. The legalistic attempt to establish human righteousness through a system of morality and works results in the failure in the Christian life on earth during phase two.
6. So every believer must settle in his own mind the question” Whose righteousness do you acknowledge?
7. Building on the righteousness of God fulfils the plan of God; building on self-righteousness becomes a part of the great blackout, which is failure to use the

faith-rest technique and failure to advance with the faith-rest technique to where you can develop something else.

Somehow we have gotten to this point in the notes, but I don't know where the previous two sets of points came in.

Principle

1. The purpose of the Mosaic law is salvation through faith in Christ – Codex #2.
2. The purpose of the law is the function of freedom in a client nation to God – Codex #1 plus many parts of Codex #2.
3. The purpose of the law is to provide the basis for evangelism, advance to maturity, missionary action from a priest nation to God.
4. The purpose of the law is to demonstrate the fallacy of self-righteousness for salvation and to demonstrate the fallacy of self-righteousness for receiving blessing from God. So works-righteousness or self-righteousness cannot refrain either blessing from God or salvation.
5. The purpose of the law is completely nullified by any system of self-righteousness or works righteousness in keeping the law.
6. While Gentiles were being saved by faith in Christ racial Jews were electing their own self-righteousness – they were keeping the law, the tens commandments to gain salvation.
7. When the vessels of wrath work for salvation God does not change them, but when vessels of wrath believe in Christ God changes them into vessels of honor.

Bob: “There is no shortage of oil in this country.” (1979) There is 100 years of coal that the Yankees could mine right now. Our state department ought to be dedicated to sending out missionaries instead of money. People like Andrew Young are kissing the feet of African leaders and allowing our missionaries to be kicked out of there.

Romans 9:32 **Why? Because it was not by faith, but as by works. They stumbled over the stone of stumbling, (BLB)**

Verse 32 – the reason for Jewish failure. It begins with a debater's rhetorical question. The rhetoric is designed to bring the Jew around to seeing the true issue. It is the preposition *dia* plus the accusative neuter singular from the interrogative pronoun *tís* (τίς) [pronounced *tihç*] which is literally translated “Because why.” Sometimes it is translated simply “Why?” because that is idiomatically what it means. The question asks why the Jews did not accomplish the true purpose of the law. Paul is asking the question, not because he doesn't understand it; it is rhetorical to bring to the Jews their problem and their failure. The true purpose of the law is to demonstrate that human self-righteousness can never save and that divine righteousness imputed is the only way to go to heaven, and the only way to receive divine righteousness is to believe in the Lord Jesus Christ.

The answer is much simpler. It starts with the causal use of the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*]. It goes with *dia* plus the accusative, “Because.” Then we have, “not by means of faith but by means of works” – the negative *ou* (οὐ) [pronounced *oo*], and with it an ellipsis which demands the present active indicative of *diôkô* (διώκω) [pronounced *Dee-OH-koh*],: “because they did not pursue.” The Jews failed because they did not pursue the law. And then we have the prepositional phrase of explanation – *ek* (ἐκ) [pronounced *ehk*] plus the ablative of means from *pistis* (πίστις) [pronounced *PIHS-tihhs*], which is correctly translated, “because they did not pursue it by means of faith.” They did not believe in Jesus Christ, they did not believe in the content of Codex #2; instead they went at it by sight. They saw these commandments and said they would keep them for salvation. The ablative of means here is in the singular, it is by means of faith in the singular, for just one act of faith in Christ produces eternal salvation.

“but” – *allá* (ἀλλά) [pronounced *ahl-LAH*], an adversative conjunction setting up a contrast between what they should have done and what they did do. Next is a comparative conjunctive particle *hos* introducing the characteristic quality of the Jew in the big blot-out – “as.” This is followed by *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural of comparison with *ergon* (ἔργον) [pronounced *EHR-gon*] – faith is one time and you are saved; many, many works and you never will be saved.

Romans 9:32a **Why did they fail? Because they did not pursue salvation by means of faith but by means of works.**

1977 Romans

Lesson #648

648 02/25/1979 Romans 9:32b–33; Isaiah 28:16; 8:14 Jesus Christ, Stone of Stumbling; panorama of the Jews: past through the future

Correct translation back to v. 1.

Romans 9:32 **Why? Because it was not by faith, but as by works. They stumbled over the stone of stumbling, (BLB)**

“For” – there is no *gar* here in the original text, it is simply “They have stumbled” – aorist active indicative from the verb *proskoptô* (προσκόπτω) [pronounced *pros-KOP-toh*] which means to stumble against, to stumble over, and in modern English it would probably be better to say “trip over” if you understand that to trip over something you see it and still fall over, for this is the importance of this particular illustration. The Jews see the Lord Jesus Christ and they still stumble over Him. This is another way of describing the big blot-out. The aorist tense is a culminative aorist viewing salvation by works or keeping the law in its entirety but regarding it from the viewpoint of its existing results which is the big blot-out. The active voice: the negative Jews produced the action of the verb. They were usually arrogant, self-righteous. The indicative mood is declarative for the historical reality of the big blot-out in every generation from Moses to Christ.

Then we have a quotation from Isaiah 8:14 – “the stone of the stumbling.” This is the Lord Jesus Christ in His first advent. The dative singular of the definite article is used as a demonstrative pronoun to show something unique – the Lord Jesus Christ as the God of Israel. With it is the dative singular indirect object from the noun lithos (λίθος) [pronounced *LEE-thos*] – “stone” or “rock.” Next is the genitive of description from próskomma (πρόσκομμα) [pronounced *PROS-kom-mah*], a prophetic title for the Lord Jesus Christ. To the Jews, instead of being the rock, the foundation, the gigantic mountain, as it were, He is a stone over which they simply trip over, get up and go on. “The stone on which there is the stumbling which leads to a fall” would be a literal translation. The stone of salvation is the Lord Jesus Christ, and they stumble over Him while they are pursuing something else. The Jews would say no to the Lord Jesus Christ, this was the stone they trip over and they reject Him. The Jews are chasing after the Law and personal self-righteousness; they trip over Jesus Christ, and they get up and continue pursuing the Law. When they stumble over the Lord and keep on going, they are setting aside God’s righteousness and pursue their own.

Romans 9:32 Why not? Because they pursued it not by faith but (as if it were possible) by works. They stumbled over the stumbling stone,... (Isaiah 8:14b)

Romans 9:33 as it has been written: “Behold, I lay in Zion a stone of stumbling, and a rock of offense; and the one believing on Him will never be put to shame.”

Verse 33 – the documentation of the Jewish failure and big blot-out. It begins with the adverb kathôs (καθώς) [pronounced *kath-OCE*], an adverb of analogy – “Just as.” Then the perfect passive indicative of the verb graphô (γράφω) [pronounced *GRAWF-oh*] which means to write. The intensive perfect tense emphasizes the existing results of the canon of scripture, the Old Testament, as the finished product. The passive voice gives us the mechanics of inspiration. God the Holy Spirit communicates to authors, like Paul and Isaiah, and this becomes a complete and coherent divine message as a part of the sacred scripture. In the exhale the human writer wrote down in his own language and thoughts the divine message to mankind. The indicative mood becomes declarative for the reality of the Old Testament canon as verified by Paul’s quotation of it in this passage.

Phrases are now quoted from Isaiah 8:14; 28:16. Isaiah 28:16 – “Therefore, so communicates Adonai Jehovah, Behold, I am he [who was] who has laid in Zion a foundation stone [the Lord Jesus Christ as the God of Israel, the founder of Israel], a rock of testing, a cornerstone of honor, a secure foundation; the one who has believed in him will not panic.” All that is quoted by Paul is, “Behold, I laid in Zion; the one who has believed in him will not panic.” Isaiah 8:14 – “Therefore, he will become a refuge; but a stone of stumbling and a rock of offense to both houses of Israel, both a snare and a trap to the inhabitants of Jerusalem.” Paul only quotes, “a stone of stumbling and a rock of offense.”

Paul makes a sandwich out of this, taking a portion of Isaiah 28:16, then puts in between a portion of Isaiah 8:14 and the other piece of bread comes from Isaiah 28:16.

In verse 33, “Behold” – we have a demonstrative particle *idou* (ἰδοῦ) [pronounced *ih-DOO*], which is the aorist middle imperative of *eidō* (εἶδω) [pronounced *I-doh*]. This demands perception and emphasizes the importance of what follows; it means listen carefully, what follows is important. Then we have the present active indicative of the verb *tithēmi* (τίθημι) [pronounced *TIHTH-ā-mēe*] which is used to lay a foundation. The perfective present tense denotes what has come to be in the past but emphasizes that past event as a present reality. The rock of salvation becomes the stone of stumbling to the Jew who rejects the first advent and blots it out. The active voice: God the Father produced the action of the verb under the title Adonai Jehovah. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

“in Zion” – Zion is indeclinable but it is with the preposition *en* (ἐν) [pronounced *en*], and it is referring to the spot which David conquered. He mentions Zion rather than Israel because Zion was David’s castle and the son of David is Jesus Christ. He is relating David’s rule to the first advent so that no Jew could miss the principle.

The ascensive use of the conjunction *kai* is translated “even.” Next comes the accusative singular direct object from *petra* (πέτρα) [pronounced *PEHT-ra*], which means “rock.” This is the giant rock. Any part in that rock is *petros* (πέτρος) [pronounced *PEHT-ross*] – in union with the rock -- the rock which arouses opposition. So the final quotation from Isaiah emphasizes the importance of believing in Christ and becoming a true Jew. Furthermore, it anticipates the big blot-out as well as the great inversion – all found in the next two chapters.

“And whosoever believeth in him shall not be ashamed” – a connective *kai* which is translated “nevertheless.” This is a conjunction used to emphasize a fact as surprising, unexpected, and therefore noteworthy. Then the articular present active participle from the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] which means to believe. This is the aoristic present tense used for punctiliar action in present time. This use of the present tense expresses a fact without reference to its progress and it indicates that just as it was true when Paul wrote this, that anyone could believe in the Lord Jesus Christ, so it is true right now. The active voice: Paul is speaking specifically to the racial Jew guilty of the big blot-out and about to come under the judgment of the great inversion. The participle is circumstantial expressing attendant circumstances involved in becoming a true Jew, the spiritual seed of Abraham.

Then we have the prepositional phrase, referring to Christ, *epí* (ἐπί) [pronounced *eh-PEE*] plus the locative of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used for the third person singular personal pronoun and it means to believe on Him. *Epí* (ἐπί) [pronounced *eh-PEE*] is used because *epí* (ἐπί) [pronounced *eh-PEE*] means “over” as well as “on,” and they have stumbled over the way of salvation, they have stumbled over the rock. Next, the future passive indicative from *kataischúnō* (καταισχύνω) [pronounced *kat-ahee-SKHOO-noh*] which means to be disgraced, humiliated, or to be disappointed. This means disappointed in eternity or not humiliated in the sense of avoidance of the judgment at the great white throne, not be disappointed in the sense of being rewarded at the judgment seat of Christ. The futuristic present tense is predictive for the fact that no

believer will be involved in the last judgment. The passive voice plus the negative means the subject, the believing Jew, will never be humiliated at the last judgment. The indicative mood plus the negative is the reality that faith in Christ eliminates condemnation in eternity as well as in time.

You have stumbled over the rock, now come back and believe upon the Rock.

Romans 9:33 **Just as it stands written, Behold I lay in Zion a stone of stumbling, even a rock which arouses opposition; nevertheless, he who believes on Him will not be humiliated (or, disappointed).** (Isaiah 28:16 8:14)

The true Jews carries all the racial Jews in time. They form a special pivot for their generation. But when there are not enough true Jews, then there is something like the holocaust takes place. Romans 2:28–29

Romans 2:28 **Consequently, he is not a Jew who is one by overt manifestation; neither is circumcision that category which is external by overt manifestation.**

Romans 2:29 **For he is a Jew who is one by hidden birth [regeneration]; and circumcision is that category of heart, by the Spirit [Holy Spirit, the teacher of doctrine], not by the letter [Mosaic law]; whose approval from the justice of God is not from man, but is from God.**

The Panorama of Israel, which is the Jews in the past, the Jews in the present and the Jews in the future. This doctrine is found here and in the Israel series. This doctrine was expanded considerably for the Israel series.

The Panorama of Israel (by R. B. Thieme, Jr.)

Romans #648, 2/25/79; Israel #247, 6/3/92

A. Israel in the Past.

1. Abraham is the father of the Jewish race, the pattern of salvation by faith in Christ, the key to the heritage of Israel. Genesis 15:6, "Abraham believed in the Lord and it was credited to his account for righteousness." The origin of the Jews is unique. Abraham became a Jew at age ninety-nine after cracking the maturity barrier. The sign of the new race is circumcision.
 - a. Abraham was an aristocrat of the third dynasty of Ur. As a believer, functioning under the faith-rest drill after salvation, he left Ur and moved to the land which in the future will belong to Israel forever, Hebrews 11:8-10.
 - b. Abraham was the pattern for Old Testament salvation, which is faith in Christ. Genesis 15:6 Romans 4:1-5, 22-25.
 - c. At age ninety-nine, Abraham the Gentile was circumcised. At that moment, God created a new race-the Jew. Romans 4:9-21.
 - d. All races begin in [X] but the Jewish race comes from [Z]
2. As a result of this pattern, there are two categories of Israel.

- a. Racial Israel-those who have the genes of Abraham, Isaac, and Jacob.
 - b. Regenerate Israel-racial Jews who believe in Jesus Christ. They are God's chosen people. They are both the racial and spiritual seed of Abraham, and therefore, the true Israel.
3. The foundation of racial Israel was regeneration, Romans 9:6-14. The dramatic principle of regeneration is noted in the contrast between Jew and Gentile in the first three generations. Abraham was a Jew and his brother Nahor, an unbeliever, was a Gentile. Isaac was a Jew and his half brother Ishmael was an unbeliever and a Gentile. Jacob was a Jew and his twin brother Esau was an unbeliever and a Gentile. This explains our Lord's title: the God of Abraham, Isaac, and Jacob. Exodus 3:6, 6:15-16, 4:5; Matthew 22:32; Mark 12:26; Luke 20:37; Acts 3:13, 7:32.
 4. While Abraham was the father of the Jewish race and the pattern of Old Testament salvation, it is Moses who is the father of the Jewish client nations. At the Exodus, Moses became the father of the first Jewish client nation to God. As a client nation, the Jews were the custodians of the written Canon, the guardians of the laws of divine establishment which resulted in the balance of freedom and authority, and had responsibility for evangelism, Bible teaching, the inculcation of doctrine, and missionary activity. The key to the client nation is its spiritual heritage which demands regeneration. Hence, the importance of the racial Jew becoming the regenerate Jew by the second birth in order to qualify as both the physical and spiritual seed of Abraham.
 5. In the times of the gentiles, only the gentile nations can be client nations to God. In the Age of Israel, only Jewish names could be client nations to God.
 6. Jesus is Jewish royalty, as the dynasty of David; and His 3rd royalty is Jesus at the right hand of God. Members of the royal family of God become His royal family.
 7. The big blot out for the Jews does not keep the Jews from being in every generation.
 8. The spiritual heritage of Israel includes the unconditional promises from God gathered into four great covenants: the Abrahamic, the Palestinian, the Davidic, and the New Covenants. To qualify under the spiritual heritage of Israel every Jew had to have eternal life.
 9. There are five Jewish client nations in the Old Testament dispensation of Israel.
 - a. The theocratic kingdom, Moses through Saul.
 - b. The united kingdom of Israel, Saul to Rehoboam.
 - c. The northern kingdom, Jeroboam to Hoshea (c. 930-721 B.C.)
 - d. The southern kingdom, Rehoboam to Zedekiah (c. 931-586 B.C.) From 586 to 516 B.C. the remnant of the southern kingdom were under the seventy years of the "Babylonian Captivity." During this period, there were great ministries like that of Daniel and Ezekiel. In

538 B.C., the edict of Cyrus the Great allowed a small remnant of Jews to return to Israel to rebuild the Temple. They began in 536 B.C. However, the project was discontinued until 520 B.C., when under the ministry of Haggai and Zechariah, the rebuilding of the Temple was resumed. The Temple was completed in 516 B.C. In 458 B.C., Ezra returned and a "back to the Bible" movement was begun. In 445 B.C., Nehemiah returned to rebuild the walls of Jerusalem. In 432 B.C., Malachi prophesied, which ended the Old Testament canon.

- e. Judea continued from 516 B.C. until August of 70 A.D. when Rome administered the fifth cycle of discipline, beginning the times of the Gentiles, Luke 21:20-24. Israel's past failure resulted in the administration of the five cycles of discipline. The fifth cycle wiped out the Northern Kingdom in 721 BC, the Southern Kingdom in 586 BC, and Judea in 70 AD. The Jews were not wiped out at the beginning of the Church Age because of Paul. Only after His death did the fifth cycle wipe them out and the times of the Gentiles begin.
- 10. The dispensation of Israel was temporarily halted after the resurrection, ascension, and session of Christ, in order that a royal family might be elected for our Lord's third category of royalty. The Jewish Age continues after the Church Age, but there is no Jewish client nation again until the Second Advent.
 - 11. The past failure of the Jews in the big blot out (failure to recognize Christ as Messiah during the First Advent) does not hinder the Jews from continuing in history. There will always be Jews.
- B. Jews in the Present.
- 1. Two things prepared the way for the Church Age: the cycles of discipline to Israel and the dispensation of the Hypostatic Union.
 - a. The halting of the Jewish Age and the intercalation of the Church Age begins the present period of the Jews, which began on the day of Pentecost.
 - b. The Church Age is absolutely unique because of: the baptism of the Holy Spirit, the protocol plan of God, equality under election and predestination, the portfolio of invisible assets, the royal family of God, the royal priesthood and ambassadorship, the mystery doctrine, the indwelling of the Trinity, the availability of divine power, no prophesy, and invisible heroes.
 - c. Galatians 3:26-29 **You are the children of God through faith in Christ Jesus. For as many of you as have been baptized into [union with] Christ, you have clothed yourselves with Christ [you share what Christ has]. There is neither Jew nor Greek [racial distinctions], there is neither slave nor free man [cultural distinctions], there is neither male nor female [social distinctions]; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.**

2. As deity, Jesus Christ is royalty with a royal family consisting of the Father and Holy Spirit. As humanity, Jesus Christ is royalty as a descendant in the line of David. As the God-man, He is seated at the right hand of God the Father as the victor of the angelic conflict, having battlefield royalty with no royal family. Therefore, He needs a royal family for His third royal patent.

3. Therefore, the Jewish Age was halted and the Church Age was inserted into the Jewish Age, signified by the baptism of the Holy Spirit for every Church Age believer at the moment of salvation. The dispensation of Israel has not been completed, but will be completed in the Tribulation.

4. In the Church Age, both the Jew and Gentile become royal family at the moment of faith in Christ. If a Jew fails to believe in Christ, and is involved in the big blot out, he gets certain discipline in time from the fifth cycle of discipline and from the lake of fire in eternity.

5. The times of the Gentiles began at the 5th cycle of discipline in 70 A.D. Although Jewish nations may form from time to time during this period, they can never be client nations to God. Therefore, all the collective advantages enjoyed by the Jews in the dispensation of Israel are set aside and replaced by the present advantage of the royal family.

6. So to have advantage now, a Jew must believe in Christ just as a Gentile must. Both Jew and Gentile are one in Christ, and the racial distinction between them is removed. The unconditional covenants do not belong to Church Age Jews who believe in Christ.

7. The Jews must adjust to the justice of God.

C. Future of the Jew.

1. Once the royal family is completed, the Rapture of the Church occurs. Those who are alive go up without seeing death.

2. The end of the Church Age causes the resumption of the Age of Israel. Although Israel will not be a client nation in that age, the primary evangelists of the Tribulation will be the 144,000 Jews (Revelation 7:14). The times of the Gentiles overlap the Tribulation, thus continuing until the Second Advent. Later on, Moses and Elijah will be the two great evangelists.

3. The Tribulation is not a separate dispensation, but the end of the Jewish Age.

4. The times of the gentiles overlaps into the Jewish age.

5. Therefore, instead of a Jewish nation operating as a theocracy, individual Jews perform the responsibility of evangelism in the Tribulation.

6. Because of the elect of Israel, the Tribulation is shortened. The greatest evangelism of all time will occur in the Tribulation. When Christ returns at the Second Advent, the baptism of fire will occur. Unbelieving Jews are cast into fire as part of the baptism of fire. Then Jewish believers go into the Millennium as the client nation. Gentile believers become citizens of the millennial kingdom, while Gentile unbelievers are cast into fire.

7. It is Satan's plan to destroy the Jew in history. Therefore, he is trying to kill all Jews before the Second Advent. Satan wants to destroy the Jews in the Church Age and in the Tribulation. He will fail on both counts.
8. At the beginning of the Millennium, God will fulfill the Abrahamic Covenant completely, and Israel will occupy almost all of the Middle East. Satan's objective is to cut off the Jew from human history. There will be a holocaust from time to time; but we should never play a part in any of this. Satan wants to frustrate the plan of God in any way possible.
9. Anti-semitism is Satan's master plan to frustrate the future of Israel. Fulfillment of the New Covenant means there will be a client nation and Jews in the Millennium and forever.

D. The Jewish Problem.

1. The Jewish problem must be related to dispensations as well as to the Satanic conspiracy.
2. God's plan for the Jew is never hindered by Jewish failure.
3. In any dispensation, in order to become the spiritual seed of Abraham, the only thing any Jew has to do is to believe in Jesus Christ. When he does so, he receives the perfect righteousness of God, eternal life, and the heritage of any true Jew.
4. The Jew must follow the pattern of Abraham if he is to enter into any divine blessing.
5. True Jews are regenerate Jews. False Jews have the genes of Abraham, Isaac, and Jacob, but are involved in the big blot out of the First Advent.
6. The Jew has no advantages unless he believes in Christ.
7. Grace is never canceled by the failure of any Jew.
8. No believer should ever be guilty of anti-Semitism, which is destructive to both individuals and nations, Genesis 12:3.
9. There is hope for Jews in every dispensation.

Aposiopesis, Anacoluthon and Hyperbaton

[1] Aposiopesis: This is a very effective figure where the sentence is moving along then there is an abrupt breaking off.

[2] Anacoluthon: This is the grammatical term for a writer failing to follow that which is the normal procedure of what comes next and breaking off for some other grammatical construction.

[3] Hyperbaton: This is the grammatical term for a word being out of its normal proper place.

649 03/01/1979 Romans 10:1a Purpose of the Age of Israel, Paul's concern for negative Jews; +R vs. self-righteousness; weapon of prayer and gun analogy

Chapter 10

The purpose of the dispensation of Israel, the previous dispensation, was fourfold. First of all, it was to establish Israel as a client nation to God and therefore to stabilize the laws of divine establishment with regard to any national entity -- to advertise how freedom exists and to provide the basic concept for a national entity. The nation Israel after the Exodus became the first client nation in all of history. Secondly, it was to provide a base for the formation of the canon of scripture. The Old Testament, of course, was written in the nation of Israel. The New Testament writers are all Jewish, with two possible exceptions. Thirdly, to establish a basis for the first and second advents of Christ. Christ is to come each time for the purpose of relating to Israel. He came the first time as the son of David and the Son of God, and was rejected. He will come the second time as the son of David and the Son of God, and will be accepted and re-establish Israel as a client nation to God forever, fulfilling the unconditional covenants. The fourth purpose was to establish a policy of God's dealing with man. Israel, then, becomes the photograph of God's dealing with man and God's relationship with man, the policies of grace and judgment, and when each one applies to an individual or collective human situation.

The foundation of Israel is regeneration. The security and future of Israel is found in their unconditional covenants – the Abrahamic, Palestinian, Davidic, and New covenants. The client nation of Israel therefore is the major consideration in this passage. The punitive alternative for a client nation is found in the five cycles of discipline. The biblical signs of the 5th cycle of discipline are at least seven, and were all developed only for the last time the 5th cycle of discipline would be administered to the client nation of Israel.

The first of the biblical signs of the 5th cycle of discipline is the prophecy of tongues, mentioned in Isaiah 28:11ff. The second great sign which was a warning to the nation of Israel was the virgin birth – Isaiah 7:14ff. The fact is that the Jews understood that no man could ever become God, but what they failed to understand was that God would become man, the Emmanuel of Isaiah 9:6ff. So the only time in history that this miracle occurred was in Bethlehem and our Lord Jesus Christ became true humanity. God became man. The third warning and sign was the betrayal of Messiah. When Messiah, the Lord Jesus Christ, came in the flesh there would be betrayal – Zechariah 11:12,13. This was a warning to the Jews that they were about to go out and they would lose their client nation status under the 5th cycle of discipline. The fourth sign was the resurrection of Messiah after His physical death, described in Isaiah 53:12; 53:10. This in itself was unique. There had been resuscitations where a dead person came back to life in his human body and continued to live for a while. But a resurrection body that lived forever was something brand new, and it was a sign that the Jews were about to go out under the 5th cycle of discipline. The fifth sign was the forty years of evangelism to Israel before the 5th cycle in AD 70, apart from the gift of tongues – Malachi 1:5 and confirmed by the book of Acts. The

sixth was given by Luke in Luke 21:20-24 in which he gave the prophecy of the siege of Jerusalem. He recorded the words of our Lord Jesus Christ, the last prophet to Israel and the one who warned them that suddenly they were going to be destroyed. The postponement, then, of the Age of Israel brings up the doctrine of intercalation.

With this in mind we will study the failure of Israel in two paragraphs of Romans chapter 10:

- a) The failure of Israel to accept Jesus Christ as saviour – verses 1-11.
- b) The failure of Israel to function as a client nation – verse 12-21.

Romans 10:1 **Brothers, indeed the desire and supplication of my heart to God on behalf of them is for salvation.**

Verse 1 – the apostle’s great concern for the Jews’ unregenerate status. The vocative which begins this, the plural of adelphos (ἀδελφός) [pronounced *ad-el-FOSS*], is addressed to believers. It means “Brethren.” The question is to whom is the vocative addressed? We have already seen that Paul calls racial Jews “brethren,” and racially and nationally that is true. But here he is speaking to believers in the Lord Jesus Christ for primarily throughout the New Testament, especially in the epistles, “brethren” or adelphos (ἀδελφός) [pronounced *ad-el-FOSS*] is used for royal family of God, those who have believed in Christ and through the baptism of the Spirit have been entered into union with Christ, forming the royal family. So this is addressed to believers in the royal family of God in the dispensation of the Church. It is a reminder to such believers that the failure of Israel, having everything going for them, can be the failure of any Gentile nation throughout history.

Principle

1. Rejection of Christ has resulted in using the law as an instrument of self-righteousness, an expression of human arrogance.
2. The only righteousness that counts with God is His own which can only be imputed through faith in Christ.
3. The only righteousness which has credit with God is the righteousness of God which He imputes to the believer in Christ.
4. The Jews rejected Christ as saviour and in arrogance fell back on their own righteousness.
5. Such rejection arouses Paul’s concern for his own race and nation at the beginning of the Church Age.
6. Such a concern can only be expressed to those who would understand. Therefore he starts this chapter with the word “brethren.”
7. A principle comes out of this. Those who possess the righteousness of God through faith in Christ can never understand why anyone would desire to substitute human righteousness for divine righteousness.

8. Only the possession of divine righteousness is compatible with the grace policy of God.
9. To reject Christ as saviour is the substitution of human self-righteousness for God's perfect righteousness.
10. Human righteousness/self-righteousness is filthy rags in the sight of God – Isaiah 64:6.

Next we have the Greek words η (, the definite article, plus the affirmative particle $\mu\epsilon\upsilon$. This is Classical Greek and it indicates that the clause in which it is found is being distinguished from another clause which is to follow. In other words, the word $\mu\epsilon\upsilon$ is a guarantee that a statement will be made and then there will be another statement to follow, so that if you are short on concentration you get a warning. It is translated “on the one hand.” Paul desires the salvation of the Jew but they themselves through their own negative volition do not desire the salvation he is presenting.

With this we have the nominative singular subject $\epsilon\upsilon\delta\omicron\kappa\iota\alpha$ with the definite article, used for a wish or a desire which has a purpose and direction. But this has not been confirmed from the papyri, therefore it must be rejected. The papyri has something else to say, it says that this means “pleasure, purpose, intention,” therefore “motivation.” The papyri are Koine Greek and they explain much of Classical Greek. The King James version says “my heart's desire.” Well that isn't what it says at all. It is stronger than “heart's desire,” it is mental motivation. With it is the generic use of the definite article which isolates Paul's motivation from all others in the time in which he lived and of all other people in history. So far we have, “Brethren, the motivation.”

Next comes the possessive genitive from the possessive adjective $\epsilon\mu\omicron\varsigma$ (ἐμός) [pronounced *ehm-OSS*] which means “my.” And with it is the possessive genitive from the noun $\kappa\alpha\rho\delta\iota\alpha$ which means “heart” but not in the New Testament, it is used for the mentality of the soul, the thinking part of the soul. “Brethren, the motivation of my heart [right lobe].”

Summary

1. Proper prayer is based on proper motivation.
2. Like all production in the Christian life mental attitude motivation must precede and comply with divine policy of grace for the production to be legitimate.
3. False motivation destroys good production.
4. Good motivation can only exist where Bible doctrine is resident in the right lobe.
5. Arrogance produces false motivation, therefore the Christian production does not glorify the Lord but the individual who does the Christian deed or function.
6. Prayer which is not motivated from doctrine cannot glorify the Lord.
7. A principle: All Christian production must occur in the filling of the Spirit and motivated from Bible doctrine resident in the soul. These are basic in the use of any weapons which God chooses to give us.
8. Motivation is the key to Christian works. Without doctrine in the right lobe the motivation goes sour. Motivation which is not purposed to glorify the Lord will

obviously exist to glorify self, and what glorifies self obviously cannot glorify the Lord.

“and prayer to God for Israel” – the connective use of the conjunction kai to indicate that motivation is related to the use of prayer. There is no verb but it is inserted because it is demanded by ellipsis. The nominative singular subject is dehsij. We have a definite article here used as a possessive pronoun and the first three words are “and my prayer.”

There are two things that happen to this great weapon which has been issued to each one of us as a part of our royal priesthood. First of all, we can neglect it. Secondly, we can abuse it. The concept of prayer as a weapon is based on the fact of its tremendous power, and used by the right person with understanding it is extremely effective.

Prayer

1. Prayer must have a target or an object. The categories of prayer received by God the Father – He is the target, the object – are from three different sources:
 - a. The Lord Jesus Christ who is the superior marksman of all time in the use of prayer – Hebrews 7:25, He makes daily intercession for us at the right hand of the Father.
 - b. The Holy Spirit is also functioning in this field, without any humanity but as eternal God He has a special function of special prayer which is found in Romans 8:26,27.
 - c. The function of prayer from the believer priest. Only the prayers of the believer can be heard. A lot of unbelievers may pray but they are totally a waste of time.
2. All prayer must be addressed to God the Father.
3. The channel of approach is through the Lord Jesus Christ – John 14:13,14.
4. The power of approach is the ministry of the Spirit. In order to be effective as royal family we must be praying under the filling of the Spirit. If we are not filled with the Spirit when we pray our prayers are not answered, or at least not answered in the way we desire. Ephesians 6:18 relates the ministry of the Holy Spirit to prayer. One of the most important factors in prayer is the rebound technique.
5. The Word of God is all involved in prayer – Psalm 116:1,2; Isaiah 65:24; Jeremiah 33:3 are legitimate prayer promises provided you appreciate the context.
6. John 15:7; Ephesians 3:16-19 are two passages which emphasize the principle that the greater the spiritual growth the more effective the use of prayer.
7. Prayer is merely an extension of the faith-rest technique. It is a soul exhale toward God – Matthew 21:22. Prayer is utilizing and claiming by faith certain promises which demand dialogue with God, conversation with God.
8. Prayer demands cognizance of the will of God. You must know God's will within a certain framework and certain limitations so that you do not become disappointed and frustrated by Matthew 18:19 or Mark 11:24. All prayer demands cognizance of the will of God and the sooner we learn doctrine the better. 1John 5:14.

9. Prayer must be offered in the spiritual status of the filling of the Spirit or it is washed out immediately. Ephesians 6:18 says that there can be no effective prayer unless we are filled with the Spirit. Therefore rebound is important.
10. Mental attitude sins, which are generally hidden sins, destroy prayer effectiveness. Psalm 66:18.
11. Efficacious prayer exists to the extent that the believer is grace oriented.
12. The eternal decrees took cognizance of all effective prayer in time and incorporated the answers in the printout from the divine decrees.
13. Prayer effectiveness reaches its zenith at the time of maturity – Psalm 116:1,2.

The Agenda for Private Prayer

1. Make sure of being filled with the Spirit, therefore confession. 1John 1:9; 1Corinthians 11:31.
2. Thanksgiving. This is your capacity for life, your orientation to grace, your appreciation of the source of all logistical grace and all blessing imputed from the justice of God to the righteousness of God – Ephesians 5:20; 1Thessalonians 5:18.
3. Intercession – praying for others.
4. Petition: praying for your own needs and yourself – Hebrews 4:16.

Scripture to study for intercessory prayer: 1Kings 18:42-46. The power of prevailing prayer: Acts 12. The prayer for the unbeliever. The prayer for the unknown believer: the guidelines are found in Colossians 1:3-11. Praying for a known believer: Ephesians 1:15-23; 3:14-21. The greatest intercessory prayer in the Word of God is the true Lord's prayer: John 17, a prayer for the Church Age believer.

Categories of Petition

1. Positive, positive: the petition is answered and the desire behind the petition is answered. Cf. 1Kings 18:36,37; Judges 16:28; Luke 23:42,43; John 11:41-45.
2. Positive, negative: the petition is answered but the desire behind the petition is negative. 1Samuel 8:5-20.
3. Negative, positive: the petition is not answered but the desire behind the petition is answered. Genesis 17:18; 18:23-33; 2Corinthians 12:7-10.
4. Negative, negative: there are about nine different reasons.
 - a. Carnality or reversionism, or both, causing failure to be filled with the Spirit, as per Ephesians 6:18.
 - b. Mental attitude sins in either carnality or reversionism – Psalm 66:18.
 - c. Blind arrogance and the infiltration of evil from that blind arrogance. Job 35:9-13.
 - d. Lust-type selfishness. Many negative, negatives deal with the fact that a person in self-centeredness and selfishness develops inordinate lusts.
 - e. The malfunction of the faith-rest technique. Mark 11:24.

- f. General lack of obedience or subordination to the will of God – 1John 3:22.
- g. Insubordination to the known will of God – 1John 5:14.
- h. Malfunction of marriage; lack of domestic tranquillity – 1Peter 3:7.
- i. Reversionistic lack of compassion; lack of grace orientation – Proverbs 21:13.

Twice in prayer promises there is a reference to grace – Hebrews 4:16; 1Peter 1:7. The principle is that prayer is the privilege of the royal priesthood. It is a grace privilege. Since grace is the basis for prayer no believer can come to God in prayer and expect to be heard on the basis of his own merit, ability, or works. So one of the major abuses of the weapon of prayer is seeking to gain answers to your prayers because of your “sweetness,” your “goodness,” your works – human merit, ability. Every believer approaches God in prayer on the basis of the merits of the Lord Jesus Christ. That eliminates ever having a prayer answered because of something you have done. The Father is propitiated by the blood of Christ and He is no respecter of persons as far as the believer is concerned. In other words, God does not hear and answer prayer because we are good or moral or sincere or religious, etc., or any other reason except the merits of the Lord Jesus Christ. God hears and answers prayer, then, on the basis of who and what Christ is, hence every believer gets through to the throne of grace because of (and for no other reason) the Lord Jesus Christ.

Paul is very confident. He understands the use of this weapon given to the royal family, so next he uses the prepositional phrase *prós* (πρός) [pronounced *pross*] plus the accusative of *theos* (θεός) [pronounced *theh-OSS*] – “face to face with the God” or “to the God.” It is a reference specifically to God the Father. All prayer is addressed to God the Father in the name of God the Son in the power of God the Holy Spirit. Prayer brings us face to face with God.

Then we have another prepositional phrase, *hupér* (ὑπέρ) [pronounced *hoop-AIR*] plus the ablative plural from the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*] which is doubled for the personal pronoun, third person – “on behalf of them,” referring to unbelievers in Israel. Then we have to insert the verb *eimi* (εἰμί) [pronounced *eye-ME*] – “is.”

We have one other thing here and that is the actual request made in this intercession, and the third prepositional phrase – *eis* (εἰς) [pronounced *ICE*] plus the accusative of *sôtêria* (σωτηρία) [pronounced *soh-tay-REE-ah*], which means “for their salvation.”

1977 Romans

Lesson #650

650 03/02/1979 Romans 10:1b Doctrine of prayer (review); prayer for vs. volition of the unbeliever

Romans 10:1 Brothers, indeed the desire and supplication of my heart to God on behalf of them is for salvation.

Translation: “Brethren, the motivation of my heart [right lobe] and my prayer to the God on behalf of them [Israel], is for their salvation.”

The affirmative particle *men* in this verse [not translated here] indicates that the Jews themselves have through their own negative volition prevented their salvation. So when *men* is inserted it means, “Even though they have refused to believe in Christ I am still praying for them.” Prayer for someone’s salvation through faith in Christ can express the motivation of the intercessor but it cannot change the volition of the subject. Paul’s motivation in this prayer was also expressed in the first three verses of the previous chapter.

Principle

1. Prayer expresses conviction and motivation of the one offering the prayer but it cannot change or coerce the volition of the object of prayer.
2. Therefore prayer for the unbeliever must follow the policy of God since God Himself cannot coerce – otherwise everyone in the world would be saved.
3. Such prayer must include the presentation of the gospel and the clarification of the issue of salvation so that the volition of the unbeliever can make a decision based on fact. How do you pray for the unbeliever? You pray that he hears the gospel and that he understands the facts, that the issue is clear to him, so clear that when he says yes or no he knows exactly what he is doing. That is the reason to pray for the unbeliever. You don’t pray that he might be saved, you pray that he might get the facts. Your desire is for his salvation, as Paul expresses his motivation, but you pray that the gospel is clearly presented. God desires that everyone be saved but hell is filled with people who have rejected God’s personal desire in the matter.
4. Several doctrines must be understood in the light of prayer for the unbeliever.
5. God desires the salvation of all members of the human race – 2Peter 3:9. Therefore, such a prayer is compatible with the will of God.
6. The doctrine of unlimited atonement confirms the fact that all members of the human race can be saved. Christ died for all.
7. The role of God the Holy Spirit in common and efficacious grace must be understood; that whether it is witnessing or evangelism that the message goes into the soul. But the message that goes in might be redemption, reconciliation, propitiation, imputation, justification, and regeneration. Some form of soteriology goes in but this is spiritual phenomena. So how can the unbeliever get the facts? He has no human spirit – 1Corinthians 2:14. God the Holy Spirit acts as the human spirit to make the facts of the gospel clear in his soul. That is called the doctrine of common grace. Now, understanding the facts the unbeliever with his own positive volition – faith in Christ, non-meritorious – he can exhale faith in Jesus Christ. That is called efficacious grace.
8. In common grace the Holy Spirit acts as a human spirit so the true issue of salvation can be understood.
9. In efficacious grace the exhale of faith in Christ is registered by the Holy Spirit so that no decision to believe in Christ is ever lost, misplaced, but recorded in heaven.

The tenth and eleventh chapters of Romans is a classical illustration of interpretation being ignored minute details, minutia which is taken out of its place and telescoped into something that is ludicrous. The ninth chapter of Romans is the battleground for the hyper-Calvinistic position, and without the ninth chapter of Romans they would collapse in a heap. Instead, they misinterpret that passage. We are now in one of those areas where interpretation is so critical that we will have to be very careful.

1977 Romans

Lesson #651

651 03/19/1979 Romans 10:2 Basis for the evaluation of Israel; purpose of the Age of Israel; intercessory prayer; arrogant zeal for God without +R or Bible doctrine

Romans 10:2 **For I bear witness about them that they have zeal for God, but not according to knowledge.**

Verse 2 – zeal for God is no substitute for salvation. It begins with the explanatory use of the postpositive conjunctive particle *gar*. Next is the present active indicative of *martureō* (μαρτυρέω) [pronounced *mar-too-REH-oh*] which means to testify on court in Classical Greek, and from that come several other derived meanings. Here we have “For I testify.” Paul is, as it were, giving evidence in court with regard to Israel. He is God’s witness with regard to the status quo of the Jew in the time in which he lived. The historical present tense views the past with the vividness of a present occurrence. The active voice: Paul as the human writer of Romans produces the action of the verb under the ministry of God the Holy Spirit. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. The dative plural of reference from the intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*] comes next, used here as it generally is as the third person personal pronoun – “with reference to them.”

Next is the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] used after verbs of testimony for content – that,” plus the present active indicative of the verb *echō* (ἔχω) [pronounced *EHH-oh*] which means to have. The retroactive progressive present denotes what has happened in the past and continues into the present time. This particular characteristic of the Jews continues. The active voice: the Jewish unbeliever produces the action of the verb. The indicative mood is declarative for historical reality. “For I testify that they have.”

Then the accusative singular direct object from *zhloj*. It is used in the Greek for both zeal and jealousy. Here it refers to zeal. With it is the objective genitive from the noun *theos* (θεός) [pronounced *theh-OSS*] – “for God.” Zeal can be disastrous unless it is connected with correct and accurate thought. Correct and accurate thought in the scripture refers to Bible doctrine. Zeal without doctrine is disastrous.

They have a zeal for God

1. This zeal for God must be related to rejection of Jesus Christ as saviour plus arrogance and self-righteousness.

2. The zeal is specifically religious. Religious zeal is simply arrogance plus self-righteousness. Religious zeal motivated the Jews to seek salvation through keeping the law.
3. Self-righteousness through keeping the law is no substitute for the imputed righteousness of God which comes through faith in Jesus Christ.
4. Justification from God demands the imputation of God's to the Jew who will believe in Christ, Paul being the illustration. The other illustration is the rich young ruler who was trying to be saved by keeping the law. He had not followed Christ in regeneration.
5. Righteousness manufactured from religious zeal and human arrogance can never replace the possession of God's perfect and eternal righteousness which comes through faith in Christ, Jesus Christ being the God of Israel.

Next is the phrase "but not according to knowledge" – the adversative conjunction *allá* (ἀλλά) [pronounced *ahI-LAH*] sets up a contrast between blind arrogance of the smart person and knowledge of doctrine resident in the soul of the believer. Then the strong negative which denies the reality of the fact – *ou* (οὐ) [pronounced *oo*]. It is translated "but not," plus the prepositional phrase *kata* plus the accusative singular of *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] for doctrine resident in the right lobe in contrast to another technical word, *gnôsis* (γνώσις) [pronounced *GNOH-sis*], which is doctrine in the left lobe. So we have "not in conformity to the knowledge of doctrine" or not related to knowledge of doctrine." It should be noted here that *kata* plus the accusative is also used as the norm and at the same time as the reason for something.

Translation: "For I testify that they have a zeal for God but not as a result of knowledge of doctrine."

Principle

1. Arrogance is cognizance of self-righteousness but ignorant of the imputation of divine righteousness as the basis for justification.
2. Arrogance breeds zeal and self-righteousness.
3. All self-righteousness is works righteousness or energy of the flesh.
4. No one can be saved through the works of the flesh but only through faith in the Lord Jesus Christ. This faith in Christ results in the imputation of divine righteousness as the only righteousness which will ever be acceptable to God.
5. Arrogance is amplified into zeal. Zeal manufactured from self-righteousness or works righteousness is always in direct conflict with the grace policy of God. Therefore, arrogant self-righteousness is always disassociated and disoriented from the plan of God.

6. Self-righteousness can be ecclesiastical or political or social.
7. Relationship between God and man is distorted and destroyed by any arrogance in the soul of anyone, but especially by the presence of arrogance and self-righteousness in a man regardless of the source of that self-righteousness.
8. The humility of man orients to God's righteousness while the arrogance of man orients to self-righteousness.
9. Believing in the Lord Jesus Christ is the unbeliever's only true act of humility.
10. Self-righteousness is so self-centred and so arrogant as to reject God's righteousness through faith in Christ.
11. The Pharisaical self-righteousness of the Jewish unbeliever results in a zeal for God which in reality is antagonism for the plan of God.

Principle

1. True zeal for God cannot exist apart from knowledge of doctrine.
2. Knowledge of doctrine cannot exist apart from faith in the Lord Jesus Christ.
3. Faith in Christ results in that provision of logistical grace whereby the positive believer in Christ can perceive doctrine.
4. On the other hand religious zeal is ignorance of doctrine. True zeal for God is the motivation and the momentum of Bible doctrine in the soul through the daily function of GAP.
5. Religious zeal for God is a tyrant while doctrinal zeal for God is grace modus operandi.
6. The Jewish unbeliever of this passage has a zeal about knowledge while the reversionistic believer has erroneous knowledge without zeal.
7. True zeal is the momentum and the motivation of the plan of God. The believer who has doctrine begins to understand the plan of God and therefore perpetuates his momentum through that understanding.
8. There is a conflict between self-righteousness and divine righteousness. Therefore there is a conflict between ignorant zeal and cognizant zeal, between arrogant zeal and humble zeal.
9. The imputation of divine righteousness results in humility orientation. The development of self-righteousness results in arrogant inflexibility, legalism, mental blindness to doctrine.

10. Mental blindness to doctrine is ignorance of doctrine no matter how high the individual IQ.

11. The function of self-righteousness is arrogance resulting in the resistance of doctrine.

12. The imputation of divine righteousness orients to grace and motivates the believer to persist in the perception of doctrine while advancing to maturity. As he advances and finally attains maturity he glorifies the Lord Jesus Christ.

1977 Romans

Lesson #652

652 03/20/1979 Romans 10:3a POW rescue attempt; arrogant self-righteousness and ignorance of the righteousness of God; principle of the integrity of God

Verses 3 & 4 – the issue in the righteousness conflict.

Romans 10:3 **For being ignorant of the righteousness of God and seeking to establish the own righteousness, they did not submit to the righteousness of God.**

Verse 3 – “For” is the explanatory use of the postpositive conjunctive particle *gar*. The verse starts *agnountej* – is the present active participle of the verb *agnoeō* (ἄγνοέω) [pronounced *ag-noh-EH-oh*] which means to be ignorant, one of the worst things that can ever happen to us as believers in the Lord Jesus Christ. There is going to come a time when all of us are going to have to call upon the reserves of doctrine resident in our souls. Ignorance is one of the worst of all things that can happen to you as a believer because there is no excuse for ignorance. The present tense is the present of unity of time, known also as the present of duration, which gathers up past and present time into one phrase. The active voice: the Jews with negative volition at God-consciousness and again at gospel hearing produce the action of the verb. The participle is circumstantial expressing attendant circumstances. With this is the accusative singular direct object from the noun *dikaiousunē* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] -- +R, or one half of divine integrity, God’s righteousness. Then the possessive genitive singular from the noun *theos* (θεός) [pronounced *theh-OSS*] – “God.” “For not knowing the righteousness of God.”

The integrity of God

1. The integrity of God is part of the divine essence known as holiness. Holiness is composed of two divine attributes, justice and righteousness.

2. The justice of God is mankind’s point of reference.

3. The love of God has not been the point of reference since the fall of Adam. When Adam lived in the garden with the woman then the divine attribute of love was the point of reference.

4. In the period of innocence in the garden man's point of reference was the love of God. There was no need for the justice of God to come into the picture until man sinned.
5. However, the warning from the justice of God is found in Genesis 2:17, the prohibition of the tree of the knowledge of good and evil and the warning that they day that the fruit was eaten, "Dying thou shalt die."
6. However, in the integrity of God righteousness demands righteousness demands justice.
7. In righteousness the divine love for holiness or integrity is revealed. In justice the divine hatred for sin, human good and evil is revealed.
8. What righteousness demands justice executes. Righteousness rejects man's sinfulness while justice condemns man's sinfulness.
9. At the cross the personal sins of all mankind were imputed to the Lord Jesus Christ and judged by the justice of God.
10. Therefore the integrity of God supersedes the love of God. This is demonstrated by the cross where God the Father set aside His eternal love for god the Son and justice imputed all of our personal sins to Christ on the cross and the justice of God the Father judged every one of them.
11. The imputation of divine righteousness at salvation is the basis for all blessings of mankind from the integrity of God. All blessing comes to us because we as believers possess the righteousness of God.
12. Justice can only bless where perfect righteousness exists. Justice blesses under two categories: logistical grace and supergrace blessings.
13. Self-righteousness is excluded from any phase of the plan of God. Self-righteousness is the basic overt manifestation of human arrogance.
14. Imputed righteousness and self-righteousness are mutually exclusive.
15. Self-righteousness brings cursing from the justice of God while the imputed righteousness of God is the source of blessing from the justice of God.
16. The Mosaic law produces a self-righteousness which is hostile to the imputed righteousness of God.
17. The true purpose of the Mosaic law is not to produce self-righteousness but to condemn man and man's resources, and exclude self-righteousness as the mean's of attainment of blessing from God.

18. The only benefit which can come from God comes through adjustment to the justice of God.

The failure of certain ones in the human race has never abrogated the integrity of God. God's integrity is never cancelled because some person has rejected Christ as saviour or because some believer has failed to advance to maturity. God's integrity is not cancelled because the believer fails to utilize grace. Lack of integrity in mankind has never cancelled the integrity of God toward us. While salvation adjustment to the justice of God results in imputed righteousness from the justice of God, maladjustment results in condemnation from the justice of God. Therefore the justice of God is the source of both blessing and cursing, but the justice of God is never neutral, doing nothing. Therefore, whether justification or condemnation the integrity of God is maintained and constantly functioning in connection with the human race. The very function of the justice of God maintains the integrity of God. Since God is infinite, eternal, invisible and incomprehensible it is necessary for God to reveal Himself to mankind, and He does so through Bible doctrine. The content of the Bible reveals and vindicates the integrity of God. Through comprehension of God we learn of the integrity of God and we adjust to the justice of God. Furthermore, maximum doctrine in the soul through the daily function of GAP is the attainment of maturity adjustment to the justice of God plus maximum blessing for all eternity imputed to our resurrection body. This is the way in which we glorify God. In other words, we learn from self-righteousness versus God's righteousness that man by man's efforts seeks to acquire human integrity. Such activity is maligning God and ignores God's grace. For man to be justified before God he must have the righteousness of God imputed, and this is only accomplished through faith in the Lord Jesus Christ.

So we have to conclude, then, that the integrity of God is infinite, absolute and eternal, part of His perfect essence. The integrity of God is not the mere absence of sin or evil but the sum total of His divine attributes, their perfection, their infinity. The integrity of God is not maintained by the will or sovereignty of God. It is His immutable, unchangeable self. The integrity of God is not maintained by the self-righteousness of man. "Not knowing the righteousness of God" is what Paul is saying in this passage. It is blasphemous to assume that your self-righteousness or unrighteousness promotes divine integrity. Divine righteousness totally rejects man's self-righteousness. God in grace provides all that His integrity demands of the human race; consequently there is nothing man can do to destroy or to compromise the integrity of God. The essence of God, which includes His integrity, stands eternally without any help from mankind. God does not need our help; we need His help.

Imputed righteousness at salvation is the beginning of blessing from God. It also can be very dangerous because if you try to compete with the righteousness of God resident in you by arrogant self-righteousness then you are in for a life of terrible discipline and you are going to fail in the purpose for which God supports you and sustains you under logistical grace. Imputed righteousness is when God begins to share His integrity with us. God found a way to bless mankind without compromising His essence, and that is the imputation of divine righteousness. And God did not do this from human sentimentality or emotional attraction to pleasant personalities. Man often concludes that his

self-righteousness pleases God but all of our righteousnesses are as filthy rags in His sight. Neither man's sinfulness nor man's self-righteousness advances the glory of God. The principle is: Only God can glorify God; divine integrity advances the glory of God, and one half of divine integrity resides in us as of the moment we believe in Christ. In other words, only what God has provided for man in grace can glorify God. Any member of the human race who ignores his personal sins as a manifestation of spiritual death and at the same time presents his self-righteousness to God for salvation has neither respect nor awe for the integrity of God. So maladjustment to the justice of God at salvation means no relationship with the integrity of God, no eternal life, no imputation of God's righteousness, and therefore the point of reference, the justice of God, can only condemn the unbeliever.

This is not to say that the unbeliever does not have blessing. The only way, however, he can have this blessing is by somewhere in his life he has association with a mature believer. Blessing by association is the third category of special blessing to the mature believer. This explains why the wicked are blessed.

So we need to remember that God's righteousness and self-righteousness are mutually exclusive. Furthermore, no nation can possess freedom prosperity and blessing apart from the integrity of God. That means that social, economic and political reform apart from the integrity of God is useless.

That brings us to the principle here because "For not knowing the righteousness of God" means that these people as Jewish unbelievers, in their legalism and their pride and their arrogance, do not understand that the integrity of God is never arbitrary. Righteousness demands righteousness, justice demands justice, therefore as long as God is God (which is forever) He must punish sin, He must punish human good, He must punish self-righteousness, He must punish reversionism and evil. This explains the Mosaic law, then, as an instrument of condemnation rather than self-righteousness. The law is incapable of making man righteous before the integrity of God, the only thing that can make man righteous before the integrity of God is to believe in Jesus Christ and receive the imputation of divine righteousness. The law cannot justify, only the justice of God can justify. Remember that justification is a judicial act or verdict from the justice of God recognizing the imputation of divine righteousness at the moment anyone believes in the Lord Jesus Christ. Justification, then, recognizes the imputation of divine righteousness and vindicates the one who possesses it. Justification is not forgiveness. Forgiveness is subtraction; justification is addition. Forgiveness subtracts sin but justification adds the righteousness of God through a judicial imputation. Justification is the basis for the first afortiori, the afortiori of blessing in time. If the justice of God can provide the greater, which is the imputation of divine righteousness, it follows afortiori that He will not withhold the less, i.e. the imputation of great blessing in time, that special blessing that glorifies God.

"For not knowing the righteousness of God."

The principle of this phrase

1. It refers to divine righteousness imputed – one half of divine integrity imputed to the believer at the moment of salvation.
2. When it says, “For not knowing the righteousness of God” this is, in our context, the Jewish unbeliever who is ignorant. He is ignorant with guilt because these Jews had every opportunity to know and to understand the issue of justification or imputation of divine righteousness at the moment of faith in Christ.
3. These Jews by defending self-righteousness by keeping the law have rejected the righteousness of God through faith in Christ.
4. In their arrogance they established an imaginary orthodoxy, which does not exist in the plan of God, but in their evil and arrogant imagination it is real.
5. Since Christ is the source of righteousness of God imputed they have excluded Him from their imaginary system of orthodoxy, and as a result they have maligned Him with blasphemy and rejection.
6. This arrogant self-righteousness of the law has motivated Jewish participation in the crucifixion of our Lord.
7. Such arrogance and self-righteousness is the basis of Jewish persecution of Christianity in Paul’s time. Paul was under constant pressure from his Jewish brethren. Cf. John 16:2. The Jews assumed that they were doing God a favour by killing Christians.
8. Where arrogance exists there is always self-righteousness. This self-righteousness is divorced from reality and gathers momentum in zeal, zeal to destroy those who know the truth, witness to the truth, communicate the truth.
9. Arrogance always chooses personal righteousness or self-righteousness over any other righteousness, including the righteousness of God.
10. Arrogance approves of self-works and rejects the work of God, known to us under the title “grace.”
11. Arrogance is the vacuum of the soul which sucks in every false doctrine, every evil thought, accepting the false as true and accepting the true as false.
12. It is therefore inevitable that rejection of God’s imputed righteousness through faith in Christ will be replaced with arrogant self-righteousness.
13. Rejection of Christ as saviour leads to the establishment of some form of self-righteousness.

“and going about to establish their own righteousness” – or better, “and seeking to establish their own righteousness. Again, we have the noun *dikaionsunh*, but it is not

repeated, it is understood. What we have is the connective use of the conjunction kai, plus the verb, the present active participle of zhtew which means to seek what is lost. In the case of self-righteousness what does not exist to God is what is being sought. As far as God is concerned self-righteousness doesn't exist. This is a pictorial present tense; it presents to the mind a picture of an event in the process of occurrence. This was occurring in Paul's day. The active voice: those who reject doctrine, both unbeliever rejecting the gospel and the believer rejecting doctrinal teaching, produce the action of the verb. The participle is instrumental; it indicates the means by which the action of the main verb is accomplished. Therefore it is translated "and by seeking."

Next is the aorist active infinitive of the verb histêmi (ἵστημι) [pronounced *HIHS-tay-mee*] – to establish or confirm. The constative aorist is for a fact or action extended over a period of time. The active voice: those who reject the gospel or believers who are negative toward doctrine produce the action of the verb. In this context we are dealing with the unbeliever, but it does have application to the believer as well. This is the infinitive of intended result, which combines both purpose, and result in one concept. The result indicates the fulfilment of a deliberate objective -- to establish their own righteousness. And with it is the accusative singular from the adjective ídios (ἴδιος) [pronounced *IH-dee-os*], which means "their very own," and again we have dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] used as a noun which means the self-righteousness of the negative Jew. There is the accusative singular definite article used as a possessive pronoun, and we translate: "and by seeking to establish their own [righteousness]."

1. While this passage pertains to the Jewish unbeliever in Paul's time the same conflict versus divine righteousness exists in the realm of Christianity right now.
2. The issue, therefore, has application to us right now. Whose righteousness are you building your life on? You can be positive toward doctrine or negative toward doctrine and still be building on your own righteousness. But you can only be positive toward doctrine and build on the righteousness of God. It is a matter of ignorance versus cognizance of the doctrine of imputation/justification.
3. In this context the unbeliever who rejects the gospel seeks to establish his own righteousness as the means of salvation. One of the most common systems of establishing one's own righteousness is to say no to the gospel. That means you have rejected the work of Christ on the cross as the way of salvation, and once you say no to that you must link up your own self-righteousness with some system. This is what man inevitably does, and for the Jew he had the law there and he reached out and said he would keep the law.
4. The believer in Christ who rejects Bible doctrine and Bible teaching always seeks to establish his own righteousness. So we know a principle now: When people reject the truth, either at the point of the gospel or after they are saved they resist Bible doctrine, it is inevitable that they will seek to establish their own righteousness.

5. The imputed righteousness of God is the only true foundation for the Christian way of life. Again, ever life support system under logistical blessing comes from the justice of God to the righteousness of God resident in us.

6. Imputed righteousness of God is the home or target for the imputation of logistical blessing and, if you crack the maturity barrier, the imputation of special blessing.

7. This affinity between God's righteousness and God's blessing of the believer cannot exist without Bible doctrine in the soul. We must go from ignorance to cognizance.

8. God cannot impute personal blessing to His own righteousness in the believer until capacity for blessing exists.

9. The residence of God's imputed righteousness at salvation demands the residence of Bible doctrine for capacity for special blessing. This special blessing is imputed after maturity.

10. Therefore the imputed righteousness of God can only be established by the daily perception of Bible doctrine, in contrast to human self-righteousness which, being motivated by arrogance and established by systems of spirituality by works – morality, taboos, and which have no relationship to doctrine as such, all seek to establish our own righteousness.

11. Therefore the believer must face the issue of grace versus blasphemy. Or, the question: On whose righteousness do you build?

12. Whose righteousness is the motivating factor in your life? Your own works righteousness or God's imputed righteousness? You cannot say that God's imputed righteousness is the motivating factor in your life until you understand the pertinent doctrines.

“have not” – the negative *ou* (οὐ) [pronounced *oo*] with the indicative which indicates that Jewish unbelievers have rejected Christ, plus the aorist active indicative from the verb *hupotassô* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*]. *Hupotassô* (ὑποτάσσω) [pronounced *hoop-ot-AS-so*] is one of the systems of humility that orients us all to life. No one can ever be oriented to the realities of life until he recognizes the authorities of life. God has set up a system of authorities which we call establishment. God has set up a spiritual system of authorities as well. Orientation to the realities of life and the ability to cope with life is based in large measure on authority orientation. So this means, “they have not been obedient.” It means to be subordinate, to submit to authority. The middle voice means here to subject one's self, but here we have the passive voice to connote being subordinate and the passive denotes a result only. They have not been obedient. The culminative aorist tense views the rejection of the gospel in its entirety. They have rejected the gospel and its authority. But they regard it from the viewpoint of its existing results, and that is what the culminative aorist does – rejection of God's imputed righteousness, and therefore they have accepted their own self-righteousness. The Jews heard the gospel but they rejected

the gospel. The gospel offered them God's perfect righteousness and they said no to it because they were satisfied with their self-righteousness. They had been keeping the law for salvation, they had been following some system of morality for salvation, they had been doing something themselves, and therefore they thought more of their own righteousness than they did of the righteousness of God. So as unbelievers they had set up their own righteousness and therefore rejected the righteousness of God. The passive voice notes the results of rejecting Christ as saviour as not being subordinate to the imputed righteousness of God. The indicative mood plus the negative is the declarative indicative and it presents the verbal idea from the viewpoint of reality.

With this is a dative singular of reference from the noun *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-āldik-ah-yos-OO-nay*], used here for the righteousness of God because with it is the possessive genitive of the noun *theos* (θεός) [pronounced *theh-OSS*] – “they have not been obedient to the righteousness of God.”

1977 Romans

Lesson #653

653 03/21/1979 Romans 10:3a Principle; Reese: appeasers; rejecter of +R, tries to establish his own self-righteousness; integrity of God and logistical grace

Romans 10:3 **For being ignorant of the righteousness of God and seeking to establish the own righteousness, they did not submit to the righteousness of God.**

1977 Romans

Lesson #654

654 03/22/1979 Romans 10:3b Madame Chiang Kai-shek; arrogant anti-grace self righteousness vs. +R target of logistical and special blessing

Romans 10:3 **For being ignorant of the righteousness of God and seeking to establish the own righteousness, they did not submit to the righteousness of God.**

Translation: “For not knowing the righteousness of God, and by seeking to establish their own righteousness, they have not been obedient to the righteousness of God.”

Principle

1. There is only one way to be submissive or subordinate to the righteousness of God.
2. First, the individual must believe in the Lord Jesus Christ so that the righteousness of God can be imputed. Illustration: the father of the Jewish race. “Abraham believed in the Lord and it [his faith in Christ] was imputed to him for righteousness.” The Jewish race was founded on regeneration and, as a result of that, logistical grace support until Abraham cracked the maturity barrier and the moment of his circumcision and he became the father of the Jewish race. How did he get there? God kept him alive, providing all of the necessary life support systems. It was the imputation of the justice of God to the righteousness of God. The issue, then, was the integrity of God.

3. Once the righteousness of God is resident in the believer it becomes the foundation for the Christian *modus vivendi*.
4. There is no sense in developing self-righteousness in the Christian life to compete with divine righteousness. The fact that you are developing any self-righteousness merely indicates the amount of arrogance, blind or known, resident in your life.
5. The very existence of God's righteousness in the believer demands something higher, something greater, something compatible with grace. Remember that grace is the policy of the justice of God in imputing blessing to the righteousness of God. First logistical blessing and then, if you advance to maturity, special blessing.
6. Therefore God's righteousness is the foundation while doctrine is the building material.
7. The erected building is the mature believer who receives the imputation of special divine blessing to the target or home – imputed righteousness. This imputed blessing glorifies God in time.
8. Subordination to divine righteousness demands faith in the Lord Jesus Christ. Then for exploitation of the possession of divine righteousness consistent perception of doctrine.
9. The divine plan excludes any form of human self-righteousness. To construct your life on human self-righteousness is to build on a foundation of sand, and when adversity and disaster and catastrophe strike you will be destroyed.

Principle

1. All of this is the obedience of faith in Christ by which God's righteousness is imputed. This verse is saying we have God's righteousness through obedience of faith. Righteousness is imputed on the basis of a non-meritorious system.
2. This is the believer's obedience to the discipline of doctrinal inculcation through the daily function of GAP.
3. There can be only one righteousness in the life of the believer – God's imputed righteousness.
4. All systems of self-righteousness are both arrogance and blasphemy, a denial of the divine policy of grace.
5. Self-righteousness is produced by human volition apart from divine help or sponsorship.
6. There is a place for morality in Christianity but never as a system of self-righteousness.

7. Pride or arrogance sets up one's own self-righteousness to blaspheme and reject the very purpose and plan related to the righteousness of God. God has imputed His righteousness for a purpose: to carry out His predetermined plan.
8. Therefore all legalism is based on self-righteousness; all grace function is based on the imputed divine righteousness at salvation.
9. God cannot impute blessing to self-righteousness. Such legalism is blasphemous and a compromise to the attributes of God.
10. Self-righteousness is a curse to the possessor. For the unbeliever, an eternal curse – the lake of fire; for the believer, the source of divine discipline in time, loss of special blessing in time, loss of eternal rewards.
11. The principle: Self-righteousness cannot glorify God, only the person who possesses it. Self-righteousness glorifies the individual; God's righteousness precludes any glorification of the individual. God's righteousness imputed can only glorify God.

1977 Romans

Lesson #655

655 03/23/1979 Romans 10:4 Cult identification; Jesus Christ fulfills the Mosaic Law; imputation of +R replaces all systems of self righteousness

Romans 10:4 **For the end of Law is Christ, unto righteousness to everyone believing.**

Verse 4 – generally what is left out of considerations of this passage is the phrase “for righteousness.” The phrase in the Greek begins *telos* (τέλος) [pronounced *TEHL-oss*] *gar nomou*. “For” is postpositive conjunctive particle *gar*. The postpositive conjunction is a cause or a reason for the preceding statement. The fourth word actually comes next as far as we are concerned in forming the English sentence – *Christos* (χριστός) [pronounced *krees-TOHSS*], the nominative singular of one of the names for our Lord Jesus Christ. It is the subject in the nominative case; it refers to the second person of the Trinity, the Lord Jesus Christ. So we begin, “For Christ.” The absence of the definite article in front of *Christos* (χριστός) [pronounced *krees-TOHSS*] emphasizes the qualitative aspect of the noun and emphasizes, therefore, the hypostatic union – the uniqueness of the person of Jesus Christ. He is eternal God, co-equal with the Father and with the Holy Spirit, and at the same time He is true humanity but superior to all humanity as the last Adam, impeccable and perfect.

Then we insert, as we are authorized to do (no verb is there) the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. This is legitimate in the function of ellipsis where the words that follow are in the nominative case. The verb to be can only take the nominative case. The word that follows is the first word in the Greek sentence, *telos* (τέλος) [pronounced *TEHL-oss*], which is in the nominative. It is a predicate nominative meaning on the Koine Greek “end, termination, cessation, void, objective or goal. In the Attic Greek it also means achievement, fulfilment, or the carrying out of something. It also meant the

completion of a state, therefore the final step or the supreme stage. It was also used for an obligation, and there are three translations which are permissible in this verse. The first is “objective,” the second is “termination,” and the third is “obligation.” “For Christ is the objective, termination, or obligation.” “Obligation” is eliminated as unique in the writing of Demosthenes and therefore having no connotation in the Koine Greek of the New Testament, even though Paul was familiar with Demosthenes. This leaves two possibilities: objective or goal, termination, end or cessation. But before we can reach a conclusion as to what it actually means we must first understand what Paul meant by the word *nomos* (νόμος) [pronounced *NOHM-oss*] – “law.’

We know that the Mosaic law refers to Codex #1, Codex #2, Codex #3. Codex #1 refers to the Decalogue, the ten commandments, which includes a number of sins all stated in a negative way to define freedom under establishment. Freedom is absolutely necessary as a part of the laws of divine establishment for evangelism, for advance or retrogression in the Christian way of life, to fulfil the angelic conflict. And so freedom is described in terms of privacy, property, relationships in life. Next is Codex #2 which presents a complete Christology and soteriology. In other words, it presents the Lord Jesus Christ who is the God of Israel as the only saviour. Codex #3 dealt with the laws of divine establishment in general. It dealt with the functions of government, its limitations and its rightful functions related to freedom. It defined in terms of a client nation to God income tax, for example, which is ten per cent of anyone’s income. It defines the military function of a nation, the basis for maintaining the freedom of a national entity. It also took up dietary habits and defined diet in terms of foods that are acceptable and foods that are prohibited. It set up a system of all of the social relationships in life and defined it in terms of crime, as sin, and also in terms of how people should be condemned and what punishments they should receive for criminal actions.

Paul is referring to the Mosaic law, though *nomos* (νόμος) [pronounced *NOHM-oss*] is used for other parts of the Word and occasionally even for the entire canon of scripture. The law is not an instrument of salvation, therefore keeping the law would not provide salvation. However, the law presented the way of salvation through faith in the Lord Jesus Christ. Keeping the law for salvation produced self-righteousness, but by understanding and listening to the law, Codex #2 where Christ was presented, and believing in Christ, produced not only salvation but the imputation of divine righteousness. So we have the Mosaic law considered in two ways in this passage. First of all, as a way of salvation. That produced self-righteousness. The Mosaic law also presented Christ as the only way of salvation, and for those who believed in Christ they received the imputation of divine righteousness. So once again the Mosaic law is brought into focus in this general overall subject of the passage, human self-righteousness versus divine righteousness.

The Jews to whom Paul addresses this were trying to be saved by their own self-righteousness, by keeping the Mosaic law. Cf. Romans 3:20, 28. These verses indicate that Christ is the termination, the cessation, the end of the law for those who believe in Him. According to these verses *telos* (τέλος) [pronounced *TEHL-oss*] would indicate termination. The first advent of Christ fulfilled Codex #2 of the Mosaic law, for all of the Levitical sacrifices portrayed in Codex #2 of the law the various types of the *modus*

operandi of the Levitical priesthood, the functions of the holy days, the work of the Lord Jesus Christ in receiving the imputation of all of our personal sins and being judged for them. In that sense, then, Christ fulfilled the law. Christ is the termination of the law. Every type, every illustration, every declaration of doctrine regarding soteriology on Codex #2 was fulfilled by the first advent and the spiritual death of our Lord on the cross, bearing our sins and taking our place. So it must be understood that the first advent of Christ fulfilled Codex #2 of the Mosaic law. But the Jews are blind to the first advent and therefore they chose their works righteousness over imputed righteousness.

There are also certain passages of scripture which indicate that Christ fulfilled the law which uses other words and other connotations of *telos* (τέλος) [pronounced *TEHL-oss*]. For example, Matthew 5:17 – “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Here the law or the prophets refers to Old Testament scriptures and therefore is not pertinent to the subject of the Mosaic law. “Law and prophets” was used for the first section of the Old Testament [Law], the Pentateuch, and the other two sections of the Hebrew Old Testament [the prophets]. Pertinent is another passage, however, Galatians 3:24 – “Wherefore the law was our school bus [pedagogue] to lead us unto Christ, that we might be justified by means of faith.” Codex #1 of the Mosaic law demonstrates that man is a sinner and needs a saviour. It also defines freedom in terms of morality. Codex #2 of the Mosaic law reveals Christ as the only saviour, and therefore the law is a school bus, a pedagogue, leading us to Christ. By the way, a pedagogue was never a teacher in the school, a pedagogue was the Greek slave that acted as a body guard for the children, taking them to school and back from school, so that they would not be kidnapped or harmed.

While this conception of the law is true doctrine, pertinent to this context is the fact that Christ is the termination, the end, the cessation of the Mosaic law for believers. Self-righteousness produced by keeping the law will not save, will not justify, and furthermore, after salvation will not advance the believer. The law will not save or justify, only the possession of divine righteousness imputed at the moment of faith in Christ.

So we translate this, “For Christ is the cessation of the law.” The word “cessation” is legitimate for *telos* (τέλος) [pronounced *TEHL-oss*] and it also explains the change to another dispensation. When our Lord died physically on the cross He was three days in the grave, He was resurrected, then He ascended, and He was seated at the right hand of the Father. By being seated at the right hand of the Father He became the cessation of the law. That means that the Age of Israel, which was not completed as yet, was interrupted and the Lord Jesus Christ having a new category of royalty needed a royal family. So there was an interruption of the Age of Israel and we live in the Church Age, the dispensation of the Church where the royal family is being formed. So when it says that Christ is the cessation of the law it also implies that Israel as a client nation to God is finished. This, the Church Age, is called the times of the Gentiles in which only Gentile nations can function as a client nation to God, and it is a time in which no Jewish nation is recognized by God as a client nation. Any Jewish nation that does exist therefore must be regarded in the same light as Gentile nations. This will continue until the end of the Tribulation and the

second advent when Israel will be restored to their client nation status and the four unconditional covenants to Israel will be fulfilled.

But this, “For Christ is the cessation of the law,” is speaking not of dispensations but of something very specific. The next phrase is a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative singular of dikaiosunê (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] – “with reference to righteousness.” Paul states it this way for a very specific reason. The Jews are like the rich young ruler; they are trying to be saved by keeping the law. The Lord admitted later that the rich young ruler had followed the commandments very well but there was something missing. When the disciples asked what it was He said, “He has not followed me by means of regeneration” – believing in the Lord. In other words, the law cannot produce a saving righteousness. Only faith in Christ can produce a saving righteousness.

“to every one that believeth” – the dative singular indirect object, also the dative of advantage, from adjective pás (πάς) [pronounced *pahs*]. Pás (πάς) [pronounced *pahs*] means “to all” but in the singular it means “to each one” or “to every one.” The adjective is used here as a substantive. We translate it “to each one.” Then an articular present active participle from the verb pisteúō (πιστεύω) [pronounced *pis-TOO-oh*], the basic word for believing. The participle has a suffix, the dative singular of advantage. The definite article is used as a personal pronoun. The aoristic present is for punctiliar action in present time. The active voice: positive volition at gospel hearing produces the action of the verb, i.e. faith in Christ. The participle is a causal participle. So we translate it correctly: “to each one because he believes.”

1977 Romans

Lesson #656

656 03/26/1979 Romans 10:4 Principle; conflict of self-righteousness by works vs. imputed +R of God as the basis for salvation and blessing ends at salvation

Romans 10:4 **For the end of Law is Christ, unto righteousness to everyone believing.**

Translation: “For Christ is the termination of the law with reference to righteousness to each one because he believes.”

Principle

1. Because the believer believes in Christ, Christ is the termination of the law with reference to righteousness. You do not develop your own righteousness for divine blessing, you already have the righteousness for divine blessing.
2. Imputed righteousness terminates self-righteousness by keeping the law. That is what this passage means.

Principle

1. The phrase is explained: "For not knowing the righteousness of God, and by seeking to establish their own righteousness they have not been obedient to the righteousness of God."
2. Faith in Christ is obedience to the righteousness of God.
3. The Jews sought to establish their own righteousness by keeping the law, but Christ is the termination of self-righteousness. He is the termination of that myth of salvation through keeping the law.
4. As far as righteousness is concerned Christ is the termination of any system of human self-righteousness because faith in Christ results in the imputation of God's perfect righteousness.
5. No system of human righteousness can compete with God's righteousness. Cf. Matthew 6:33. Logistical grace provision will be added after you have His righteousness.
6. The Jews in the client nation of Israel failed when they substituted self-righteousness from keeping the law for God's righteousness through faith in Christ.
7. In the conflict of human self-righteousness versus divine imputed righteousness there is no contest.
8. Only human arrogance erroneously concludes that righteousness from keeping the law could provide salvation.
9. But God's plan and policy of grace not only excludes human self-righteousness but in place provides His own perfect righteousness.
10. Therefore the blindness of Israel was the blindness of arrogance -- that self-achievement can impress God. God is only impressed with His own integrity or holiness, not with man's counterfeits.

Principle

1. Because the individual believer in Christ receives the imputation of divine righteousness, the same divine righteousness is instant justification and perpetual motivation for advancing to maturity through maximum doctrine resident in the soul.
2. The conflict, then, between law righteousness and faith righteousness, or better, the conflict between self-righteousness and imputed righteousness, is terminated at salvation when you believe in Christ.
3. The imputation of divine righteousness at the moment of faith in Christ once and for all replaces any system of self-righteousness or pseudo spirituality.

4. Christian legalism is arrogance of ignorance, failure to understand the implications of the imputed righteousness of God.
5. No man can establish two conflicting systems of righteousness. He must accept one or the other – either self-righteousness or imputed divine righteousness.
6. For the believer to establish self-righteousness is the arrogance of legalism.
7. For the believer to establish imputed righteousness is the humble grace orientation of inculcated doctrine.
8. The power of thought exceeds the power of deeds. The deed only has merit as it relates to the thought.
9. Bible doctrine resident in the soul is the thought which motivates compliance with the plan of God and a general grace orientation to life.
10. Grace excludes any system of self-righteousness as a basis of merit or blessing from God.
11. You can only build on the foundation of imputed righteousness and the building must be perception of doctrine.
12. Therefore, the conflict of self-righteousness versus divine righteousness imputed existed in the previous dispensation of Israel as a definite stumbling block to the Jew.

1977 Romans

Lesson #657

657 03/27/1979 Romans 10:5a; Lev. 18:1–6 Battle of the Bulge: scout platoon at Lanzerath; Moses' reference to codices 1 and 3 of the Mosaic Law

The Message of Salvation to All

Romans 10:5 **For Moses writes of the righteousness that is of the Law that “The man having done these things will live by them.”**

Verse 5 – we begin with the word “Moses.” The second word is the first word in the English – “for,” the postpositive conjunctive particle *gar*, here the explanatory use, and it translated “you see” or “for you see.” Next is the present active indicative of the verb *graphō* (γράφω) [pronounced *GRAWF-oh*] which means to write, and here refers to the writing of Moses in the book of Leviticus, specifically 18:5. The present tense is a historical present viewing a past event, the writing of Leviticus, with the vividness of a present occurrence. The active voice: Moses in the human author of Leviticus under the ministry of God the Holy Spirit. The indicative mood is declarative for the reality of the formation of the canon of scripture, the Old Testament from which Paul quotes. The Greek word for Moses is *Mwushj*. “You see, Moses wrote.”

Next is the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] which introduces a direct discourse which in English is represented by quotation marks and is therefore not translated.

The accusative which follows is translated “about the righteousness” – “You see, Moses wrote about the righteousness,” the accusative singular direct object from *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. With this are two definite articles on each side of *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*]. We have the accusative feminine definite article, then *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*], and then the definite article again – *thn*. The first definite article denotes a previous reference in verses 3 & 4 to human self-righteousness from keeping the law, but the second definite article which follows *dikaiousunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] is used as a relative pronoun. It is correctly translated “about the righteousness which is.”

Then we have a prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative of means from *nomos* (νόμος) [pronounced *NOHM-oss*] – “by means to the law.” “You see, Moses wrote about the righteousness which is by means of the law.” This is the point at which the quotation begins.

Principle

1. Moses and Paul are talking about two different things. When Moses wrote Leviticus 18:5 he was talking about one thing, and as Paul quotes him here Paul is talking about another thing, so we have to understand that part of the interpretation is to remember that in Leviticus 18 Moses was talking about one thing whereas Paul in Romans 10:5 is talking about something else. Therefore when Paul quotes Moses we have to know what Moses was talking about originally, what Paul is talking about, and why Paul goes to Leviticus to make the point when they are talking about two different things. This means that we have two men of genius brought together.

2. Moses was talking about obedience to Codex #1 and Codex #3 of the Mosaic law. Paul is talking about self-righteousness from keeping the law. Moses is saying that it was their responsibility living in a client nation to obey Codex #1, the Ten Commandments, to obey Codex #3, the laws of divine establishment. Paul in Romans 10 says that the Jews who did this for salvation were wrong: you do it as a citizen of a client nation but you don't do it for salvation and you don't do it for blessing. They were talking about two different things but they were using the common ground. Paul is giving this information to Jews who have rejected Christ because they are trying to keep Codex #1 and Codex #3 for salvation and, you see, Codex #2 is the way of salvation. Yes, there is a place for Codex #1 which is the basis for human freedom. Yes, there is a place for Codex #3 because no nation can function without the laws of divine establishment. Because there are divine laws for freedom and establishment it does not imply that by keeping these laws you can have salvation; that is salvation by works.

So Moses was saying that we (the Jews) as members of a client nation (Israel) must observe Codex #1 and Codex #3. Paul then says, yes, that is correct, Moses is right, but you don't keep them for salvation, you keep them as the function of a client nation.

Leviticus 18:1-6

Verse 1 – Then Jehovah spoke to Moses, saying,

Verse 2 – Speak to the people of Israel, and say to them, I am the Lord your God [Adonai Elohenu].

Verse 3 – You shall not do what you have done in the land of Egypt [practice idolatry], where you lived; nor are you to do what is done in the land of Canaan [the practice of idolatry], where I am bringing you; you shall not walk in their statutes [laws].

Verse 4 – You are to perform my judgments [Codex #3], and keep my statutes, to walk in them: I am the Lord [Adonai Elohenu] your God.

Verse 5 – So you shall keep my statutes, and my judgements, which the man who does them, also shall live by them [Codex #1 & Codex #3]: I am Jehovah.

Verse 6 – None of you shall approach any blood relative of his, to uncover his nakedness: I am the Lord. (From here it goes on to take up all the laws of incest and sexual degeneration, a part of Codex #3. Although the principle, "Thou shalt not fornicate," is found in Codex #1 it is amplified in Codex #3 under the laws of divine establishment. These are the degenerate results of Satan worship and/or idolatry).

Both the way of salvation and spirituality after salvation is only described in Codex #2 or the ordinances which are not found in Leviticus 18. The spiritual heritage of Israel enucleated in Codex #2 includes the tabernacle, the holy days, the Levitical offerings, the modus operandi of the Levitical priesthood, and none of these things are mentioned in Leviticus 18 which is strictly Codex #3 information. This must be kept in mind in order to understand the interpretation when Paul quotes from it.

Morality: Morality is designed for the client nation's unbeliever as well as the client nation's born again believer. Morality is for the human race rather than for one category.

"the man who does them shall also live by them" – this is a reference to a lifestyle in a client nation, it does not refer to salvation. Lifestyle is not the basis for salvation. Only the work of Christ on the cross is the basis for salvation. The Jews set up a system (even though the work of Christ was presented to them in Codex #2) in which they took their own work/morality, based on their arrogance, and set up their self-righteousness versus the righteousness of God. This has always been the major blind spot of Israel. No lifestyle, including semi-perfection, can open the gates of heaven. They have been opened by the

works of Christ on the cross. Arrogance distorts lifestyle into a way of salvation by works. Doing is a lifestyle, but believing in Christ is salvation.

Principle

1. The Jews avoided incest and sexual abuses (Leviticus 18) and concluded from this establishment morality that their self-righteousness was worthy of salvation.
2. Such a blasphemous conclusion violates the entire purpose of the passage.
3. Morality is designed for the client nation unbeliever and believer alike.
4. Leviticus 18 refers to lifestyle, not salvation. Lifestyle is not the basis for salvation.
5. No lifestyle, including semi-perfection, can open the gates of heaven; they have been opened by the work of the Lord Jesus Christ in being judged for our sins on the cross.
6. Arrogance distorts lifestyle into a way of salvation and sets up the principle of competition: human righteousness versus God's righteousness.
7. Doing is a lifestyle; believing in Christ is salvation.
8. It is imperative in understanding this passage to rightly divide the Word of truth. Do not confuse lifestyle with salvation.
9. Doing is simply living by the laws of establishment in a client nation – Romans 13:1-7.
10. Morality is never salvation; it is the lifestyle of citizens of a client nation.

“That the man” – the definite article ο(. This is an articular aorist active participle. Poihsaj is the aorist active participle from the verb poieô (ποιέω) [pronounced *poi-EH-oh*]. It is the exact equivalent of the Hebrew *asah* in Leviticus 18:5. The definite article is used as a relative pronoun and translated “who.” The aorist tense of the verb poieô (ποιέω) [pronounced *poi-EH-oh*] is a constative aorist for a fact or an action extended over a period of time. The constative aorist contemplates the action of the verb in its entirety. The active voice: the believer or the unbeliever in the client nation of Israel produces the action of the verb in compliance of the laws of divine establishment which are summarized in Codex #1 and Codex #3. Leviticus 18 is a part of Codex #3. The participle is circumstantial.

Next is the nominative singular subject from the noun *anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*] which includes believer and unbeliever. The noun is generic for *homo sapien* – “mankind who does it” is the best translation.

Then we have the future middle indicative of the verb *zaô* (ζάω) [pronounced *DZAH-oh*] – “shall live by it.” Everything here is about morality, establishment, and client nation

function. The future tense of *zaô* (ζάω) [pronounced *DZAH-oh*] is a gnomic future for a fact or performance which may be expected under the conditions of keeping the law, keeping establishment in a client nation. The middle voice is the indirect middle emphasizing the agent as producing the action rather than participating in its results. The indicative mood indicates the main verb. The action of the aorist participle precedes the action of the main verb and therefore we have a very specific manner in which this particular quotation follows exactly what was given in the Hebrew, bringing it into the equivalent Greek. With it is the preposition *en* (ἐν) [pronounced *en*] plus the instrumental of the intensive pronoun *autos* (αὐτός) [pronounced *ow-TOSS*], used for a second person singular personal pronoun and translated “it.”

1977 Romans

Lesson #658

658 03/28/1979 Romans 10:5b Principle of morality as a necessary lifestyle of everyone for survival cf. works for salvation and spirituality

The Message of Salvation to All

Romans 10:5 For Moses writes of the righteousness that is of the Law that “The man having done these things will live by them.”

Translation: “You see, Moses wrote [Lev. 18:5] about the righteousness which is by means of the law: The man who does it shall live by it.”

Principle

1. Morality is a lifestyle, not a way of salvation. Furthermore, lifestyle is for believer and unbeliever.
2. To distort morality into a way of salvation is both blasphemous and disastrous.
3. Codex #3 requires morality as a lifestyle but it never requires morality as a way of salvation.
4. Furthermore, it is a lifestyle for both believer and unbeliever in the client nation.
5. Lifestyle has nothing whatever to do with salvation. Salvation was started and completed at the cross. Salvation is the work of Jesus Christ, not the work of mankind in a client nation.
6. This means that the appropriation of salvation does not depend upon morality, it depends upon faith in the Lord Jesus Christ.
7. Man has a lifestyle of morality by keeping the law but not a way of salvation in that morality.

8. This does not imply that we should be immoral. The lifestyle of morality is desirable but it must not be distorted by arrogance nor applied by stupidity.
9. The distortion is the substitute of self-righteousness of mankind for the imputed righteousness of God.
10. Faith in the Lord Jesus Christ is the end of self-righteousness or any system of works righteousness.
11. There is no way that the righteousness of man can improve on the righteousness of God.
12. Therefore is the end of any system of self or works righteousness. The believer in the Lord Jesus Christ receives divine righteousness. The Christian way of life does not exclude morality but is infinitely superior to human morality.

Principle

1. Codex #1, the Ten Commandments, and Codex #3 define morality in terms of the law of divine establishment.
2. For example, our context – Leviticus 18:6ff – defines morality in terms of avoiding incest, which not only includes families but even in-laws.
3. Inasmuch as sin is an attack on establishment morality, defined in Codex #1 and #3, obviously Codex #1 and #3 is not the antidote for the unbeliever and believer as far as salvation or relationship with God is concerned. That comes from faith in Christ.
4. Morality belongs to the entire human race; it is not the monopoly of the believer.
5. Therefore morality cannot be either the way of salvation or the way of spirituality. Salvation is instant relationship with God; spirituality is the ministry of the Holy Spirit.
6. This does not imply that Christianity is immoral or antinomian but simply anything the unbeliever can do is not the Christian way of life.
7. Christianity includes morality but at the same time exceeds morality, both in the way of salvation and in the dynamics of the filling of the Spirit after salvation.
8. Morality is conformity to the laws of divine establishment but it is not salvation.
9. Salvation is faith in the Lord Jesus Christ, therefore the total exclusion of self or works-righteousness.

10. Morality is keeping the laws of divine establishment but not the Christian way of life which is the ministry of God the Holy Spirit in fulfilling the royal family honor code.

11. Obviously the Christian way of life is not in conflict with morality. Just because the Christian way of life is far greater in its scope and in its requirement it does not imply that it is in conflict with morality.

Principle

1. While morality sponsors human freedom to the believer in Christ, morality in itself is neither salvation nor spirituality.
2. Hell will be filled with very moral people whose satisfaction with their own self or works-righteousness motivated, then, in arrogance to reject the offer of the righteousness of God through faith in Christ.
3. Morality provides freedom, and freedom is the environment for evangelism. It is the environment for decision, and non-meritorious decision is the basis for salvation.
4. The object of the decision is the Lord Jesus Christ, not keeping the law.
5. Faith in Christ results in the imputation of divine righteousness while keeping the law results in the development of self-righteousness.
6. God accepts His own righteousness for justification but He rejects self-righteousness. As a matter of fact God condemns self-righteousness in the unbeliever.

Principle

1. The failure of Israel is the failure of all self-righteous and legalistic people. It is the failure of choosing the wrong righteousness, i.e. self.
2. The wrong righteousness is any form of self or works-righteousness.
3. The right righteousness is the righteousness of God.
4. This righteousness is imputed at the moment anyone believes in Christ.
5. This is Paul's Old Testament documentation regarding self-righteousness.
6. Coming up in the next few verses, one of the most critical principles in the Word of God, Paul's Old Testament documentation regarding the imputed righteousness of God.

Morality

By definition morality is right conduct and excellence in the practice of establishment. It pertains to the character, the conduct, the ethics, the motivation and integrity related to the laws of divine establishment. Morality is the doctrine of duty and responsibility of all adult members of the human race regarding establishment principles. This means, of course, that morality is a part of Christianity but morality is also a part of being an unbeliever. Christianity is not a morality, it is a relationship with God – 2Corinthians 5:17. The believer is a new creature because he is “in Christ.” The relationship of Christianity is described, then, in terms of positional sanctification and that means that morality is not Christianity, it is a by-product of any adult person under establishment, believer or unbeliever. The plan of God does not give the believer licence to sin, nor does the Bible condone antinomianism, nevertheless morality has no spiritual dynamics as far as the Christian way of life is concerned. Any thing the unbeliever can do is not the Christian way of life. Under the laws of divine establishment, then, morality is for believer and unbeliever. Since the unbeliever can be, and often is, moral, so should the Christian be moral. However, in the Christian way of life morality is the result, not the means, of living the Christian life. So the true dynamics of Christianity is in the mechanics of experiential sanctification which is the filling of the Spirit plus perception of doctrine. But Christian dynamics include morality and at the same time, then, exceed morality. Morality cannot provide salvation, cannot produce the filling of the Spirit, cannot advance the believer in the Christian way of life, and therefore morality cannot provide supergrace or ultra-supergrace, areas that glorify the Lord Jesus Christ. Morality is designed by God for the survival of the human race as well as its perpetuation in the angelic conflict. Morality is designed by God the for the function of human freedom in relationship to issues of the angelic conflict, such as salvation or spiritual growth or the function of spirituality in the life of the believer, as well as divine blessing imputed. This is where morality comes in as a stabilizer in the field of freedom and privacy. Morality fulfils the divine institutions of volition, marriage, family and nationalism. And morality demands that the believer be a law-abiding citizen and a participant in any fight against tyranny.

1977 Romans

Lesson #659

659 03/29/1979 Romans 10:6a Billy Graham, change of viewpoint; "The Black Death"; Jews with maximum knowledge of Jesus Christ in the right lobe reject Him

Verses 6-8, the Old Testament documentation regarding the imputed righteousness of God.

Romans 10:6 **But the righteousness of faith speaks thus: "You should not say in your heart, 'Who will ascend into heaven?' (that is, to bring down Christ)...**

Verse 6 – a quotation from Deuteronomy 30:12. The verse begins with the adversative use of the conjunctive particle de, “but.”

Principle

1. The emphasis in the previous verse is doing the law, therefore works righteousness; but the emphasis here is on faith righteousness or God's righteousness imputed at the moment of faith in Christ.
2. Under faith righteousness the Word or doctrine is near you, in your mouth, and in your right lobe – Romans 10:8.
3. Therefore the conjunction *de* sets up a contrast between the self-righteousness of mankind and the perfect righteousness of God.
4. A contrast between works righteousness and faith righteousness is the subject of Moses' last words in Deuteronomy 30 and Paul's remarks in Romans 10.
5. In the previous verse, verses 5, we have a righteousness resulting from keeping the law – self-righteousness/works righteousness.
6. But now in contrast, verse 6, we have a righteousness [God's righteousness] imputed to the one who believes in Christ – imputed at the moment of faith in Christ.
7. There is no contradiction between Moses in Leviticus and Deuteronomy and Paul in Romans.
8. The contradiction is between the distortion of Moses by arrogant self-righteousness and Jews negative toward the gospel and the true principle of salvation by grace through faith.
9. Codex #1 & Codex #3 is a way of life for a client nation while faith in Christ is the only way of salvation.
10. You cannot distort a way of life under establishment into a way of salvation.
11. This creates human righteousness competing with God's righteousness.
12. Human righteousness competing with God's righteousness is not only blasphemy but also the quintessence of human arrogance.

Next we have a nominative singular subject from the noun *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] which refers to the perfect righteousness of God. The generic use of the definite article categorizes or classifies the righteousness of God as absolutely unique, the only righteousness that can justify man. Man has no righteousness by which he can be justified; the only righteousness that can justify man is the righteousness of God imputed from the justice of God at the moment of faith in Christ.

This is followed by a prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus the ablative of means from *pistis* (πίστις) [pronounced *PIHS-tihs*] – “by means of faith.” The ablative is not

the ordinary was of expressing means but when the expression of means is accompanied by the implication of origin or source then it is used instead of the instrumental case.

Next is the present active indicative of the verb *légô* (λέγω) [pronounced *LEH-goh*]. Righteousness from faith or God's righteousness is personified. God's righteousness is going to speak. To give expression is the meaning of *légô* (λέγω) [pronounced *LEH-goh*] here. The present tense is a retroactive progressive present, it denotes what has begun in the past (Deuteronomy 30:11-14) and continues into the present. The final commentary on Deuteronomy 30 is Paul's commentary in this section. The active voice: the imputed righteousness of God is actually doing the speaking, producing the action. This is the personification of the righteousness of God to communicate thought. The indicative mood is declarative for the reality of the existence of the righteousness of God and the reality of its communication of a principle. With this is the adverb of manner *houtos* (οὕτως) [pronounced *HOO-tos*] which means "in this manner."

Translation so far: "But the righteousness which is by means of faith communicates in this manner."

1977 Romans

Lesson #660

660 03/30/1979 Deut. 30:11–12 CO's to think, not outdo the troops; Jews say salvation unattainable, obscure and requires self-righteousness

Approaching the Hebrew of Deuteronomy 30

1. The passage now quoted, after the word "manner," is a quotation from Deuteronomy 30:11-14. Romans 10:6 will quote Deut. 30:12. Verse 7 does not quote from the Hebrew of Deuteronomy 30:13 but starts out paraphrasing it and comparing it with Amos 9:2. Verse 8 quotes Deut. 30:14, which is the key to understanding Romans 10:9,10.
2. Verses 6,7 of Romans 10 have in mind the impossibilities of Psalm 139:8.
3. To interpret this passage and come to its correct application the first step involves understanding the context from which Paul quotes.
4. The thrust of both Moses in Deuteronomy and Paul in Romans 10 is not the inability of the Jews to be good but the inability of the Jews to believe in Lord Jesus Christ.
5. The Jews had a penchant for self-righteousness by keeping the law, but they lacked the volition of faith. Therefore, they did not fulfil Codex #2 which demands faith in Christ for salvation rather than works righteousness.
6. The failure of the Jews was the inability of will or volition rather than inability of self-righteousness. Self-righteousness was merely the cover for their inadequacy.

7. In living on this earth there is a place for establishment righteousness, but establishment righteousness is never the way of salvation.

8. Furthermore, what makes it easy is that salvation by faith in Christ is closer to the Jews than the Mosaic law.

Deuteronomy 30:11-14

Deuteronomy 30:11 "For this commandment that I command you today is not too hard for you, neither is it far off.

Verse 11 –“commandment,” mitzwah is a command or a precept. With it is the cognate, the piel participle of tsawah, plus the second masculine singular suffix used for Israel. The first word is mitzwah—commandment with hazoth: this commandment. With that is an equivalent to gar, ki—For this commandment.

“which” – asher; “I command you [Israel];” ha jom, “today.” “For this commandment which I command you today.” This is where we start understanding Romans 10:6-8.

1. The commandment refers to all categories of the Mosaic law—Codex #1, #2, #3.
2. Moses has commanded the function of freedom in Codex #1. The Ten Commandments are designed to protect human freedom for everyone.
3. This freedom is to be used to make a decision for believing in the Lord Jesus Christ—the God of Israel, the only saviour, Codex #2.
4. Therefore the command here is to Codex #2 which presents Christ as saviour.
5. The command also refers to Codex #3 which is the modus vivendi of the laws of divine establishment for a client nation. Israel coming out of the exodus was the first client nation in history.
6. Moses therefore, when he said in Deuteronomy 30:11, This commandment which I command you today, had in mind all three sections of the Mosaic law. Paul in quoting this passage only has one section in mind—Codex #2 or the attainment of divine righteousness through faith in Christ.
7. This information was not concealed by Moses from the people. But Codex #2 was designed to reveal Christ as saviour and encourage faith in Christ for salvation.
8. Therefore, the gospel in the Mosaic law was not withheld from the people as something they would have to go to heaven to hear. It was not something they would have to cross the sea to learn. It was revealed, not concealed.

9. Therefore Moses is saying, salvation is neither unattainable [in heaven] or difficult to find [across the ocean]. Moses is facing a new generation. They have not been evangelized. They act as though salvation was something mysterious, and you had to go to heaven to get it or you had to cross the ocean to learn it.

10. So Moses is saying to the new generation just before he died, “Salvation is near, it is in your right lobe and in your mouth.” Since you were little children you have been going to prep school; you have learned the meaning of the tabernacle; you have learned the meaning of various articles in the tabernacle; you have related them to the person and the work of Jesus Christ; you have learned the Levitical offerings and related them to the function of Christ on the cross, redemption, reconciliation, propitiation; you have observed since you were little children all of the various holy days—the Passover, unleavened bread, firstfruits. You have understood atonement, you have followed through on these things. You learned them all in prep school, therefore salvation is in your right lobe and in your mouth. It is much nearer to you than heaven or across the sea. Moses, in other words, was commanding the new generation to believe in Christ.

“it is not hidden from thee, neither is it far off” – the third person singular pronoun

hiwa refers to salvation through faith in Christ, at which time we receive God’s righteousness. It refers here to Codex 2. It is the subject of both phrases. Next is the niphthal participle from pala, which means to hide, plus the negative lo. In the niphthal it means to be difficult; with the negative it means not to be difficult. So we translate: “it is not difficult.” That is, it is not unattainable. This explains verse 12 in terms that salvation is not in heaven and therefore unattainable; salvation is on earth, therefore attainable.

Next we have an adjective, rechochah, which means far off. But here it is used as a

predicate adjective and should be translated, nor is it too far away. It means you don’t have to travel some great distance to find it. Rechochah explains verse 13.

Translation: “This commandment [to be saved through faith in Christ] which I command you today, is not too difficult for you [not unattainable for you], nor is it too far away [not unavailable].”

1977 Romans

Lesson #661

661 04/06/1979 Deut. 30:11–12 Cooper course; self-righteousness vs. +R; arrogance; salvation not unattainable nor unavailable

Principle

1. Salvation is not unattainable so that you have to depend on your own righteousness for it.

2. Salvation is not too far away so that you have to cross the ocean. Or as Paul changes it, go to the bottom of the ocean to receive it.
3. Actually, you do nothing for salvation. You cannot use your own self or works righteousness by keeping the law.
4. Salvation demands the imputation of divine righteousness for justification.
5. Such imputation can only occur through faith in Jesus Christ.
6. If salvation were unattainable then there would be some excuse for substituting human righteousness by keeping the law for divine righteousness.
7. But salvation is attainable, not unattainable. Salvation is available, not unavailable.
8. If salvation were in heaven and not revealed, then it would be unattainable.
9. If salvation were across the ocean, or as Paul puts it, at the bottom of the sea, then it would be unattainable.
10. But salvation is near—in the right lobe, through the perception of the gospel, and in the mouth, the function of non-meritorious volition called faith in Christ.
11. How close is your right lobe? It is in your soul. Or, in your mouth? It is a part of your human anatomy. In other words, it couldn't be much closer.
12. Therefore there is no excuse for the Jew substituting his own righteousness by keeping the law, substituting it for the righteousness of God through faith in Christ. The Jew is without excuse.
13. But Jewish arrogance rejects the gospel and substitutes his own righteousness from the law. Out of this comes a principle: You cannot ignore Jesus Christ and get away with it.

Deuteronomy 30:12 [It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?'](#)

Verse 12 – salvation is not unattainable; verse 13 – salvation is not unavailable. Those are the key words.

Verse 12 – “It,” 3rd person pronoun hiw, the subject, and again the subject is

salvation. With it is a prepositional phrase, be shemajim—“in heaven.” The trouble is the Jews do not understand Deuteronomy 30:11-14. Paul knew that it was the key to the ministry of Moses to every generation of Jews, and so he picks up on it and explains it again in terms of the Church Age ... and they still don't get it.

Then we have a prefix le and the noun amar. The prefix to the qal infinitive is so that, and then you say it is not in heaven. They are confused and so he gives them the interrogative of confusion, mi—"who." The next word is the qal imperfect from the verb alah, meaning to go up or to ascend.

In other words, 'Go up to heaven and get it for us.' And why? Qal imperfect of the verb laqach, "that he might bring it [salvation] to us."

This verse emphasizes salvation as unattainable, something in heaven that we cannot get.

"that we may hear it and do it" – the hiphil imperfect from the verb shama. The hiphil stem is causative active voice. In other words, if someone like Moses in our generation will go up into heaven and get this straight scoop then that will cause us to hear. A smart Alec comment. This is what happens when you get a whole race of people with a very high IQ. Next we have the qal imperfect of asah, we'll keep on doing it, whatever it is. Arrogance and self-righteousness.

Corrected translation: "It is not in heaven, so that you say, Who shall go up to heaven for us, that he might bring it to us and cause us to hear it, so that we might do it."

Principle

1. Salvation is not in heaven, therefore unattainable. It is on earth, therefore attainable.
2. Paul will expand on this verse in Romans 10:6 by indicating that Christ is salvation, and such a concept brings Christ back to earth, which is unnecessary since He already came once and He died for our sins. Paul is going to update Moses.
3. But this verse emphasizes the fact that salvation is attainable.

1977 Romans

Lesson #662

662 04/09/1979 Deut. 30:13–14; Amos 9:2 Why Paul changes from SEA to SHEOL; Jesus Christ after physical death; Stone Age viewpoint

Deuteronomy 30:13 [Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'](#)

Verse 13 – Literally, "Neither is it [salvation] over or beyond the sea, so that you must say." This verse will emphasize the fact that salvation is not unavailable. There are two key words: unattainable and unavailable. Unattainable related to heaven; unavailable related to across the sea.

Next is the interrogative pronoun "Who" – mi, in the Hebrew; "will pass over with us to the other side of the sea," or "Who will cross the sea for us."

“that he might bring it” – the qal imperfect from the verb laqach. The verb means to seize it [salvation] and bring it to us.” This verse emphasizes geographical isolation.

“that we may hear it and do it” – the hiphil imperfect from the verb shama. This takes us back to Moses. Moses came down from the mountain and they heard the law, and they were commanded to do the law—not for salvation, except Codex #2 which refers to faith in Christ. The third person plural suffix refers to the Jews. The hiphil stem of shama means just as Moses caused them to hear it, so they will be caused to hear it. Remember that the passage refers to the entire Mosaic law, Codex #1, #2, and #3. However, Paul in quoting this passage is dealing with salvation only in Codex #2. Finally, we have the qal imperfect of asah indicating that they were going to do the law for salvation—keep the ten commandments, and so on.

Translation: Neither is it [salvation] over the sea [or beyond the sea], so that you must say, Who will cross the sea for us in order that he might bring it [salvation] to us, and cause us to hear it, that we might do it?”

Across the sea indicates that salvation is not available, and such is not the case. However, salvation is not across the sea but it is as close to them as their mouth and their heart. So the conclusion of verse 14: Salvation is attainable, not in heaven; salvation is available, not across the sea, not in geographical isolation.

Deuteronomy 30:14 **But the word is very near you. It is in your mouth and in your heart, so that you can do it.**

Verse 14 – we have the adversative use of the conjunction ki setting up a contrast. Instead of finding it in heaven and therefore not attainable, or across the sea, which means not available. It is on the earth; it is as close to them as their soul [heart] and their body [mouth]. Therefore it is available; geographical isolation has nothing to do with it. If you have volition it is available. “But the word [salvation] is very near you” is the corrected translation. By the word word–dabar—here is meant salvation. Sometimes this means doctrine.

“in your mouth, and in your heart” – in your mouth has to do with the fact that this is the means of expressing thought. Expressing thought is to God Himself; in your heart is the area where faith exists.

“that we may do it” – asah, simply means doing it hear means to believe in Christ.

1977 Romans

Lesson #663

663 04/10/1979 Romans 10:6b Right lobe source of faith or arrogant rationalization; rejecting the true function of Codex 2 + First Advent of Jesus Christ

Romans 10:6 **But the righteousness of faith speaks thus: “You should not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring down Christ)...**

Translation: “But the word [salvation] is very near to you, in your mouth, and in your heart [right lobe], that you may do it.”

Principle

1. Salvation through faith in the Lord Jesus Christ is attainable and available. Therefore, not in heaven and not across the sea.
2. In the structure of this passage (Deut. 30:11-14) we first of all have a premise in verse 11.
3. After the premise (verse 12) salvation is not hidden from the Jews, i.e. not in heaven where it would be unattainable.
4. In verse 13, salvation is not too far away, i.e. over the sea where it would be unavailable.
5. But salvation is as close to the Jew as his mouth—a part of his body—and his heart, i.e. a part of his soul.
6. In the context of Deuteronomy 30:11-14 Paul quotes directly from Deuteronomy 30:12 in Romans 10:6. But he adds the implication of the first advent from the historical viewpoint. Notice that Moses says nothing about the first advent, but Paul will add, “that is to bring Christ down from heaven.”
7. Next, Paul will quote Deuteronomy 30:13 in Romans 10:7. He will quote it in principle but will not use the same illustration. He will change the illustration from Moses—across the sea; he will say, at the bottom of the sea.
8. Finally, Paul quotes Deuteronomy 30:14 in Romans 10:8.
9. The result is Old Testament documentation regarding not only faith in Christ for salvation but faith in Christ resulting in the imputation of divine righteousness.
10. Once the person understands the imputation of divine righteousness it eliminates any form of self or works righteousness used for divine approbation. What can we learn from this? Never to make the fatal mistake of trying to present your own works for any system of blessing from God. We never seek divine approbation by self-righteousness or works righteousness.
11. God accepts only His own righteousness. He never accepts self-righteousness or works righteousness from mankind.
12. The Jews in arrogance had adopted their own self or works righteousness—they tried to keep the law.

13. Such arrogance is blasphemous and disastrous. The Jews by accepting their own righteousness from keeping the law had rejected the righteousness of God through faith in Jesus Christ.

14. Therefore they had blotted out the first advent.

Paul quotes verse 12 in Romans 10:6, starting with the phrase, “But the righteousness which is by means of faith communicates in this manner.” Paul makes a direct quotation using heaven as the same illustration as Moses, but in quoting verse 13 in Romans 10:7 Paul will change the illustration from over the sea to Sheol. In doing so Paul retains the Mosaic principle of salvation being available but he changes the illustration of Moses from across the sea to a more pertinent illustration—Sheol, which is regarded as either the bottom of the sea or the actual Sheol, hell. Why does Paul change it? Because Amos made some reference to this in Amos 9:2—“Though they dig into Sheol, from there shall my hand take them; and though they ascend into heaven, from there I will bring them down.” So by going to Amos to change up the illustration he replaces the sea of Moses to the Sheol of Amos. The concept of the Deuteronomy passage is maintained, but Paul can amplify the passage in Deuteronomy from the viewpoint of the first advent of Christ. The Lord Jesus Christ went into Sheol [His body went into Sheol] after His physical death. Sheol, as used by Paul refers to Hades. Heaven and Hades are in contrast in Paul’s use of the Mosaic passage. So by going to Amos to get better illustrative material related to the first advent Paul maintains the integrity of what Moses says but changes the illustration slightly. In other words, the Sheol of Amos 9:2 is combined with the heaven of Deuteronomy 30:12 so that the emphasis in Deuteronomy is not changed but amplified by Romans. The heaven of Moses is combined with the Sheol of Amos so that the concept hangs together—the unattainable in heaven; the unavailable in Sheol, rather than across the sea.

The question arises: Why does Paul change from the Mosaic analogy—across the sea—to the Amos analogy—in Sheol? We have already established the fact that he maintains the Mosaic principle. He keeps heaven intact so that he quotes exactly Deuteronomy 30:12, but he changes across the sea to Sheol. He still maintains the principle of unattainable and unavailable but why does he change the analogy? Answer: Because the contemporary Jews, the Jews of Paul’s day, had blotted out of their minds the first advent of Christ and its total salvation message, i.e. the fulfilment of everything in Codex #2 of the Mosaic law.

Why did Paul make a change from the Mosaic analogy of the sea to the Amos analogy of Sheol?

1. To make direct reference to the first advent of the Lord Jesus Christ. The whole problem today with Israel is that they ignore the first advent and its Codex #2 implications.

2. The first advent terminated with the ascension of the Lord Jesus Christ.

3. Paul will add to Moses’ in heaven analogy by showing its implication. It brings Christ down from heaven.

4. Every time a Jew seeks to be saved by keeping the law he is ignoring the first advent, the cross, and in effect tries to say Messiah has not yet come. Therefore he brings Christ down from heaven, and to bring Christ down from heaven is to say that the work of Christ was not efficacious. To say that the work of Christ is not efficacious is blasphemous and therefore the unbelieving Jews remain in a perpetual state of blasphemy.

5. But Paul must change the sea analogy of Moses to the Sheol analogy of Amos.

6. Why? After the death of our Lord Jesus Christ the three parts of His humanity went in three separate directions. The body of our Lord went into the grave—Luke 23:53. The spirit of our Lord went into the presence of God the Father—Luke 23:46. The soul of our Lord went to Sheol or Hades, into the compartment called Paradise—Psalm 16:10; Luke 23:43; Acts 2:27; Ephesians 4:9.

7. In the resurrection the soul and spirit of our Lord Jesus Christ rejoined the body in the grave, therefore the soul to rejoin the body had to come up from Sheol.

8. In Paul's time the first advent of Christ with its death, burial and resurrection, was history. Christ was now seated at the right hand of the Father in hypostatic union. That means after resurrection and ascension.

9. Moses talked about salvation not being in heaven, and Paul could quote that and refer to the fact that Jesus Christ does not have to come back to the earth to save anyone. His work on the cross is efficacious.

10. Moses talked about salvation not being over the sea, but Paul cannot use that analogy in relationship to the first advent because Christ in resurrection did not come out of the sea. In resurrection Christ came out of Sheol. The Jews, therefore, had blotted out the first advent but Paul is saying, "You cannot ignore Christ and get away with it."

11. Therefore Paul had to switch to Amos and Sheol since the soul of Christ came from Sheol in resurrection.

12. The failure of the Jews to be saved by faith in Christ means that they have accepted substitutes. They keep then law for salvation. The failure of the Jews has been to ignore the first advent of Christ and its implications—the fulfilment of Codex #2 of the Mosaic law.

13. Paul not only quotes Moses in Deuteronomy but adds the implications of the 1st advent, being even stronger than Moses on how close and how salvation is near to every Jew.

14. Salvation is as close as the Jewish mouth and mind—body and soul—but even more so since the first advent. Because the first advent is historical Paul is stronger than Moses, and Moses was as strong as you could be. Reason: the first advent is now historical.

15. Moses and Paul say the same thing: salvation is not in heaven, therefore it is attainable. Salvation is not over the sea or in Sheol, therefore it is available.

16. Salvation is even more attainable and available since the first advent. Paul therefore says the Jews, since the first advent is history, have even less excuse than they had between Moses and Christ—and they had no excuse then. The Mosaic law, Codex #2, was absolutely lucid with regard to salvation; but now even more so.

17. Salvation is as close to the Jew as his mouth and his mind.

18. But salvation is as far away as heaven or Sheol to the person who is negative in volition and therefore in arrogance. Negative volition creates arrogance; arrogance creates a system of salvation by works.

19. The Jews have blotted out the first advent of Christ and civilization, therefore, cannot save them. Being civilized will not save a person any more than being pristine.

20. Therefore their attempt to be saved by keeping the law is like trying to bring Christ down from heaven or to bring Him up from Sheol—we must have a repeat of the resurrection. But Christ has already come down from heaven in the first advent and up from Sheol in resurrection. By ignoring the first advent the Jews offer the God of all Israel the greatest of all insults.

Why does Paul change from the sea analogy of Moses to the Sheol analogy of Amos?

1. In the time of Moses the 1st advent and the incarnation of Christ was prophetic, i.e. eschatological.

2. In the time of Paul the 1st advent and the incarnation was historical.

3. In the time of Moses Jewish blindness to the first advent was neither a problem nor a failure, it was still prophetic.

4. In the time of Paul and until now Jewish rejection and blotting out of the first advent is their greatest failure and their greatest problem, though they are not aware of it in many cases.

5. Just as the Jews have distorted the Mosaic law into a system of salvation by works, so the Jews have blotted out the first advent which is the basis of salvation by faith.

6. By ignoring the 1st advent of Christ the Jews have substituted their own works-righteousness by keeping the law for God's imputed righteousness through faith in Christ.

7. All of this anticipates Romans 10:6-8.

Romans 6b – “Say not in thine heart.”

Explanation

1. Israel’s blind rejection of the first advent is tantamount to rejection of the righteousness of God and replacing it with their own self-righteousness—by keeping the law.
2. This blasphemy is now attacked by the apostle Paul who is the Hebrew of the Hebrews and the greatest Jew of them all.
3. The blind arrogance of ignoring the first advent is the Pauline application of the Mosaic statement in Deuteronomy 30:12-14.

“Say not” is the aorist active subjunctive of the verb légō (λέγω) [pronounced *LEH-goh*] plus the negative mē (μή) [pronounced *may*]. The

verb légō (λέγω) [pronounced *LEH-goh*] means to speak and to say, but that means to form words. The words that are formed are thought, so instead of giving it the usual translation, Say not, we will give it exactly what it means—think not. Sometimes légō (λέγω) [pronounced *LEH-goh*] is an idiom, not meaning to speak but to think. This is a constative aorist, it contemplates the action of the verb in its entirety, but forbids it with the negative mē (μή) [pronounced *may*]. Active voice: the Jew is forbidden to produce the action of the verb. The subjunctive mood plus the negative mē (μή) [pronounced *may*] is called the subjunctive of prohibition.

“in thine heart” – en (ἐν) [pronounced *en*] plus the locative of kardia [right lobe], with the possessive genitive singular from the personal pronoun su, meaning your heart. You have to do your own thinking. “Do not think in your right lobe.”

“Who” is the interrogative pronoun tís (τίς) [pronounced *tihç*], which asks the question. The verb is the future middle indicative of a)nabainw, which means to ascend. The future tense is called a deliberative future, it simply states a question of uncertainty—which one will do it. When it is uncertain of which one will do it then it is stated in the future tense because it hasn’t happened yet, we don’t really know who is going to do it. The middle voice is the indirect middle, emphasizing the agent as producing the action of the verb rather than participating in the results.

Then the prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of ouranos (οὐράνιος) [pronounced *oo-RAHN-ee-os*—into heaven. In the original quotation of Deuteronomy 30:12 Moses is saying that salvation is not unattainable (in heaven).

Principle

1. Salvation is not in heaven; salvation is where people live on earth. Salvation is s close to us as the right lobe and the mouth.

2. Imputed righteousness through faith in Christ does not say, Who shall go up to heaven for us?
3. God's perfect righteousness which is in heaven is imputed to any person who will believe in Christ. You believe in Christ in your right lobe.
4. Only the person who attempts to be saved by keeping the law says, Who shall go up to heaven?
5. Therefore the issue is human self-righteousness versus divine righteousness, or human arrogance versus the plan of God.
6. The heart or the right lobe which is the source of faith is also the source of rationalization. Who will go up to heaven? is a rationalization. Who will go across the sea? is a rationalization. Rationalization comes from arrogance. It says, 'My thoughts are better than divine revelation.' Therefore arrogance rejects faith and rationalizes. Arrogance and grace are mutually exclusive.
7. This is the rationalization of unattainability. The rationalization that salvation is in heaven implies unattainability. The truth of the matter is that salvation is in the heart, which implies attainability. Where is faith? In your right lobe. Where is the rationalization? In the right lobe. The reason people are not saved is because in their arrogance they choose rationalization instead of faith.

Principle

1. Such a rationalization—Who shall ascend into heaven?—rejects Romans 10:4, "For Christ is the termination of the law ... to each one because he believes."
2. Just as the unbelieving Jew of the Old Testament rejected the prophetic message of Codex #2 of the law, so the unbelieving Jew of today [Church Age] rejects and blots out the first advent of Christ which was the fulfillment of Codex #2. Christ is the termination of the law; Christ fulfilled Codex #2.
3. In both dispensations the unbelieving Jew rejects the imputed righteousness of God which is available through faith in Christ, and instead accepts his own righteousness through keeping the law.
4. The issue, then, is self or works-righteousness versus the imputed righteousness of God [faith-righteousness].
5. The conflict is found in the right lobe of the soul. Negative volition is represented by rationalization and positive volition is represented by faith.
6. Paul uses the warning of Moses, first given to the Jews in Deut. 30:11-14.

7. Moses saw the real problem regarding the law: Jewish arrogance and negative volition would be quick to distort Codex #1 and #3 into a system of works righteousness which God would never accept. (Christians do the same thing. Sabbath-keeping = part of Codex #1)

8. Furthermore, just as the negative Jew blots out of his mind the true function of Codex #2 in the time of Moses, so the negative Jew would blot out the first advent of Christ in the time of Paul.

9. The unbelieving Jew from Moses to Christ would blot out Codex #2—soteriology—by emphasizing the ritual of the animal sacrifices to the exclusion of reality. This is ritual without reality. Arrogance always emphasizes the ritual; grace always emphasizes the reality. Ritual without reality is meaningless.

The reality anticipated the 1st advent of Christ, which was then and is now the #1 Jewish stumbling block.

11. In the time of Moses the unbelieving Jew rejected the first advent of Christ and this is why Isaiah said, “Who has believed our report, and to whom has the arm of the Lord been revealed” – the arm of the Lord being Jesus Christ, Isaiah 53:1.

12. Unbelieving Jews not only wanted ritual without reality but they wanted the Millennium without salvation; they wanted the crown without the cross.

13. Ritual without reality was animal sacrifice practiced without faith in Christ. To offer animal sacrifices without believing in what they represented was ritual without reality.

14. The Millennium without salvation was blotting out the first advent of Christ, and therefore the cross. The Jews wanted the Second Advent and the fulfilment of the unconditional covenants apart from faith in Christ or apart from the cross.

15. The crown without the cross is analogous to blotting out the first advent in the right lobe of the Jewish unbeliever.

16. Therefore the wild rationalization noted by Moses in Deuteronomy 30:12 is now amplified by Paul in Romans 10:6.

17. The first advent was prophetic to Moses but the historical fulfilment was a reality to Paul. Therefore Paul now adds something that Moses did not give.

The KJV puts the additional phrase in a parenthesis, perhaps to show that this was not part of the quotation from Deuteronomy 12: “that is, to bring Christ down from above [heaven].” Paul now looks back to the cross and gives the implication. The Jew who is an unbeliever rejects the first advent and the cross. Moses accepted the cross prophetically; Paul accepted the historical cross, but the Jewish unbelievers are negative toward the entire first advent.

“that is” is a nominative neuter singular from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]. The demonstrative emphasizes a conclusion here. With it is the present active indicative of the verb eimi (εἶμι) [pronounced *eye-ME*], and it is literally and correctly translated, “that is.” However this is an idiom, something the literal translation does not convey. The idiom means “this means” or “this implies.” This is a near rather than a distant demonstrative, therefore “this” is used rather than “that.”

Next comes the aorist active infinitive of katagw, which means to bring down, to lead down. The constative aorist contemplates the action of the verb in its entirety. In other words, the Jew of today still is looking for the coming of Messiah even though Messiah came 2000 years ago. He is looking for something that has already become historical. Therefore in his soul he has blotted out the reality of the fulfilment of all of the principles found in Codex #2. The active voice: the rationalizing Jewish unbeliever produces the action of the verb. Principle: The Jew is a photograph of the individual soul in the time in which we live. For just as the Jew has blotted out the cross, the first advent, so the unbeliever in his arrogance rejects the cross and in his arrogance he sets up a system of human works. Arrogance + works = pseudo-salvation. In other words, it is rejecting the perfect righteousness of God and accepting one’s own righteousness as a substitute. The infinitive is conceived result which is assumed as a consequence of such rationalization or follows the nature of the case. Then we have the accusative singular direct object from Christos (χριστός) [pronounced *krees-TOHSS*], referring to Christ: “this implies to bring Christ down from heaven.”

1. To bring Christ down from heaven is to ignore, reject, and blot out the historical first advent of Christ with all of its implications regarding eternal salvation.
2. Faith must have an object in salvation—the Lord Jesus Christ. “Believe on the Lord Jesus Christ and thou shalt be saved” is accomplished in the soul.
3. The problem with the Jews in Paul’s time and right up to this moment is their rejection, ignoring, and blotting out of the first advent of Christ.
4. This is tantamount, then, to rejection of Christ as saviour.
5. The rationalization first mentioned by Moses and now quoted by Paul rejects Christ as saviour by blotting out of the mind the first advent—blotting it out as a prophecy, as in Isaiah 53, or, Codex #2, blotting it out historically in the days of Paul and thereafter.
6. Christ is both the beginning of the law as the God of Israel and the end of the law as the saviour of Israel.
7. The same Christ who was judged on the cross for our sins is the God on Mount Sinai who gave the law to Moses.

664 04/11/1979 Romans 10:6c Ritual without reality and the Millennium without salvation; destructiveness of socialism; heaven rejects self-righteousness

Romans 10:6 **But the righteousness of faith speaks thus: "You should not say in your heart, 'Who will ascend into heaven?' (that is, to bring down Christ)..."**

Translation: "But the righteousness which is by means of faith communicates in this manner, Do not think in your right lobe, Who shall ascend into heaven. The implication is to bring Christ down from heaven."

Principle

1. This is the first illustration of Paul's basic premise in verse 3.
2. Obedience to the righteousness of God is personal faith in the Lord Jesus Christ, and it results in the imputation of God's righteousness.
3. Righteousness by means of faith in Christ does not fall into the trap of rationalization.
4. Paul quotes the Mosaic warning against such rationalization and adds the blasphemous implication. To bring Christ down from heaven is to say that the cross is not efficacious; it is to blot out the first advent and all of its concepts.
5. Jewish arrogance in setting up self or works righteousness through keeping the law has previously rejected divine righteousness imputed by faith in Christ.
6. But the Jews have not simply rejected Christ as saviour; they do not even acknowledge His existence, or the first advent, or the fulfilment of Codex #2 of the Mosaic law at the cross.
7. Therefore the Jewish problem in the time of Moses was to ignore the first advent of Christ as a prophetic or eschatological doctrine. They ignored it by accepting the ritual which taught it but they rejected the reality of it. The animal sacrifices were ritual which taught it. The modus operandi of the Levitical priest was a ritual which taught it. The observation of the day of Atonement or the day of the Passover was a ritual which taught it. They went through the ritual but they rejected the reality.
8. The Jewish problem in the time of Paul, and still is, is to ignore the first advent of Christ through blotting out that point of history and substituting their own righteousness.
9. There are other implications as well. Historical disaster has come to the Jews because of a principle: You cannot ignore Jesus Christ and get away with it.

Principle

1. This verse implies also that self-righteousness has the right to ascend into heaven. This is what the rich young ruler said to Jesus. He implied that he was going to heaven because he kept the law.
2. The Jew in blind arrogance and rejection of Christ suggests that righteousness through keeping the law is acceptable in heaven.
3. The only righteousness permitted in heaven is God's righteousness.
4. All believers in Christ enter heaven because they possess the righteousness of God.
5. For the Jew to be saved by keeping the law is to blasphemously conclude that Christ must return to the earth because His work was not sufficient, or because He wasn't even Messiah.
6. This ignores our Lord's words—John 19:30. Tetelestai, the perfect tense of the verb teleō (τελέω) [pronounced *tel-EH-oh*]. It means it has been finished in the past with the result that it stands forever. Salvation was completed while Jesus Christ was still alive on the cross and breathing—before His physical death.
7. Christ does not have to return to the earth to provide salvation. He accomplished it once and for all on the cross. He will return to the earth to regather Israel and to terminate the times of the Gentiles.
8. Salvation by works implies inadequacy of the blood atonement while salvation by faith in Christ concludes the efficacy of the blood of atonement—Ephesians 2:8,9.
9. The interpretation, then, of this verse emphasizes the fact that salvation is attainable, not unattainable.
10. However, if you blot out the first advent, the incarnation, the hypostatic union, redemption, reconciliation, propitiation of the cross, then there is no salvation.

The Jew in the time of Moses, the time of Paul, and even today, circumvents the first advent with works righteousness from keeping the law.

1977 Romans

Lesson #665

665 04/12/1979 Romans 10:7 Jews with #1 spiritual heritage blaspheme God by the rejection of Jesus Christ and reap persecution; salvation as near as the right lobe and mouth

Romans 10:7 ...or, 'Who will descend into the abyss?' (that is, to bring up Christ out from the dead)."

Verse 7 begins with the disjunctive particle *h(*, It is used as an interrogative particle here to introduce a question which is parallel to the preceding one and is correctly translated “Or.” Then comes the interrogative pronoun *tís* (*τίς*) [pronounced *tihç*], translated “who.” The verb *katabainw* means to go down or to descend. The deliberative future is for a question of uncertainty. The middle voice is the indirect middle emphasizing the agent as producing the action. The indicative mood is the interrogative indicative. “Or who shall descend.”

Next is the prepositional phrase *eis* (*εἰς*) [pronounced *ICE*] plus *a)bussoj*, which is a part of Sheol or Hades and denotes the realm of the dead. While it is related to demons and fallen angels in Revelation it is used here for descent into the underworld in contrast to the previous verse where we have ascension into heaven. In Amos 9:2 this abyss is called Sheol in contrast to across the sea by Moses. Note that Paul does not quote exactly from Deuteronomy 30:13 but gives the principle of the passage, of unavailability. Paul must also change the words of Moses, across the sea, into something which is more in keeping with the conclusions which he draws from the first advent. Paul must change the illustration because now the first advent is historical. In the days of Moses it was prophetic.

The nominative singular neuter of the demonstrative pronoun *houtos* (*οὗτος*) [pronounced *HOO-tos*] plus the present active indicative of *eimi* (*εἰμί*) [pronounced *eye-ME*] is literally translated, “that is” or “this is,” but it means “this implies,” or even better, “this is the implication.” The aorist active infinitive of *a)nagw* means to bring up. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. Active voice: the rationalizing unbelieving Jew produces the action of the verb. The infinitive is the conceived result which is assumed as a consequence of such a rationalization. It follows the nature of the case. If the Messiah has not come, as the unbelieving Jew alleges, then obviously this would bring Christ up again from the dead.

Translation: “Or, Who shall descend into the abyss [Sheol or Hades]? This is the implication, to bring Christ up from the dead.”

Principle

1. To reject the resurrection of Christ is to reject, ignore, or blot out the historicity of the first advent with its doctrinal implications regarding salvation through faith in Christ.
2. Faith must have an object in salvation, and that object is the Lord Jesus Christ who is, of course, the God of Israel who has come to the earth as the God-Man and has provided eternal salvation on the cross.
3. The problem with the Jews is the failure to accept the first advent of Christ.
4. They have blotted out of their minds the first advent, which is tantamount to rejecting Christ as saviour.

5. The rationalization of unavailability first mentioned by Moses [Deut. 30:13] and now cited by Paul completely ignores the first advent, the incarnation, the salvation ministry of the cross, and the resurrection from the dead.

Principle

1. The rationalization of the previous verse [6] is the unattainability of salvation, while the rationalization of this verse [7] is the unavailability of salvation. Both concepts are blasphemous.

2. These rationalizations result in Jewish distortion of the law into a system of salvation by works.

3. The conclusion is obvious. The Jews are depending on works or self-righteousness for salvation instead of the imputed righteousness of God provided at salvation.

4. Rationalization leads to distortion. Codex #2 of the law teaches clearly the first advent of Christ but the Jews rejected the first advent, therefore they would cling to Codex #1 and #3 as a system of works righteousness.

5. Works righteousness is no substitute for divine righteousness.

6. Works righteousness is the function of the energy of the flesh, while divine righteousness is imputed only to the one who believes in Christ.

7. To believe in Christ one must accept the veracity and historicity of the first advent.

8. The Jews have blotted out the first advent with disastrous results throughout their history.

9. The incarnation and resurrection are facts of history. Between these two points of time Christ provided eternal salvation on the cross. Therefore the big blot-out is the quintessence of blasphemy. The Jews who had the greatest spiritual heritage have also entered into the greatest rationalization and have distorted their very own spiritual heritage – from salvation by grace through faith they have distorted into a system of salvation by works.

Principle

1. It is blasphemous to imply that Christ must come back to the earth to provide salvation. The Jews are always looking for the coming of Messiah.

2. It is blasphemous to imply that Christ must die and be raised again from the dead.

3. These blasphemies deny the efficacy of the blood atonement, the work of Christ on the cross in bearing our sins and being judged for them.

4. The unbelieving Jew denies the efficacy of the redemption of the cross by blotting out the first advent—arrogance plus rationalism in his right lobe.
5. The Jews in the time of Moses ignored the eschatological doctrine of the first advent. They ignored it again in the time of Isaiah—Is. 53:1. When Christ actually came they ignored Him during His earthly ministry.
6. They ignored it in the time of Paul; they have continued to ignore it right up to the present moment.
7. The perpetuation of this Jewish unbelief is the most blasphemous function in history because the Jews have such a marvellous spiritual heritage. They had the scriptures which so clearly portrayed the 1st advent with its eschatological implications.
8. Paul adds to the Mosaic sermon by indicating the implications historically—as a past event.
9. The Jews have rejected everything from the incarnation to the resurrection of the Lord Jesus Christ, the God of Israel and the only saviour.
10. Salvation is not unattainable, or unavailable in Sheol/Hades or the abyss, but salvation is attainable and available by faith in Christ. Only negative volition makes unattainable or unavailable. The theological implications of salvation, resurrection, ascension and session at the right hand of God the Father, the strategic victory of the angelic conflict, are all merely a part of Jewish heritage which every unbelieving Jew rejects.
11. Christ is the beginning of the law on Mount Sinai and the end of the law at Calvary's cross. The God on Mount Sinai who gave the law to Moses is the same God who was hanging on the cross in the form of man, bearing our sins, taking our place, becoming our substitute; and therefore the only saviour.

1977 Romans

Lesson #666

666 04/13/1979 Romans 10:8 Jews substitute keeping the distorted Mosaic Law for faith in Jesus Christ; review of the doctrines of faith and salvation in the Old Testament

Romans 10:8 **But what does it say? "The word is near you, in your mouth, and in your heart." That is, the word of faith which we proclaim,...**

Verse 8 – Deuteronomy 30:14 is quoted. "But" is the adversative conjunction *allá* (ἀλλά) [pronounced *ahI-LAH*]

which sets up the contrast between unattainability and unavailability and

availability and unavailability; the nominative neuter singular interrogative pronoun *tís* (τίς) [pronounced *tihç*] plus the present active indicative from *légô* (λέγω) [pronounced *LEH-*

goh]—“But what does it say.” The present tense is a historical present viewing the past event, the message of Moses in Deuteronomy 30, with the vividness of a present occurrence. Active voice: it, or faith-righteousness, the imputed righteousness of God at salvation, produces the action. The indicative mood is declarative for the unqualified and dogmatic statement of doctrine. The quotation from Deut. 30:14 follows: “But the word [imputed righteousness through faith in Christ] is very near you, in your mouth and in your right lobe, that you may do it [believe in Christ].”

Now for the Greek equivalent. What does faith-righteousness say? It says:

The nominative singular from *r(hma* is the subject, it connotes that which is said. It means message, the message of salvation—imputed righteousness from God through faith in Christ.

Next is the adverb of space, *e)gguj*, which means near in the sense of close to you; plus the enclitic dative singular from the pronoun *su* which means you as an individual. This is the same as the objective genitive and therefore is translated near you. There is no verb. Then the present active indicative of *eimi* (*εἰμί*) [pronounced *eye-ME*].

“in thy mouth” – the prepositional phrase, *en* (*ἐν*) [pronounced *en*] plus the locative of *stoma*; also the personal pronoun *su* which is a possessive genitive. This is translated, “in your mouth.” If the mouth is closer then salvation is closer than trying to keep the law.

1. The mouth is the expression of faith since words are generally enunciated by the mouth.
2. While the mouth is the expression of faith it is not the origin of faith. The origin of faith is the right lobe or the heart.
3. The mouth is the means of expressing words and thoughts but the heart or right lobe is the origin of those words and thoughts.
4. When the individual believes in Christ he expresses in words and sentences to God his faith.
5. Therefore the mouth is the expression of faith—and much closer to the Jew than the Torah.

“and” – the connective use of *kai*; the second prepositional phrase, *en* (*ἐν*) [pronounced *en*] plus the locative of *kardia*, the word for heart and always used for the right lobe.

Principle

1. The heart or the right lobe is the source of faith; the mouth is the expression of faith.
2. In both cases the object of faith is the Lord Jesus Christ, the only saviour.

3. With the heart mankind believes in Christ; with the mouth he confesses to God the Father his faith in Christ—in words and sentences faith is expressed.
4. Then God the Father imputes His own righteousness to that person.
5. Salvation is as close as faith and the expression of faith to God the Father. Therefore, salvation is not unattainable.
6. Salvation is not unavailable, therefore neither across the sea nor in the abyss.
7. Salvation is as near as your mouth and your mind, for salvation is not by keeping the law but by believing in the Lord Jesus Christ.
8. Add to the doctrine the fact that the origin of faith is in the mind or the right lobe of the soul, plus the fact that the expression of that faith is in the mouth—confession to God, not to the general public.

Principle

1. Both Moses and Paul agreed that salvation is by faith in the Lord Jesus Christ, therefore always available before or after the first advent of Christ.
2. However, the Jew who has the greatest spiritual heritage in history failed in Old Testament times, with the exception of a remnant in every generation. His failure from Moses to Paul, and from Paul to the present day, is called by us the big blot-out, which is the blotting out of the mind the first advent of Christ.
3. In the time of Moses the first advent was prophetic; in the time of Paul the first advent was historical.
4. In the time of Moses the first advent was rejected and blotted out of the Jewish mind through ritual without reality.
5. The unbelieving Jew, then, observed the animal sacrifices and the shedding of sacrificial blood, but rejected the reality of the work of Christ on the cross—redemption.
6. The unbelieving Jew who rejected the first advent of Christ and its implications rationalized and distorted salvation by grace through faith as something unattainable, i.e. in heaven, or something unavailable, i.e. across the sea.
7. In every generation of Israel's history there have been and will continue to be unbelieving Jews. These unbelieving Jews have rejected the blood atonement of Christ as the God of Israel. They will blot out of their minds and their hearts the incarnation, the hypostatic union, the cross, the resurrection, the ascension and the session of the Lord

Jesus at the right hand of the Father. They have in effect rejected the omega glory of the God of Israel.

8. When the Jewish unbeliever rejects Christ as his saviour he rejects the entire principle of faith-righteousness and therefore accepts in arrogance his own self-righteousness or works righteousness by keeping the law.

9. Not only does it apply to the Jews with their magnificent spiritual heritage but it applies to us as well. You cannot ignore Christ and get away with it.

“that is” – the nominative neuter singular from the demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*],

followed by the present active indicative of eimi (εἰμί) [pronounced *eye-ME*]. It is correctly translated “that is” but it is the idiom of implication, and what it really means is “this implies.”

“the word” – the nominative singular subject r(hma, which means the message: that is the message, plus the descriptive genitive singular from the noun pistis (πίστις) [pronounced *PIHS-tihs*]. Pistis (πίστις) [pronounced *PIHS-tihs*] means faith, or what is believed, i.e. doctrine. Here it means faith, salvation by faith in Christ rather than by keeping the Mosaic law. Translation: “that is the message of faith.”

Next is the nominative neuter singular from the relative pronoun hos (ὅς) [pronounced *hohç*], which; and finally the present active indicative from the verb kêrussô (κηρύσσω) [pronounced *kay-ROOS-so*]. It is taken from the noun kêrux (κῆρυξ) [pronounced *KAY-roox*] which was a herald. It doesn't mean to preach so much as the proclamation of a herald and it connotes public speaking to the masses, therefore it is translated, “that is the message of faith we proclaim.” The static present represents a condition which perpetually exists. The message is proclaimed in every generation. Active voice: Paul and all the true communicators of the gospel produce the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of its reality.

Translation: “But what does it [faith-righteousness in contrast to works-righteousness] say? The message [salvation through faith in Christ] is near you [closer than the law], in your mouth and in your right lobe: that is, the message of faith, which we proclaim.”

Principle

1. The mind of heart, instead of receiving the message of faith, in arrogance receives instead the false doctrine of works-righteousness—salvation through keeping the law.
2. Arrogance plus works-righteousness completely blots out the 1st advent of Christ.

3. With false doctrine in the mind or heart it is impossible for the mouth to express in words and sentences faith in Christ to God the Father.
 4. Instead the mouth expresses the arrogance and self-righteousness of salvation by works, salvation by keeping the law.
 5. If the mouth is not talking about the imputed righteousness of God it will be talking about the self-righteousness of keeping the law.
 6. Salvation by faith in Christ is obedience to the righteousness of God.
 7. To disobey the righteousness of God is to reject Christ as saviour and to accept one's own rationalized substitute.
 8. This is the issue stated in Romans 10:3.
 9. No one can ever say that salvation is beyond his reach. Salvation is as close as one's own soul.
 10. Therefore salvation is neither unattainable or unavailable. Instead, salvation is as near as your mind and mouth.
 11. The Mosaic law was close enough to the Jew to be distorted into a system of salvation by works. Therefore keeping the law produced works/self-righteousness.
 12. The gospel is closer than the law, as close as the mouth and the soul.
 13. Faith is a non-meritorious system of perception originating in the soul and expressed with the words of the mouth which are the thoughts of the soul.
 14. In other words, the mouth enunciates what the mind thinks. The mind thinks faith in Christ; the mouth enunciates that faith to God, with the result that the person who does it is saved.
 15. This is going to be amplified in the next two verses, but remember that the unbelieving Jew ignores the first advent and you cannot ignore the first advent and get away with it.
- Why does Paul say "we [proclaim]"? He is referring to Moses whom he quotes, along with himself. And he is referring to all of the prophets who quoted this message of salvation[1] by faith.[2]

1977 Romans

Lesson #667

667 04/16/1979 Romans 10:9a General Wedemeyer; blind arrogance hinders witness; Jewish salvation in the Old Testament; mechanics of the expression of faith

Romans 10:9 ...that if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him out from the dead, you will be saved.

Verse 9 – this is the conclusion from the previous verse. The conjunction *hóti* (ὅτι) [pronounced *HOH-tee*] is used after a verb of communication or preaching to indicate the content of what is communicated in the message of salvation. Here it is not only the mechanics of salvation, it is also the nearness of salvation. Mechanically this passage is for the Jew; it is Jewish salvation in the Old Testament. It is dealing with how people were saved in the time of Deuteronomy. The Jew was to understand that salvation was something closer to him than the law. The correct translation of *hóti* (ὅτι) [pronounced *HOH-tee*] here is not that but namely.

Next comes the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*]. Used with the subjunctive introduces a 3rd class condition, known as the more probable future condition. It is translated “if.” The introduction of the word if means that every person in the human race who possesses free will—whether free will in the jungle or in some distant mountain, or in the midst of a large and sophisticated modern society—makes up his own mind about salvation. That free will is never hindered or coerced in making a decision, yes or no. The condition in the protasis is a probability based on the function of free will to express faith in Christ. Behind faith in Christ which is positive or rejection of Christ, which is negative, is free will. Even people in slavery have free souls and they are free to make a positive or a negative decision. Every human being who has reached the age of accountability has actually made his own decision.

The verb is the aorist active subjunctive of the verb *homologeô* (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*]. It means to agree, to admit, to acknowledge, to concede, and to make a legal statement. It was also used in a philosophical sense to agree with someone, to agree with a system of philosophy; but that is not the meaning here. It connotes understanding and candid declaration. So we have, “Namely, if you will acknowledge.” It means to make a statement to God, not confessing to a congregation of people. The constative aorist refers to a momentary action which occurs at the point of salvation. Active voice: the person believing in Christ produces the action of the verb in the direction of God, not people. The subjunctive mood is the potential subjunctive used with *eán* (ἐάν) [pronounced *eh-AHN*] to introduce the protasis of a 3rd class condition, indicating the function of free will in salvation.

The prepositional phrase, *en* (ἐν) [pronounced *en*] plus the instrumental singular of *stoma* (στόμα) [pronounced *STOHM-ah*] which means mouth. The mouth forms the words, the thoughts of the soul. There is no way to know what is going on in someone else’s soul until they form the words with the mouth. Plus the genitive of the personal pronoun *su*—your mouth.

Next we have what is incorrectly translated in the KJV. It is not “the Lord Jesus,” this is a double accusative. A double accusative requires more than one object to complete its meaning. Here is the accusative of subject and predicate. Both are in the accusative case but one acts as a subject—*Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*] is Jesus, the

subject; kurios (κύριος) [pronounced *KOO-ree-oss*] is the predicate of a double accusative. This is correctly translated, “Jesus as Lord.”

Principle

1. Note that the admission is made about Jesus to God, not to mankind. In other words, this is an expression of faith in words and sentences. In effect it is an instant result of believing in Christ.

2. The expression occurs in the soul. Words are enunciated with the mouth but they are formed in the soul. The failure of the unbelieving Jew in blotting out of his mind the 1st advent is the issue that Paul presents when he said, “Jesus as Lord.” The principle that Paul is making when he mentions the mouth first is that the Jew cannot ignore the 1st advent of Christ and escape the consequences of condemnation forever.

“Lord” – kurios (κύριος) [pronounced *KOO-ree-oss*] denotes deity. Here it denotes Jesus Christ, not just as deity but also, as the God of Israel.

1. This passage is for Jews in the Old Testament. The Jew must acknowledge to God the Father that Jesus Christ is the God of Israel, for the God of Israel is the only saviour. That is why He has the title of Alpha and Omega.

2. It was Jesus Christ as the God of Israel who gave Moses the law on Mount Sinai. He did not give Moses the law to keep as a way of salvation. Codex #1 was given to promote freedom of decision, for salvation was as close as every Jew’s mouth [body] and his soul.

3. The same Jesus Christ who gave the law to Moses on Mount Sinai is the Jesus Christ who is the God of Israel. The same Jesus Christ who is the God of Israel is the one who went to the cross as the God-Man. There the imputation of all of the sins of history resulted in the judgment of all of the personal sins of history. Jesus Christ as the God of Israel is also the only saviour.

4. No Jew can acknowledge Jesus as Lord unless he believes in Him. So the mouth forming the words to God is the result of salvation; faith becomes before admitting it to God.

5. In this sense confession is more than an expression of faith in Christ, it is a direct result of believing in Christ. The decision which provides salvation comes first, the admission comes second as a result.

6. The distinction is necessary because of the next phrase in which the heart or the right lobe is the origin of faith.

7. The mouth expresses what is on the mind.

8. The source of faith is the right lobe or the mind while the expression of that faith in words is the silent or verbal enunciation of the mouth.

9. Remember again, the expression of faith in Christ is made to God, not man.

10. But the unbelieving Jews failed because they blotted out of their minds the first advent. They rejected Christ and then they blotted it out.

11. You cannot ignore the first advent of Christ and get away with it.

12. To acknowledge or to admit that Christ is God is to recognize that Christ is the Messiah, the God of Israel. It is a recognition of what is in Codex #2, what is in Isaiah 53, 9, 7. To acknowledge Jesus Christ as Lord is not to bring Him back from heaven but to keep Him on His throne at the right hand of the Father, waiting for the Second Advent and the restoration of Israel.

Principle

1. Acknowledging Christ as Lord in this context and in the light of the sermon of Moses in Deut. 30:11-14 is to recognize the first advent of Christ and its true significance related to eternal salvation. It is to further recognize salvation in the Old Testament.

2. Such admission or statement to God is the basis for receiving the imputed righteousness of God. No Jew could receive +R until he believed in his heart or right lobe. Then with his mouth he acknowledged to God he had believed in Christ.

3. Such an admission or statement to God is the basis for receiving the imputed righteousness of God. The righteousness is there because the admission is the result of faith.

4. Such admission or statement to God eliminates the use of any system of self or works righteousness, like keeping the law, morality, or any other system of works for salvation. In other words, once you acknowledge to God that you have believed in Him you have acknowledged you are already saved. And being already saved means you do not keep the law for salvation.

5. Salvation by works includes all of the distortions of this phrase, which includes walking an aisle, raising hands, being baptized, joining the church, weeping tears of repentance at the altar, and the other distortions which are practiced by present day "fundamentalists." They are not really fundamentalists; they have departed from the fundamentalists of the faith.

6. The mouth expresses what is on the mind in terms of words and sentences, hence and expression of inner faith.

7. The mouth is used to represent nearness.

8. The person does not have to form the words out aloud, he can enunciate the words in the thoughts of his soul—God reads thought!

9. The mouth is used because to the Jew the mouth is closer than the Mosaic law. Therefore faith-righteousness is closer to the Jew than works righteousness. Obviously then, salvation is neither unattainable nor unavailable.

Principle

1. Faith righteousness is closer to the Jew than works righteousness.

2. Salvation is neither unattainable nor unavailable. It is as close to the individual Jew as his mouth and his heart or soul.

3. This is the nearness of salvation which Moses describes in Deuteronomy 30:14 and Paul describes in Romans 10:8

4. Remember this confession is done privately in the same manner as confession in the rebound technique.

Now the resurrection is brought in because you cannot have Messiah's first advent without His resurrection since it was clearly declared by Codex #2 that Messiah must die. Resurrection is an issue related to the first advent. If you blot out the first advent you must blot out resurrection.

We have a connective use of kai which continues the protasis of a 3rd class condition; plus the aorist active subjunctive of the verb pisteúō (πιστεύω) [pronounced *pis-TOO-oh*]. There is no subjunctive in salvation, remember we are still dealing with the protasis. The aorist tense is a constative aorist, it refers to a momentary action which occurs in the soul the moment anyone believes in Christ. The constative aorist contemplates the action of the verb in its entirety; it is instantaneous. Active voice: the Jewish person of the Old Testament produces the action of the verb. The subjunctive mood is potential depending on the free will of the individual Jew. Therefore this is not yet a statement of salvation. The subjunctive mood indicates we are still in the protasis of a 3rd class condition and the protasis does not state the conclusion. The conclusion about salvation is stated in the apodosis—verse 10.

Notice the prepositional phrase, en (ἐν) [pronounced *en*] plus the instrumental of the noun kardia, referring to the right lobe of the soul. Also there is the second person pronoun in the possessive genitive—your right lobe. You cannot believe with someone else's right lobe, you believe in your own right lobe—says the personal pronoun su in the genitive case. Faith is a non-meritorious system of perception which originates in the mentality of the right lobe of the soul.

Next is the conjunction hóti (ὅτι) [pronounced *HOH-tee*]*—that*. It introduces the content of faith related to Paul's addendum to the message of Moses. Plus the subject, ho theos

(θεός) [pronounced *theh-OSS*] in the nominative case. The generic use of the definite article indicates God the Father and God the Holy Spirit, both of whom are involved in the resurrection of Christ. This is a specific citation of the resurrection of Jesus Christ as a part of the first advent.

“hath raised” – aorist active indicative from the verb *egeirō* (ἐγείρω) [pronounced *ehg-ī-row*]. The constative aorist contemplates the action of the verb in its entirety—the resurrection. Active voice: God the Father and God the Holy Spirit had a part in the resurrection of Christ. The Father is said to have raised Him from the dead in Colossians 2:12; 1Thessalonians 1:10; 1Peter 1:21. The Holy Spirit is also said to have had a part in the resurrection—Acts 2:24; Romans 1:4; 8:11; 1Peter 3:18. The indicative mood is declarative for the reality of the resurrection of Messiah. In the mechanics of resurrection it should be noted that the three categories of our Lord’s humanity separated in physical death were rejoined in resurrection. The accusative singular direct object from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*] is used for the third person singular personal pronoun, and it refers here to Christ—him.

“from the dead” – *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *nekros* (νεκρός) [pronounced *nehk-ROSS*].

“thou shalt be saved” – future passive indicative of *sōzō* (σώζω) [pronounced *SOHD-zoh*]. The subjunctive is used with the third class condition, but this is an indicative indicating that the great way to evangelize the Jew is through the resurrection of Jesus Christ. This is what puts it on the line for the Jew. Either he must accept Jesus as Messiah or reject Him. The historicity of the resurrection says He is the Messiah. Therefore they reject knowing exactly what they are rejecting. This is a gnomic future tense for a fact which can be expected when you believe in the Lord Jesus Christ—salvation. Passive voice: the Jew who believes in Christ receives salvation at the moment he believes. Eternal salvation is based on faith in Christ and is expressed in words and sentences to God the Father.

1977 Romans

Lesson #668

668 04/17/1979 Romans 10:9b Communist psychological warfare; Big Blot Out; salvation is private and without works; use "resurrection" in evangelizing Jews

Romans 10:9 ...that if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised Him out from the dead, you will be saved.

Translation: “Namely if you will make a statement [to God] with your mouth Jesus as Lord, and if you will believe in your right lobe that God has raised him from the dead, you will be saved.”

Principle

1. Here are two sides of the same coin rather than two independent concepts.

2. Faith originates in the soul's right lobe or heart.
3. Faith must be expressed to God, so the mouth is used to represent that expression.
4. The mouth expresses the formation of thought; it refers to the enunciation of words. The words can be thoughts in the mind or they can be thoughts vocalised, but whichever it is it is a private matter between the individual and God.
5. This excludes that form of evangelism which demands public pronouncement and overt declaration for salvation.
6. Such a concept not only distorts the context but becomes a blasphemous thing with regard to salvation by works.
7. This does not mean a public confession at baptism or standing in front of the church and so declaring it; nor does it imply an altar call.
8. Salvation is a private matter between each individual and God. It is the soul that is saved; it is the soul that must make the declaration.
9. The mouth represents the formation of words into sentences which declare to God the Father personal faith in the Lord Jesus Christ.

Romans 10:9,10 is Jewish salvation for the dispensation of Israel, it is a commentary on Old Testament salvation refuting salvation by keeping the law. In Romans 10:6 Paul is quoting Deuteronomy 30:12, "Say not in thine heart who shall ascend into heaven? Conclusion: "that is to bring Christ down from heaven." Verse 7 — "Or who shall descend into the abyss?" Implication: "that is to bring Christ up from the dead." Verse 8 — "But what does it [faith righteousness in contrast to works righteousness] say? (Quoting from Deuteronomy 30:14) The message [salvation through faith in Christ] is near you, in your mouth and in your right lobe [end quote]: that is the message of faith which we proclaim."

Verse 9 — "Namely if you confess [make a statement to God, acknowledge, admit, concede] with your mouth Jesus as Lord, and if you will believe in your right lobe that God has raised him from the dead [the principle: the resurrection is the basis of evangelizing the Jew, it is the greatest approach to the Jew. The resurrection is historical, it demonstrates from Old Testament eschatology the actual fact, the reality, that Messiah would die and that Messiah would be resurrected], you will be saved."

1977 Romans

Lesson #669

669 04/18/1979 Romans 10:10 S. Hannon: Political Tactics and Defense Strategy; private expression to God vs. Baptist distortion of salvation

Romans 10:10 **For in the heart is belief unto righteousness, and in the mouth is confession unto salvation.**

Verse 10 — the reversing of the situation in order to show that salvation is not the use of the mouth. The mouth is used to form words as the result of salvation already existing in the soul.

“For” is the explanatory use of the post positive conjunctive particle *gar*, correctly translated “For you see.”

“with the heart” is the instrumental of means from the noun *kardia* — “For by means of the right lobe.” Salvation is as close as your right lobe. Not that the order is reversed to give the sequence of cause and effect. Salvation is accomplished in the soul. The soul is saved, the soul makes the decision, the soul does the thinking. The result of faith in Christ is the expression, confession, acknowledgment of that faith to God.

“believeth” is the present passive indicative from the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]. This is called this is called the impersonal construction of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*], it means this is a principle. This is not giving a salvation appeal, this is dealing with salvation, Old Testament salvation, as a principle and it is literally translated, “For you see by means of the right lobe it is believed,” impersonal construction. There is no word “man” in the Greek. The present tense is an aoristic present for punctiliar action in present time. The passive voice: this is the impersonal passive voice in which the subject is conceived as a category or classification of the human race. It is used to present principle, only principle, it is not a salvation appeal. Acts 16:31 is a salvation appeal, it says “believe on the Lord Jesus Christ and thou shalt be saved.”

“For you see by means of the right lobe it is believed.” The impersonal form has only a predicate, the subject is absent in the impersonal form in the Greek. The subject is absent to that the verb implies a subject as a category, therefore a subject drawn out of the verb categorically. This means that everyone who was ever saved in the history of Israel down to the end of the dispensation of Israel he was saved by believing in the Lord Jesus Christ, Adonai Elohim, the God of Israel. This categorical idiom places great emphasis on the fact that the verb has no merit. Only the object of the verb has merit. The verb is in the passive voice so that the subject is involved with the verb without merit, important as far as the concept is concerned. The indicative mood is declarative representing the verbal idea from the viewpoint of reality.

“unto righteousness” — prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative singular of *dikaïosunê* (δικαιοσύνη) [pronounced *dih-kai-oh-SOON-ā/dik-ah-yos-OO-nay*] which means righteousness. And this is God’s righteousness. Having God’s righteousness gives us blessing from God. Without God’s righteousness there is no blessing from God, there is no salvation, there is no logistical blessing, there is no special blessing. Special blessing and logistical blessings are only imputed to God’s righteousness in us. God’s righteousness cannot be in us unless we believe in Christ. *Eis* (εἰς) [pronounced *ICE*] plus the accusative here means “resulting in righteousness.”

1. The function of the right lobe is thought. If thought is going through your mind the circulation of that thought is the function of the right lobe called the heart. The heart is the

right lobe, it circulates thought throughout the soul just as the heart in the body circulates blood throughout the body. Faith is thinking, it is not blind. But faith is non-meritorious thinking.

2. It is the object which has the merit in the perceptive system of faith. The subject of faith has no merit, only the object of faith gives merit to this system of perception.

3. Believing is a method of thinking. Believing is not feeling, it is not sincerity, it is not emotion. Emotion is not found in the heart or the right lobe. When you insert emotion into thought you destroy thought. So believing is a method of thinking, not feeling, not emoting.

4. The Greek idiom of impersonal construction can be rendered into English as follows. "For by means of the right lobe function faith results in righteousness." The object of faith is the Lord Jesus Christ.

5. Righteousness is a reference to the imputed righteousness of God in contrast to self or works righteousness by keeping the law or any other system of works.

6. There are always several ways of translating impersonal concepts of Greek into English. Changing the verb to its noun is another. "For by means of the right lobe mankind believes resulting in imputed righteousness" is the use of the verb. The other way is to change the verb from the passive voice to the active voice in translation and provide an impersonal subject which would be mankind, and that is the way that they tried to do it in the King James version. But that has been rejected by modern grammarians as being completely and totally out of line. It is better to retain the verb in the impersonal construction.

Imputation of God's righteousness occurs as a result of believing in Christ. That is what is meant whether you translate the impersonal literally, "it is believed resulting in righteousness," or whether you change it to "mankind believes resulting in imputed righteousness." Without imputed divine righteousness there can be no justification and there can be no logistical blessing, and there can be no special blessing in six categories. No Jew could be justified apart from faith in Christ and the unbelieving Jew ignores Christ, thrusts out of his mind the first advent and salvation connotation.

Translation: "For by means of the right lobe mankind believes resulting in imputed righteousness of God."

"and with the mouth" — the connective or transitional use of the post positive particle *de*, indicating that this is a continuation with the result connotation. Again, we have the instrumental singular from the noun *stoma*, the "mouth" — "and by means of the mouth."

"confession is made" — present passive indicative of *homologeō* (ὁμολογέω) [pronounced *hoh-moh-loh-GEH-oh*]. The meaning of a word is determined by its usage. This word was set up to be used in a courtroom. It means to name, it means to cite. It has no emotional connotation. It means a candid, honest, honorable declaration. It means to acknowledge, to concede, to admit, to agree that this is true in a courtroom situation. "By means of the

mouth it is confessed.” Again, we have the impersonal concept. The aoristic present for punctiliar action on present time. The passive voice is the impersonal passive in which the subject is conceived as a category or classification of the human race. The impersonal form is an idiom and therefore we only have a predicate, we have no subject. The subject is absent so that the verb implies a categorical principle rather than an actual situation. This categorical idiom places great emphasis on the fact that the verb is non-meritorious in its function or action, and only the object has merit. The verb is passive impersonal so that the subject involved is involved in the verb without merit. This is declarative indicative representing the verbal idea from the viewpoint of reality.

“unto salvation” — a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of sôtêria (σωτηρία) [pronounced *soh-tay-REE-ah*]. This means “resulting in salvation” or “for salvation.” The literal translation is: “And by means of the mouth it is confessed [acknowledged] for salvation.” Again, the impersonal construction can be rendered into English by changing a verb into a noun, “and by means of the mouth a statement can be made [to God] about salvation.” This is a legitimate translation of the idiom.

Translation: “For by means of the right lobe mankind believes resulting in imputed righteousness; and by means of the mouth mankind makes a statement to God about salvation.” In other words, the statement to God is the result, it is not the means. This is not salvation before men, that is salvation by works. This means to make a statement to God. The words are formed in the mind, they can be uttered overtly if you’re alone, they can be uttered in the mind if you are in a group, as in a church.

Principle

1. It becomes obvious that salvation is a transaction between an individual making his own decision and God. It does not involve other people. Other people can witness or provide information, and that is all. It must be one person and God and, of course, the ministry of the Holy Spirit — common and efficacious grace.
2. The individual must believe for himself in the Lord Jesus Christ, no one can do it for him.
3. Faith in Christ includes the statement made to God, the confession, acknowledgment, and admission to God that one has believed. He believes and then tells God about it. The mouth is a result of what is in the right lobe.
4. Therefore mouth and mind [right lobe, heart] are two sides of the same coin. Why mind and mouth? Your mouth is closer than the Mosaic law, your mind is closer than the Mosaic law. Soul and body are closer to you than the Mosaic law. The point is you cannot be saved by keeping the law, salvation is much closer to you than that.
5. The mind or the heart is the source of faith while the mouth is the expression of faith.

6. The mind is the source of the words, the mouth is merely the enunciator of the words. The mouth enunciates what is in the right lobe. Thought must be enunciated.
7. Public announcement to people is not necessary for salvation. Tell people if you want to, or you can keep it to yourself, that is a matter of personal business and personal environment.
8. Some form of witness or testimony often results from believing in Christ but this is a result and not the means.
9. Confession with the mouth is forming of the sentences directed toward God in which the individual involved admits to the Father that he has believed in Christ. Paul's careful attention to detail is not to be construed with raising hands, walking of aisles, weeping tears, standing at the altar, etc. These are man-made devices that have nothing to do with salvation. The pattern of salvation — Ephesians 2:8,9.

Principle

1. The detailed reference to mouth and mind is taken from Deuteronomy 30:14. "... that you may do it," i.e. believe in Christ.
2. Salvation is as near as your mind and your mouth, i.e. your soul and your body.
3. Salvation, therefore, is not in heaven and consequently salvation is not unattainable.
4. Salvation is not across the sea or in Hades, therefore it is not unavailable.
5. Salvation is an accomplished fact at the cross, the very purpose of the first advent of Christ.
6. The unbelieving Jews have blotted out of their minds the first advent with its finished work of eternal salvation. This is their problem, this is the cause of the holocaust.
7. Salvation is closer to the Jew than the Mosaic law. It is in the thought of the mind, it is in the sentence of the mouth.
8. The mouth does not have to enunciate the sentence out loud as a vociferous demonstration but can just as easily be an inaudible whisper or form the words mutely. Simply acknowledge to God that you have believed in Christ. It is a result. And it is between the person believing and God.
9. Obviously, then, the mouth and mind are much closer to the individual Jew than the Mosaic law.
10. Such faith in Christ is the end of self or works righteousness from the law. There is no way that human righteousness can improve upon perfect divine righteousness. That is why

it says in Romans 10:4 that Christ is the end of any system of self-righteousness, Christ is the end of the law for those because they believe in Him.

1977 Romans

Lesson #670

670 04/23/1979 Romans 10:11; Isa. 28:16 Coolidge vs. police union; Old Testament verification of the mechanics of salvation

Romans 10:11 **For the Scripture says, "Everyone believing on Him will not be put to shame."**

Verse 11 starts with the inferential use of the postpositive conjunctive particle *gar* which means here "Therefore." The inference is from the preceding verse which says that salvation is by faith in Christ—salvation is closer to you than the law. Confession or acknowledge is merely a part of that faith, the expression of it. It is the faith that saves, not the expression of it. The subject in this particular sentence is the nominative singular *graphê* (γραφῆ) [pronounced *graf-AY*] plus the generic use of the definite article. *Graphê* (γραφῆ) [pronounced *graf-AY*] refers to the scriptures and the generic use of the definite article indicates that the scriptures are unique, and that this is a specific part of the unique scriptures—the Old Testament canon.

Next is the present active indicative of the verb *légô* (λέγω) [pronounced *LEH-goh*]. It is a static present indicating that the verse which is now being quoted is in the canon of scripture which lives and abides forever. Active voice: the scripture produces the action of the verb, namely Isaiah 28:16. The indicative mood is declarative for the reality of the existence of the Old Testament canon as a part of God's Word and preserved forever on principle. So we translate: "Therefore the scripture says." Isaiah 28:16 – "a foundation stone, a tested stone, a precious corner stone, a sure foundation." All of these are prophetic references to the first advent of Jesus Christ. Isaiah picks up where Moses left off. Moses looked down in his day and saw that the people were already rejecting the cross in the first advent as presented in Codex #2 of the Mosaic law. They were rejecting it and blotting out the cross, and instead, picking up Codex #1 and keeping it. Therefore they followed the principle of the great blot-out, in which every day in the time of Moses (just once a week now) they would utter from Deuteronomy, "Adonai Elohenu, Adonai echad." They would utter it with total rejection. Adonai means Jesus Christ; Elohenu—Jesus Christ is our God. That is the Alpha glory of Jesus Christ as the God of Israel. Then they would add, Adonai echad—Jesus Christ is unique. That is the Omega glory of Jesus Christ. They would accept His alpha glory, they would reject His omega glory; they were rejecting the first advent and its significance and in their arrogance accepting a substitute which was their own works righteousness. Jesus Christ offered them the righteousness of God.

"Behold I am he who has laid a foundation in Zion" or "set up a decree in Zion." The decree in Zion is David's son. Zion was the palace of David, therefore the whole Davidic line is related to the word "Zion." David refers to David first, and then to the son of David, the Lord Jesus Christ. The stone or the rock is the Lord Jesus Christ who was tested at the first

advent and passed the test by bearing our sins and being judged for them, and as a sign that He passed the test He was resurrected. He was tested on the cross in bearing our sins and therefore became the foundation for eternal salvation. Therefore to reject Christ and accept the Mosaic law is the greatest of all blasphemies, which is exactly what happens in the big blot-out. The words, “a precious cornerstone” means a battlement and is metaphorically used for a prince. So it is either a prince or a battlement. We have a prince, then, who is a cornerstone. One wall of the battlement is Israel; the other wall is the church. These are the two elections to privilege. The prince who is the ruler of both is Christ.

The precious cornerstone

1. It is a reference to Jesus Christ as the God of Israel and the prince ruler of the Church. It is the concept of Jesus Christ as the firstborn having the double portion. Double portion: a) The ruler of Israel; b) Prince ruler of the Church.
2. Both Israel and the Church had to be purchased at the cross. Therefore this is an emphasis on the first advent of Christ.
3. The righteousness of God is imputed by faith in Christ, and the Jews who have rejected the first advent build up layers of scar tissue. Consequently they prefer their own works righteousness. Arrogance always prefers self-righteousness to God’s righteousness.
4. The word foundation connotes the entrance into the plan of God which can only occur through faith in Christ.
5. As the God of Israel Jesus Christ guarantees the foundation of Israel. As the Son of God Jesus Christ is the foundation of Israel.
6. As the prince ruler of the Church Jesus Christ is responsible for the eternal and temporal security of the royal family of God, and as saviour every believer is in union with Christ the rock.
7. To the Jew who blots out the first advent of Christ through unbelief, rejection of Christ, Christ is a stone of stumbling now and a rock which will crush in eternity—Romans 9:33; 1Peter 2:8.
8. The honor of Israel is the Lord Jesus Christ who is the God of Israel.
9. The Jew who rejects Christ has no honor. By blotting out the first advent he has rejected the honor of Israel.
10. God the Father laid Jesus Christ as the foundation stone at the cross in the first advent. But the Jews ignored that stone. They walk over and pick up their own stone—self-righteousness through keeping the law.

“he that believeth on him shall not make haste” – correctly translated, the one having believed. It has the idea behind it: you are caused to believe because you

have gospel information; the hiphil stem does not mean so much to make haste as it does not be disturbed. It means in the hiphil to accelerate to panic or to be disturbed. Therefore this is translated, the one believing will not be disturbed.

Translation[Isaiah 28:16]—“Therefore so communicates Adonai Jehovah, Behold, I am he who has laid a stone in Zion, a tested stone [1st advent of Christ, the

cross], a cornerstone of honor [the resurrection], for a foundation, a secure foundation; the one believing will not be disturbed.”

So Isaiah recognized what had already been recognized by Moses: that is every

generation of Jewish history there is this phenomenon, the big blot-out. The rock, then, becomes to them a rock of offence. The rock of salvation is to the Jew who is negative to the gospel the rock of offence. Just as Paul linked up with Moses, so Peter linked up with Isaiah in 1Peter 2:6-8. This blotting out of the first advent is a major failure in any generation, it explains the holocaust and many other problems in addition to the Satanic desire to destroy the Jew. The Jews destroy themselves in certain generations by the big blot-out.

Romans 10:11 – Whosoever,” the masculine singular from *pás* (πάς) [pronounced *pahs*], and adjective often used as a substantive. It is the subject; it means all or anyone. Here is means whoever, or anyone. The articular present active participle of *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*] follows. It means to believe. The definite article is used with the adjective *pás* (πάς) [pronounced *pahs*] making it a substantive, and therefore the translation is anyone. The aoristic present tense denotes punctiliar action in present time. It only takes a second to believe in Christ. Active voice: the Jewish believer produces the action. This is a temporal participle translated correctly, when anyone believes.

Next comes the preposition phrase *epí* (ἐπί) [pronounced *eh-PEE*] plus the locative from the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used for the third person personal pronoun. There is no third person personal pronoun in Koine Greek. *Autós* (αὐτός) [pronounced *ow-TOSS*] is therefore used and it is simply translated on him—when anyone believes on him.

Then comes the future passive indicative of *kataischúnō* (καταισχύνω) [pronounced *kat-ahēe-SKHOO-noh*], and this is Paul’s interpretation of Isaiah. With it is the negative: they shall not be disappointed. The future tense is predictive, referring to the last judgment—no disappointment at the last judgment. The passive voice plus the negative *ou* (οὐ) [pronounced *oo*] indicates that the Jew who believes in Christ will never receive the action of the verb, he will not receive disappointment. Indicative mood: declarative for the reality of no disappointment in heaven.

Translation: “Therefore the scripture says [Isaiah 28:16], When anyone believes on him [Christ], they shall not be disappointed.”

Principle

1. There is no disappointment in heaven.
2. The person who believes in Christ will never be disappointed about that decision for it is the means of the imputation of God’s perfect righteousness. It also means eternal life.

But for the Jew who blots out the first advent, which is tantamount to rejection of Christ, there is personal and historical disappointment. Historical disappointment is the holocaust.

Verses 12 & 13 begin the first increment of the paragraph which is the universal character of salvation. Salvation being as close as the right lobe or the mouth indicates the fact that anyone in the world at any time in history can be saved.

1977 Romans

Lesson #671

671 04/24/1979 Romans 10:12a Rhodesia vs. WCC; universal character of salvation; race issues in the U.S. and history

Romans 10:12 **For there is no difference between Jew and Greek; for the same Lord of all is rich toward all those calling Him,...**

Verse 12 – “For” is the explanatory use of the postpositive conjunctive particle *gar*. Then the present active indicative of the verb *eimi* (εἶμι) [pronounced *eye-ME*] plus the negative *ou* (οὐ) [pronounced *oo*]. With it is a predicate nominative singular meaning distinction or difference, the word *diastole* (διαστολή) [pronounced *dee-as-tol-AY*]. The present tense of the verb is a static present for a principle taken for granted as a fact. Active voice: the human race produces the action of the verb. Indicative mood: a dogmatic unqualified statement of doctrine. There is no distinction between a Jew and a Gentile. In the plan of God race is not an issue. It is personal volition and attitude toward doctrine that counts, plus the time logged in the filling of the Spirit.

The explanation of this issue now starts with the postpositive conjunctive particle *gar*. What chance do you have in the plan of God? Everyone has the same chance. The nominative singular subject *autós* (αὐτός) [pronounced *ow-TOSS*] is the intensive pronoun used for the third person personal pronoun. However, it is occasionally used in the attributive sense and this is one of those rare cases and so we translated it “For the same.” Then we do not have the word Lord immediately, but we know that it is the Lord Jesus: For the same Jesus is Lord of all—an appositional nominative of *kurios* (κύριος) [pronounced *KOO-ree-oss*] to tell us that we are talking about the Lord Jesus Christ. There is also the descriptive genitive plural of *pás* (πάς) [pronounced *pahs*] and this is all translated: “For the same Jesus, Lord of all.” Lord of all means of all races. When you believe in Christ, regardless of your racial background, this same one is Lord of all races.

Next comes the verb, the present active participle of *plouteō* (πλουτέω) [pronounced *ploo-TEH-o*]. It means here to keep on being generous. The word means to be rich or to be generous. Logistical grace is for all believers. Logistical grace is the meaning of the verb is generous. God will provide your needs. If you are positive He will provide doctrine. He will provide food, shelter and clothing. He will provide transportation, time, environment—whatever it takes to have you advance. He will protect you and sustain you in the most awful historical disasters; you will live through them to grown in grace, and when you get to the end of the line there will be blessing in disaster for you. God’s plan goes on regardless of historical environment. Active voice: Jesus Christ as God produces the action of the verb in providing logistical grace for all. The participle is circumstantial. The ascriptive participle describes a fact, quality or character through the noun *kurios* (κύριος) [pronounced *KOO-ree-oss*]. Since this is nominative singular, present active participle of the verb *plouteō* (πλουτέω) [pronounced *ploo-TEH-o*] it becomes a predicate nominative, and that is why we translate it “is rich” or “is generous.”

“unto all that call upon him” is a little misleading. First of all is the prepositional phrase *eis* (εἰς) [pronounced *ICE*] plus the accusative plural of the adjective *pás* (πάς) [pronounced *pahs*], correctly translated to all [those]. The problem comes with the articular present middle participle from *epikaleō* (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*]. This word is often construed simply as prayer. This is very difficult because the middle voice here determines the meaning of *epikaleō* (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*]. It means to call on someone for help or for aid, and that is where you get the idea of prayer. But the participle is used here in the sense of believing in the Lord Jesus Christ. It really picks up on that part of Romans 10:9,10 where with the mouth you acknowledge to God that you have believed in Christ. That is the meaning here. The participle is used in the sense of with the mouth man acknowledges to God for salvation. The meaning of the word is determined by its usage and the next verse uses this verb as a synonym for faith in Christ. So this is not prayer, it is faith in Christ. The definite article in the accusative plural is used as a demonstrative pronoun to emphasizes a special object in context, and the special object in context is the Jew and the Gentile. Therefore it is translated “to all of those who call upon him.” The aoristic present tense is for punctiliar action in present time, the momentary action of believing in the Lord Jesus Christ. The middle voice is a permissive middle representing the agent, whether Jew or Gentile, voluntarily yielding himself to the results of the action, i.e. salvation. With this is the accusative singular of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used here as the personal pronoun and referring to the Lord Jesus Christ.

1977 Romans

Lesson #672

672 04/25/1979 Romans 10:12b Arrogance; U.S. intelligence; race not an issue in the plan of God and logistical grace for all believers; snobs; five synonyms of faith; self-righteousness

Romans 10:12 For there is no difference between Jew and Greek; for the same Lord of all is rich toward all those calling Him,...

Translation: “For there is no distinction made between Jew and Gentile: for the same Jesus, Lord of all, is generous to all those who call upon him [in the sense of believing in Christ].”

The five synonyms for faith

1. The verb receive, e.g. John 1:12.
2. The words eat and drink. The reason that these are used for faith is because they portray the non-meritorious connotation.
3. The verb to come, found in Matthew 11:28, a reference to salvation.
4. Call upon, Romans 10:12,13. Again, it emphasizes the non-meritorious aspect of faith.
5. The word to obey the gospel in Romans 16 simply means to believe in Christ.

Principle

1. Salvation is not restricted to any race or any special group of people. Salvation has no restrictions except your own personal volition.
2. The sins of the entire human race were imputed to Christ and judged—doctrine of unlimited atonement.
3. Therefore salvation is for all people in the human race without partiality.
4. There is no such thing, therefore, as a handicap regarding salvation.
5. The entire human race receives a fair shake—“Whosoever believeth.” Anyone can believe in Christ.
6. Consequently the only restriction is individual negative volition and the choice of another way of salvation—like the Jewish blasphemy of keeping the law for salvation.

1977 Romans

Lesson #673

673 04/26/1979 Romans 10:13; Joel 2:31–3:2; Acts 2:21–24 Seven judgments; blindness of the Big Blot Out Jews and U.S. liberals

Romans 10:13 ...for, “Whoever shall call upon the name of the Lord will be saved.”

Verse 13 – this is a quotation from Joel 2:32. The context is dealing with the second advent of Christ and the Jews who are going to be delivered at that time. The background for this context is a prophecy about the end of the Jewish age. The Jewish Age was moving along until the death, burial, resurrection and ascension of Christ. When Christ was seated at the right hand of the Father he needed a royal family, so the age of Israel was halted, discontinued temporarily, and the Church Age or the dispensation of the royal family of God was begun. It continues until its termination with resurrection. Then the Tribulation begins and this is the period of the conclusion of the Jewish Age, and then the Second Advent. This particular context in Joel chapter two is dealing with the second advent of Christ and the restoration of Israel. The deliverance of the Jews is based on the fact that they were not guilty of the big blot-out.

In the first verse of Joel chapter three we have the restoration of Israel, which is documented by other passages. We should know that the Bible teaches that Israel is going to be restored in the future. Isaiah 5:26, 30; 10:19-23; 11:11-16; 14:1-3; 60:4-6; Zechariah 10:6-12; Joel 3:1; Ezekiel 39:27,28.

Joel 3:2 describes the baptism of fire in which the Jewish unbelievers are thrown off the earth and the Jewish believers go into the Millennium to receive the fulfilment of the unconditional covenants.

Joel 2:32 is quoted exactly by Paul in Romans 10:13. It begins with the postpositive conjunctive particle *gar*, used in the explanatory use for documentation. Next is the nominative masculine singular from the adjective substantive *pás* (πάς) [pronounced *pahs*], which means anyone or whoever. It means that there is no such thing as a reprobate who can't be saved. The nominative singular from the relative pronoun *hos* introduces a relative clause. It's antecedent is *pás* (πάς) [pronounced *pahs*], so we translate this, "For anyone who."

Then we have the conditional particle *án* (ὅτι) [pronounced *ahn*], which is a little tricky in the Greek. It is very important for interpretive reasons. It denotes that the action of the verb is dependent on some circumstance or condition. With the aorist subjunctive which follows the relative pronoun forms the protasis of a conditional sentence. This is equivalent to the protasis of a 3rd class condition. But is used here with the relative and it means ever. Hence, the relative pronoun *hos* plus *án* (ὅτι) [pronounced *ahn*] means whoever. It also indicates some will and some will not.

The verb is the aorist middle subjunctive of *epikaleô* (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*] which is a synonym for faith. Anyone can call out, and that is all it takes—"I believe." The aorist tense is a constative aorist for a moment of time when anyone believes in the Lord Jesus Christ. The reason that Paul uses *epikaleô* (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*] is because in the past history of the Jews, as well as the future history in the Tribulation, and probably during the last holocaust, a lot of Jews were saved in the last few moments of their life by simply believing. The middle voice of the verb: the subject acts with a view toward anticipating in the outcome. In other words, the participation in the outcome is eternal salvation. Therefore the subject in the middle voice is called the agent. The

dynamic middle is used here emphasizing the part taken by the subject in the action of the verb. The subjunctive mood indicates that this is potential. It implies a future reference and is qualified by the element of contingency: maybe you will and maybe you will not but at least you have the opportunity.

Next is the accusative singular of the noun *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*]. It does mean name but it often means a name in the sense that you don't know much about them, you just know their name. It also refers to a person about whom you know very little. Therefore it indicates that you don't have to know a great deal about the Lord to be saved. There are two places where *onoma* (ὄνομα, ατος, τό) [pronounced *OHN-oh-ma*] is used as a synonym for the word Jesus—Acts 5:41; 3 John 7.

“shall be saved” – future passive indicative of *sôzô* (σώζω) [pronounced *SOHD-zoh*]. The indicative mood instead of the subjunctive is very important. If you do call upon the name of the Lord you are going to be saved. From the subjunctive to the indicative is from the potential to the reality. The gnomic future is for a statement of fact which can be anticipated at the moment of faith. The passive voice: the individual receives the action of the verb by believing in Christ. The indicative mood is declarative for a dogmatic statement of fact.

Translation: “For whoever will call on the name of the Lord will be saved.”

1. Peter quotes these words on the day of Pentecost in Acts 2:21. There is no doubt that Peter applied them to the Lord Jesus Christ.

2. In Acts 2:24 there is a description of the big blot-out that keeps people from calling on the name of the Lord. The one thing the Jews knew about the first advent was that resurrection was one of the great prophecies that would occur.

3. Peter relates this to Joel 2:32 and explains that in Joel 2:32 the Hebrew word is Jehovah, but Jehovah is Jesus Christ. He explains that the Lord is Jesus Christ. Paul is even more specific in 1 Corinthians 1:2, “their [the Jews] God and ours.” He uses the same words, “whoever calls on the name of the Lord Jesus Christ.” So he specifies that Joel was talking about the Lord Jesus Christ, he is talking about Christ, Peter is talking about Christ in Acts 2:21. It is obvious, then, that the Lord Jesus Christ is the object of faith in salvation. However, the Jews who rejected Christ as saviour under the concept of the big blot-out refused to relate Christ on the cross to the God of Israel. They accepted His alpha glory but they reject His omega glory.

Principle

1. The only hope for Israel is the Lord Jesus Christ. He is the God of Israel; He is the saviour of Israel.

2. Yet this context indicates that the Jew is not only equivalent but greater in his negative volition toward Christ than the Pharaoh of the exodus.

3. Amenhotep II who was the Pharaoh of the exodus was negative toward the Lord in his confrontation with Moses.
4. God even extended his life so that he could increase his record of negative volition.
5. Pharaoh then, a Gentile, held the record for scar tissue of the soul, negative volition or hardness of heart, until Moses recognized the new record-holder in Deuteronomy 30:11-14.
6. The record-holder in every generation of history is always a Jew guilty of the big blot-out.
7. When the first advent was prophetic in the Old Testament there were Jews in every generation who blotted out the first advent and its salvation results.
8. Therefore, great historical disaster came to any generation of Jews who formed the large pivot of the big blot-out.
9. When Christ actually came, that generation actually exceeded all others even though they were face to face with fulfilment of details of prophecy.
10. In the next 40 years the big blot-out continued until the 5th cycle of discipline.
11. Periodically historical disaster overtakes the Jews because of this phenomenon, the big blot-out.
12. Therefore there is only one hope for the Jew as well as for the Gentile and that is to believe in the Lord Jesus Christ, as per Joel 2:32 or Acts 2:21; Romans 10:13.

In the general context of verses 14 & 15 we have Jewish responsibility as a client nation. Two doctrines must be understood clearly. Firstly, the client nation. When the Jews were called a client nation to God they were called by the title "Priest nation to God." They had a specialized priesthood in the nation but when the nation was referred to in its client nation status it was called a priest nation. Exodus 19:6 is not talking about the Levitical priesthood which was specialized and limited to the tribe of Levi and the family of Aaron but it is talking about the entire nation. That was something new in history. When the Jews were brought out of Egypt in the exodus they were brought out as a client nation to God. They were brought out to fulfil something in history that had never been fulfilled before. It now became necessary in history because of two factors: a) Internationalism which is Satanic and evil. The first UN building was personally destroyed by God—the tower of Babel in Genesis 11. b) The concept that nations become degenerate very rapidly, so rapidly that in order to revitalise and re-evangelize them it must be done from the outside. Therefore the principle of missionary activity from a client nation. Wherever missionaries have to go today it means that these nations have fallen apart. And God can do one of two things. He can completely destroy them as a people or He can revitalise them, beginning with missionary activity. Missionaries go to evangelize and then to train believers and form their own local church under the indigenous missionary concept. But these people must have a base, a

place from which they start, and the only place that can sponsor missionary activity is a free nation, a client nation to God. So the responsibility throughout all of Old Testament times for missionary activity was one of the Jewish nations.

The second thing that a client nation does after evangelism is therefore missions. But neither evangelism nor missions are any good without the third factor—spiritual growth, operation local church or its equivalent, someone who communicates doctrine. The fourth factor: none of these things could exist, even the local church, without the laws of divine establishment.

1977 Romans

Lesson #674

674 04/27/1979 Romans 10 Gov. Roberts and Texas Oil; principle of the client nation; missionaries; Islam enslaves; evangelism

1977 Romans

Lesson #675

675 04/30/1979 Romans 10:14a Salt; Israel and the U.S. responsibilities as client nations; principle of heathenism: missions and God consciousness

Romans 10:14 **How then shall they call on Him whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear apart from preaching?**

In verses 14 & 15 there are four rhetorical questions designed to present vital information about all clients, not just Israel in the past. The first question deals with the problem of no gospel hearing among certain nations.

Verse 14 – the question begins with the interrogative particle *-pôs* (-πώς) [pronounced *poce*], used for a direct question, to determine how something comes to be. With it is an inferential particle. Paul in Romans is following logical procedures and therefore he uses many different categories of inferential particles. This inferential denotes what it introduces is the result from what precedes. It is translated either “how then” or “consequently how.”

Next is the aorist middle subjunctive of the verb *epikaleô* (ἐπικαλέω) [pronounced *ehp-ee-kal-EH-oh*], which means to call upon or call on. This is a synonym for faith. The constative aorist refers to a momentary action—believing in Christ. This looks at the situation from the standpoint that Israel is the client nation. In all directions there are Gentile nations and Gentile people. The culminative aorist recognizes that the people living in these foreign lands (foreign to Israel), living under varying conditions, cannot possibly call upon the name of the Lord, and/or believe in Him, unless they have a message. Someone has to bring the message to them in their own language. This is the problem and the difficulty. The intensive middle voice gives the verb an individualistic or special application. The subjunctive mood is potential, it implies future reference and is qualified by the element of contingency. “Consequently, how shall they call on.”

Next is the preposition eis (εἰς) [pronounced *ICE*] plus the accusative of the relative pronoun hos (ὃς) [pronounced *hohç*]—“in whom.” “Consequently, how shall they call on Christ in whom.” Christ is implied from the previous verse, “... call upon the name of the Lord shall be saved.” Plus the aorist active indicative of the verb pisteúō (πιστεύω) [pronounced *pis-TOO-oh*], plus the negative ouk (οὐκ) [pronounced *ook*], “they have not believed.” The culminative aorist tense views faith in Christ in its entirety but regards it from the viewpoint of its existing results. The idiom is best translated in the English by the perfect tense. The active voice plus the negative indicates the Gentiles are not producing the action of the verb because of spiritual malfunction in a client nation—the failure of believers. The indicative mood is an interrogative indicative assuming that there is an actual answer to the question.

The first question introduces two problems. The more obvious problem relates to the fact that no one, Jew or Gentile, can call on the Lord—i.e. to confess to God faith in Christ—unless he has believed in his right lobe. The next question will answer the obvious question with logical progression in the form of a rhetorical question. In other words, a question answers a question so that another question answers that question, and so on, through four of them. The less obvious problem (less obvious than the first problem) is the problem of heathenism which deals with positive or negative volition at the point of God-consciousness. This question introduces the fact that many times there is no missionary, no evangelism to that nation because there is no positive volition.

In the first chapter of Romans Paul covered the doctrine of heathenism, and so he continues with the logical progression regarding Jewish responsibility as a client nation to God.[3] Heathenism is the reversion of the unbeliever. A perfect description is found in 2Peter chapter two where we have the passage which ends up with the dog returning to his vomit. That is heathenism. The vomit is heathenism. Heathenism is satisfied with heathenism.

Principle of the issue of God-consciousness: If any member of the human race, regardless of geographical isolation or linguistic barrier desires relationship with God (has +V) after reaching God-consciousness then God will provide the necessary information through which that person can be saved. This is taught in Jeremiah 29:13; John 7:17; Acts 17:27.

No one, Jew or Gentile, can call on the Lord or confess to God faith in Christ unless he has first of all believed in Christ. Pattern: Romans 10:9,10.

The second question here deals with the subject of communication. The subject is the client nation. The client nation is the source of communication. Without the client nation there could be no missionary base, no evangelism in any generation.

“and how shall they believe” – the interrogative particle pōs (πῶς) [pronounced *pohç*] used for a direct question in a logical procession is correctly translated “how.” Then follows the postpositive conjunctive particle de, used here as a transitional particle without any contrast intended and simply translated “now” – now how or furthermore how. The word

furthermore is a better translation because it indicates a logical and rational progression in these rhetorical questions. These are not questions that people are asking Paul for information, these are questions that Paul is using as a part of debater's technique. Next is the aorist active subjunctive of the verb *pisteúō* (πιστεύω) [pronounced *pis-TOO-oh*]. Each question picks up something from the previous question. The principle is a very simple one. If you are going to pick up from one to another then you must have a logical progression. The word believe is picked up again for the logical progression. "Furthermore how shall they [the Gentiles] believe [in Christ]." The constative aorist gathers up into one entirety the action of the verb—believing in Christ. Active voice: the Gentiles produce the action of the verb under the principle of efficacious grace. The subjunctive mood is a part of the logical progression, used as a part of a rhetorical device; it is called the deliberative subjunctive—a series of subjunctives in questions are used to set up logical progression; a series of rhetorical questions are used to prove a point.

The objective genitive singular from the relative pronoun *hos* is correctly translated "about whom." Then the aorist active indicative of the verb *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*] with the negative *ouk* (οὐκ) [pronounced *ook*]—"they have not heard." The culminative aorist tense views common grace, hearing the gospel, evangelism in other countries through missionaries, but it regards it from the viewpoint of existing results. The existing results: efficacious grace. People are saved in countries other than the client nation type. The active voice plus the negative indicates that the Gentiles are not producing the action of the verb because no missionary has come to give them the Word. Remember the background is Old Testament history. Gentiles did not hear the Word unless Jews who were mature believers went out as missionaries. The indicative mood is the interrogative indicative, it assumes that there is an actual fact which may be stated in answer to the question.

Principle

1. The Gentiles cannot believe in Christ, though positive at God-consciousness, unless someone communicates to them the gospel. The point is that a missionary must come to them from another country, from a client nation.
2. It is the responsibility, then, of a client nation to God to become the communicators through missionary activity.
3. Then client nation is essentially a missionary nation. It is a nation of spiritual impact.
4. Only God Himself in omniscience knows where there is positive volition at God-consciousness. Therefore certain qualified believers in the client nation have the missionary responsibility.

Principle

1. The Gentiles have a heart/right lobe. This is the source of faith. Gentiles have a mouth to confess to God the Father faith in Christ or to call on His name.

2. But Gentiles cannot believe or call on the name of the Lord unless they hear the gospel.
3. Hearing the gospel (common grace) precedes believing in Christ (efficacious grace).
4. The message cannot be heard unless there are missionaries from the client nation to the heathen nation.
5. In Paul's time the client nation was Israel. But two years after his death the client nation would be Rome.

The logical sequence continues with a third question. It should be noted that Paul himself as the apostle to the gentiles was the last great missionary from client nation Israel. When he dies the nation died within two years. The nation followed him in death through the fifth cycle and a new client nation was established—the Roman Empire.

The third question deals with the communicator, the missionary from the client nation—the importance of missions, the importance of the client nation: “and how shall they hear without a preacher?”

“how” – the interrogative particle *pōs* (πῶς) [pronounced *poħç*] used for logical progression. With it is the postpositive conjunctive particle *de*. Translation: “Furthermore, how.”

“shall they hear” – aorist active subjunctive of the verb *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*], which means to hear. “Furthermore, how shall they [the Gentiles] hear.” The constative aorist gathers into one entirety the action of the verb, the missionary presentation of the gospel. Interpreting is not witnessing. This is not a witnessing passage. This is not a minister teaching a doctrinal passage where the gospel exists to his congregation. This is not an evangelist speaking to his own kind. This is a missionary who has gone from a client nation to a foreign country and is making a presentation of the gospel. “How shall they hear without a missionary.” Active voice: the Gentiles produce the action of the verb through the principle of common grace. The subjunctive mood is the deliberative subjunctive; it is a part of the rhetorical debater's technique. With this we have an adverb used as an improper preposition to introduce a proper function—*chōros* (χωρος) [pronounced *KHOH-ross*], meaning apart from or without. It takes the genitive case. In this case it takes the articular present active participle from the verb *kêrussō* (κηρύσσω) [pronounced *kay-ROOS-so*]. Here it is used as a noun. When the participle is used as a noun it must be translated that way, and the correct translation is messenger or missionary.

1977 Romans

Lesson #676

676 05/01/1979 Romans 10:14b Nuclear power; divine guidance of missions; client nation; indigenous churches need believers and evangelization; heathenism

Romans 10:14 **How then shall they call on Him whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear apart from preaching?**

677 05/02/1979 Romans 10:14c Missionary evangelism; client nation function and positive volition areas; common and efficacious grace

Romans 10:14 **How then shall they call on Him whom they have not believed? And how shall they believe on Him of whom they have not heard? And how shall they hear apart from preaching?**

Translation: “Consequently, how shall they [the Gentiles] call on him [the Lord Jesus Christ] in whom they have not believed? Furthermore, how shall they [the Gentiles] believe in him [Christ] about whom they have not heard? Furthermore, how shall they [the Gentiles] hear without a missionary.”

Principle

1. The first question develops a negative regarding efficacious grace. The negative is that the mission field is made up of those who have not believed in Christ—no efficacious grace.
2. The second question develops a negative regarding common grace.
3. The third question develops a negative regarding missionary function of the client nation. The heathen [Gentiles] may have been positive at God-consciousness but they had not heard the gospel—minus common grace. Because they have not heard the gospel they have not exhaled faith in Christ—minus missionaries. This means the client nation has had a malfunction resulting in the malfunction of missionary function, resulting in failure to use the normal divinely-ordained system for reaching the foreigner.
4. However, the adverb *chōros* (χωρος) [pronounced *KHOH-ross*] implies that where a Gentile nation contains some positive volition there is a probability that some missionary will be sent. A missionary will go and evangelize. But for that missionary to go you have to have alertness among believers. What this third question is saying is: Believers have not taken in doctrine, have not advanced and are not missionary minded, and therefore no missionary has been sent.
5. However, in the fourth question are two words *eán* (ἐάν) [pronounced *eh-AHN*] *mê* (μή) [pronounced *may*], the word if introducing a 3rd class condition plus the negative adverb. This implies that no matter how many in the heathen country fail to hear and believe God will provide a messenger, even if it has to be a supernatural function. But to the extent that God enters into supernatural function to save those with positive volition in other countries, to that extent the client nation is faulted, and if it is faulted often enough it is removed—5th cycle of discipline.

6. Common grace must precede efficacious grace. People cannot believe in Christ or exhale faith in Christ until they understand the gospel. To understand the gospel they have to hear the gospel.

7. There can be no common grace in a heathen nation apart from missionary evangelism.

Missionary evangelism gives the opportunity for the function of free will and the possibility of efficacious grace—the exhale of faith in Christ. Therefore missionary evangelism is one of the most important functions of a nation.

1977 Romans

Lesson #678

678 05/03/1979 Romans 10:15a Review; Mosaic Law codices 1–3; evangelism; communists conquer by thought; freedom vs. equality

Romans 10:15 **And how shall they preach unless they are sent? As it has been written: “How beautiful are the feet of those proclaiming good news of good things!”**

Verse 15 – it must be remembered that this passage is not dealing with the Church Age per se but is an explanation of the problems which have accumulated to Israel over the many centuries since they have suffered from the administration of the fifth cycle of discipline. The missionary function of the client nation now becomes the issue.

First in this verse we have the postpositive conjunctive particle *de*, used for the final question in the logical progression and is translated “Finally.” Then we have the interrogative particle *pōs* (πῶς) [pronounced *poħç*]—“Finally how.” Next is the aorist active subjunctive of the verb *kêrussō* (κηρύσσω) [pronounced *kay-ROOS-so*], taken from the old Greek word *kêrux* (κῆρυξ) [pronounced *KAY-roox*] which means a herald. *Kêrux* (κῆρυξ) [pronounced *KAY-roox*] denotes aristocracy and it means a representative of royalty, someone who is making an announcement that the king is coming. The herald went first and made preparation. It also means the announcement of good news for the city was always honored when the king came. So he represented aristocracy and he was the bearer of good news. The herald had the authority of the king. “Finally how shall they proclaim [the gospel].” This is the primary function of missionaries in a foreign country. The aorist tense is a constative aorist for an action which extends over a long period of time and is gathered up into one entirety. The active voice: missionaries produce the action of the verb in evangelizing in a foreign country. The subjunctive mood is potential. It depends on the function of the client nation of Israel in sending out missionaries.

With this we have a conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*] plus the negative *mê* (μή) [pronounced *may*]. *eán* (ἐάν) [pronounced *eh-AHN*] introduces a third class condition [maybe yes, maybe no], plus the aorist passive subjunctive in a protasis of the verb *apostellō* which means to send out—“unless they [referring to missionaries] are sent out.” The third class condition means maybe the client nation will send them out and maybe the client nation will not. It depends upon stability in the client nation—laws of divine establishment for believer and unbeliever alike. Secondly, it depends upon the spiritual

heritage function and that depends on how believers are going—are they advancing to maturity, cracking the maturity barrier, or are they going into reversionism? It all depends upon their attitude toward doctrine, whether it is positive or negative. The aorist tense of the verb is a culminative aorist, viewing the sending out of missionaries from the client nation in its entirety but emphasizing the existing results, evangelizing in a foreign country. Passive voice: the missionaries receive the action of the verb, being sent out by the client nation to God. Subjunctive mood: the missionary activity from the client nation is potential depending on spiritual conditioning of the believers in that client nation.

Principle

1. All of the subjunctive moods indicate that the big blot-out destroys all client nation function, but especially missionary activity.
2. Many time Gentiles who were positive at God-consciousness had to be evangelized by other means than missionaries from a client nation—which means malfunction of that client nation.
3. The big blot-out hindered missionary activity. Israel's failure under the big blot-out resulted in a change of policy in the times of the Gentiles.
4. So that today only Gentile nations can act as client nations to God. Israel will be eternally a client nation to God but not during the times of the Gentiles. Only Gentile nations can act as a client nation to God until the second advent of the Lord Jesus Christ.

“as” – *katháper* (καθάπερ) [pronounced *kath-AP-er*], which means “just as.” It introduces the concept of documentation –now that he has rhetorically proved his point and indicated that the Jews have lost out. In the next chapter he will become very elliptical in pointing out the fact of how sad it is that the Jews lost out as a client nation and God had to transfer the spiritual heritage of Israel to the royal family of God or the Church which is the body of Christ. So as goes the believer in a national entity so goes the national entity, and it is the function of the laws of establishment, the function of evangelism and Bible teaching, the providing of a haven for Israel during the time of their dispersion, plus the sending out of missionaries, that determines a client nation.

Then we have the perfect passive indicative of the verb *graphô* (γράφω) [pronounced *GRAWF-oh*], indicating that this is documentation from the Old Testament scriptures. The perfect tense is the dramatic perfect emphasizing the results of the action and portraying the prominence of the Old Testament canon and are minder to us that the Old Testament is a part of our spiritual heritage, for the spiritual heritage of Israel was transferred in A.D. 70 at the time of the fall of Jerusalem. At the time the spiritual heritage of client nation Israel became the heritage of the Church. This is why the Church is sometimes called a nation, though the Church is not really a nation, it is simply a community in a nation that determines client nation status. We have the New Testament scriptures, we have the spiritual heritage of Israel; it has been handed down to us, and with that heritage comes responsibility. Heritage demands responsibility. The passive voice of this verb tells us that

Isaiah 52:7 is being quoted, therefore receives the action of the verb—which is the quotation for documentation. The indicative mood is declarative for the reality of the passage quoted, the reality also of verbal plenary inspiration of scripture. Corrected translation: “just as it stands written.”

The quotation starts out with *hos* (ὅς) [pronounced *hohç*], used as a relative adverb or relative pronoun. It is correctly translated “How” but the meaning, its purpose in grammar, it to introduce the characteristic quality of a person in an interrogative sentence, the characteristic quality of a category. In this case it is the characteristic of a category. We already know the category—missionaries. The nominative plural for the adjective *w(raioj)* follows, which means beautiful in the sense of timely or seasonable. It does not mean beautiful in the sense of symmetry of pulchritude.

Next is the predicate nominative plural from the noun *pous* (πούς) [pronounced *poocē*], referring to the feet at a means of travel, therefore again, missionary emphasis. Note that the first function of a missionary is evangelism in a foreign country. After that, indigenous function, but not before. The function of the missionary is to satisfy positive volition. The reason the Lord leads the missionary to an area is positive volition in that area. The feet are a means of travel. Missionaries are involved.

Then we have the articular middle present participle from the verb *euaggelizō* (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*] which means to evangelize, to announce the good news, to proclaim the good news. In Classical Greek it was to proclaim the good news of victory in battle, but in Koine Greek of the New Testament it was to announce the good news of the work of Christ on the cross. The present tense is a perfective present, it denotes the continuation of existing results, hence it refers to a fact which has come to be in the past but is emphasized as a present reality. The middle voice is the dynamic middle, it emphasizes the part taken by missionaries in the action of the verb. The participle is circumstantial. Translation: “those who proclaim the good news [the gospel].”

“of peace, and bring glad tidings of” – not found in the original. (Too bad to the liberals!!) It refers not to the gospel and salvation doctrine, it refers to the entire plan of God because with the gospel or good news we also have “and also about intrinsic good things.” We have to translate it this way to distinguish it from the good news of the gospel. So we have “How beautiful are the feet of those who proclaim the gospel [good news] about intrinsic good things,” or “about the good.” The good is the plan of God—X + Y + Z.

1977 Romans

Lesson #679

679 05/04/1979 Romans 10:15 Prep School curriculum; a Rabbi re resurrection; proper function of missionaries

Romans 10:15 **And how shall they preach unless they are sent? As it has been written: “How beautiful are the feet of those proclaiming good news of good things!”**

Translation: "Finally, how shall they proclaim the gospel, unless they [the missionaries] are sent out? Just as it stands written, How beautiful are the feet of those who proclaim good news about intrinsic good things."

1. If the pastor is a mouth or a voice the missionary is a foot. He goes to the foreign nations from the client nation to God. (He must be spiritually prepared)
2. The beauty of the messenger's feet is in the divine guidance and function of a missionary, as well as the content of his message.
3. The missionary messenger must be sent out from a client nation. This means he is supported by local churches to sustain him on the mission field, and the policy of his government is to protect missionaries.
4. The client nation to God is motivated to encourage and support missionaries through spiritual advance to maturity on the part of believers.
5. The big blot-out hinders missionary activity from a client nation to God. When there are too many people rejecting the gospel, too much negative volition in a client nation, a failure to form a pivot, and the client nation is going to malfunction in missionary activity.
6. The Jews failed in their client nation responsibility because of the big blot-out. They also failed because those who were believers did not advance to maturity and form a pivot.
7. Missionary function is the responsibility of believers only in a client nation.
8. Furthermore, it takes hundreds and sometimes thousands of believers to support one missionary on a foreign field.
9. Add to that the fact that only a mature believer is properly motivated to support missions—or one positive and approaching maturity—and we have a picture of how the big blot-out can hinder missionary activity. The big blot-out also discourages believers from doctrinal advance.
10. A decline of missionary activity indicates a decline in spiritual modus vivendi of a client nation.
11. such a decline includes the big blot-out [hardness of heart] toward evangelism plus apathy or indifference toward doctrine on the part of believers.
12. This results in a decline of establishment principles in the general population and a lack of missionary support for the believer.

680 05/07/1979 Romans 10 29th Anniversary of R. B. Thieme, Jr.; obscure son of George II; mobs; doctrine of A FORTIORI; faith–rest and Israel's cursing and blessing

1977 Romans

Lesson #681

681 05/08/1979 Romans 10:16; Isa. 53:1 Rejection of truth produces scar tissue and voids former understanding and application to Israel and the U.S.

Romans 10:16 **But not all heeded the good news. For Isaiah says, “Lord, who has believed our report?”**

Verse 16 – “But” is the adversative conjunction *allá* (ἀλλά) [pronounced *ahI-LAH*] which sets up a contrast between the evangelistic communication of the gospel and the Jewish people rejecting the gospel, resulting in the big blot-out. Since the unbelieving Jews were guilty of the big blot-out they obviously would not take the gospel to the Gentiles. They cannot take to the Gentiles what they have not understood or accepted themselves. They have actually understood the issue but have rejected it by their own personal self-determination. They could not evangelize because they were not saved. With this is the negative adverb *ou* (οὐ) [pronounced *oo*] plus the nominative masculine plural subject from *pás* (πάς) [pronounced *pahs*]—“But not all.”

“obeyed” is the aorist active indicative of the verb *hupakouô* (ὑπακούω) [pronounced *hoop-ak-OO-oh*] [*akouô* (ἀκούω) [pronounced *ah-KOO-oh*] = to hear or to listen; *u(p* = under)]—under authority of, under subordination to. It is correctly translated by the word *obeyed*. It means to concentrate, to listen, to perceive when you are being taught information. It means here with the negative to hear accurate information and to reject it. The constative aorist is for a fact or action extended over a period of time. During the time of the entire dispensation of Israel, during the time that Israel became a client nation, down to A.D 70 when they lost their client nation status for the last time until the Millennium. It means, first of all, when they have heard the gospel. Not only have they heard it but they have heard the greatest presentations that anyone could ever have—every function of the Levitical priesthood in communication. It is the heritage of Israel from the beginning. Active voice: the Jews produce the action of the verb, the rejection of Jesus Christ as saviour. The indicative mood is declarative for the reality of the big blot-out in every generation—in some generations a lot of Jews, in some a few.

“the gospel” – dative singular indirect object from *euangelion* (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*]. It means good news—gospel. The Jews had the best exposure to the gospel that anyone ever had but they used their volition to reject it. They understood it and rejected it. Disobedience to the gospel is expressed through unbelief or rejection of the Lord Jesus Christ. When you understand something and reject it you build a layer of scar tissue on the soul, and when you keep rejecting it you build more layers of scar tissue until you no longer understand what you previously understood. The principle is that the more you reject something the less you understand it. Disobedience to the gospel is expressed by rejection. Every act of rejection makes the thing rejected more obscure. By not obeying

the gospel the Jews cannot send out missionaries to the Gentiles as a client nation function.

“For Esaias [Isaiah] saith” – the explanatory use of the conjunctive particle *gar* and the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*] which means here to communicate-- “For Isaiah communicates.” The perfective present tense refers to the fact of Isaiah’s ministry in the past but emphasizes it as a present reality in that this is a part of the Word of God which lives and abides forever. This is a quotation from Isaiah 53:1. Active voice: Isaiah produces the action of the verb as the human author of both the first section of Isaiah and the last half—called Deutero-Isaiah by the liberals and allegedly written by someone else. The reason for that is typical liberal stupidity. All great scholars know that half of Isaiah is written in prose and half of it is written in poetry. The liberals say that Isaiah wrote the prose but he didn’t write the poetry because the style is different, not realising, the dummies that they are, that anyone who writes poetry and writes prose both has a different style for each. The indicative mood is declarative for the reality of Isaiah’s message as a part of the Old Testament canon.

Isaiah 53:1 begins with the interrogative pronoun *mi* [who] and it is referring to every individual Jew in the client nation during Isaiah’s generation, but it also refers to every individual Jew in the client nation from the Exodus to, prophetically, the end of the Jewish nation as a client nation in A.D. 70. Isaiah began his ministry in a time of apostasy and God punished the Jews for their apostasy by the Sennacherib invasion. So we can say that this is pre-Sennacherib. Isaiah apparently had been preaching for some time and was slightly discouraged because apparently no one was responding. So he says “Who [is responding].” This was one of those statement which was parlayed into a prophecy.

Next is the hiphil perfect from the verb *amen*, the verb used for salvation faith in the Hebrew. This verb in the hiphil stem was used for the salvation of Abraham. The hiphil stem is causative active voice. “Who has caused to believe?” Abraham was caused to believe in the Lord and it was credited to his account [imputed to him] for righteousness. He was caused to believe because he had information. The gospel that he heard was the information to which he responded. So Isaiah now says, “Who has been caused to believe,” the point being that now the people are negative at God-consciousness and negative at gospel-hearing. They heard the gospel at first but as they said no they continued to build up scar tissue. By the use of the hiphil stem he is pointing out that they understand it but reject it.

Then comes the indirect object, *shemuah*, which mans doctrine or message. The message and the doctrine is actually the entire first advent with emphasis on the cross. Isaiah is giving an illustration of what he has been preaching in the verses that follow.

“the arm of the Lord” – *zeroa*, a title of the Lord Jesus Christ in the first advent. It is an anthropomorphism: Christ is not an arm but an arm explains the thought. “Arm” means His humanity. Then we have the title of His deity, pronounced by the Jew *Adonai*, and we call it *Jehovah*. Arm of the Lord then becomes the title for the hypostatic union, therefore a reference to the first advent which the Jewish unbeliever blocks out of his soul.

The niphāl perfect from the verb galah means to reveal. Translation: “The arm of the Lord, to whom has it been revealed?”

The first question: Who has believed our message?” The implication is that not only in Isaiah’s day but in every generation there are many Jews who reject Christ as saviour though the spiritual heritage of Israel is the presentation of the Lord Jesus Christ.

Back to Romans 10:16. The word “Lord” is a vocative singular from kurios (κύριος) [pronounced *KOO-ree-oss*] and is equivalent to the tetragrammaton. It is a reference to God the Father, to whom Isaiah addresses this. The interrogative pronoun tís (τις) [pronounced *tihç*] is correctly translated “who.” It means an individual; salvation is an individual matter.

“hath believed” is the aorist active indicative of the verb pisteúō (πιστεύω) [pronounced *pis-TOO-oh*]. The constative aorist refers to the momentary action of believing in Christ or the momentary action of rejecting Christ. Constative aorist takes the constant rejection to the point where they said no so often they no longer understood what they were rejecting. Active voice: the Jews potentially produced the action of the verb. The indicative mood is the potential indicative of obligation in a client nation.

“our report” – dative singular indirect object of a)kōh, based on the same root as akōúō (ἀκούω) [pronounced *ah-KOO-oh*] which means something you hear, therefore a report or a message; plus the possessive genitive plural from the first person plural pronoun, “our report.”

1977 Romans

Lesson #682

682 05/09/1979 Romans 10 Self-pity, arrogance, Hannibal, scar tissue of the soul and results in the individual and the nation; force necessary to protect positive volition from negative volition; embarrassed mind of man needs divine truth

1977 Romans

Lesson #683

683 05/10/1979 Romans 10:17 Witnessing and the client nation; doctrine of reconciliation; there will never be a conversion of the whole world any time

Romans 10:17 **So faith is from hearing, and hearing through the word of Christ.**

Verse 17 – begins with the illative particle ára (ἄρα) [pronounced *AHR-ah*] which means “consequently.” It brings together an inference from what has been taught and an inference in anticipation of what the conclusion will be. The nominative singular subject is pistis (πίστις) [pronounced *PIHS-tihç*] and it refers not only to the basis for perception of doctrine but it also refers to the initial entrance into the plan of God, faith in the Lord Jesus Christ. Also, after faith in Christ, it refers to the function of the faith-rest technique in claiming promises to stabilize the mentality, and then using reverse concentration to start rational thought, and finally coming to conclusions. This is the dynamics for the Christian way of life under a pressure situation. With this is a definite article used as a demonstrative

pronoun to set aside this faith as a special dynamic concept in the Christian way of life. “Consequently that faith.” This is a reference to faith in Christ which is the means of salvation. There is no verb.

Next comes the prepositional phrase *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *a)koh* which means a message, or the content of a message, or a report—“Consequently, that faith from a message.” In other words, people must hear the gospel to believe in the Lord Jesus Christ. Common grace precedes efficacious grace. Common grace is a theological designation for the presentation of the gospel to an unbeliever. The presentation of the gospel to the unbeliever finds the unbeliever unable to understand because while he has a human soul he is minus the human spirit. All spiritual phenomena is understood by means to the human spirit, and since the unbeliever does not have one the Holy Spirit acts as a human spirit so that the gospel information can be understood. Once it is understood then the individual unbeliever can respond, positive or negative. Positive volition is the exhale of faith in Christ; negative volition is rejection of Christ. So we call this inhale gospel presentation and perception; exhale is faith in the Lord Jesus Christ. The inhale is called common grace; the exhale is called efficacious grace—believing in the Lord Jesus Christ, receiving Him as personal saviour. The great issue is the fact that the unbeliever must have absolute correct information. He doesn’t need a persuasive personality, salesmanship, or some form of apologetical persuasion. All he needs is the information. This is because whatever the form of evangelism—whether it is the function of an evangelist outside of a church speaking to great crowds or a pastor communicating gospel information in a pertinent passage, or the individual believer witnessing for Christ—accurate information is necessary because of the principle that God the Holy Spirit is the agent of personal witnessing; He takes the information and utilizes it for the understanding of the gospel. So the unbeliever must have correct information regarding the person and the work of the Lord Jesus Christ before he can believe. One thing we must be very wary of is making an issue out of sin. Sin is not the issue in the gospel. Sin is a true fact, that should be understood, but the good news is the fact that Christ was judged for every sin ever committed in the human race. The unbeliever can have eternal life, not by renouncing sin but by believing in Christ. Christ is the issue, not giving up sins. The gospel is correct information.

Then we have a transitional or continuative use of the particle *de*—“moreover.” This is followed by a nominative feminine singular from the definite article used as a demonstrative pronoun, plus *a)koh* again—“moreover that message.” Finally there is a preposition phrase, and still no verbs; we are still in the field of ellipsis: *dia* plus the ablative of means from *r(h)ma*. It means literally, through the agency of a word or a doctrinal discourse. Then the objective genitive of *Christos* (χριστός) [pronounced *krees-TOHSS*]. It is correctly translated, “a doctrinal discourse about Christ.”

Translation: “Consequently, that faith comes from a message; moreover, that message comes through the agency of a doctrinal discourse about Christ.”

In other words, there must be an evangelist to communicate the gospel.

Principle

1. There must be an evangelist, a pastor, an individual believer, a missionary to communicate the gospel to those who have positive volition at God-consciousness.
2. Therefore to reach people in foreign countries with the gospel there must be a missionary. To have a missionary he must have a base, and the base is the client nation.
3. The client nation must possess establishment function, including freedom. The client nation cannot function apart from the laws of divine establishment.
4. Under the function of establishment there must be evangelism within a client nation, and for evangelism to occur there must be freedom.
5. As a result of such evangelism there must exist a body of believers within that client nation who from the standpoint of this context fall into two categories.
6. Category #1: those who remain behind in a client nation to grow in grace and support missionaries.
7. Category #2: those who grow in grace and are sent out from the client nation to other peoples as missionaries.
8. Israel failed as a client nation because they lost their establishment function, they lost their freedom, they failed to evangelize, they had two categories of reversionism—believer and unbeliever, and eventually went out under the fifth cycle of discipline. They finally came to the place of ritual without reality.
9. They did not believe in Christ but used their negative volition to develop the stages of the big blot-out.
10. Therefore there were no Jewish missionaries to the Gentile nations during Old Testament times—except on rare occasions, like Jonah and Daniel as remarkable exceptions, and Jeremiah after the fall of Jerusalem.
11. From the standpoint of mechanics no one can be evangelized unless he hears the gospel. That means emphasis on the first advent of Christ, especially underlining the cross.
12. There can only be one subject for evangelism—not sin, not social action, not giving money, not being baptized or joining the church, but the saving work of Jesus Christ on the cross.

1977 Romans

Lesson #684

684 05/11/1979 Romans 10:18–19a; Psalm 19:1–4 Provision for positive volition at God-consciousness from observation of the universe; no excuse at the Last Judgment

Romans 10:18 **But I ask, did they not hear? Indeed: “Their voice has gone out into all the earth, and their words to the ends of the world.”**

Verse 18 – divine provision for positive volition, which means the world has been evangelized in every generation in spite of the big blot-out. The failure of

people to accept Christ does not imply non-evangelization. Learn to distinguish between two concepts: evangelization of the world and the conversion of the entire world. Evangelization of the world is a legitimate biblical doctrine; the conversion of the entire world is a heresy, the heresy of post-millennialism.

“But” is the adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] which sets up a contrast between Israel’s failure as a client nation, as well as individuals, and at the same time the fact that God’s plan moves on. With it is the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*], to communicate, to say, to speak. The present tense is aoristic present for punctiliar action in present time, indicating a slight change of subject in order to add great rational emphasis to what has already been taught. Active voice: Paul produces the action of the verb as the continuation of a debater’s technique. The indicative mood is declarative, indicating the fact that we have an independence of qualification or condition.

We have a double negative here, *mê* (μή) [pronounced *may*] *ouk* (οὐκ) [pronounced *ook*]. *mê* (μή) [pronounced *may*] is the negative adverb used with the subjunctive; *ouk* (οὐκ) [pronounced *ook*] is the negative adverb used with the indicative mood. The two of them are combined to have a slightly different implication. A double negative in the English means a positive, but a double negative in the Greek is the strongest negative. In questions with *mê* (μή) [pronounced *may*] a negative answer is expected; in questions with *ou* (οὐ) [pronounced *oo*] or *ouk* (οὐκ) [pronounced *ook*] a positive answer is expected. But in questions with *mê* (μή) [pronounced *may*] *ouk* (οὐκ) [pronounced *ook*], *mê* (μή) [pronounced *may*] is the negative with the verb and therefore a strong affirmative is expected. The verb is the aorist active indicative of *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*], which means to hear. “But I say, Have they not heard?” The aorist tense is a constative aorist, it gathers the action of the verb into one entirety and spread over a period of time when Israel acted as a client nation to God, until the time that Paul wrote this passage in Romans. Active voice: Paul notices and presents the Gentiles as producing the action of the verb, in spite of the failure of Israel to function as a client nation. This is also the interrogative indicative which assumes that there is an actual fact which may be stated in answer to the question. Again, in questions with *mê* (μή) [pronounced *may*] the verb is negated, meaning that the answer to the question is based on *ou* (οὐ) [pronounced *oo*], and therefore the question expects an affirmative answer.

Because of the double negative we now have the answer. It comes out in combining three particles into one word with one accent between them—*menoun ge* (γέ) [pronounced *geh*], and it is translated as an emphatic positive—“Indeed they have, certainly they have, emphatically yes.” Jewish failure is the principle here. Jewish failure as a client nation does not hinder God’s plan in evangelizing every generation. He evangelizes every generation

with or without the client nation. Principle: There is no such thing as God making His plan depend on you or me, or any other person.

Principle

1. Jewish failure in the big blot-out did not hinder the Gentiles from hearing the Word of God.
2. It has been stated that you must hear the gospel to respond by faith in Jesus Christ.
3. In view of the fact that Paul has previously stated that the Gentiles were saved by faith in Christ (Romans 9:30-33) it is obvious that Paul will answer this debater's technique with an emphatic yes.

The Old Testament documentation is taken from Psalm 19:4. We need to be careful

about something here. It is very simply while we are dealing with the principles that teach the interpretation to ignore the fact that God's plan of eternity past—depending upon God's perfect character and integrity—is not only going to go right on, but to fail to understand that nothing depends on you and that you depend on God will involve yourself in a great deal of arrogance.

Psalm 19:1-4.

Verse 1 – “The heavens are telling the glory of God.” Why? So that people can reach God-consciousness.

“and the firmament [the earth] is declaring the work of his hands.” In other words, you can study the earth in many ways and come to the conclusion that the order that is found must have someone who started it. So this verse is dealing with the subject of God-consciousness.

Verse 2 – “Day to day pours forth speech.” Speech comes from words. Words are formed in the mind to make thought and out comes speech. Each day when you learn a little more about life you come closer to realising that all of this could not just have happened. You come to the conclusion that behind it all is a God, there is someone greater than what we have in this world.

“night unto night showeth knowledge” – back up the fact that by studying the stars and the universe brings us to the same conclusion.

Verse 3 – “There is no speech, nor are there words, their voice is not heard.” The universe which teaches the reality of the Creator, the reality of God, does not actually speak to you and say there is a God; you have come to this conclusion through your own function of reason.

Verse 4 – “But their sound has gone out through all the earth, and their utterance to the ends of the world.” Once a person has reached God-consciousness and has thrown up positive signals, while no one spoke out of heaven and said, I am God, he had to come to the conclusion of the existence of God through his own thought pattern in his own way. Once he did, positive volition went up and the sound went out through all the earth—the sound of the gospel.

1. This much of verse 4 has been quoted by Paul (Romans 10:18) to document complete evangelization of the world in every generation of human history.
2. This means that Gentiles, as well as Jews, have been evangelized. This means especially Gentiles during the dispensation of Israel.
3. While the Jews as a client nation to God failed to evangelize the Gentiles their positive volition at God-consciousness demanded that they receive the gospel message through some other means.
4. Therefore God by-passed the Jews under the big blot-out and used other means to reveal Jesus Christ as the only saviour.
5. God recognized +V at God-consciousness and provided gospel information so that anyone could believe in the Lord Jesus Christ. This principle has always been true.

In verse four we have two lines. The first line deals with God-consciousness and the second line, in reality, deals with gospel hearing. It relates God-consciousness to gospel hearing.

Romans 10:18—The word *ἠκούσθη* is in the nominative singular subject and is at the end of the phrase. It means sound or voice: their sound or their voice. This is the sound or voice of nature. The word “their” is the possessive genitive plural from the intensive pronoun *αὐτός* (*αὐτός*) [pronounced *ow-TOSS*], used as a third person plural personal pronoun. It means their. So we have their sound or their voice.

Next we have an aorist active indicative of *ἐξέρχεται*, and it means to go out. The aorist tense is a culminative aorist, it views the God-consciousness of the human race in its entirety but regards it from the viewpoint of existing results, i.e. the world is evangelized in every generation. It emphasizes the result. All +V in history has been evangelized. The aorist tense gathers all generations of history into one entirety and says in effect, there never was a person who was positive at God-consciousness who did not have an opportunity to hear the gospel. There are a lot of places where the gospel is not even so much as uttered. That is solid negative volition at God-consciousness which is tantamount to rejection of Christ as saviour. Evangelization means everyone who was positive, and often many others, are given the opportunity of hearing the gospel. The active voice: nature produces the action of the verb. The indicative mood is declarative for a dogmatic statement of doctrine, the reality of God-consciousness.

With this is a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of the adjective pás (πάς) [pronounced *pahs*] and the noun gh—“to all the earth.” Again, this line deals with the subject of God-consciousness which always precedes gospel hearing.

“and their words unto the ends of the world” – we have a connective use of the conjunction kai which merely introduces the second line. It is not comparable to anything in the Hebrew. The subject is the nominative plural from r(hma, and with the genitive plural again it means “and their words [or, message].” It refers to the gospel. Then a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of the adjective peraj which means ends in the sense of the earth being spherical, not in the sense of the earth being square. The descriptive genitive with peraj is o)ikoumenhj, which does not refer to the world as planet earth, it refers to that part of planet earth occupied by people, the world of the inhabited earth.

Translation: “But I say, They have no all heard, have they? Certainly they have, their voice [of nature] has gone out to the entire earth, and their words to the ends of the inhabited earth.”

Conclusion

1. This is a specific answer to the problem of the evangelization of the Gentiles in Old Testament times, but it applies also to every generation of history.
2. There never has been a generation of history which has not been evangelized.
3. God knew in eternity past the soul of every person in history.
4. He knew every positive volition at God-consciousness and responded in grace.
5. It is the integrity of God which provides gospel hearing for every case of positive volition at God-consciousness.
6. Every human being in history is therefore without excuse at the great white throne judgement.
7. Every person of history, Jew or Gentile, has the same chance or opportunity through faith in the Lord Jesus Christ.
8. When Christ was on the cross every sin in the human race was imputed to Him and judged.
9. Since all sins were judged at the cross there is no such thing as a person overlooked.
10. The first line of Psalm 19:4 deals with God-consciousness; the second line to gospel hearing. Positive volition at God-consciousness is a guaranteed opportunity to hear the gospel.

11. The big blot-out does not hinder the plan of God. The big blot-out in any client nation does not hinder the complete evangelization of the world in every generation.

Verses 19-21, documentation of Old Testament scripture regarding the big blot-out. While this passage is addressed to us it is about the Jew, and therefore documentation from the Old Testament scriptures is absolutely necessary.

Romans 10:19 **But I ask, did Israel not know? First, Moses says: "I will provoke you to jealousy by those not a nation; I will anger you by a nation without understanding."**

Verse 19 – quotation from Deuteronomy 32:21. It begins with the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*] and the present active indicative of the verb *léγω* (λέγω) [pronounced *LEH-goh*]. *Tis* is an aoristic present, punctiliar action in present time. Active voice: Paul produces the action of the verb as the human writer under the ministry of the Spirit, and he continues his rhetorical debater's technique. The indicative mood is declarative for the fact that he is now going to present fresh documentation.

The negative *mê* (μή) [pronounced *may*] is used in an interrogative clause to express doubt. Furthermore, the negative *mê* (μή) [pronounced *may*] also expects in a question an answer, no. The subject is *Israêl* (Ισραήλ) [pronounced *is-rah-ALE*], and with it is the aorist active indicative of *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*], which means generally to know by experience. With it is another negative, *ouk* (οὐκ) [pronounced *ook*]—"Did Israel fail to know?" The negative *ou* (οὐ) [pronounced *oo*] follows, meaning no. They knew. The constative aorist of *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] is for a fact or action extended over a period of time. In other words, there was never was a Jew in the Old Testament who didn't know by the time he was five years old or have a clear picture of the gospel. They all knew. *Ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] is used for a very simple reason: they knew by watching the ritual and hearing the explanation. They knew, and then they said yes or no.

Note that a) *lla léγω* (λέγω) [pronounced *LEH-goh*] here is used twice. It begins this verse and the previous one. In each verse Paul uses the debater's question to enter a plea on behalf of Israel. In each case the plea is refuted by the facts. God judges on the basis of facts—that is the principle. In the previous verse Paul enters a plea about hearing the gospel, and in this verse an understanding of what they heard. "But I say" is merely to differentiate between the two rhetorical questions which have set up a debater's technique. Each one is a different subject but he states a negative question that demands a positive answer. So, when they are saying no they are agreeing. In each case the plea is refuted by the evidence.

Verse 19 quotes from Deuteronomy 32:21. "But" us the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*]; "I say" is the present active indicative of the verb *léγω* (λέγω) [pronounced *LEH-goh*], which means to say, to think, or to communicate. Here it means to communicate. The aorist present tense is for punctiliar action in present time. Active voice: Paul produces the action of the verb as a continuation of the debater's technique. This is a declarative indicative for the reality of the canon of scripture. The reality of the

writing of Paul, the human author, has been divinely inspired under the principle of plenary, verbal inspiration of the scripture. Next is the negative *mê* (μή) [pronounced *may*] which is used in a question. This negative adverb when found in a question means that the answer to the question is no. The nominative singular subject of *Israêl* (Ἰσραήλ) [pronounced *is-rah-ALE*] and the aorist active indicative of the verb *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*] plus the negative *ou* (οὐ) [pronounced *oo*] follows. The constative aorist is for a fact or action extended over a period of time, over the entire Old Testament history. Active voice: Israel did not produce the action--the negative *ou* (οὐ) [pronounced *oo*]. In other words, they did not know. The indicative mood is an interrogative indicative which assumes that there is an actual fact which may be stated in answer to the question. "But I say, Did Israel fail to know?" and the answer is no. This is the basis for understanding scar tissue of the soul. Every Jew in every generation of Israel's history, from the Exodus to A.D. 70, understood the gospel at a very early age. Not only did they understand it but they said no to what they understood, and the longer they said no the more scar tissue they put on their soul and finally there came a no where the gospel was abstruse. What started out to be clear became abstruse by the building of scar tissue on the soul. No toward the gospel or no toward any form of doctrine builds scar tissue on the soul, and finally truth can no longer be understood.

The Jews could not say they did not understand the gospel because they did understand it, it was very clear to them. So Israel is without excuse because they not only did hear the gospel but at the same time they understood clearly what they heard. Paul now goes on to the two greatest witnesses in Jewish history, Moses and Isaiah, and in effect Paul calls Moses and Isaiah to the witness stand to answer the debater's question about Israel's hearing of the gospel and Israel's understanding of the gospel. Moses is called to the witness stand to give evidence of Jewish jealousy over Gentile salvation—Deuteronomy 32:21. Then in the next two verses Isaiah's testimony is entered as evidence that Israel understood the gospel which they rejected under the function of the big blot-out.

1977 Romans

Lesson #685

685 05/14/1979 Romans 10:19b; Deut. 32:21 Liberals; concept of the doctrine of anthropopathisms and divine love cf. the anthropopathism of love

Romans 10:19 **But I ask, did Israel not know? First, Moses says: "I will provoke you to jealousy by those not a nation; I will anger you by a nation without understanding."**

1977 Romans

Lesson #686

686 05/15/1979 Romans 10:19c Divine discipline by inversion, positive volition Gentiles get blessing, negative volition Jews lost; dangers of arrogance

Romans 10:19 **But I ask, did Israel not know? First, Moses says: "I will provoke you to jealousy by those not a nation; I will anger you by a nation without understanding."**

1977 Romans

Lesson #687

687 05/16/1979 Romans 10:20; Isa. 65:1 Toland re execution of the Jews; CHIASMUS; Gentile salvation without the client nation function of Israel

Romans 10:20 **And Isaiah is very bold and says: "I was found by those not seeking Me; I became manifest to those not inquiring after Me."**

Verse 20 will quote Isaiah 65:1 as evidence for Gentiles, that they understood the gospel without the law. Verse 21 quotes Isaiah 65:2 as evidence for the Jews that they understood and rejected the same gospel that the Gentiles understood and accepted.

"First Moses saith" – the nominative from the adjective numeral *prôtos* (πρῶτος) [pronounced *PROHT-oss*] means first in the order of studying. It means here, first of several witnesses—first to the witness stand. "First [witness] Moses speaks" – the present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] in which we take the testimony of Moses. This is a static present tense for a perpetual state of Deuteronomy 32:21, a permanent witness against Israel throughout every generation of their history as a client nation. Active voice: Moses as the human author, Moses as the witness, speaks. The indicative mood is declarative for the veracity, for the correct evidence, that Moses gives. Now the quotation from Deuteronomy in corrected translation from the Hebrew text:

"They [the Jews in every generation] have made me [God] jealous [an anthropopathism] with a not God [something that is not God--idols]; they have provoked me [Jesus Christ, the God of Israel] to anger with their idols: so I will make them [the Jews] jealous with those who are not a people [the Gentiles]; I will provoke them to anger with a stupid nation [and Gentile nation in history that has been a client nation to God]."

This is the deposition of Moses regarding the trend of the Jews in every generation—they have clearly understood the gospel and they have clearly rejected it. Now let's see what Paul does with the quotation from Deuteronomy in the Greek language. Notice that the first half of the verse is not quoted by Paul, but it is self-evident, obvious. The subject they refers to unbelieving Jews who have entered into the big blot-out.

"I" is *egó* (ἐγώ) [pronounced *ehg-OH*], the personal pronoun. Starting out with this is most unusual, but Jesus Christ is speaking, the God of Israel. This is followed by the verb.

Principle

1. This is quoted from Deuteronomy 32:21 which begins with the first person singular personal pronoun, referring to the Lord Jesus Christ as the God of Israel.
2. The integrity of God judges the big blot-out, not only in time but also in eternity.
3. First in the sequence is divine judgment of the big blot-out.

4. Such divine judgement indicates that Israel not only heard but they understood what they heard and rejected it as the first stage in scar tissue of the soul.
5. Having rejected the gospel which they understood they came to believe the lie that there was no first advent. This was the big blot-out or maximum scar tissue of the soul.
6. The big blot-out is dramatized by the great inversion of the Old Testament in which a reversal of position between Jew and Gentile became the basis for punishing the Jews and blessing the Gentiles.
7. The inversion finds Gentiles without the Jewish spiritual heritage not only believing in Christ but advancing to maturity, while Jews with total divine revelation reject Christ as saviour and enter into scar tissue of the soul.
8. The inversion, then, is composed of saved Gentiles and unsaved Jews.
9. The inversion includes believing Gentiles possessing God's righteousness and unbelieving Jews possessing only their own self-righteousness. So the inversion sets up a contrast between the imputed righteousness of God possessed by Gentile believers and the self-righteousness of the Jew, as God accepts His own righteousness and rejects the self-righteousness of the Jew.
10. The inversion includes the God of Israel blessing the Gentiles and punishing the Jew. Therefore, punishment by inversion includes Jewish arrogance turned into jealousy over the Gentiles. (Arrogance is prone to jealousy)

The first verb in the quotation the future active indicative of the verb *parazhlow*.

It means to provoke to jealousy, to arouse jealousy, to make jealous—"I will make you jealous." The future tense is the predictive future which prophecies a divine judgment as a result of the great inversion. The inversion finds the Jews and the Gentiles changing roles. The Jews had the perfect spiritual heritage, a complete and total revelation. At an early age every Jew had received gospel information which he thoroughly understood but rejected. Every time he rejected it he built an additional layer of scar tissue on the soul. So what he started out understanding, i.e. the gospel, by the time he has said no a few times he no longer understands it, and therefore accepts the lie—false doctrine, false teaching. Therefore he has darkness or the blackout of the soul. The Gentile was minus that great spiritual heritage but had positive volition at God-consciousness. Therefore God was responsible to provide the gospel, sometimes through a Jewish missionary, like Daniel, but more frequently through other means. So that when the Gospel was presented to the Gentile he said yes and responded instantly. Because of his response he entered into the plan of God in which he received information. Such a person was Cyrus the Great of Persia. The Jew became jealous of the Gentile who fulfilled this principle. So the predictive future prophecies judgment expected to occur when the Jews fall into the pattern of the big blot-out. When the Jews rejected Christ and blotted out the first advent in their souls they were punished by an inversion—salvation and blessing to those they scorn from arrogance.

They look down at the Gentile, he doesn't have their heritage, their background. The active voice: the justice of God produces the action of the verb which is punishment by inversion. The indicative mood is declarative, viewing the action of the verb from the viewpoint of historical reality.

Next we have the accusative plural direct object from the second person singular pronoun *su*—"I will make you jealous." This is the first part of the inversion. Then there is a preposition *epí* (ἐπί) [pronounced *eh-PEE*] plus the locative singular from *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*]—"over a nation." There is one other word with *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] and that is the negative adverb *ouk* (οὐκ) [pronounced *ook*], which to the Jews is not a nation, not a client nation. A Gentile nation, in other words—"I will make you jealous over a no nation."

Principle

1. The no nation is a reference to the Gentiles of the Old Testament. They were not and could not be a client nation to God—one exception: Persia for 70 years, and part of that 70 years might even include the Chaldean empire.
2. Gentiles without client nation status believed in Christ, making the Jews with client nation status very jealous because they followed their faith in Christ with advance to maturity.
3. But they could not have been jealous unless they were first arrogant. No one is ever jealous without prior arrogance—pride.
4. Arrogance precedes jealousy.
5. No one is ever jealous apart from abnormal self-consciousness.
6. Jewish arrogance came from their own negative volition. First they said no to the gospel. Every time they said no they built a new layer of scar tissue of the soul and at the same time created darkness in the soul. The darkness set up the vacuum so that they believed the lie.

Principle

1. The big blot-out is jealous of theocratic inversion. Perhaps this explains the Jewish antagonism toward the first advent of Christ.
2. It does not mean that the blessing of the gospel has passed from Jew to Gentile in the Church Age, however.
3. Since A.D 70 there has not been, nor cannot be, a Jewish client nation to God. There will not be a Jewish client nation to God until the second advent of Christ in the Millennium.
4. Therefore the great inversion continues throughout the Church Age and the Tribulation.

5. Remember that an inversion is a reversal, position, or relation.
6. All three characteristics are found in the great inversion of the Church Age.
7. There is first of all an inversion of relationship, i.e. a reversal of relationship. Gentiles are believers in Christ and Jews are unbelievers rejecting Christ as saviour (there are always marvellous exceptions). We are talking about the general trend of the Church Age.
8. Secondly, there is a reversal of position. Gentiles possess the righteousness of God through faith in Christ, while Jewish unbelievers possess self-righteousness by means of keeping the law and following the ritual of Israel. The great spiritual heritage is not in the ritual, the ritual merely illustrates doctrine. The Jews have rejected the doctrine but accepted the ritual.
9. There is a third factor: the reversal of order. Saved Gentiles become royal family of God while unsaved Jews are excluded from the family of God.

“and by a foolish nation I will anger you” – by a foolish nation is the preposition ἐπί (ἐπί) [pronounced *eh-PEE*]

plus the locative singular from *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], plus an adjective, *asunetos* (ἄσύνετος) [pronounced *as-OON-ay-toss*], which means dull, stupid, without understanding. This verse implies that the Gentiles are dull or stupid in relationship to the Jews. Note that Paul converts the Hebrew *nabal*, without understanding. The Gentiles were without understanding, however, because they did not have doctrine.

With this is an Attic Greek future active indicative of *parorgizw* which follows; it means to make angry, plus the accusative plural direct object from *su*—“I will make you angry.”

Translation: “But I say, Did Israel fail to understand? No. First [witness] Moses speaks, I will make you jealous over a no nation, and I will make you angry over a nation without understanding.”

Principle

1. There is a near and distant fulfilment of this punishment. It is under the principle of the dual fulfilment of prophecy.
2. The near fulfilment includes case history Jonah.
3. The distant fulfilment in Isaiah’s day emphasizes the Gentile client nations of the Church Age.
4. But fulfilments include the great inversion in which saved Gentiles are blessed by God while unsaved Jews are disciplined by God.

5. The Jews who are guilty of the big blot-out are punished by inversion. (Being smart is nothing until it is converted to wisdom; wisdom is being smart without arrogance).
6. When a reverse pivot of too large a blot-out occurs then added to punishment by inversion is a great historical disaster—like the holocaust that occurred in Hitler’s time, and the terrible things that happened in the Inquisition, etc.
7. To be replaced by a nation without the Word of God—by Persia, Chaldea, SPQR, the Franks, etc—has aroused the indignation of the smart people of Israel.
8. Therefore, inversion as a punishment for reversion is the subject for this quotation. Moses is talking about inversion being a system of punishment for reversionism.
9. But the inversion punishment could not occur unless the Jews had been a client nation, unless they understood the gospel, and unless they were a very smart and moral people.
10. Therefore Paul says the Mosaic prophecy and the divine fulfilment throughout the dispensation of the Israel and the Church Age proved that the Jews understood the gospel which they rejected.
11. Inversion discipline resulted from rejection after understanding the gospel, and behind that rejection is arrogance. Arrogance rejects the truth.

Verse 20 – “But” is the postpositive conjunctive particle *de*, used to introduce the next witness. We can translate this “next [witness] Isaiah.” Then we have a verb to describe that this witness is not only honest but also very courageous—present active indicative from *a)potolmaw* [ἀπό (ἀπό) [pronounced *aw-PO*] = *emphasiz, extreme*; *tolmáō* (τολμάω) [pronounced *tol-MAH-oh*] = *brave*], which means maximum courage without loss of sanity. Some people appear to be courageous at times because they are not thinking. They do not anticipate the dangers and they have no imagination. But this word means to have maximum courage without being stupid, without being emotional. This is cold, clear moral courage.

This is a historical present tense which Isaiah’s moral courage in the past with the vividness of a present occurrence. The courage comes out in his writing, it is a part of the Word of God, and when it is remembered that his contemporaries were often ready to stone him and that finally one of his contemporaries sawed him in two, his courage can be understood. Active voice: Isaiah, the human writer of the book, produces the action of the verb under the ministry of the Holy Spirit, a demonstration of great moral courage under the filling of the Spirit. The indicative mood is declarative for the historical reality of Isaiah’s courage as a witness.

This is a part of an idiom—*a)potolmaw* plus *de*. The idiom is actually taken from the writings of Demosthenes. The rest of the idiom includes the conjunction *kai* plus the

present active indicative of légo (λέγω) [pronounced *LEH-goh*] which is translated like an infinitive. We translate kai here, “as.” So this is correctly translated, “Next witness, Isaiah, is so bold as to say.” This is not the literal translation, it is the correct translation. The present tense of duration denotes what was begun in the past and continues into the present time. Active voice: Isaiah produces the action in making his statement in Isaiah 65:1. The indicative mood is declarative to fulfil the reality of the idiom.

“I was found” – aorist passive indicative of the verb heuriskō (εὕρισκω) [pronounced *hyoo-RIHS-koh*] which means to discover or to be found. In the passive voice it means “I was discovered” or “I was found.” The aorist tense is a constative aorist for a fact or an action extended over a period of time. The constative aorist contemplates the action of the verb in its entirety, and it refers to the inversion discipline in history wherever it occurs. The passive voice: Jesus Christ receives the action of the verb as the God of Israel. He was discovered by Gentiles when Jews rejected Him. This refers historically to A.D. 70, the administration of the fifth cycle of discipline. It also refers to other administrations of the fifth cycle of discipline in the past—721 B.C. when the northern kingdom went out in the 5th cycle by the hand of the Assyrians, and 586 B.C. when the southern kingdom went out through Nebuchadnezzar. Whenever that happened there was always a Gentile nation to fill in as client nation until the situation could be restored. The reality of the indicative mood is important because not only does it represent the verbal idea from the viewpoint of reality, but the reality is the fact that the Gentiles in the dispensation of Israel found Christ because they were positive at God-consciousness. Isaiah 65:1 indicates that Gentile conversion existed in every generation of the previous dispensation apart from the function of client nation Israel.

Isaiah 65:1 in corrected translation from the Hebrew: “I have permitted myself to be sought” – a tolerative niphāl perfect from the verb darash—“by those [Gentiles] who did not ask for me”—i.e. they did not have the spiritual heritage and they did not know in whom to believe for salvation, but they were positive at God-consciousness. But the Jews didn’t send out missionaries because they were in a state of apostasy, operation big blot-out. Does God let the positive volition of the Gentiles die without having the opportunity of believing in Christ? Never! So He uses other means and other circumstances in order to reach these people. Therefore the Gentiles were being blessed of God because they were in the plan of God, whereas the Jews who had the spiritual heritage for the plan of God rejected it. So there is cursing for the Jew in apostasy and there is blessing for the Gentile in the momentum of the plan of God.

We have a second phrase, “I [Jesus Christ, the God of Israel] have permitted myself to be found.” This time we have the tolerative niphāl perfect from the verb matsa. This means gospel hearing.

“by those who did not seek me,” i.e. under the name of Jesus Christ, because they were Gentiles. So the first line in the Hebrews deals with positive volition at God-consciousness and the second line in the Hebrew deals with positive volition at gospel hearing. Paul says that Isaiah as a witness is very courageous because Isaiah is a Jew and he is talking about Gentile salvation, which stirred up the unbelieving Jews.

The continuation of Isaiah 65:1 which Paul did not quote, says, “I [Jesus Christ] said, Here am I, here am I, to a nation which has not called on my name.” In other words, the Jews [client nation] have said no, whereas the Gentiles who are not the client nation and have no heritage have said yes. Therefore they have blessing and the Jews have cursing. So there is inversion. Furthermore, the Jews discover the prosperity of these Gentiles and are jealous. The prophetic part of this passage is the fact that the Gentiles are also saved in the Tribulation.

Next in Romans 10:20 the instrumental plural from the definite article *tois* (τοῖς) [pronounced *toiç*] used as a demonstrative pronoun. The demonstrative pronoun in its function calls special attention to the Gentiles as the objects of evangelism and salvation apart from any Jewish missionary. It is correctly translated “by those.”

The dative plural present active participle from the verb *zêteō* (ζητέω) [pronounced *zay-TEH-oh*] is next. The present tense is a historical present, it views a past event with the vividness of a present occurrence. It refers to Gentiles who did not know how to call upon the name of the Lord Jesus Christ after God-consciousness because they didn’t know about Jesus Christ. They didn’t have the spiritual heritage of the Jews—the Levitical sacrifices, the sacred articles of furniture which taught Christology, the *modus operandi* of the Levitical priesthood which gave ritual demonstrations daily of who and what Christ is. They were positive at God-consciousness but they had not direction for their positive volition once they wanted a relationship with God. The active voice: the Gentiles with +V produced the action. The participle is circumstantial for Gentiles being positive at God-consciousness.

With this is the accusative singular direct object from the first person singular pronoun *egō* (ἐγώ) [pronounced *ehg-OH*]. It is translated, “I [Jesus Christ, the God of Israel] was found by those [Gentiles]”—the demonstrative pronoun always specifies the category—“who were not looking for me.” They wanted salvation but they didn’t know who the saviour was.

1977 Romans

Lesson #688

688 05/17/1979 Romans 10:20b; Isa. 65:2 Jesus Christ's direct evangelization of the Jews; doctrine of inversion, reverse roles of Jews and Gentiles

Romans 10:20 **And Isaiah is very bold and says: “I was found by those not seeking Me; I became manifest to those not inquiring after Me.”**

Translation: “Next witness, Isaiah, is so bold as to say, I [Jesus Christ] was found by those Gentiles who were not looking for me.”

“I was made manifest” – this is actually I became, because we have the aorist middle indicative of the verb *gínomai* (γίνομαι) [pronounced *GIN-oh-my*], and it means here to become. It should be translated I became because the constative aorist refers to a fact or action extended over a period of time, the period of time being the dispensation of Israel from the Exodus to A.D. 70. The middle voice is the indirect middle in which Christ as the

agent produces the action of the verb. The indicative mood is declarative for the reality of gospel hearing to those Gentiles who were positive at God-consciousness. Then we have a predicate nominative singular from the noun ε)mfanhj—manifest or known, and it refers to being comprehended. “I [Jesus Christ] became manifest.”

The dative plural indirect object of the definite article τοις (τοις) [pronounced *toiς*] is used here as a demonstrative pronoun, emphasizing then Gentiles who had positive volition at God-consciousness—“to those.” With it is the dative of indirect object indicating that these Gentiles are the ones in whose interest Christ became manifest. They were positive at God-consciousness, they had no spiritual heritage, they did not know the Lord Jesus Christ, they lived in an area of darkness in their own circumstances, and therefore the Lord Jesus Christ had to reveal Himself to them some other way, apart from client nation Israel. The manifestation was not accomplished by the client nation Israel but through other means. There is also a dative plural present active participle from the verb ε)perwtaw which means to ask or to request, and here with the accusative singular direct object of the personal pronoun ε)γω (ε)γω) [pronounced *ehg-OH*] it means simply to request. The historical present of the participle views the past event with the vividness of a present occurrence. While the Gentiles were positive at God-consciousness they did not know the object of faith for salvation, and therefore Christ had to be revealed to them. This ordinarily would have been the job of client nation Israel sending out missionaries but because of their failure under the big blot-out they did not send out missionaries. Nevertheless Christ was revealed by other means so that in every generation of the Old Testament Gentiles believed in Christ with or without the Jewish function and cooperation. Active voice: the Gentiles with positive volition at God-consciousness produce the action of the verb. The participle is circumstantial for Gentiles having the opportunity for common grace apart from the client nation Israel.

Translation: “Next [witness] Isaiah is so bold as to say, I [Jesus] was found by those Gentiles who were not looking for me; and I [Jesus] became manifest to those Gentiles who did not ask about me.”

Principle

1. In all of human history, in every generation from Adam to the present, and from the present to the last generation of the Millennium, God does not ignore positive volition at God-consciousness. He provides gospel information on which to be saved by faith in the Lord Jesus Christ.
2. The conventional method of providing such information is the function of client nation missionaries. Throughout all history, beginning with the Exodus, the conventional method of providing information to positive volition at God-consciousness is the function of client nation missionaries.
3. The backup system when a client nation fails includes many other forms of gospel information. There is always a backup system.

4. Obviously Paul has made his point. He is not developing the backup systems in detail to satisfy our curiosity but he is pointing out that Israel has failed. The failure of Israel as a client nation does not hinder the plan of God.

5. The client nation which fails, however, is disciplined. God not only uses other means to reveal Christ in salvation but because of the failure of the client nation that nation is under discipline. This is part of the inversion doctrine of saved Gentiles and unsaved Jews.[4]

Verse 21 – the third documentation, Isaiah 65:2. “But” is the postpositive conjunctive particle *de*, and it is used here in the adversative sense—to make a contrast between Jews rejecting Christ and Gentiles believing in Him. With it is the prepositional phrase, *prós* (πρός) [pronounced *pross*] plus the accusative singular of the definite article. The definite article merely indicates the case involved in the noun which is the object of the preposition. “Israel” is not declined, it is an indeclinable noun. This should be translated “face to face to Israel.” Now the Lord Jesus Christ turns to Israel in a special appeal to them to believe in Himself in Isaiah 65:2. Isaiah’s witness, then, actually shows the Lord Jesus Christ evangelizing in Israel. That tells us something. Just as the Lord Jesus Christ evangelized in Israel where the Jews said no, obviously then he would evangelize the Gentiles where they had said yes at God-consciousness. So this is the greatest witness of all, for since there are no Gentiles to go to the Jews in their status quo, the big blot-out, Jesus Christ Himself goes to them. This is the ultimate in using Isaiah as a witness, and Paul reminds his brethren according to the flesh, the Jews, that this as, as it were, the greatest insult of all—the God of Israel must personally appeal to the Jews who have the perfect heritage for this.

We have a present active indicative of *légō* (λέγω) [pronounced *LEH-goh*] to quote the Lord Jesus Christ. “Face to face with Israel he [Jesus Christ] says.” The present tense is a present of duration, it denotes what happens in the past and continues into the present time. In every generation there are always Jews who reject Jesus Christ as saviour. Jewish negative volition, then, is the issue. Active voice: the subject, the Lord Jesus Christ produces the action of the verb in the constant and persistent evangelization of the Jews in every generation of history. The indicative mood is declarative for the reality of the evangelization of the Jew.

Isaiah 65:2 – “I [Jesus Christ] have spread out my hands all day long to a rebellious people [Jew with negative volition toward the gospel and their resultant big blackout].” The key here is the *piel* perfect from the verb *parash*. It indicates continuous and intense evangelism to the Jews throughout the entire dispensation of Israel. *Parash* is a spreading of the hands, it is a desperate appeal to the Jews. The next phrase: “who walk in ways which are not good.” The word walk is the *qal* active participle of *halak*—linear *aktionsart* means they keep on walking in every generation. They are walking in ways which are said to be in the Hebrew, *lo tob*. *Tob* is equivalent to *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*], and *agathos* (ἀγαθός) [pronounced *ag-ath-OSS*] is the way of expressing the plan of God. They are walking in ways which are not the plan of God.

“after their own thoughts” – machashabah, which has the third masculine plural suffix with it, referring to Jews guilty of the big blot-out. The word thoughts here refers to thoughts and machinations.

Hebrew translation: “I [Jesus Christ] have spread out my hands all day long to a rebellious people [Jew with negative volition toward the gospel and their resultant big blackout], who walk in ways which are not good, after their own thoughts.” In other words, they said no to the Lord’s thoughts—to doctrine, the truth.

Romans 10:21 **But as for Israel he says: “All the day I have stretched out My hands to a disobeying and contradicting people.”**

Romans 10:21 – “All” is the accusative singular from the adjective holos (ὅλος, η, ον) [pronounced *HOH-Ioss*] which means entire, it means more than that here, it means day in an day out. It means, “I am spending all of my time evangelizing the Jews who have already rejected the gospel as presented in Codex #2, and eloquently by the prophets.

“the day” is the accusative singular from the noun hêmera (ἡμέρα) [pronounced *hay-MEH-raw*], day in the sense that every generation is made up of X number of days, and it means every day in that generation.

The aorist active indicative follows, ἐκτείνω means to extend to stretch out, it is actually an imploring gesture of invitation. It is the invitation to believe in Christ. The dramatic present tense takes a present reality with the certitude of a past event. Active voice: the Lord Jesus Christ, the God of Israel, performs the action. The indicative mood is declarative for the reality of our Lord’s invitation to Israel for salvation. The “whole day” refers to the entire dispensation of Israel and to every generation in that dispensation.

“unto a disobedient and gainsaying people” – prepositional phrase, πρὸς (πρός) [pronounced *pross*] plus the accusative of laos (λαός) [pronounced *lah-OSS*]. This means “facing a nation.”

The accusative singular present active participle follows, the verb ἀπειθέω (ἀπειθέω) [pronounced *ap-i-THEH-oh*]—disobedient. Then we have the accusative singular present active participle of the verb ἀντιλέγω, which means obstinate. It is used here for the accumulation of scar tissue.

Translation: “But face to face with Israel he [the Lord Jesus Christ] says, I have extended my hands the entire day [the dispensation of Israel] face to face with a disobedient and obstinate [Jews in the big blot-out] nation.”

Principle

1. In effect, the two witnesses, Moses and Isaiah, have testified to the fact that Israel failed as a client nation.

2. The Jews, instead of using their freedom and their spiritual heritage of the law and the prophets to be evangelized and therefore to receive Christ as saviour, they rejected Him and distorted the law and the prophets, the entire Old Testament Torah, especially in relationship to the first advent.
3. The function of a client nation to God demands evangelism prior to production. You cannot represent God in a client nation in any capacity until you have a relationship with God. In other words, you have to be born again before you can be an ambassador for Christ.
4. If the Jews are not born again they cannot serve God while the Jews were under client status.
5. Therefore in every generation of the Jewish Age there was evangelism, but in every generation there was rejection of Christ as saviour so that the minority in every generation were the believers—after the Exodus generation.
6. They accepted our Lord's Alpha glory but they rejected His Omega glory.
7. Having rejected Christ as saviour under the last three stages of reversionism the Jews possessed hardness of heart.
8. There was no way that the Jews could fulfil their client nation responsibility as evangelists to the Gentiles when they completely blotted out of their souls the first advent of Christ and its salvation implications.

[1] See Doctrine of Salvation in the Old Testament

[2] See Doctrine of faith.

[3] See the Doctrine of heathenism.

[4] See the Doctrine of inversion.

1977 Romans

Lesson #689

689 05/18/1979 Romans 11; Rev. 1:7a Intro.; MacArthur, 6/2/1931; negative volition to truth; Big Blot Out of the Jews; supernatural darkness

1977 Romans

Lesson #690

690 05/21/1979 Rev. 1:7b–8a Inflation spiral; Big Blot Out of the Jews Second Advent frustration; aggressive genius; U.S. rejection of the truth

691 05/22/1979 Rev. 1:8b; Deut. 6:4–6 Alpha and Omega glories of Jesus Christ; missionary and divine guidance; results of rejection of the truth

Chapter 11

Israel has a special history in three dispensations—the dispensation of Israel, the dispensation of the Church, and the Millennium. In the dispensation of Israel the Jews became the first client nation to God in history, after the Exodus. The four unconditional covenants to Israel guarantee that Israel will have a future forever, but only to those Jews who possess eternal life through faith in the lord Jesus Christ—in other words, true Israel. In the Church dispensation the final administration of the fifth cycle of discipline occurred forty years after the Church Age began. It resulted in the times of the Gentiles in which no Jewish nation can be a client nation to God in this dispensation. Because the Jews in this dispensation have rejected Christ as saviour they are branches broken off the good olive tree. We, the wild Gentiles, are grafted in to the good tree. That tells us that even though in many generations of history there have been relatively few Jews who have accepted Christ as saviour they are still the tree. Therefore we are grafted in to their spiritual heritage. In effect, our spiritual heritage as the Church, the royal family of God, the body of Christ, is still Jewish. Because it is we must avoid any arrogance and, above all, we must avoid like the plague that vicious type of evil called anti-Semitism. So the Jews in the dispersion still have the spiritual heritage of which we partake. The Gentile believers are grafted in; the Jewish believers are really the tree. In every generation of the Church Age there will always be Jewish believers. There never will be a generation in the dispensation of the Church without Jewish believers. The Millennium brings us to the restoration of Israel as a client nation God and the fulfilment of the four unconditional covenants.

In Romans chapter nine we learn five points about the Jews. a) the uniqueness of Israel—verses 1-5; b) the premise: all Israel is not Israel—verse 6; c) the premise was illustrated by the formation of the Jewish nation—verses 7-18; d) the premise was illustrated from the essence of God—verses 19-29; e) the premise was illustrated by the salvation of the Gentiles—verses 30-33.

In Romans chapter ten two points were added. a) the failure of Israel to accept Christ as saviour—verses 1-11; b) the failure of Israel to function as a client nation—verses 12-21.

Because of Israel's failure, does Israel have a future? That is a major consideration in chapter 11. There are three paragraphs: a) the rejection of Israel is not total—verses 1-10; b) the rejection of Israel is not final—verses 11-24; c) the perpetuation of the Jewish remnant in the Church Age demands special consideration because the nucleus for the body of Christ is the born-again Jew of the Church Age, and we, the Gentiles, are grafted in.

692 05/23/1979 Romans 11:1a Department of Energy and California; rhetorical questions; Jews not fully rejected by God; rejection of truth leads to belief of lies

The Remnant of Israel

Romans 11:1 I ask, then did God reject His people? Never may it be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Verse 1 – a rhetorical question. “I say” is the present active indicative of the verb λέγω (λέγω) [pronounced *LEH-goh*]. The present tense is an aoristic present for punctiliar action in present time. The aorist conveys the idea of punctiliar action with reference to past time, but the aoristic present gives us punctiliar action in present time, and therefore sets forth an event as now occurring. Active voice: Paul in the function of debater’s technique produces the action of the verb. The aoristic present connected with the active voice tells us that this is just as pertinent right now as it was at the time of writing. The indicative mood is declarative, which views the action from the standpoint of reality.

With this is the postpositive inferential particle οὖν (οὖν) [pronounced *oon*] in which we have a concept, inference from what precedes, namely Romans 9:16-33 and 10:19-21. The question anticipates opposition from the brilliant minds of Israel. Those who have rejected Christ as saviour and are guilty of the big blot-out have accepted lies in place of the truth.

The nominative singular subject is ho theos (θεός) [pronounced *theh-OSS*]. The definite article does not have to be translated. The purpose of the definite article is merely to indicate either a noun with which you are familiar, i.e. God, or a proper noun which is set up as the subject by the use of the definite article. Next is the verb, aorist middle indicative from ἀπορῶ, to refuse, to reject, to cast away, to push aside, to repudiate, plus the negative μή (μή) [pronounced *may*]. The negative μή (μή) [pronounced *may*] in a question always demands an answer. The aorist tense is a culminative aorist, it views the event in its entirety but regards it from the viewpoint of existing results. The rhetorical question which demands a negative answer says, Definitely God has not repudiated His people. The middle voice emphasizes the agent or the subject. This is a direct middle, the subject acts with a view toward participating in the outcome. The indicative mood is interrogative, it assumes that there is an actual fact of doctrine which may be stated in answer to the question.

With this is the accusative singular direct object from laos (λαός) [pronounced *lah-OSS*], plus the possessive genitive singular from the intensive pronoun αὐτός (αὐτός) [pronounced *ow-TOSS*] used as the third person personal pronoun. “I say then, God has not repudiated his people, has he?” In addition to the negative μή (μή) [pronounced *may*] which demands a negative answer we get a strong answer, the old idiom, μή (μή) [pronounced *may*] genioto. The aorist optative of γίνομαι (γίνομαι) [pronounced *GIN-oh-my*] plus the negative μή (μή) [pronounced *may*] would literally be translated, “Let it not be

so.” But the idiom is not translated literally, it translated with something that emphasizes the no—“Emphatically not.”

Principle

1. The Jews are the people of God in the sense of election to privilege.
2. They were brought into existence as the newest of races, a race to become the first as well as the last client nation to God.
3. While they do not function as such during the times of the Gentiles, which includes the Church Age, the Jews have not been repudiated as the people of God.
4. However, racial Jews who have the genes of Abraham, Isaac and Jacob through physical birth are not qualified until they become regenerate Jews through faith in Christ.
5. We have noted that all Israel is not Israel [9:6]. Only those racial Jews who believe in the Lord Jesus Christ are true Israel.
6. The Jew was the only race to be founded on regeneration and to require regeneration for the fulfilment of the unconditional covenants.

Paul now emphasizes the strong negative by adding the explanatory postpositive conjunction *gar*, and with it the adjunctive use of *kai*, and the first person singular pronoun *egó* (ἐγώ) [pronounced *ehg-OH*] followed by the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is a static present for a condition which has perpetually existed or is taken for granted as a fact. Active voice: Paul produces the action. The indicative mood is for the dogmatic historical reality involved in his statement. “For I also am an Israelite” – *Israēlītēs* (Ἰσραηλίτης) [pronounced *is-rah-ale-EE-tace*]. He adds to that the ablative singular of source from the noun *fulh* for tribe. Whenever any nation is developed into a client nation it evolves as a nation from establishment organization. The tribal system provided the basic system of establishment from which the client nation Israel came; “of Benjamin” – Benjamin.

Paul establishes the pattern for the Jew in the Church Age and in the times of the Gentiles. He is both a racial Jew and a regenerate Jew. The profile of Saul of Tarsus, known as Paul, forms the categorical pattern for the true remnant of Israel. Paul’s biography as a Jew is found in Philippians 3:5-9. Paul as the worst sinner in history is found in 1 Timothy 1:12-15. Remember he was the worst sinner in history because he was self-righteous. The third area of the Pauline profile is found in 1 Corinthians 15:10 where he states the fact that he is a trophy of grace where cursing is turn into blessing by the grace of God.

Because the Jews were set aside as the client nation to God they were also by A.D. 70 scattered throughout the world under the fifth cycle of discipline, sometimes called the diaspora. But this great discipline administered by the justice of God does not imply or suggest that God has cast off His people. Far from it. The regenerate Jew is always in the

election of God, either as a believer in the dispensation of Israel or as a member of the royal family of God in the Church Age. If God could save Paul, then He could save any Jew. The Jews, therefore, have no excuse under the big blot-out.

1977 Romans

Lesson #693

693 05/24/1979 Romans 11:1b–2a Arrogant self–pity; plan of God unhindered by negative volition; spankings; discipline of Israel = divine prerogative

The Remnant of Israel

Romans 11:1 I ask, then did God reject His people? Never may it be! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Translation: “I say then, the God has not repudiated his people, has he? Definitely not. For I also am an Israelite, from the tribe of Benjamin.”

Principle

1. The general overall principle introduced by this verse is: Israel is not rejected. The elect of Israel are saved and accepted forever as the people of God.
2. So an Israelite, the greatest Jew of them all, writes how God has not cast off or repudiate His people.
3. Even though there are times of great apostasy, and divine discipline which becomes national disaster, God preserves a remnant of Jews who are believers, just as He did in the time of Elijah when 7000 Jews had not bowed the knee to Baal. But there is more to it than that: 7000 Jews had formed a pivot of mature believers, preserving the northern kingdom in its time of apostasy.
4. The principle: The inevitable deliverance and preservation of a client nation to God is a spiritual factor.
5. In spite of the Satanic conspiracy the Jew continues to live on the earth. He continues to believe in the Lord Jesus Christ, the God of Israel. And the unbelieving Jew continues on the earth as well.
6. The failure of some Jews to believe in Christ does not cancel the grace of God, just as the failure of some believers to accept doctrine does not hinder the plan of God.
7. Individual or collective failure to believe in Christ has never hindered the plan of God in history, and especially for Israel. And it has not hindered the validity of the Word of God.
8. The plan of God moves on with or without the Jews, with or without us as believers.

9. Failure on the part of the Jew does not abrogate the promises of God for regenerate Israel. The failure of the Jew does not cancel the promises of God for true Israel.

10. While rejection of Christ puts the Jew outside the plan of God, such individual rejection does not cancel God's plan for the elect of Israel.

11. God's promises to Israel have not been cancelled because some Jews have rejected Christ as saviour. Being a racial Jew does not imply automatic salvation.

12. The unconditional promises are fulfilled only to that Jew who believes in Christ. In other words, the only rejection of Israel is individual. The Jew who rejects Christ as saviour is out.

Principle

1. The physical descent of natural birth is worthless in the transmission of divine promises and the imputation of divine blessing.

2. The individual Jew must possess the imputed righteousness of God for the fulfilment of the blessings of his heritage.

3. This righteousness of God is only imputed through faith in the Lord Jesus Christ, the only saviour, and the God of Israel.

4. Paul as a Jew illustrates the pattern. When Paul believed in Christ God's righteousness was imputed to him.

5. Therefore as the recipient of +R God could provide logistical blessing as well as special blessing beginning at maturity.

6. Those Jews who do not possess the righteousness of God will be cast off in eternal judgment—as individuals. But Israel will go on into eternity as a nation composed of its regenerates.

7. Those Jews who believe in Christ have followed the pattern of Abraham, Isaac and Jacob. Therefore regenerate Jews of the dispensation of Israel, including the Tribulation, will be the recipients and the beneficiaries of the unconditional covenants to Israel at the Second Advent.

8. Regenerate Jews of the Church Age will be blessed under a separate category since they belong to the royal family of God forever.

9. Therefore the basic principle and doctrine of verse 1: God has not, and God will not repudiate the Jew. There will always be a remnant of believing Jews in every generation of history.

Verses 2-4, the application of the foreknowledge of God.

When Bob gets to v. 9 or so, he will teach something else for 3 months, and then come back to this study, starting in v. 2. If there are additional notes to be found in the next 8 verses, then they must come from the later study.

Romans 11:2 **God did not reject His people, whom He foreknew. Or do you not know what the Scripture says in Elijah, how he pleads with God against Israel:**

Verse 2 – “God,” nominative singular of *theos* (θεός) [pronounced *theh-OSS*], plus the aorist middle indicative of the verb *αποσῶ*, and with it the negative *οὐκ* (οὐκ) [pronounced *ook*]: “God has not repudiated.”

The aorist tense of *αποσῶ* is a gnomic aorist for a generally accepted fact or doctrine regarded as so fixed in its certainty as to be axiomatic in its character. This is a direct middle voice, the subject acts with a view toward participating in the outcome—the preservation of Israel. The indicative mood is declarative, plus the negative *οὐκ* (οὐκ) [pronounced *ook*], emphasizing the fact that Israel has not been repudiated by God. Individuals, yes; the nation, no. Next is the accusative singular direct object from *λαός* (λαός) [pronounced *lah-OSS*], plus the possessive genitive from *αὐτός* (αὐτός) [pronounced *ow-TOSS*] is “his people.” The Jews are His people.

The accusative singular relative pronoun *ὃς* –“whom,” and the aorist active indicative of the verb *προγινώσκω* (προγινώσκω) [pronounced *gih-NOH-skoh*], which means to foreknow, is correctly translated, “whom he has foreknown.” The culminative aorist views the foreknowledge of God in eternity past but regards it from the viewpoint of existing results and application to our own lives.

“how” – the comparative *ὡς* (ὡς) [pronounced *hohç*] indicates the manner in which something proceeds. Here it is used as a temporal conjunction which is why we translated it “when” instead of the KJV “how.” Then comes the present active indicative of the verb *ἐντυγχάνω* (ἐντυγχάνω) [pronounced *en-toong-KHAN-oh*]. It means to petition, but when you have *kata* following it, the preposition, it means to speak against, to plead against in the sense of courtroom procedure. We might even say to prosecute—“when he prosecuted before God against Israel” would be a legitimate translation but we translate it, “when he pleaded to God against Israel.” The present tense is a pictorial present which presents to the mind a picture of events in the process of occurrence. The active voice: Elijah produces the action of the verb. The indicative mood is declarative for historical reality.

The dative singular direct object from *θεός* (θεός) [pronounced *theh-OSS*] means here “against God” when the preposition *kata* is found following it, plus the definite article *τὸν* used as an indeclinable proper noun with Israel. It means he “pleaded to the God against Israel.” The word “saying” is not in the original, therefore we leave it out.

1977 Romans

Lesson #694

694 05/25/1979 Romans 11 Divine foreknowledge cf. omniscience; spiritual heritage and preeminence of Israel; stability of the British Government

695 06/01/1979 1Kings 19:1–8 Fourth estate and Vietnam; ultra supergrace believer Elijah fears and forgets faith—rest and logistical grace; arrogant men vs. smart women

Elijah Flees Jezebel

1Kings 19:1 Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword.

1Kings 19:2 Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow."

1Kings 19:3 Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

1Kings 19:4 But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O LORD, take away my life, for I am no better than my fathers."

1Kings 19:5 And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, "Arise and eat."

1Kings 19:6 And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again.

1Kings 19:7 And the angel of the LORD came again a second time and touched him and said, "Arise and eat, for the journey is too great for you."

1Kings 19:8 And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

696 06/04/1979 1Kings 19:8–16 Dangers of arrogance in leaders; self–pity, self righteousness, inflexible and useless in the plan of God

1Kings 19:8 And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

The Lord Speaks to Elijah

1Kings 19:9 There he came to a cave and lodged in it. And behold, the word of the LORD came to him, and he said to him, "What are you doing here, Elijah?"

1Kings 19:10 He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

1Kings 19:11 And he said, "Go out and stand on the mount before the LORD." And behold, the LORD passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the LORD, but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake.

1Kings 19:12 And after the earthquake a fire, but the LORD was not in the fire. And after the fire the sound of a low whisper.

1Kings 19:13 And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave. And behold, there came a voice to him and said, "What are you doing here, Elijah?"

1Kings 19:14 He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

1Kings 19:15 And the LORD said to him, "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria.

1Kings 19:16 And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.

1Kings 19:17 And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death.

1Kings 19:18 Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

The Call of Elisha

1Kings 19:19 So he departed from there and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen in front of him, and he was with the twelfth. Elijah passed by him and cast his cloak upon him.

1Kings 19:20 And he left the oxen and ran after Elijah and said, "Let me kiss my father and my mother, and then I will follow you." And he said to him, "Go back again, for what have I done to you?"

1Kings 19:21 And he returned from following him and took the yoke of oxen and sacrificed them and boiled their flesh with the yokes of the oxen and gave it to the people, and they ate. Then he arose and went after Elijah and assisted him.

697 06/05/1979 Romans 11:2b–3a Divine foreknowledge; arrogance of Elijah; results of obsession with apostasy and disaster

Romans 11:2 **God did not reject His people, whom He foreknew. Or do you not know what the Scripture says in Elijah, how he pleads with God against Israel:**

Translation: “God has not rejected his people whom he foreknew. Or do you not know what the scripture says about Elijah? when he pleaded to God against Israel.”

Principle

1. In the principle of this verse Paul refutes the casting off of Israel since it is impossible for God to ever repudiate what He has foreknown.
2. Since foreknowledge is a printout of the divine decrees for believers only it is obvious that regenerate Jews are in view, not Israel as a whole. It is important to understand that when it says all Israel shall be saved in Romans 11:26 it doesn't mean that at the end all Jews are going to be saved, it means all those Jews who are born again at the Second Advent, coming out of the Tribulation, will be delivered.
3. Nothing can be foreknown until it is first decreed—which means that foreknowledge and omniscience are not synonyms. Logically omniscience precedes the decrees and logically foreknowledge is a printout of the decrees.
4. There is always a remnant of believing Jews in every generation of the dispensation of Israel.
5. To this remnant of believers in Christ the unconditional covenants will be fulfilled at the second advent.
6. There was such a remnant in the time of Elijah when in self-pity and arrogance Elijah sulked in the cave. He had an attack of arrogance under pressure which produced self-pity, and later when he came out of the cave it switched to self-righteousness. He came up with a conclusion that only he was left. He was totally divorced from reality.
7. The arrogance of Elijah ignored the existence of this remnant because he was too preoccupied with what is wrong with Israel.
8. The prevalence of apostasy and degeneration does not warrant ignoring the remnant of believers or the pivot. The only hope of a nation is always the divine solution—a believer advancing to maturity. It is the pivot that changes everything.

Principle

1. The failure of many Jews to believe in Christ does not hinder the plan of God for Israel.

2. There is nothing the unbeliever can do to frustrate the plan of God, and furthermore there is nothing the believer can do to frustrate the plan of God.
3. In eternity past God knew that many Jews, though possessing the genes of Abraham, Isaac and Jacob, would not possess the God of Abraham, Isaac and Jacob, i.e. the Lord Jesus Christ, the God of Israel.
4. Nevertheless, the plan of God is constructed around believers in Christ, therefore all regenerate Jews of the previous dispensation will receive the unconditional covenants, and the failure of the unbelieving Jews will not hinder the blessing of Israel in the future.
5. God never permits human failure to cancel his promises or abrogate His plan.
6. What is true of the Jew in the dispensation of Israel is true of the believer in the Church Age, Jew or Gentile. The failure of any believer does not hinder or frustrate the plan of God.
7. The plan of God marches on with or without the cooperation of the believer.
8. Preoccupation with disaster becomes a distraction to the Christian life.

Romans 11:3 “Lord, they have killed Your prophets, they have torn down Your altars, and I alone have been left, and they are seeking my life”?

Verse 3 – the principle: preoccupation with apostasy is a distraction. This is the distraction of disaster, a quotation of 1Kings 19:10 which was repeated again in

19:14. Notice the accuracy of Paul’s quotation. He uses the words that Elijah used but it is in the Greek. In the Hebrew Elijah used the tetragrammaton, the sacred word for God. In quoting it Paul uses kurios (κύριος) [pronounced *KOO-ree-oss*], equivalent to Jehovah and has the basic connotation of deity. The secondary implication which will be emphasized is that the plan of God for the believer continues in time of crisis and disaster as well as in time of blessing and prosperity. God’s plan for the believer goes on whether times are good or bad. Logistical grace works just as well in time of war as in time of peace, in time of disaster as well as in time of prosperity. Therefore the believer must not become so preoccupied with disaster that he is distracted from the plan of God. This is the implication of Psalm 48:14.

“they have killed the prophets” – aorist active indicative of *apokteinô* (ἀποκτείνω) [pronounced *ap-ok-TEE-no*], which means they killed them in a terrible way, to kill with extreme violence. The culminative aorist views the disaster in its entirety but regards it from the viewpoint of existing results. Active voice: apostate and reversionistic Jews produced the action of the verb in the northern kingdom around B.C. 850. The indicative mood is declarative for the reality of the disaster and also the reality of Elijah’s obsession with disaster.

Principle:

1. Preoccupation with disaster is a distraction to both logistical and supergrace blessing.
2. Preoccupation with disaster is a distraction to doctrinal perception as well as capacity for life. There is no momentum in the plan of God and there is no motivation when you are preoccupied and obsessed with disaster or failure.
3. Obviously then, preoccupation with disaster is a distraction to the Christian way of life.
4. Disaster must be regarded in the light of the Word of God and pertinent Bible doctrine.

Preoccupation with disaster produces blind arrogance in the form of fear, self-pity, self-centeredness, and a distortion of the truth.

“prophets” – accusative plural direct object from the noun *prophētēs* (προφήτης) [pronounced *prof-AY-tace*]. This emphasizes one category being persecuted by the Ahab-Jezebel team: “they have killed your prophets,” the possessive genitive singular from the pronoun *su*. We do know that the prophets had been killed. What we do not know is whether they had been straight or not. There are a couple of passages which seem to indicate that they might have been apostate. In which case, better to have no clergy than confused clergy. If God put them out under the sin unto death, then that is the way it should be. If they were martyrs then the nation would not be restrained by their preaching and would follow its ultimate course to the fourth and fifth cycles of discipline.

“and digged down thine altars” – aorist active indicative of *kataskaptw* [kata = down; skaptw = to dig or to tear]. Here it means to tear down. The culminative aorist tense views the disaster in its entirety but regards it from the viewpoint of its existing results—the attack on doctrine. Apostasy and reversion always mean an attack on doctrine. Active voice: the people in apostasy have destroyed property that has a sacred connotation, the connotation related to the work of Christ on the cross where offerings under five categories were offered to portray who and what Christ is and His ministry of salvation. The indicative mood is declarative for the reality and accuracy of the historical disaster, plus Elijah’s preoccupation with it. To the extent that you become preoccupied with disaster to that extent you do something beside building scar tissue. Preoccupation with disaster starts shock, and the greater the shock waves in your soul the further you become divorced from reality.

“altars” – the accusative plural direct object from the noun *quasiasthron*, meaning an altar used for burn offerings, with the possessive genitive *su* referring to God: “they have torn down your altars.”

Principle

1. Note that the attack is against both doctrine and the communicator of doctrine in time of apostasy and national disaster. You can always tell times of apostasy. There is always an attack upon whatever spiritual forms may exist, and also upon property.
2. The prophets communicate doctrine and the altars represent doctrine.
3. All historical disaster is related to negative volition toward Bible doctrine and toward the Lord Jesus Christ (represented by the altar).
4. Rejection of the Lord Jesus Christ as saviour means rejection of Bible doctrine, which is the mind of Christ. When the lie is believed and Christ is turned against, any property which is related to it is destroyed—the altars were destroyed. This indicates the madness of the population.
5. Historical prosperity is related to adherence to doctrine, while historical disaster results from rejection of doctrine.
6. The doctrinal foundation of David's reign over Israel resulted in the prosperity of Solomon's reign.
7. The accuracy of Elijah's estimate of the situation is followed by the inaccuracy of his application. He can see what is happening but he can't explain it.
8. Elijah was still alive, therefore God had a purpose for his life.
9. Disaster must not become a source of distraction from doctrinal perception or application.
10. Disaster had finally broken Elijah's concentration, resulting in preoccupation with disaster; therefore arrogance, therefore vacillating between self-pity and self-righteousness.
11. Distraction from doctrine means self-centeredness. Self-centeredness always cracks under pressure.

“and I” – a contraction made up of two small particles, kai plus the personal pronoun egó (ἐγώ) [pronounced *ehg-OH*] which is kagw. It is translated literally, “and I,” but this is the intensive use, so we translate it, “in fact I.” Then follows an adjective, monos (μόνος) [pronounced *MON-oss*] in the nominative, and it should be translated “only” or “alone.”

Next comes the aorist passive indicative of the verb u(poleipw which means to be left in the sense of remaining. “In fact I alone am left.” The aorist tense is a dramatic aorist which states a present reality with the certitude of a past event. Passive voice: Elijah receives the action of the verb through logistical grace. The indicative mood is declarative for a simple statement of fact.

The present active indicative of zêteô (ζητέω) [pronounced *zay-TEH-oh*] follows—“and they seek.” The present tense is a perfective present which denotes the continuation of existing results. It refers to a fact which has come to be in the past but is emphasized as a present reality. Active voice: the apostate Jews and Phoenicians produce the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of reality. The accusative singular direct object psuchê (ψυχή) [pronounced *psoo-KHAY*] is literally soul, but generally means life in this type of a situation.

1977 Romans

Lesson #698

698 06/06/1979 Romans 11:3b Preoccupation with disaster: distracts from faith—rest and Bible doctrine and causes spiritual flinching and crusades; sin unto death of Old Testament prophets

Romans 11:3 “Lord, they have killed Your prophets, they have torn down Your altars, and I alone have been left, and they are seeking my life”?

1977 Romans

Lesson #699

699 06/07/1979 Romans 11:3c–4a Energy; arrogance of Elijah forgets logistical grace and the pivot and lacks capacity for authority; Patton

Romans 11:3 “Lord, they have killed Your prophets, they have torn down Your altars, and I alone have been left, and they are seeking my life”?

Translation: “Lord, they have killed your prophets, they have torn down your altars; and I am the only one left, and they seek my life.”

Principle

1. Self-centeredness is always a form of arrogance.
2. Such arrogance placed under pressure produces self-pity.
3. The historical disaster in northern Israel includes apostasy, economic depression, lawlessness resulting in violence.
4. God has renewed the economic discipline but the apostasy continues.
5. Elijah has become so preoccupied with the pressure of historical disaster that he has become distracted from such basic and fundamental doctrines as the fact that Jesus Christ controls history, and the principle of logistical grace.
6. Therefore Elijah has forgotten that God has a plan for his life as long as he is on this earth, and that God personally takes the responsibility for sustaining his life as long as that plan continues.

7. Elijah has in arrogance blinded his soul to a doctrine present in his soul—logistical grace.

8. So by becoming occupied with self Elijah lost the perspective of grace and succumbed to the pressure of historical disaster.

1977 Romans

Lesson #700

700 06/08/1979 Romans 11:4b–5 Elijah's abuse of authority; principle re the pivot and client nation status and hovering disaster

Romans 11:4 **But what was the divine answer spoken to him? "I have left to Myself seven thousand men, who have not bowed the knee to Baal."**

Verse 4 – “But.” The adversative conjunction *allá* (ἀλλά) [pronounced *ah-LAH*] sets up a contrast between arrogance and self-pity in Elijah on the one hand, plus divine viewpoint on the

Other. Next is the nominative neuter interrogative pronoun *tís* (τις) [pronounced *tihç*]—“But what.” With it is the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*], to say, to communicate. The present tense is a historical present, it views a past event with the vividness of a present occurrence. The nominative singular subject, *xrhmatismoj*, means the divine answer. With it is the dative singular indirect object from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] used as the third person personal pronoun, and it is translated, “to him.” “But what says the divine answer to him [Elijah]?” This is an idiom which means, “What is the divine response to him?”

Principle

1. When the believer rationalizes in his right lobe instead of functioning under the faith-rest drill the human viewpoint immediately replaces the divine viewpoint.

2. Elijah completely lost track of logistical grace. Therefore he lost a special blessing at Mount Carmel.

3. Yet, Elijah is one of the greatest experts on logistical grace. He had many situations of being deprived of the necessities of life and had been the beneficiary of logistical grace.

4. Therefore, in emphasizing the situation, Elijah was being supported in a miraculous way under the principle of logistical grace.

5. Elijah could have reasoned from his experiences of logistical grace and come up with the right answer. As long as God wants him on this earth He will provide.

6. Therefore Elijah could have applied logistical grace through reverse concentration. Instead of being preoccupied with disaster he could have been preoccupied with Christ.

7. Under the faith-rest drill Elijah malfunctioned for two reasons—arrogance from authority and irrationality with regard to logistical grace.

8. The divine answer relates to a pivot of mature believers who are still functioning under the faith-rest technique. It would be over 100 years before the northern kingdom would lose its client nation status.

“I have reserved” – aorist active indicative of the verb *kataleipw*. It means to leave behind, but with the reflexive pronoun *e(mautou[for myself])* it means to reserve to one’s self: “I have reserved for myself.” The aorist tense is a culminative aorist, it views the remnant or pivot in its entirety but regards it from the viewpoint of existing results—the fact that the nation will continue for another 130 years, the fact that they will not be destroyed, the fact that the major part of the crisis is over and there will be some problems from time to time, the fact that the nation will be victorious in its great wars with Benhadad and Syria. So the culminative aorist emphasizes the preservation of the northern kingdom as a client nation to God due to the fact that there is a pivot of 7000 people. Active voice: God has preserved or kept for Himself the remnant or pivot of mature believers. Under the principle that Jesus Christ controls history this pivot of 7000 believers is the basis for the preservation of northern Israel during the time of apostasy. The indicative mood is declarative for the reality of the pivot which has not compromised.

“men” – *andraj*, accusative plural direct object, used also for honorable men. It does not mean male, it means honorable people. They were not all males.

“who have not bowed the knee to Baal” – the nominative masculine plural from the qualitative relative pronoun *hostis (ὅστις)* [pronounced *HOHS-tiss*]. It has to be translated in such a way that these people are high quality people—“who are of such a character.” What makes them high quality? They were born again and they advanced to maturity. The verb is the aorist active indicative from *kámptō (κἀμπτω)* [pronounced *KAMP-toh*], plus the negative *ouk (οὐκ)* [pronounced *ook*] because we have the indicative—“have not bowed.” The constative aorist is for a fact or an action extended over a period of time. They had been under great pressure but they were never distracted. They had grown to maturity and maintained. Active voice: the mature believers in the pivot produced the action of the verb. The indicative mood is declarative for a statement of absolute fact. The nominative singular from *gonu (γόνυ)* [pronounced *gon-OO*], the word for knee in the Greek, is next. It is an independent nominative and it names an idea rather than the object of the verb.

“Baal” is dative singular indirect object, “to Baal.”

Translation: “But what is the divine answer to him? I have kept for myself a pivot seven thousand honorable men, who [because of their maturity] have not bowed a knee to Baal.”

Principle

1. The history of a client nation depends on the pivot of mature believers in that nation.

2. Both preservation and prosperity are related to the attitude of believers toward doctrine.
3. As goes the believer in the client nation, so goes that client nation in history.
4. The seven thousand mature believers preserved Israel in time of maximum apostasy.
5. The northern kingdom would last for 130 more years.
6. The true dynamics and impact of history is located in the pivot of mature believers in any given generation.
7. Jesus Christ controls history, and a major factor in preservation and prosperity resides in the principle of blessing by association plus historical impact of the pivot of mature believers.
8. Such a remnant of pivot is constructed on the grace policy of God based on the individual believer's attitude toward doctrine.
9. Preoccupation with disaster is one of the major reasons that believers peel off from doctrine. This preoccupation distracts from doctrine and becomes a case of demon obsession.
10. Such distraction results in arrogance which becomes obsessed with the problems and human solutions. The only divine solution is excluded.
11. Negative volition causes the believer to believe a lie.
12. Preoccupation with disaster becomes a distraction to perception of doctrine and momentum in the plan of God.
13. The believer who is preoccupied with disaster becomes an arrogant crusader full of self-righteousness which disaster turns into self-pity.
14. Self-righteousness ignores the divine solution in the pivot of mature believers.

Romans 11:5 **So then also, in the present time, there has been a remnant according to the election of grace.**

Verse 5 – the perpetuation of the pivot. It begins with the adverb of manner, houtos (οὗτος) [pronounced *HOO-tos*], “in the same manner.” Then comes the inferential conjunction oun (οὖν) [pronounced *oon*] which

introduces a conclusion, an inference from what precedes—“therefore.” The conjunction kai is used as an adverb, “also.”

Next comes a prepositional phrase, en (ἐν) [pronounced *en*] plus the adverb nun (νῦν) [pronounced *noon*], plus the locative of time, kairos (καιρός) [pronounced *kī-ROSS*]. Literally, “in the now time,” but we translate it, “in the present period of time.”

“a remnant” – nominative singular subject leimma, which means a remnant or a pivot.

Finally a prepositional phrase, kata plus the accusative of eklogê (ἐκλογή) [pronounced *ek-log-AY*]—an election to privilege or a selection, plus the instrumental of means singular charis (χάρις) [pronounced *KHAHR-iç*], “by grace.”

Next is the perfect active indicative of the verb gínomai (γίνομαι) [pronounced *GIN-oh-my*], meaning to come into existence. This is a dramatic perfect tense in which something has occurred in the past but is emphasized as an existing state. The dramatic perfect always emphasizes the results of a past completed action, i.e. the formation of a pivot of mature believers. Every generation always has some type of pivot. Mature believers are the salt of the earth.

Translation: “Therefore in the same manner also, at this present period of time [Church Age], a remnant according to a selection by grace [the function of GAP] has come into existence.”

Principle: Just as a pivot existed in the time of Elijah preserving northern Israel, so a pivot existed in the time of Paul preserving the Roman empire as a client nation to God. The overriding factor: Jesus Christ controls history. The restraint of disaster, the restraint of historical catastrophe in times of apostasy, is directly related to the fact that Jesus Christ controls history.

Principle

1. Both Israel and the Church are special elections to privilege by God.
2. Therefore both Israel and the Church perpetuate their function in the plan of God through the existence of the pivot of mature believers.
3. In the previous dispensation of Israel the pivot of mature believers guaranteed the perpetuation as a client nation to God.
4. In the Church Age the pivot is essential for whatever Gentile nation or nations function as client nations to God in any given generation.
5. While disaster is immanent in USA such disaster has been postponed because of a pivot of mature believers in the country.
6. Once the pivot has departed to be with the Lord then judgment often falls on a nation.
7. The judgment of Israel occurred in AD 70, two years after the death of Paul.

8. Any period of stability in human history must be related to a pivot, a remnant according to a selection by means of grace.

9. Therefore the greatest thing a believer can do for his country is to persist in his perception of doctrine to form a part of the pivot which preserves that nation and forms the basis for national prosperity.

1977 Romans

Lesson #701

701 06/15/1979 Romans 11:6a Logistical grace vs. ignorance of misrepresentation of sin, spiritual status and works; marking time

Romans 11:6 **And if by grace, it is no longer from works; otherwise grace no longer would be grace.**

Verse 6 – “And” is the postpositive conjunctive particle *de* used in a transitional sense, “Now.” With it is the conditional particle *ei* (εἰ) [pronounced *I*] which introduces the protasis of a 1st class condition, a supposition from the viewpoint of reality; “grace” is the instrumental singular from *charis* (χάρις) [pronounced *KHAHR-ic*], a word that expresses the policy of the integrity of God. “Now if by means of grace [and it is].” There is a time when sin is the issue and there is a time when sin is not the issue. When we are talking about grace sin is not the issue—not in salvation because our sins were judged on the cross. Anything that is by means of grace excludes any works of any kind.

The next phrase is logical rather than temporal use of an adverb—*oukēti* (οὐκέτι) [pronounced *ook-EHT-ee*]. It usually means no longer and has a temporal connotation. Sometimes it means no more. But here the logical use is translated “then not.” Then we have a prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural of *ergon* (ἔργον) [pronounced *EHR-gon*]—“then not from works [plural].” This is plural works because people are always contending that God is blessing them because of what they do. God doesn’t bless us because of what we do! God does not bless us for any reason except one: His integrity—grace.

“not by means of works” – the ablative of means which expresses means when accompanied by the implication of origin or source. The origin of blessing is never any works. Grace and works, therefore, are mutually exclusive. They cannot coexist. “Now if by means of grace then [logically] not by means of works: otherwise grace no longer grace itself”—no verb.

“otherwise grace” – the causal conjunction *epei* (ἐπεὶ) [pronounced *ehp-IH*] after an ellipsis to introduce a logical conclusion. It stands for a conclusion based upon rational, lucid, logical thinking. Then the nominative singular subject *charis* (χάρις) [pronounced *KHAHR-ic*] plus the generic use of the definite article setting aside grace as a category with which there can be no compromise. The no compromise is found in an adverb, *oukēti* (οὐκέτι) [pronounced *ook-EHT-ee*], meaning no longer—“otherwise grace no longer.” Then the verb

to be, the present middle indicative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to be or to become— “otherwise logically grace is no longer grace itself.”

Principle

1. The existence of a pivot in any given generation is strictly a matter of grace.
2. First the believer in the pivot is saved by grace—Ephesians 2:8,9.
3. Then the believer is sustained by logistical grace in the advance to maturity or the retreat into reversionism.
4. After maturity the pivot of mature believers are blessed in six categories by grace, including blessing by association, including historical blessing—the two categories which are the basis for the preservation of a nation.
5. At no point in the advance is legitimate production, illegitimate production, or any other works or self-righteousness a factor.
6. Any system of self or works righteousness is a hindrance to the advance of the believer.

Principle

1. The believers starts with grace and therefore he must continue in grace. All spiritual advance is based on the grace policy.
2. To deviate from grace is to become involved with arrogance. Arrogance is not only a mental attitude sin but it is a whole system of sinning.
3. All blessing after salvation, whether logistical or special, originates from the justice of God and is imputed to its target or home, the imputed righteousness of God now resident in every believer.
4. The plan of God continues in every type of historical circumstances. Advance in the plan of God is a grace operation, therefore never hindered by historical disaster and never helped by historical prosperity.
5. Logistical grace makes provision to sustain the believer in every circumstance of history.
6. Therefore catastrophe or disaster does not hinder the believer from spiritual growth.
7. The only hindrance to growing in grace—works, self-righteousness as a distraction, crusading as a distraction.

8. Both self and works righteousness compete with and exclude grace provision from God. They become a distraction from doctrine and from spiritual growth.

9. Because of grace in every era of history there has always been a remnant, a pivot of mature believers. Spiritual momentum and motivation is based on grace. Apostasy and reversionism is based on self-righteousness and the expression of self-righteousness in human works.

1977 Romans

Lesson #702

702 06/18/1979 Romans 11:6b Grace, spiritual growth and the pivot vs. works, crusades, social and political action

Romans 11:6 **And if by grace, it is no longer from works; otherwise grace no longer would be grace.**

Translation: “Now if by means of grace [and it is], then logically not by means of works: otherwise [logically] grace is not longer grace itself.”

That is the end of the verse, the rest as in the KJV is not found.

1977 Romans

Lesson #703

703 06/19/1979 Romans 11:7a Occupation with the gift and deliverance vs. with the Source; arrogance vs. true humility; MacArthur's one failure

Romans 11:7 **What then? What Israel is seeking, this it has not obtained, but the elect obtained it. And the rest were hardened,**

Verse 7 – When it says “Israel hath not obtained that which he seeketh for,” it means with the greatest spiritual heritage the world has ever known the big blot-out separates the origin from the possession. The Jews had great possession. They have the greatest spiritual heritage in history. They also have great genes—they are smart. And when they started out in the Exodus they had tremendous wealth and possessions.

“What then?” – not quite the correct translation. We have the nominative neuter singular from the interrogative pronoun *tis* (τις) [pronounced *tihç*], correctly translated “what.” Then comes the inferential postpositive conjunction *oun* (οὐν) [pronounced *oon*]. This is literally translated, “What shall we say then?” It is an idiom. It means, How does the case stand? Since God has not cast out Israel and although many Jews have failed, even as many Christians are failing today, does it mean the plan of God is cancelled? God never changes His plans to accommodate failure! God’s plan doesn’t depend on us.

“Israel” – the indeclinable proper noun *Israêl* (Ισραήλ) [pronounced *is-rah-ALE*], the subject, plus the nominative neuter singular from the relative pronoun *hos* (ὅς) [pronounced *hohç*]—“what.” Then the verb, the present active indicative of *e)pizetew* [zêteô (ζητέω)

[pronounced *zay-TEH-oh*] = to seek; *epí* (ἐπί) [pronounced *eh-PEE*] intensifies the seeking]—“What Israel is seeking for.” The pictorial present tense presents to the mind a picture of the events in the process of occurrence. Israel is constantly seeking for salvation through works. They are seeking for salvation by something they can do. Active voice: Israel produces the action as the election to privilege in the Old Testament. The indicative mood is declarative viewing the verbal action from the viewpoint of reality.

Next is the nominative singular subject from the demonstrative *houtos* (οὗτος) [pronounced *HOO-tos*]—“this.” “What Israel is seeking for is this.” Then the aorist active indicative of the verb *e)pitugxanw*, plus the negative—“this it did not obtain.” The constative aorist contemplates the action of the verb in its entirety. Israel constantly sought salvation by works. Active voice: the unbelieving Jews did not produce the action of obtaining or attaining salvation. The indicative mood is the historical reality of unbelief.

“Therefore to what conclusion are we forced [how stands the case]? What Israel is constantly seeking this [salvation] it did not obtain.”

“but the election hath obtained it” – the election means that there are exceptions to Jewish unbelievers in every generation.

“but” – postpositive conjunctive particle *de*, used to set up a contrast between the Jews who are trying to be saved by self-righteousness [unbelievers] and the Jews who are saved by believing in Christ. In this passage we call them elected to privilege. The word election is referring to the believing Jew of the Old Testament. The subject is the nominative singular from *eklogê* (ἐκλογή) [pronounced *ek-log-AY*]. With the generic use of the definite article it emphasizes believers in Israel as a special category: privileged—“but the elect to privilege.” The privileged ones, the believers, those who have +R.[1]

Next is the aorist active indicative from *e)pitugxanw* which means to attain or obtain. The culminative aorist regards salvation in its entirety but it emphasizes it from the standpoint of its existing results, i.e. in every generation there is a remnant of Jews who are privileged. The privilege we are studying in this passage is logistical grace. Active voice: Jewish believers in Christ produce the action of the verb. The indicative mood is declarative for the historical reality of regenerate Jews in Israel in every generation in the Old Testament, and in the Church Age the continuation of such a remnant.

“and the rest were blinded” – *o(i de loipoi*, but the rest. These are unbelievers who do not fulfil the principle of founding the Jewish race; “were blinded” is not quite correct. The aorist passive indicative of the verb *porow* which means to harden. The word means to build scar tissue on the soul. The Jews began hearing the truth, or doctrine, in their youth. They said no, and that started *porow*. Passive voice: the unbelieving Jews through persistent negative volition received the action of the verb—scar tissue of the soul [the big blot-out]. The indicative mood is declarative for the reality of this type of reversionism—scar tissue of the soul.

704 06/20/1979 Romans 11:7b Tranquillity; unfairness; catering to minorities; election to privilege vs. human systems

Romans 11:7 **What then? What Israel is seeking, this it has not obtained, but the elect obtained it. And the rest were hardened,**

1977 Romans

Lesson #705

705 06/21/1979 Romans 11 Privilege; crusades; doctrine of election addendum: Jesus Christ, Israel and the Church to change history; the pivot; big businessmen

1977 Romans

Lesson #706

706 06/22/1979 Romans 11:7c The pivot and the elect vs. scar tissue of the soul and hazards of arrogance; substitutes for +R; miracles

Romans 11:7 **What then? What Israel is seeking, this it has not obtained, but the elect obtained it. And the rest were hardened,**

Translation: "Therefore to what conclusion are we forced? [How stands the case?] What Israel is constantly seeking this [salvation] it did not obtain, but the election have obtained it, and the others were hardened."

1977 Romans

Lesson #707

707 06/25/1979 Romans 11:8a God extended the life of Pharaoh of the Exodus to evangelize the world; con artists; doctrine of the inspiration of Scripture (review)

Romans 11:8 **as it has been written: "God gave them a spirit of stupor, eyes not to see, and ears not to hear, unto this very day."**

Verse 8 – "According as" is *katháper* (καθάπερ) [pronounced *kath-AP-er*] and correctly translated "Just as." With it is the perfect passive indicative of the verb *graphô* (γράφω) [pronounced *GRAWF-oh*]. The perfect tense is the intensive perfect, it emphasizes the existing results of a finished product—the Old Testament canon which is going to be used to document the fact that the majority of Jews on the OT times failed, and yet Israel was perpetuated from generation to generation. The failed under the principle of the big blot-out—negative volition at the point of God-consciousness and at gospel hearing. We have a quotation here which is a colation of three verses found in the Old Testament: Deuteronomy 29:4; Isaiah 29:10; 6:9,10. The passive voice of *graphô* (γράφω) [pronounced *GRAWF-oh*] gives us the mechanics of inspiration. Inspiration is basically involved under two concepts: a) the inhale of the information. The human writer takes in

the doctrine; b) the exhale. The human writer puts it down in the language in which he thinks.[2]

Isaiah 29:10 –“For the Lord has poured over you a spirit of deep sleep.” This is the first description of the big blot-out in the documentation. This spirit of deep sleep also goes to two categories of communicators—prophets and seers. There is a slight difference between them. A prophet was recognized throughout the land as one who stayed in one place essentially, and people came to him for the message. The seer went out to others. Both had the gift of communicating doctrine but one went out communicating here and there, but the prophet had a regular ministry in some specific location. The prophets: “he has shut your eyes.” The seers: “he has covered your heads.” In other words, the communicators of doctrine also were caught up in the big blot-out.

Deuteronomy 29:4—“Yet to this day the Lord has not given you a heart [right lobe] to know, nor eyes to see, nor ears to hear.” These are three descriptions of the big blot-out.

Isaiah 6:9,10 – “And he said, Go, and tell the people, Keep on listening, but you will never understand; keep on looking, but do not understand. Render the right lobes of these people insensitive, make their ears dull, and their eyes dim; lest they see with their eyes, hear with their ears, understand with their right lobes, and consequently repent and be healed.”

“God” – ho theos (θεός) [pronounced *theh-OSS*]. Literally, “the God.” It is not necessary to translate the definite article. The definite article is generic, and it indicates that at least the ones who are reading this passage have familiarity with God.

“hath given” – aorist active indicative of didōmi (δίδωμι) [pronounced *dihd-OH-mee*], which stems from the fact that Jesus Christ controls history and that He controls history directly and then indirectly: directly through His own power; indirectly through His laws which He has set up. The violation of these laws leads to destruction. This is a culminative aorist tense which views the big blot-out in its entirety but regards it from the viewpoint of existing results—great apostasy and resultant divine discipline. Active voice: God produces the action of the verb. He gives as a result of apostasy. The indicative mood is declarative for the historical reality—the maximum reversionism and spin-off from the pivot.

“them” – dative plural indirect object plus the dative of disadvantage from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] which is used as a personal pronoun. It is used here as a personal pronoun for the people of Israel and is correctly translated “to them.” The principle is very simple. The alertness of a nation is found in its thinking. A nation is alert through thought or it is non-alert through thought. The greatest of nations cannot exceed the greatness of its thinking or the failure of its mental attitude.

“the spirit” – accusative singular direct object from pneuma (πνεῦμα) [pronounced *PNYOO-mah*], used here for a state of mind. Pneuma (πνεῦμα) [pronounced *PNYOO-mah*] means breath or spirit, but here it refers to an actual state of mind.

“of slumber” – descriptive genitive singular of katanucij, and is means insensibility. So we translate it, “to them a state of mind of insensibility.” Insensibility comes from arrogance. This is scar tissue of the soul as a part of reversionism, and it results from maximum negative volition toward Christ and the first advent, as far as Jews are concerned—in other words, the big blot-out. This scar tissue is now described.

“eyes that they should not see” – accusative plural of general reference from ophthalmos (ὀφθαλμός) [pronounced *opf-thahl-MOSS*]. The accusative is used with the infinitive as the subject. Actually, it is not the subject but it appears to be that way because the accusative of general reference describes the person or the thing connected with the action of an infinitive. So we just simplify that by saying this is a case of where the accusative acts as the subject of the infinitive. With it is a genitive article, tou, and then the present active infinitive of the verb blepō (βλέπω) [pronounced *BLEHP-oh*] which means to see, to glance; plus the negative mē (μή) [pronounced *may*]. The present tense is historical present which views the past function of Jewish negative volition with the vividness of a present occurrence. The Jews produce the action of the verb under the big blot-out, and the infinitive plus the negative mē (μή) [pronounced *may*] is a negative purpose—“eyes for the purpose of not seeing.” The eyes are used in reading for perception and the whole connotation is perception—failure in that field.

“and ears that they should not hear” – the word for ears is the accusative plural of general reference, ou (οὐ) [pronounced *ooj*]. Then the present active infinitive of akoúō (ἀκούω) [pronounced *ah-KOO-oh*] with the negative mē (μή) [pronounced *may*]. This, again, is the basic system for learning—teaching, listening, concentrating. The eyes refer to the concentration, the ears refer to the reception of the material. Again, the historical present views the past event (the big blot-out) with the vividness of a present occurrence. Active voice: Jewish unbelievers produces the action. The infinitive plus the negative is a negative of purpose—“and ears for the purpose of not hearing.”

And Paul brings it right up to date when he says, “unto this day.” The temporal conjunction e)wj used as an improper preposition with the genitive singular of the definite article and a genitive adverb hēmera (ἡμέρα) [pronounced *hay-MEH-raw*]—“until this very day.” In other words, the big blot-out continues right down to Paul’s day. The change of dispensation in which there is no longer a Jewish client nation to God, and cannot be until the Second Advent, sees the continuation of the Jewish unbelief.

1977 Romans

Lesson #708

708 06/26/1979 Romans 11:8b; Isa. 29:9–14; Rev. 1:7–8; Deut. 6:4–7 Negative volition to truth causes scar tissue of the soul and insensibility; doctrine of the Big Blot Out

Romans 11:8 as it has been written: “God gave them a spirit of stupor, eyes not to see, and ears not to hear, unto this very day.”

Translation: “Just as it stands written, God has given to them [unbelieving Jews only] a state of mind of insensibility, eyes for the purpose of not seeing, ears for the purpose of not hearing, until this day.”

Principle

1. The greater the presentation of the gospel (evangelism) the greater the resistance of the unbelieving Jew “until this very day.” The greater the presentation of doctrine to the believing Jew, the greater the resistance of the negative volition believing Jew.
2. The reason for this is interlocking systems of arrogance.
3. Arrogance often manifests itself in prosperity through self-righteousness, and at the same time manifests itself in adversity through self-pity. Both self-righteousness and self-pity reject doctrine.
4. Therefore arrogance, whatever its manifestation, produces strong negative volition.
5. Furthermore, the greater the revelation, the clear doctrinal presentation, the greater the resistance to that doctrine.
6. In the status quo, then, that develops [scar tissue of the soul] the eyes do not see and the ears do not hear. Once the perceptive system of faith is shut down by negative volition then not only has arrogance resisted but it produces an empiricism or a false rationalism. That is the difference between a philosopher who is anti-doctrine [rationalism] and an empiricist who is anti-doctrine [e.g. a scientist who believes in evolution]. When you reject doctrine and the means of perception of doctrine as a believer arrogance must select a system of perception which is compatible with the arrogance resident in the soul.

1977 Romans

Lesson #709

709 09/23/1979 Romans 11:2a Future of T&P and right pastor–teacher; Jews: blessed through obedience to the laws of divine establishment or salvation; IQ; only believers foreknown

This is 3 months later.

1977 Romans

Lesson #710

710 09/23/1979 Romans 11:2b–3a Jews and divine decree printouts; Elijah distorts truth and shocks Paul; imprecatory prayer

1977 Romans

Lesson #711

711 09/24/1979 Romans 11:3b–4 Interlocking systems of arrogance (1–8); insanity; self centeredness, altruism and drug slaves

1977 Romans

Lesson #712

712 09/25/1979 Romans 11:5 Objectivity training; orthodoxy vs. tradition; reacting compromises Bible doctrine; the pivot

1977 Romans

Lesson #713

713 09/26/1979 Romans 11 General John K. Singlaub, decline of the U.S. Military; doctrine of election (review); divine judgment of Africa

1977 Romans

Lesson #714

714 09/26/1979 Romans 11:6a Patriotism, WCC–NCC; grace vs. works; pivot cf. anti communist organizations re deliverance of the U.S. now

1977 Romans

Lesson #715

715 09/27/1979 Romans 11:6b–7a Psychology cf. the pivot re hurricane; objectivity vs. subjectivity in teaching; genius and objectivity of Paul

1977 Romans

Lesson #716

716 09/28/1979 Romans 11:7 Pivot politics vs. power politics; review; X+Y+Z, interlocking systems of arrogance, scar tissue of the soul and the faith–rest drill

1977 Romans

Lesson #717

717 09/30/1979 Romans 11:8a Lecturers; inspiration of Scripture; Jews: IQ; thought, blessing to the client nation, –V; degeneracy and language

1977 Romans

Lesson #718

718 10/04/1979 Romans 11:8b Military crisis; pivot vs. failure of conservatives; arrogance, neuroses and emotion; IQ's of races

1977 Romans

Lesson #719

719 10/05/1979 Romans 11:8c European viewpoint re Jews; negative volition of the clergy; arrogance produces cults and greater negative volition to salvation and Bible doctrine

1977 Romans

Lesson #720

720 10/07/1979 Romans 11:9a Catharsis of drama, emotion and music; prosperity distractions; greater spiritual heritage and responsibility

Romans 11:9 **And David says: “Let their table be for a snare and for a trap, and for a stumbling block and for a retribution to them.**

Verse 9 – “Also David saith,” quoting Psalm 69:22, 23: “Let their table be made a snare, and a trap.” This begins with the nominative singular of the noun trapeza. It refers to the Jewish spiritual heritage, as it did in Psalm 69, the Jewish spiritual heritage of Codex numbers 1, 2 & 3 of the Mosaic law. It includes in Codex #2 the concept of the table of shewbread. Plus the possessive genitive plural of the intensive pronoun autós (αὐτῶς) [pronounced *ow-TOSS*]. It is used for the third person personal pronoun and is correctly translated “their table.”

Then the aorist passive imperative of gínomai (γίνομαι) [pronounced *GIN-oh-my*]. The aorist tense is a gnomic aorist for a doctrine which is regarded as so certain that it is axiomatic in character and described as though it were actually occurring at this moment. Passive voice: the table or the spiritual heritage of Israel as a client nation receives the action of the verb. This is called the imperative of entreaty in the Greek which does not convey the finality of a command but has the force of an urgency of request and is therefore comparable to the jussive in the Hebrew. With this we have a prepositional phrase, eis (εἰς) [pronounced *ICE*] plus the accusative of pagij—“for a snare.” Then the connective kai—“and,” then a second prepositional phrase, eis (εἰς) [pronounced *ICE*] plus qhra—“and a trap.” So there is a slight amplification from Psalm 69.

Why does Paul add “for a snare” which is not found in the Hebrew of Psalm 69? The snare indicates responsibility; the trap indicates what happens when that responsibility is ignored.

1. The responsibility of freedom under the laws of divine establishment. This belongs to the entire client nation;
2. Evangelism, which is the responsibility of believers only;
3. Spiritual growth or advance through the perception of Bible doctrine; Missionary responsibility.

The fact that a client nation has these responsibilities means that there is the potential of failing, the potential of not living up to the responsibility. The possession of these things requires a responsibility response. When this responsibility fails then it becomes a trap. The ritual of the Mosaic law becomes a trap when the reality of the person of Christ is rejected.

“and a stumblingblock” – the preposition eis (εἰς) [pronounced *ICE*] plus the accusative skandalon (σκάνδαλον) [pronounced *SKAN-da-lon*], a word which is used in a very significant way in 1 Corinthians 1:23. It is a stumblingblock only to the Jews. But to the Greeks and Gentiles in general it is foolishness. The Jews had client nation responsibility. When they reject the very source of the existence of their client nation, as well as their own salvation, then they stumble and fails as a client nation. The Greeks had no client nation status and therefore they had no responsibility. Their rejection is tantamount to saying that

this is merely foolishness. Those who have responsibility and reject that responsibility are the ones who actually suffer the most in this life. Christ at the first advent is a stumblingblock only to the Jews because they were the client nation. Skandalon (σκάνδαλον) [pronounced *SKAN-da-lon*] is the big blot-out, it refers to the Jewish obstacle in believing in Christ. When they reject Christ as saviour they build scar-tissue on the soul, they enter into interlocking systems of arrogance. Cf. 1Peter 2:6-8.

“and a recompense unto them” – this should be translated, and for a retribution. We have eis (εἰς) [pronounced *ICE*] plus the accusative of a)ntapodoma, and that means to whom much is given much is expected. The word means just punishment. When the responsibility of the client nation to God is rejected then there is only one thing left. The justice of God must punish that lack of responsibility. With this is the dative plural indirect object and the dative of disadvantage from that same intensive pronoun autós (αὐτοῖς) [pronounced *ow-TOSS*]—“to them.” This refers to the fact that throughout history in the last dispensation the Jews suffered terrible things and acted in a very strange way, nationally and individually, because of their arrogance in the big blot-out. So also they do the same thing again and again in this dispensation.

1977 Romans

Lesson #721

721 10/07/1979 Romans 11:9b Bitterness; denial of spiritual heritage yields fear; results of ignoring responsibility as a client nation

Romans 11:9 **And David says: “Let their table be for a snare and for a trap, and for a stumbling block and for a retribution to them.”**

Translation: “Also David says, May their table [the spiritual heritage of Israel] be for a snare, and for a trap, and for a stumblingblock, and so for a retribution to them.”

The table is the spiritual heritage of the client nation, the snare is doctrine and the gospel, the trap is the ritual gospel, and for a stumblingblock the first advent of Christ with emphasis on the cross. The retribution is the five cycles of discipline, the fifth of which destroys the client nation.

The spiritual heritage of Israel is so lucid that there is no excuse for rejection of Christ as saviour or the function of the big blot-out. Therefore this same spiritual heritage, including gospel presentation and the illustrative ritual, becomes a snare and a trap for the Jewish unbeliever. The key is the stumblingblock of the first advent with emphasis on the cross, and therefore the threefold retribution from the justice of God.

There are four results, then, of rejecting the table of spiritual heritage:

1. The snare—rejection of the gospel as it is presented.
2. The trap—rejection of the ritual presented in the gospel in Codex #2 of the Mosaic law.

3. The stumblingblock—the Jew rejecting the omega glory of the Lord Jesus Christ.
4. The retribution from the justice of God.

1977 Romans

Lesson #722

722 10/08/1979 Romans 11:10 Americans standing in line to die; scar tissue of the soul degeneracy neutralizes IQ and invites national destruction

Romans 11:10 **Let their eyes be darkened not to see, and their backs bent over forever.**"

Verse 10 – we have now a quotation from Psalm 69:23. The first line is quoted from the Hebrew and the second line is quoted from the Greek of the Septuagint. The first line starts with the aorist passive imperative of skotizō (σκοτίζω) [pronounced *skot-IHD-zo*], which means to be darkened. The aorist tense is a constative aorist, it contemplates the action of the verb in its entirety. It refers to a fact or an action extended over a period of time. Passive voice: the eyes of the Jewish unbelievers and the eyes of the Jewish reversionistic believers receive the action of the verb under the function of the big blot-out. The imperative mood is the imperative of entreaty which does not convey the finality of a command but the force of a request in an imprecatory prayer. The nominative plural subject ophthalmos (ὀφθαλμός) [pronounced *opf-thahl-MOSS*] refers to objective perceptive ability. These are not literal eyes. Plus the genitive plural of autós (αὐτῶς) [pronounced *ow-TOSS*] used as a third person pronoun. This is quoted from the Hebrew and translated into Koine Greek—"Let their eyes be darkened." It is a reference to scar-tissue of the soul which comes from reversionism. The unbeliever's reversionism is the rejection of the establishment principles of Codex #1 & 3. The believer's reversionism comes from the resistance of Bible doctrine.

This is followed by a negative purpose clause, including the genitive singular of the definite article used to introduce that negative purpose clause, plus the present active infinitive from blepō (βλέπω) [pronounced *BLEHP-oh*] and the negative mē (μή) [pronounced *may*]. The historical present views the past function of Jewish negative volition or the big blot-out with the vividness of a present occurrence. The active voice: the Jews produce the action of the verb as a part of their reversionism historically, and that becomes an illustration for the reversionism of any client nation during the Church Age. The infinitive with the negative mē (μή) [pronounced *may*] indicates a negative purpose clause. It is correctly translated, "for the purpose of not seeing."

The problem here is twofold. In a client nation there is the believer and the unbeliever. The unbeliever rejects establishment. With this we have destruction of freedom and the taking of the authority into the hands of incompetent and irresponsible people, so that whereas before there was a balance, now there is tyranny. Freedom without authority is anarchy, but authority without freedom is tyranny.

The next line does not follow the Hebrew text, it follows the Greek of the Septuagint. The Hebrew says, "Make their loins tremble." But Paul does not quote that. So by not following

the Hebrew text but the Septuagint we have, “and make their backs crooked always.” This is what Paul is going to quote from. A crooked back is a terrible handicap in life. Why does Paul quote the Septuagint instead of the Hebrew text? The answer can be found in the historical fact of the perpetuation of the big blot-out which has two factors related to it: arrogance and blackout of the soul. Blackout of the soul or scar tissue of the soul destroys the talent and the ability of one’s perspicacity and talent. The trembling loins is a temporary fear but a crooked back is a permanent disease with perpetuating pain. Perpetuating pain changes one’s outlook on life, and this is a great illustration of the Jews who, along with the Calvinistic peoples of western Europe, are responsible for the industrial revolution and free enterprise in Europe for 200 years. The Roman Catholics were anti-free enterprise, as admitted by their own historians. The bog blot-out is the permanent disease of Israel until the Second Advent of Christ, with wonderful exceptions in every generation when there are Jews who believe in the Lord Jesus Christ.

“and” – kai, plus the aorist active imperative of sugkamptw which means to bend or to bow. Here it means to bend—“and to cause their backs to bend.” It is a culminative aorist, it views the big blot-out in terms of its entirety but emphasizes the result. With this is the accusative singular from the noun vwtoj, which means the back of a person, and with the generic use of the definite article it indicates the backs of the Jews who fell into the trap—interlocking systems of arrogance from rejecting Bible doctrine.

Next comes the prepositional phrase, dia plus pás (πάς) [pronounced *pahs*], which means literally, through all. This is a prepositional phrase which is used as an adverbial idiom meaning always or constantly. So the corrected translation: “and caused their backs to bend constantly.”

Translation: “Let their eyes be darkened for the purpose of not seeing, and always cause their backs to bend.”

1977 Romans

Lesson #723

723 10/09/1979 Romans 11 Berachah Church Policy; results of scar tissue of the soul and interlocking systems of arrogance: slave mentality and degeneracy; genius misfit

Verses 11-24 is the second paragraph.

1977 Romans

Lesson #724

724 10/10/1979 Romans 11:11a Crime rate; socialist exploitation of Germany of World War II and U.S. economy; Prussian plan for democracy

Gentiles Grafted In

Romans 11:11 **I ask then, did they stumble that they might fall? Never may it be! But in their trespass is salvation to the Gentiles, so as to provoke them to jealousy.**

Verse 11 – a second debater’s question. This begins with the postpositive inferential conjunction *oun* (οὖν) [pronounced *oon*] which is translated “therefore.” An inference is drawn from the previous paragraph, an inference from the rise and fall of nations, as illustrated by the rise and fall of client nation Israel in its various categories. *Oun* (οὖν) [pronounced *oon*] begins an idiom.

Next is the present active indicative of *légô* (λέγω) [pronounced *LEH-goh*], the verb of communication. It is derived from *logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] which means word or thought. *légô* (λέγω) [pronounced *LEH-goh*] means to communicate a word or thought and is generally translated to say—“Therefore I say.” The customary present is for habitually occurs after the dissertation in verses 1-10, the first paragraph. Active voice: Paul produces the action of the verb with a rhetorical question. The indicative mood is declarative representing the verbal action from the viewpoint of reality in order to establish the basis for the communication of doctrine in the second paragraph. The negative *mê* (μή) [pronounced *may*] in a question expects a negative answer. (The negative adverb *ou* (οὐ) [pronounced *oo*] in a question expects a positive answer)

Then comes the aorist active indicative of the verb *ptaiw* which means to stumble. “Therefore I say, They did not stumble so as to fall into ruin, did they?” The constative aorist contemplates the action of the verb in its entirety, which is the big blot-out in Israel—unbeliever reversionism. Believer reversionism is related only in the sense of rejection of doctrine after salvation. The active voice: the unbelieving Jew produces the action of the verb. The historical indicative mood indicates the reality of this in every generation, not only among Jews who are used for the illustration but for Gentiles as well in any client nation during the Church Age.

Next we have the phrase, “that they should fall”—*hina* (ἵνα) [pronounced *HEE-na*] *peswsin*. *Hina* (ἵνα) [pronounced *HEE-na*] introduces a final clause which expresses a distinct purpose conceived as the objective of the action indicated in the principle verb, translated here “so as.” Then the aorist active subjunctive of *piptô* (πίπτω) [pronounced *PIHP-toh*]—to fall, referring to the fifth cycle of discipline. The culminative aorist views the Jewish big blot-out or the unbeliever reversionism in its entirety but emphasizes the existing results from it, which is the 5th cycle of discipline. The active voice: the Jews produce the action in the former dispensation. Paul is using them as the illustration as to what will happen to any Gentile nation in the dispensation of the Church. We have the deliberative subjunctive mood employed as a rhetorical device. Not only do we have the negative *mê* (μή) [pronounced *may*] demanding an answer, no, but we also add to it another negative idiom, *mê* (μή) [pronounced *may*] *genoito* (γίνοιτο) [pronounced *GEE-noyt-oh*]—may it not be so, but it is an idiom which means of course not or definitely not.

Principle

1. The failure of some Jews to believe in Christ did not destroy the plan of God for Israel. Furthermore, by application the failure of some Jewish believers to accept doctrine did not destroy the plan of God for believers who are positive toward doctrine.

2. The failure of many racial Jews to believe in Christ does not cancel the integrity of God. God's integrity is never cancelled on the basis of our personal failures, neither is God's integrity cancelled on the basis of the collective failure of a national entity. The integrity of God is never diminished or cancelled in any way by any human failure, collective or individual.
3. The failure of certain Jews to respond to the gospel and believe in Christ does not abrogate the integrity of God, and the failure of certain Jewish believers to respond to doctrinal teaching does not cancel logistical grace support.
4. The grace policy is never cancelled by those who reject it at any point. The unbeliever rejects the gospel; that doesn't cancel the grace policy. The born-again believer rejects Bible doctrine and becomes a reversionist; that does not cancel the grace policy. In other words, grace is never neutralized by what others do or fail to do.
5. Man's failure cannot cancel the integrity of God.
6. God never lowers Himself to man's failure, except once: at the cross, i.e. when He took all the sins of the human race and imputed them to Christ at the cross and judged them.
7. Jewish rejection of Christ declares God to be false. But such blasphemy does not change God. Principle: Failure may change you but failure never changes God. God's integrity remains reliable in judging the big blot-out while blessing those who believe in Christ—logistical grace blessing.

Principle

1. The Jewish rejection of their spiritual heritage resulted in rejection of Christ as saviour. In effect, this is what rejection of their spiritual heritage is, inasmuch as the whole foundation of Israel is regeneration.
2. This apostasy, which we might classify as unbeliever reversionism, resulted in the eventual administration of the fifth cycle of discipline, a final administration in A.D. 70.
3. The fifth cycle of discipline administered by the Romans in A.D. 70 destroyed the client nation status of Israel and ushered in the times of the Gentiles mentioned in Luke 21:24.
4. The fifth cycle of discipline administered to Israel in A.D. 70 was not designed to destroy Israel but to transfer their spiritual heritage to the Gentiles temporarily, i.e. until the Second Advent. Such a transfer of heritage demands not only understanding the Old Testament but understanding something that God gave in the transference, making every believer in this dispensation a member of the royal family of God forever—permanent royalty.
5. Throughout the Church Age certain Gentile nations will be called client nations.

6. Gentile nations have become client nations to God so that Gentiles throughout the world with +V at God-consciousness can be evangelized. Inasmuch as the Jews are now scattered throughout the world as well they too can be evangelized.

7. As stated at the end of this verse, an additional purpose in the evangelization of Gentiles is to stimulate the Jews to emulation, i.e. to faith in Christ.

8. We live in the dispensation where Gentiles evangelize Jews, rather than Jews evangelizing Gentiles, as per the dispensation of Israel and as per the dispensation of the Millennium, as well as the Tribulation.

Principle

1. Israel is not ruined by the fifth cycle of discipline. Israel is scattered throughout the world to face the issue of the gospel.

2. Being scattered throughout the world the Jews are evangelized by the Gentiles. There is another advantage to the Church Age: wherever the Jews are scattered they bring blessing—for several reasons. For example, given freedom they have demonstrated a genius for business.

3. Furthermore, the Jewish race is preserved during their dispersion by Gentile nations who act as client nations to God.

4. While at various times during the Church Age there has been a Jewish nation in Palestine, that Jewish nation is barred from functioning as a client nation. This is the times of the Gentiles during which no Jewish national entity can serve as a client nation to God.

5. In other words, there will be no Jewish client nation until the second advent of Christ which will terminate the diaspora, and under the aegis of Christ they will be regathered to form the client nation for the Millennium.

6. There will be no Jewish client nation to God, then, until the Millennium. Then they will be the client nation for the last thousand years of history and for all eternity.

7. It is our privilege as a client nation to provide a haven for Israel during these troublesome times.

8. The divine discipline of the Jew, then, is not to blot out Israel or to destroy the race. The race cannot be destroyed; God preserves it.

1977 Romans

Lesson #725

725 10/11/1979 Romans 11:11b 12a Paratrooper, CMHs; permanence of Jews; integrity of God; scar tissue of the soul and the Big Blot Out; transfer of spiritual heritage

Gentiles Grafted In

Romans 11:11 I ask then, did they stumble that they might fall? Never may it be! But in their trespass is salvation to the Gentiles, so as to provoke them to jealousy.

Romans 11:12 But if their trespass is the riches of the world, and their failure is the riches of the Gentiles, how much more their fullness!

Verse 12 – the application of the principle of cursing turned to blessing. That is, we have here the a fortiori of Israel’s cursing and blessing, but always a

Gentile blessing.

It begins with the postpositive conjunctive particle *de*, and is correctly translated *Now*. It is a transitional use of the conjunction, and with it is the transitional particle *ei* (εἰ) [pronounced /] which introduces a protasis of a 1st class condition, if and it is true. Then, the nominative singular of the noun *paráptōma* (παράπτωμα) [pronounced *par-AP-to-mah*] which refers to apostasy and reversionism, and with it the possessive genitive of the intensive pronoun *autós* (αὐτοῦ) [pronounced *ow-TOSS*] used as a third person personal pronoun: “Now if their apostasy” – referring to the Jews’ defection from their spiritual heritage. There is no verb in this verse, hence ellipsis in which an idea is not fully expressed grammatically. The ellipsis of the verb in this verse indicates the strong emotional undercurrent of Paul as the human writer. We therefore insert the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*] or *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which are not found here. They are legitimate because they are the only two common verbs that take a predicate nominative. The reason that one of these can be inserted in the translation is because we have a predicate nominative (not an accusative) of *ploutos* (πλοῦτος) [pronounced *PLOO-toss*]—“becomes the riches.” Next is a descriptive genitive plural from *kósmos* (κόσμος) [pronounced *KOSS-moss*]—“of the world.” This is true. The apostasy of Israel has become the riches of the world—client nation status to Gentile nations.

Principle

1. The spiritual heritage of Israel included its client nation status with the responsibility of missionary evangelism.
2. The failure of Israel in this regard resulted in the times of the Gentiles. The apostasy of Israel in rejecting their spiritual heritage and transferring of evangelistic and missionary responsibility to other than Jewish nations results in the riches to those nations throughout world history.

“and the diminishing of them the riches of the Gentiles” – as Israel diminished certain Gentiles began to prosper. The connective *kai* continues the 1st class

condition; the nominative subject is h(ttma, it means failure or defeat rather than diminishing; with it is the possessive genitive plural of autós (αὐτῶς) [pronounced *ow-TOSS*]—“and their failure.” Loss of client nation status. Again, since this is an ellipsis we use the aorist active indicative of gínomai (γίνομαι) [pronounced *GIN-oh-my*]—“became.” Then we have the predicate nominative, ploutos (πλοῦτος) [pronounced *PLoo-toss*], plus ethnos (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*] in the possessive genitive—“the riches of the Gentiles.”

The spiritual heritage of Israel is transferred to the Church. The Church is not a national entity and this is the basic reason why there must always be a separation between Church and state. The Church is royal family in any nation, and the larger the royal family in a nation the greater the prosperity of that nation historically. This is the spiritual interpretation of history. The rise and fall of nations since A.D. 70 can be directly attributed to the amount of true believers who reach maturity in that nation.

Principle

1. Without Jewish apostasy there would be no royal family of God in the Church Age.
2. Without Jewish apostasy the glorious spiritual heritage of Israel would not be transferred to the Church as the body of Christ. Christ is the origin of the spiritual heritage of Israel and Christ is the origin of the spiritual heritage of the Church. Therefore it is transferred from origin to origin, which makes it compatible with the essence of God.
3. Without Jewish apostasy there would be no hope and no divine plan for the Gentile. In that we have the fulfilment of Psalm 76:9,10.

“how much more their fullness?” This phrase will bring us face to face with a detailed study of a fortiori. It begins with a dative of advantage from an

interrogative, correlative pronoun, posoj—“how much.” Also, the instrumental case of posoj means literally, by how much. But when used adverbially before a comparison it is translated, instead of the instrumental by how much, simply the dative of advantage (or disadvantage), how much. With this is the comparative adverb mallon (μᾶλλον) [pronounced *MAL-lon*], which introduces concept a fortiori [a = with; fortiori = greater reason]—“more.”

If Jewish apostasy [the big blot-out] and discipline to Israel has become a blessing to the Gentiles, it follows a fortiori that their restoration at the Second Advent and resumed client nation function during the Millennium will be even a greater blessing than ever before. Paul is using this system of logic under the ministry of the Spirit to demonstrate that not only have the Jews not been set aside permanently but their future is greater than their past. That is grace.

Next is the predicate nominative, plêrôma (πλήρωμα) [pronounced *PLAY-roh-mah*], which refers to the restoration of Israel as a client nation in the Millennium. Again, we have the

possessive genitive plural from the intensive pronoun *autós* (αὐτοῦς) [pronounced *ow-TOSS*], and again it is used as a third person plural personal pronoun. It is correctly translated, “their fullness.” Here *plêrōma* (πλήρωμα) [pronounced *PLAY-roh-mah*] refers to the great blessings of Israel during the Millennium and the blessing by association of other nations which will exist in the Millennial reign of Christ. Obviously, *plhrwoma* connotes the client nation of Israel in the Millennium which provides great blessing, as per Zechariah 8:22, 23. We translate this, “how much more will be their fulness?” The words will be are not found in the original, it is simply inserted on the basis of the fact that this is an ellipsis and you go from the nominative subject to a predicate nominative, and therefore a verb can be inserted, *eimi* (εἶμι) [pronounced *eye-ME*] or *gínomai* (γίνομαι) [pronounced *GIN-oh-my*].

1977 Romans

Lesson #726

726 10/12/1979 Romans 11:12b Fifth cycle not to destroy Jews; blessing from the dispersion; client nation prosperity

Romans 11:12 **But if their trespass is the riches of the world, and their failure is the riches of the Gentiles, how much more their fullness!**

Translation: “Now if their apostasy [the big blot-out] becomes the riches of the world, and if their failure [5th cycle of discipline] the riches of the Gentiles; how much more will be their fullness?”

Principle: If the justice of God provides the greater by blessing the Gentiles through Jewish discipline in the times of the Gentiles, it follows a fortiori that He

will not withhold the less—greater blessing to the Gentiles in the Millennial restoration of Israel as the client nation to God. While the Gentiles have great blessing in the Church Age and the times of the Gentiles they will have even greater blessing in the Millennium in the time of Israel’s fullness. Perfect environment cannot exist in this world until Christ supersedes Satan as the ruler of the world, and until Israel is restored to client nation status.

The a fortiori of verse 12

1. If the justice of God provides the greater in blessing the Gentiles through Jewish apostasy and punishment it follows, a fortiori, that God will not withhold the less – even greater blessings to the Gentiles in the Millennial restoration of Israel as a client nation.
2. This emphasizes the fact that the greater is not quality or quantity but degree of effort. In other words, it is easier for God to bless the Gentiles when the Jews enjoy client nation status than during times of the Gentiles when only Gentile nations can function as a client nation.

3. The greatest blessings will come to the Gentiles during the Millennial reign of Christ when the Jews have been restored to their client nation status.
4. The Millennium, then, is the time of Israel's fullness which produces much more blessing for the Gentiles under the principle of blessing by association.
5. The times of the Gentiles, therefore, is in contrast to the time of Israel's fullness.
6. The Gentiles have maximum blessing in the Church Age through Israel's fall, but the Gentiles will have greater than maximum blessing in the Millennium when Israel is restored as a client nation to God.
7. There cannot be perfect environment on the earth without the overthrow of Satan and the function of Israel as a client nation, plus the restraining of the old sin nature.

Verses 13 & 14 is a parenthesis in which we have Paul's ministry to the Gentiles. This helps the Jews.

1977 Romans

Lesson #727

727 10/14/1979 Romans 11:13a Intercessory prayer; doctrine of A FORTIORI; blessing of Gentiles in Jewish apostasy and greater in the Millennium

Romans 11:13 **Now I am speaking to you the Gentiles. Therefore indeed inasmuch as I am apostle of the Gentiles, I magnify my ministry,**

Verse 13 begins with the postpositive conjunctive particle *de*, used to insert an explanation or a parenthesis. If it is used to insert an explanation we simply put in

the phrase, "that is." But we can use an explanation by simply putting in a parenthesis. With it is the present active indicative of the verb *légō* (λέγω) [pronounced *LEH-goh*], which is taken from *logos* (λόγος, ου, ό) [pronounced *LOHG-oss*] which refers to thought. *légō* (λέγω) [pronounced *LEH-goh*] means the expression of thought and is therefore generally translated to speak, to utter words. We translate this, "I am speaking." This is a pictorial present, it presents to the mind a picture of Paul's communication as in the process of occurrence. The active voice: Paul as the human writer produces the action of the verb. The indicative mood is declarative representing the verbal idea from the viewpoint of reality—verbal plenary inspiration of the Scripture. With it is the dative plural indirect object from the personal pronoun *su*—"to you." It is also dative of advantage. Plus the dative of advantage plural from *ethnos* (ἔθνος, ους, τό) [pronounced *EHTH-noss*], referring to Gentiles in contrast to Jews.

"inasmuch as" is actually a prepositional phrase, the preposition *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative, emphasizing motion or direction, plus *hosos* (ὅσος) [pronounced *HOS-os*]. With it is an inferential conjunction, *oun* (οὖν) [pronounced *oon*], translated "therefore"—"inasmuch as therefore."

Next is Paul's autobiographical statement: the present active indicative of the verb *eimi* (εἰμί) [pronounced *eye-ME*]—"I am." The present tense is a static present, representing a condition which is taken for granted as a fact—Paul is an apostle. The active voice: Paul produces the action as a part of his ministry. The indicative mood is declarative for the historical reality of Paul's apostleship and unique position in the Church Age. With it is the nominative singular subject from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], plus an anarthrous predicate nominative from the noun *apostolos* (ἀπόστολος) [pronounced *ap-OSS-tol-oss*] which is transliterated, not translated. It emphasizes the high gift and the quality of the ministry of the apostle Paul. With it is the objective genitive plural from the noun *ethnos* (ἔθνος, οὐς, τό) [pronounced *EHTH-noss*], referring to Gentiles in contrast to Jews in setting up for the Church Age the fact that there are no racial distinctions any more between the sons of Noah, and the only unique race and racial distinction is the fact that the Jews continue to exist after the administration of the 5th cycle of discipline and they are scattered throughout the world until such time as the Second Advent—"inasmuch as I am an apostle to the Gentiles."

"I magnify mine office" – the present active indicative of *doxazô* (δοξάζω) [pronounced *dox-AD-zo*] should be translated, "I am magnifying." *Doxazô* (δοξάζω) [pronounced *dox-AD-zo*] refers to glorifying, honoring, praising or magnifying. The descriptive present indicates what is now going on in the parenthesis. The active voice: Paul is producing the action and doing so without arrogance. The confidence that comes from doctrine is not arrogance. The accusative singular direct object is *diakonia* (διακονία) [pronounced *dee-ak-on-EE-ah*], and we translate it "ministry."

1977 Romans

Lesson #728

728 10/14/1979 Romans 11:13b Doctrine of apostleship; DIAKONOS; Gentile blessing by fifth cycle of discipline to Israel; Jews' failures and the Church Age believer

Romans 11:13 **Now I am speaking to you the Gentiles. Therefore indeed inasmuch as I am apostle of the Gentiles, I magnify my ministry,**

Translation: "I am speaking to you Gentiles, therefore inasmuch as I am an apostle to the Gentiles, I am magnifying my ministry."

Paul magnifies his office because it is the ministry to bring blessing in the Church Age. It is the ministry of doctrine which the Gentiles accept whereby they whereby the fulfil one of the ministries of the client nation, which is to provide the haven for Israel during the 5th cycle of discipline, and in some cases evangelize Israel.

1. The Gentiles are blessed by the cursing to the Jews. All Gentiles in history since AD 70 have had blessing because God removed the Jews as a client nation to the 5th cycle. The dispensation of Israel is replaced by the dispensation of the Church.

2. The client nation of Israel is set aside and Gentile client nations exist in the royal family dispensation.

3. This means that the Gentiles are blessed by Israel's failure and discipline. This also means that the Gentiles of the Church and the client nation to God have received the transfer of Israel's spiritual heritage and therefore custodian responsibility.

4. The Gentiles are blessed by Jewish cursing in this dispensation, but Paul anticipates that Gentiles will receive even greater blessing when Israel is restored as the client nation to God in the Millennium.

5. As the apostle to the Gentiles Paul inserts a parenthesis to magnify the ministry to the Gentiles. This is because as the Gentiles are blessed from the perception of doctrine, so that blessing will overflow back to the Jews. The Jews receive their blessing, not directly from their spiritual heritage but from the Gentiles—client nations.

6. Therefore Paul has a ministry which not only blesses the gentiles but in turn provides blessing for true Jews.

7. The blessing to the Gentiles through justification results in the establishing of client nations and the evangelization of the Jews. As the individual Jew responds to the message of salvation presented by the Gentile believer the curse is turned into blessing, and he, the Jew, becomes a member of the royal family of God forever. He is no longer a Jew, he is a royal family in a special category of blessing.

Principle

1. Paul is anxious for the salvation of the Gentiles and for the formation of Gentile client nations to God, because this is the way the Jews will be evangelized in coming generations.

2. Therefore for the Jew who believes in Christ his cursing is turned to blessing. His blessing is perpetuated under the freedom of the Gentile client nation.

3. Not only does the believing Jew of this dispensation receive eternal life but he is entered into the royal family of God by means of the baptism of the Spirit and has the same option and opportunity to use doctrine to advance to maturity.

4. In the previous dispensation of Israel only those Jews in the line of David were royal family. But now, any Jew who believes in Christ, regardless of his tribe, he is royal family of God because of the baptism of the Spirit.

5. Furthermore, many of the Jewish royal family in the dynasty of David were unbelievers, and therefore you have the case of royalty in hell. But any Jew in this dispensation who believes in Christ is royalty in heaven forever.

6. Any Jew, regardless of tribe or status, who believes in Christ during the Church Age automatically becomes royal family of God forever.

7. Therefore Paul's ministry is glorified or magnified because a direct ministry to the Gentiles becomes instantly an indirect ministry to the Jews.

8. The preservation of a remnant of believing Jews in every generation of the times of the Gentiles and the double blessing of that remnant with imputed righteousness and royal family status is a magnificent display of God's wisdom and grace.

9. The administration of the 5th cycle of discipline to Israel in AD 70 indicates their terrible apostasy and total failure at that time. Their evil and degeneracy prior to their fall is well documented. But no matter how great their failure the plan of God marches on, and Jewish failure in the past does not hinder or destroy Jewish failure in the present or Jewish restoration in the future at the Second Advent.

Application

1. We have a magnificent consolation and encouragement to know that in times of maximum evil and degeneracy God preserves the believer, whether Jew or Gentile. No matter how bad things become for each believer God's plan moves right on. Historical disaster does not in any way imply that God's plan is cancelled and that until better times come no one is going to advance to maturity. Some of the greatest advances to maturity are accelerated by disaster.

2. Not only is the believer in the plan of God—Jew or Gentile—under logistical grace, but he is under the same principle of super-grace blessing as a potential as in good times. Illustration: Daniel.

3. Therefore times of defection and declension have never hindered the momentum of the plan of God for the positive believer. It is only the negative believer who peels off and goes through the cycles of reversionism.

4. The principle. No historical disaster can hinder the plan of God for the Jew or the Gentile; no historical disaster can hinder the momentum of those believers who are positive toward Bible doctrine.

5. No historical disaster can cancel either present blessing to the Jewish remnant or future blessing to restored Israel of the Millennium.

6. God is faithful; God keeps His word. The faithfulness of God is based on the integrity of God which is composed of two divine characteristics: righteousness and justice.

7. Divine judgment to degeneracy and apostasy never hinders divine blessing to the pivot of mature believers. Nor does historical disaster hinder the momentum of advance to maturity.

8. Many times in history Jewish declension and apostasy have been so great that alarming segments of the world's Jewish population have been destroyed by divine discipline.

Whenever this has occurred those Jews who died, died as a result of saying no more times than Pharaoh at the Exodus.

9. Such disastrous destruction does not cancel or abrogate God's plan for the true Israel—those who believe in Christ. Nor does it hinder the future restoration of Israel at the Second Advent.

10. Jewish failure cannot destroy the Jewish future. The failure of Israel does not hinder the plan of God, and therefore does not hinder the future of Israel.

11. Today many Jews throughout the world are the richest people of the world, yet their wealth can never replace for them their spiritual heritage, the true riches.

1977 Romans

Lesson #729

729 10/15/1979 Romans 11:14–15a Soviet arms race; Jews: stimulated to faith in Jesus Christ and believers in every generation; doctrine of reconciliation

Romans 11:14 **if at all I shall provoke to jealousy my own flesh, and shall save some of them.**

Verse 14 – begins with the conditional conjunction *ei* (εἰ) [pronounced /] which introduces the protasis of a first class condition, assuming the protasis to be true. With it is the enclitic particle *-pôs* (-πῶς) [pronounced *pocē*], meaning in some way or some how—“If somehow.” Next is the future active indicative of *parazhlow*, which means to stimulate to emulation, to provoke or stimulate the Jews to emulate the Gentiles in believing in the Lord Jesus Christ in this dispensation. We have a gnomic future tense for a statement of fact or performance which may be rightfully expected under normal conditions. Therefore the future tense is not future from the standpoint of prophecy but future from the standpoint of its gnomic consideration. This is what can be expected under normal conditions—that throughout the Church Age Jews will be evangelized by Gentile client nations, missionaries or personal witnessing, and that out of all of the Jews being evangelized many of them will emulate Gentiles, believe in Christ and become members of the royal family of God. The active voice: Paul produces the action of the verb as the apostle to the Gentiles. This is why he is so enthusiastic about his responsibility and his title. His conversion will stimulate some Jews to believe in Christ; the writing of the doctrine which occurs in this chapter will stimulate others. The indicative mood is declarative indicating the reality of the situation.

Next comes the possessive genitive singular from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*], the word for my. With it is the accusative singular direct object from the noun *sarx* (σάρξ) [pronounced *sarx*]—“flesh.” By using *sarx* (σάρξ) [pronounced *sarx*] Paul is referring to the racial Jew who has the genes of Abraham, Isaac and Jacob, but as an unbeliever does not possess the God of Abraham, Isaac and Jacob. Therefore, “stimulating to emulation my flesh” refers to stimulating Jews to believe in the Lord Jesus Christ.

“and” – the connective use of the conjunction *kai*; “might save” – aorist active subjunctive of the verb *sôzô* (σώζω) [pronounced *SOHD-zoh*]. The aorist tense is a constative aorist for a fact or action extended over the entire period of the Church Age, beginning at AD 70 and going to the Rapture—the times of the Gentiles. The active voice: Paul produces the action. The subjunctive mood is potential, it depends on the individual volition of every Jew who hears the gospel. With it is the accusative plural direct object of the indefinite pronoun *tis* (τις) [pronounced *tihç*]. The accusative plural is used to represent a specific category—the racial Jew.

Then there is a prepositional phrase, *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural of the intensive pronoun *autós* (αὐτός) [pronounced *ow-TOSS*], used as the third person personal pronoun—“from among them,” or simply “among them” or “of them.”

Translation: “If somehow I shall stimulate to emulation [of the Gentiles who believe] my flesh [the racial but not the regenerate Jew], and might save some of them.”

Principle

1. God has not cast away His people Israel, for in times of Jewish apostasy God has always preserved the remnant of believers, beginning with the Exodus generation right down to the last administration of the 5th cycle of discipline in AD 70.
2. True Israel [those who have believed in Christ] is regenerate Israel, and in every generation there is a remnant of believing Jews.
3. The fall of Israel is neither universal nor perpetual, for during the times of the Gentiles Gentile salvation through faith in Christ will become a stimulus to Jewish faith in Christ.
4. In times of greatest Jewish apostasy and declension there is therefore always a remnant of believing Jews.
5. Paul therefore as the apostle to the Gentiles has a ministry which results in thousands of Gentiles believing in Christ, and among those who do some who will be missionaries to other countries, and others who will witness to Jews in the client nation.
6. Gentile salvation through faith in Jesus Christ stimulates Jews to look at the grace function of the plan of God.
7. The natural seed of Abraham can only become the spiritual seed of Abraham through faith in Christ—which means that Gentile believers are responsible for witnessing to Jews as individuals and responsible for missionary activity in any geographical area where Jews live.
8. Paul’s ministry to the Gentiles also benefits the Jews—evangelization, indoctrination which advances the saved Jew to maturity, and the blessings which come from fulfilling the plan of God.

That ends the parenthesis, and now Paul resumes the concept, the amplification of verse 12.

Romans 11:15 **For if their rejection is the reconciliation of the world, what will their acceptance be if not life out from the dead?** (BLB)

Verse 15 – cursing is turned into blessing for the Jew because Gentiles have responded to the gospel. Cursing has been turned into blessing for the Gentile who believes. This stimulates the Jew to believe so that cursing can be turned into blessing for him.

The verse begins with the conditional conjunction *ei* (εἰ) [pronounced /], introducing the protasis of a 1st class condition—if and it is true. With it is the postpositive conjunctive particle *gar*. The explanatory use of the conjunction is translated, “Now if” or “For if.” The nominative singular subject is *apobolh* which means rejection, and with it is “*autos* (αὐτός) [pronounced *ow-TOSS*]—“their rejection.” This is a reference to the administration of the 5th cycle of discipline which destroyed Israel’s client nation status and in affect was the reason for the change of dispensation from the Age of Israel to the Church Age.

There is an ellipsis again in this verse—the omission of verbs. This shows the great emotional stress under which Paul wrote. We can insert the aorist active indicative of *ginomai* (γίνομαι) [pronounced *GIN-oh-my*] because of the predicate nominative coming up—“has become.” Then the predicate nominative of the noun *katallagê* (καταλλαγὴ) [pronounced *kat-al-lag-AY*], which refers to reconciliation. “For if their rejection has become the reconciliation [and it has].” We have an anarthrous situation here, there is no definite article. The absence of the definite article emphasizes the quality of the noun, therefore it is translated into English with the definite article. English uses the definite article for emphasize; the Greek uses it for de-emphasis.

The removal of Israel as the client nation to God through the 5th cycle of discipline had two results: the halting of the dispensation of Israel and the insertion of the Church Age. This means that Jews who believe in Christ in this dispensation are automatic royalty, whereas Jews who believed in Christ in the past dispensation were not. The second result was the beginning of the times of the Gentiles or the function of Gentile nations as a client nation to God. In the previous dispensation that was a function for Israel only, except for 70 years.^[3]

“what” is the interrogative pronoun *tis* (τις) [pronounced *tihç*]. We have to insert a verb here since it is elliptical, so we have the future active indicative of *eimi* (εἶμι) [pronounced *eye-ME*]—“what is,” and then the predicate nominative from the definite article which is used here as a possessive pronoun—“what is their.” Then comes the predicate nominative from *proslhmyij*, which means acceptance—“what is their acceptance.” This is a reference to the restoration of Israel as a client nation to God at the Second Advent of Christ. The restoration of Israel includes not only the regathering of Jews from their present dispersion but the resurrection of all of the Old Testament saints, including the Jews, and the fulfilment of all the covenants to Israel.

The words *ei* (εἰ) [pronounced /] *mê* (μή) [pronounced *may*] is an idiom. It is literally, “if not.” It is translated “but” here, it is an exclusion concept, and the result is in the nominative singular of *zôê* (ζωή) [pronounced *dzoh-AY*]—“life.” Then comes *ek* (ἐκ) [pronounced *ehk*] plus the ablative plural of *nekros* (νεκρός) [pronounced *nehk-ROSS*]. It means life from the dead, and it a reference to the resurrection of all the Jewish believers of the Old Testament who are present in their resurrection bodies for the restoration of Israel. This refers also to the resurrection of the nation as a client nation to God, which we call simply restoration.

1977 Romans

Lesson #730

730 10/16/1979 Romans 11:15b 16a Jews: Second Advent promises, perpetuation in the dispensation of Israel; offering of first fruits and mass of Old Testament believers

Romans 11:15 For if their rejection is the reconciliation of the world, what will their acceptance be if not life out from the dead?

Translation: “For if their rejection [the 5th cycle of discipline and loss of client nation status] has become the reconciliation of the world [and it has], what will be their acceptance, but life from the dead?”

This also infers that there will always be a remnant of true Israel in every generation. Even though Satan is constantly working at destroying the Jews he will never succeed in doing so. The Jews today are under a curse, but when they believe in Christ the cursing is turned to blessing and they become royal family of God. The future restoration of Israel in the Millennium means fantastic blessing for the entire world in the environment of the Millennial government.

Romans 11:16 Now if the firstfruit is holy, also the lump; and if the root is holy, also the branches.

Verse 16 – the principle that comes out of the concept: the perpetuation of true Israel. The first half of this verse is the perpetuation of Israel during the dispensation of Israel; the last half of the verse is the perpetuation of Israel during the Church Age and/or the times of the Gentiles.

It begins with the transitional use of the postpositive conjunctive particle *de*, and since we are now moving into a new area for interpretation this is translated, “Moreover.” With it is the conditional particle *ei* (εἰ) [pronounced /], which is used to introduce the protasis of a 1st class condition. The first class condition of supposition looks at it from the standpoint of historical reality.

Next is the subject, the nominative singular subject of *aparchê* (ἀπαρχή) [pronounced *ap-ar-KHAY*], and it refers to sacrificial firstfruits of a heave offering. A heave offering is an offering that is waved before the Lord. It refers to a sacrifice, the sacrifice of the firstfruits with a heave offering. The word for heave offering goes back to the Hebrew of the Old Testament, *terumah*, used for a gift (usually a gift of food) brought to the temple or to the

priest. It derives its name from the fact that a portion was lifted from it or taken by a person from his property as an offering to God. It included anything offered by the Jew, either by the command of God or of his own volition, for the erection and maintenance of the temple and for the living of the Levitical priests. Here it refers to a portion of dough taken as a heave offering. The generic use of the definite article represents a category at this point. *Aparchê* (ἀπαρχή) [pronounced *ap-ar-KHAY*] refers to the sacrifice of the firstfruits of the famous heave offering, called *terumah* in the Old Testament. This is the heave offering of Numbers 15:18-21.

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

This heave offering was in recognition of the fact that God prospered them in an agricultural economy. When the harvest was in the first part of the harvest was to be given to the Lord.

So Paul uses the firstfruits of this heave offering to form an analogy to the meaning of true Israel in the dispensation of Israel. We also have to add the predicate nominative of *a(gia)* which is used for the word holy. And by inserting because of ellipsis the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*] we now have a translation: “Moreover, if the firstfruits [the dough of the heave offering] are holy [and they are]”—1st class condition. What does it mean that the firstfruits are holy? The word holy is the key, an old English word for integrity. The integrity of God is the combination of His justice and His righteousness. The grace pipeline goes from the justice of God to the righteousness of God. The blessing that comes through that pipeline is logistical grace blessing and, at the point of maturity, super-grace blessing. So when it says that the firstfruits are holy it is simply a recognition that no talent, ability, system of morality or self-sacrifice, are responsible for that blessing; but that it came from the justice of God, down the grace pipeline to the righteousness of God, totally apart from any system of human ability.

The Hebrew word *terumah* is exactly the same as the Greek *aparchê* (ἀπαρχή) [pronounced *ap-ar-KHAY*] in this verse. It is analogous to the foundation of the Jewish nation. As goes the dough, so goes the entire nation. The firstfruits are Abraham, Isaac and Jacob. All were believers and all eventually advanced to maturity. If the first fruits are holy, and they are—because the firstfruits of Israel are Abraham, Isaac and Jacob. They are holy in the sense that they were born again and that they followed the plan of God to its logical conclusion, maturity adjustment to the justice of God through maximum doctrine

resident in the soul. So the true Israel must follow Abraham, Isaac and Jacob and be born again. Throughout all history there will always be racial Israel but the true Israel is not racial Israel, it is the Jew who believes in the Lord Jesus Christ and then goes on to advance to maturity. *Aparchê* (ἀπαρχή) [pronounced *ap-ar-KHAY*] represents the entire mass of anything, therefore the firstfruits are representation of the entire mass. So the firstfruits denote the representation of the entire mass of true Israel. The mass of true Israel is the believing Jew. True Israel is composed of believers in the Lord Jesus Christ. That means that at the end of the Church Age there is a resurrection—Rapture—and then we have continuation and conclusion of the Jewish Age, called the Tribulation. Then we have the Second Advent of Christ when all of the Old Testament Jews who believed in Christ are resurrected to go into the Millennium with the Jews who believed in Christ during the Tribulation and remained alive. When Israel is restored as a nation it is the restoration of true Israel, those who are believers, and believers only. The protasis, then, refers to the foundation of true Israel while the apodosis which now follows refers to the true Israel of the Old Testament, those who believed in the Lord Jesus Christ in Old Testament times.

“the lump is also holy” – this begins with the adjunctive use of the conjunction *kai*, “and” or “also.” Next is a nominative singular subject, *phurama* (φύραμα) [pronounced *FOO-ram-ah*], which means a lump or a batch of dough. It means anything that follows from the original dough. The lump or the batch of dough is also holy. If the starter is holy the batch of dough is holy.

Principle

1. The batch or lump of dough is true Israel of the Old Testament dispensation of Israel.
2. To be the physical seed of Abraham, Isaac and Jacob is not enough.
3. The Jew must be the spiritual seed of Abraham, Isaac and Jacob, and this can only occur through faith in the Lord Jesus Christ.
4. No Jew is a true Jew unless he possesses the righteousness of God.
5. No Jew can possess the righteousness of God unless he believes in Christ.
6. To substitute self-righteousness through keeping the law for the imputation of divine righteousness becomes the quintessence of blasphemy and blind arrogance.

So we have used the analogy firstfruits and batch of dough. As goes the firstfruits, so goes the batch. But now we have to change that for the New Testament

Jew where we have root, and out of the root comes the tree, and out of the tree comes the branch. This is what Paul is getting around to now. For the Jews of the New Testament we have the root and the branch. The root is comparable to the firstfruits and the branch is comparable to the batch or the lump of dough.

731 10/17/1979 Romans 11:16b–18a Intimidation of police; olive tree analogy to Jesus Christ, prosperity and Church Age believers; perpetuation of believer Jews in the Church Age; arrogant superiority; IQ and truth

Romans 11:16 **Now if the firstfruit is holy, also the lump; and if the root is holy, also the branches.**

The second half of this verse deals with the true Israel in the Church Age. While the heave offering is used as a simile for the true Israel in the dispensation of Israel a change of simile is needed to represent the true Israel in the Church Age. The root and branch simile now comes into focus because it conforms perfectly to the concept of positional truth. The root in this case is the Lord Jesus Christ. Out of the root comes the tree and out of the tree comes many Jewish branches. It is a picture of the branch, the Jewish believer in the Church Age, being in union with the root. So it brings the concept into focus, the baptism of the Spirit and the various doctrines of positional truth—current, retroactive.

“and” is the connective use of the conjunction *kai* to introduce the same subject under a different simile. It is dealing now with the true Israel of the Church Age. With it is a conditional conjunction, *ei* (εἰ) [pronounced *I*], which introduces the protasis of a first class condition, plus the nominative singular subject of the noun *rhiza* (ρίζα) [pronounced *HRID-zah*], which means root, and the nominative singular of the definite article used generically for a unique category. This is a unique category and the starter this time is the God of Israel, the Lord Jesus Christ in hypostatic union. The branches are those Jewish believers of this dispensation. At the Second Advent of Christ the Lord Jesus Christ is pictured as coming to deliver Israel, but in the first advent He saves the world through His efficacious sacrifice on the cross. Inasmuch as Jesus Christ in His humanity is also the son of David it makes a perfect way to introduce the status quo of born-again Jews in this dispensation. The root which is a part of the simile of true Israel in the Church Age is taken from Jewish heritage in Isaiah 11:1—the basis for Paul using this particular simile. The root shoot refers to Christ in the first advent; the branch refers to Christ in the Second Advent. In Romans 11 only the root is used. Because of ellipsis we insert the present active indicative of *eimi* (εἰμί) [pronounced *eye-ME*] and translate it, “and if the root [the Lord Jesus Christ at the first advent] is.”

Next is the predicate nominative from *agias*, which means “holy” [1st class condition, and He is]. This is a reference to the incarnation, the hypostatic union, the impeccability of Christ; “so are the branches” – the adjunctive use of *kai* means so or also, and it introduces the apodosis. The nominative plural subject of *kladoj* is the branches, and it refers to true Israel or believing Jews in the dispensation of the Church. In the Church Age all believing Jews, or true Israel, are in union with Christ through the baptism of the Spirit and positional sanctification. So that all true Jews are in union with Christ just as there is a relationship between root and branch. The branches are also holy. But in the next paragraph we are going to see another type of branch, a branch that has been broken off—the unbelieving Jew.

Translation: “Moreover, if the firstfruits [the starter] are holy, the lump [the entire batch of dough, the Jew in the previous dispensation] is also holy: and if the root [the Lord Jesus Christ in the first advent] is holy [and He is], the branches [believing Jews of the Church Age] are also holy.”

Principle

1. The two similes portray the true Israel in every dispensation prior to the Millennial reign of Christ.
2. Remember that the Tribulation is a part of the Jewish Age—the end of the Jewish Age.
3. In summary, the first conditional clause portrays the true Israel of the dispensation of Israel; the second conditional clause portrays the true Israel of the Church Age. Again, this is an argument to demonstrate that God has not changed His plan because of Jewish failure in the past and it also indicates that God has not departed from Israel, or cast off or rejected Israel.
4. Put together these similes indicate that true Israel is always the believing Jew, not the racial Jew.
5. Therefore all racial Jews are not true Israel.
6. Obviously then, attitude toward Christ determines the issue.
7. To be racial Israel [to have the genes of Abraham, Isaac and Jacob] is not enough. Racial Israel must become true Israel through regeneration, following the pattern of Abraham, Isaac and Jacob.
8. Regeneration can only occur when the individual Jew personally believes in the Lord Jesus Christ.
9. Christ was clearly revealed in both Old and New Testaments. Therefore all Jews are without excuse.
10. Christ is portrayed in the Old Testament through animal sacrifices of the Levitical offerings, the structure and the articles of sacred furniture in the tabernacle, the modus operandi of the holy days, the function of the Levitical priesthood, and the direct statements of the prophets.
11. As for the Church Age, the added revelation of the New Testament clearly portrays Christ both to Israel and to the Gentiles.

Verses 17, 18 – a dissertation on broken branches. This is the false Israel. In verse 17

we have a protasis and in verse 18 we have an apodosis.

Romans 11:17 **But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and have become a fellow-partaker of the fatness of the root of the olive tree,**

Verse 17 – “And” is the transitional use of the postpositive conjunction *de*, and is translated “Moreover.” Next is a conditional conjunction *ei* (εἰ) [pronounced /] which introduces

the first class condition. “Moreover, if [and it is true].”

Then the nominative masculine plural subject from the indefinite pronoun *tis* (τις) [pronounced *tihç*] which represents a category, with the descriptive genitive plural of *kladoj* – branches—“some of the branches. This is a reference to Jewish unbelievers in every generation of the dispensation of Israel. The Jewish unbeliever cannot inherit the unconditional covenants to Israel. He is not qualified to inherit them because he does not have eternal life. This refers to unbelieving Jews of the Church Age as well.

“be broken off” – aorist passive indicative of the verb *e)kklaw* which means to break off. “Moreover, if some of the branches were broken off [and they were]” – unbelieving Jews. They do not partake of the root, they are not in union with Christ in this dispensation. This is a constative aorist for a fact or action extending over the entire period of the dispensation of Israel as well as the Church Age. Passive voice: unbelieving Jews receive the action of the verb because they are not true Israel. A broken branch is a racial Jew. He has the genes of Abraham, Isaac and Jacob but he has not personally believed in the Lord Jesus Christ. The indicative mood is declarative for the reality of the fact that in every generation of the dispensation of Israel there are racial Jews who are going to reject Christ as saviour, and this is true also in our dispensation. We have here both temporal and eternal judgment of unbelievers. The temporal judgment is any kind of a holocaust that might occur; the eternal judgment refers to eternity, the great white throne when all unbelieving Jews are going to be resurrected with unbelieving Gentiles and cast into the lake of fire forever.

“and thou, being a wild olive tree” – the transitional use of the postpositive conjunctive particle *de*, the proleptic use of the second person personal pronoun *su* referring to all Gentile believers. It refers to Gentile believers in the dispensation of Israel, as per Romans 9:30-33, and it refers to all born-again believers in this dispensation as well. This principle brings the two dispensations together. Here we have the Gentiles being brought in. The word being is the present active participle from the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is a perfective present referring to a fact which has come to be in the past but is emphasized as a present reality—Gentile believers grafted in by the baptism of the Holy Spirit. Active voice: Gentile believers of the Church Age produce the action of the verb. The indicative mood is the declarative for the historical reality of the fact that in this dispensation especially Christ is the root. The tree has branches. The branches are first of all Jews but some branches have been broken off. A wild olive tree, the Gentiles, are going to be grafted in, so this brings the Gentiles into the body of Christ as well. The

body of Christ was originally composed of Jews. The first members of the royal family of God were Jews on the day of Pentecost. Now, we the Gentiles are brought into the picture.

Then we have the predicate nominative which is translated, “a wild olive tree.” The Greek word is α)grielaioj and it is used as a figure for heathenism. It refers to Gentile believers in the Church Age.

“were grafted in” – aorist passive indicative of ε)gkentrizw, which means to engraft or to graft in. We are mentioned as Gentiles because the privileged race is the Jewish race. The aorist tense is a culminative aorist, it view Gentiles believers in Christ as being entered into union with Christ through the baptism of the Spirit but regards it from the viewpoint of existing results. We are joint heirs with Israel in this dispensation. Passive voice: Gentile believers receive the action of the verb through the baptism of the Spirit. The indicative mood is declarative for historical reality—Gentile believers being joint heirs with Jewish believers in the Church Age.

“among them” – en (έν) [pronounced *en*] plus the locative plural from the intensive pronoun autós (αὐτοῦς) [pronounced *ow-TOSS*], a reference to Jewish believers of the Church Age. This makes the olive tree a reference to the Church as the body of Christ, the royal family of God. The Bible must be interpreted, however, in the time in which it was written, and at the time of the writing the olive tree was a source of prosperity in the ancient world. It was the symbol of prosperity because of its oil and berries.

The olive tree was used in connection with Israel, for its prosperity, its security, and its responsibility as a client nation to God. This is illustrated by Zechariah chapter four. The olive tree refers also to the Church and God’s plan for the Church related to the ministry of God the Holy Spirit. The olive oil represents the ministry of the Holy Spirit whereas the olive itself represents special blessing imputed to Jew or Gentile believer when they crack the maturity barrier. Since oil represents the ministry of the Holy Spirit His ministry is unique in the Church Age.

The Gentile believers were grafted in with Jewish believers in the royal family of God in the Church dispensation. We are actually, then, one in Christ. The true Israel of Jewish believers is depicted as the olive tree in which some of the natural branches have been broken off—Jewish unbelievers. The Jewish unbelievers are rejected, and that is the meaning of the breaking off of the branches. In their place Gentile believers have been grafted in. God in the Church Age has broken down the wall of partition, the wall that separates Jew and Gentile, so that Jew and Gentile become one body in Christ—Ephesians 3:6.

“and with them partakest of the root and fatness of the olive tree,” is poorly translated. It should be, “and have become co-partners [or, joint partakers] of the root and the prosperity of the olive tree.”

“and have become” is the aorist middle indicative of gínomai (γίνομαι) [pronounced *GIN-oh-my*]. The culminative aorist view the event in its entirety but regards it from the viewpoint

of existing results. The result is that we, the Gentiles, no longer depend on client nation Israel for evangelism because we, the Gentiles, are now doing the evangelizing. We, the Gentiles are the ones who form the client nation in this dispensation, but to do so we must believe in Jesus Christ who is the Gold of Israel. The middle voice is a direct middle in which the agent, the Gentile believer, acts with a view toward participating in the results of the action. The indicative mood is declarative for historical and doctrinal reality. Jew and gentile believer are in the same royal family in this dispensation, having the same privileges and the same opportunities.

There is also a predicate nominative, *sugkoinwmoj*, which means joint partakers, joint participation, partners. The noun was often used in the Greek for business partners—“and have become partners. The genitive of relationship singular from *rhiza* (ρίζα) [pronounced *HRID-zah*] refers to the Lord Jesus Christ as the root, the foundation of the Church through His death, burial, resurrection, ascension and session.

Next is the possessive genitive of the noun *piothj* which means fatness, richness, or prosperity. This prosperity refers to the imputation of two categories of blessing—logistical blessing and supergrace blessing.

“of the olive tree” –the descriptive genitive singular *e)laia*. The olive tree is God’s plan for the Church.

Translation: “Moreover, if some of the branches [Jewish unbelievers of the Church Age] were broken off [and they were], and you [Gentile] being a wild olive tree, have engrafted in among them, and have become a partner of both the root and prosperity of the olive tree.”

Principle

1. This verse recognizes the historical trend of Jewish rejection of Christ as saviour in this dispensation. Therefore there is plenty of room in the body of Christ for Gentile believers.
2. The branches broken off are those Jews who in every generation of this dispensation reject the Lord Jesus Christ as their saviour.
3. These unbelieving Jews follow the pattern of the big blot-out.
4. They understand and reject the gospel, which results in maximum scar tissue of the soul.
5. The human mind, no matter how brilliant, is helpless to cope with life apart from truth. The human mind cannot operate on that which is false. Therefore, no matter how great the IQ the thinking is distorted and ruined by operating on falsehood.
6. The mentality of the soul only functions properly on the fuel of Bible doctrine.

7. The human mind of the Jew, though brilliant, is useless without divine help. That divine help is Bible doctrine which they have rejected.

8. Israel's failure is Gentile opportunity, Gentile blessing, when the Gentile believes in Jesus Christ, the God of Israel.

9. The Gentile believer is depicted in this verse as a wild olive tree. A wild olive tree cannot bear any fruit. Before it can it must be grafted in to a good olive tree.

10. The mechanics of grafting in—the baptism of the Holy Spirit whereby every believer is entered into union with Christ—Jew and Gentile alike.

Romans 11:18 **do not boast over the branches. And if you boast against them, you do not support the root, but the root you.**

Verse 18 – the apodasis. “Boast not against the branches” starts out with a present middle imperative from a compound verb *katakauxaomai* [*kata* =

over; *kauchaomai* (*καυχάομαι*) [pronounced *kow-KHAH-om-ahēe*] = to boast], to boast over is a compound which emphasizes comparative superiority expressed in boasting. The Gentiles, to compensate for their inferiority, become arrogant and boast of their superiority. It connotes boasting because of triumph over others, or because of imagined superiority over others. With this is the negative *mê* (*μή*) [pronounced *may*]. The present tense is a progressive present for action in a state of persistence, therefore linear aktionsart. This is the indirect middle voice, emphasizing the agent, the Gentile believer, as producing the action of the verb, which means he is antagonistic toward the Jew when he should be participating in blessing with him. This signifies the action as closely related to the subject and therefore giving a verbal command in an individual way in order to specify, Beware first of all interlocking systems of arrogance, and beware of interlocking systems of arrogance when they make you antagonistic toward the Jew. This should be translated, “Stop assuming arrogant superiority over.” The objective genitive plural from *kladoj* means “the branches.” These are the Jewish branches, Jewish believers in union with Christ just as the Gentiles.

“But if” – the conditional conjunction *ei* (*εἰ*) [pronounced *I*] introduces a 1st class condition. With the indicative mood it introduces the second apodasis of a 1st class condition, a supposition from the viewpoint of reality. The arrogant distortion of grace was actually occurring among Gentile believers. With this is the postpositive conjunctive particle *de* used as a transitional conjunction, no contrast is intended in context; “thou boast” – present middle indicative of the verb *katakauxaomai*, which means to be arrogant. “And since you are arrogant” is the corrected translation. Paul was addressing himself to the Roman believers. In their midst were those involved in interlocking systems of arrogance. The present tense is a perfective present referring to a fact which has come to be in the past (interlocking systems of arrogance) but is emphasized as a present reality and the basic problem of the Roman Church. The indirect middle voice emphasizes the agent, the

Gentile believer in Rome, as producing the action of the verb rather than as participating in the result. The indicative mood is declarative for historical reality.

Next is the negative adverb *ou* (οὐ) [pronounced *oo*] plus the proleptic use of the pronoun *su*—“you and only you.” The verb is the present active indicative of *bastazō* (βαστάζω) [pronounced *bas-TAD-zoh*], meaning to bear, to carry, to lift up. A function of the client nation to God is to protect the Jew. Since carrying is the exertion of power, including the exercise and application of volition, it comes to mean here to support or to sustain—“you [and only you] do not support/sustain the root,” *rhiza* (ρίζα) [pronounced *HRID-zah*], accusative singular direct object. The present tense is a static present for a condition perpetually existing. Active voice: the arrogant Gentile believer does not produce the action of the verb because of interlocking systems of arrogance. The indicative mood is declarative for the reality of the spiritual condition of the Gentile believer [interlocking systems of arrogance] and his failure to sustain or support or carry the root, the root being the Lord Jesus Christ.

1977 Romans

Lesson #732

732 10/17/1979 Romans 11:18b Doctrine of interlocking systems of arrogance: criminal, crusader, righteous indignation, psycho, and sexual vs. the plan of God

Romans 11:18 **do not boast over the branches. And if you boast against them, you do not support the root, but the root you.**

“but the root thee” – which takes us into the principles of logistical grace.

The meaning of this

1. The believer does not advance the plan of God but the plan of God advances the believer. The problem is that the Roman Gentile believers are not advancing in the plan of God, therefore the plan of God must discipline them.
2. The plan of God does not depend on the believer but the believer depends on the plan of God.
3. The plan of God supports the believer; the believer does not support the plan of God.
4. Arrogance reverses the function of grace so that a blasphemy is sponsored in the name of Christianity.
5. Arrogance overestimates the individual believer and underestimates the grace provision of God.

Arrogance emphasizes the subject of faith while grace emphasizes the object of faith—the root, the Lord Jesus Christ.

Principle

1. In blind arrogance a self-righteous person generally dominates a group of people.
2. An offshoot of blind arrogance is personality arrogance in which the arrogant person uses his personality to dominate a group within a system, and not only to dominate the group but to be antagonistic toward the policy of that organization, its authority, its leadership.
3. Personality arrogance finds the acceptable or dominating or pleasing personality setting false spiritual standards for the group or cell.
4. A dominating personality in a local church may enter blind arrogance by declaring that the pastor no longer has the right biblical message.
5. He therefore announces to his cell that the pastor has become mixed up and they must look to him for leadership to guide them in this matter.
6. This is a case of distraction from doctrine through personality domination rather than doctrinal control, resulting in the blind leading the blind.
7. All of them fall into the ditch of interlocking systems of arrogance.
8. Dominating personalities in local churches, or for that matter any organization, must beware of setting up their personal and often erroneous opinions against the authority or the policy of the organization.
9. Personality arrogance, then, is a self-centeredness of personal opinion rather than truth. Personality arrogance seeks to establish personal opinion over doctrinal standards, or the policy or the authority of any given organization. At this point personality arrogance becomes not only blind arrogance but institutional arrogance as well. The believer must avoid allowing personal opinion to come into opposition with doctrine.

1977 Romans

Lesson #733

733 10/19/1979 Romans 11:19 Interlocking systems of arrogance: psychopathic, sexual, superiority, and distortions; anti-Semitism

Romans 11:19 You will say, then, “Branches were broken off, that I might be grafted in.”

Verse 19 has to do with the arrogance that develops out of anti-Semitism. People are anti-Semitic because of personality domination. “Thou wilt say” – future

active indicative of λέγω (λέγω) [pronounced *LEH-goh*], “You will say.” The gnomic future is for an action expected under conditions of Gentile believers’ arrogance. Active voice: Gentile believers produce the action through interlocking systems of arrogance. The

indicative mood is declarative which anticipates the reality of arrogance among Gentile believers who become involved in anti-Semitism through becoming first involved in interlocking systems of arrogance. The inferential conjunction *oun* (οὐν) [pronounced *oon*] is correctly translated “therefore.” It introduces an inference from what precedes.

The nominative plural subject, *kladoj*, “branches,” refers to Jewish unbelievers who are involved in maximum scar tissue of the soul and the big blot-out, and are being punished by the fifth cycle of discipline and therefore scattered throughout the world. The aorist passive indicative of the verb *e)kklaw* means to be broken off. This is a constative aorist for a fact or action extended over the period of Israel’s client nation status, all of the way from the Exodus to the fall of Jerusalem in A.D. 70. The passive voice: the unbelieving Jews received the action because they are not true Israel, believers in Christ. They receive both temporal and eternal judgment. The indicative mood is declarative, indicating the fact that historically there will always be times when client nations to God become degenerate. They do not become degenerate through immorality—immorality is merely one of many manifestations. They become degenerate through interlocking systems of arrogance.

The conjunction *hina* (ἵνα) [pronounced *HEE-na*] introduces a purpose clause, “that.” Then we have the aorist passive subjunctive of *e)gkentrizw*, which means to be grafted in. The culminative aorist views the arrogant presumption in its entirety, but here we see the existing results—the distortion of grace doctrine, the function of anti-Semitism. Passive voice: the gentile believer assumes that he receives the action of the verb because of an imagined superiority over the Jew. The subjunctive mood is potential as a part of the purpose clause.

1977 Romans

Lesson #734

734 10/21/1979 Romans 11:19–20a Anti–nukes refuted; arrogance of personality and anti-Semitism; third–world degeneracy and conspiracy

Romans 11:19 You will say, then, “Branches were broken off, that I might be grafted in.”

Translation: “You will say then, The branches [Jewish] unbelievers were broken off, in order that I might be grafted in.”

Principle

1. Arrogance is behind anti-Semitism.
2. Gentile believers distort grace blessing into racial superiority.
3. Because the Jew is under divine punishment of the fifth cycle of discipline it does not infer that he is inferior to the Gentile. Far from it.
4. If ever there was a super race it is the race of Israel.

5. Contempt for those under historical discipline is that same interlocking system of arrogance which divorces the believer from reality and repudiates the Christian *modus operandi* of the royal family honor code.

6. Arrogance and its interlocking system is the worst of all degeneracies. It is a series of sins, a complex, and therefore becomes almost synonymous with the old sin nature.

7. Arrogance motivates most of the mental sins, the verbal sins, and the overt sins.
Stopped here

Principle

1. The assumption and distortion of this verse is a reflection of the degeneracy of soul and thinking which comes from interlocking systems of arrogance. The assumption is incorrect and refuted by the next verse.
2. You will note that arrogance exploits and abuses those who are under divine discipline.
3. Arrogance, then, not only divorces the believer from reality but causes him to participate in a form of mass cowardice known as kicking someone when they are down.
4. But kicking the Jew while he is down is one of the most disastrous and suicidal functions in history. God does not permit man to interfere with his discipline of someone else.
5. To interfere with the function of divine discipline is to invite disaster to self, plus a life of future misery and punishment.
6. Therefore, no believer can afford to be anti-Semitic for even a second.
7. The believer who is arrogant is also inadequate. To compensate for his inadequacy he must kick something to show how “good” he is.
8. No matter how great the IQ arrogance not only divorces one from reality but guarantees stupidity. Arrogance destroys perceptibility.

Romans 11:20 **Rightly so: They were broken off by the unbelief, but you stand by faith. Do not be high minded, but be afraid.**

Verse 20 – “Well” is the adverb *kalos* (καλός) [pronounced *kal-OSS*] used as an affirmative adverb. It means, “Quite right” [it is true]. The instrumental of cause in the singular is

apistía (ἀπιστία) [pronounced *ap-is-TEE-ah*]—“unbelief.” The instrumental usually expresses intermediate or impersonal means, often related to ordinary factors producing it. Hence, we have the instrumental of means, “because of unbelief.” Because something has been rejected; because they have rejected Christ as saviour, because they have rejected establishment principles.

“they were broken off” – aorist passive indicative of *e)kklaw*. When it says they were cut off because of unbelief it does not simply mean rejection of Christ, though that is the heart of it. It also means that there were reverberations in both ways. There was negative volition

toward the cross, toward Jesus Christ the God of Israel. The reverberations move in two ways under interlocking systems of arrogance. It meant, first of all, rejection of the laws of divine establishment; it means the destruction of their freedom. It also contributed to the interlocking systems because some believed, but instead of advancing to maturity so that there would be a pivot of mature believers to protect in times of apostasy they went into the sin unto death under the principle of reversionism. So whatever direction is taken the interlocking systems of arrogance caught believer and unbeliever in a maelstrom of historical disaster. The passive voice: this refers to the client nation of the past. The indicative mood is declarative indicating that this happened; this is a reality.

“and” – the postpositive conjunctive particle *de* emphasizes the contrast between the Jews under discipline as a client nation and believers in the Lord Jesus Christ assembled in local churches—“but.” Jews are the branches broken off and saved Gentiles are the branches grafted into the olive tree. With it is the proleptic use of the personal pronoun *su*, “you [and only you].” This is a reference to believers who are Gentiles and it emphasizes the dispensation in which we find ourselves.

“standest” – perfect active indicative of the verb *histêmi* (ἵστημι) [pronounced *HIHS-tay-mee*] which means to stand. The intensive perfect denotes a completed action with emphasis on the existing results. We stand on the basis of the integrity of God and what He has provided. Active voice: the Gentile believer produces the action. The indicative mood is declarative for the reality of the doctrines which cause us to stand.

“by faith” – the instrumental singular of cause, *pistis* (πίστις) [pronounced *PIHS-tihz*]. This can be one of three things. It can refer to faith which saves, it often refers to salvation. It also refers to the faith-rest technique. Faith also is used for doctrine. Here it stands for a combination of the latter two.

The present active imperative of the verb *phroneô* (φρονέω) [pronounced *fron-EH-oh*] means to think, but when you put the negative *mê* (μή) [pronounced *may*] with the imperative of *phroneô* (φρονέω) [pronounced *fron-EH-oh*] it is a prohibition. So we have to correct the translation to “stop thinking.” The present tense expresses the continued action of thinking in an erroneous manner. The prohibition therefore demands that the thinking be stopped. One of the most difficult things for the believer to do, and one of the greatest tests of flexibility, is the ability to change your opinions when he is wrong. So this demands that the action in progress, arrogant thinking, be discontinued. By way of contrast, a prohibition in the aorist subjunctive forbids a thing before it has begun. A prohibition in the present imperative says that it is already going on, so now stop it. Therefore we translate it, stop thinking.

With this is the accusative neuter plural from the adjective *hupsêlos* (ὑψηλός) [pronounced *hoop-say-LOSS*] which means arrogance, and with *phroneô* (φρονέω) [pronounced *fron-EH-oh*] it means to be thinking from inside interlocking systems of arrogance. So the Gentile believers to whom Paul originally addressed Romans were thinking inside of the interlocking systems of arrogance. Arrogance divorces the believer from reality as far as God is concerned.

“but” is the adversative conjunction *allá* (ἀλλά) [pronounced *ahl-LAH*], and it sets up a contrast between what believers in Rome were thinking and what they should be thinking. What they should be thinking is the present middle imperative of the verb *phobeô* (φοβέω) [pronounced *fohb-EH-oh*], which has two almost antithetical meanings. One is fear and the other is respect. One has the connotation of sin and one has a connotation of honor. So when we deal with *phobeô* (φοβέω) [pronounced *fohb-EH-oh*] we have to deal with the fact of these two connotations. The present tense is a tendencial present used for an action which is purposed or desirable, but not actually taking place, and demanding it as a way of life—linear aktionsart. The middle voice is a permissive middle representing the agent, the arrogant believer, being commanded to voluntarily yield himself to the results of the action or to seek to secure the results of the action in his own interests. He does this by his own flexibility, humility, respect for authority wherever it is found. It is translated, “but keep having respect.”

1977 Romans

Lesson #735

735 10/21/1979 Romans 11:20b–21a Interlocking systems of arrogance re degeneracy, respect and believing lies; divine discipline for anti Semitism; flattery

Romans 11:20 **Rightly so: They were broken off by the unbelief, but you stand by faith. Do not be high minded, but be afraid.**

Translation: “Quite right; because of unbelief they [the unsaved Jews] were broken off, but you [saved Gentiles] stand because of faith in Christ. Stop thinking proud thoughts, but fear [or, respect].”

Romans 11:21 **For if God did not at all spare the natural branches, neither will He spare you.**

Verse 21 – “For” is the explanatory use of the postpositive conjunctive particle *gar*. Here is a reason or explanation why Gentile believers should avoid interlocking systems of arrogance. Not only does it mean anti-Semitism for which there is divine discipline but it means a lot of other things for which there is also divine discipline. With this is the conditional particle *ei* (εἰ) [pronounced *I*] which introduces the protasis of a 1st class condition—“if [and it is true].” Sometimes it is even better to translate this “since,” which it is a conjunction which means ‘if and it is true.’ So we have supposition from the viewpoint of reality. When this fact of doctrine is realized then arrogance and the interlocking systems can be avoided.

Then comes the subject in the nominative singular, *theos* (θεός) [pronounced *theh-OSS*], “God”—“For if God.” With it is the aorist middle indicative of *phéidomai* (φείδομαι) [pronounced *FIE-dom-ahée*], plus the negative *ou* (οὐ) [pronounced *oo*] which is used when you have the indicative mood. If the mood here was imperative or subjunctive or infinitive then the negative would be *mê* (μή) [pronounced *may*]. “For if God did not spare.” The aorist tense is a constative aorist for a fact or action extended over a period of time. The middle voice—this is really a deponent verb, middle in form, active in meaning. God

produces the action of the verb in administering discipline to those who fail. The indicative mood is declarative for a first class condition. The objective genitive plural of kladoj refers again to Israel—“the branches.” For if God did not spare the natural branches.” These are Jewish unbelievers. The word natural is a prepositional phrase—kata plus the accusative of the noun phusis (φύσις) [pronounced *FOO-sihz*], literally: “according to nature.” But it is an idiom meaning natural. This is a reference to the Jews whose spiritual heritage includes the original client nation to God, the great heritage of the Mosaic law, of the prophets, the Old Testament canon; everything that goes to make up their spiritual heritage, including the unconditional covenants. With all of this spiritual heritage God does not spare the Jew who rejects Christ as saviour, the Jew who enters interlocking systems of arrogance. If God judges the unbeliever He must also discipline His own children.

The apodasis starts out with the negative conjunction oude (οὐδέ) [pronounced *oo-DEH*], and it is translated neither. Next is the future middle indicative of pheídomai (φείδομαι) [pronounced *FIE-dom-ahée*]. The gnomic future tense is for a statement of fact which may be rightfully expected under conditions of anti-Semitism—“neither will he spare you.” This does not imply that the believer can lose his salvation but simply the fact of divine discipline from the justice of God to the believer who sins, or is guilty of the evil of anti-Semitism, or gets himself involved in interlocking systems of arrogance, or turns his back on doctrine and becomes a reversionist. Principle: God does not require the help of anyone else in punishing someone else in the human race, believer or unbeliever. Such interference on the part of the believer is blasphemous.

1977 Romans

Lesson #736

736 10/25/1979 Romans 11:21b Relaxed mental attitude toward critics; interlocking systems of arrogance re anti-Semitism, maligning, divine discipline and cf. reversionism

Romans 11:21 For if God did not at all spare the natural branches, neither will He spare you.

Translation: “For if God spared not the natural branches [and He did not], neither will he spare you [Gentile believers guilty of anti-Semitism].”

Principle

1. When the Jew rejects Christ he is rejecting his great spiritual heritage, for Christ is not only the saviour but also the God of Israel.
2. Now regarding the Jews, obviously to whom much is given much is expected.
3. Both the individual Jew who rejects Christ and the client nation of Israel in apostasy have been judged by God.
4. The client nation has received the administration of the 5th cycle of discipline, which means there is no more client nation Israel until the second advent and the millennial reign of Christ.

5. The individual Jewish unbeliever is also judged during the times of the Gentiles. He is judged as an individual and he is judged collectively. This is the function, then, of the justice of God toward Israel, both national and individual.
6. That same justice of God will not tolerate sin in the believer, therefore the importance of the rebound technique on the part of the believer.

Once rebound has occurred the discipline from God can be removed, as in the case of 1Corinthians 11:31, or it can be continued for a blessing out of cursing.

1977 Romans

Lesson #737

737 10/26/1979 Romans 11:22a Liberal critic of the left; blessing from the integrity of God; punishment of nations from the severity of God

Romans 11:22 **Behold therefore the kindness and severity of God: severity indeed upon those having fallen, but kindness of God toward you, if you continue in the kindness; otherwise you also will be cut off.**

Verse 22 – the application of divine essence to the situation. The first two words here are *i)de oun* (οὖν) [pronounced *oon*]. *I)de* is correctly translated Behold, if you understand that this particle is simply the aorist active imperative of the verb *eidô* (εἶδω) [pronounced *Ī-doh*]. It is used as an interjection of concentration. It points out something to which the human author Paul wishes to draw special attention. It also points out the fact that in the reading of this there would be a long enough pause so that everyone suddenly became aware of the fact that no one was saying anything, and they would immediately look toward the speaker to see what was wrong. Nothing is wrong, he is just waiting for everyone to refocus. This is called in English speaking, dramatic pause. The inferential conjunction *oun* (οὖν) [pronounced *oon*] denotes that what it introduces is the result of what precedes.

Next is the accusative singular direct object from the noun *chrēstôtēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*]. It often connotes goodness or doing what is right but it doesn't mean either here, it means the origin of what is always right. Therefore it means integrity—"Behold therefore the integrity." We have an anarthrous construction of the noun *chrēstôtēs* (χρηστότης) [pronounced *kh-ray-STOT-ace*], i.e. there is no definite article. This emphasizes the quality of God's integrity rather than the identity of God's integrity. Therefore the absence of the definite article in the Greek is equivalent to the emphatic use of the definite article in the English.

Then we have a connective *kai* because we are to look at something else, a second accusative and therefore a double direct object. The accusative singular direct object from the noun *a)potomia* [ἀπό] [pronounced *aw-PO*] = away from; *tomia* = cut], to cut away from or cut off. Cut off finally comes to mean severity if you think of cut-off in terms of the guillotine. The possessive genitive of the noun *theos* (θεός) [pronounced *theh-OSS*] follows, referring to God.

“on them which fell severity” – we begin with the emphatic particle *men*, which is Classical Greek. It is used with another particle, *de*, and is translated “on the other hand.” Next is the prepositional phrase, *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative which always emphasizes motion. In this case it is *epí* (ἐπί) [pronounced *eh-PEE*] plus the accusative plural of the definite article, *touj*. It is correctly translated “to those,” since the definite article is used as the demonstrative pronoun to emphasize the unbelieving Jew as the one who is the recipient of all of this discipline.

We have now come to the time when only Gentile nations can become a client nation. This means that the Jews under the fifth cycle of discipline are scattered throughout the world.

Then we have a verb, the aorist active participle from the verb *piptô* (πίπτω) [pronounced *PIHP-toh*], which means to fall. So we have, “on the one hand to those [the branches broken off, the unbelieving Jews] who fell. The constative aorist tense contemplates the action of the verb in its entirety. It takes the Jewish negative volition toward the gospel and regardless of its extent or duration gathers it into a single whole, therefore a fact or action extended over the entire period of the Church Age. The participle is circumstantial for the big blot-out.

Next is a nominative singular subject from the noun *apotomia*, which means cut off or severity; plus the adversative use of the conjunction *de*, and here is the Attic Greek correlative clause—“but on the other hand, to you.” This is a reference to the Gentiles of the Church Age who have believed in the Lord Jesus Christ. And then the nominative singular subject *chrēstôtēs* (χρηστότης) [pronounced *khray-STOT-ace*], which means integrity, plus the possessive genitive of *theos* (θεός) [pronounced *theh-OSS*], “the integrity of God.”

This is a constant emphasis on the difference between those who believe in Christ and those who reject Him. But in this interpretation it is the unsaved Jew and the saved Gentile. It is based on grace rather than race, therefore the issue is grace and not race. This verse emphasizes the doctrinal principle that divine blessing to the Gentile should never be distorted into arrogance of racial superiority. Jewish punishment from God does not imply racial inferiority but rather the denial of the Jewish spiritual heritage and rejection of Christ as the God of Israel. Jewish reversionism has not only resulted in loss of his client nation status in history but the periodic reoccurrence of the holocaust experience. Except for faith in the Lord Jesus Christ the Gentile would be in the same boat.

“if thou continue” – the protasis is introduced by the conditional particle *eán* (εάν) [pronounced *eh-AHN*] which, with the subjunctive is the recognition of the 3rd class condition—probability. The verb is the present active subjunctive of *epiménō* (ἐπιμένω) [pronounced *ep-ee-MEHN-oh*], and it means if you continue, or if you persist. The present tense is a perfective present, it denotes the continuation of existing results—the blessings of logistical grace support and eventually the blessings of supergrace support. Active voice: the Gentile believer produces the action. The subjunctive mood is potential for a 3rd class condition implying a future reference and qualifying it by an element of contingency. This

is followed by the locative of sphere of xristothj again—“if you persist in the sphere of the integrity.”

“otherwise thou also shalt be cut off” – the conjunction *epei* (ἐπεὶ) [pronounced *ehp-IH*], usually causal but here is the Attic Greek use, and it means, “if it were different” or “otherwise.” This is called alternative through ellipsis, meaning if you do not continue you will be cut off from blessing by divine discipline. With this is the nominative singular for the personal pronoun *su*, the subject, and it refers to the Gentile believers, the branch grafted in. Then the adjunctive use of *kai*, translated also.

Next is the future passive indicative of *e)kkoptw*, used for the cycles of discipline in this passage. It means to be cut off, to be removed, to be prevented. This is a gnomic future for what may be judicially expected when the believer becomes reversionistic or becomes involved in interlocking systems of arrogance. The passive voice: the Gentile believer receives the action of the verb through rejection of doctrine and consequent reversionism. So we have: “if you continue in the sphere of the integrity of God [maybe you will and maybe you will not]: otherwise you also [Gentile believers] shall be cut off from blessing by divine discipline from the justice of God.”

Just as the Jewish unbeliever is maladjusted to the justice of God through rejection of Christ as saviour, so the Gentile believer becomes maladjusted to the justice of God through rejection or neglect of Bible doctrine. It means loss of client nation status because of a shrinking pivot of mature believers. It means divine discipline for carnality, for reversionism. It means historical disaster in time, loss of maturity blessing in time, loss of eternal blessing and reward, but it does not imply any loss of salvation.

1977 Romans

Lesson #738

738 10/28/1979 Romans 11 Applications re the severity and integrity of God; review of reversionism, interlocking systems of arrogance, logistical grace and supergrace blessings

1977 Romans

Lesson #739

739 10/28/1979 Romans 11:22b Divine discipline for the unbeliever and negative volition of Jew and Gentile; review of the 5 cycles of discipline of the client nation

Romans 11:22 Behold therefore the kindness and severity of God: severity indeed upon those having fallen, but kindness of God toward you, if you continue in the kindness; otherwise you also will be cut off.

Translation: “Therefore behold the integrity of God and the severity of God: on the one hand severity to those who fell [Jewish unbelievers]; but on the other hand the integrity of God [blessing from the justice of God] to you [Gentile believers], if you persist in the sphere of the integrity of God: otherwise you also shall be cut off.”

This refers to the cycles of discipline. The cycles of discipline are based on the fact that Jesus Christ controls history. He controls it directly through the function of His essence or His deity. He controls it indirectly through the laws of divine establishment. He also controls it permissively through the policy of permitting the angelic conflict to be perpetuated and concluded in human history. Therefore human good and evil coexist with the spiritual factors related to Bible doctrine. Under the principle that Jesus Christ judges nations with the administration of five cycles we have that principle involved at the end of this verse. These cycles of discipline are punitive measures against apostasy, reversionism and evil, and they relate not only to the spiritual life of the client nation to God but at the same time to the economic life, the military life, and the social life; in fact every aspect of life.

The cycles of discipline are found in Leviticus chapter twenty-six. The first three cycles are found in verses 14-22. In verse 14 we have the warning that precedes every cycle of discipline—"But if you will not obey me..." This relates to the three areas of the Mosaic law—Codex #1: freedom; Codex #2: spiritual heritage; Codex #3: the laws of divine establishment.

The fifth cycle of discipline is the removal of a client nation—verses 27-38.

1977 Romans

Lesson #740

740 10/29/1979 Romans 11:23 Jesus Christ the hope for unbelieving Jews while alive; divorcement from reality; power of Jesus Christ to control history

The only hope for the Jewish unbeliever as a broken branch is given in verses 23 & 24. In verse 23 we have the principle of doctrine.

Romans 11:23 **And even they, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.**

Verse 23 – *kakeinoj* combines the conjunction *kai* with the demonstrative pronoun *ekeinos* (ἐκεῖνος) [pronounced *ehk-Ī-noss*]. This is a kind of slurring of words in the Koine Greek, and it is because of some hope or excitement after condemnation. The Jewish unbeliever in the big blot-out is the one that needs the hope. But when translated it doesn't come up with much, it is simply "And those," referring to the Jewish unbelievers. Then there is a postpositive conjunctive particle *de* used as a transitional conjunction—"And those also."

Next comes the conditional clause. The third class condition is introduced by the conditional conjunction *eán* (ἐάν) [pronounced *eh-AHN*] plus the subjunctive—"if" (maybe it is true and maybe it is not). The present active subjunctive which follows is *epiménō* (ἐπιμένω) [pronounced *ep-ee-MEHN-oh*] which means to persist or to continue. With the negative it means "if they do not persist in." The progressive present denotes the action in a state of persistence. The action is the big blot-out, the Jews rejecting Christ in the Church Age. Active voice: unbelievers of the Jewish race produce the action. The subjunctive mood is the potential subjunctive which is used for the protasis of the 3rd class condition.

The locative of sphere, *apistía* (ἀπιστία) [pronounced *ap-is-TEE-ah*], indicates in what they are not to persist if they are ever going to have any blessing from God. It means unbelief. “And they [those Jewish unbelievers] also, if they do not persist in their unbelief.” Their unbelief refers to the big blot-out.

What will happen? The future passive indicative of *e)gkentrizw*, “they shall be grafted in.” The future tense is a gnomic future for what will happen in the future under specific conditions—where Jewish people who have rejected Christ, still alive on this earth, will believe in Christ. The passive voice: the unbelieving Jew at the moment of faith in Christ receives the grafting in by the baptism of the Spirit. The indicative mood is a potential indicative, meaning they have to believe in Christ before it can happen. As long as Jewish unbelievers are alive, therefore living in time, there is hope that they will personally believe in the Lord Jesus Christ. But when time runs out through either physical death or the Second Advent, or the end of the Millennium, then the Jew has had his last opportunity to believe in the Lord Jesus Christ. When there is life there is hope, hence the explanatory addendum to this verse.

“for God is able to graft them in again” – the explanatory use of the postpositive conjunctive particle *gar* begins this addition, “for.” Then the subject, nominative singular, *ho theos* (θεός) [pronounced *theh-OSS*]—“the God,” plus the present active indicative of *eimi* (εἶμι) [pronounced *eye-ME*], the verb to be. The present tense is a static present, it represents a condition as perpetually existing. Active voice: the omnipotence of God produces the action of the verb. The indicative mood is declarative for a dogmatic statement of fact. Then the predicate nominative singular of *dunatos* (δυνατός) [pronounced *doo-nat-OSS*], which means to be able, to have ability, and is a direct reference to the omnipotence of God who controls history.

Principle

1. God’s ability to control history is related to His omnipotence, backed by His omniscience which knew every detail of history from eternity past.
2. This principle of doctrine has been used many times in history. For example, Shadrach, Meshach and Abednigo is answering Nebuchadnezzar—Daniel 3:17, “God is able to deliver us.” They didn’t say He would, they said that if God so desired He could do it.
3. The ability of God is a warning against violating the royal family honor code. One of the great violations of this is judging others. Cf. Romans 14:4.
4. The ability of God is noted in relationship to His grace policy—2Corinthians 9:8 deals with the doctrine of logistical grace. Logistical grace blessing is the ability of God.
5. The ability of God is beyond human imagination. Ephesians 3:20.
6. The ability of God includes all creatures, according to Philipians 3:21.
7. The ability of God is greater than disaster—2Timothy 1:12.

Then we have one other word, the accusative plural direct object from the intensive pronoun *autós* (αὐτοῦς) [pronounced *ow-TOSS*], used as the personal pronoun—“them.” The aorist tense is

a constative aorist, it refers to that moment when the Jew believes in Christ. It contemplates the action of the verb in its entirety; it recognizes that instant of time when a person who is a Jew believes in the Lord Jesus Christ. In that moment he is grafted in, the baptism of the Holy Spirit enters him into the royal family of God forever. Active voice: God has the ability and therefore produces the action. This is the infinitive of an actual result.

The last word is the adverb *palin* (πάλιν) [pronounced *PAL-in*], it denotes the return of the racial Jew to his spiritual heritage. It doesn't mean he is saved again, it means he has returned to the greatness of his heritage, but with one difference: he is now royalty whereas as a Jew with his spiritual heritage in the past he had to be in one family of the tribe of Judah to have that royalty, the family of Jesse, the family of David. So being a Jew in the Church Age when the Jews are scattered under the fifth cycle of discipline has one of the greatest advantages, a far greater advantage than any Jew of any tribe or family in the past, except the family of Jesse, the family of David.

Translation: “And they [Jewish unbelievers] also, if they do not persist in their unbelief, shall be grafted in: for God is able to graft them in.” This is why when any Jew believes in the Lord Jesus Christ he becomes a member of the royal family of God.

1977 Romans

Lesson #741

741 10/30/1979 Romans 11:24–25a Freedom; A FORTIORI of grace re believers grafted in; client nation status; doctrine of the mystery

Romans 11:24 **For if you were cut off out of the naturally wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these, the natural, be grafted into the own olive tree!**

Verse 24 – “For if” is *ei* (εἰ) [pronounced /] *gar*. *Gar* is on the postpositive position, it is the explanatory use of this conjunction and is correctly translated “For,” or “For you see.” The addition of the conditional conjunction *ei* (εἰ) [pronounced /] introduces the protasis of a first class condition. This is supposition from the viewpoint of reality. We translate this, “For since.”

Next is the proleptic use of the pronoun *su*—“For since you.” This is referring to Gentiles. Then the first verb, the aorist passive indicative of *e)kkoptw* which means to cut off. The constative aorist contemplates the action of the verb in its entirety. We, Gentile believers, receive the action of the verb in the passive voice. This is a declarative indicative mood for a dogmatic reality. The Church Age is the time when Gentile believers join Jewish believers in becoming the royal family of God forever. The reason for this is because of our Lord's

royalty resulting from His resurrection, ascension and session. “For since you were cut off” is the corrected translation.

Next is the preposition *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *phusis* (φύσις) [pronounced *FOO-sihs*]—“by nature.” It is simply an idiom meaning natural. “For since you were cut off from what is by nature a wild olive tree.” This is a reference to Gentiles who are believers in the Lord Jesus Christ, and the wild olive tree status quo is the unsaved status of Gentiles.

“and were grafted contrary to nature into a good olive tree” – we started out as unbelievers, we were in darkness, we did not know that Jesus Christ went to the cross and was judged for our sins. We discovered it because we live in a client nation where we have freedom to do so. To go from status quo unbeliever to status quo believer one must believe in the Lord Jesus Christ. When this happens God the Holy Spirit takes every believer and enters him into union with the Lord Jesus Christ, forming the royal family of God for this dispensation of the Church. For this to occur there must be this umbrella of freedom, which is why we have during the times of the Gentiles Gentile client nations to God. Evangelism must line up with freedom. The words “were grafted [in]” refers to each one who has personally believed in the Lord Jesus Christ and received Him as saviour. “For since you [Gentiles] were cut off from what is by nature a wild olive tree” refers to the status quo of being an unbeliever; “and since contrary to nature you were grafted in to a good olive tree” – grafted in is the aorist passive indicative of *e)gkentrizw*. It is a culminative aorist, it views the salvation of all Gentiles during the Church Age in its entirety but it looks at it from the viewpoint of existing results. So the aorist tense gathers up into one entirety every Gentile during this dispensation who believes in Christ, but it emphasizes the results: they are now members of the royal family of God.

Then a prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative of *kallielaiou* –“into a good olive tree.” This is the baptism of the Spirit by which we enter into union with Christ. In both cases in this verse you refers to Gentiles believers in contrast to the Jews. The Gentiles are pictured as branches of a wild olive tree which are broken off and then brought into a good olive tree—grafted in. The broken branches or Jewish unbelievers are said to be broken out. In other words, when the Jews lost their client nation status for the last time in A.D. 70 the fifth cycle of discipline was administered. That was the last time that the Jews functioned as a client nation. That means the end of an era historically, and no Jewish nation can be a client nation to God until the Second Advent. That means that the responsibility for client nation function falls upon Gentile nations. That means also that a Gentile nation, to maintain its client nation status, must have a large pivot of mature believers. The broken branches, or Jewish unbelievers, have denied their spiritual heritage under the principle of the big blot-out, whereas the Gentiles are portrayed as branches cut off of a wild olive tree and grafted in to a good tree. The good olive tree of the Old Testament was Israel with its spiritual heritage, the law and the prophets, but the good olive tree in the Church Age is the body of Christ composed of both Jewish and Gentile believers in Christ. The good olive tree is still the spiritual heritage of Israel since the human writers of the NT are Jewish, and the protasis of this first class condition confirms

the fact that Gentile believers were cut off of the wild olive tree and grafted in with Jewish believers to form the body of Christ.

“how much more” – the ablative singular of comparison from *posoj* plus the comparative adverb *mallon* (μᾶλλον) [pronounced *MAL-lon*]. This sets up an *a fortiori* [with greater reason] system. If God does the most for the Gentiles at the point of salvation He cannot withhold the less from the Jew at the moment that he believes in Christ. So the Jew and Gentile become one in Christ. This is the true issue of the baptism of the Spirit. So with greater reason God will graft in the natural branches [the racial Jews] whose spiritual heritage is salvation by grace through faith in Christ. The Jewish race was begun through regeneration and the Jewish nation was the first, and will be the last, client nation in history.

“shall these” – the nominative plural subject from the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], “these [Jews who believe in Christ],” plus the nominative plural definite article used as a relative pronoun—“who are,” and then *kata plus phusis* (φύσις) [pronounced *FOO-sihz*], which means nature: “the natural branches.”

“be grafted into their own olive tree?” – future passive indicative of *e)gkentrizw* plus the locative of sphere from the adjective *idios* (ἴδιος) [pronounced *IH-dee-os*], their own.

Translation: “For since you [Gentiles] were cut off from what is by nature a wild olive tree, and since contrary to nature you were grafted into a good olive tree [body of Christ, the Church, perpetuating the spiritual heritage of Israel]: how much more [with greater reason] shall these [Jews], who are natural branches, be grafted into their own olive tree [when they believe in Christ].”

Principle

1. While Israel is no longer a client nation to God, nevertheless their spiritual heritage has been passed on from the client nation now defunct to a special group, the believers in this dispensation—Church, body of Christ, or royal family of God. The spiritual heritage of Israel related to the Lord Jesus Christ is perpetuated in every generation of history.
2. Therefore the Jewish heritage in mystery form is still available to any Jew who believes in the Lord Jesus Christ. But his heritage is not found from his racial genes, it is found from regeneration. This is why Jesus told a Jewish Pharisee, “Ye must be born again.”
3. At the moment of salvation through faith in Christ the Jew is grafted into the olive tree through the baptism of the Holy Spirit and resultant positional sanctification.
4. During the time that Israel is defunct as a client nation to God they can only participate in the benefits of their spiritual heritage by believing in Christ and becoming members of the royal family of God, i.e. the Church.
5. If God enters the saved Gentiles into the royal family of God at the point of faith in Christ, it follows a *fortiori* [with greater reason] that He will not withhold royal family status from the Jew who believes in Christ.

Paragraph three, verses 25-36: the perpetuation of the Jewish remnant in the Church Age.

The Mystery of Israel's Salvation

Romans 11:25 **For I do not want you to be ignorant, brothers, of this mystery, so that you may not be wise in yourselves: A hardening in part has happened to Israel, until the fullness of the Gentiles may come in.**

Verse 25 – the big blot-out and the fullness of the Gentiles. “For” is the explanatory use of the postpositive conjunctive particle *gar*; “I would” – present active indicative of the verb *thélō* (θέλω) [pronounced *THEH-loh*], plus the negative adverb *ou* (οὐ) [pronounced *oo*]—“I do not wish” or “I do not desire.” The historical present tense is the idiom which views the past event with the vividness of a present occurrence. Active voice: the apostle Paul, the human writer, produces the action of the verb. He is saying this for his contemporaries, as well as all Jews of the Church Age, and for the Gentiles. They must understand their status quo by believing in Christ. This is a potential indicative of obligation. With it is the accusative plural direct object from the pronoun *su*, plus the vocative plural from *adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*] which refers to the Church. “For I do not desire you brethren.” *Adelphos* (ἀδελφός) [pronounced *ad-el-FOSS*] refers to believers of this dispensation. It is addressed to all Church Age believers, Jew or Gentile.

Then we have the present active infinitive of *agnoeō* (ἄγνοέω) [pronounced *ag-noh-EH-oh*], which means to be ignorant. The descriptive present tense is for what is now going on. Active voice: Church Age believers produce the action of the verb through ignorance of pertinent doctrine. The infinitive of intended result indicates the fulfilling of a deliberate objective, therefore blending of purpose and result.

“of this mystery” – accusative singular direct object from *mustêrion* (μυστήριον) [pronounced *moos-TAY-ree-on*], plus the accusative of the demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], emphasizing the importance of something: “this mystery.” “For, brethren, I do not wish you to be ignorant of this mystery.” *Mystery* is a technical word here, referring to the Church Age and its concept of intercalation.[4]

“lest ye be wise in your own conceits” is not a correct translation. We have the conjunction *hina* (ἵνα) [pronounced *HEE-na*] plus the negative *mê* (μή) [pronounced *may*] introducing a negative purpose clause—“that not.” However, we have to get some words in between that and not—the present active subjunctive of the verb *eimi* (εἶμι) [pronounced *eye-ME*]. The present tense is an aoristic present, punctiliar action in present time. The perception of doctrine is the means of stopping ignorance and arrogance. “That you may not be” is the way most people would translate this. However, because we have an active voice plus the negative *mê* (μή) [pronounced *may*] this demands a cessation of some action which is in progress. The action in progress is said to be arrogance from ignorance. The subjunctive mood plus the negative *mê* (μή) [pronounced *may*] is the subjunctive of discontinuance as a part of a negative purpose clause. A purpose clause is formed by the conjunction *hina* (ἵνα) [pronounced *HEE-na*] plus the subjunctive mood. So instead of translation it literally,

“that you may not be,” we translate, “that you stop being.” The present subjunctive with the negative *mê* (μή) [pronounced *may*] is equivalent, then, to the present imperative. The purpose of prohibition when expressed by the aorist subjunctive is to forbid a thing that has not yet begun, but a prohibition in the present imperative, or in some rare cases the present subjunctive, commands you to stop doing something that you have been doing.

“wise” – predicate nominative plural *phronimos* (φρόνιμος) [pronounced *FROHN-ee-moss*]. It means wise or smart, but that isn’t what we are saying here. It is the prepositional phrase which follows which is so important—*en* (ἐν) [pronounced *en*] plus the locative of the reflexive pronoun *heautou* (ἑαυτοῦ) [pronounced *heh-ow-TOO*], which is literally, “in yourselves.” But it is an idiom meaning in your own estimation.

Principle

1. To be wise in your own estimation is to be arrogant from ignorance.
2. Rejecting doctrine produces both scar tissue of the soul and arrogance simultaneously. This is why a believer comes to believe a lie.
3. Ignorance of truth inevitably produces arrogance.
4. Therefore the negative purpose clause demands that the believer avoids ignorance of doctrine which produces arrogance of life.
5. The removal of ignorance regarding doctrine destroys arrogance in the soul of the believer.
6. Cognizance and conceit are mutually self-exclusive where Bible doctrine is concerned.
7. Ignorance of doctrine pertaining to Israel in this Church Age has often caused believers to become arrogant—wise in their own estimation.

Principle

1. Ignorance of doctrine is tantamount to rejection of doctrine. The reason so many Christians are ignorant of doctrine is because they do not care for doctrine.
2. Scar tissue of the soul is built up through rejection of doctrine, either deliberately or inadvertently.
3. Accompanying the build-up of scar tissue in the soul is arrogance, for pride increases in proportion to the amount of scar tissue resident in the soul.
4. Therefore blackout of the soul plus scar tissue of the soul increases and intensifies arrogance.
5. A person may be positive toward doctrine and still have great areas of ignorance. That is inevitable. Such ignorance will produce arrogance but we call it blind arrogance in contrast to deliberate rejection of doctrine which results in obvious vanity. Perception of doctrine, then, destroys the potential of arrogance in spheres of ignorance.

742 10/31/1979 Romans 11:25b Anti-gun motivation; conservatism; doctrine of the mystery (cont.); arrogance from ignorance and rejection of Bible doctrine

The Mystery of Israel's Salvation

Romans 11:25 For I do not want you to be ignorant, brothers, of this mystery, so that you may not be wise in yourselves: A hardening in part has happened to Israel, until the fullness of the Gentiles may come in.

“that” – the conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], a conjunction for after perception. In this case negative perception to indicate the context of that perception. Next is the subject,

the nominative singular *pwrwsij* which refers to hardening, insensibility, obstinacy. This hardness of heart or scar tissue of the soul is tantamount to the big blackout, Israel’s scar tissue of the soul which caused them so much trouble. With it is the prepositional phrase *apó* (ἀπό) [pronounced *aw-PO*] plus the locative of *méros* (μέρος) [pronounced *MEH-ros*] – in part.

Next comes the perfect active indicative of *gínomai* (γίνομαι) [pronounced *GIN-oh-my*] which means to become, but here it means has occurred or has happened. The perfect tense is a dramatic perfect, it describes a fact in an unusually vivid and realistic way. It emphasizes the results of an action. Active voice: hardening of the heart or scar tissue of the soul produces the action of the verb. The declarative indicative mood regards the action from the viewpoint of historical reality in this dispensation—explaining certain things that have happened to the Jews.

Then follows the dative singular of the indirect object from the generic use of the definite article, plus the noun *Israêl* (Ἰσραήλ) [pronounced *is-rah-ALE*]. The very basis for the administration of the fifth cycle of discipline to Israel in A.D. 70 has been perpetuated in every generation of the Church Age. Each rejection of doctrine in their spiritual heritage adds a layer of scar tissue to the soul so that their brilliant IQ is neutralized by arrogance and blackout of the soul. Therefore the Jewish unbeliever comes to believe a lie because of scar tissue—that Christ is not the Messiah, that Christ is not the God of Israel, as well as the Lamb of God that takes away the sin of the world. The hardness in part means that all Jews do not follow the pattern of rejection of Christ as saviour, some of them believe in the Lord Jesus Christ.

“until the fullness of the Gentiles be come in” – the phrase begins with an Attic Greek adverb, *achri/achris* (ἄχρι/ἄχρις) [pronounced *AHKH-ree/AHKH-rece*], used as a conjunction and correctly translated until.” The adverbial genitive of time from the relative pronoun *hos* follows. It is translated here as an idiom—“until which time.” Next is the nominative singular subject *plêrôma* (πλήρωμα) [pronounced *PLAY-roh-mah*], which means a completion, a finish. It connotes that which fills, the full content of some container, a basket, a ship, a group. The connotation of entirety indicates a great mass or the whole

sum of something, a totality or a full measure of. Then follows the genitive plural of ethnos (ἔθνος, ους, τό) [pronounced *EHTH-noss*]—“the full measure of the Gentiles.” That is the dispensation of the Church from the baptism of the Holy Spirit on the day of Pentecost to the Rapture or the resurrection of the Church. In other words, the full measure of the Gentiles is that period of time when only a Gentile nation can become a client nation to God.

The fullness or the full measure of the Gentiles must be distinguished from the times of the gentiles. The times of the Gentiles places direct emphasis on the client nation status. The fullness of the Gentiles emphasizes how the client nation continues to function, continues to be perpetuated---70 A.D. to the Rapture. The times of the Gentiles emphasizes client nation status while the fullness of the Gentiles emphasizes what they do in that client nation.

The final phrase, “be come in,” is an aorist active subjunctive from the verb eiserchomai (εἰσέρχομαι) [pronounced *ice-ER-khom-ahēe*]—“has come in.” The culminative aorist tense views the fullness or the Gentiles or the Church Age in its entirety but regards it from the viewpoint of existing results, namely the Rapture of the Church. In other words, the resurrection of the Church terminates the Church Age and/or the fullness of the Gentiles so that the Jewish Age can be continued and concluded.

Translation: “For brethren, I do not wish you to be ignorant of this mystery, that you stop being wise in your own estimation; that hardening in part has happened to Israel, until which time the fullness of the Gentiles has come in.”

1977 Romans

Lesson #743

743 11/01/1979 Romans 11:26a U.S. failure cf. the Swiss government and UMT; anti Semitism; future deliverance of Israel from four powers

In verses 26-28, the Jews are going to win in history.

Romans 11:26 **And so all Israel will be saved, as it has been written: “The One Delivering will come out of Zion, He will remove ungodliness from Jacob.**

Verse 26 – the future restoration of Israel. “And so all Israel shall be saved” is not correctly translated. It begins with kai, the connective use which introduces a result of what has preceded—the branches broken off, the branches grafted in, the wild olive tree, to good olive tree; plus the adverb houtos (οὗτος) [pronounced *HOO-tos*] which also refers to what precedes—“and so.” This means we have come to our first conclusion. The Jews are under discipline today, the fifth cycle. Israel is no longer a client nation, and no Jewish nation can be a client nation. Today Gentile nations are functioning as client nations to God. Then we have the subject, the adjective pás (πάς) [pronounced *pahs*] in the nominative singular, and then Israêl (Ἰσραήλ) [pronounced *is-rah-ALE*]—“all Israel. This phrase does not refer to all Jews nationally or racially. The true Jew is not the racial or the national Jew, he is the born again Jew. This phrase refers to those Jews who have believed in the Lord Jesus

Christ, as per Romans 9:6. It actually refers to Jewish believers of the Tribulation, so we are not even talking about Jewish believers in this dispensation of the Church.

“shall be saved” is the future passive indicative of the verb *sôzô* (σώζω) [pronounced *SOHD-zoh*]. The problem with *sôzô* (σώζω) [pronounced *SOHD-zoh*] is that it has three different meanings. It means to deliver from any kind of trouble, it means as an individual to be delivered, it also has a collective deliverance connotation, and then it also refers to regeneration. This is not referring to salvation here, it is referring to the deliverance of the Jews in the Tribulation from the greatest period of anti-Semitism the world will ever know. The future tense here is a predictive future for an event which is expected to occur in the future at the Second Advent of the Lord Jesus Christ. Passive voice: Jewish believers of the Tribulation receive the action of the verb. The indicative mood is declarative for historical reality.

“as it stands written” – the comparative adverb *kathôs* (καθώς) [pronounced *kahth-OCE*], “as” or “just as,” introduces documentation from the Old Testament scriptures, specifically Isaiah 59:20; 27:9. Plus the perfect active indicative of the verb *graphô* (γράφω) [pronounced *GRAWF-oh*], which means to write. The intensive perfect tense emphasizes the existing results, the completion of the Old Testament canon. The passive voice of *graphô* (γράφω) [pronounced *GRAWF-oh*] gives us the mechanics of verbal plenary inspiration of the scripture.

Isaiah 59:20 – “And the Redeemer will come to Zion [Second Advent], and unto those who turn from transgression in Jacob, declares the Lord.”

Isaiah 27:9 – “Therefore through this, Jacobs’ iniquity will be forgiven; and this will be the full pride of the pardoning of his sin.” This is an eschatological passage also dealing with the Second Advent and the restoration of Israel.

Paul is going to quote from these two verses and put together something to indicate that even though the Jews are now out as the client nation under the fifth cycle of discipline, and scattered throughout the world until the Second Advent, God still has a purpose for them.

Next is the articular nominative singular subject, present middle participle from the verb *ruomai* plus the definite article *ο*. The definite article in the nominative masculine singular is the subject, it is used as a personal pronoun and is translated he. It is a reference to the Lord Jesus Christ. The present middle participle is used as a relative clause—“He who delivers.” We have the futuristic present of the verb *ruomai*, it denotes an event which has not yet occurred but which is regarded as so certain in thought that it is contemplated as already coming to pass. It is the same as the prophetic perfect in the Hebrew. The middle voice is the indirect middle which emphasizes the agent, the Lord Jesus Christ, as producing the action rather than participating in the results of the action. The participle is circumstantial.

744 11/02/1979 Romans 11:26b Zion; inspiration of Scripture; future restoration of Israel after removal of all unbelievers

Romans 11:26 **And so all Israel will be saved, as it has been written: “The One Delivering will come out of Zion, He will remove ungodliness from Jacob.**

The main verb is “shall come” – future active indicative of the verb *h(kw)* which means to come or to arrive. This is a predictive future for the Second Advent. The active voice: Jesus Christ produces the action of the verb. The indicative mood is declarative for the historical reality of the future Second Advent of the Lord Jesus Christ.

Then we have the preposition *ek* (ἐκ) [pronounced *ehk*] plus the indeclinable proper noun *Ziwn* [equivalent to Zion in the Hebrew]—“from Zion” emphasizes Jesus Christ in hypostatic union coming as the ruler of Israel in the line of David, and therefore fulfilling the Davidic covenant.

“and shall turn away” – the future active indicative of *a)postrefw* means to remove. This is a predictive future and it refers to the baptism of fire, one of the events after the Second Advent of the Lord Jesus Christ. The active voice: all judgment is committed to Christ. He is the judge who will eliminate all of the unbelieving Jews at the Second Advent.

“ungodliness” – accusative plural direct object of *asebeia* (ἀσέβεια) [pronounced *as-EHB-i-ah*], which means Godless ones, unbelievers, unbelieving Jews.

“from Jacob” – *apó* (ἀπό) [pronounced *aw-PO*] plus *I)akwb*. Jacob is used for the restored Israel. Why Jacob? Because Jacob means chiseller. Jacob had two wives and a few mistresses, and twelve sons which forms Israel. The nation, the race came from the twelve sons of Jacob. Whenever the Jews are presented in their racial aspects, divided into two groups, Jacob is used. Jacob refers to the nation and it means here that the unbelievers will be removed.

Translation” “And so all Israel [born-again Jews] shall be delivered [Second Advent: just as it stands written, He who delivers will come from Zion, he will remove Godless ones from Jacob.”

The concept of the restoration is found in a number of passages: Isaiah 5:26,27; 10:20-23; 11:11-16; Joel 2:18,19; Zechariah 10:6-12.

1977 Romans

Lesson #745

745 11/04/1979 Romans 11:27 Price of freedom; U.S. client nation function; doctrine of the covenants to Israel: contract and Messianic line

Romans 11:27 **And this is the covenant from Me to them, when I shall take away their sins.”**

Verse 27 – on the surface this verse appears to be somehow dealing with the problem of sin, but in reality it is God’s contract with Israel, the contract which has been written up in the numerous covenants.

It begins with the conjunction *kai* which is used as an adverb, the adjunctive use of *kai* which is translated “also”—“Also this.” The nominative singular feminine subject from the immediate demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*] is translated “this” and refers to Israel as a client nation. There is no verb here, Paul is using ellipsis, a much greater expression of intensified thought in the Greek. But we do have to include the verb to be—“Also this is.” Then the predicate nominative *diathêkê* (διαθήκη) [pronounced *dee-ath-AY-kay*] which refers to the contract of a client nation. It is correctly translated covenant but it actually refers to a contract. It refers to the New Covenant to Israel or the new contract to Israel, which is found in Jeremiah 31:33,34.

Jeremiah 31:33—“But this is the covenant [contract] which I will make with the house of Israel after those days, declares the Lord”—in other words, the contract which began at the Exodus when Israel became a client nation to God is going to be perpetuated. There is no client nation today, this is the times of the Gentiles. After those days means after the elapse of the Church Age, the termination of the Tribulation and the Second Advent—“I will put my law”—the basics concept of the contract; each part of the Mosaic law tells the client nation how it should operate.

Verse 34 – “And they shall not teach again each man his neighbor, and each man his brother, saying, Know the Lord; for they shall all know me”—this is the future aspect of the contract. In the past the Jews failed because they did not know the Lord; they did not learn the contract, they did not understand the laws of divine establishment found in Codex #3 of the Mosaic law—“from the least of them to the greatest of them, declares the Lord; furthermore I will forgive them their iniquity, and their sin I will remember no more.”

This covenant is mentioned by the apostle Paul when he says, “Also this is the covenant.” With this is a dative plural indirect object from the intensive pronoun *autós* (αὐτοῖς) [pronounced *ow-TOSS*]. The intensive pronoun is generally used in the New Testament as the third person plural personal pronoun and should be translated, “to them.” The indirect object indicates the one in whose interest the new covenant was given. Just as God has a contract with us it is in our interest to fulfil that contract. Failure to fulfil that contract on our part results in the destruction of a client nation. Then a prepositional phrase, *apó* (ἀπό) [pronounced *aw-PO*] plus the ablative of source from the personal pronoun *egó* (ἐγώ) [pronounced *ehg-OH*]—“from me.” “Also this is the covenant to them [Israel in the future] from me [God].”

The New Covenant is given at the Second Advent with the restoration of Israel as a client nation to God. It is given to Jewish believers who form the nucleus of the restored client nation of the Millennium. These Jewish believers will have survived the Tribulation.

“when I shall take away their sin” – this must be understood in the light of the eschatology of the Millennium. The temporal clause is introduced by a temporal conjunction, *hótan*

(ὅταν) [pronounced *HOH-tan*], plus the subjunctive mood for an indefinite temporal clause. The time limit is based on contingency, and that is when the Second Advent occurs. It can be translated either when or whenever, but it refers to the return of the Lord Jesus Christ to the earth. With it is the aorist middle subjunctive of the verb ἀφαιρέω which means to remove, to take away something from someone. The culminative aorist views the Second Advent of Christ and the fulfilment of the New Covenant to Israel in its entirety, but it regards it from the viewpoint of existing results. The existing result is the removal of the stigma on the Jew which is related to the 5th cycle of discipline. The middle voice is the indirect middle, emphasizing the Lord Jesus Christ as the agent fulfilling the New Covenant to Israel. The subjunctive mood is a potential subjunctive, it implies a future reference and therefore this the mood used in a temporal clause.

The accusative plural direct object is hamartia (ἁμαρτία, ας, ῆ) [pronounced *hahm-ahr-TEE-ah*], “sin.” However, this is taken from the Hebrew of Jeremiah 31 and it is not correctly translated here as sin. It must be understood as a quotation from Jeremiah 31 and it is actually taken from a noun chatath, which means with its third masculine plural suffix, punishment for sin. It actually refers to the fifth cycle of discipline. In other words, He is not going to remove sins, He is going to remove the punishment for their sin which is the 5th cycle of discipline.

Translation: “Also this is the covenant to them [the Jewish believers of the Millennium] from me, when I have removed their punishment for sin [i.e. the 5th cycle of discipline].”

1977 Romans

Lesson #746

746 11/04/1979 Romans 11 Doctrine of the covenants to Israel (4–6): Abrahamic, real estate and military, Mosaic Law. Church Age client nation

The New Covenant to Israel is a contract; it is a reminder that the Jews have a future as a client nation to God. So it emphasizes the restoration of Israel in the Millennium. It also emphasizes the removal of their historical collective punishment, the fifth cycle of discipline.

The covenants to Israel

1. Definition: “The Old Testament” – the word for testament in the Hebrew is berith. It does not mean testament, it means covenant or contract. We have the same problem when we come to the New Testament—H(kein)h Diathêkê (διαθήκη) [pronounced *dee-ath-AY-kay*]. But that is incorrect, it is not a testament. A testament is a will of someone who is deceased, and this is not a will of someone who is deceased, this is God’s contract with certain segments of the human race. So we should call the Old Testament either the Old Covenant or the Old Contract; we should call the New Testament the New Covenant or the New Contract. The covenants to Israel are defined in terms of the actual language. Berith in the Hebrew, and diathêkê (διαθήκη) [pronounced *dee-ath-AY-kay*] in the Greek. These mean a contract in which there is favourable disposition on the part of party of the first part [God] to party of the second part [client nation]. These covenants to Israel actually cover

two separate dispensations. First, when Israel is a client nation—the dispensation of Israel; and secondly, when Israel will be under the Lord Jesus Christ in His personal reign.

The five covenants to Israel are generally classified as conditional and unconditional. For example, the Mosaic law is regarded as conditional whereas the Abrahamic, Palestinian, Davidic and New covenants are regarded as unconditional. This is a false classification. It is true that there are definitely conditional clauses in the Mosaic law, but that is because a population in a client nation is made up of believers and unbelievers, and if the population failed to make certain standards historical disaster is inevitable. But to call this conditional and unconditional is definitely confusing to the issue. By very definition we must eliminate this classification for a covenant or a contract is an agreement between two parties. Furthermore this contract is a covenant because a covenant is a disposition made by party of the first part in favour of party of the second part. The primary issue is favour or grace, therefore conditional and unconditional is always a secondary consideration. The key to the covenants to Israel is the Jewish client nation status, which again eliminates such categories as conditional and unconditional. Once understood under the client nation connotation neither conditional nor unconditional are ever proper issues. Furthermore there is neither reason nor purpose for the New Covenant to Israel apart from client nation interpretation. The client nation interpretation is the only one that will hold up.

2. The client nation interpretation of the covenants to Israel by way of classification. There are five covenants or contracts to Israel. They can be called one contract but they really come in five parts. Part one is the Abrahamic covenant. This deals with the subject of race. The race of the client nation of Israel had to be defined. Not only is the race defined as the Jew but also there are certain divine laws with regard to that race. We are told to keep our hands off the Jews and to not try to persecute him. There is, secondly, the Palestinian covenant which describes the real estate of the client nation. The third part of the contract is the Mosaic law which is both spiritual and temporal, for both believer and unbeliever. The fourth paragraph of the contract is called the Davidic covenant, and it is the dynasty for the client nation—who is going to rule in the client nation? The fifth paragraph is the New covenant which is merely the restoration of the client nation at the Second Advent and its Millennial modus operandi. (There is only one contract, and it has five paragraphs) There is another contract which belongs to the Church Age. God has made in history two contracts for client nations, one for the Jew and one for the time of the Gentiles. We have the times of the Gentiles and the fullness of the Gentiles, which means that certain parts of this contract, namely the Mosaic law, have now become pertinent to the Church Age—e.g. economic principles, the laws of free enterprise without government interference, etc. And we are to operate under this.

3. The covenants in the Messianic line. Some of these covenants which are in the contract simply deal with who and what Christ is. Remember a principle: Jesus Christ controls history. So we have the Adamic covenant—Genesis 2:15; 3:15. The seed of the woman is the Lord Jesus Christ. The humanity of Christ in His hypostatic union will originate with Adam's seed. So the contract deals with the person of Christ and there must be an understanding in the contract and in its various paragraphs that there is a Messianic line and that Christ is the hope of the world.

The Noahic covenant which was reiterated to Noah with regard to the Messianic line—Genesis 6:18; 8:21-9:17. These deal with the fact that the only saviour, the Lord Jesus Christ, would come through Adam, but then when Adam's line begins to split up it is going to come through Seth.

The Abrahamic covenant—Genesis 12:1-3; 13:15,16; 15:18; 22:15-18; 26:3,4; Exodus 6:2-8. The line narrows, the line of Abraham was the only one of the semitic peoples. The seed of the woman would descend from Abraham, Isaac and Jacob. That means the Jew. But in the line of the Jew only one tribe would be involved, the tribe of Judah. But not the entire tribe of Judah, the family of Jesse, the father of David.

So now we get down to the Davidic covenant—2Samuel 7:8-17; Psalm 89:20-27. The seed of the woman, the humanity of Christ, will descend from the tribe of Judah, the family of David.

Then finally, we have the New Covenant again. The seed of the woman, the humanity of Christ, will return to the earth a second time to restore Israel and to bring about the same conditions which existed when man was first on the earth—perfect environment.

4. The Abrahamic covenant, the first part of the contract.

1. It is a grace paragraph in which God as party of the first part made favourable disposition to Abraham and the race of Abraham as party of the second part. In other words, for client nations of the Old Testament we have a specific race, the Jewish race.

2. The Abrahamic covenant defines the Jewish race defines the Jewish race as citizens of the first and last client nation in history. There must be racial vigour in a client nation, or population vigour since there is no longer a clearly defined race outside of Israel—vigour from their freedom.

3. Like all of the paragraphs related to the covenants to client nation Israel Abraham and his spiritual seed are the beneficiaries of blessing and logistical support from the justice of God.

4. Abraham is the be the father of a new race which will eventually become the client nation known as Israel. So in setting up the contract a specific people are always in mind.

5. The original presentation of the Abrahamic paragraph includes both race and nation, and it was found as a three-point principle in Genesis 12:1-3.

6. The real estate promise was given for the first time in the Abrahamic paragraph, and it and the geographical boundaries were first part of the Abrahamic covenant in Genesis 13:14-16; 15:18-21. The reason for this is to prove that the people of a client nation must occupy a piece of geography on planet earth in order to function as a client nation.

7. The covenant was confirmed in sequence to those to whom it would pertain—Isaac in contrast to his brothers, Genesis 26:3,4.

8. The covenant was confirmed to Jacob instead of his twin brother Esau—Genesis 35:12. It is a reminder that members of the same family are different. Obviously, different races are not the issue if different members of the same family are as different as the twins. The difference is a spiritual factor.

9. The covenant was the basis for the divine deliverance of the Jews from 400 years of slavery. Most people put under slavery for even one century would disappear, yet in one generation the Jews made the transition from slavery to freedom. The spiritual factor was the factor.

10. The mechanics of the Abrahamic covenant demanded at its very inception spiritual maturity: ultra-super-grace sexual prosperity.

11. The new race and the client nation are brought together in the covenant in Genesis 17:8, and circumcision is the ritual of confirmation and acknowledgement—Genesis 17:9-14. Then ritual in itself is not meaningful except as it relates to the truth of doctrine, the spiritual factor. Ritual is meaningless without the reality of truth. The reality is truth is that God set up a new race to form a client nation to provide blessing to all of the other peoples and nations of human history because of client nation function.

12. The ultimate of blessing in this covenant is declared in Genesis 22:15-18. This is both individual imputation of blessing to the mature believer and blessing by association in that a client nation is necessary for the other nations of history to be blessed in a contemporary setting.

5. The real estate on which the client nation would be located. You cannot have a client nation without property; you cannot have property without the sanctity of property, one of the most important concepts of freedom. Where you have a nation where the people are not allowed to own property, where the state owns the property, then you have a people with no freedom.

In the past God has promised the Jews certain property; in the future God has promised the Jews certain property. In the past the Jews only owned what property they could conquer by their military establishment. The book of Joshua is the history of how military establishment took certain property. But when the Lord Jesus Christ returns the military establishment will not be the basis for gaining or maintaining property, it will be the work of the Lord Jesus Christ, the God of the armies, the God of Israel. At that time Israel will own property which Israel has never owned in the past.

a) God is party of the first part and He made a favourable land grant to Israel as His client nation forever. The land grant is for their forever status. Only what they could conquer and hold was their land grant in the past but in the future Jesus Christ will give them what they could never conquer or hold. It will include part of Africa, south-eastern of Turkey, and all

of the Middle East, including Saudi Arabia, Jordan, southern Iran, half of Egypt and half of Ethiopia.

b) The Palestinian covenant guarantees the entire Middle East as a land grant to Israel forever. The present nation of Israel only has that which they can hold by military function.

c) The grant which is mentioned in the Bible will never be fully occupied by client nation Israel until the Second Advent of Christ and the Millennial reign of the Son of David.

d) The grant was first proclaimed by God through Abraham as the father of the Jewish race and is mentioned under rather indefinite terms in Genesis 13:14,15 and Genesis 15:18. But it becomes very definite later on.

e) The land grant was confirmed to Isaac as the second generation of the new race, and was confirmed with geographical boundaries which were understood at that time and are partially obscured by nations of modern history.

f) The land grant was reconfirmed to Jacob as the third generation of the new race in Genesis 35:12.

g) The land grant was reiterated to Moses as the father of the Jewish nation—Exodus 6:2-8.

ê (ě) [pronounced ā] Therefore Moses describes the geographical boundaries of the land grant to Israel in Numbers 34:1-12. But these boundaries relate to the time of Moses.

i) Furthermore, Moses prophesied the fulfilment of the land grant being given to Israel in the Millennium—Deuteronomy 30:1-9. To encourage Joshua to conquer as much of the land as he could and hold it the land grant was reconfirmed in Joshua 1:2-4. Potentially the Jewish army could have occupied everything in that land grant. The fact that they failed to do so was a spiritual factor—lack of motivation.

j) Both Jeremiah and Ezekiel confirm the fact that this land grant will not be fulfilled to client nation Israel until the Millennial reign of Christ, that only what they could conquer and hold by military function would be pertinent, but that in the future when the Lord gave them the land it would be of a very large nature. Jeremiah 32:36-44; Ezekiel 11:16-21; 36:21-38.

k) What is the nature of this specific land grant in terms of modern geographical boundaries? The western border is the Mediterranean Sea, including central Turkey (The land of the Hittites). The southern border is the Nile River, including eastern Egypt and eastern Ethiopia, and also Saudi Arabia. The eastern border includes Jordan and Iraq. The north-eastern border is the Euphrates River.

6. The covenant to Moses (the Mosaic law). This is the divine paragraph dealing with client nation policy in several areas—freedom, spiritual life and establishment. It therefore has as much pertinency today as it had then, without certain factors, e.g. the observation of the

Sabbath. We must, however, understand that this covenant to Moses was specifically given to the client nation Israel—Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4. It was specifically never given to a Gentile nation as such, en toto as a spiritual heritage. In other words, the Mosaic law is the spiritual heritage of Israel. Deuteronomy 4:8; Romans 2:12-14. It was not given to the Church—Acts 15:5, 24; Romans 6:14; Galatians 2:19.

As the policy for client nation to God the covenant to Moses is divided into three categories. (The ten commandments do not define sin, as per Calvinistic theology, though they mention sin in terms of defining freedom in terms of certain negatives)The Decalogue defines freedom in terms of morality, privacy, property, and authority.

Secondly, there is a spiritual code known as the ordinances. The function of a client nation demands regeneration plus momentum in the plan of God. Without born again believers there is no pivot; without a pivot there is no use of the spiritual heritage, no function of the spiritual heritage, no perpetuation of the spiritual heritage. The real heritage that must be perpetuated cannot be perpetuated by birth and therefore there must be a new birth—which is why Jesus introduced the term, “Ye must be born again,” which we simply call regeneration. Spiritual heritage is not perpetuated by physical birth, spiritual heritage is perpetuated by a new birth. The spiritual heritage of Israel includes a complete Christology and soteriology taught through ritual and oral communication.

The third category of the Mosaic law is the establishment code known as the judgments. Every principle related to the modus vivendi of a client nation to God is included—freedom, privacy, marriage, military policy, legitimate taxation, diet, health, sanitation, quarantine, the control of crime, the function of free enterprise and profit motivation.

1977 Romans

Lesson #747

747 11/05/1979 Romans 11 Hitler; military of the client nation and Switzerland; freedom; doctrine of the covenants to Israel (7–8): Davidic and New; Coniah bypass; doomsday

The Mosaic Law:

1. It establishes both policy and blessing patterns for the client nation collectively and for its citizens individually.
2. It authorizes the function of a Levitical priesthood in separation from the modus operandi of the government.
3. It authorizes the tabernacle and later on the temple as a sacred building for worship and a training aid for teaching doctrine. The concept of the sacred building has been perpetuated under the concept of the church building.
4. It authorizes the Levitical sacrifice to communicate salvation. We have the gift and function of evangelism in the time in which we live. Hebrews 9:12,13.
5. The Mosaic Law authorized the blood of animals as the dedication of shadows—Hebrews 9:18-22 cf. 10:1. Today the shadow takes the form of personal evangelism as well as collective evangelism.

6. Keeping the law was neither salvation nor spirituality but the modus operandi of the client nation to God in both temporal and spiritual realms.
7. The law therefore could not justify. Romans 3:20; Gal. 2:16.
8. The Mosaic law today has been set aside in two ways: the fulfilment by the Lord Jesus Christ on the cross—the shadows are now removed because Christ fulfilled those shadows; it is set aside as a function of believers in a client nation, but it is never set aside in principle as the contract for the existence of any client nation. The cycles of discipline are found in Codex #3 of the Mosaic law, and the cycle of discipline function today.
9. Since the Mosaic law has no application to Israel during the times of the Gentiles, per se, the question arises: What is the purpose of the Mosaic law? The answer can be given four ways: a) a pattern for Gentile client nation function regarding freedom, military activity, taxation, government modus operandi, free enterprise; b) It is written for the believer's instructions—Romans 15:4; c) It is written for the believer's example—1Corinthians 10:11,12; d) It is used as a divine standard to establish reality in a client nation to God.

1. The Davidic Covenant.

Party of the first part is God, and He makes a gracious disposition to party of the second part who is king David. As a part of his super-grace blessing he was to have a perpetuated dynasty forever. Not in his immediate line through Solomon, that line would be cut off. The line would be perpetuated through Nathan. 2Samuel 7:8-17; Psalm 89:20-37. While the Davidic line would continue for 400 years in Judah (to 586), and about 72 over the northern kingdom (998-926), this is not the fulfilment of the covenant. The covenant is fulfilled through the Lord Jesus Christ. Cf. Isaiah 66:22. The covenant will be fulfilled with the Second Advent of Jesus Christ.

8. The Covenant to Jeremiah (the New Covenant to Israel) simply shows that the spiritual heritage of Israel, begun in the dispensation of Israel, is renewed in its contract in the Millennium. The Millennium could be called the dispensation of the second clientship of Israel. (In the meantime there is a new covenant to the Church which says that when the Church is big enough in any Gentile nation then that nation becomes a client nation to God.) The New Covenant to Jeremiah is defined as the divine promise to disciplined and dispersed Israel that they will be restored as a client nation to God at the Second Advent. Furthermore, the restored client nation will continue forever, both in time (Millennial rule of Christ) and in eternity. The Old Covenant, the Mosaic law, was only abrogated because of the death, burial, and resurrection of Christ—and only Codex 2. When it says Christ fulfilled the law, He fulfilled the Levitical sacrifices and the principle of the atonement. Codex 1 and Codex 3 have never been abrogated, and any client nation to God must follow the principles. When they do not, then they become immoral. The New Covenant emphasizes the fact that God has not cast off His people because of their past failure and it guarantees the perpetuation of Israel as the client nation forever.

748 11/06/1979 Romans 11:28 Military of modern Israel; anticipation of the new covenant to the Church cf. to Israel; election to privilege

Romans 11:28 **For as regards the gospel, they are enemies on account of you; but as regards election, beloved on account of the patriarchs.**

Verse 28—this is a verse where you have to have a preliminary idea of what it is all about. In the context there is nothing to indicate the meaning of the startling statement, “as concerning the gospel they are enemies for your sakes: but as touching the election they are beloved for the Father’s sake.”

Principle of Anticipation

1. In this verse we anticipate the New Covenant to the Church, or the covenant of Israel’s dispersion. There is a contract from God to believers during the time the Jews are out under the fifth cycle of discipline.
2. God as party of the first part makes a gracious disposition in favour of party of the second part—the Church, the royal family of God composed of Jewish and Gentile believers. Party of the second part in this dispensation is not a client nation like Israel but a key to any Gentile client nation.
3. The New Covenant to the Church or the new contract supersedes all of the Jewish contracts without destroying the continuity of spiritual heritage.
4. The new contract to the Church authorizes a new priesthood, a universal one—every believer.
5. The New Covenant to the Church defines both spiritual heritage and client nation policy of the pivot during the times of the Gentiles.
6. Every Jew and every Gentile who believes in the Lord Jesus Christ is in the royal family of God, and as his own priest is commanded to function under a special modus operandi, that of the royal family honor code. We could not function without honor.
7. The New Covenant authorizes the election of the royal family of God during the times of the Gentiles to replace the Jews as God’s people in this dispensation only. God’s people in the Church Age are all Jews and Gentiles who believe in Christ. The moment they do they are so signified as God’s people through the baptism of the Holy Spirit. The scripture for the new contract begins in Matthew 26:28, includes a few references here and there in the Gospels—Mark 14:24; Luke 22:20; 1Corinthians 11:25; 2Corinthians 3:6; Hebrews 7:22; 9:15-20; 10:29; 12:24. These are one-sentence citations authorizing a new contract during the time when the Jews as a client nation Israel and as God’s people are out under the fifth cycle of discipline.
8. The key to the new contract to the Church is the function of the royal priesthood of believers inside of any Gentile client nation.

9. In effect, the New Covenant to the Church voids temporarily the covenant promises to Israel.
10. Distinction therefore must be made between the New Covenant to the Church which pertains to the dispensation of the Church and the New Covenant to Israel which pertains to the Millennial reign of Christ.
11. The New Covenant to the Church has a universal priesthood of believers while the New Covenant to Israel in the Millennium has a specialized priesthood in client nation Israel during the reign of Christ.
12. The New Covenant to the Church establishes a royal family of God forever while the New Covenant to Israel establishes Israel as a client nation forever.
13. This distinction becomes one of the fundamental differences between Israel and the Church, and between the Age of Israel and the dispensation of the Church. Client nation function of Israel is discontinued as AD 70, and the only client nations that will function from AD 70 until the Second Advent are Gentile client nations who have received and are to perpetuate (through their pivot) the spiritual heritage which once belonged to Israel.

The verse begins with a correlative use of the affirmative particles from the Attic Greek—*men*, and later on *de*. We translate *men* “on the one hand.” “On the

one hand with reference to the gospel” is the corrected translation. Then the preposition *kata* plus the accusative *euangelion* (εὐαγγέλιον) [pronounced *yoo-ang-GHEL-ee-on*]. *Kata* plus the accusative here means with reference to. The gospel deals with soteriology. First it was in Israel as a part of their spiritual heritage, now it belongs to the Church as our spiritual heritage. We have to insert the verb to be, *eimi* (εἰμί) [pronounced *eye-ME*], 3rd masculine plural for Jewish unbelievers—“they are.” Next is a predicate nominative from *echthros* (ἐχθρός) [pronounced *ehkh-THROSS*], which means enemies. It means that God regards the unbelieving Jew as an enemy. But He also regards the unbelieving Gentile as an enemy. However, the passage is simply dealing with the Jew.

Why are they regarded as enemies? *Dia* plus the accusative plural of the personal pronoun *su*—“for your sakes.” For the sake of the royal family of God composed of Jewish and Gentile believers. The Jewish unbelievers are excluded from the family of God, therefore they are regarded by God in terms of the anthropathism—enemies. The preposition *dia* plus the accusative plural of *su* emphasizes Gentile believers in the royal family of God. This is the divine viewpoint. God regards and treats as enemies Jewish unbelievers of the Church Age for the sake of Gentile believers who possess the righteousness of God through faith in Christ.

“but as” should be translated “on the other hand”—the postpositive conjunctive particle *de*, used in Attic Greek correlation.

Next is a prepositional phrase, *kata* plus the accusative singular of *eklogê* (ἐκλογή) [pronounced *ek-log-AY*], which means election—“But. On the other hand, as far as their election is concerned.” Following this is a predicate nominative plural, *agapêtos*

(ἀγαπητός) [pronounced *ag-ap-ay-TOSS*], the word for beloved, and it refers to Jewish believers—“they are beloved.”

“for the father’s sakes” – dia plus the accusative plural of patêr (πατήρ) [pronounced *pat-AYR*], “because of the fathers.” The word fathers emphasizes the Jewish believers of the dispensation of Israel. Jewish believers in the Church Age have no Jewish covenant but they are still under a contract from God, they are under the New Covenant to the Church. The election of their fathers was related to client nation Israel. There is no client nation Israel during the Church Age, therefore the Jew can only fit into the picture by believing in the Lord Jesus Christ and becoming a member of the royal family of God forever. Hence, there is a true Israel in every generation of the Church Age, it is composed of any Jew who personally receives Christ as His saviour. The fathers has a special reference to the origin of the Jewish race through regeneration.

Translation: “On the one hand, with reference to the gospel, they [Jewish unbelievers] are enemies because of you [the Church as a special election to privilege]: but, on the other hand, as far as their election is concerned, they [Jewish believers] are beloved because of the fathers.”

Principle

1. The contrast in this verse is between Jewish unbeliever in the Church Age and Jewish believer of the dispensation of Israel, called the fathers.
2. The similarity is between the Jewish believer of the dispensation of Israel who is elected to privilege under the old covenants and the Jewish believer of the Church Age who is elected to privilege under the new contract and the baptism of the Spirit.
3. In each dispensation there is a special issue called election to privilege.
4. In each dispensation election to privilege is based upon personal faith in the Lord Jesus Christ.
5. Each prepositional phrase beginning with dia emphasizes the election to privilege of that dispensation.
6. For example, “because of you” in the first phrase refers to election to privilege in the Church Age.
7. For example, “because of their fathers” refers to election to privilege in the dispensation of Israel.
8. Under the doctrine of election there are two elections to privilege, Israel and the Church. Mankind enters either one of these elections through faith in Christ. The difference between the two elections is a difference of time, a difference of dispensation.
9. Because of the change is dispensation the Jew has no authorization or excuse for rejection of the Lord Jesus Christ.

The word enemies is technical for a description of unbelievers, as per Romans 5:8. The word beloved is a technical word for a description of the Church Age

believer, emphasizing positional truth. We are “accepted in the beloved.” An election to privilege must have special relationship stated in terms of divine revelation. Ours is stated in terms of the baptism of the Spirit and positional truth. The first election, Israel, had special relationship revealed through the covenants to Israel. The second election, the Church, has a special relationship revealed through the baptism of the Spirit and resultant union with Christ. Each election had one thing in common, it demands personal faith in the Lord Jesus Christ. Therefore a change in dispensation does not change the way of salvation.

1977 Romans

Lesson #749

749 11/07/1979 Romans 11:29 Iranians; preparation for crisis; negative volition to truth and "Wake up America"; immigration surge

Romans 11:29 **For the gifts and the calling of God are irrevocable.**

Verse 29 — because God is perfect His plan has no failures or regrets, therefore God has provided perfect security, perfect stability and perfect consistency. “For the gifts and calling of God are without repentance.” That is not what it says.

We have the explanatory use of the post positive conjunctive particle *gar*, plus a predicate nominative neuter plural from the adjective *a)metamelhtoj*. In the neuter it means irrevocable. We actually have the first and the last words in the verse: “For ... irrevocable.” In between we have a few things that are very important. Because God is perfect His plan is perfect; because His plan is perfect God has not regrets. This is generally all people can get from this verse in the English.

We also have the nominative plural subject *charisma* (χάρισμα) [pronounced *KHAHR-ees-mah*] which often means gifts, or spiritual gifts. In the Greek it refers to what is freely and graciously given. Essentially, it takes its meaning from *charis* (χάρις) [pronounced *KHAHR-ic*] which means “grace.” So the correct translation is “For the grace benefits.”

Then we have a connective *kai* and a nominative singular subject, *klhsij* which means “calling” but is technical for election or election to privilege — “For the grace benefits and election.

Next we have the ablative singular of source from *qoej* — “from God.” Then we have to put in a verb because we have a predicate nominative “irrevocable” — “are irrevocable.”

Translation: “For the grace benefits and election from God are irrevocable.”

Grace benefits mean two principles of doctrine: the justice of God imputes to the believer the righteousness of God, establishing the grace pipeline. Grace benefits are what comes from the justice of God down the grace pipeline to the righteousness of God. So the grace benefits are twofold: logistical grace and supergrace. The grace benefits are for fulfilling the concept of election to privilege. We have a purpose for being here, we are the

beneficiaries of logistical grace support and in some cases of supergrace imputation. With that we have a purpose: election to privilege — the deliverance of our nation as a client nation through the enlargement of its pivot. You may as well forget trying to wake up this country. You might as well forget the crusading, trying to straighten everyone out. When people have rejected truth it is inevitable that they will believe a lie. It is easy to believe a lie under the principle of strong delusion.

We as believers are in a plan that is based on truth. The foundation is truth, the edifice is truth. Our responsibility is to expose ourselves to the truth day by day as we listen to the teaching of the Word.

Principle

1. Note that klhsij or election is singular and charisma (χάρισμα) [pronounced *KHAHR-ees-mah*] is plural. Election is singular but grace benefits are plural.
2. This means simply that election to privilege is always the same. It is based on faith in Christ regardless of the dispensation. No one is elected to privilege unless he believes in Christ, therefore it is in the singular because regardless of the dispensation election to privilege is always the same.
3. However grace benefits [plural] to election to privilege differ in each dispensation and therefore grace benefits must be different.
4. In the dispensation of Israel election to privilege means relationship with the covenants of Israel.
5. But in the Church Age election to privilege means relationship with God through the baptism of the Spirit, i.e. the royal family of God.
6. While the Jews no longer have client nation privileges in the Church Age as such, they still have royal family privileges as members of the body of Christ through faith in Christ. Therefore this is great hope to the Jew. Has the Jew lost out? Has God cast away His people? No! Why not? “For the grace benefits and election from God are irrevocable.” If they are irrevocable obviously they can’t be cast away.
7. Each dispensation provides for the believer in Christ irrevocable election from God and irrevocable grace benefits from God.
8. Therefore the issue to the Jew is to believe in Christ whether Israel is a client nation or not. Can the Jew get along in a dispensation where Israel is not a client nation? Of course he can. Paul is the perfect illustration. God has not cast off his people. Therefore the issue to the Jew is to believe in Christ whether Israel is a client nation or not.
9. Neither man’s failure nor a change in dispensation changes the plan of God. God did not make unsaved Jews unbelievers, their own freedom of choice made them unbelievers. Eventually, being unbelievers, the strong delusion principle overtook them and so did the fifth cycle of discipline.

750 11/08/1979 Romans 11:30 Hitler and anti-Semitism; Greek comparative clauses show pivot-Jew-Gentile relationship

Verses 31 & 32, God's client nation plan benefits the Gentile and the Jew in this dispensation. Verse 30, an protasis; verse 31, an apodasis.

Romans 11:30 **For just as you once were disobedient to God, but now have been shown mercy by the disobedience of these,...**

Verse 30—begins with the particle *hōsper* (ὥσπερ) [pronounced *HOH-sper*] which introduces a protasis of a comparative clause, not a conditional clause. In a conditional clause you have a 1st, 2nd, 3rd, or 4th class condition. They are generally introduced by the word *if*. We also have the same protasis and apodasis for another category of clause altogether, i.e. a comparative clause, which is not the same as a conditional clause. (In the next verse the protasis is introduced by the particle *houtos* (οὗτος) [pronounced *HOO-tos*]) *Hōsper* (ὥσπερ) [pronounced *HOH-sper*] is translated *just as*; *houtos* (οὗτος) [pronounced *HOO-tos*] is translated *so or so therefore*.

“For just as” is the way this verse begins, because the next word is the postpositive conjunctive particle *gar*, which introduces an explanation. A comparative clause introduces an analogous thought for the purpose of elucidating or for the purpose of emphasizing the thought expressed in the principle clause. We have here a comparison between Gentiles when Israel was a client nation and Israel when the Gentiles are the client nation. Therefore the grammatical structure of these two verses is so cut and dried from the standpoint of advanced syntax that there is only one explanation. In other words, in the protasis we see how the Gentiles fared when Israel was the client nation (the Age of Israel), and then, how Jews fare when Gentiles are client nation.

Next is a second masculine plural personal pronoun *su* in the nominative case—“all of you,” a reference to the Gentiles. When Israel was a client nation to God what was the status of the Gentiles? So the protasis goes back to the Age of Israel. Why start out that way with the protasis? Because when you start out with the Jews at the peak of their glory as a client nation, using their spiritual heritage, and you place the Gentiles in the subordinate role of being evangelized from that client nation, then you immediately have the attention of all of the Jews in the time of the Roman empire, and for any Jews who will listen to the Word of God when it is taught here in Romans. This is their answer, it explains everything. How did the Jews treat the Gentiles? Sometimes well; sometimes poorly. If the pivot was large the Gentiles had a break; if the pivot was small the Gentiles fared poorly. Does that tell us anything? Now that the Gentiles have client nation status, if the pivot is large the Jews have a break; if the pivot is small they get a reaming.

There are a couple of words between just as and you. There is an enclitic particle of time *pote* which is in the sentence. “For just as at one time you”—which takes us back to the previous dispensation. The verb is the aorist active indicative of *apeithēō* (ἀπειθέω) [pronounced *ap-i-THEH-oh*], which means to disobey, to disbelieve, to refuse to believe—“For just as at one time you had not believed.” *Pote* demands that you use the

past tense. The aorist tense demands that you use the past tense, since the aorist tense is always past time; it is a certain type of action in past time. This is a constative aorist, which contemplates Gentile unbelief in its entirety in past time. The active voice: Gentile believers of the Age of Israel produce the action of the verb. The indicative mood is declarative for historical reality of a fact.

The dative singular indirect object of *theos* (θεός) [pronounced *theh-OSS*] follows—“God.” The dative singular indirect object emphasizes the uniqueness of the Lord Jesus Christ, both as the manifest person of the Godhead and as the unique person in hypostatic union, the God-Man. Therefore it refers to only one member of the God-head, the Lord Jesus Christ. The definite article merely strengthens the principle that this is referring to the Lord Jesus Christ. “yet now” – *nun de*. The adversative particle *de* emphasizes a contrast between the Gentile unsaved state and the status quo of the Gentile after faith in Christ—“but.” The temporal adverb *nun* (νῦν) [pronounced *noon*] means “now”—“but now,” referring to Gentiles as believers and members of the royal family of God forever.

Next is an aorist passive indicative of the verb *ēleeō* (ἐλέεω) [pronounced *ehl-eh-EH-oh*]. In the passive voice this means to find, to receive, or to be shown mercy—“but now have received mercy.” This is a culminative aorist viewing Gentile salvation in its entirety but regarding it from the viewpoint of its existing results in the plan of God as members of the royal family of God, plus the privilege of being the pivot in a Gentile client nation; therefore the recipients of divine blessing because of justification. Passive voice: the Gentile believers of the Church Age, in contrast to Jewish unbelievers, are receiving the action of the verb. The indicative mood is declarative for a dogmatic and absolute statement of Bible doctrine, relating the Gentile believer to the dispensation of the Church.

“through their unbelief” – the instrumental of cause from *apeiqeia*. This is the instrumental of cause meaning disbelief or disobedience, or unbelief. With it is the possessive genitive plural from the near demonstrative pronoun *houtos* (οὗτος) [pronounced *HOO-tos*], translated “of those.” Literally translated the phrase means “because of the unbelief of those Jews,” but in modern English it is translated a little more into the idiom, “because of their unbelief.”

Translation: “For just as at one time you [the Gentiles] had not believed in [the] God [Jesus Christ, the God of Israel], but now you have received mercy because of their unbelief.”

1977 Romans

Lesson #751

751 11/09/1979 Romans 11:31 Muppets and Marines; Church Age unbeliever Jews substitute self-righteousness for imputed +R; doctrine of the great inversion

Romans 11:31 ...so these also now have been disobedient for your mercy, so that they also now may have mercy shown them.

Verse 31 – the adverbial particle *o*(*utwj*) introduces the apodasis. The conjunction is the adjunctive use of *kai*, translated also—“So also.” The nominative plural from the

demonstrative pronoun houtos (οὗτος) [pronounced *HOO-tos*]—“these.” The demonstrative pronoun calls special attention to the Jews in the Church Age. The temporal pronoun nun refers to the Church Age. Again, the aorist active indicative of the verb that sets up the parallelisms of the circumstantial and comparative clause, apeithéō (ἄπειθέω) [pronounced *ap-i-THEH-oh*], which means to disobey, to disbelieve, to refuse to believe. “So now also these [Jews] have not believed.” The constative aorist contemplates the Jewish action in the Church Age in its entirety. The active voice: only Jewish unbelievers are in view, just as only Gentile unbelievers were in view in the protasis. This is the apodasis where the situation is reversed where we have Jewish unbelievers in the Church Age instead of Gentile unbelievers in the Jewish Age. The indicative mood is declarative for historical reality. This is first of all a reference to the big blot-out in the Church Age, it involves only the unbelievers of Israel. With this is the locative of time singular from the possessive pronoun u(mereteroj—“your,” plus the locative of time singular from the noun eleos (ἔλεος) [pronounced *EHL-eh-os*]—“mercy.” It actually means, “in your time of mercy,” and it is a reference to the Church Age when Gentile nations function as client nations to God. Gentiles are the missionaries to Jews in this dispensation which also doubles as the times of the Gentiles.

Now we have the conjunction hina (ἵνα) [pronounced *HEE-na*] plus the subjunctive, translated “in order that” introducing a final clause as a part of the comparative clause to denote purpose, aim, goal, objective. Then the aorist passive subjunctive of the verb éleeō (ἐλέεω) [pronounced *ehl-eh-EH-oh*] which means to have mercy, to show mercy, but in the passive voice it means to receive mercy. The culminative aorist tense views Jewish salvation in the Church Age in its entirety, i.e. when a Jew believes in the Lord Jesus Christ, but it regards it from the viewpoint of existing results. The existing results: in every generation there will be a remnant of Jewish believers, along with the Gentiles. But Paul is making a special emphasis on Jewish believers in the royal family. The passive voice: the remnant of Jewish believers in the Church Age receive the action of the verb. The subjunctive mood is a part of the purpose clause within the apodasis of the comparative clause.

Then follows the adjunctive use of kai again—“also,” the nominative plural from the intensive pronoun autós (αὐτός) [pronounced *ow-TOSS*] used in its usual way, the 3rd person plural pronoun referring to that same Jewish remnant.

Translation: “So now also [Church Age] these [Jews] have not believed in your time of mercy [times of the Gentiles], in order that now [Church Age] they also [Jewish remnant] might receive mercy [be evangelized by the Gentiles].”

This Means . . .

1. Jewish unbelief can be summarized as rejection of doctrine or truth, forming scar tissue of the soul.
2. As scar tissue accumulated so arrogance intensified.
3. The intensification of arrogance under prosperity produces self-righteousness.

4. This self-righteousness was applied to the Mosaic law with the result stated in Romans 9:31.
5. The Jew rejected Christ as saviour which is rejection of truth building scar tissue.
6. Having rejected Christ intensified arrogance and arrogance depended on self-righteousness in keeping the law.
7. Only the possession of the righteousness of God is compatible with the grace of God.
8. Rejection of Christ is the substitution of human self-righteousness for imputed divine righteousness, and that is arrogance in itself.
9. Arrogance is aware of self-righteousness but ignorant of the imputed divine righteousness and its implications.

Principle

1. Righteousness manufacture from religious zeal—self-righteousness and arrogance—can never replace God's perfect righteousness and eternal life possessed through faith in Christ.
2. The zeal manufactured from arrogant self-righteousness is always in direct conflict with the grace policy of God.
3. The imputation of divine righteousness through faith in Christ results in humility and grace orientation, while the development of arrogant self-righteousness results in inflexible legalism and total blindness to Bible doctrine.
4. The Jews have a high IQ but mental blindness to the doctrines of the Old Testament.
5. In arrogance the Jews had established an imaginary orthodoxy, which does not exist in the plan of God but in their evil and vain imaginations.
6. By rejection of Jesus Christ, the God of Israel and their only saviour, the Jews have excluded Him from their imaginary system of orthodoxy.
7. Arrogance and self-righteousness in Israel are totally divorced from reality. Consequently they distort the service of God, as in John 16:2.
8. All legalism is based on self-righteousness; all grace orientation and all grace function is based on imputed righteousness from God. We can only have imputed righteousness from God through faith in the Lord Jesus Christ.

The Doctrine of the Great Inversion

1. The great inversion is defined as a reversal of position between Jew and Gentile regarding client nation status. The contrast is between the Old Testament dispensation of Israel and the New Testament dispensation, the Church Age. This is a collective inversion.
2. The inversion of the Jewish Age found Israel as the client nation to God and the Gentiles were to be evangelized by Jews.

3. The inversion of the Church Age finds Gentile nations as client nations to God and the Jews evangelized by the Gentiles.
4. The inversion of the Church Age includes Jesus Christ as the God of Israel blessing Gentile believers and punishing Jewish unbelievers.
5. There are three categories of the great inversion of the Church Age: a) the reversal of client nation status; b) reversal of relationship—Gentile believers are royal family of God while Jewish unbelievers have no relationship with God; c) we have a reversal or order—the times of the Gentiles precedes the restoration of Israel in the Millennium.

1977 Romans

Lesson #752

752 11/11/1979 2Thess. 2:10 Iran crisis: what's wrong with America; negative volition to truth yields scar tissue of the soul, belief of lies, then degeneracy and divine discipline

1977 Romans

Lesson #753

753 11/11/1979 2Thess. 2:11–12 Rejection of truth, delusion, believing lies and pleasure in unrighteousness reaps cycles of discipline (illustration of the U.S.)

1977 Romans

Lesson #754

754 11/12/1979 Romans 11:32a VOLAR: low IQ's; decline of the U.S. military; emotion re Iran; grace before judgment of the client nation; control of the old sin nature

Romans 11:32 **For God has bound up all in disobedience, that He may show mercy to all.**

Verse 32 – this is incorrectly translated in the KJV. “For” is the postpositive use of the inferential conjunction *gar*. The nominative singular subject *ho theos* (θεός) [pronounced *theh-OSS*] follows, and these first two words are correct. It is the verb where the error starts, the aorist active indicative of *sugkleiw*, which is incorrectly translated “concluded.” It actually means to close up together, to hem in, to shut up together. The Koine is taken from an older word which really helps us more than anything else—*cugkleiw*, which is a military word which started with Xenophen. It means soldiers marching in closed ranks in order to break out of entrapment. It was later used for soldiers enclosed in fortifications, encircled but secure because they had set up some system of fortification. Finally, it was taken from the military and used for shutting up or locking up people in a prison, and it was used for fish caught in a net. This use finally slipped into the Koine in Luke 5:6 regarding Peter’s catch. It finally came to mean, as we have it here, being locked up. “For the God has locked up.” The aorist tense is a constative aorist, it refers to the fact of God’s condemnation of mankind by the imputation of Adam’s original sin to every person at the moment of life. The active voice: the justice of God produces the action of the verb after human birth—human life and Adam’s sin are imputed. The indicative mood is declarative for a dogmatic statement of doctrine, the fact that Jew and Gentile are condemned at the moment of life from the justice of God.

Next is the accusative plural of the definite article *touj*, the generic use of the article used with the accusative plural from the adjective *pás* (πάς) [pronounced *pahs*] to designate the entire human race—"the all," literally, but the all comes to mean the entire. It is an adjective. It means the entire human race.

Then the prepositional phrase, *eis* (εἰς) [pronounced *ICE*] plus the accusative of *a)peiqeia* which means a state of disobedience toward God. This is a reference to the imputation of Adam's sin to each person simultaneously with the imputation of life. Notice the result of the imputation of Adam's sin: *a)peiqeia*. Obviously one of the most important things in life for the control of the old sin nature is the antithesis, which is obedience. If God locks us up in disobedience because we have an old sin nature and the imputation of Adam's sin then obviously any solution to any problem in life is to go from disobedience, wilful rejection, to obedience or positive volition. That is why we often have in the Bible "obedience to the gospel" which is believing in Christ—+V toward gospel information. And this is why children are given parents—because they are born disobedient. The first thing parents must teach their children is obedience.

"For God has locked up the entire human race with reference to disobedience."

Beginning in verse 33 we have the doxology—a response to grace. Verse 33 starts out with an interjection, which is simply an *W* with a circumflex accent. The closest we can come in transliteration is "O". This is a Classical Greek exclamation, it is not Koine. It is used before a vocative to express address or invocation, along with the *W* to introduce an explanation. Here we have the exclamation leading to a rhetorical question in verses 34 & 35, and ending in a solemn ascription in verse 36. Most of this is Classical and not Koine Greek. It is the maximum expression of praise to God in one sentence. It introduces an act of adoration and worship excluding the possibility that an abstract quantity is being addressed. So we translate in "O" with the nominative singular from *bathos* (βάθος) [pronounced *BATH-oss*] which is also an Attic Greek word.

The old commentator A.T. Robertson says, "Paul's argumentation concerning God's elective grace and goodness had carried him to the heights, and now he pauses on the edge of a precipice as he contemplates God's wisdom and knowledge, fully conscious of his inability to sound the bottom with the plummet of human reason and words."

Bathos (βάθος) [pronounced *BATH-oss*], which is translated depth, means inexhaustible. In the ancient world when they wanted to say that something was inexhaustible they always went to depth. They were thinking about something that they could not probe. Anyone could look up into the sky and see, but they could not look down into the sea and see the bottom. Therefore, that denoted to them something that was inexhaustible. To the Greek there was no bottom to the sea when he got out into certain places over which he sailed. So that is really what this means: "O the inexhaustibility."

Of what is brought out by the possessive genitive from the noun *ploutos* (πλοῦτος) [pronounced *PLOO-toss*], meaning wealth in the sense of abundance of what God possesses. What kind of wealth is involved here? Now there has to be a description of

what that wealth is, and since this is not Koine Greek it can be done by putting in a dash. But they did not have diacritical markings, they did it by doubling the conjunction kai. It occurs here twice and it means “both and.” Then we have two words, the descriptive genitive of swfia for wisdom, referring to the sum total of God’s self-knowledge-omniscience in contrast to His foreknowledge; then the descriptive genitive from gnôsis (γνῶσις) [pronounced *GNOH-sis*]. This is a Classical Greek structure. “O the inexhaustibility of the wealth, both of the wisdom and the knowledge.” Then comes the possessive genitive from theos (θεός) [pronounced *theh-OSS*]-“of God.” There are no definite articles in this phrase in the Greek. The absence of the definite article emphasizes the qualitative aspect of all of the nouns involved, rather than mere identity. Hence, the absence of the definite article in the Greek is equivalent to the definite article on the English. Therefore we put them in when translating, even though they are not there. When you translate from one language to another you not only translate the words but you translate the grammatical emphasis, or lack of it. Wisdom (swfia) has self-knowledge and omniscience; knowledge (gnôsis (γνῶσις) [pronounced *GNOH-sis*]) has foreknowledge. All three of the areas of knowledge finally arrive. Principle: Wealth resides in thought. Your wealth as far as God is concerned is determined by your ability to think.

Category #1 is God’s self-knowledge, found in swfia. God has eternally known Himself. Each member of the Trinity has perfect subjective knowledge of self. Each member of the Trinity also has perfect objective knowledge about the other members of the Trinity. All members of the Godhead have self-knowledge-which is not the same as omniscience.

Category #2 is omniscience, which is also found in swfia. God’s objective knowledge of the universe and all of its creatures is the correct definition of omniscience. God’s knowledge of all creatures falls into two categories: actual and possible. God’s omniscience has nothing whatever to do with time-past, future, or contemporary time. When we see words like predestination, foreordination, the decrees of God, these are simply ways of describing God’s perfect omniscience related to reality and possibility. It has nothing to do with fatalism.

Category #3 is knowledge-foreknowledge, the gnôsis (γνῶσις) [pronounced *GNOH-sis*] category in the phrase here. Foreknowledge is a print-out of the divine decrees. Nothing is foreknown until it is first decreed. Foreknowledge simply acknowledges what is in the decree-and for the believer only. Foreknowledge, predestination and election have nothing to do with the unbeliever. The unbeliever is not predestined; he is not foreknown; he is not elected; he is not justified; he is not glorified. These are all believer print-outs, they only pertain to the believer in the divine decrees.

Knowledge of God

1. God is eternal; His knowledge is eternal.
2. God is sovereign, therefore His knowledge is infinitely superior to any creature knowledge.
3. Every minute details of both angelic and human history is completely in the mind of God at all times. There never was a time when it wasn’t in the mind of God.

4. Therefore, omniscience perceives the free as free, the necessary as necessary, together with all their causes, conditions and relations, as one indivisible system of things, every link of which is essential to the whole. The free as free has to do with the volition of the soul; but more than that, it the relation of the soul to systems of authority. The necessary as necessary means that certain functions of establishment are designed to protect freedom-freedom to be evangelized, freedom to accept or reject Christ, freedom to choose a life-time partner, freedom to select a business or a job, etc.
5. Time has nothing to do with God's knowledge, therefore the future is as perspicuous to Him as the past.
6. The omniscience of God knows all of the alternatives of your personal life and all of the history as well-actual (history); probably (the alternative).
7. In omniscience God knows all that would have been involved in every case where individual decisions might have been different from what they actually were. Not so the foreknowledge of God.
8. The computer of divine decrees prints out the facts about the believer under categories foreknowledge, predestination, and election.
9. This means that there is a difference between the omniscience of God which programs the computer and the foreknowledge of God which is the print-out of the computer. In other words, nothing can be foreknown until it was first decreed. You cannot get out of the computer what was never put into the computer.
10. Only divine decrees establish reality. Therefore, God's self-knowledge and omniscience precede the decree while God's foreknowledge follows the decree. Omniscience deals with the actual and possible of history; foreknowledge deals only with the actual. The foreknowledge of God makes nothing certain, but acknowledges what is certain, i.e. what is in the divine decrees. God foreknew all events as certainly future because He had first decreed them from His omniscience. Each of the print-outs of eternity past relates the believer to the plan of God in the form of a rationale. The plan of God rationale includes five print-outs from the computer. Omniscience feeds the facts into the computer about the believer. The first print-out is foreknowledge; the second print-out is predestination; the third is election; the fourth is justification; the fifth is glorification. Foreknowledge means we were in the mind of God in eternity past; predestination: we were in the plan of God in eternity past; election to privilege: the believer is a part of God's plan in the function of client nations-the necessary as necessary. So we come down to this: the omniscience of God (swfia) feeds the facts into the computer of divine decrees, and the print-out is gnôsis (γνώσις) [pronounced *GNOH-sis*].

1977 Romans

Lesson #755

755 11/13/1979 Romans 11:32b Weakness of the U.S.; imputation of human life to the soul and why Adam's original sin to the old sin nature; judicial and real imputations; mercy

Romans 11:32 **For God has bound up all in disobedience, that He may show mercy to all.**

1977 Romans

Lesson #756

756 11/14/1979 Romans 11:33a Army secretary; wealth is thought; divine self knowledge, omniscience and foreknowledge; Berachah Sunday School literature

Romans 11:33 **O, the depth of riches, both of wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways!**

The second sentence in verse 33 begins with the conjunction *wj* used as a characteristic quality of God. Then the nominative neuter plural, the subject of the verb, *a)veceraunhtoj*, which means unsearchable, unfathomable, inscrutable. Next we have a predicate nominative which demands in the English the verb to be, *krima* (κρίμα) [pronounced *KREE-mah*], which does mean judgment [*krisis* (κρίσις) [pronounced *KREE-sihs*]] but it also means decrees—“how inscrutable are his decrees.” The possessive genitive from the intensive pronoun *autós* (αὐτῶς) [pronounced *ow-TOSS*] is the word for “his.” God has thoughts beyond the ability of human thinking; His wealth is infinite because His thinking is infinite. Man’s wealth is limited because his thinking is limited. The believer has the right, says this verse in the second sentence, to penetrate. With the ministry of the Holy Spirit and the teaching of doctrine the believer has the right to penetrate into the inscrutability and infinity of divine wealth, i.e. God’s thoughts. Because this is true he is able to grow in grace, make correct applications regarding personal life, to have happiness in all circumstances, know where he is going. God’s decrees are inscrutable but we can understand them.

“and” – the connective *kai*, and the nominative plural subject *hodos* (ὁδός, οὐ, ἡ) [pronounced *ho-DOSS*], which means a highway or a road. Figuratively it means a way of life, a *modus vivendi*. It refers to God’s attributes and policies. Then the predicate nominative plural from the adjective *a)necixniastoj*, which means untrackable. This is strictly a Koine Greek word found only in Romans 11:33 and Ephesians 3:8.

1977 Romans

Lesson #757

757 11/15/1979 Romans 11:33b; Isa. 40:13–14 Happiness from divine wealth; inscrutable decrees of God; emotion vs. authority; multitude of counselors

Romans 11:33 **O, the depth of riches, both of wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways!**

Translation: “O the inexhaustibility of his wealth, both of the wisdom and knowledge of God! How inscrutable are his decrees, and his policies untrackable!”

Apart from Bible doctrine we cannot understand either the person of the plan or the policies of God. God is inscrutable apart from the key—perception of Bible doctrine. Bible doctrine, therefore, is the most valuable thing in life for it is the wealth of God revealed to the royal family of God. Doctrine is the wealth of God revealed to man, therefore doctrine resident in the soul of the believer is not only the means of spiritual growth and momentum but it

is resident wealth which cannot be taken from us unless we so decide from our free will. Thinking divine viewpoint through reverse concentration is one of the great pay-offs. Principle: Only the wealthy worship God. The wealthy are those who have doctrine resident in the soul. Wealth is measured in terms of doctrine. Reverse concentration is the most basic concept in worship. So the doxology begins with a reverse concentration response to the fantastic doctrine which reveals the wealth of God. The two rhetorical questions in the next verse emphasizes the importance of learning it so that you can worship.

1977 Romans

Lesson #758

758 11/16/1979 Romans 11:34–36 U.S. degeneracy and weakness; redistribution of wealth; faith–rest drill and occupation with the Source of grace END OF SERIES

Romans 11:34 “For who has known the mind of the Lord, or who has been His counselor?”

Verse 34 – this is a quotation from Isaiah 40:13: “Who has measured,” piel imperfect of taken. The piel stem says, in effect, that there is always someone who thinks he is smart enough to out-fox God, out-think God; “the spirit of the Lord, or as his counselor has caused him to learn?”—hiphil imperfect of jada, which means to know. In the hiphil stem it means to cause to learn. The word ruach or spirit here is not the Holy Spirit, it is the human spirit of the humanity of the Lord Jesus Christ in hypostatic union, showing that in His humanity Christ did not seek or need counsel. He had the whole realm of doctrine.

Isaiah 40:14 – “With whom has he taken counsel,” the niphil perfect from jaatz. It should be translated, “From whom has he received counsel.”

“that he [the counselor] should cause him to understand” – hiphil imperfect from bin, which means to know categorically.

“and who shall teach him” – piel imperfect of lamad, who has the authority to teach him.

“the path [or, way] of integrity, or shall teach him knowledge, and by intelligent words cause him to understand?”

Corrected translation:

Verse 13 – “Who has measured the [human] spirit of the Lord, or as his counselor has caused him to learn?”

Verse 14 – “From whom has he received counsel that he should cause him to understand [categorically], and who has the authority to teach him the path of integrity, or teach him knowledge, and by intelligent words cause him to understand?”

Verse 34 – begins with the interrogative pronoun *tis* (τίς) [pronounced *tihç*] which introduces the first of two rhetorical questions, plus the postpositive conjunctive particle *gar*

used in questions to document or to provide a reason. This is the explanatory use of *gar* and it is translated with the interrogative pronoun, “Who then.”

Next is the aorist active indicative from the verb *ginôskô* (γινώσκω) [pronounced *gih-NOH-skoh*], which means to know—“Who then has known.” The culminative aorist views the event in its entirety but emphasizes the existing results. The active voice: by interpretation, no one; by application, the mature believer who has cracked the maturity barrier and entered the pivot. This is an interrogative indicative mood for a rhetorical question. This is equivalent to the hiphil imperfect of the Hebrew verb *jada*. The hiphil is causative active voice. With it is the accusative singular direct object of *noús* (νοῦς) [pronounced *noose*], the left lobe of the soul and also the it refers to the mind as a faculty for thinking. This is equivalent to the word which is translated in the KJV, “spirit”—*ruach*, referring to the humanity of the Lord Jesus Christ. Since *ruach* means breath, spirit, life, it is also used for thinking, for understanding. And with it is the possessive genitive of *kurios* (κύριος) [pronounced *KOO-ree-oss*] which is equivalent to the Tetragrammaton, and it translated “Lord” in the English. “Who then has known the mind of the Lord?” This is the first rhetorical question. It emphasizes the importance of advancing to maturity through the daily function of *Gap*. However, this is application. But by interpretation no one can produce the action of the verb. The mind of the Lord is defined in 1Corinthians 2:16. What we know about the Lord’s thinking, the great wealth of God, comes to us from understanding the Scripture.

Principle

1. The mind of Christ or the mind of the Lord is revealed thought of God and/or Bible doctrine.
2. Knowing Bible doctrine or the mind of the Lord is the purpose of logistical grace for sustaining the believer in time. All of us are being kept alive with the primary purpose of learning the mind of the Lord and using Bible doctrine in the devil’s world. This emphasizes the second stage of the faith-rest drill which is reverse concentration.
3. Perception of doctrine of doctrine is also the basis for the dynamic function of the second stage of the faith-rest drill.
4. It must be emphasized that in eternity past no one knew the mind of the Lord.
5. Only the mature believer in time can understand the thinking of the Lord, and this is the most basic wealth. All mature believers are wealthy in the sense of having Bible doctrine. Only the mature believer in time can understand the thinking of God which He had in eternity past. Only the mature believer possesses doctrine or the *epignôsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] of the soul, which is the mind of the Lord.
6. Thanks, then, to the grace policy of God it is possible for the believer to have the greatest privilege in life—to know the mind of the Lord and/or Bible doctrine.

The second question, “or who has been his counselor?” starts out with the disjunctive particle *ê* (ἢ) [pronounced *ā*]. The disjunctive particle is used in an interrogative sentence to

introduce and add a second rhetorical question. Translation: “or”. Plus the interrogative pronoun *tís* (τίς) [pronounced *tihç*] again—“or who.” Then the aorist active indicative of the verb *ginwmai*—to become: “or who has become.” The culminative aorist views the question in its entirety but regards it from the viewpoint of existing results. The active voice: no one can produce the action of the verb. We do not counsel God; we do not improve God’s policies; we do not help God. The indicative mood is the interrogative indicative for the rhetorical question. Next is the predicate nominative *sumbouloj*, translated a “counselor.”

“Who then has known the mind of the Lord? Or who has become his advisor?” The rhetorical question demands an answer. No creature has known the mind of God in eternity past, therefore no creature could program the divine decrees. God Himself programmed the divine decrees. The mature believer knows from maximum doctrine resident in the soul the mind of Christ in part, but this is not the intent of the rhetorical question. The rhetorical question is designed to praise the omniscience of God who fed the actual into the computer with regard to the believer and the unbeliever. Print-out for the believer is foreknowledge which acknowledges what is in the decrees and is different from omniscience. Omniscience knows the alternatives, the decisions, the thoughts, the actions that did not occur but could have occurred. But only reality is fed into the computer and the print-out is foreknowledge, predestination, election, etc.

The first rhetorical question states dogmatically that only members of the Holy Trinity, using the attributes which they possess, know the thoughts, the motives, the decisions, the actions of every creature before any creature existed. While God knew our thoughts we did not know His thoughts. Therefore, we the creatures are nothing added to nothing, equalling more than nothing.

Romans 11:35 “Or who has first given to Him, and it will be recompensed to him?”

Verse 35 states the principle. The disjunctive particle *ê* (ἢ) [pronounced *ā*]—used in an interrogative sentence to introduce and add a third rhetorical question. It is translated “or”. Then the interrogative pronoun *tís* (τίς) [pronounced *tihç*], used to introduce the rhetorical question—“or who.” The verb is the aorist active indicative of *prodidomi* [pro = before; *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*] = give], which means to precede in giving, to give in advance to someone. The principle in this verse is quoted from Job 41:11. No gift is regarded as recompensing, paying back, or compensating God. “Or who has given to him [God].” The constative aorist contemplates the action of the verb in its entirety. The action is giving. The believer gives to the Lord under principles of giving. The active voice: the believer produces the action of the verb through the priestly function of giving. The indicative mood is a potential indicative of obligation which uses the indicative to face the reality of the obligation as a part of worship and understanding true wealth. You give on the basis of wealth in the soul. All worship demands wealth, and spiritual worship demands Bible doctrine in the soul.

Next is the connective *kai* and the future passive indicative from a double compound verb, *antapodidomi*, which means to pay back or to repay—“and it shall be repaid to him.” This is a gnomic future tense for the statement of fact which can be rightly expected under

normal conditions. This is an idiom and it means compensation—“Or who has given to God and has not been compensated?” On the surface this appears to be a gimmick for encouraging the believer to give, but in reality it is the quotation of a principle from Job 4:11. In giving, no one is bribing God.

Principle

1. The believer must be occupied with the source of grace so as not to be distracted by the blessings of grace. This is why the most basic concept of grace is occupation with the person of Christ. Upon reaching maturity this is the first factor.
2. The believer can be so occupied with his money that he forgets the source of that money—either logistical or super-grace blessing. In order that this does not occur true giving is based upon true wealth—doctrine in the soul. Therefore you give from doctrinal motivation.
3. The believer can be so occupied with success that he forgets the source of success.
4. The believer can be so occupied with friends and loved ones that he forgets the source of friends and loved ones.
5. The believer can be co occupied with life that he forgets the source of life.
6. Therefore Bible doctrine resident in the soul (true wealth) is designed to perpetuate occupation with Christ who is the source of both logistical and supergrace blessing.
7. Therefore Christ is the source of all blessing.

Romans 11:36 **For from Him and through Him and unto Him are all things. To Him be the glory to the ages! Amen.** (BLB)

Verse 36 – emphasis on the source. “For” is the causal conjunction *hóti* (ὅτι) [pronounced *HOH-tee*], which should be translated “Because.” Next comes three prepositional phrases. There are no verbs, subjects, predicates. In each case the object of the preposition is *autós* (αὐτός) [pronounced *ow-TOSS*], the intensive pronoun used as the third person singular personal pronoun. So it starts, *ek* (ἐκ) [pronounced *ehk*] plus the ablative of *autós* (αὐτῶς) [pronounced *ow-TOSS*]—“from him.” The ablative of source implies the original source of both logistical and super-grace blessing. The second prepositional phrase, linked by *kai*, emphasizes Jesus Christ as God. As God He is the source of salvation; He is the source of all temporal and eternal blessing; there is no blessing apart from this source; He is the source of our logistical support; He is the source of super-grace blessing. This is *dia* plus the ablative of *autós* (αὐτῶς) [pronounced *ow-TOSS*], translated “through him.” The ablative is not the regular case for expressing means, the instrumental is. However, when the ablative is used it means emphasis on the source. This prepositional phrase emphasizes the mechanics of blessing, “through him.” The third prepositional phrase is *eis* (εἰς) [pronounced *ICE*] plus the accusative of *autós* (αὐτῶς) [pronounced *ow-TOSS*], translated “for him.”

The subject is the nominative neuter plural from *pás* (πάς) [pronounced *pahs*]. The definite article is used as a demonstrative pronoun—“all things.” We supply the verb. “Because those all things are from the source of him, and through the agency of him, and for him.”

“to whom be glory forever” is erroneously translated in the KJV. The subject is the nominative doxa (δόξα) [pronounced *DOHX-ah*], “the glory.” Plus the dative singular indirect object from autós (αὐτῶς) [pronounced *ow-TOSS*], used for the third person personal pronoun, referring to the Lord Jesus Christ, and should be translated, “the glory belongs to him.”

“forever” – another prepositional phrase. “Amen” simply means “I believe it.”

Translation: “Because those all things are from the source of him, and through the agency of him, and for him in time; furthermore, the glory belongs to him forever. Amen [So be it].”

^[1] See the Doctrine of election

^[2] See the Doctrine of inspiration

^[3] See the Doctrine of Reconciliation.

^[4] See the Doctrine of the mystery.

Addendum

Corrected Translation of Romans

Romans 1:1 Paul, a slave of Christ Jesus, called an apostle, through having been appointed because of the Gospel from God.

Romans 1:2 Which [gospel] He Himself had previously promised through His prophets in the holy writings.

Romans 1:3 Concerning his Son who was born from the seed of David according to the flesh.

Romans 1:4 Who was marked out [specified in the decrees] the Son of God by means of power, according to the Holy Spirit, by means of resurrection from deaths;...

Romans 1:5 ...through Whom [the resurrected Christ] we have received grace and apostleship, for the purpose of obedience to doctrine among all nations, for the sake of His person (reputation, fame, name).

Romans 1:6 Among whom also you are the privileged royalty [elected] of Jesus Christ.

Romans 1:7 To all who are in Rome, dearly loved by God, privileged royalty: Grace to you and so prosperity from God our Father, and from the source of our Lord Jesus Christ.

Romans 1:8 First, I thank my God through Jesus Christ for all of you [Roman believers], because your faith [doctrine] is celebrated (proclaims, made famous) throughout the entire world.

Romans 1:9 For the God, Whom I continue to serve in my spirit in the gospel of His Son, is my witness how constantly (unceasingly) I make mention of you [in prayer],...

Romans 1:10 Always in my prayers when offering a petition, that if somehow now at last I will succeed by the will of God in coming face to face with all of you.

Romans 1:11 For I am longing to see you, that I may share with you something of importance from my spiritual gift, with the result that you might be stabilized [through maturity adjustment to the justice of God] .

Romans 1:12 But added to this, to receive encouragement together with you through [the] doctrine in each other, both yours and mine.

Romans 1:13 Moreover I do not wish you to be ignorant, brethren, as frequently I intended to come face to face with you, (but was forbidden until now), that I might have some production among you, as also among other Gentiles.

Romans 1:14 I am debtor [under obligation] both to the civilized and the uncivilized [unbeliever]; both to the wise [mature believer] and the ignorant [reversionistic believer].

Romans 1:15 Thus, my eagerness to proclaim the good doctrine, even to you who are in Rome.

Romans 1:16 For I am not ashamed of the gospel [the good news of salvation]: for it is the capacity and ability of God for providing salvation to anyone who believes in Christ; both to the Jew foremost [first in privilege], and likewise to the Gentile.

Romans 1:17 For by the same gospel the justice of [belonging to] God is revealed from faith [adjustment at salvation] to doctrine [maturity adjustment after salvation]: as it stands written, But the vindicated one [believer making mature adjustment] shall live by means of doctrine. (Habakkuk 2:4)

Romans 1:18 For anger from God is being revealed from heaven against all non-Godliness [heathenism; unbeliever reversionism] and anti-justice [salvation maladjustment to the justice of God] of those who suppress the truth [salvation doctrine] through anti-justice [salvation maladjustment to the justice of God].

Romans 1:19 Because what is known about God is revealed in them [God-consciousness]; for the God has revealed Himself to them.

Romans 1:20 For since the creation of the world His invisible attributes [the essence of God] are clearly perceived, being perspicuous through the things which He has created, namely both His omnipotence [eternal power] and His divine nature [essence of deity]: so that they [the human race] are without excuse [before the justice of God].

Romans 1:21 Because, when they knew the God, they did not honor Christ as God, nor did they feel obligated to thank Him; in fact, as a result of their negative volition they received worthless ideas [thoughts] in their evil celebrations, and their ignorant right lobe receives darkness.

Romans 1:22 Although they claimed to be wise [= arrogance], they became fools (saltless and insipid).

Romans 1:23 And they exchanged the glory [essence] of the incorruptible God for an image in the form of corruptible mankind, and birds, and quadrupeds, and reptiles.

Romans 1:24 Therefore the God [justice of God] delivered them over in the lusts of their right lobes to immoral status [= alienation from God through maladjustment], that their bodies might be degraded among themselves.

Romans 1:25 They [reversionists] who exchanged the doctrine of the God for a lie [gospel for false doctrine or evil], both worshipped and served the creature [Satan] rather than the Creator [the Jesus Christ], Who is blessed forever. Amen.

Romans 1:26 Because of this [exchange of doctrine for evil] the God delivered them over to passions of dishonor [sexual perversions of degeneracy]: for not only their females exchanged the normal function [of sex] for that which is contrary to normal function.

Romans 1:27 But also in the same manner even the males [homosexuals], after they abandoned the normal sexual function of the female, became inflamed with sexual desire in their lust toward each other [of the same category (males with males)]; accomplishing the perverted act, and receiving back payment in themselves that judgment of their perversion which was inevitable.

Romans 1:28 And since in full knowledge [epignôsis (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*] at gospel hearing], they rejected having the God after careful examination, the God delivered them over to a worthless mind, doing those evil things which are improper.

Romans 1:29 Being fully influenced by all categories of anti-justice, by a state of evil, by inordinate desire, by function of evil; full of jealousy, full of murder, full of dissension [strife or discord], full of treachery, full of evil craftiness; they have become gossips [slanderers],...

Romans 1:30 ...slanderers, God-haters, insolent [haughty, overbearing, disrespectful], arrogant ones, boastful presumption, fabricators of evil things with reference to parents disobedient ones,...

Romans 1:31 ...ignorant ones, contract-breakers, unloving, implacable,...

Romans 1:32 Such are those who though they have total perception of the legal requirements of the justice of God, (that those who practice such things are deserving of death) not only are doing the same things, but also give their approval to those who practice the same evil of heathenism.

Romans 2:1 Therefore, you are without excuse, O man, everyone of you when you judge: for in which sphere you keep judging the other category, you condemn yourself; for you who keep judging practice the same things.

Romans 2:2 For we have come to know that the judicial verdict from the God is according to the truth (= doctrine) against them who practice similar things.

Romans 2:3 And do you presume this, O man, who judges those who practice similar things, and are guilty of the same things, that you will escape the judicial verdict from the God?

Romans 2:4 Or do you disparage the riches of His gracious generosity and clemency and patience; not knowing that the graciousness of the God brings you to conversion.

Romans 2:5 Because of your hardness and unrepentant heart, you store up and accumulate for yourself wrath against the day of wrath, even disclosure of the just judgment from the God.

Romans 2:6 [the God, Jesus Christ] Who will render judgment to each one according to his works.

Romans 2:7 To those on the one hand who, on the basis of expectation of a good work are seeking eternal life, there is glory, and honor [something of value], and immortality [resurrection body].

Romans 2:8 But, to those on the other hand, who from inordinate ambition, also disobey the gospel [truth], but continue obeying injustice [wickedness or evil resulting from salvation maladjustment to the justice of God], anger [judgment in time] and wrath [judgment in eternity].

Romans 2:9 There is pressure [personal suffering] and distress [historical disaster] for every soul of man who produces the evil, especially with reference to the Jew, but also to the Greek.

Romans 2:10 But glory and honor, even prosperity, to each one who attains the good [maturity adjustment to the justice of God], especially to the Jew, but also to the Gentile.

Romans 2:11 For there is never partiality before the God.

Romans 1:12 For as many as have sinned without the law also shall perish: and as many as under the law have sinned, through the law will be judged.

Romans 2:13 (For you see the hearers of the law are not just before the God, in fact the doers of the law shall not be justified.

Romans 2:14 For every time that Gentiles, who do not have the law, do instinctively those things from the law, these, not having the law, are a law unto themselves.

Romans 2:15 The very ones who demonstrate the accomplishment of the law written in their right lobes, their conscience confirming the testimony, in fact their thoughts alternately accusing or else defending themselves;)

Romans 2:16 In the day God will judge the secrets of those men through Jesus Christ according to the standard of my gospel.

Romans 2:17 If on the one hand you are classified as a Jew [and you are], and not only rely on the law [for salvation], but also you boast about relationship with God [and you do].

Romans 2:18 And knows his will, and approves those superior things, since he is instructed from the law [this is sarcasm].

Romans 2:19 Moreover, you yourself are confident that you are a guide to the blind ones, a light with reference to those in darkness.

Romans 2:20 An instructor of the ignorant, a teacher of immature ones, having a superficial form of knowledge and the doctrine in the law. [This is what the arrogant Jewish teacher believes.]

Romans 2:21 You therefore, when you teach another, do you teach yourself? You who proclaim in a loud voice, Thou should not steal, do you steal?

Romans 2:22 You who say, Thou shalt not fornicate, do you fornicate? you who despise idols, do you rob idol temples?

Romans 2:23 You who keep boasting in the law, through violation of the law do you dishonor the God?

Romans 2:24 Consequently the reputation of the God is slandered among the Gentiles because of you, just as it stands written.

Romans 2:25 So on the one hand circumcision is beneficial if you accomplish the purpose of the law [salvation adjustment to the justice of God through faith in Christ]: but if on the other hand you are a transgressor of the law, your circumcision has become uncircumcision.

Romans 2:26 If therefore the uncircumcised Gentile observes the righteous requirements from the law, will not his uncircumcision be evaluated as circumcision? Yes, it will.

Romans 2:27 In fact, if he accomplishes the purpose of the law, will not the physically uncircumcised Gentile judge you Jews, who through the letter [written page] and circumcision are a transgressor of the law?

Romans 2:28 Consequently, he is not a Jew who is one by overt manifestation; neither is circumcision that category which is external by overt manifestation.

Romans 2:29 For he is a Jew who is one by hidden birth [regeneration]; and circumcision is that category of heart, by the Spirit [HS, the teacher of doctrine], not by the letter [Mosaic law]; whose approval from the justice of God is not from man, but is from God.

Romans 3:1 What therefore is the advantage of the Jew? Or what is the benefit from circumcision?

Romans 3:2 Much in every way: for in the first place since they [the Jews] were entrusted with the doctrines from God.

Romans 3:3 Well then how stands the case with regard to the alternatives? If certain ones [the Jews] refuse to believe [in Christ] (and they do), shall their lack of faith cancel the integrity of God? No.

Romans 3:4 Emphatically not: rather, let the God be proved reliable, though every man a liar; as it stands written, In order that you might be demonstrated [or *vindicated*] just by means of your doctrines, and that you might prevail when you are being slandered.

Romans 3:5 But if our unrighteousness promotes the integrity of God [and we assume it does], to what conclusion are we forced? The God Who inflicts wrathful punishment is not unrighteous, is He? No, of course not. I am presenting the human viewpoint.

Romans 3:6 Emphatically not. Otherwise if it were true how shall God judge the world?

Romans 3:7 But if the doctrine of the God has shown itself to be extremely great for the purpose of his glory [and we assume that it has]; why therefore am I also still being judged as sinful?

Romans 3:8 In fact, not true (as we have been slandered, and certain arrogant (self-righteous) ones (legalists) keep alleging that we say,) "Let us do evil things that good things may come." Their condemnation and punishment is deserved.

Romans 3:9 Therefore how are we to understand the situation? Do we possess anything that might shield us from the justice of God? No, not at all; for we have already indicted both Jews and Gentiles, that they are all under sin.

Romans 3:10 As it stands written, There is not a righteous one, not even anyone.

Romans 3:11 There is not one who comprehends doctrine, there is not one who searches for the God.

Romans 3:12 All have turned aside [into reversionism (unbelievers)], [all] at the same time they have become depraved; there is not one who attains the integrity [of God], (there is) not even one.

Romans 3:13 Their vocal cords are a grave which has been opened; with their tongues they keep on deceiving; the venom of (Egyptian) cobras is under their lips.

Romans 3:14 Whose mouth of revenge and bitterness keeps on being filled.

Romans 3:15 Their feet are swift [or, *hurry*] to commit murder.

Romans 3:16 Historical disaster and personal suffering are in their highways (their way of life; their *modus vivendi*).

Romans 3:17 In fact they have not known [or, *comprehended*] the way of peace,...

Romans 3:18 There is no respect for God before His eyes [in the sense of perception].

Romans 3:19 Now we understand that whatever things the law says, it speaks to those under the jurisdiction of the law; that every mouth may be closed, and the whole world may become [guilty and] accountable to the God.

Romans 3:20 Therefore by the works of the law no human being shall be justified in His presence; for through the law is a consciousness of sin.

Romans 3:21 But now apart from the law the righteousness belonging to the integrity of God has been revealed, being confirmed by the law and the prophets.

Romans 3:22 That is, the righteousness which belongs to the integrity of God through faith in Jesus Christ for all who believe (for there is no distinction [between Jews and gentiles]...

Romans 3:23 ...for all have sinned and have fallen short of the glory of God;...

Romans 3:24 ...receiving justification [vindication] without payment by his grace through the redemption that is in Christ Jesus.

Romans 3:25 [Christ Jesus] Whom the God [the Father] has publicly displayed by His blood as the mercy seat through faith in Christ, for a demonstration of His righteousness because of the passing over of previously committed sins, because of the delay in judgment [clemency] from the God.

Romans 3:26 For the demonstration of his integrity at this present time of crisis [Church Age], in order that he might be just, even when he justifies anyone who has faith in Jesus.

Romans 3:27 Where then is boasting? It is excluded. By what principle? that of works? Definitely not; but by the principle of faith.

Romans 3:28 We conclude, then, that man is justified by faith apart from the works of the law.

Romans 3:29 Or is the God the God of the Jews only? Is he not also the God of the Gentiles? Yes, he is also the God of the Gentiles.

Romans 3:30 Since the Godhead is one in essence [or, integrity], who shall justify the circumcision [the Jew] by faith, and the uncircumcision [Gentile] through [that same] faith.

Romans 3:31 Do we cancel the law through that same faith? Definitely not. On the contrary we establish the [true purpose of the] law.

Romans 4:1 Therefore to what conclusion are we forced, that Abraham our human forefather has obtained?" or "Therefore what do we conclude that Abraham our forefather has obtained?

Romans 4:2 Assuming that Abraham has justified by means of works, he has a basis for boasting, but not before God.

Romans 4:3 For what does the scripture say? Now Abraham had believed in the God [the Lord Jesus Christ], and it [faith in Christ] was credited to him [Abraham] for righteousness [= ½ of divine integrity]. (Genesis 15:6)

Romans 4:4 But to him who works for salvation his compensation [reimbursement] is not credited according to grace, but according to debt.

Romans 4:5 But to him who does not work for salvation but believes on Him Who justifies the unbeliever, his faith receives credit for the imputation of divine righteousness.

Romans 4:6 Even as David also communicates the blessings to the man to whom the God credits divine righteousness apart from works.

Romans 4:7 Happinesses to those whose lawlessnesses have been forgiven and whose sins have been covered (by the blood atonement).

Romans 4:8 Happy is the man to whom the Lord will not impute sin. (Psalm 32:1–2)

Romans 4:9 Is this blessing therefore for the circumcision [the Jews] only? Or is it also for the uncircumcised [the Gentiles] also? For we contend that his faith was credited to Abraham for righteousness.

Romans 4:10 How then was it credited? While he was in circumcision, or in uncircumcision? [Answer] Not in circumcision but in uncircumcision.

Romans 4:11 In fact he received the ritual mark of circumcision, a seal of the righteousness from the faith [which he exercised toward Christ] in the status of uncircumcision; that the same one [uncircumcised Abraham] might be a pattern [= *father*] to all who believe during uncircumcision; that divine righteousness might be credited to them.

Romans 4:12 And the pattern of circumcision, not only to those from circumcision [Jews], but also to those who advance in the ranks from the source of doctrine, like our ancestor Abraham in uncircumcision.

Romans 4:13 For not through the law is that promise to Abraham and to his seed, that he will be the heir of the world, but through [imputed] righteousness by means of faith (in Christ).

Romans 4:14 For if they by means of the law are heirs [and we assume they are], then that faith has been voided with the result that it is permanently invalidated, and that promise (from the blessing of the justice of God) has been cancelled.

Romans 4:15 For the law brings about wrath [from the justice of God]; but where the law does not exist also no distortion of the law exists.

Romans 4:16 For this reason it is by means of faith, in order that it might be in accordance with grace; that the promise of salvation might be valid to all the seed; not only to those from the law [the Jews who were evangelized by studying the law, by hearing the teaching of the law], but to those Gentiles from Abraham's faith; who is the pattern with reference to all of us.

Romans 4:17 (As it stands written [in Genesis 17:5], "I have decreed [or appointed] you the father of many nations". In the sight of Him Whom he believed, even God who gave life to the sexually dead ones [that is, Abraham and Sarah], and designated those things which did not exist as now existing.

Romans 4:18 Who beyond hope of sexual prosperity believed in hope of fulfilment, in order that he might become the father of many nations, according to that which He had spoken, "So your seed shall exist." [Genesis 15:5]

Romans 4:19 And so, not becoming weak in that faith, he completely understood his own body which had become sexually dead when he was approximately one hundred years old; likewise he completely understood the barrenness of Sarah's womb.

Romans 4:20 That is, with reference to the promise of God, he did not stagger [or, waiver] in unbelief; but he was invigorated [power was poured into him] by means of doctrine [resident in the soul], giving glory to God.

Romans 4:21 And having been fully convinced that what He Himself had promised He is able also to accomplish.)

Romans 4:22 And for this reason [salvation adjustment to the justice of God] it [faith in Christ] was imputed to him [Abraham] for righteousness.

Romans 4:23 Now it was not written for his sake alone, that it was imputed to him.

Romans 4:24 But also for our sakes to whom it was destined to be imputed, when we believed on him who resurrected Jesus our Lord from deaths.

Romans 4:25 Who was delivered over to judgment because of our transgression and was resurrected from the dead because of our justification.

Romans 5:1 Therefore being justified by faith, let us have prosperity face to face with the God through our Lord Jesus Christ.

Romans 5:2 Through Whom also we have obtained that access by means of faith into this grace in which we stand, and so let us boast in hope [or, *demonstrate integrity*; or, *demonstrate esprit decor*] the glory of the God.

Romans 5:3 And not only this, but also we glory [or, *demonstrate integrity*; or, *demonstrate esprit decor*] in our tribulations (adversities, trials, stressful circumstances), knowing that tribulation produces perseverance;...

Romans 5:4 And not only this, but also let us boast [or, *demonstrate esprit decor*] in adversities; knowing that that pressure [persecution, oppression, trial, affliction, distressing circumstances] brings about one for courage, honor, integrity in the pressures of life.

Romans 5:5 And courage under pressure brings about proven character [demonstrated integrity]; and proven character brings about hope [blessing from the justice of God].

Romans 5:5 And the hope never disappoints; because the love for God has been poured out in our right lobes by the Holy Spirit who was given to us.

Romans 5:6 Yet in fact, Christ, while we were weak (helpless, powerless), yet he died at the right time in place of the ungodly.

Romans 5:7 For only rarely someone may die in behalf of a righteous person; indeed in behalf of a good person someone might even be brave enough to die.

Romans 5:8 But the God demonstrates his own love to us, in that, while we were still sinners, Christ died instead of [or, *in place of*] us.

Romans 5:9 Much more then because we have now been declared righteous [or, *justified*] by His blood, we will be saved through Him from God's wrath [or, *we shall be delivered by the punishment of God*].

Romans 5:10 For if, while we were enemies, we were reconciled to the God by means of the death of his Son [and we were], much more, having been reconciled, we shall be delivered in His life.

Romans 5:11 And not only this, but also we glory in the God through our Lord Jesus Christ, through Whom we have now received the reconciliation.

Romans 5:12 For this reason, just as through one man [Adam] the sin [nature] entered into the world, and the [spiritual] death through the sin [nature]; consequently the [spiritual] death spread to all men, because all sinned [when Adam sinned].

Romans 5:12 For this reason, just as through one man [Adam] the sin [of Adam] entered into the world, and the [spiritual] death through the sin [of Adam]; consequently the [spiritual] death spread to all men, because all sinned [when Adam sinned]. (revised)

Romans 5:13 (For until the law the sin nature was in the world, and imputed sin was in the world; but personal sin was not imputed when the law did not exist)

Romans 5:13 (For until the Law, personal sin was in the world, but personal sin was not imputed when the Law did not exist. (Revised))

Romans 5:14 Nevertheless the spiritual death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type of him [Christ] who was destined to come [the 1st advent].

Romans 5:14 Nevertheless, the spiritual death ruled from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type of Him [Jesus Christ] Who is destined to come [1st advent]. (Revised)

Romans 5:15 But not as that transgression [Adam's original sin], so also is that gracious gift [the incarnation and the work of Christ on the cross]. For if by the transgression [the original sin] of [that] one [Adam] the many died [spiritual death (and they did)], much more the grace of God, and the gift by grace, by the one man, Jesus Christ, who has provided superabundance for the many [who believe in the Lord Jesus Christ].

Romans 5:15 But not as that transgression [Adam's original sin], so also is that gracious gift [the incarnation and sacrifice of Christ on the cross], for if by the transgression of that one [Adam's sin in the garden], the many [the human race] died [spiritual death at birth] [and they did], much more the grace of God, even the gift of grace by the One Man [Jesus Christ] Who has provided superabundance [the blessings from the justice of God to the mature believer] for the many [that is, for the mature believers]. (Revised)

Romans 5:16 In fact the gift [Jesus Christ] is not like what occurred through one [Adam] who sinned; for on the one hand the judicial verdict came by one transgression resulting in condemnation [spiritual death], but on the other hand that gracious gift [the incarnation and work of Christ] was given because of many transgressions, resulting in one judicial act of justification.

Romans 5:16 In fact, the gift [Jesus Christ] is not like what occurred through the one [Adam] who sinned. For on the one hand, the judicial verdict came by one transgression resulting in [universal] condemnation; but on the other hand that gracious gift [incarnation and atonement of Christ] was given because of many transgressions resulting in a judicial act of justification. (Revised)

Romans 5:17 For if by the transgression of the one [Adam's original sin] the [spiritual] death ruled through the one [Adam, and it did]; much more they who receive in life the surplus of grace [blessing from maturity adjustment], and the gift of righteousness, they shall reign through the one, Jesus Christ.

Romans 5:17 For if by the transgression of the one [the original sin of Adam], the spiritual death ruled through that one [Adam] (and it did), much more, they who receive in life this surplus from the grace [blessings in time for the mature believer] and the gift of the righteousness of God, much more they will rule by One Jesus Christ. (Revised)

Romans 5:18: So therefore as through one transgression [Adam's original sin] imputed to all mankind resulting in condemnation, so also through one sentence of condemnation [judicial act of imputation of personal sins to Christ on the cross] God's righteousness was imputed to all mankind resulting in the justification in this life.

Romans 5:19 For as through one man's disobedience [Adam's original sin] the many [the human race] were appointed sinful [the OSN ruling human life through spiritual death], so also through one man's obedience [Christ (the judgment on the cross)] the many shall be appointed righteous [imputation of divine righteousness and subsequent justification].

Romans 5:20 Now the law came in as a side issue [as a minor actor to play a minor role], in order that the transgression of Adam might be augmented [enlarged]. But where personal sin increased [overflowed in great abundance], grace increased in superabundance [or, *greater abundance*].

Romans 5:21 But just as the sin nature has ruled in the sphere of spiritual death, so also the grace of God might rule through imputed righteousness because of eternal life through Jesus Christ our Lord.

Romans 6:1 Therefore what are we to conclude? Are we to continue in the sovereignty of the sin nature in order that the grace of God might increase?

Romans 6:2 Emphatically not! We who have died to the sin nature, how shall we still live in it?

Romans 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus, into His spiritual death have been baptized?

Romans 6:4 Therefore, we have been buried together with Him [Christ] through baptism of the Spirit into His [physical] death: in order that as Christ has been raised up from deaths [spiritual & physical] to the glory of God the Father, so also we might [potentially] walk in newness of life.

Romans 6:5 For if we have become intimately united to the likeness of his death [and we have through retroactive positional truth], not only this, but also we shall be intimately united to the likeness of his resurrection [current positional truth].

Romans 6:6 Be knowing this, that our old man [OSN] has been co-crucified together with him, in order that the human body with reference to its sin nature might be rendered powerless [inoperative], that we should no longer be slaves to the old sin nature.

Romans 6:7 For he who has died [baptism of the Spirit and resultant retroactive positional truth] has been acquitted [positional deliverance] from the power of the sin nature.

Romans 6:8 Now if we have died with Christ [and we have], we also believe that we shall live in association with Him [= current positional truth].

Romans 6:9 Knowing that because Christ has been raised from the deaths he can never die; physical death is no longer master or lord over him.

Romans 6:10 For the death [spiritual] that he [Christ] has died, He died once for all with reference to the sin nature; but the resurrection life which He lives, He lives with reference to the God.

Romans 6:11 So also on the one hand all of you yourselves [believers] conclude yourselves to be dead with reference to the sin nature, but on the other hand living with reference to the God in Christ Jesus.

Romans 6:12 Therefore, stop permitting the sin nature ruling in your mortal body, that you should obey the same [the sin nature] with its trends.

Romans 6:13 And stop placing your members as weapons of wickedness [good and evil] under orders to the sin nature: but place yourselves under orders to God as those who are alive from deaths, and your members as weapons of righteousness to the God.

Romans 6:14 For the sin nature will not control [or, lord it over you]; for you are not under law, but under grace.

Romans 6:15 What then are we to conclude? Shall we sin because we are not under law, but under grace? Definitely not.

Romans 6:16 Do you not know, that to whom you put yourselves under orders as slaves for the purpose of obedience, you are slaves to the one you are slaves to the one you habitually render obedience; either to the sin nature resulting in death, or obedience [to God] because of [imputed] righteousness [and resultant justification].

Romans 6:17 Now thanks to the God that you were [kept on being] slaves to the sin nature, but [this is what is new] now you have obeyed by means of the right lobe a system of doctrine [pattern of teaching] into which [system of doctrine] you were committed [delivered, handed over].

Romans 6:18 And by having been set free [both positionally and experientially] from the sin nature, you became enslaved to [the] righteousness [of God].

Romans 6:19 I use a human illustration because of the weakness of your flesh [the old sin nature]; for just as you have put your members under orders as slaves to impurity [the old sin nature's trend toward sin] and to lawlessness [the old sin nature's trend toward good]

resulting in lawlessness [the old sin nature's trend toward evil] so now put your members under orders as slaves to the righteousness of God, resulting in experiential sanctification.

Romans 6:20 For as long as you were the slaves of the sin nature you were excluded with reference to [the] righteousness [of God].

Romans 6:21 Therefore, what benefit were you having at that time from old sin nature trends over which you are now ashamed? For the end of those things [OSN trends] is death.

Romans 6:22 But now having been set free from the sin nature [the tyranny of the sin nature; the 1st husband], and having become slaves to the God, you are having benefit with reference to sanctification, and the end of life on earth, eternal life.

Romans 6:23 Certainly the subsistence pay [rations] from the sin nature is death; but the grace benefit from the God is eternal life in Christ Jesus our Lord.

Romans 7:1 For are you ignorant, brethren, (for I communicate to those who know the law,) that the [Mosaic] law lords it over man for as long a time as he lives.

Romans 7:2 For the wife under the authority of her husband has been bound to her husband by law while he is living. But if the husband has died [by death or divorce], she has been released by the Law from her first husband.

Romans 7:3 So then if, while her husband is living, she has become intimate with another man, she shall be [impersonally] classified as an adulteress; but if her husband has died [or divorced] she is freed from that law; so that she is not an adulteress, though she has become married to another man.

Romans 7:4 Therefore, my brethren, you also were made to die [or, *to be divorced*] with reference to the law by the human body of the Christ; with the result that you might belong to another [the second husband, Christ], to the one who has been raised up from deaths [spiritual and physical], in order that we might bear fruit to the God.

The Law, acting as a counselor, points to the solution.

Romans 7:5 For while were in the flesh [OSN], the sinful [impulses or] trends which through the law were effective in our members, resulting in the production of fruit associated with spiritual death.

That fruit is sin, good and evil.

Romans 7:6 But now we have been released from the law [as a marriage counselor], through having died to that by which we were bound [1st marriage to the old sin nature];

that we might serve in a new marriage by the Spirit, not in the old marriage by the letter [the Mosaic Law].

Romans 7:7 Therefore to what conclusion are we forced? Is the law sin? Definitely not. On the contrary, I was not cognizant of the sin nature, except through the law; for instance, I did not understand the lust pattern, except the law kept on saying, You will not lust.

Romans 7:8 But the sin nature, having seized the opportunity through the commandment, produced in me every category of lust. For apart from the law the sin nature is dead [unknown].

Romans 7:9 Now at one time I lived apart from the law; but when the tenth commandment came, the sin nature was activated (and invigorated), and I realized I was spiritually dead.

Romans 7:10 And that commandment [the 10th commandment of the Mosaic Law], which points to [eternal] life, the same was discovered by me, pointing to death [Codex #1].

Romans 7:11 For the sin nature, having seized the opportunity through the commandment, deceived me, and through the same [10th commandment] killed me.

Romans 7:12 As a matter of fact, therefore, the law is holy, also the commandment [10th] is holy, and perfect justice, and absolute good.

Romans 7:13 Therefore the good [Mosaic law] to me, did it become spiritual death? Definitely not. But the sin nature, in order that it might be revealed [or exposed] through the good made spiritual death a reality to me; in order that the sin nature might become utterly sinful by the commandment.

Romans 7:14 Certainly we know that the law is spiritual. But I am unspiritual [= fleshily], led astray under the authority of the sin nature.

Romans 7:15 For what I accomplish I do not understand, because what I desire (will or resolve) to do, these things I am not accomplishing; but what I detest, these things I keep on doing.

Romans 7:16 Now if I keep doing this thing which I do not desire to do, I agree with the law that it is advantageous (or, noble).

Romans 7:17 But as the case really stands, I am no longer performing the same [trends of the sin nature, which are sin, good, evil], but the sin nature which keeps on indwelling me.

Romans 7:18 In fact I know that there does not reside in me (that is, in my human body,) any intrinsic good: and the honorable accomplishment [or, execution] of my purpose is negative.

Romans 7:19 For the intrinsic good which I {purpose, will or} desire I do not do; but the evil which I do not desire, this I keep on practicing.

Romans 7:20 Now if what I do not desire the same I keep doing, I am no longer the one bringing it about, but the sin nature residing in me.

Romans 7:21 Consequently I discovered this principle: when I desire to do the honorable thing, that the principle of evil resides in me.

Romans 7:22 For along with other believers I delight in the law from God [Bible doctrine] in the inner man.

Romans 7:23 But I see a different principle in the members of my body, campaigning against the principle of my mind, and so making me a prisoner to the principle of the sin nature, the same sin nature being located in the members of my body.

Romans 7:24 I am a miserable person! who shall rescue me from the body of this death?

Romans 7:25 Grace belongs to the God through Jesus Christ our Lord. So then on the one hand with my mind I myself serve the law of God; but on the other hand with my flesh I myself serve the law [or, *the principle*] of sin.

Romans 8:1 Now therefore there is no judgment to those who are in Christ Jesus.

Romans 8:2 For the principle of the Spirit [ministry of the Spirit at salvation] Who is the source of eternal life has set you free in Christ Jesus from the principle of the sin nature and the resultant spiritual death.

Romans 8:3 For what was impossible from the law, because it was weak through the flesh [OSN, first marriage], the God, by having sent his own Son [deity of Christ] in the likeness of the flesh of sin [perfect humanity of Christ], and for a sin offering [the work of Christ on the cross], judged the sin nature in the flesh;...

Romans 8:4 ...in order that the legal requirement of the law might be filled up in us, who keep walking not according to the flesh [the old sin nature], but according to the Spirit.

Romans 8:5 For those believers who are according to the flesh [that is, dominated by the old sin nature] keep thinking about the things of the old sin nature; but those believers who are dominated by the (Holy) Spirit keep thinking about the things of the Spirit [i.e., Bible doctrine].

Romans 8:6 Consequently the thought pattern of the old sin nature is dead; but the thought pattern of the Spirit [Bible doctrine resident in the soul] is life [capacity for life] and prosperity.

Romans 8:7 Because the thought pattern of the old sin nature is hostile toward God, because it is not subordinate [or, *under orders*] to the policy [or, *law*] of God because it is not able to be subordinate to Bible doctrine.

Romans 8:8 Moreover, they who are in the flesh [under the authority of the sin nature] are not able to please God.

Romans 8:9 In fact you are not in the flesh, but in the Spirit, assuming that the Spirit of God dwells in you. In fact if anyone [unbeliever] does not have Spirit from Christ [Holy Spirit], he [unbeliever] does not belong to Him [God].”

Romans 8:10 In fact if Christ is in you, on the one hand the body is dead [temporal or reversionistic death] because of the sin nature; but on the other hand the Spirit is life [new life in Christ] because of imputed righteousness.

Romans 8:11 Now if the [Holy] Spirit from him [God the Father] who has raised up Jesus from deaths [spiritual and physical] indwells you [and He does], He who raised Christ Jesus from deaths will also make alive your mortal bodies by [the agency of his Spirit] Who resides in you.

Romans 8:12 Therefore, brethren [members of the royal family], we are not debtors to the old sin nature, that we should live according to the flesh.

Romans 8:13 Indeed, if you live under the authority [or, *domination*] of the old sin nature, you are destined to die [maximum discipline, the sin unto death], but if by means of the Spirit you recognize as dead the actions from the body [human good], you shall live [the new life].

Romans 8:14 For as many as are being led by the Spirit of God, these are mature sons of God.

Romans 8:15 For you have not received again a life of slavery for the purpose of fear; but you have received the Spirit of adoption, by whom [the Holy Spirit] we keep shouting, Abba, my Father.

Romans 8:16 The Spirit himself testifies together with our human spirit, that we are the children of God.

Romans 8:17 Now if we are children, we are also heirs; on the one hand heirs of God the Father, and on the other hand fellow-heirs with Christ; if indeed we suffer with maturity status, that also we might be glorified with Christ.

Romans 8:18 For I conclude that the sufferings of the present period of time [while in spiritual maturity] are not comparable to the glory which is destined to be revealed in us.

Romans 8:18 For I conclude that the sufferings of the present period of time [maturity adjustment to the justice of God] are not comparable to the glory which is destined to be revealed in us.

Romans 8:19 For the confident expectation of the creation (the material universe) waits eagerly for the revealing of the sons of God.

Romans 8:20 For the creation [material universe] was subordinated [at the fall] to futility against its own will, but because of Him [God the Father] who has subordinated it in the time of hope [second advent].

Romans 8:21 Therefore the material universe [nature itself] also shall be set free from the slavery to the corruption into the freedom of the glory with reference to the children of God.

Romans 8:22 For we know that the entire material universe groans along with us and suffers the pains of child birth together with us until now.

Romans 8:23 And not only nature, but ourselves also [as mature believers], though possessing the firstfruits from the Spirit [divine blessings in time, paragraph SG2], even we ourselves groan within ourselves [the imputation of undeserved suffering to our +R], eagerly anticipating the adoption, [that is] the redemption [or *resurrection*] of our body.

Romans 8:24 For with reference to that [future] hope [the third hope/the seventh imputation] we have been saved: now when a hope is seen it is not a hope: so who hopes for what he sees?

Romans 8:25 Now if we hope [possess confident anticipation] for what we do not see [and we do], then through fortitude [= the confidence of the mature believer in suffering] stand in eager anticipation.

Romans 8:26 And also in the same way the Spirit Himself gives a helping hand to our weaknesses—for we do not know how to pray as we should—but the Spirit Himself intercedes with groanings too great for words.

Romans 8:27 He [God the Father] who keeps searching the hearts knows what the thinking of the Spirit is, because according to God He makes intercession in behalf of saints [mature believers].

Romans 8:28 We know, in fact, that to those who love the God (mature believers), all things work together of the purpose of good to those who are the called ones [elected ones] according to the predetermined plan (for the believers of the Church Age).

Romans 8:29 We know that whom He foreknew, He also foreordained [predestinated] conformed ones to the image of His Son, that He might be the firstborn among many brethren [members of the royal family].

Romans 8:30 And whom He foreordained [predestinated], the same one He also called [elected]: and whom He called [elected], the same one He also justified: and whom He justified, the same ones He also glorified [reward of blessings in eternity].

Romans 8:31 Therefore face to face with these things, to what conclusion are we forced? If the God is for us, who is against us?

Romans 8:32 The God who did not even spare His Own Son, but on behalf of all of us He delivered Him over to judgment, how shall He not also in grace with Him give to us the all things.

Romans 8:33 Who will bring accusation against the elect of God? God is the one who justifies [vindicates].

Romans 8:34 Who is the one who condemns? Christ Jesus is the one having died, yes rather, having been raised, who is on the right hand of God, who petitions [as our defense attorney] [or, *who makes intercession*] for us.

Romans 8:35 Who shall separate us from the love of Christ? Shall tribulation [circumstantial pressure, historical disaster], or anguish [mental pressure], or persecution, or famine, or nakedness [deprived from necessities], or danger [physical or natural catastrophe], or sword [crime, violence, military disaster]?

Romans 8:36 As it stands written [in Psalm 44:22], For your sake we are being put to death the whole day [the reign of Nero], we have been imputed as sheep for slaughter.

Romans 8:37 Nevertheless, in all these things we win the supreme victory through Him [God the Father] Who loves us.

Romans 8:38 So I stand convinced that neither death nor life, neither angels nor rulers of angels, neither present things nor future things, neither powers.

Romans 8:39 Nor heaven nor hell [nor height nor depth]; nor any other created thing be able to separate us from the love of God [the Father] which is in Christ Jesus.

Romans 9:1 I am communicating doctrine [positive affirmation], I am not lying [negative affirmation], my conscience bearing witness [joint testimony] with me in the Holy Spirit,...

Romans 9:2 ...that I have a great sorrow and constant pain in my right lobe.

Romans 9:3 For I could wish that I myself would be accursed [cherem], consequently separated from the Christ [but it cannot be] for the sake of my brethren [racial Jews], my fellow countrymen [national Jews] according to earthly descent [Abraham, Isaac and Jacob],...

Romans 9:4 ...who are Israelites, to whom is the adoption and the Shekinah Glory and the unconditional covenants and the gift of the Law [divine establishment] and the worship of the true God and the promises [which is the manifestation of the integrity of God];...

Romans 9:5 ...from whom are the fathers [the regenerate ancestors Abraham, Isaac and Jacob], in fact from whom is the Christ, the One who came in the flesh, the One who is God, ruler over all, extolled [praised, eulogized] forever. Amen.

Romans 9:6 However this is not to imply that the Word of God has failed. For not all who are descended from Israel are really Israel.

Romans 9:7 Neither because they are Abraham's posterity [having the genes of Abraham, Isaac and Jacob] are all racial Jews the children of the inheritance; but, in Isaac your seed (posterity) shall be designated (elected). (Genesis 21:12)

Romans 9:7 Neither because they are Abraham's seed [posterity] are all racial Jews the children of the inheritance; but, "In Isaac your seed shall be elected [or, designated]." (Genesis 21:12, where God was speaking to Abraham concerning Isaac)

Romans 9:8 This means that the descendants of the flesh [racial Jews], these are not the children of God; but the children of promise are imputed for the seed.

Romans 9:9 For the word of the promise is this: At this time [maturity adjustment to the justice of God] I will come to impute blessing, and Sarah will have a son. (Genesis 18:10)

Romans 9:10 And not only [previous case history]; but also Rebecca when she had become pregnant from one, Isaac our father.

Romans 9:11 For though the twins [Esau and Jacob] had not yet been born, and though they had not yet accomplished anything, good or evil, in order that the predetermined plan of God [the divine decrees] might remain in status quo in relationship to election;...

Romans 9:12 ...not from works, but Him Who elects, it was said of her [pregnant Rebecca], the older Esau shall be subservient to the younger Jacob. (Genesis 25:23)

Romans 9:13 Just as it stand written [quotation from Malachi 1:2–3], I love that Jacob but I hate that Esau.

Romans 9:14 Therefore to what conclusion are we forced? There is no injustice with God, is there? Emphatically not.

Romans 9:15 For He communicates to Moses [Ex. 33:19], "I will have mercy [imputation of divine blessing at maturity] on whomever I show mercy [salvation], and I will have compassion [logistical grace] on whomever I show compassion [salvation adjustment to the justice of God]."

Romans 9:15 For He communicates to Moses, I will have mercy on whomever I show mercy; and I will have compassion (logistical grace) on whomever I show compassion [salvation adjustment to the justice of God] (Exodus 33:19)

Romans 9:16 So then it is not from who desires [blessing], and not from him who runs [after blessing], but from God who shows mercy.

Romans 9:17 For the scripture says to Pharaoh [in Exodus 9:16], I have caused you to continue in history in order that I might demonstrate My power by means of you, and in order that My person might be proclaimed throughout the entire earth [everywhere].

Romans 9:18 Consequently therefore, He shows mercy on whom He desires, in fact whom He wishes He hardens.

Romans 9:19 Therefore you will say to me, “Why does He still find fault? For who has resisted His purpose [or, *His intention*]?”

Romans 9:20 On the contrary, O mankind, you, who are you who answers back to the God? Can what is molded say to its molder [or *the pot say to the potter*], “Why have you made me like this?” No, of course not!

Romans 9:21 Or does not the potter possess authority over the clay? From the same lump [free will, self-determination] to make on the one hand a vessel for the purpose of honor, and on the other hand another for the purpose of dishonor? [of course, he does].

Romans 9:22 Moreover, if as is the case, the God, willing to demonstrate His indignation, and to reveal His omnipotence, has endured with great patience vessels of wrath [unbelievers] having been equipped [or, *prepared*] for destruction [the last judgement],...

Romans 9:23 ...and in order that He might make known [or, *reveal*] the riches of His glory on vessels of mercy, which vessels He previously prepared for glory,...

Romans 9:24 ...even us, whom He has elected, not only from among Jews, but also from among Gentiles.

Romans 9:25 As He has also communicated in Hosea [Hosea 2:23], I will call those who are not my people [Gentiles], My people [Gentiles become the client nations]; and those who have not been loved [Jewish nations in the times of the Gentiles] as those who having been loved [the restoration of the Jews at the second advent].

Romans 9:26 And it shall be in the place [Israel] where it was said [Hosea 1:10], You are not my people [because of the big blot-out]; in that same place [Israel] they shall be called the sons of the living God.

Romans 9:27 In fact, Isaiah speaking in an emergency, with reference to Israel, “If the number of the sons of Israel be as the sand of the sea the remnant shall be delivered.”

Romans 9:28 For the Lord will execute his word on the earth, completing what He also decreed.

Romans 9:29 And so, just as Isaiah had prophesied [Isaiah 1:9], Except the Lord of the armies [the Lord Jesus Christ] had left to us a seed [a spiritual seed, a pivot of mature believers], we would have become like Sodom, we would have been made like unto Gomorrah.

Romans 9:30 Therefore to what conclusion are we forced? That the Gentiles, who did not strive for (pursue after) righteousness, have attained (without effort) divine righteousness, that is, the righteousness which is from the source of faith [in Christ].

Romans 9:31 But Israel who ran after the law with [human] self-righteousness, has not accomplished the purpose of the law.

Romans 9:32 Why not? Because they pursued it not by faith but (as if it were possible) by works. They stumbled over the stumbling stone,... (Isaiah 8:14b)

Romans 9:33 Just as it stands written, Behold I lay in Zion a stone of stumbling, even a rock which arouses opposition; nevertheless, he who believes on Him will not be humiliated (or, disappointed). (Isaiah 28:16 8:14)

Romans 12:1 I urge you therefore, brethren, by the grace blessings [from the justice of God], that you place your bodies under orders as a living, holy sacrifice. This is well-pleasing to our God—your rational and spiritual worship [or, *service*].

Romans 12:2 Also stop being conformed to this age, but be transformed by the renovation of your thought, that you may prove what the will of God is, namely the good, the well-pleasing and the complete.

Romans 12:3 For I say through the grace which has been given to me, to everyone who is among you, stop thinking of self in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion, as the God has assigned to each one a standard of thinking from doctrine.

Romans 12:4 For just as we have many parts in one body, and all the parts do not have the same function.

Romans 12:5 So we, the many, are one body in Christ, and individually parts one of another.

Romans 12:6 And since we have gifts that differ according to the grace given to us, if prophecy, then prophecy in agreement with the doctrine;...

Romans 12:7 ...if service, then serve in the gift of service; if teaching, then teach in the gift of teaching,...

Romans 12:8 ...if counseling, then counsel in the gift of counseling; he who gives, with generosity; he who manages administration with diligence; he who performs acts of mercy, with graciousness.

Romans 12:9 Your love must be non-hypocritical. Despise the evil; adhere to the good.

Romans 12:10 With reference to your brotherly love be devoted to each other; with reference to your honor esteem others more highly than yourself.

Romans 12:11 With reference to application of doctrine do not be negligent with reference to the Holy Spirit; be zealous when serving the Lord.

Romans 12:12 With reference to hope [the 3rd hope], be rejoicing; with reference to the pressure of undeserved suffering, stand fast; persist in prayer.

Romans 12:13 Contribute to the needs of the saints; be pursuing the hospitality.

Romans 12:14 Speak well of those that persecute you, and do not curse them.

Romans 12:15 Rejoice with those who rejoice, weep with those who weep.

Romans 12:16 Be thinking the same toward each other. Do not be thinking in terms of arrogance, but associate with humble people. Stop being wise in your own estimation.

Romans 12:17 Never pay back evil for evil. Respect what is honorable in the sight of all men.

Romans 12:18 If it is possible [and it is], as much as it depends on you, live in harmony with all men.

Romans 12:19 Stop avenging yourselves, beloved; instead give place to the punishment from the justice of God; for it stands written, Punishment belongs to me; I will repay, says the Lord.

Romans 12:20 Nevertheless if your enemy is hungry, feed him; if he is thirsty, give him a drink; for by doing this you will pile up coals of fire on his head.

Romans 12:21 Stop being conquered by evil, but conquer evil by means of the good.

Romans 13:1 All human beings subordinate yourselves to governing authorities. For there is no authority except delegated by God; that is, those which do exist have been delegated by God.

Romans 13:2 Therefore those who resist the authority have opposed the ordinance of the God; if fact, they who oppose shall receive discipline [judgment, punishment] to/on themselves.

Romans 13:3 For government authorities are not a cause of fear for good (or moral) function, but for evil function. Really, do you desire not to fear the authority? Keep on doing the good, and you will have recognition from it.

Romans 13:4 For he is the minister of God to you for the purpose of good. But if you do evil, keep on being afraid; for he does not wear the sword for nothing; for you see he is a minister of God for the purpose of divine wrath to him who practices evil.

Romans 13:5 For this reason it is necessary to be subordinate to governing authorities, not only because of the punishment, but also because of the conscience.

Romans 13:6 And so for this reason also keep on paying taxes; for they are public servants of God who make a career out of this same thing.

Romans 13:7 Therefore discharge your obligations to all: to whom taxes, taxes; to whom indirect (hidden) taxes, indirect (hidden) taxes (or, to whom custom, custom); to whom respect, respect; to whom honor, honor.

Romans 13:8 Owe nothing to anyone, except to love one another of the same kind; for when he loves the other believer of a different personality he has fulfilled the law.

Romans 13:9 For instance this: You will not commit adultery, You will not commit murder, You will not steal, You will not give false testimony in a court room, You will not lust; and if there is any other commandment, it is epitomized in this principle, that is, You shall love your neighbor as yourself.

Romans 13:10 The love does not produce evil to the one near him; therefore the love is a fulfilment of the law.

Romans 13:11 This do also, by having known the period of time [Church Age], that it is already time for you to wake up from sleep; for now our deliverance is nearer than when we believed.

Romans 13:12 The night is far gone, the day is approaching; therefore let us lay aside the works of darkness, and let us put on the armor of light.

Romans 13:13 Let us walk honorably as in the daytime; not in rioting and drunkenness, not in fornication and licentiousness, not in strife and jealousy.

Romans 13:14 But put on the Lord Jesus Christ, and stop making provision for your flesh [old sin nature], because of its lusts.

Romans 14:1 Now receive that one who is weak [in the doctrine], but not for the purpose of getting into quarrels about opinions.

Romans 14:2 On the one hand the one category [mature believer] holds the opinion [is convinced] that he may eat all things; on the other hand, that one, the weak believer [because of weakness or reversionism] eats only vegetables.

Romans 14:3 He who eats [the mature or strong believer], let him stop regarding with contempt that one who does not eat [the legalistic weak believer who regards the taboos]; furthermore he who does not eat [weak believer], let him stop judging that one who keeps on eating everything; for the God has admitted him [the strong believer] into friendship.

Romans 14:4 You there, who are you, the one who keeps judging a house slave belonging to another? To his own Lord [the Lord Jesus Christ] he stands firm or becomes a casualty [through reversionism]. In fact, he will hold his ground [or, *stand firm*] for the Lord has the power to make him stand [or, *hold his ground*].

Romans 14:5 For on the one hand this one [the weak believer] considers one day greater than another day (inflexibility in the nonessentials); on the other hand that one [the strong believer] considers every day alike [from the Lord]. Let each one be fully convinced in his own mind. [The privacy of the priesthood.]

Romans 14:6 He who observes the day [mature believer] observes it to the Lord. And he who eats [mature believer], eats to the Lord; for he gives thanks to God; in fact he who does not eat [weak or immature believer], with reference to the Lord he does not eat, and he gives thanks to God.

Romans 14:7 For not one of us lives for himself, and not one of us dies for himself.

Romans 14:8 For just as when we live, we live to the Lord; so also when we die, we die to the Lord; so not only if we live, but also if we die, we are the Lord's.

Romans 14:9 You see, for this reason Christ died and lived, in order that he might be Lord over both dead and living.

Romans 14:10 But you [weak believer], why do you judge your brother? Or you also [strong believer], why do you despise [or, *regard with contempt*] your brother? For all believers will be present at the tribunal of the God.

Romans 14:11 For it stands written, I keep on living, and by Myself I have sworn, Every knee shall genuflect to Me [Christ], and every tongue shall confess to God [the Father].

Romans 14:12 So therefore each one of us will give a word [or an account] to God concerning himself.

Romans 14:13 Therefore let us no longer judge each other, but rather determine this, not to place an obstacle or distraction in front of his brother [the weak believer].

Romans 14:14 I know and have received confidence in the Lord Jesus, that there is nothing [no food] unclean by means of itself; except the one [weak believer] who presumes something to be unclean, to that one it is unclean.

Romans 14:15 For if because of food your brother [weak believer] is distracted [and he is], you no longer walk according to [impersonal] love. Because of that food, stop destroying him in behalf of whom Christ died.

Romans 14:16 Let not the good attained by you [maturity adjustment to the justice of God] be slandered/maligned.

Romans 14:17 For the kingdom of God is not eating and drinking; but righteousness [imputed at salvation] and (resultant) prosperity [imputed at maturity], and happiness by means of the Holy Spirit.

Romans 14:18 For he who serves the Christ in this, is pleasing to the God [royal priesthood], and respected by men [royal ambassadorship].

Romans 14:19 Consequently we pursue those things [doctrines] related to prosperity [imputation of divine blessing], and those things related to the edification complex from which comes blessing to each other.

Romans 14:20 Because of food do not destroy [tear down, demolish] the work of the God. To be sure, all foods are clean; but it becomes evil to that one [strong believer] who by eating gives offence.

Romans 14:21 It is honorable not to eat meat, nor to drink wine in a specific situation, nor do anything else by which your brother [the weak believer] stumbles.

Romans 14:22 You there [mature believer], the doctrine which you have, be having it to yourself in the sight of God. Happy is that one [mature believer] who does not condemn himself in what he approves.

Romans 14:23 But he [weak believer] who doubts is condemned [by his weak conscience] if he eats [contrary to his taboo], because he does not eat by means of doctrine. And everything which is not eaten by means of doctrine is equivalent to sin.

Romans 15:1 Now we, the strong [mature believer], are obligated [under the honor code] to keep bearing the weaknesses of the weak, and to accommodate ourselves.

Romans 15:2 Let each one of us [the mature believer] accommodate his neighbor for the purpose of the good to the edification complex.

Romans 15:3 For even the Christ did not accommodate Himself; but, as it stands written [in Psalm 69:9], The blasphemous insults of those who insulted You [God the Father] fell on Me [Christ on the cross]. (Psalm 69:9)

Romans 15:4 For as many doctrines as have been written before [Old Testament], for our instruction they were written, in order that through perseverance and encouragement from the scriptures we might have hope [= confidence].

Romans 15:5 Now may the God of perseverance and encouragement give to you to be thinking the same category of things [Bible doctrine and resultant divine viewpoint] in the presence of one another, according to Christ Jesus.

Romans 15:6 In order that with one motivation [Doctrine resident in the soul] by one message [Doctrinal teaching] you may glorify God, even the Father of our Lord Jesus Christ.

Romans 15:7 Therefore be receiving one another (of the same kind), even as Christ has received us for the purpose of the glory of God.

Romans 15:8 Consequently I report that Christ has become a minister to the circumcision [the Jews] on behalf of the doctrine of God, to establish the promises [the covenants] made to the fathers [Jewish ancestors, who were the original recipients of these promises].

Romans 15:9 And that the Gentiles might glorify God for his mercy; just as it stands written, Because of this [imputed blessing] I will praise you among the Gentiles [believers in David's court], and I will sing hymns to your person. (Psalm 18:49)

Romans 15:10 And again he says, Rejoice, O Gentiles, with his people. (Deuteronomy 32:43)

Romans 15:11 And again, Praise the Lord, all ye Gentiles, and applaud him, all you people. (Psalm 117:1)

Romans 15:12 And again, Isaiah communicates, There shall be the root sprout of Jesse, even He Who shall rise up to reign over the Gentiles; in Him shall the Gentiles trust. (Isaiah 11:10)

Romans 15:13 Now may the God [Jesus Christ] of the hope fill you will all [categories of] happiness and [peace and] prosperity by means of believing [function of GAP; Operation Z], that you may excel in the hope, by means of the power of the Spirit.

Romans 15:14 In fact I am convinced, my brethren, even I myself concerning you are full of goodness [in the sense of doctrine producing integrity; producing the royal family honor code function], having been filled with all knowledge, being able also to have a corrective influence on each other.

Romans 15:15 In fact I have written to you more boldly [with greater alertness] in part [in some parts of Romans], in such a way as to remind you again, because of that grace which has been given to me from the God.

Romans 15:16 That I should be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that the offering consisting of the Gentiles might have become acceptable, having become sanctified (set apart) by the Holy Spirit.

Romans 15:17 Therefore I have esprit décor in those things pertaining to the God.

Romans 15:18–19 For I will not presume to speak about anything except what Christ has accomplished through me [as a missionary], resulting in obedience of the Gentiles, by word [doctrinal teaching] and by occupation [professional missionary function] by the power of signs to the Jews and miracles to the gentiles in the power of the Holy Spirit; so that from Jerusalem, in a circuit as far as Illyricum, I have fulfilled the gospel of Christ.

Romans 15:20 In fact, in this way [according to my standard operating procedure]: I consider it a point of honor [application of the royal family honor code] to proclaim the gospel, not where Christ has been mentioned, in order that I might not build on a foundation belonging to another [missionary].

Romans 15:21 But just as it stands written, Those to whom it was not reported [Gentiles] concerning Him [Jesus Christ], shall see: and they [Gentiles] who have not heard shall comprehend [or, understand]. (Isaiah 52:15)

Romans 15:22 For this reason also I have been hindered [or, prevented] many times from coming to you.

Romans 15:23 But now no longer having a ministry in these regions, and having a desire to come to you [in Rome] for many years.

Romans 15:24 Whenever I go to Spain (for I expect to see you when passing through, and by you be assisted to that place, if first I am satisfied with you in part)...

Romans 15:25 Now I go to Jerusalem to minister to the saints,...

Romans 15:26 ...for Macedonia and Achaia have decided with pleasure to make a special offering to the poor ones among the saints in Jerusalem.

Romans 15:27 Yes, they have decided to do this with pleasure [the gentiles sending the gift]; in fact, they are obligated to them [the Jews]. For you see, if the Gentiles have shared in spiritual things belonging to them [the Jews; and they have], they [Gentiles] are obligated [under the honor code] to minister to them in material things.

Romans 15:28 Therefore when I have accomplished this mission, and have myself [sealed or] certified this production to them, I will go to Spain by means of you.

Romans 15:29 Now I know that when I come face to face with you I shall come in full measure of blessing from Christ.

Romans 15:30 Now I encourage you, brethren, by our Lord Jesus Christ, and through love from the Spirit, that you join me in a team effort in your prayers to the God on behalf of me.

Romans 15:31 That I may be delivered from those who are disobedient in Judaea; and that my ministry to Jerusalem might become acceptable to the saints.

Romans 15:32 So that when I come face to face with you in happiness by the will of God, I also myself may find rest and refreshment with you.

Romans 15:33 Now the God of prosperity be with all of you. Amen.

Romans 16:1 Now I recommend to you Phebe our sister, who is a helper, an agent of the church which is at Cenchræa.

Romans 16:2 That you receive her [Phebe] in the Lord, in a manner worthy of saints [royal family honor code], and that you stand by to help her in any matter [or, *business*] in which she might have need of you; for she has also been of great assistance to many, including myself.

Romans 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,...

Romans 16:4 ...who have risked their necks for my life; to whom I not only give thanks, but also all of the churches of the Gentiles.

Romans 16:5 Also pay my respects to the church in their home. Greet Epaenetus my beloved friend, who is the first convert to Christ from [the Roman province] Asia.

Romans 16:6 Pay my respects to Mary, who has worked hard for you with reference to many things.

Romans 16:7 Pay my respects to Andronicus and Junia, my cousins, and my fellow prisoners, who are prominent among the missionaries, who have been in Christ before me.

Romans 16:8 Pay my respects to Ampliatus, my beloved in the Lord.

Romans 16:9 Salute Urbanus, our Fellow Worker in Christ, and Stachus my beloved friend.

Romans 16:10 Pay my respects to Apelles the reliable one, tested and approved in Christ. Greet the slaves of Aristobulus.

Romans 16:11 Greet Herodion my fellow countryman. Salute those slaves of Narcissus who are in the Lord.

Romans 16:12 Greet Tryphena and Typhosa [the twins], who have worked in the Lord to the point of exhaustion. Pay my respects to Persis, worthy of love, who has worked in the Lord to the point of exhaustion with reference to many things.

Romans 16:13 Greet Rufus the elected one in the Lord, also pay my respects to his mother and mine.

Romans 16:14 Greet Asugcritos, Phlegon, Hermes, Patrobius, Hermogenes [or Hermos], and the royal family associated with them [another church].

Romans 16:15 Greet Philologus, also Julia, Nereus and his sister, even Olympas, and all the saints associated with them [another local church].

Romans 16:16 Greet each other with a holy kiss. All the churches of Christ greet you.

Romans 16:17 Now I urge you, brethren, look out for those who are causing dissensions and apostasies contrary to doctrine which you have learned [from a teacher]; in fact, be turning away [or, *separating*] from them.

Romans 16:18 For such believers do not serve [or obey] our Lord Christ, but their emotions, serving themselves; and by their smooth and flattering speech they [false teachers] deceive the right lobes of the unsuspecting.

Romans 16:19 Certainly the report of your obedience [authority orientation] has become known to all. Therefore because of you I am delighted; but I want you to be wise [learned, sagacious] with reference to the good, and unharmed with reference to the evil.

Romans 16:20 In fact, the God of prosperity will soon crush Satan under your feet [and] the grace of our Lord Jesus be with you.

Romans 16:21 Timothy my co-workers greets you, also Lucius, and Jason, and Sosopiter, my fellow countrymen.

Romans 16:22 I Tertius, who wrote this epistle, pay my respects to you in the Lord.

Romans 16:23 Gaius, my host, and the entire church, salute (greet) you. Erastus, the comptroller of the city, greets you; also our brother Quartus.

There is no verse 24; what is there shouldn't be.

Romans 16:25 Now to him [God the Father] who is able to support you [logistical grace] according to my gospel, and the proclamation [or, the public communication] of Jesus Christ, according to the unveiling [or, disclosure] of the mystery, which has been concealed with reference to past history.

Romans 16:26 But now [Church Age] is revealed, through the prophetic scriptures, by the decree of the eternal God, having been made known to all the Gentiles for the purpose of obedience [to the plan of God] from doctrine.

Romans 16:27 To God alone wise, through Jesus Christ [the revelation of the wisdom of God], to whom is the glory forever and ever. Amen

Corrected Translation of Other Passages

Old Testament Translations

Genesis 18:10. And He [Jesus Christ] said, "I will surely return to you when the time revives next year; and behold, Sarah, your wife, shall have a son."

Exodus 9:16 But on the contrary for this purpose I have established you, in order that I might show you My power and in order that My name may be declared throughout all the earth.

Exodus 20:17. You shall not lust for your neighbor's house; you shall not lust for your neighbor's wife, or his male servant, or his female slave, or his ox, or his donkey, or anything else that belongs to your neighbor.

Exodus 33:18 And he [Moses] said, "Please, Sir, cause me to see Your glory."

Exodus 33:19 – All of my good [attributes revealed] I will cause to pass before your face, and I will proclaim the person of Jehovah before you.

Exodus 33:19: And He [God] said, all of my good [the plan of God] I will cause to pass in front of you [doctrine of divine decrees related to history], therefore I will proclaim by the name of YHWH before you [or *to your face*] [you never learn the glory of God until you learn the person]; furthermore, I have been gracious [qal perfect of chanan; the divine decrees] to whom I will be gracious [qal imperfect of chanan], and I have had mercy [piel perfect of râcham] on whom I will have mercy [piel imperfect of râcham].

Exodus 33:20 But he said, You cannot see my face; for man [lit. son of earth. This is finite man] cannot see me and live.

Deuteronomy 6:4–5 “Hear, O Israel, Adonai our Elohim is unique. You will love Adonai your Elohim with all your right lobe, with all your soul and with all your ability.

Deuteronomy 6:6–7a And these word (these doctrines) which I am commanding you today,” says Moses, “shall be in your right lobe and you will teach them diligently these things to your children.”

Deuteronomy 28:47-48 Because you [a priest nation or a client nation] did not serve the Lord your God with joy and a glad heart for the abundance of all things [which comes from maximum doctrine in the soul]; therefore, you will serve your enemies whom the Lord will send against you, in hunger, in thirst, in nakedness, He will put an iron yoke on your neck until He has destroyed you.

Deuteronomy 32:35 – Retaliation [vengeance] belongs to me, and retribution; in due time their foot will slip. For the day of their calamity is near, and the impending things of judgment are hastened upon them.

Deuteronomy 32:43 Rejoice, O Gentiles, with his people [the Jews]; for he will avenge the blood of his servants, and will render vengeance on his enemies, and will atone for the land, and his people.

Joshua 6:17–19 The city shall be under the ban (cherem; it is not redeemable); it and all that is in it belongs to the Lord. But as for you, only keep yourselves from the things under cherem lest you covet and seize some of the things under the ban; and so you will make the camp of Israel accursed and bring trouble on it. ; therefore, all the silver and gold, all the articles of bronze, the iron, all are holy to the Lord; they will go into the treasury of the Lord.

1Samuel 2:3 Do not boast any more with arrogance; arrogance will come out of your mouth, for Jehovah, the God of omniscience, and by Him, actions are examined.

2Samuel 6:16 Now when it came to pass that the ark of the Lord came into the city of David, then Michal, the daughter of Saul, looked out the window and she saw David dancing before the Lord; consequently she despised him in her heart.

Job 4:6 Is not your respect for God your confidence? And is not your hope the integrity of your ways?

Job 5:19–21 In six troubles He will deliver you. Even in seven, evil will not touch you. In economic disaster, He will deliver you from death, and in war He will redeem you from the power of the sword. You will be hidden from the scourge of the tongue. Neither will you be afraid of violent death when it comes. **Later verses:** You will come to your grave in a full age like a shock of corn in its season. Behold this, the doctrine of dying grace, we have researched it and so it is; know it is for yourself. For not one of us lives for himself or dies for himself.

Job 8:13-14 So are the paths of all who forget God. Therefore the hope of the godless will perish, whose confidence is fragile and whose trust is a spider's web.

Job 11:20 But the eyes of the reversionist will fail and their hope is in the expiring of their soul.

Job 33:16-17 Then he opens the ears of men (gap) and He seals their instruction that He may turn aside from His discipline and protect that man from the pride complex.

Psalm 7:9 Let the evil of the reversionist come to an end, but establish the ___ of the mature believer for the righteous God tests the heart and reins

Psalm 10:7 His mouth is full of curses and deceit and oppression; under his tongue is evil and wickedness.

Psalm 12:2 They (mutual admiration societies) speak evil to one another (the arrogant one with the inadequate one), vindicating themselves with a lip of flattery; they speak with a double-heart (or a double standard) [lit., *they speak with a heart to a heart*].

Psalm 18:46-50. The Psalm is David's hymn of worship and praise for deliverance from Saul and his other enemies.

Psalm 18:46, **The Lord lives**, a phrase representing occupation with the person of Christ on the part of a very mature believer. Jesus Christ is more real than anything else, and David has learned, as all mature believers do, that about the essentials one must be totally inflexible. And about the Lord Jesus Christ David never wavers, he has the capacity to love the Lord; **and blessed be my rock** – David has been blessed in his circumstances; **therefore exalted be the God of my deliverance**. – David mentions the rock, which is Zion, the place where he built his castle.

Psalm 18:47 – **The God who executes vengeance for me**. David maintains the concept of impersonal love when He says this because he did not seek vengeance. He always put things in the Lord's hands; **and subdueth the peoples under me** – even after David became king he was still a great general. He is referring to the military profession.

Psalm 18:48 – He delivered me from my enemies. Here is one of the great imputed blessings, our Lord's deliverance from enemies. When the Lord does it, it is right and fair; if we do it, it is not right and it is not fair because our judgment is imperfect; surely, you promote me above those who rise against me. You have rescued me from the violent man. It is interesting that David understood the difference between good military procedure in killing the enemy and violence against the establishment principles of authority.

Psalm 18:49 – all of these things have been accomplished by the Lord, and David has written this hymn and is celebrating at this moment. Note that Jews are involved but also Gentiles are involved. Therefore I will give thanks to you among the Gentiles, O Lord," which means that he has Gentiles among his staff. Some of his generals are Gentiles. David's body guard is made up of Gentiles; "and I will sing praises to your person.

Psalm 18:50 – Great deliverance giveth he to his king [David]; and shows mercy [grace] to his anointed [the one who has been commissioned], to David, and to his descendants forever [he is the recipient of the Davidic covenant].

Psalm 23:1 The Lord is the One (constantly) shepherding me. I cannot lose [anything] [or, I cannot lose anything].

Psalm 23:2 In pastures of choice food, He causes me to lay down. He leads me to waters of comfort (and refreshment) [= the refreshment of Bible doctrine in the soul] in adversity and disaster.

Psalm 23:3 He restores my soul. He guides me in paths of (imputed) righteousness because of His integrity (or reputation).

Psalm 23:4 When I walk in a valley overshadowed by death, I cannot fear evil because You are with me; your rod [discipline] and your staff, they comfort me.

Psalm 23:5 You have prepared before me a (banquet) table in the presence of my enemies; you have anointed with oil my head; my cup is overflowing.

Psalm 23:5-6, David described the imputation of special blessing. You have prepared before me a table in the presence of my enemies; You have anointed my head with oil; my cup is overflowing. Only prosperity and grace shall pursue me all the days of my life, and I shall remain in the house of the Lord forever [eternal blessings].

Psalm 23:6 Only prosperity and grace shall pursue me all the days of my life and I will live prosperously in the house of the Lord forever.

Luke 23:46, "Into Your hands I deposit My spirit," with Psalm 31:5, we learn what was not recorded in Luke, ...for You have delivered Me, O Lord, God of doctrine.

Psalm 26:2 Examine me, O Lord, and test my kidneys (emotions) and my right lobe.

Then, shattered vessels are used to describe personal judgements from God. For example, when David was in reversionism (Psalm 31:12) he wrote: "I am forgotten as a dead man; I am out of mind; I am like a shattered vessel." In other words, he felt completely and totally deserted, which is what happens when you get into intensive discipline, that stage of reversionism.

Psalm 33:4 For the Word of the Lord is integrity, and all His provision is in faithfulness.

Psalm 34:19 Many are the afflictions of the righteous, but the Lord delivers him out of all of them.

Romans 3:3-4 Shall their unbelief cancel the faithfulness of God? Definitely not! Moreover, let God continue faithful, even though every man is a liar. Even as it stands written [in Psalm 51:4], That You might be vindicated by Your doctrine, and that You might prevail when You are maligned.

Psalm 71:5 For you are my hope, O Lord God, my confidence from my youth.

Psalm 85:10 Grace and doctrine have met together; righteousness and reconciliation have kissed each other.

Psalm 90:12 So teach us to organize our days that we might attain a right lobe of wisdom.

Psalm 94:1,2 – O Lord God of vengeance; the God of vengeance has shown forth. Rise up O judge of the earth; render recompense to the arrogant.

Psalm 101:5 Whoever secretly slanders his neighbor, I will destroy him. No one who has a manifestation of pride and an arrogant heart will I endure.

Psalm 110:4 The Lord [God the Father] has made a solemn promise and will not change His mind. You are a priest forever, after the order of Melchizedek.

Psalm 117:1–2 Praise the Lord, all Gentiles; laud Him, all you peoples. For His grace increases over us and the doctrine of Jehovah endures forever. Praise the Lord.

Psalm 119:45 And I will walk in freedom for I seek your doctrines.

Psalm 138:2 I myself will worship toward the temple of Your Holiness [= integrity] [heaven], and I will be motivated to celebrate Your person [that is, occupation with Christ] because of Your grace and Your doctrine, because You have magnified Your doctrinal [Word] teaching over Your reputation.

Psalm 138:2 I myself will worship toward the temple of Your Holiness [heaven], and I will be motivated to praise Your person because of Your grace and Your doctrine, because You have magnified Your doctrinal teaching over Your reputation.

Psalm 138:2 I myself will worship toward Your holy Temple, and praise Your person [name] for Your grace and doctrine. For You have magnified Your doctrine above Your person.

Psalm 139:1-6

Verse 1 — “O Jehovah, you have searched me and you know me.” The search existed in eternity past before any of us existed.

Psalm 139:2 — “You have known when I sit down and when I get up.”

Psalm 139:3 — “You have computed my journey [through life], my lying down, in fact you are intimately acquainted with all my ways.”

Psalm 139:4 — “Even before there is a word on my tongue, behold, Lord, you know it all.”

Psalm 139:5 — “You have surrounded me behind and before, and laid your hand on me.” God has protected us so that we can fill out our time.

Psalm 139:6 — “Such knowledge is too wonderful for me; it is too high, I cannot attain to it.”

Prov 1:3 To receive through the function of gap doctrinal instruction of prosperity, justice or judgment [blessing or cursing], but always with integrity.

Prov 5:12-14 How I have hated instruction of doctrine, and my heart has spurned reproof, and I have not listened to the voice of my teacher nor inclined my ear to the instructor. I almost came to ruin in the middle of the assembly of the congregation.

Prov 6:14, 18. The one who by distortion or perversity in his heart devises evil continually, he is the one who is the spreader of strife. A heart that devises wicked conspiracy, feet run rapidly to evil.

Prov 7:10 And behold a woman comes to meet him dressed magnificently like a prostitute and very cunning of heart.

Prov 8:13 The respect for the Lord (occupation with Christ) is to hate evil, pride and arrogance, and the evil ways. A mouth of distorted things do I hate.

Proverbs 8:33-36. Heed Bible teaching, become wise, do not neglect it. Happiness to the man who listens to me [Bible doctrine], watching daily at my gates [assembling for Bible teaching], waiting at my doors. He who finds me [Bible doctrine] finds capacity for life and obtains grace blessing from the Lord. But he who sins against me injures himself. All those who hate me love death [the sin unto death].

Prov 11:2, When pride comes, then comes dishonor, but with the humble is wisdom.

Prov 13:16-17 Every wise believer acts with knowledge of doctrine, but a fool [believer] spreads foolishness. An evil messenger falls into adversity [the law of volitional responsibility], but a faithful ambassador brings healing.

Proverbs 23:6–7 Do not eat the bread (or, enjoy the hospitality) of a selfish man or desire his delicacies [he appears to be hospitable, but underneath, he is something else] for as he thinks in his soul, so he is. And he says to you, “Eat and drink,” but his right lobe is not with you [or, his right lobe is against you].

Proverbs 25:13 Like the cold of snow in the time of harvest [a hot day] is a faithful messenger [pastor-teacher] to those who send for him. He refreshes the soul of his masters.

Proverbs 25:21–22 If the one who hates you is hungry, give him food to eat; furthermore, if he is thirsty, give him water to drink; for you will heap burning coals on his head, and the Lord will reward you.

Ecclesiastes 7:26 I have discovered more bitter than death the woman whose heart is snares and nets, and in her hands she has chains. However, the person who is pleasing God [doctrine in the right lobe] will escape from her. But the sinning one [arrogant male] will be captured by her.

Isaiah 8:14 Therefore, he will become a refuge; but a stone of stumbling and a rock of offense to both houses of Israel, both a snare and a trap to the inhabitants of Jerusalem.

Isaiah 10:22 For though your people, Israel, shall be like the sand of the sea, only a remnant within them will return ...

Isaiah 11:10 Therefore it will come to pass in that day [Second Advent] that the root sprout of Jesse, who stands as the guidon [rallying point of the Jews of the dispersion]; that the Gentiles will also search for him, and his resting place shall be the glory.

Isaiah 13:7-8 All hands will fall limp. Every man's heart will melt [no thought]. They will be terrified.

Isaiah 28:16 Therefore, so communicates Adonai Jehovah, Behold, I am he [who was] who has laid in Zion a foundation stone [the Lord Jesus Christ as the God of Israel, the founder of Israel], a rock of testing, a cornerstone of honor, a secure foundation; the one who has believed in him will not panic.

Isaiah 29:9 Be shocked, and amazed blind yourselves, and be blind they stagger, but not from strong drink

Isaiah 29:10 For the Lord has poured over you a spirit of deep sleep he has shut your eyes, O prophets he has covered your heads, O seers.

Isaiah 29:11 Therefore the entire vision [first advent] shall be to you like the words of a sealed book absolutely obscured by their negative volition which, when they give it to one who is literate, saying, Please read this, he will reply, I cannot read (because it is sealed).

Isaiah 29:12 When the book is given to one who is literate, saying, Please read this, he will reply, I cannot read (because it is sealed).

Isaiah 29:13 Then the Lord said, Because this people draw near with their mouth, and honor me with their lips in the greatest of detail, and honor with their lips, and yet at the very same time reject the things that they were saying in their souls.

Isaiah 29:14 Therefore, behold, I will once again deal wonderfully with this people doing wonderfully a wonderful thing therefore the wisdom of their wise men will perish and the intelligence of their intelligence shall vanish.

Isaiah 29:15–16 Woe to those who deeply hide their conspiracies from the Lord; whose deeds are done in a dark place. So they say, “Who sees us? Or, who knows us?” You turn things around [says Isaiah to the Jews of his day]. You distort, you twist, you turn things around. Shall the potter be considered equal with the clay? That a work can say to its maker, “He has not made me.” [In your arrogance, do you consider yourself equal to God? There is no way a pot is equal to its maker.] Or what is formed say to what formed it, “He does not understand it.”

Isaiah 30:18 Therefore, the Lord waits to be gracious to you; furthermore, He is on high to show compassion to you; for the Lord is a God of justice. How blessed are those who wait for Him [which is the daily function of gap; it is the patience and the dedication to the intake of Bible doctrine on a daily basis].

Isaiah 33:6-7 And He [Lord Jesus Christ] will be the stability of your times, a wealth of salvation, wisdom, and knowledge. Behold their brave men [army of Israel] cry in the streets, the ambassadors of peace weep bitterly.

Isaiah 33:22 The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will deliver us.

Isaiah 35:1 The desert and the wilderness will be ecstatic [qal imperfect of the verb gil, which means to dance around in a circle] in great happiness; and the desert will rejoice and blossom like a crocus.

Isaiah 35:2 It will blossom profusely [the qal imperfect of parach. The doubling of the verb is an intensity factor and it means to blossom profusely], it will both rejoice with rejoicing and sing with happiness; the glory of Lebanon will be given to it, the majesty of Carmel and Sharon; they will see the glory of the Lord, the majestic royalty of our God.

Isaiah 42:1 — “Behold my Servant,” a reference to the Lord Jesus Christ. He is called the servant because He has come to fulfil the ministry of God the Father — “whom I sustain; my elected one in whom my soul delights. I have put my Spirit upon Him.”

Isaiah 45:4 — “For the sake of Jacob my servant, and Israel my elected one, I have also called you by your name; I have given you a title of honor though you [unbelieving Jews]

do not even know me.” Nevertheless, the principle: Israel will always have an elect, and that elect formed the pivot that kept the Jewish nation in great prosperity during the time they were functioning as a priest nation. Now that that has been discontinued (70 AD) the Jews who reach maturity in every generation determine the prosperity of Israel during the period of being scattered — the Church Age and the Tribulation.

So Isaiah 45:8-12 states the case:

This was an old hobby of the Jews.

Isaiah 45:8 “Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it. (ESV)

Verse 8 – “Cause to trickle down, you heavens above, and let the blue skies rain down righteousness” -- they were having a drought, and in this drought there was a shortage of righteousness – divine righteousness imputed; “let the earth open, and let salvation blossom” – imputed righteousness causes salvation to blossom, “and righteousness, let them sprout together; I, Jehovah, have created it.”

Isaiah 45:9 “Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles’? (ESV)

Verse 9 – “Woe to the one who quarrels with his Maker!” There it is, impudence toward God – blasphemy, contradiction, arguing against God. It is inevitable that when the arrogance is too great there is no respect for authority. “A pot among the pots of earthenware.” The person who quarrels with God, the person who contradicts God, is a pot among the pots. “Will the clay say to the potter, What are you making? Or the thing you are making say, He has no hands?” Impudence to the maximum.

Isaiah 45:10 Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’” (ESV)

Verse 10 – “Woe to him who says to his father, What are you begetting? Or to his mother, To what are you giving birth?” This is ludicrous, but it is far more ludicrous to contradict God.

Isaiah 45:11 Thus says the LORD, the Holy One of Israel, and the one who formed him: “Ask me of things to come; will you command me concerning my children and the work of my hands? (ESV)

Verse 11 – “This says Jehovah, the Holy One of Israel, and his Maker: Ask me about things to come that my sons, or the work of my hands, be committed to me.”

Isaiah 45:12 I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host. (ESV)

Verse 12 – “It is I who made the earth [I know what I am doing], and I created mankind upon it” -- When He created mankind He created mankind with a free will – “I stretched out the heavens with my hands [all of space was created by God], and I commanded all their armies [angels].”

Isaiah 46:9–10 Remember the former things long past, for I am God, and there is no other; I am God, there is no one like me, declaring the end from the beginning and from ancient times things which have not been done, saying ‘My decrees will be established, and I will accomplish my good pleasure’.

Isaiah 49:5–8 And now says Jehovah, Who formed Me [Jesus Christ] to be His servant, to bring Jacob back to Him [the future restoration of Israel] in order that Israel might be gathered to Him, for I [Jesus Christ] am glorified in the sight of Jehovah [God the Father] and My God will be My strength [that is, resurrection]. He decrees the Father, He says ‘It is too small a thing that You should be My servant to raise up the tribes of Jacob and to restore the preserved ones of Israel. My God the Father will also make you the light of nations so that My deliverance will be to the ends of the world. So decrees Jehovah, the Redeemer of Israel, the Holy One, regarding the despised One [Jesus Christ] regarding the One abhorred by the nation, the servant of rulers: ‘Kings shall see and come to attention; princes shall bow down on their knees because of the Lord Who is faithful and the Holy One of Israel Who has elected you. So decrees Jehovah, ‘At the right time I have answered you. Therefore, on the day of deliverance [the second advent] I have helped you; consequently, I will keep you and give you for a covenant of the people [the restored nation of Israel] to restore the land of Israel, to cause them to inherit the desolate heritage [which describe the Jewish nation at the present time; instead of having a spiritual heritage, they have a desolate heritage; and they will continue to have a desolate heritage until the restoration at the 2nd advent].

Isaiah 52:15 So he will startle many Gentiles; kings shall shut their mouths before him; for what had not been communicated to them they will see, and what they had not heard they will discern for themselves.

Isaiah 53:4 Therefore He himself carried the guilt of our sinful afflictions [this is the imputation of our personal sins to Christ on the cross]; He carried like a heavy burden our guilt. Consequently, we evaluated Him the One being struck down by judgment, the one being judged by God the Father; the One being degraded.

Isaiah 53:10 However, Jehovah the Father made a command decision to crush Christ on the cross. He caused the affliction of Christ on the cross (when you will appoint His soul a trespass offering) He (Christ) will see a seed (a royal family) , He shall prolong days to rule Israel in the Millennium ; and therefore, the plan of Jehovah the Father shall advance in His hand.

Isaiah 53:11 From the sorrow of His soul [God the Father had to judge God the Son; this is an anthropopathism referring God the Father imputing our sins to Jesus Christ and judging them] He shall see [that is, He will observe the imputation of judgment] and He will be satisfied [the doctrine of propitiation]; by His knowledge My righteous Servant [the Lord Jesus Christ] will vindicate the many [or justify the many, referring to believers] for He and only He shall bear their punishment for sin.

Isaiah 53:12 Therefore I [God the Father] will distribute the spoil [the plunder of victory] to Him [that is, to the Lord Jesus Christ] because of the many believers [which includes all believers who crack the maturity barrier]. Then He [the Lord Jesus Christ, as King of Kings and Lord of Lords] will distribute the spoil. I will distribute the spoil to the great ones [the mature believers] because He [Christ] has poured out His soul to death, because He Himself carried the sin of the many and about the offering for sin, the whole thing was caused to fall on Him.

Isaiah 53:12 Therefore, I [God the Father] will distribute the plunder of victory to Him [Jesus Christ] because of the many [royal family]; then He will distribute the plunder of victory to the great ones [mature believers] because He poured out His soul to death...

Isaiah 54:17 No weapon that is formed against you will prosper; and every tongue that accuses you in judgment, You will condemn. This is the heritage of the servant of the Lord and their vindication is from Me, decrees the Lord.

Isaiah 54:17 No weapon that is formed against you will prosper, and every tongue that accuses you in judgment, You [Jesus Christ] will condemn. This is the heritage of the servant of the Lord and their vindication is from Me," decrees the Lord.

Isaiah 55:6-9 - "Seek the Lord while He may be found [positive volition toward doctrine in time], call upon Him while He is near" - the principle of prayer and other spiritual dynamics related to the believer - "Let the reversionist forsake his way [negative volition toward doctrine], and the unrighteous man [reversionist] his thoughts [human viewpoint], and let him return to the Lord [reversion recovery], and He will have compassion on him; and to our God; and to our God; for He will abundantly pardon. For My thoughts [divine viewpoint] are not your thoughts [human viewpoint], neither are My ways [the ways of God] your ways [reversionism]. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

Isaiah 57:17-21. "Because of the iniquity of his unjust gain [function of evil in Judah], I was angry [anthropopathism to express the divine attitude toward evil in client nation]; I struck him [anthropomorphism to express divine judgment toward evil]; I hid My face [anthropopathism to express divine rejection of evil]; therefore, I was angry, but he went on turning away [continual apostasy] in the way of the right lobe [mental attitude of black-out of soul, life in cosmic system]. I have seen his ways [barrier], but I will heal him [reconciliation]. I will lead him and restore comfort to him and to his mourners [perpetuation of pivot in Judah], creating the praise of his lips. Peace [reconciliation] to him who is afar off [gospel to Gentiles through Israel as missionaries] and peace to him who is near

[evangelism in Israel],’ says the Lord. `Therefore I will heal him [remove the barrier as a result of positive response].”

Isaiah 59:7–8 Their feet run to evil, and they hurry to shed innocent blood; their thoughts are thoughts of iniquity; devastation and destruction are in their highways. They do not know the way of peace [the way of prosperity], and there is no justice in their tracks; they have made their paths crooked; whoever treads on them does not know peace.

Isaiah 61:5–7 Strangers will stand and pasture your flocks; foreigners will be your farmers and wine producers and you will be called the priests of Jehovah [good wine and good food in the Millennium] you will be called the priests of Jehovah; you will be spoken of as ministers of our God; you will eat the wealth of nations and in their glory you will boast. Instead of your shame [today, the Jews are out under the 5th cycle of discipline] you will have a double portion; and instead of humiliation, they will shout for joy over their portion [the restoration of Israel]. Therefore, they will possess a double-portion in their land, everlasting happiness will be theirs for I Jehovah love justice [it is the justice of God which sustains the United States of America today].

Isaiah 65:9 — “Therefore I will bring forth from Jacob a seed [the elect of Israel], out of Judah an inheritor of my mountains, even my elected ones will inherit it, and my servants will dwell there.”

Jeremiah 1:9 Then the Lord [God the Holy Spirit] stretched out His hand and touched my mouth and said to me, `Behold, I have put words in your mouth.’

Jeremiah 17:5 So says the Lord, `Cursed is the man who depends on mankind and makes flesh his strength. His heart has turned away from the Lord [negative volition to Bible doctrine].’

Jer 13:10 I the Lord search the heart (or the right lobe); I test the kidneys or the emotions even to give to every man according to his modus vivendi.

Jeremiah 17:9 The heart is more deceitful than anything else and becomes a source of desperate wickedness.

Jeremiah 17:7 Happinesses to the man who puts his trust in the Lord and whose hope is in the Lord.

In Jeremiah 22:28 king Coniah was also a reversionist” “Is this man Coniah a despised, shattered vessel? or is he an undesirable vessel? Why has he and his descendants been cast out and thrown into a land they did not know?” They were taken into captivity and the reason was because they were shattered vessels. A shattered vessel holds nothing; it is no longer a container. Shattered vessel means you had every opportunity to learn doctrine, to be filled up with doctrine, to have more doctrine than you’ve ever had before. But once

you are shattered it means you are on the way to the sin unto death, the final and last stage.

Lamentations 3:17-18 My soul has been rejected from prosperity; I have forgotten the good. So I saw, my strength has perished and so has my hope from the Lord.

Lamentations 3:20-25 Surely my soul remembers and is humbled within me. This I recall to mind, therefore I have hope. The Lord's gracious functions never cease, for His compassions never fail; they are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul, 'therefore, I have hope in Him.' The Lord is good to those who wait for Him, to the one who seeks Him.

Ezekiel 7:10 Behold the day (the 5th cycle of discipline) is coming has your doom has come forth the rod of discipline has sprouted because arrogance sprouted.

Ezekiel 28:14-17 You were the anointed cherub furthermore, I placed you there. You were complete in your ways from the day that you were created until revolution was found in you. By the abundance of your commerce, your inner life was filled with evil and you sinned. Therefore, I have cast you are profane from the mountain of God and I have destroyed you from the middle of the stones of fire your right lobe was lifted up because of your beauty. You have corrupted your beauty with your splendor.

Daniel 4:37. Now, I, Nebuchadnezzar, praise (honor and exalt) the Lord of heaven (the Lord Jesus Christ) for all His works are doctrine and His ways are justice; furthermore, He is able to humble those who walk in arrogance.

Daniel 12:3 And many of those who sleep in the dust of the ground will awake to eternal life [first resurrection for believers only], but others to disgrace and eternal rejection.

Hosea 2:23 Therefore, I sow her Israel for herself in the land [referring to the 2nd advent and the Millennium] and I will love her tenderly [Israel in the Millennium], the one not being loved [Israel under the 5th cycle of discipline]. Furthermore, I will say to those who are not my people [the gentiles], 'You are My people;' and they [the gentiles] shall say, 'You are my God.'

Hosea 4:1-6 Hear the doctrine of Jehovah, you citizens of Israel. [this was the last chance given to the northern kingdom before they went out under the 5th cycle of discipline] because Jehovah has a lawsuit against the citizens of ... because there is nothing of doctrine being taught [the justice of God destroys a nation without doctrine] therefore, nothing of grace being taught, nothing of knowing Elohim in the nation. Instead [whenever doctrine declines; whenever there is indifference to doctrine] there is false communication [government deception], lying, deceiving, murdering [crime rate always goes up when doctrine is rejected; in a time of liberal apostasy]; there is homicide and stealing, where they break in to commit adultery [rape; there is no respect for womanhood; instead, women are violated]; therefore, blood reaches out and touches blood [which is violence in the streets; and this is the way that we are going in the United States]. For this cause, the land

shall mourn [have great adversity] therefore, everyone who is in the land—the citizens—will lose strength along with the animals in the field, the birds in the sky, the fish of the lake—they shall all be destroyed [referring to a military invasion]. And let no one [a reversionistic believer] try to put down the authority of someone teaching doctrine nor impugn anyone who teaches doctrine; since your people [the northern kingdom of Israel] destroy the authority of the communicator [there is always an attack upon those who teach doctrine; at the time of writing, this refers to the prophets; in our time, pastor-teachers—there is ridiculing of the pastor-teacher, there is the diluting of his authority in the local church]. Therefore, you will stumble in the daytime and even the prophet will stumble with you in the night darkness; and I will destroy your mother [that is, your nation]. Therefore, you have stumbled [you have entered reversionism; you are under the influence of evil] in the daylight [which is the time of good doctrinal teaching] and even the prophet [the communicator of doctrine] will stumble with you in the night darkness [the apostate false teaching]. And I will destroy your mother [the administration of the fifth cycle of discipline to the northern kingdom]. My nation is destroyed from lack of knowledge of doctrine. Because you have rejected the principle of knowing doctrine, therefore, I will reject you from being a priest nation to Me. Since you have neglected doctrine, the Torah of your God, I will neglect the citizens. This is what destroys a nation.

Hosea 7:10-14. Thought the arrogance of has testified against them, then have not returned to Jehovah their God, nor have they sought Him in spite of warning discipline. So Ephraim (the northern kingdom) has become like a silly woman without sense. They call to Egypt for help; they go to Assyria. When they go, I will spread a net over them; I will bring them down like birds from the sky. I will punish them according to doctrinal teaching. Woe to them for they have strayed from Me. Destruction (the 5th cycle of discipline) is theirs. They have revolted against Me when I would have redeemed them. Then they speak lies against Me and they do not cry out to Me from their right lobe although they kept screaming on their beds, for the sake of grain and new wine, they have assembled for worship [they only went to church to get God to prosper their crops]. They have revolted against Me and therefore they have been destroyed.

Hosea 8:8,9: “Israel is swallowed up; they are now among the nations like a vessel in which no one delights [it doesn’t hold anything]. For they have gone up to Assyria [5th cycle of discipline] like a wild ass all alone; Ephraim his hired lover [description of spiritual fornication which comes from being saturated with evil].”

Malachi 1:2–3 “I have loved you,” says the Lord. But you say, “How have You loved us?” “Was not Jacob Esau’s brother,” declares the Lord. “Yet I have loved Jacob; but I have hated Esau.”

New Testament Translations

Matthew 7:1–2 Judge not that you be not judged. For by what judgment you judge, you will be judged. And by what measure you measure, it will be measured back to you.

Matthew 8:18 Now when Jesus saw the mob around Him, He gave orders to depart to the other side.

Matthew 8:19 Now a certain scribe [the pseudo intellectual] approached and said to Him, "Professor, I will follow You wherever (if) You go."

Matthew 8:20 And Jesus replied to him, "The foxes have burrows [lair, dens], and the birds of the atmosphere have roosting places, but the Son of Man has no place where He may recline His head.

Matthew 8:21 Now, another of his students (disciples) said to Him, "Lord, permit me first to go and bury my father."

Matthew 8:22 But Jesus said to him, "Follow Me and let the (spiritually) dead bury their own (physically) dead."

From here, go to Luke 9:60. The third disciple is found in Luke 9:61–62. He loves his family and he has capacity for love. But he is distracted; and he has forgotten the source of his blessing (his wife, children, parents and in-laws).

Matthew 8:23 Nevertheless when He boarded the ship His disciples followed Him.

Matthew 8:24 And so, look what happened, a great storm originated on the sea, so that the ship was covered by waves; but He [the Lord Jesus Christ] kept right on sleeping.

Matthew 8:25 Consequently having approached [that is, *having gone to Him*] they woke Him up screaming, "Save us, Lord, we are being wrecked."

Matthew 8:26 "Consequently," He said to them, "Why are you cowards, you short time trusters." And then when He got up, He reprimanded the winds and the seas and it became perfectly calm.

Matthew 8:27 Now the men were amazed and they kept on saying, "What kind of a person is this the winds and the sea obey Him?"

Matthew 11:18–19 "For John came, abstaining from meat and drink, and they say he hath a demon. The Son of Man came eating and drinking; and they say, Behold a gluttonous man and a wine drinker; a friend of tax collectors and prostitutes. But wisdom [maximum doctrine in the soul] is justified by her children [that is, by her deeds, production]."

Matthew 12:18 Behold My Servant [Jesus Christ], whom I sustain. My Chosen One, in whom My soul delights. I have put My Spirit on Him.

Matthew 12:28 Jesus said, 'If I cast out demons by the Spirit of God, then the kingdom has come to you.'

Matthew 12:34-35 Jesus called these people with wrong thinking "a brood of vipers, a nest of snakes. How can you, being evil, speak what is good. For the mouth speaks out what fills the heart. The good man out of his good treasure [= words] brings forth what is good. On the other hand, the evil man out of his evil treasure brings forth what is evil.

Matthew 16:27 For the Son of Man is destined to come in the glory His Father, with His angels, and then (at that time) He will reward to every man according to his works

Matthew 16:28 Truly I communicate to you, there are some of those standing here who shall certainly not taste of death until they have seen the Son of Man coming in His kingdom."

Matthew 17:1 And after six days, Jesus takes with Him Peter, and James, and John his brother, and led [or, *hauled*] them up into a high mountain by themselves.

Matthew 17:2 And He was transfigured before them, and His face shone like the sun, and His clothes became white as the light.

Matthew 17:3 And behold, Moses and Elijah appeared to them, conversing with Him.

Matthew 17:4 And Peter spoke up and said to Jesus, "Lord, it is advantageous for us to be here. If You wish, I will make here three tabernacles: one for You, and one for Moses, and one for Elijah."

Peter has a lot of things to say, but God interrupts him. God, "It is time for you to stop speaking and start listening."

Matthew 17:5 While yet he was speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud saying, "This is My Son, the Beloved, in Whom I am well pleased. You keep listening to Him!"

Matthew 17:6 When the disciples having heard it, fell flat on their faces and were greatly terrified.

Matthew 17:7 And Jesus having come to them and having touched them, said, "Get up, and do not be afraid [which means, start thinking doc]."

Matthew 17:8 And having lifting up their eyes, they saw no one except Jesus Himself alone.

Matthew 17:9 And as they were coming down the mountain, Jesus instructed them, saying, "Tell to no one the vision, until the Son of Man is risen out from the dead."

Matthew 24:12 Because of lawlessness (or, anti-establishment reversionism), shall increase, the love of many believers shall be extinguished (believers will lack the spiritual maturity to be occupation with Christ).

Mark 12:36 David himself said by means of the Holy Spirit, `The Lord said to my Lord, "Sit down at My right hand until I put your enemies beneath your feet."

Luke 4:14 Jesus returned to Galilee in the power of the Spirit.

Luke 9:60 But Jesus said to Him, "Follow Me and let the (spiritually) dead bury (physically) dead. But, you (and you only) go and proclaim everywhere the Kingdom of God."

Luke 9:61 Another disciple said, "Lord, I would follow You, but please give me permission to say goodbye to those of my family."

Luke 9:62 Now Jesus replied face to face with him, "No one, after putting his hand on the plough, and looking toward the things behind, is well-adjusted to the Kingdom of God."

Luke 11:13 If you being evil, know how to give good gifts to your children [and you do], how much more shall your Father from heaven give the Holy Spirit to those who ask for Him.

Luke 11:21 Whenever that strong person has been completely armed he guards his own home. Therefore his possessions and his loved ones remain undisturbed.

Luke 21:20-24. But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those [the pivot; the mature believers in Judæa] who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance [the 5th cycle of discipline from the justice of God], to fulfill all that is written. Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. They will fall by the edge of the sword [1,100,000 Jews will die] and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

Luke 23:46, "Into Your hands I deposit My spirit," with Psalm 31:5, we learn what was not recorded in Luke, ...for You have delivered Me, O Lord, God of doctrine.

John 3:34 For He whom God has sent speaks the doctrines of God; for He does not give the Spirit by measure.

John 5:22 For not even the father judges anyone, but He has delegated all judgment to the Son.

John 12:40, "He has blinded their eyes [blackout of the soul], He has hardened their right lobe [scar tissue of the soul], lest they should see with their eyes, and perceive by means of their right lobe, and receive conversion, and I restore them [Israel as a client nation]."

John 14:19–20 Before long the world will see Me no longer, but you will see Me; because I live, you also will live. In that day [Church Age], you shall come to know that I am in My Father, and you in Me, and I in you.

John 17:22-23, 26 And I have given them the glory which You gave Me that they may be one even as we are one. I in them And you in Me [the Father's indwelling of Christ during the Incarnation]; in order that they might be matured with reference to one that the world may know that you have sent Me and that You have loved them, just as You have loved Me. I have made known to them Your person and I will continue to make it known, that the love with which You have loved Me may be in them and I in them.

John 16:8 When He arrives He will convince the world [unbelievers] concerning sin, concerning righteousness, concerning judgement:...

John 16:9 ...concerning sin, because they do not believe in Me [or, toward Me, on Me];...

John 16:10 ...concerning righteousness, because I go to face to face with the Father, and you will see Me no longer;...

John 16:11 ...concerning judgment, because the ruler of this world is judged.

Acts 15:8 Says the Lord Who knows these things from old.

Acts 15:18 Says the Lord Who does these things which were known in eternity past.

Acts 17:28 "That they should seek the God, if perhaps they might grope for him, and find him, though he is not far from each one of us."

Acts 28:25 The Holy Spirit rightly spoke through Isaiah the prophet...

Romans 3:3-4 Shall their unbelief cancel the faithfulness of God? Definitely not! Moreover, let God continue faithful, even though every man is a liar. Even as it stands written [in Psalm 51:4], That You might be vindicated by Your doctrine, and that You might prevail when You are maligned.

Romans 5:15–17 For if by the transgression of one [Adam's original sin] spiritual death ruled through that one; much more they who receive in life the surplus from grace [the exploitation of logistical grace is parleyed into supergrace - surplus of grace] and the gift of righteousness [imputed righteousness], much more they shall rule through that one, Jesus Christ.

Romans 8:28-34 — “We know in fact that to those who love God all things work together for the purpose of the good [agathos (ἀγαθός) [pronounced *ag-ath-OSS*]], to those who are the elected ones according to a predetermined plan.” Omniscience knew the actual and distinguished it from the probable. Omniscience knows the probable — what would have happened if you had made different decisions — but only the actual was fed into the decrees as facts. The “predetermined plan” takes cognizance of human volition. “We know that whom he foreknew [foreknowledge], he also foreordained as conformed ones to the image of his Son, that he might be the firstborn among many brethren [royal family of God];” — foreknowledge is a printout about believers only; “and whom he foreordained [or decreed], these same one he also elected; and whom he elected these same ones he also imputed righteousness [justification]; and whom he justified, these same ones he glorified [glorification is the imputation of divine blessing to imputed righteousness].” “Therefore, face to face with these things, to what conclusion are we forced? If the God is for us, who is against us? The God who did not even spare his own Son, but on behalf of us all he delivered him over to judgement; how shall he not with him in grace give to us the all things? Who will bring accusation against the elect of God? God is the one who justifies; who is the one who condemns? Christ Jesus is the one having died, yes, rather having been raised, who is at the right hand of God, who also makes intercession for us.”

Romans 9:11-12 For though his twins had not yet been born, and had not accomplished anything good or evil, in order that the predetermined plan of God might stand on the basis of election, not because of works, but because of Him who calls, it was said to her, ‘The older will serve the younger.’

Romans 12:12 With reference to hope [3], be rejoicing; with reference to the pressures of undeserved suffering, stand fast.

Romans 16:17–18. Now I urge you, brothers, keep your eyes on those who cause dissension, an occasion of stumbling contrary to Bible doctrine turn away from such people because such types are not slaves to the Lord Jesus Christ but to their own emotion, who, by their smooth and false tongue deceive the stupid.

1Corinthians 1:2 “To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus [the baptism of the Spirit], saints [royal family] by election, with all who in every place call upon the name of our Lord Jesus Christ, their Lord and ours.”

1Corinthians 2:7 But we communicate God's wisdom in a mystery, the hidden assets which God predestined before the ages to our glory.

1Corinthians 2:11 Who among men knows the thoughts of a man, except the life of that man which is in him [the life referring to the soul and specifically the mentality of the soul]? Even so the thoughts of God no one knows, except the Spirit of God.

1Corinthians 2:14 The soulish man [unbeliever] does not accept the things of the Spirit of God, for they are foolishness to him; and he is not able to obtain knowledge of the gospel because they are discerned from the source of the human spirit.

1Corinthians 2:14 But the soulish man [unbeliever] does not acquire knowledge of the things of the Spirit of God; for to him they are foolishness, and he is not able to acquire this knowledge because it is discerned from the source of the spirit.

Corrected translation of 1Corinthians 2:12-16

Verse 12 – But we have not received a cosmic spirit, but the spirit [human spirit] from the source of God; in order that we might have permanent knowledge of things [doctrines] having being graciously given to us under the authority of God.

Verse 13 – Which things [doctrines] also we communicate by categories, not by teaching from the source of man's wisdom [human IQ], but by teaching from the source of the Holy Spirit, combining with the human spirit to teach spiritual phenomena [Bible doctrine through a spiritual apparatus: GAP].

Verse 14 – But the soulish man [unbeliever] does not acquire knowledge of things [doctrines] from the Spirit of God; for to him they are foolishness [he has no frame of reference], and he is not able to get knowledge because they are discerned [perceived] from the source of the [human] spirit.

Verse 15 – But the spiritual man [the believer with GAP] discerns [perceives] all doctrines, but he himself is discerned under the authority of no one [doctrines in the human spirit cannot be evaluated by human viewpoint].

Verse 16 – For who has come to know the Lord's mind [learn doctrine], who shall instruct him? We keep on having the mind of Christ.

1Corinthians 3:14 If anyone's work which he has built remains, he shall receive reward; if his work is burned, he will suffer loss; but he himself will be saved (delivered) yet so as through fire.

1Corinthians 9:24-27 Do you not know that those who run a race all run but one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-discipline in all things. They do not receive a perishable crown but an imperishable crown. Therefore, I do not run without a goal [or, an objective]. I do not box like a person beating the air [he hits his target]. Instead, I discipline my body and keep it in training, lest having communicated to others the word, I myself should be disqualified.

1Corinthians 9:24-27: "Do you not know that those who run in a race all run [analogous to the games in the Roman empire and the function of gate four, the perception and application of doctrine necessary for momentum in the Christian life], but one receives the prize [in each event]?" analogous to the attainment of spiritual maturity or advance from gate four to gate eight in the divine dynasphere. "Run in such a way that you may win," a command for residence and function in the divine dynasphere ; "And everyone who competes in the games exercises self-discipline in all things. They [the athletes] do it to receive a perishable wreath [or crown]; but we [mature believers] an imperishable crown.

Therefore [Paul's application] I do not run like a person without an objective; I do not fight like a person beating the air [cosmic believers are shadow boxers]: Instead I discipline my body, and keep it in training [residence and function in the divine dynasphere]: lest having preached [communicated doctrine] to others, I myself should be disqualified" [disqualification from both temporal blessing in time and eternal reward at the judgment seat of Christ].

1Corinthians 10:11-12 Now these things happened to them as an example, furthermore, they were written for our instruction, upon whom the accomplishments of the ages [the execution of the plan of God under the power of the Holy Spirit] have come. Therefore, let him who thinks he stands take heed lest he fall.

1Corinthians 11:6,7, For if a woman does not cover her head (that is, with long hair) let her also have her hair cut off. But it is disgraceful for a woman to have her hair cut off (or her head shaved) and therefore, let her cover her head; for a man ought not to have his head covered (with hair) since he is the image and the glory of God; but the woman is the glory of the man (therefore the man has short hair and the woman has long hair).

1Corinthians 11:14-15. Does not even nature teach you that, if a man has long hair it is a dishonor to him. But if a woman has long hair, it is a glory to her.

1Corinthians 12:11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

1Corinthians 15:43. Our body is sown in dishonor but it is raised in glory; it is sown in weakness and it is raised in power.

1Corinthians 15:50-53 Now I communicate this doctrine to you, royal family, that flesh and blood cannot inherit the Kingdom of God; neither does corruption inherit incorruption. Behold, I tell you a mystery that we shall not all sleep but we shall all be changed, in a moment, in the blinking of an eye, at the last trumpet, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on the incorruptible and this mortal must put on immortality [this is a reference to the rapture of the church]

1Corinthians 15:54–57 But when this corruption shall have put on incorruption and this mortal shall put on immortality, then will come to pass the saying that has been recorded, [Isaiah 25:8] **death is swallowed up in victory; O death where is your victory; O death, where is your sting?** The sting of death is sin and the power of death is the Law, but thanks be to God Who gives us the victory through our Lord Jesus Christ. The sting of death has been taken away from us by this great doctrine of the rapture.

1Corinthians 15:58 Therefore, my beloved brothers, be stabilized (immoveable) always abounding in the production of the Lord, knowing that your labor is not empty in the Lord.

1Corinthians 15:58 Therefore, my brethren, be stabilized immovable, always abounding in the production of the Lord, knowing that your labor (your advance to maturity) is not empty in the Lord.

1Corinthians 16:17-18 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part, for they refreshed my spirit as well as yours. Therefore, acknowledge such men.

2Corinthians 3:17 And where the Spirit of the Lord is, there is freedom.

2Corinthians 4:18 We look not at the things which are seen, but at the things which are not seen [essence of God]; for the things which are seen are temporal, but the things which are not seen are eternal.

2Corinthians 5:1, "For we know that if the earthly tent which is our house is torn down [physical death], we have a building from God [resurrection body], a house not made with hands, eternal in the heavens." Verse 6 - "Therefore, we keep having confidence, and knowing that, while we are at home in the body, we are absent from the Lord." As long as we live in this life we can have great confidence based upon knowing. Verse 7 - "(For we walk by doctrine [our confidence] resident in the soul, and not by sight). Our whole instrument system is doctrine resident in the soul. Verse 8 - "We keep having confidence, and take mental delight in the fact that to be absent from the body is to be at home with the Lord."

2Corinthians 5:10 For we must all appear before the Judgment Seat of Christ that each one might be rewarded for the things done by means of the body, face to face with what he has accomplished, whether good or worthless.

2Corinthians 5:18-21. Now all these things [baptism of the Spirit, new spiritual species, great power experiment of the Church Age] are from God [Father] who has reconciled us to Himself through Christ [agent of reconciliation], and has given to us the ministry of reconciliation. Namely that God [the Father as reconciler] by means of Christ [agent of reconciliation] was reconciling the world to Himself [unlimited atonement] by not imputing their sins to them, and He entrusted to us the doctrine of reconciliation. Therefore, we are ambassadors for Christ as though God was making an appeal through us; we invite you on behalf of Christ: become reconciled to God. He [God the Father] caused Him [God the Son] who had no sin [impeccability of Christ] to become sin for us that we might become the righteousness of God by means of Him.

2Corinthians 5:19-21 Namely, that God [Father] by means of Christ [agent of reconciliation] was reconciling the world to Himself by not imputing their sins to them, having deposited in us the doctrine of reconciliation. Therefore, we are ambassadors for Christ, as though God were making His appeal through us. We invite you on behalf of Christ to become reconciled to God. He [God the Father] caused Him [God the Son] who knew no sin to be made sin as a substitute for us in order that we might become the righteousness of God in Him.

2Corinthians 5:20 Therefore, we are ambassadors for Christ as though God were making His appeal through us. We invite you on behalf of Christ: become reconciled to God.

2Corinthians 5:20 Therefore, we are ambassadors to Christ, as though God were entreating through us, we beg you on behalf of Christ, be reconciled to God.

2Corinthians 6:11–12 Oh you Corinthians, our mouth has been open face to face with you (teaching in the local church) because our right lobe has been enlarged. You have not been hindered from learning doctrine from us; you have been hindered by your own emotions.

2Corinthians 6:11-12 O you Corinthians! Our mouths [means of communication by Paul, Apollos, and Timothy] have been opened face to face with you; our right lobes have been enlarged [we were prepared]. Therefore, you have not been hindered by us [Paul, Apollos, Timothy], but you have been hindered by your own emotions.

2Corinthians 7:13 For this reason we have been comforted and beside our comfort we rejoice even more for the happiness of Titus, because his spirit has been refreshed by all of you.

2Corinthians 9:7–8 Each one, just as he has determined in his right lobe, let him give, not from mental pressure or compulsion from emotion, for the God loves a grace oriented believer.

2Corinthians 10:4-6 tells us what our attitude and what our concept in the royal family should be - "(For the equipment and the weapons of our conflict are not human attributes" - we are fighting in the greatest of all warfare, the angelic conflict, older than the human race, and we are not fighting it with human attributes. The power is in the soul - "but the attributes of power [resident doctrine in the soul] through God against the destruction of fortifications)" - Satan's fortifications, Satan's concepts. Satan has many fortifications in the world today, e.g. the United Nations, the concept of socialism, communism, the ideologies of the day. Therefore these fortifications cannot be destroyed by a good punch or counter punch, these things are in a greater warfare and a warfare that demands the skill of the soul. The skill of the soul is our mental attitude based on doctrine resident in the soul - "assaulting and demolishing cosmic thoughts [human viewpoint], and every obstacle of pride which attacks against the objective of knowledge of God [divine viewpoint], and makes a prisoner of every human viewpoint system of thought to the authority of Christ;" - "holding in readiness to punish all deviation from obedience [reversionistic human viewpoint], when your obedience [daily function of GAP] has been fulfilled."

2Corinthians 10:15 ...not boasting beyond our measure in other men's labors, but with the hope that as your doctrine increases, we shall be within our sphere enlarged even more by you.

2Corinthians 12:9-10 But He said to me, "My grace is sufficient for you, for My power is perfected in weakness; most gladly, therefore, I would rather have esprit decor about my

weakness, that the power of Christ may reside in me. Therefore [the testimony of a mature believer under undeserved suffering], therefore, I am content with weaknesses, with insults, with pressures, with persecutions, with difficulties for the sake of Christ, for when I am weak, then I am strong [strength in adversity is a blessing from the justice of God].

Galatians 2:16 Knowing that a person is not justified by the works of the law, but through faith in Christ Jesus, even we have believed in Christ Jesus that we might be justified by faith in Christ, and not by the works of the law; for by the works of the law no person will be justified.

Galatians 3:13 Christ has redeemed us from the curse of the law, having become a curse [cherem] for us; for it stands written, Cursed is everyone who hangs on the wood.

Galatians 3:26-29 You are the children of God through faith in Christ Jesus. For as many of you as have been baptized into [union with] Christ, you have clothed yourselves with Christ [you share what Christ has]. There is neither Jew nor Greek [racial distinctions], there is neither slave nor free man [cultural distinctions], there is neither male nor female [social distinctions]; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

Galatians 4:1–5 Now I say, as long as the heir is a minor, he does not differ from a slave in the household although he may be in the future lord of everything. But he is under guardians and stewards until the date set by his father, until the date when he receives adoption, he is under guardians and stewards (teachers and bodyguards and the ones who trained him). So also we, while we were children, we were held in bondage in slavery to the rudimentary principles of this world. But when the fullness of time came, God sent His Son, born of a woman and under the Law, in order that he might redeem those who were under the Law that we might receive the adoption of sons.

Galatians 5:1 In the sphere of freedom, Christ has freed us; stand firm, therefore, and stop being enmeshed by the yoke of slavery [to good and evil].

Galatians 5:5 For we through the Spirit from doctrine are waiting for the hope [2] of righteousness

Galatians 5:8 You reversionists have become a casualty from Christ whoever are being vindicated by the Law (legalistic reversionism); you have drifted off course from [logistical] grace.

Ephesians 1:3-6 - "Worthy of praise and glorification is the God even the Father of our Lord Jesus Christ, the one having provided us benefits by every spiritual blessing in the heavenlies in Christ [our election], even as he has elected us for himself in Him before the world began ... in love having foreordained us to the adoption as sons through Jesus Christ to himself, according to the good pleasure of his will, resulting in recognition of glory from the source of his grace, from which he has pursued us in grace in the beloved one."

Ephesians 1:4–5 Even as He has chosen us for Himself in Him before the beginning of the world that we should be saints [royal family] and blameless before Him; in love, having pre-designed us for the purpose of adoption [which is a part of the salvation ministry of the Holy Spirit] as adult sons for Himself [which includes the power and position of a permanent royalty]

Ephesians 1:5-6, "Having pre-designed us with the result of the appointment of adult sons for Himself through Jesus Christ, according to the benevolent purpose of His will, resulting in the recognition of glory from the source of grace, from which He has pursued us with grace in the Beloved."

Ephesians 1:8–9 From which grace, He [God the Father] caused to superabound toward us [that's supergrace] by means of all doctrine and divine viewpoint having made known to us the mystery of His purpose and design according to the standard of His good thinking, from which He [God the Father] pre-designed in Him [in Christ].

Ephesians 1:11 "In whom Christ we have received an inheritance [destiny], having been foreordained according to a predetermined plan [divine decrees] from the one [God the Father] putting into operation all things according to the decree from his own will."

Ephesians 2:3–6 If you have heard of the dispensation of the mystery [and you have], having been given to me [to Paul] for you [royal family] that from divine disclosure [Paul's disclosure] the mystery was revealed to me [to Paul] just as I have previously written in brief face to face with which doctrine of the mystery, when you exegete, you ought to be able to understand my categorical knowledge in the sphere of the mystery of the Christ, which in other dispensations [other periods of time] was not revealed to the sons of men so that now it has been revealed to His holy Apostles, even prophets, by means of the Holy Spirit that the gentiles believers are joint heirs and members of the body and joint possessors of the promise of Christ Jesus through the gospel.

Ephesians 2:10 For we are His production [we have the provision of computer assets in our very own portfolio; i.e., election and predestination], having been created in Christ Jesus [the formation of the royal family of God and a new spiritual species resulting in positional sanctification by which every believer becomes the heir of God and has equal privileges under predestination] for good achievements [in momentum in the divine dynasphere as a part of equal privilege of election] which God has prepared in advance [divine provision of your portfolio of invisible assets], that we should walk by means of them [utilization of our computer assets].

Ephesians 4:1 — "Therefore I, the prisoner of the Lord, continue to encourage you to walk in a manner worthy of your station of life [royal family], to which station you have been elected."

Ephesians 4:8-11 but to each one of us the grace has been given according to the gift of Christ. For this reason, the Scripture says, [Psalm 68:18] when He ascended on high [marking the strategic victory in the angelic conflict], He led captive in a triumphal

procession (OT believers were transferred to the 3rd heaven) and He distributed gifts to man [that is, to the royal family] [On the day of Pentecost, there was this moment when the baptism of the Spirit took place, where all believers there in that geographical location were placed into Jesus Christ; and spiritual gifts were given] [the Jerusalem bunch became the ignition system that started the Church Age] Now this doctrine that He ascended, what does it imply other than He also descended into the inner parts of the earth [that is, into paradise] and He gave some male members of the royal family Apostleship, and others prophets, and others evangelists, and others pastor teachers [now here's the reason for spiritual gifts] for the purpose of training and equipping the saints for combat, for the purpose of the occupation of the ministry [every believer is in full-time service] for the purpose of the edification of the body of Christ, until we all attain the goal [the good] because of the consistency of doctrine [we must enter into a realm of doctrine] and the full knowledge of the Son of God to a mature status to the standard of maturity that belongs to the fullness of Christ. In order that we no longer be immature believers, being tossed here and there by ways, being carried here and there by every wind of doctrine, by the dice playing of men and cheating, we are easily led astray; but, by way of contrast, by teaching doctrine in the sphere of the filling of the Spirit you may cause them to grow up by Jesus Christ.

Ephesians 4:11-17. And He gave some Apostles [the top communication gift in those days] and other prophets, and others evangelists [a specialist; he gets the attention of his audience] pastor-teachers; For the purpose of training and equipping saints [the royal family] for combat; for the purpose of the vocation of the ministry, for the purpose of the edification of the body of Christ; until we all attain the goal, because of the consistency of doctrine and the full knowledge of doctrine of the Son of God, with reference to a mature noble man, to the standard of maturity which belongs to the fullness of Christ, in order that we no longer be childish ones [immature ones] , being tossed here and there by waves, being carried by every wind of false doctrine by the dice playing of men cheating, face to face with their cunning methods of deception; but by teaching doctrine in the sphere of love [the filling of the Spirit, the concept of impersonal love] may cause to grow up by all things of doctrine with reference to Him who is the absolute Chief [Jesus Christ] Christ, through Whom all the body, being joined together [in union with Christ] being taught categorically through every joint of supply according to the operational power in measure, one pastor for each part which causes growth in the body resulting in an edification complex belonging to self in love. This therefore, says Paul, I explain and make an emphatic demand by means of the Lord that you all no longer continue walking just as the gentiles [reversionistic types] keep walking by means of nothingness in their minds that I should be a minister of Christ Jesus to the gentiles.

Ephesians 4:12 ...for the purpose of equipping the saints, for the production of Christian service, for the edification of the body of Christ.

Ephesians 4:17-18 This therefore I explained and make an emphatic demand by means of the Lord, that all of you no longer continue walking as also the gentiles (unbelievers) keep walking by means of the worthlessness (or vacuum) of their mind, having become

darkened in their way of thinking, having become alienated from the life of God because of the ignorance which keeps on being in them, because of the hardness of their right lobe.

Ephesians 4:17-18. Therefore, I communicate this and because of the Lord I insist that you no longer walk as Gentiles walk, in the vacuum of their mind, having become darkened in their way of thinking [blackout of the soul], having been alienated from the life of God, because of the ignorance that is in them, because of the scar tissue of their right lobe.

Ephesians 4:30 Stop grieving the Holy Spirit, the God by whom you have been sealed for the day of redemption.

Ephesians. 6:10–12 In the future, keep on becoming strong in the Lord even by means of His endowed power [Bible doctrine]. Wear for yourselves the full armor of God that you might be able to hold your grounds against the tactics of the devil because our combat is not against blood and flesh (human beings) but against rulers [these are demon rulers] against the authorities [demon-commissioned officers] against the world rulers of this darkness [ambassador demons to the world courts], against the spirit forces in the heavenlies [the rank and file of demons].

Ephesians 6:20, ...on behave of which [gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak.

Ephesians 1:17-18, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom even from the source of revelation by means of knowledge from Him..., that the eyes of your right lobe may be enlightened, in order that you all may have a permanent knowledge, knowing what is the hope of His calling [maximum blessing], and what is the riches from the source of the glory, the inheritance of His saints."

Ephesians 3:16 In order that He might give you according to the riches from His glory, to become strong by means of power through His Spirit with reference to the inner man.

Ephesians 4:16 Because of whom [Lord Jesus Christ] the entire body, being joined together [baptism of the Spirit] and being inculcated by every joint of supply [pastor-teacher] on the basis of the operational power [Holy Spirit in divine dynasphere], in measure one [pastor-teacher] for each part [of the royal family of God]; he himself [pastor-teacher] causes growth in the body, resulting in its edification by means of virtue-love.

Colossians 1:5 because of the hope laid up for you in heaven, of which you previously heard in the word of truth.

Colossians 1:21 - And you being at one time in a state of alienation and hostile in your thinking and evil in deeds

Colossians 1:27 To whom the God decreed to make known what is the wealth of the glory of the mystery among the Gentiles, which is Christ in you, the confidence of glory.

Colossians 1:27 (Church Age believers) to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ indwelling you, the absolute confidence of glory.

Colossians 2:6–7 According to as you have received to yourselves Christ Jesus as Lord, so also keep on walking in Him, having been rooted and constantly being edified in Him; being stabilized by means of doctrine in the manner that you have been taught, overflowing with thanksgiving.

Colossians 2:9-12. For in Him all fullness of deity [that is, all divine attributes] dwell permanently in bodily form, and you are in Him, having been completed, the one Who is the sovereign Head of princes, angels and authorities. In fact, in Him, you have been circumcised by a circumcision not made with hands, but by the renunciation of the body [the body is the location of the old sin nature] of the flesh [the flesh is a reference to the old sin nature] [this is our identification with Christ in His deaths]; having been buried with Him by means of the baptism of the Spirit, the same by which you have been raised up with Him by faith from the operational power of God Who raised Him from the deaths.

Colossians 2:14 And having canceled out the debt consisting of the decrees against us [sin, good, evil] which was hostile to us, even He [God the Father] has taken it out of the way having nailed it to the Cross.

Colossians 3:1-4 Therefore, if you have been raised with Christ [and you have], keep on investigating the above-things [that is, learn doctrine]; things where Christ is, sitting on the right hand of God; keep thinking objectively about the above-things of doctrine and not about the things which are on earth [Satan's policies and the trends of the old sin nature] for you have died [retroactive positional truth]; your life has been hidden encapsulated in the Christ by means of God. When Christ, Who is our life, has been revealed, at that time [the second advent], you also will be revealed with Him in glory [that's the time what we will come back with our rewards for cracking the maturity barrier].

Colossians 3:4 On the occasion when Christ our life might be made manifest, also you shall become manifest together with Him in glory.

Colossians 3:12 — “As elected ones of God, holy and beloved, put on the affections of grace compassion.”

Philippians 1:6 For I have confidence in this same doctrine, that He Who began a good work in you will accomplish it until the day of Christ Jesus (being the rapture of the church);

Philippians 1:20–21 I have absolute hope (or confidence) that in nothing shall I be disgraced. As always, Christ shall be exalted in my person, whether by life or by death. For me, then, living is Christ and dying is great profit.

Philippians 2:2, "Fill up the deficiency with inner happiness, that you keep on thinking the same thing [divine viewpoint], having the same love, soul rapport, in thinking."

Philippians 2:9–11 Therefore, also, the God (God the Father) has exalted Him [Jehovah, to the maximum] and He has bestowed on Him the rank which is above every rank [battlefield royalty] in order that in the Presence of the Person of Jesus every knee of heaven shall bow both the ones on earth and the ones under the earth. Every tongue shall acknowledge the Jesus Christ is Lord resulting in God the Father. This is the great genuflect which occurs after we receive our resurrection bodies.

Philippians 2:9-11. Therefore, also, the God the Father has exalted Him (Jesus Christ) to the maximum and He has bestowed upon Him the rank which is above every rank, in order that in the presence of Jesus (rapture of the church) every knee of heaven will bow, both the ones on earth (those who are raptured) and believers under the earth (those who died before the rapture); and every tongue shall confess that Jesus Christ is Lord resulting in the glory of God the Father.

Philippians 2:16 Be concentrating on the Word of Life [crossing no man's land to ultra super grace] that I may have a basis for esprit de corps (glorying) with reference to the day of Christ that I have not run in vain or worked hard for no purpose.

Philippians 3:9 Also that I might be discovered in Him not having my own righteousness from the Law but that righteousness which is imputed by means of faith in Christ, the righteousness from the source of God at the point of faith in Christ.

Philippians 3:15 Therefore, as many as are mature, let us continue objective-type thinking [the result of being spiritually mature], and if you think differently in anything at all [and you do], this also will God reveal that to you.

Philippians 3:15 Therefore, as many as are mature ones, let us continue objective thinking. In fact, if you have a different mental attitude in something, the God will reveal even that to you.

Philippians 3:18-19 For many keep walking concerning whom I have communicated many times and now I keep on communicating even though weeping that they are the enemies of the Cross of Christ, whose termination is ruin, whose god is his emotion, whose fame is by means of dishonor, who keep on thinking about earthly things.

Philippians 3:18-21 For many [reversionists under the influence of evil] keep walking concerning whom I have communicated to you many times, and now continue communicating even though weeping, that they have made themselves the enemies of the cross of that same Christ. Whose termination of life is destruction [ruin or the sin unto death], whose God is his emotion, whose fame is by means of their dishonor, who keep thinking about [or, holding opinions on] earthly things [evil]. For our aristocracy exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ. Who will change the body of our humiliation into conformity with the body of his

glory [resurrection body], according to the operational power from which this same one [Jesus Christ] keeps on being able also to bring under authority all of these creatures.

Philippians 3:20-21 For the seat of our citizenship exists in heaven; even from which place [heaven] we eagerly anticipate the Saviour, the Lord Jesus Christ; Who shall change the form of our body of our humiliation into conformity with the body of his glory [resurrection body], humble station [phase II] in conformity with the body of His glory [the glory of the resurrected Christ] according to the operational power from of this same one [Jesus Christ] also keeps on being able also to bring into subjection all these things to Himself.

Philippians 4:7 And the prosperity from God, transcending human comprehension, shall garrison your right lobes and thoughts by means of Jesus Christ.

Philippians 4:19 Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus.

1Thessalonians 1:3 ...constantly bearing in mind your work of doctrine, and labor of love [impersonal love from the royal family honor code], and courage under pressure from hope in our Lord Jesus Christ in the presence of God the Father.

1Thessalonians 1:4 — “Knowing, brethren beloved of God, his election for you.”

1Thessalonians 4:4 – “That each one of you know how to possess his own vessel in sanctification and honor.”

1Thessalonians 4:13-14 However, we do not desire you to be ignorant, royal family, about those who are asleep [Christian death; the body is sleeping waiting for the resurrection while the soul and the spirit are in the presence of the Lord] in order that you might not grieve as the rest of the world who have no hope. For if we believe that Jesus died and rose again [which we do] so also the God will bring with him those who have fallen asleep in Jesus.

1Thessalonians 4:13 But we do not want you to be ignorant, brothers, about those who are asleep, in order that you may not grieve like the rest who have no hope.

1Thessalonians 4:15-18 For this doctrine in the Lord we communicate to you, that we who are alive who remain until the coming of the Lord [the rapture] shall not precede those who are asleep for the Lord Himself will descend from heaven with a command with the voice of the archangel, also with the trumpet of God, the dead in Christ shall rise first and then we who are alive who remain shall be caught up together with them in the clouds for the purpose of meeting the Lord in the air, and so we shall always be with the Lord. Therefore, comfort one another with these doctrines.

2Thessalonians 2:10 With all deception of maladjustment (salvation maladjustment) for those who perish, because they did not receive the love of doctrine so as to be saved.

2Thessalonians 2:11 And for this reason, God sends to them a deluding influence, with the result that they might believe the lie.

2Thessalonians 2:12 In order that they might all be judged [historical disaster, personal disaster, great condemnation from the justice of God] who did not believe the doctrine but took pleasure in maladjustment.

2Thessalonians 2:10-12, ...and with all deception of maladjustment [rejection of Jesus Christ] for those who perish, because they did not receive the love of the truth, so as to be saved. And for this reason, God sends them a deluding influence [blackout of the soul, scar tissue of the soul], so that they might believe a lie, in order that they might all be condemned who do not believe the truth, but take pleasure in unrighteousness.

2Thessalonians 2:13 — “But we are obligated to give thanks for you [royal family], beloved by the Lord, because God has elected you from the beginning’ — from eternity past. No election apart from faith in Christ — “to salvation through sanctification from the Spirit” — the baptism of the Holy Spirit that enters us into union with Christ and forms the royal family of God — “and faith in doctrine”

2Thessalonians 2:13 We should always give thanks for you [believers], for God has elected you from the beginning for salvation through sanctification by the Spirit, and faith in the truth.

2Thessalonians 2:14, And it was for this that He called you through our gospel that you may attain the glory of our Lord Jesus Christ.

1Timothy 2:9 Likewise I have made a command decision that women should make themselves beautiful by respectable, well-arranged clothing, associated with sanity associated with respect for authority and good judgment (or common sense); not with emphasis on high fashion hair styling, golden jewelry or either pearls or expensive clothing.

1Timothy 2:10 But what becomes fitting for women being promised super-grace status [or maturity status] through intrinsic good accomplishments. (The daily function of gap)

1Timothy 2:15 If they persist in doctrine, and love (the relaxed mental attitude), even experiential sanctification with stability of mind (inner beauty is a mental attitude; inner beauty is emphasized)

1Timothy 2:9 Likewise I have made a command decision that women should make themselves beautiful by respectable, well-arranged clothing, associated with respect for authority and good judgment (or common sense); not with emphasis on high fashion hair styling, golden jewelry or either pearls or expensive clothing.

1Timothy 2:10 But what becomes fitting for women being promised super-grace status [or maturity] through intrinsic good accomplishments [or, *the attainment of the good*].

1Timothy 2:11 Women be learning in silence with complete [or, *total, entire*] subordination (to authority).

1Timothy 2:12 But I do not permit a woman to teach, nor do I permit her to exercise authority over a man [or, *the adult male*], but to be in silence.

1Timothy 2:13 Pray on behalf of kings and all who are in authority, that we may lead undisturbed and tranquil lives in all godliness and integrity. Wrong citation; could not find this one.

1Timothy 2:13 For Adam was formed first, then Eve;... (ESV)

1Timothy 2:14 But although that woman had been completely deceived, she had come to be [in the transgression] with the result that she remained in the transgression.

1Timothy 2:15a In fact, she will be delivered (or saved) through childbearing (the virgin birth).

1Timothy 3:16 And by consent of all, great is the mystery doctrine with reference to godliness [the advance to maturity]; the Unique One [Christ, as eternal God] Who became visible by means of the flesh [the Hypostatic Union], the Same One was vindicated by means of the Holy Spirit [the sustaining ministry of the Holy Spirit except for three hours on the cross when He was being our sins], He was observed by angels [very carefully], He was proclaimed among the nations [very lucidly], He became the object of faith in the world. He was taken up to His place in glory.

1Timothy 3:16 And by consent of all, great is the mystery of the spiritual life; the Unique One [Jesus Christ] who appeared in a human body was vindicated by means of the Holy Spirit; He was observed by angels; He was proclaimed among the nations; He was the object of faith in the world; He was taken up into glory [ascension and session].

1Timothy 4:3–4 False teachers are ones who forbid marriage and advocate abstaining from foods, which God has created to be received with thanksgiving by those who believe and know doctrine For everything created by God is good and nothing is to be rejected if it is received with thanksgiving. And he who eats (the mature believer) eats to the Lord for he gives thanks to the God.

2Timothy 1:7, "For God has not given us the spirit of fear, but of power [resident doctrine], love [the capacity for life which comes from that doctrine], and stabilized mentality"

2Timothy 1:9 — "The one having saved us, and having elected us into a holy station of life [royal family], not according to our works but according to his predetermined plan, even grace [the name of the plan], which has been given to us in Christ Jesus before human history."

2Timothy 1:16 The Lord give mercy to the family of Onesiphorus [who has died] because many times he has refreshed me and was not ashamed of my chains.

2Timothy 2:14-17. Remind them [the congregation] of these things and be warning them in the presence of the God [the assembly] not to fight with words which is useless and leads to the ruin of the congregation. [Then to Timothy, Paul writes:] Be diligent to present yourself approved to God, an irreproachable producer, communicating doctrine from the Word without perversion or distortion. But avoid empty talk, useless argumentation, for they will grow worse toward more ungodly reversionism; and their talk [the sins of the tongue] will increase like cancer. Among these [guilty of the sins of the tongue] are Hymenaeus and Philetus [two reversionists mentioned in Timothy].

2Timothy 2:25–26 In grace orientation, exercising disciplinary action toward those who are in opposition to doctrinal teaching [a responsibility of the pastor-teacher] so that perhaps the God may give them a change of mind for the purpose of achieving ἐπίγνωσις knowledge of the doctrine. And that they should come to their senses [reversionism recovery] and be delivered from the devil's trap, having been held captive by him with reference to his plan.

2Timothy 3:18-19 All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for training which is righteousness, that the man of God may be proficient, equipped for every good work.

2Timothy 4:7–8 "I have fought that honorable fight [a reference to the advance to maturity inside the divine dynasphere. It refers to going from gate four to gate eight of the divine dynasphere. It indicates that the apostle Paul has attained spiritual maturity at gate eight], I have completed the course [the fulfilment of God's plan for his life], I have retained the doctrine [not 'I have kept the faith'. And it refers to perception and application of doctrine resulting in the construction of the edification complex structure]. In the future [reference to the judgment seat of Christ] a crown (wreath) of righteousness is reserved for me, which crown the Lord, the righteous evaluator, will award me on that day the crown of righteousness is awarded to the believer who executes the plan of God during the Church Age. and not only to me, but also to all those who have loved his appearance [the appearance of Christ at the Rapture]."

2Timothy 4:18 The Lord Himself shall continue to deliver me from every evil deed and the Lord to Whom is the glory forever and ever. Amen.

Titus 1:1 — "Paul, a slave of God, and an apostle of Christ Jesus, according to the doctrine of God's elected ones and the full knowledge of doctrine according to the norm of godliness."

Titus 2:13 Waiting with keen anticipation for that happy guarantee, even the appearance of glory of that Great God, even our Savior, Jesus Christ;

Titus 2:13 ...looking for the blessed hope [confidence], even the appearing of the glory of our great God and Savior, Jesus Christ.

Titus 3:7 being justified by His grace, made heirs according to the hope of eternal life.

Philemon 7 For I have derived much happiness and encouragement by your love, my brother, because the hearts of the royal family have been refreshed through you.

Philemon 9 Yet for love's sake, I rather appeal to you, since I am such a person as Paul, the ambassador, and now a prisoner of Jesus Christ.

Philemon 20 Very well, brother, let me have benefit from you in the Lord. Refresh my deep affections in Christ.

Hebrews 4:13 There is not a created thing hidden from His sight. But all things are naked and have been exposed to His eyes, to Whom we must give an account.

Hebrews 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

Hebrews 6:18-20. The two immutable things are God's promise and God's person. In order that, by two immutable things (an oath, which is a statement from integrity and what He promises; this is a promise from divine integrity) in which it is impossible for God to lie, we may have strong encouragement, we who have fled for refuge (in doctrine) for the purpose of attaining the hope (maturity adjustment to the justice of God) set before us, which hope we have as an anchor of the soul, both secure and dependable, and one which enters into the room behind the curtain (our anchor of the soul is connected with heaven).

Hebrews 6:18-20 In order that by two immutable things [God's oath and God's promise] in which it is impossible for God to lie, we may have strong encouragement (or hope) we have fled for refuge in doctrine for the purpose of attaining the hope set before us; which hope (the third hope), we have an anchor of the soul and this anchor is both secure and dependable and one which enters into the room behind the curtain, where Jesus, the advance guard, has entered on behalf of us, having become a high priest forever, assigned to the order [or, battalion] of Melchizedek.

Hebrews 7:18-19 For on the one hand, there is a setting aside of the former commandment [Mosaic Law] because of its weakness and uselessness (the Law made nothing perfect), but on the other hand, there is the bringing in of a better confidence through which we draw near to [have fellowship with] God.

Hebrews 10:13 He sat down on the right hand of God. From that time on he is waiting until his enemies [demons] have been allotted the footstool of his feet.

Hebrews 10:25 Stop neglecting the assembling the assembly of yourselves together therefore it behooves each one of us to use each day for the perception of doctrine.

Hebrews 10:30 For we know him who said, Vengeance is mine, I will repay. And again, the Lord will judge his people.

Hebrews 10:35-36, Don't throw away as worthless your confidence in doctrine; which confidence continues having a rich distribution of blessing. For you keep on having need of perseverance (persistence) in order that when you have accomplished the will of God [advancing to maturity] you might carry off for yourself the promise [that is, the imputed blessings in time with the guarantee of blessings in eternity] [this promise referring to the categories of blessing].

Hebrews 11:1 In fact, doctrine is the reality from which we receive hope, the proof of matters not being seen.

Hebrews 11:1-2 In fact, doctrine is the reality from which we keep receiving confidence, the proof of matters not being seen; for by means of doctrine men of old gained approval.

Hebrews 11:6 And without doctrine resident in the soul, it is impossible to please God, for when one is occupied with God, he must be convinced that He is and that He becomes a rewarder of those who diligently seek Him.

Hebrews 12:15 See to it that no one falls back from the grace of God [logistical grace], that not one root of bitterness sprouting up cause trouble, and through this evil, many be contaminated.

Hebrews 12:17 For you know that even afterwards, when he [Esau] desired to inherit the blessings, he was rejected, for he found no place for a change of mind, though he sought for it with tears.

Hebrews 13:17 Keep obeying those [pastors] who themselves are ruling over you, and submit to their authority. For these same pastors keep watching for the benefit of your souls, as those who have to render an account. Keep obeying them, in order that they may do this accounting with happiness, and not with groaning, for this is unprofitable for you.

James 1:12 which says Happy is the individual who perseveres under testing: for he will receive the crown of life, which God has promised to those who consistently love him [referring to our life inside the divine dynasphere].

James 1:25: But the one who looks intently into the perfect law [Bible doctrine] that gives freedom [perception of doctrine inside the divine dynasphere], and continues to do this [momentum in the divine dynasphere], not forgetting what he has heard but doing it, this believer will be blessed [or happy] in what he is doing.

James 1:25 But the one who looks intently into the perfect law [Word of God] that gives freedom and continues to do this, not forgetting what he has heard [from doctrine] but executing it, this believer will be happy in what he is doing.

James 2:12-13 So keep speaking and so keep doing as though who are going to be judged [evaluated] by the law that gives freedom [perception of doctrine inside the divine dynasphere is the basis for our evaluation]. For judgment for those who have not produced

mercy [have not manufactured virtue inside the divine dynasphere, or better, who do not show compassion]; compassion triumphs over judgment.

James 3:5-8 So also the tongue is a small part of the body, and yet it boasts of great things. See how such great a forest is set on fire by a very small spark! And the tongue is a fire, the wickedness of wrongdoing; the tongue is so placed in our anatomy so that it contaminates the entire body, therefore, setting on fire the cycle of existence, and being set on fire by the agency of hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by mankind. But no one can tame [control] the tongue; it is a restless evil full of deadly poison.

1Peter 1:1–2 ... who are elected according to the foreknowledge of God the Father, by the sanctifying work of the Spirit [baptism of the Spirit], unto obedience and sprinkling of the blood of Christ [the work of the Son, the basis for salvation].

1Peter 1:3 Blessed by the God, even the Father of our Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living confidence through the resurrection of Jesus Christ from deaths.

1Peter 1:3,13,21. Blessed by the God, even the Lord Jesus Christ, Who, according to His great mercy, has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. Therefore, gird your minds for action, being constantly stabilized and oriented. Fix your hope on the grace being brought to you at the appearing of Jesus Christ. Who through Him, are believers in God, Who raised Him from the dead, so that your faith and your confidence are in God.

1Peter 1:7-8 That the proof of your faith, being much more precious than gold which perishes even though tested by fire, may be found to result in praise and glory and honour at the revealing of Jesus Christ; And though you have not seen him you love him: and though you do not see him now, but believe in him, you greatly rejoice with joy inexpressible and full of glory.

1Peter 2:4 — “And coming to him as to a living stone, rejected by men, but elected and precious in the sight of God.”

1Peter 2:6 — “For contained in the scripture: ‘Behold I lay in Zion a chief corner stone, elected, also he who believes in him will not be put to shame.’”

1Peter 2:9 But you are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out from darkness into His marvelous light.

1Peter 2:9–10 But you are a chosen race; You are a royal priesthood; you are a holy nation; You are a people for God's Own possession...in order that you might proclaim His excellencies Who has called you out of darkness into His marvelous light, for you were

once not a people, but now you are the people of God; you have not received mercy, but now you have received mercy.

1Peter 2:13-14 Subordinate yourselves to every human institution, whether to a king as one in authority, or to a governor sent by him; for the punishment for those who do evil for the recognition of those who do good.

1Peter 3:8-12 To sum it all up, let us all [believers] live in harmony, sympathetic, love as fellow Christians, be compassionate, and humble, not returning evil for evil, insult for insult, but blessing; because to this you were called that you might inherit blessing. For `Whoever would love long life and see good days, let him refrain his tongue from evil and his lips from speaking deceit. And let him turn away from evil and produce [divine] good; let him seek prosperity and pursue it. For the eyes of the Lord are upon the righteous, and His ears listen to their prayers, but the face of the Lord is against those who do evil.

1Peter 3:15 But set apart Christ as Lord of your right lobe, always being ready to give a reason to everyone who asks you to give an account for the hope that is in you.

1Peter 3:15 But set apart Jesus Christ as Lord in your right lobes, always ready to give a reason to everyone who asks you, to give an account for the confidence that is in you.

1Peter 5:8 - "Be stabilized, be on the alert, your enemy the devil prowls about like a roaring lion seeking someone to devour."

1Peter 5:10 And after you have suffered for a little while, the God of all grace Who called you to His eternal glory in Christ will Himself perfect, confirm, strengthen and stabilize you.

1Peter 5:12 I have written you briefly exhorting and testifying that this is the true grace of God. Stand fast in it.

2Peter 1:3 Seeing that His divine power has given to us everything pertaining to life and godliness [maturity adjustment to the justice of God] through the full knowledge of Him Who called us to His Own glory and excellence.

2Peter 1:12 Therefore I will always be ready to keep reminding all of you concerning these things, although you have known, and have become stabilized by means of resident doctrine.

2Peter 1:13 Moreover I consider it my duty as long as I am in this tabernacle [human body] to arouse you (or, wake you up) by means of a reminder.

2Peter 1:14 Knowing that the laying aside of my human body is imminent, just as our Lord Jesus Christ has made it clear to me.

2Peter 1:15 Indeed I will be diligent in fact, at any time you may have the doctrine after my death, to call to remembrance these things.

2Peter 1:16 For not having followed [as our source and authority] cleverly concocted myths, when communicated to all of you the power and the coming of the Lord Jesus Christ but we have become spectators of His majestic magnificence.

2Peter 1:17 For when he received from God the Father honor and glory, such a unique voice having been carried to Him by His majestic glory, “This One Christ is My Son, My Beloved, with reference to I have been well-pleased.”

2Peter 1:18 And this same voice having been carried from the heavens, we heard when we were with Him on that holy mountain.

2Peter 1:19 And we keep on having a more reliable prophetic doctrine [more reliable than empiricism] with reference to which (doctrine) you perform honorably by habitually concentrating (as a lamp shining in a dark place until a day dawns [the illustration of the beginning of the Millennium] and a morning star has come up [believers with doctrine in the soul understand it]) in your right lobes.

2Peter 1:20 Knowing this first, that all prophecy of Scripture [eschatological doctrines] does not originate from one’s own personal explanation,...

2Peter 1:21 ...for you see, prophecy was not produced by the volition, the purpose, the design of man but, men from God communicated from God being carried along by the Holy Spirit.

2Peter 2:17–22 These [reversionists] are well without water and mists driven by a storm. For them the gloom of utter darkness has been reserved. For, bombastically speaking loud boasts of the (soul) vacuum, they entice by sensual passions of the flesh those who are barely escaping from those who live in error. They promise them [their victims] freedom, but they themselves exist as slaves of corruption. For whatever overcomes a person, to that he is enslaved. For if, after they have escaped the defilements of the cosmos by means of the ἐπίγνωσις of our Lord and Savior Jesus Christ [the unbeliever who understands the gospel message], they are again entangled in them [false doctrine, which they previously rejected] and overcome, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than having known it to turn back from the holy commandment [the commandment to believe in Jesus Christ] delivered to them. What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

2Peter 1:20-21 Understand this first, that all prophesy from Scripture does not originate from one's own interpretation; for prophesy was never produced by the will of mankind, but men communicated as they were being carried along by means of the Holy Spirit.

1John 2:15 Stop loving the cosmic system, or anything in the cosmic system. If anyone keeps loving the cosmic system, the love from the Father is not in him.

1John 3:1-2 Concentrate on how great a love the Father has given to us that we should be called the children of God [and we are]; therefore the world does not recognize us because it did not recognize Him. Beloved, now are we the children of God and it has not yet appeared what we shall be; but we know that if He should appear [the rapture of the church], we shall be an exact copy of Him because we shall see Him just as He is.

1John 3:2-3. Beloved, now we are the sons of God and it has not yet appeared with we will be; however, we know that if He should appear, we should be exactly like Him because we should see Him as He is. And everyone who has this hope in himself purifies himself, just as He, Christ, is pure.

1John 3:2-3 Beloved [royal family of God], we are now students of God, and what we will be has not yet been revealed. However, we know that when He should appear, we shall be like Him [in resurrection bodies], because we shall see Him as He is. And everyone who keeps on having this confidence in Him purifies himself even as He is pure.

1John 3:23 And this is His mandate, that we believe in the person of His Son, Jesus Christ, and love one another, just as He has given to us a mandate.

1John 5:16 If anyone sees his brother sinning a sin not face-to-face with death, he shall ask and He [God the Father] will give life to him who does not sin face-to-face with death. There is a sin face-to-face with death; I do not say that he should ask concerning this category.

1John 5:11-13 This is the deposition: God has given to us eternal life, and this life is in His Son. He who has the Son has this [eternal] life; He who does not have the Son does not have this [eternal] life. These things I have written to you who believe in the person of the Son of God, in order that you may know that you have eternal life.

Revelation 1:6 Behold, He is coming with the clouds [many born again Jews will be with Him] and every eye shall see Him and all those who pierced Him [those who have rejected Him; not those at the crucifixion; those guilty of the big blot out] and those all the tribes with reference of the land will mourn over Him. Yes, I believe it!

Revelation 1:8 "I am the Alpha [the Eternal God] and the Omega [Christ in Hypostatic union]," says the Lord our God [= Adonai Elohanu]; He Who is and Who was and He Who is coming [as] the Omnipotent One."

Revelation 2:10 Do not fear those things which you are about to suffer [undeserved suffering]. Behold, the devil is about to cast some of you into prison that you might be tested. Also, you will have pressure and affliction ten days. Become faithful unto death [the imputation of martyrdom as the highest honor that God can give to the believer in time]. Become faithful unto death, and I will give you the wreath of life.

Revelation 19:6-9 And I heard as a voice of a great crowd of people [the OT saints] and as a voice of many waters [the tribulational martyrs, who are the friends of the groom] and

as a voice of mighty thunders [the tribulational believers alive at the second advent]; singing, "Praise the Lord because the Lord God all-powerful has become King [this is an act of worship, where we first must have cognizance]. Let us express super-happiness and let us give glory to Christ because the wedding of the Lamb has occurred and His bride [the church] has prepared herself [the 7 year preparation, receiving a resurrection body minus the old sin nature, our human good burned, our rewards and decorations received]. And it was given to her [the church, the bride] that she herself should be clothed in fine linen [the perfection of ultimate sanctification; the meeting of imputed righteousness with a resurrection body] and the unsoiled [absence of human good and evil] for the fine linen is the justification of the royal family. And He said to me, "Write, happinesses to the ones invited to the wedding supper of the Lamb" and He says to me, "These are genuine doctrines from the source of the God [the friends of the groom are there in their resurrection bodies] and the friends of the bride [it will be 1000 years before they receive their resurrection bodies].

Revelation 19:12. And His eyes are like a flame of fire and on His head are many crowns, having a royal title that no one understood but He Himself.

Revelation 19:16, And He has a royal title which has been written on His robes and on His thighs, King of Kings and Lord of Lords.

What Are Enhanced Notes?

1. There are a set of electronic notes of R. B. Thieme, Jr. floating about. These formed the basis for these enhanced notes.
2. These *enhanced notes* have the full Greek words where they are mentioned (included is the English transliteration, the Greek word itself, and the pronunciation, as taken from Strong's).
3. The doctrines taught in any lesson are set aside by formatting (they are in yellow boxes). These doctrines are often not included in the original electronic notes.
4. These doctrines are listed at the beginning of the document, alphabetically arranged and hyperlinked.
5. Sometimes a doctrine is transferred over from one of the two doctrinal notebooks, if the points are similar enough. Although this is not always a word-for-word transcription, it is generally very close to the notes given by Bob in whatever this study.
6. The link to those doctrines is [here](#).
7. The lesson summaries are given after the doctrine links and they are also hyperlinked to the lessons themselves.
8. The link to the [listing of the lessons](#), which includes the lesson #'s, a brief description of the lesson and the verses which are covered. This comes from the descriptions found for these lessons on the tape boxes and in the lesson summaries, which are collected here: ([HTML](#)) ([PDF](#)) ([WPD](#)) ([MS Word DOC](#)). On occasion, these lesson summaries are corrected.
9. If Bob offers a corrected translation, that is also included. If the entire book or entire chapters are corrected, then that corrected translation will also be found in the index and at the end of the notes. Bob tends not to offer a lengthy corrected translation for books covered early in his ministry or for narratives (like the book of Acts). However, over the years, he developed some very excellent translations—particularly for the epistles.
10. Although Bob almost always refers back to the KJV, I have inserted a different, more up-to-date translation.

For the initial translation, I will use the Berean Literal Bible. This is what they say about their own Bible.

Berean Literal Bible (information)

The Berean Bible is a completely new translation of the Holy Bible, based on the best available manuscripts and sources. Each word is connected back to the Greek or Hebrew text, resulting in a transparent and honest text that can be studied for its root meanings.

The Berean Study Bible text is the result of a meticulous translation and styling process to maintain core meanings and produce an English text of high literary quality, effective for public reading, study, memorization, and evangelism.

Berean Literal Bible (information)

Additionally, we believe that the Scriptures are meant to be studied and shared freely. Just as Paul encouraged the churches to pass on his letters, we are developing digital resources that will be free to access and free to share in websites, apps and software

The Berean Bible incorporates four main components:

1. An interlinear Bible to directly follow the Greek and Hebrew texts.
2. A literal translation to take the reader to the core of the Greek and Hebrew meanings.
3. A modern English translation, effective for public reading, memorization, and evangelism.
4. An emphasized translation to bring out the full meaning and intensity of the original texts.

Berean Literal Bible

The second step in the translation process was the development of a word for word English word order text with the following features:

1. Parts of speech match as closely as possible in translation from Greek to English.
2. Tense, mood, and voice of verbs are maintained as closely as possible.
3. All tags from the interlinear are maintained so that the word for word translation can be connected back to each element of the original text.
4. Gender is translated to be consistent with the original sources (This is also maintained in the Interlinear, Study, and Emphasized Bibles).
5. Pronouns that represent Deity are capitalized for clearer study of difficult passages (This format is maintained from the Interlinear through to the Study and Emphasized Bibles).
6. Sentence structure is maintained so that, in general, the flow of the longer Greek sentences is not interrupted in the translation to the literal version.

This information comes from their Bible information for their e-sword module.

More information can be found here: <https://berean.bible/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

