45-Romans-00

0:50: Well, greetings and welcome to another Wednesday night Bible study.
0:54: It's been a while and hopefully you all had a wonderful Feast of Tabernacles and 8th day.
1:01: Today, God willing, we're going to start a brand new book, and I'm gonna call today's session an introduction.
1:10: Because we're not gonna get very far in the book or the first chapter of Romans.
1:14: In fact, we're just gonna cover one verse in the first chapter of Romans, cause I want to give some context to the book, and I want to thank my brother, Deacon Jan, who suggested Romans would be a good study after Galatians.
1:29: And the more I looked into it, the more I felt that conviction that in fact, this would be a great follow-on study from the Book of Galatians.
1:38: So let's open with a word of prayer, and then let's all get back into the practice of our Wednesday night Bible study.
1:47: Our loving Heavenly Father, we bow before You, Lord.
1:51: We're just so grateful to you for who you are.
1:55: For your faithfulness, for your character.
1:59: And for your plan.
2:01: We thank you, God, as we've just rehearsed through the Feast of Tabernacles on the 8th day.
2:06: we're just so grateful, God, that your plan encompasses salvation for all mankind.
2:13: We thank you, God, that you've called us to be among the first fruits, but not the only fruits, and we just praise You, Lord, for the understanding that you've given to us.
2:22: And that we are continuing to grow in the grace and the knowledge of our Lord and our Savior Jesus Christ.
2:29: We understand this is so vast we're really just scratching the surface.
2:34: We praise You, Lord.
2:35: We thank you and we pray in the holy name of Jesus our Lord.
2:38: Amen.
2:40: Very, very good.
2:41: So I wonder who's here.
2:43: I know we've been, it's been a little while.
2:45: Pastor Murray would have loved to be here, but he's just taking extended time with his family.
2:50: But, Bruce Ellis was first in today.
2:53: Good to see you, brother.
2:54: Good to see you, Rosebud, and, Kay Feder.
2:58: I think that's, I think it's Keith, I think it's Keith Feder.
3:01: Nice to see you.
3:02: And Rose Petty is here.
3:04: Nice to see you, sister Rick For.
3:06: Good to see you, brother.
3:07: Welcome back.
3:08: Merlane, welcome back.

3:09: Brother Jeff Flannick, welcome back.
3:11: Sister Carlotta, nice to see you.
3:13: Welcome back.
3:15: Let's see, Judy and Chuck are back.
3:17: Welcome to see you, it's good to see you.
3:19: Welcome back.
3:21: And Pep Square is here as well.
3:24: Welcome back.
3:24: I know many of you are here, but you haven't signed in, but, great to see you, great to see the numbers here that are watching live.
3:31: And let's get into.
3:34: The Book of Romans, our introduction to the book.
3:39: Let me go ahead and share my screen.
3:41: Again, I hope you all had a wonderful, inspiring, feast, and that you're back refreshed, just taking some time away, 8 days of just fellowship and, and study and edification.
3:54: Good for the soul.
3:59: Very good.
4:00: Let me go ahead and share my screen.
4:04: And let me.
4:18: Very, very good.
4:19: OK.
4:21: let me just make this font a bit bigger.
4:26: OK OK, before we get into Romans, so first of all, Galatians was written 8 or 9 years before Romans.
4:37: So during the period with Galatia, the issue of what to do with the Gentiles was just a big issue.
4:46: that issue, by the time we get to Romans, that issue has been settled.
4:50: but we can still see the theology of justification.
4:55: By faith, that Paul was developing and and articulating with Galatians, that's really well developed now in the book of Romans.
5:04: I also want to say that The book of Romans is very, well, Paul himself is a complex man, a complex teacher, very rich in his understanding, very sophisticated in his understanding.
5:18: So, this is gonna be a bit of a challenge.
5:20: Romans is like, Galatians was basically two chapters of theology.
5:26: Romans is much richer and, and much more developed in his theology.
5:31: And it's Paul, it's the apostle Paul.
5:33: He, he, he speaks in long, complex sentences.
5:37: So you have to be very careful about what he's teaching.
5:40: We're not taking it out of context.
5:41: And that's what most people do, even with the book of Galatia.
5:45: They hear a verse or two, and they run with it, and they create a whole new theology, basically saying, teaching the opposite.
5:51: Of what the apostle Paul was actually teaching.
5:54: And so we want to be careful here.

5:55: I think we're just gonna take our time going through this book.
5:58: I, in fact, I'm gonna be writing a book on Galatians.
6:01: I really enjoyed that study.
6:03: I think my second book now is going to be on Galatians.
6:06: In fact, if you haven't gotten a copy, Of this, first book, Salvation to the Jew first, and also to the Gentile.
6:15: Please, write in for it, ask for it.
6:17: It's totally free.
6:18: you can ask for a hard copy, you can ask for a digital copy.
6:21: We're happy to share that with you and share the understanding that God is giving us in terms of what His word is actually saying from Genesis to Revelation.
6:32: Galatians was such a great study and very enlightening, and it's such a misunderstood book that I think that I, I, I know I'm going to be with God's grace.
6:42: I'm gonna write a book on it.
6:43: It's not gonna be a commentary, it's gonna actually be a book showing the narrative and the arguments that the apostle Paul is making through the, through the letter to the Galatians.
6:53: Romans is very similar, more complex.
6:56: So let's begin our study with some context for Romans, as I mentioned.
7:04: It's coming now, 8 or 9 years after the book to Galatia or the letter to Galatia, and it was written from Corinth while he was in Corinth.
7:15: So here in Acts 18:1, after these things, Paul departed from Athens, and he came to Corinth, and he found a certain Jew named Aquila, born in Pontus, so Pontus is in Asia Minor, what we call Turkey today, so that's where he was born.
7:32: Paul is meeting him in Greece in, in Corinth.
7:36: And, but he lately came from Italy.
7:39: With his wife Priscilla.
7:41: Now, he's born in Asia Minor.
7:44: He meets Paul in Corinth, but he recently came from Italy, came from Rome.
7:51: Why did he recently come from Italy with his wife?
7:55: He tells us here, because that Claudius.
7:58: Had commanded all Jews to depart from Rome.
8:03: And then he came unto them.
8:05: So that command, that edict was around 49 AD.
8:11: And then by the time he's writing to the Romans, Claudius had died, and the, the, the Jews were had returned to Rome.
8:22: So, here, unlike Galatia, where the, the Jews had the upper hand.
8:29: And they're dictating how we're going to handle the Gentiles.
8:33: Here with the letter to Rome, the Gentiles actually have the upper hand.
8:38: Because the Jews were expelled.
8:41: And now the Jews are coming back years later, and it's a very different situation.
8:45: And, and, and the Gentiles have gotten on very well without them.
8:49: thank you very much.
8:50: We'll take it from here.

8:51: And now the Jews are trying to integrate back into this pri primarily dominant, gent or Gentile dominant or congregations.
9:01: So that's the dynamic that we're dealing with here with Romans.
9:06: the the Gentiles have the upper hand.
9:09: And that's why he says later, and we'll get to there later, he says, don't boast against the, the, the branches.
9:15: Know your place, Gentiles.
9:17: So people take Romans to think that there's a whole new type of religion here, we're gonna see if that's just not the case.
9:23: So that is The context, part of the context of the book of Romans, and then when we come here to chapter 20 of the Book of Acts, he says, and when he had gone over those parts and had given them much exhortation, he came into Greece, and there he abode 3 months, and this is where they believe during these 3 months that he's in Greece in Corinth, that this is when he wrote to the, the Roman Church.
9:53: So he had a boat there three months, and when the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia.
10:02: So while he was in Corinth for three months, this is when they believe, and this is around 57 AD.
10:12: 5758 AD is when he's now writing to Rome from Corinth.
10:18: Now, in Romans 16, at the end of the letter, Romans 16 and verse 22, we see who actually wrote the epistle.
10:27: I, Tertius, and Tertius is just Latin for third, so he's probably the, the third son of somebody.
10:35: Could be the 3rd slave, but he's the 3rd.
10:38: I, Tertius, who wrote this epistle.
10:41: So he wrote the epistle of Rome, to, to, to Rome.
10:44: I salute you in the Lord, and this is, I think the term is immensuensis, immense something like that.
10:50: So he's a scribe basically.
10:51: So Paul is dictating, and Tertius is, is writing the letter.
10:55: So he identifies himself.
10:57: I, Tertius, I wrote this epistle, and I salute you in the Lord.
11:00: Then in verse 1 of chapter 16.
11:04: We see Paul in his letter to Rome, commending unto them Phoebe, our sister.
11:09: I commend unto you, Phoebe, our sister, which is a servant of the church, which is at Crea.
11:16: And, and so she's from Corinth.
11:20: And she's a servant there, but he's sending the letter with her.
11:25: So as she's taking the letter to Rome, he's commending Phoebe unto them, and he's going to ask them to look after her and respect her because she's done much good for the church.
11:38: And then here in Acts 18 and 18 regarding Kancrea.
11:44: So she's a servant there at Kanrea.
11:47: And Paul, after this tarried there yet a good while.

11:53: And then took his leave of the brethren and sailed thence from there into Syria and with him Priscilla and Aquila, having shorn his head in Cencrea, for he had a vow, and I just wanted to bring this up because again people are using the epistle to Rome.
12:12: To teach a Gentile version of Christianity, a Roman version of Christianity, and taking authorization for this false Christianity from the apostle Paul.
12:24: But we're gonna be seeing very clearly, the apostle Paul is not teaching some new religion.
12:30: He's not deviating from what all the other apostles taught and what the true gospel is, which is centered on Israel.
12:40: So, you can see now when he's in Kancrea, that he's shaving his head because of the Nazarite vow that he took, and now he's going to the temple and going through the process of closing that vow.
12:52: And so very much he's still a Torah observant, and that's very important context for us as we get into Romans that this is not deviating from the Torah, even though it's to a primarily Gentile church, as we saw with Galatia.
13:08: So back to Romans 16, I commend unto you, Phoebe, our sister, so she's the one that carried the letter to Rome, which is a servant of the church, which is, which is at Cinrea.
13:19: That you receive her in the Lord.
13:21: So, so receive her, look after her as becometh saints, and that you assist her in whatsoever business she has need of you.
13:31: So while she's there, she's doing the Lord's business.
13:33: I want you to support her.
13:36: For she has been a helper of many and of myself also, so she comes with great recommendation.
13:44: And then while he's in Corinth, so he's sending the letter with Phoebe, but we can see here in verse 23 that Gaius was his host.
13:54: So he's staying there in Corinth for 3 months, and that's where he's writing to the Romans, but Gaius is his host.
14:02: Gaius my host, and of the whole church salutes you.
14:06: Erastus, the chamberlain of the city, salutes you.
14:09: So quite an important man, a very high responsibility in the city, has, converted to Christianity.
14:16: He sends his greetings, and Cortis, a brother.
14:20: So earlier we had Tertius, meaning the 3rd, and now we have somebody named the 4th.
14:26: So maybe they're brothers.
14:27: This is the 3rd brother.
14:28: This is the 4th brother.
14:30: But this is now also Cortes, a brother.
14:33: Back to, verse 3, greet Priscilla and Aquila, Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks.
14:48: Unto whom not only I give thanks, so Paul is very grateful to these Jews, Priscilla and Aquila, but he says it's not only me who's grateful to these Jews.
15:01: But also all the churches of the Gentiles.

15:04: So, all the Gentile churches were grateful to these two Jews because of what they did to save Paul's life.
15:14: So that Paul could preach this gospel of good news to them, the Gentiles realized this wouldn't be possible if it were not for this Jewish couple.
15:23: So, unlike the situation we find ourselves in today, where Gentiles are just growing in this increasing hatred for the Jews, and that's actually infecting the church.
15:35: That we church brethren are developing the same anti-Semitism as the world.
15:41: We're developing, at best, we are indifferent.
15:45: We don't really care.
15:46: This is coming up.
15:47: This is in fact today, is the 3rd anniversary of October 7th, 2023.
15:54: Unfortunately, most of us just don't care.
15:57: And certainly the world has flipped.
16:00: Instead of being upset and angry with the inhumane treatment of the Jews on October 7th, the world is actually siding with Hamas and promoting the Hamas agenda.
16:12: And and demeaning the Jews.
16:15: And so, here, we see that all the Gentile churches were grateful to this Jewish couple, and we'll get to it eventually, but here in Romans 15 and verse 26, he says it has pleased them of Macedonia and Achaea.
16:32: To make a certain contribution for the poor saints.
16:35: So, Achaea is actually in Rome, in, in, Italy.
16:40: he says, to make a certain contribution for the poor saints which are at Jerusalem.
16:46: So the Macedonians and the Achaeans, they were happy.
16:49: To put together a collection, they're Gentiles, to put together a collection to send to the Jews in Jerusalem.
16:57: And why, why were they happy to do that?
17:00: It has pleased them verily.
17:02: They were really happy to support their Jewish brethren in Jerusalem.
17:06: It has pleased them verily, and Paul says, and in fact, they are debtors to the Jews.
17:13: The Gentiles are debtors to the Jews, they had better be grateful to the Jews.
17:19: It has pleased them verily, and indeed their debtors they are, for if the Gentiles have been made partakers.
17:28: Of their spiritual things.
17:30: The spiritual things belong to the Jews.
17:33: And if the Gentiles are now participating in these things, in the covenant and the promises, If the for the Gentiles have been made partakers of their spiritual things, their duty.
17:45: is also to minister unto them in carnal things.
17:49: And I would say today, we have a duty.
17:53: To minister to the Jews in spirit in their spiritual things to provoke them to jealousy.
18:00: That these promises, this covenant that we are participating in and enjoying, it belongs to the Jews.
18:08: It belongs to Israel.
18:10: We've been grafted into it, and we're going to see as we get through this letter, the sort of the, the climax of the letter.

18:18: I do not boast against the Jews.
18:23: Do not be wise in your own conceits.
18:26: Do not become big headed and and think that you have replaced.
18:32: The, the, the natural branches.
18:35: And, and so, I just want to weigh on the weight of this because the world is changing.
18:40: This is the 3rd anniversary of October 7th, and, and I don't exaggerate, but it's not a far, it's not too much hyperbole to say nobody cares.
18:49: The Jews care, of course.
18:51: But the Gentile world doesn't really care about what happened on October 7th, and that is bleeding over into the church if we're not careful.
19:01: And the scripture is very clear.
19:04: This belongs to them.
19:06: And we are debtors to them.
19:09: And even though we've been grafted in and we're now, we're now part of the Commonwealth of Israel, we are debtors to them.
19:15: And we have a duty.
19:17: In fact, Isaiah begins 2nd Isaiah, Isaiah 40, Comfort Jerusalem, comfort my people.
19:24: So we'll come back to that as we proceed.
19:27: Back to Romans 16.
19:31: I just want to show now that Paul is sending greetings to Rome.
19:36: And so, he says likewise, so he he sends greetings to Rome, and then he says, or, or sorry, greetings from Corinth, and then he says, likewise, greet the church that is in their house.
19:51: So what we notice here now.
19:53: Is the structure of the church in Rome was not everybody going to the synagogue or everybody going to some big church.
20:02: They were going, they were worshiping in in-house churches.
20:06: And there were brethren who had homes that could facilitate worship.
20:10: And so greet the church that is in their house, salute my well beloved Epinius.
20:17: Who is the first fruits of Akea unto Christ.
20:21: So, not sure what the story is here, but Epinius is one of the first converts then in the area of, of Rome, and, and he's loved by Paul.
20:30: And so salute him, but salute the church that's in their house.
20:35: and then he goes on to say salute Asyncretus, sorry, Asyncretus, Phlegon, Hermes, Patrabas, Hermes, and the brethren which are with them.
20:48: So, there's just different congregations here, salute these brethren.
20:52: Salute Philologus and Julia or Yulia, Nereus and his sister, and Olympus and all the saints which are with them.
21:02: So again, just a bit of context here, that it's not one big congregation in Rome that meets at some big, you know, Catholic church.
21:10: these are home churches, small congregations that this letter is gonna circulate to, OK.
21:18: Now, we're only gonna get time to cover one verse tonight, because I want further context to this book or to this letter.
21:26: Romans 11, he says.

21:31: And we're gonna, we're gonna come back to verse one, God willing, next week, cause there's there's more here.
21:36: But he says, Paul.
21:38: A a servant or a slave.
21:41: Of Jesus Christ.
21:44: Called To be an apostle So right from when he was called.
21:50: And and that experience he had on the road to Damascus.
21:54: He was called to be an apostle.
21:56: He was called to be sent.
21:58: And then he says this, separated onto the gospel of God.
22:04: And this word separated afarizo.
22:08: It means to divide.
22:10: So basically, if you can, maybe you're cutting a cake or cutting a loaf of bread, and you, you cut it, and you take that piece and you, maybe you're gonna cut this loaf in half, and you take this half and you separate it from the other half.
22:24: It's now, it's a separate thing.
22:27: And what's he separated to, he says, unto the gospel, and notice, he doesn't say the gospel of Jesus Christ.
22:35: It's the gospel of God.
22:37: And that's gonna be significant, and again, we're gonna come back to this, God willing, next week, but he's separated, completely separated onto the gospel of God.
22:46: And, and, and really, it's God's gospel.
22:50: And we're gonna see next week that it's about Jesus Christ.
22:53: It centers on Jesus Christ, but the source of this good news is God the Father.
22:59: And the source of this faithfulness to covenant is God the Father.
23:04: And that's God's covenantal name is Yehovah.
23:08: And so this is about covenantal faithfulness, even though it's a letter to Gentiles, it's about God's covenantal faithfulness, and we're gonna see that Paul is not teaching some different, gospel here, it's the gospel of God.
23:21: As we saw with the letter to Galatia, he pronounces a curse on anybody who dares to teach any other gospel than that which they have preached.
23:32: Now, this separated Arizo.
23:36: Is the same word used in Acts 13, so he's separated unto the gospel of God.
23:42: What, what does this mean?
23:43: Separated from who?
23:44: From what?
23:46: He says here in Acts 13 and verse 1.
23:53: Now, there were in the church that was at Antioch, so this is in Asia Minor, what we call Turkey today.
24:00: Now, there were in the church that was at Antioch, certain prophets and teachers.
24:07: So Antioch is thriving spiritually.
24:10: And they don't just have teachers there, they have profits.
24:15: And so this is a very spiritually robust church.

24:20: There were in the church, now, there were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon that was called, and Lucius of Cyrene, and Menain, which had been brought up with Herod the tetrarch and Saul.
24:39: So these are prominent leaders and teachers and men, and the, the, the spiritual life of these brethren is, is thriving.
24:47: As they minister to the Lord, so they're doing, they're faithful, they're doing what the Lord expects of them, and, and they fasted.
24:56: So while they're in this state of intense faithfulness, The Holy Spirit said, Aferiso Separate me, Barnabas, and Saul, for the work where until I have called them.
25:13: This is from God I think many times we we think of separation as some terrible thing.
25:20: Paul is saying, this is from God.
25:23: And here Luke is writing to say, the Holy Spirit instructed these faithful men that Paul or Saul, Paul and Barnabas needed to be separated from everybody else onto the gospel of God for a different purpose.
25:40: So what is this work?
25:43: That they've been called to Well, we know, Paul is the apostle to the Gentiles.
25:51: But it begs the question then.
25:53: If, if God is separating Saul and Barnabas.
25:59: Does it mean then that they are taking a different gospel?
26:05: Is, is, is this a different religion than what Peter and the other apostles in here, prophets and teachers.
26:13: So, Simeon and Lucius of Cyrene and Menain, all these men, these faithful prophets and teachers, whatever gospel they're teaching, since Paul and Barnabas have been separated from them to go to the Gentiles, are they now going to the Gentiles with a different gospel?
26:34: Cause that's what traditional Christianity would have us believe.
26:37: Well, we're just gonna keep reading Acts 13 as context.
26:42: For the letter to Romans where Paul says, I was separated, called to be an apostle, separated unto the gospel of God.
26:52: Well, let's understand what this separation means.
26:54: What, what, what kind of content was he teaching now that he's been set by God Himself, said, I have a different work for you.
27:03: And so I'm gonna separate you from everyone else because I have a different work for you.
27:07: So God Himself is behind this separation.
27:10: The Holy Spirit instructed it.
27:13: What's the content?
27:14: Well, we just have to keep reading.
27:16: Let's just keep reading to find out what is this work?
27:20: What is this content that Paul and Barnabas have been separated to teach.
27:25: So we'll just keep reading Acts 13, and this is really the context for Romans.
27:31: And when they had fasted and prayed, and laid their hands on them, they sent them away.
27:37: They were compliant to the Holy Spirit.

27:39: Again, sometimes, most times when there's ever a separation or division of men, it's very carnal.
27:45: And it's very egotistical, and it's very dysfunctional.
27:49: This was functional.
27:51: This was from God, and it had the full support of all the prophets and teachers, because it's coming from God that they have a different work.
27:59: And so when they had fasted and prayed, and laid their hands on them, they, they, they, the prophets and teachers sent them away.
28:07: We'll just drop down to verse 16.
28:14: Now we're gonna hear the content.
28:17: Now that he's been separated, what's his message?
28:22: Then Paul stood up.
28:23: And beckoning with his hand, said, Men of Israel.
28:29: And you that fear God.
28:30: So he's got two audiences here.
28:33: The men of Israel And the proselyte pro proselytes, I think we say the name, these, these gentile God-fearers.
28:40: He's talking to both Men of Israel And you that fear God, give audience.
28:46: I have something to say.
28:47: Listen.
28:51: The God of this people, Israel, chose our fathers.
28:56: And exalted the people when they dwelt as strangers in the land of Egypt and with a high arm brought he them out of it.
29:06: This is his message.
29:07: He's been separated by God and now this is his first full on sermon or message, and it's about God's faithfulness.
29:17: To the covenant.
29:19: And how he chose, he, this is the elect, he chose our fathers, and then exalted them when they were strangers in the land of Egypt, and he brought them out of Egypt himself.
29:31: And about the time of 40 years, suffered he their manners in the wilderness, so he was struggling with their unfaithfulness in the wilderness, though he would not break covenant.
29:44: And when he had destroyed 7 nations in the land of Canaan, he divided their land to them by lot.
29:52: So, so, it was God's doing to take the land away from these horrible, immoral people of Canaan, seven different nations that we just called Canaanites.
30:05: And to take it away.
30:07: And give it to Israel.
30:09: And so the so-called Palestinians today who are claiming we are children of Canaan, what's your claim?
30:16: God has taken the land away from Canaan, and he has covenantally given it to Israel.
30:22: And this is the history.
30:23: This is what Paul is saying.
30:25: God is giving context for the gospel of God.
30:28: He's been separated onto the gospel of God, and this is the message.

30:32: This is the context for the gospel.
30:36: And after that, he gave unto them judges about the space of 450 years until Samuel the prophet.
30:42: And afterward they desired a king.
30:45: And God gave them Saul, the son of Sis, a man of the tribe of Benjamin, by the space of 40 years.
30:53: And when he had removed him, he raised up unto them David to be their king.
31:00: To whom also he gave testimony and said, I have found David, the son of Jesse, a man after my own heart, which shall fulfill all my will.
31:11: So God has a will, and he's found that David's going to fulfill my will.
31:16: Of this man's seed.
31:19: And so this is the same message we're going to see in in Romans one, that this is the gospel of God, and it centers on Jesus Christ.
31:28: Jesus Christ is the Holy One of Israel, through whom God will ensure all the covenant promises are fulfilled.
31:37: So, so it comes down to David, and then it's of this man's seed, David.
31:42: Has God, according to his promise.
31:45: We're dealing with a God that never breaks his word.
31:49: And therefore, the gospel.
31:51: is rooted in God's faithfulness.
31:55: Therefore, any gospel that we are preaching incorporates all of God's promises.
32:02: We can't have a gospel where God's promises are of no effect.
32:07: This is not, this is not a gospel at all.
32:09: We have to make sure that whatever we're preaching, every single promise, we can point to every single promise of God, and it's contained in our messaging.
32:19: Of this man's seed has God, according to his promise, raised unto Israel a savior.
32:26: Yeshua, God saves.
32:28: God saves who?
32:29: Israel.
32:30: So is is Paul teaching some of the gospel?
32:33: He's been separated onto the gospel of God.
32:36: Not just him, but Barnabas with him.
32:38: God always gives him, gives them in twos, gives him a helper.
32:44: And now he's preaching what he's been, he's been separated onto the gospel of God, and he says that Jesus.
32:52: was a descendant of David.
32:56: According to God's promise.
32:59: Because God promised to send a savior.
33:02: Now, who was the savior sent for?
33:06: Who, who, who is Yeshua saving?
33:09: Paul is not confused.
33:11: He's not making up another gospel.
33:13: He says of David's seed has God, according to his promise, raised unto Israel a savior.
33:23: He's speaking to Gentiles.

33:24: Gentiles are included in the audience, you men of Israel and you that fear God.
33:29: God, according to his promises raised up unto Israel.
33:34: A savior.
33:35: This is the good news.
33:37: This is the gospel.
33:39: We have to understand this and make sure we're not preaching another gospel.
33:44: This is the good news.
33:46: God keeps His promises.
33:49: And therefore Israel will be saved despite their rebellion.
33:54: When John had first preached before his coming, the baptism of repentance to all people, to all the people of Israel.
34:04: This is an Israel covenant.
34:07: So John preached Before Christ came, the baptism of repentance.
34:13: Does it say to all people?
34:16: Doesn't say that.
34:17: It says to all the people of Israel.
34:20: He's your savior And as John fulfilled his course, he said, To Israel Who do you think I am?
34:33: So they're seeing he's certainly a prominent man.
34:36: And he's asking like, who do you think I am?
34:39: I'm not the Messiah.
34:42: But behold, there comes one after me whose shoes of his feet I'm not worthy to loose.
34:51: So Paul says, men and brethren.
34:55: Children of the stock of Abraham, and again, he's got 2 audiences here.
35:00: It's not just the Israelites he's talking to, he's also talking to the God-fearing Gentiles.
35:05: Men and brethren, children of the stock of Abraham, and whosoever among you fears God, to you is the word of of this salvation sent.
35:15: So Paul is not confused.
35:18: Salvation has been sent to Gentiles, but it's within the context of God's covenant faithfulness to Israel.
35:27: And these Gentiles that accept and repent are being grafted into God's covenant faithfulness to Israel.
35:36: And we cannot blur this, we cannot dilute this.
35:40: If, if we dilute this in any way, we are compromising the, the message of God's faithfulness.
35:48: Where Paul is very clear, he's been separated onto the gospel of God, and he begins with, according to God's promise.
35:55: He sent a savior, Jesus, to Israel.
35:59: And he's speaking now to Gentiles, and he's not diluting his word.
36:02: Why should we dilute God's word?
36:05: Verse 27 For they that dwell at Jerusalem and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day.
36:18: They have fulfilled them in condemning him.
36:21: This is amazing.

36:27: Talk about blindness.
36:29: Every Sabbath day.
36:31: They read the prophets.
36:34: While they reject Christ, and while they're reading the prophets, they're condemning themselves for rejecting Christ, and they have no idea what they're doing.
36:43: This is the state of blindness.
36:46: And yet, in this state of blindness, Christ in Matthew 23 says to them, you're not gonna see, you will see me again.
36:56: But you're not gonna see me again until you shall say, blessed is he who comes in the name of the Lord.
37:05: So, we see in Isaiah chapter 6, the blindness that has Been put upon them.
37:13: The curse of blindness and deafness is not forever.
37:17: Because Isaiah asked, well, how long will I be in this situation where I'm preaching to them and they can't hear, and they can't see?
37:25: And God doesn't say, yeah, it's forever.
37:27: I'm done with them.
37:28: He says until.
37:32: Until the city is made desolate.
37:35: And that's when I'll lift the blindness.
37:36: That's when I'll lift the deafness, which then corresponds with Christ saying, you won't see me again until this curse that I've just pronounced on Jerusalem comes down upon you in the city, the abomination that makes desolate is upon you, and then we'll lift the blindness.
37:52: And then you will look for me and you will be grateful for me, and you will weep for me.
37:57: And so God is not done with the Jews.
38:00: God keeps his word.
38:02: He's a covenant keeping God, and that part of our gospel preaching needs to be to provoke.
38:09: The Jews to jealousy.
38:11: With their scriptures, with their covenant.
38:16: How is it that we understand their scriptures better than they do?
38:19: We have to provoke them to jealousy, not replace them, not be indifferent to them.
38:25: not see this blindness in Jerusalem, and we don't care.
38:28: It should break our heart that Jerusalem rejects Messiah.
38:35: And in so doing, is compromising the promises of God and making God look like he cannot keep his word.
38:43: It's like Moses pleading with God and saying, God, if you destroy them, the people will say that you brought them out of Egypt for mischief.
38:50: Think of your reputation, your name, for your name's sake.
38:54: Moses is saying, for your name's sake, don't destroy them and start over with me.
38:59: Save them for your name's sake.
39:03: And we, the true preachers of the gospel, Christ says we will suffer for his name's sake.
39:09: We care about his reputation.

39:12: And because we care about his reputation, we care about the covenant faithfulness that he has to his people, the Jews.
39:22: And we don't apologize.
39:24: And when the whole world turns against the Jews, we'll be there to comfort them.
39:29: With their own scriptures.
39:33: So here they are, they're totally blind and they're reading every Sabbath day.
39:37: The prophets Which are condemning them for rejecting Messiah.
39:43: And so they fulfilled the prophecies in condemning him.
39:48: And though they found no cause of death in him.
39:51: Yet desired the pilot.
39:54: That he should be slain.
39:56: And when they had fulfilled all that was written of him.
40:00: They took him down from the tree and laid him in a sepulcher, and we need to be really clear about this because the Gentile world is basically embracing Islam, or it's either embracing Islam or it's accommodating Islam.
40:13: And one of the fundamental tenets of Islam.
40:17: Is we love Jesus.
40:20: But he was just a man.
40:23: We love Jesus, but he was just a prophet.
40:26: And by the way, he was never crucified.
40:29: That God switched at the last minute and caused him to crucify somebody else.
40:36: And Jesus wasn't crucified, He didn't die, and he wasn't resurrected.
40:41: Islam is set to destroy.
40:45: The gospel And to destroy Christianity.
40:50: And the world is embracing this, and it's either embracing it, or it's facilitating it.
40:58: And that's why we see the Western world just falling apart now.
41:02: But every single thing that the prophets wrote about Christ, it was all fulfilled, and when they had fulfilled all that was written of Him.
41:11: So Islam has a problem.
41:13: Because Islam endorses the Torah.
41:17: But the Torah endorses Christ.
41:21: And prophesize the death, burial, and resurrection of Christ.
41:25: It's all in the Torah, it's all in the prophets.
41:29: And so we have to stand our ground.
41:32: They took him down from the tree and laid him in a sepulcher, but God raised him from the dead, and this is the core of our faith.
41:40: This is why we have such rock solid conviction.
41:43: Because Christ was raised from the dead.
41:47: This is the basis of our faith.
41:50: God raised him from the dead.
41:52: And he was seen many days of them, which came up with him from Galilee to Jerusalem.
41:58: So here comes this man, 600 years later, to say none of this happened.
42:03: And 2 billion people on the planet are convicted.

42:08: That Jesus was not crucified.
42:11: So convicted, they will put to death anybody that says he was.
42:17: Anybody says he was crucified and that he was resurrected and that he is the Son of God, you with, with intense, you think they hate the Jews?
42:25: The Jews is just the opening act.
42:28: Once they've slaughtered the Jews, they want to slaughter Christians.
42:32: We don't deserve to live.
42:34: And so we need to be very, very clear.
42:37: There were eyewitnesses, many over 500.
42:43: Saw him crucified.
42:46: And then 3 days later, saw him in person.
42:50: And all the apostles put their lives on the line.
42:54: To preach the resurrection.
42:56: And so we're not falling for somebody who comes along 600 years later and says, yeah, no, that didn't happen.
43:01: Some, some demon in a cave attacks him, brutalizes him, terrorizes him, and then makes him his servant.
43:09: To teach us that none of this happened.
43:13: 2 billion and growing are are believing in this thing.
43:16: We're not.
43:18: We stand our ground.
43:21: Jesus Christ was prophesized as Messiah.
43:24: As the Holy One of Israel, to fulfill all the promises of God.
43:29: To make this covenant actionable because Israel violated it.
43:35: But the Holy One of Israel came so that all these covenantal promises can be kept.
43:40: And so people saw him walking around after his death and burial.
43:46: He was seen many days, many days, like he was around for a while.
43:50: Of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
44:02: And this is the basis.
44:05: Of the gospel that Paul preached.
44:08: This death, burial, and resurrection of Jesus Christ.
44:12: To fulfill the promises of God, he says, and we declare unto you the gospel.
44:18: We have good news.
44:20: Why?
44:21: Because of the death, burial, and resurrection of Jesus Christ.
44:24: God sent to Israel a savior.
44:27: And so we declare unto you good news, glad tidings.
44:31: How that the promise, which was made unto the fathers, God has fulfilled the same unto us, their children.
44:41: So Jesus Christ is the enabler.
44:44: Of the fulfillment of the promises.
44:46: Israel disabled.
44:49: God's ability to, to keep the covenant of promises to the fathers.

44:53: And so Christ came as the Holy One of Israel, as the son of a Jew.
44:58: As the Holy One of Israel.
45:01: To be 100% Torah compliant in the perfect lamb and sacrifice.
45:06: So that we have now good news.
45:09: We declare unto you the gospel.
45:12: How that the promise which was made unto the fathers Abraham, Isaac, Jacob.
45:17: Those promises, God has fulfilled those promises unto us, their children.
45:24: In that, how has he done this?
45:27: In that he has raised up Jesus again.
45:30: As it is also written in the 2nd Psalm, you are my son.
45:34: This day have I begotten you.
45:37: And again, 2 billion people and growing and taking over Western civilizations.
45:45: Allah does not beget.
45:47: He's not begotten.
45:48: He doesn't beget.
45:48: He's just one.
45:49: Tahid.
45:51: And, and this destroys the gospel.
45:54: Excuse me, which is the plan of the devil?
45:57: To destroy the gospel.
46:00: But Paul is making it very clear, this is the basis of the good news.
46:05: And Muhammad clearly didn't understand covenant, and Allah certainly doesn't understand covenant.
46:09: We must understand covenant.
46:11: Cause that's where the conviction to preach this gospel faithfulness comes from.
46:17: And as concerning that he raised him up from the dead.
46:21: Now, no more to return to corruption.
46:24: He said on this wise, I will give you the sure mercies of David.
46:30: Wherefore he says also in another Psalm, you shall not suffer your holy one to see corruption.
46:37: So that's impossible that your holy one will see corruption corruption.
46:40: Was he talking about David?
46:43: For David, after he had served his own generation by the will of God, he fell asleep, and he was laid onto his fathers and saw corruption.
46:52: So let's rule out David, so that you, you'll not suffer your holy one to see corruption.
46:57: It's not talking about David, we can rule him out.
47:00: But he whom God raised again, so Christ died, and the prophecy is, you will not suffer your holy one to see corruption, so Christ David died, and he's dead.
47:12: Christ died, and God raised him from the dead.
47:15: Because he would not suffer his Holy one to see corruption, but he whom God raised again saw no corruption.
47:24: Be it known unto you, therefore, men and brethren.
47:29: That through this man is preached unto you, that is to Israel.
47:35: Gentiles are grafted into Israel.

47:38: Through this man, the Holy One of Israel, is preached unto you, Israel, the forgiveness of sins.
47:46: And by him, all that belief in Israel are justified from all things.
47:53: And so we see here this theology around justification is the very first message Paul preached.
48:02: We saw it in Galatia, 88 or 9 years before he's writing to Romans, and we're going to see it very well developed.
48:11: In his message to Rome, the message to the Romans.
48:15: But he's not teaching something new.
48:16: Justification is in the context we can just see here in his first sermon.
48:21: It's in the context of God's faithfulness to Israel.
48:25: He's, he's not made up some new Gentile religion.
48:29: And by him all that believe are justified from all things.
48:33: From which you could not be justified by the law of Moses.
48:37: In fact, that alone tells us this message is for Israel.
48:40: People are being justified who couldn't be justified by the law of Moses.
48:45: So we can exclude Gentiles from this messaging because Gentiles didn't even know the law of Moses.
48:51: So this is excluding Gentiles, it's, it's Israel who was given the law of Moses, who's trying to be justified by the law of Moses, but there are certain infractions that are, first of all, they're unintentional, so you have to keep sacrificing animals constantly, because you're just in a temporary state of justification.
49:11: And then there are other sins called high-handed sins, that if you commit those, well, there's no justification, you're just put to death.
49:19: And so now, through the death, burial, and resurrection of Jesus Christ, we have good news.
49:26: That everyone who believes through faith is justified from everything.
49:32: From which you could not be justified by the law of Moses.
49:36: Beware, therefore.
49:38: This is, this comes with, it's good news, but it comes with a warning.
49:41: Beware, therefore, lest that come upon you, which is spoken of in the prophets, which we saw earlier, they're reading the prophets every week in Jerusalem, every Sabbath, and they're reading the very curses that are upon them, because they rejected Christ.
49:57: And so now Christ is, Paul is preaching Christ.
50:01: And he's warning them, beware.
50:04: Lest that come upon you which is spoken of in the prophets, behold, you despisers and wonder and perish.
50:13: So now he's quoting Habakkuk, for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.
50:23: And through Habakkuk we understand.
50:26: The work that he's working.
50:29: is because they've rejected righteousness.
50:33: God is now raising up the Babylonians.
50:37: To come and vanquish his own people.

50:39: Habakkuk's complaining like, God, I'm seeing all of this injustice in my community, and you're not doing anything about it.
50:46: And God says, yeah, no, I am doing something about it.
50:49: Don't look within the community, look outside and look to the heathen, look to the Babylonians, because I'm empowering them to come and slaughter my people.
51:00: And that in fact is what we see happening today.
51:03: All of a sudden, almost overnight.
51:08: Gentiles, and specifically Islam.
51:13: are gaining incredible power and wealth and resources and favor all over the world.
51:21: And tearing up Western civilization, tearing it up and and tearing it down, so that they will have their way.
51:30: The Ottoman Empire is coming back, and I don't know if you've done any research or studied any history on the Ottoman Empire, which basically ruled almost half the world.
51:41: Let's say at least 1/3 of the world with a massive empire.
51:45: And how Christians and Jews were treated under that empire.
51:50: Cause it's coming back, and people with incredible passion and purpose are determined to bring it back.
51:58: And so that's all happening now.
52:01: And God says the just.
52:03: shall live by faith.
52:06: And so we need to have this faith.
52:09: That with conviction, we will never turn back.
52:12: But those who turn back and those despisers.
52:16: The prophets say wonder and perish, cause God is at work.
52:21: All of a sudden, you know, I grew up, never again, we were never gonna do the Holocaust again.
52:26: And we have Remembrance Day.
52:28: And that's how I grew up.
52:30: And all of a sudden it's gone.
52:34: Never again means we can't do this fast enough.
52:36: Let's do it again, but let's giddy up.
52:40: And first the Jew, then the Christian.
52:43: In fact, the Arabs have a saying, first Saturday, then Sunday, believing that all Christians keep Sunday.
52:49: They want to eliminate the Jew first, then the Christian.
52:51: Muhammad called one of the 99 names of Muhammad.
52:54: So Allah has 99 names, Muhammad has 99 names.
52:58: One of his names is the Eraser.
53:01: Because he's come to erase Jews and Christians.
53:06: Behold, you despisers and wonder and perish, for I work a work in your days, a work which you shall in no wise believe that you would not believe what God is going to allow to happen to his people.
53:18: Though a man declared unto you.
53:20: So you better take heed and beware, because the prophets are warned.

53:25: The consequences of rebellion.
53:28: And when the Jews were gone out of the synagogue, listen to this now in verse 42, so he's, he's in the synagogue preaching to them.
53:34: And when they left, when the Jews left, the Gentiles begged, Remember I said he had two audiences.
53:41: He was speaking to the sons of Abraham, but he was also speaking to those who fear God among the Gentiles.
53:47: And so, when the Jews left the synagogue, the Gentiles begged that these words about God's covenant faithfulness to Israel.
53:56: That these words might be preached to them the next Sabbath.
54:01: They just loved this and noticed the Gentiles were Sabbath keepers.
54:06: And so please come back next Sabbath when we're all together observing the Sabbath, and we want to hear this.
54:13: Now when the congregation was broken up.
54:16: Many of the Jews.
54:18: And religious proselytes, that's the word I was looking for, proselytes.
54:21: They followed Paul and Barnabas.
54:25: So, he, Paul and Barnabas were separated onto preaching this gospel.
54:30: And many Jews heard what Paul was preaching.
54:34: But also the Gentiles heard it as well, and they were moved by it.
54:40: And religious proselytes followed Paul and Barnabas, who's speaking to them.
54:44: Persuaded them to continue in the grace of God.
54:48: And the next Sabbath day.
54:50: Notice the Gentiles didn't say like, hey.
54:54: Can you come back tomorrow because we're keeping Sundays.
54:57: The next Sabbath day.
54:59: Came almost the whole city together to hear the word of God.
55:03: Again, he's got a dual audience.
55:05: Jew and Gentile.
55:07: And so the whole city is coming to hear the word of God.
55:10: The faithfulness of God, the covenant promises to Abraham, Isaac, and Jacob, how they are fulfilled through David in Christ.
55:20: But when the Jews or some Jews, saw the multitudes.
55:24: They were filled with envy.
55:26: Isn't this amazing?
55:27: Instead of rejoicing, they're envious of Paul's effectiveness.
55:32: And Barnabas, they were filled with envy, envy and spoke against those things which were spoken by Paul.
55:39: In other words, they allowed themselves to be used by the devil, contradicting and blaspheming.
55:47: Then Paul and Barnabas waxed bold.
55:50: And said it was necessary.
55:52: It was required.
55:54: That the word of God should first have been spoken to you.

55:58: But seeing that you put it from you and judge yourselves unworthy of everlasting life, which is the good news through Christ, lo, we turn to the Gentiles.
56:10: We're not changing our message.
56:12: You, you've deemed it unworthy.
56:15: You've rejected it.
56:16: So this message that we first preached to you, we're now going to turn to the Gentiles with the same message.
56:24: For so the Lord commanded us, saying, I have set you to be a light to the of the Gentiles.
56:29: Remember he said, this is the separation now, I've set you to be a light of the Gentiles, that you should be for salvation unto the ends of the earth.
56:39: So this is a moment now where this gospel is being preached to Gentiles all over the world.
56:46: In this window for Gentiles to come in in this dispensation of being first fruits, but even after this window closes, salvation will still go to the end to all Gentiles, and we see that in Revelation 21, at the end of the chapter.
57:02: So, OK, we're turning to the Gentiles.
57:05: And when the Gentiles heard this, they were glad.
57:09: And glorified the word of the Lord.
57:12: So what's this word of the Lord they're glorifying?
57:14: What did they hear?
57:15: We just heard it.
57:17: The faithfulness of God to Israel.
57:19: That's what they heard.
57:21: And that's what they were being grafted into.
57:23: And that's what they were rejoicing over.
57:25: There's only one gospel.
57:27: And as many as were ordained to eternal life believed, and the word of the Lord was published throughout all the region.
57:36: Then we just do a little bit more here in Acts 14, and it came to pass in Iconium.
57:42: That they went both together into the synagogue of the Jews and so spoke, that a great multitude both of the Jews and also of the Greeks believed.
57:52: And when they were come and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles.
58:02: And so this is now leading into the decision in Acts 15 about, well, what do we do here?
58:08: Because now we're we're, we're all these Jews are following Paul's teaching, and then all these Gentiles are also following the teaching, and the Jews are accepting the Gentiles on one requirement though.
58:19: They have to be circumcised and they have to keep the law of Moses.
58:22: And so this is all now leading into the controversy in Acts 15, and also the controversy that happened in Galatia, which is now settled by the time we get to Romans.
58:36: And there they abode a long time with the disciples.

58:39: And so, and now we come into first chapter 15, and certain men which came down from Judea, taught the brethren and said, Wonderful, welcome to the faith, this is amazing, you accept Yeshua as Messiah.
58:52: However, Except you be circumcised after the manner of Moses, you can't be saved.
58:59: So these, these are believing Jews, they accept Messiah.
59:04: But, and they accept the Gentiles, but they say the Gentiles cannot be saved unless and until they are circumcised and they accept and and practice the law of Moses.
59:19: So that is by way of introduction to the epistle to the Romans, so we covered one verse, Romans 11, that Paul was separated, called to be an apostle.
59:32: That's why he was called to be an apostle, to be sent.
59:35: By Christ, And he was separated onto the gospel of God.
59:40: We, we, we think of separation is always bad.
59:43: It's usually dysfunctional, but this was from God.
59:48: They were instructed by the Holy Spirit, and the prophets and teachers themselves laid hands on Barnabas and Paul after fasting to bless them in the separation.
59:58: And when Paul was separated, He wasn't preaching some other gospel.
1:00:04: He preached the gospel of God's covenant faithfulness.
1:00:08: That's the root of the gospel.
1:00:09: That's why we have good news.
1:00:11: Because although Israel has been dysfunctional and rebellious, God keeps covenant.
1:00:18: God is faithful, and that's why we have, we have good news.
1:00:22: God is faithful to covenant.
1:00:24: And that's why he sent Christ as the savior for Israel.
1:00:30: And now because of their stubbornness, God has brought Gentiles into this first roots covenantal relationship to provoke them to jealousy.
1:00:41: And to take up this work, and that's really what the fall festival is all about, is our, our role in God's plan in this later stage.
1:00:52: And the spring holy days are really about how we are recruited into this.
1:00:57: And then the fall holy days are what we do with God when he returns.
1:01:02: So I hope that, brethren, you found this edifying.
1:01:05: I know this is gonna be a, this is gonna be a complex book.
1:01:08: It's gonna be a, I think it's gonna be a fun, study, but we're gonna have to put it, we're gonna roll up our sleeves and we're gonna have to put the work in.
1:01:15: And I don't think it's gonna go at the pace of most of the studies that we've done together.
1:01:20: It's about a chapter a week, not all, but mostly it's about a chapter a week.
1:01:24: I don't think that's gonna be the case here.
1:01:26: I think we're gonna have to slow down.
1:01:28: It's the apostle Paul, very complex teacher, a very substantive teacher, and so we're just gonna have to slow down and make sure we're understanding what he's saying.
1:01:38: But fortunately, we've just come out of the book of Galatians, and, and theology is exactly the same.
1:01:43: So brethren, I hope you were blessed by this.

1:01:46: We do have our sermon, we return back to our regular programming, on Sabbath, and I think this is the card I want to put up, yeah.
1:01:55: so we will return to our regular programming this Sabbath.
1:01:58: We've been away for a while.
1:02:00: so coming this Sabbath will be, Broadcasting at 1:30 p.m. I will in fact be, giving the sermon this week, so hopefully you'll be able to join us.
1:02:11: And I just want to see, well, thanks very much, Ja Jaws for pulling off and saying hello.
1:02:16: Nice to have you back.
1:02:19: And thank you, Judy and Chuck.
1:02:21: Thank you, Brother Jeff, Sister Rosebud, Rick For, Rose Petty, thank you so much.
1:02:27: So we look forward to continuing and diving in together into this phenomenal book, The Letter to the Romans.
1:02:34: God bless you all.
1:02:35: What a mighty God we serve.