45-Romans-01a

0:53: Well, greetings brethren.
0:54: Welcome to another Wednesday night Bible study, where together we're studying the scriptures line upon line.
1:02: This evening, God willing, we'll cover part of chapter one.
1:07: So we did an intro introduction last week, and we actually covered verse one of Romans 1.
1:13: I'm hoping today to cover up to verse 17, and it'll just give us a, a, a flavor for where Paul is going with this epistle to the Romans.
1:23: Let's open with a word of prayer, and then let's get into the study for this week.
1:29: Loving Father, we bow before Your holy throne.
1:32: We acknowledge the incredible privilege that we have, Father, to not only have access to these ancient scriptures, but you've put in us the desire to want to study them, to want to understand them, and to want to live by them.
1:50: We pray, Father, you'll continue to infuse us with your Holy Spirit, and by your grace, Father, that we'll continue to love you, love Christ, love one another.
2:01: And continue to grow in the grace and the knowledge of our Savior, our Lord, our soon coming King Yeshua Hamasak.
2:09: Amen.
2:11: Well, brethren, let us get into, well, let me just make sure I'm coming through loudly and clearly, and Pastor Murray, welcome back.
2:17: I know that you are with us after the feast and then also a bit of family time afterwards.
2:23: Sister Rosebud is here.
2:25: Kay feeder, welcome.
2:27: Jaw Jaws, nice to see you.
2:29: Bruce, nice to see you.
2:32: Carlotta, nice to see you.
2:33: God bless you.
2:35: Rose Petty is here.
2:37: Dave and Deb from Greenville, South Carolina, greetings to you.
2:42: Hopefully, you're having good weather down there.
2:43: I know that there's some, coastal weather, or maybe that's further south than you.
2:48: Rick For is here.
2:50: Greetings, Hermanos.
2:53: Wonderful.
2:55: Jeff Flannick is here.
2:56: Greetings from Cleveland.
2:58: Lily 5, Florida.
3:00: Nice to see you.
3:02: God bless you.
3:03: Robert H.7 from BC.
3:05: Nice to see you.
3:06: I'm not sure if that's a different handle, but it's a new one.

3:09: great to have you.
3:12: And let's see who else is here.
3:14: Judy and Chuck are here.
3:15: Nice to see you.
3:17: Pastor Murray, same thing happened in PCB.
3:20: I'm not sure what, what the discussion is.
3:22: I'll have to catch up later.
3:24: Rose Petty is here.
3:26: Rick 4 Pep Square is here.
3:27: Merlinne is here.
3:29: Very, very nice.
3:30: JD is here.
3:32: Nice to see all of you, and I know many of you are here, but you're not able to log in.
3:38: OK, we covered an introduction to the epistle of, or to the epistle to the Romans last week.
3:47: I wanna continue now in this letter.
3:52: Let's get into it proper with chapter one.
3:56: And as I said, I want to cover up to verse 17.
3:59: In fact, what I think I will do is just read the text up to verse 17, and then let's go back and unpack it.
4:09: So, let me Do that Very, very good.
4:21: And let me just see here, that's better.
4:24: Sure.
4:26: OK, Romans 1:1-17.
4:30: Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God which he had promised before by his prophets in the Holy Scriptures concerning His Son Jesus Christ our Lord, which was made of the seat of David according to the flesh and declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead.
4:54: By whom we have received grace and apostleship for obedience to the faith among all nations for His name.
5:04: Among whom are you also the called of Jesus Christ.
5:09: To all that be in Rome, beloved of God, called to be saints, grace to you and peace from God our Father and the Lord Jesus Christ.
5:20: First, I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world, for God is my witness whom I serve with my Spirit in the Gospel of His Son, that without ceasing I make mention of you always in my prayers, making requests.
5:37: If by any means now at length I might have a prosperous journey by the will of God to come to you.
5:45: For I long to see you, that I may impart unto you some spiritual gift to the end that you may be established, that is, that I may be comforted together with you by the mutual faith of both you and me.
5:59: Now I would not have you ignorant brethren that oftentimes I purposed to come unto you, but was let hitherto that I might have some fruit among you also, even as among other Gentiles.

6:12: I am a debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.
6:17: So as much as is in me is, I am ready to preach the gospel to you that are at Rome also.
6:25: For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes, to the Jew first and also to the Greek.
6:36: For therein is the righteousness, righteousness of God revealed from faith to faith as it is written, the just shall live by faith.
6:47: OK, so that is the text that we want to cover this evening.
6:53: And what I want to do, I want to start with the first sentence.
6:57: So the 1st 4 verses are one sentence.
7:01: And what I did, and fortunately, I, I took a screenshot, but I, I just diagrammed out this first sentence, just so I wanted to give us an appreciation for how the apostle Paul thinks, how he writes, and how humble we have to be.
7:21: When we're accessing his writings.
7:24: That this is a very, very deep thinking man.
7:27: He's clearly an intellectual, and I think we just have to approach him humbly.
7:33: So whatever I'm teaching about the apostle Paul, I humbly acknowledge, I'm, I'm scratching the surface.
7:40: So probably we go through all of Romans, and then a few years from now, we probably have to do it again, once we have more grasp of more scriptures.
7:49: But we have to do what we can with what we have.
7:52: But I just want to just make it clear.
7:55: I'm not an authority on the apostle Paul.
7:57: I love the apostle Paul.
7:58: I love how he writes.
7:59: I feel I have an affinity with him, but I don't want to come across like, you know, this is what Paul is saying, this is, I, I just categorically understand him perfectly.
8:09: He's deep.
8:10: I'm scratching the surface, we're scratching the surface together.
8:13: So, fortunately, I took a screenshot of this.
8:16: There's a feature in my software where I can diagram sentences, and I, I started to diagram more sentences.
8:24: And I didn't save my work, and I just wanted to do a different view, and when I went back, it was all gone.
8:30: so I only have the first sentence to show you.
8:33: But I think that's all I need to do right now, just to give us an appreciation, again, for how the apostle thinks, how he writes, and then, now I know how the software works and I'm gonna save my work.
8:43: And when we come to sticky verses in the future, I will again, do this diagramming.
8:50: The other thing I wanna say before we get into the text.
8:55: Is in my view, in my opinion.
8:57: That the climax of this letter.
9:00: Our chapters 9 to 11.

9:03: So we're beginning in Romans 1, but we have to have the view that he's writing towards the climax, which is chapters 9 to 11, which most of us, I think in, in quote unquote Christianity and even in the churches of God, I, I don't think we appreciate the centrality.
9:22: Of chapters 9 to 11.
9:24: And, and for that reason, I don't think we appreciate that, you know, Paul is not teaching some new gospel, like, you know, the, the, the quote unquote, Old Testament was for ancient Israel.
9:37: And then the New Testament is for Gentiles.
9:39: This is not Paul's theology at all.
9:41: And I think we saw that very clearly when we were studying the letter to the Galatians together.
9:47: But I think as long as we understand that chapters 9 to 11, That Paul is writing, he's, he's setting up to write into the emphasis of his point, that he's coming into this or he's writing to this congregation, excuse me, which he hopes to visit, which he didn't found, which, although the gospel began with the Jews, the Jews had to flee from Rome, and the church got traction and started to establish itself and grow in the absence of Jews.
10:19: And so it became truly a Gentile congregation, and then the Jews have returned, and now there's this friction between Jew and Gentile.
10:29: And Paul hasn't, he didn't found this church, he doesn't know these people, but he is writing, he's heard of them, he knows about them, and pastorally he's writing to them, and it's this mixed congregation with this tension.
10:46: Between Jew and Gentile, and he's going to resolve that tension.
10:51: In chapters 9 to 11.
10:53: So everything that we're reading, we're reading up to and, and, and leading into chapters 9 to 11.
10:59: So I just want to make that, that clear.
11:01: Now, let me just share.
11:04: This, diagramming.
11:06: With you.
11:08: And hopefully I can do this.
11:13: Let's just do it like I share the entire screen.
11:16: And come here.
11:17: So, hopefully, you can see my diagram.
11:21: I guess, you'll let me know if I, if I'm not sharing, but I think I am sharing my screen.
11:27: So this is a diagram of the Greek language.
11:30: This is the original text, and this is what Paul is saying.
11:36: He starts with himself.
11:37: He's introducing himself, and in a sense he's establishing his credibility.
11:41: Paulos.
11:44: Then he makes 3 equal statements to define who he is.
11:49: Who is Paulus?
11:50: So he's credentializing himself.
11:52: So Paulus, and now we have 3 statements.
11:58: The first one is Doos Christo Isu.

12:04: He is the slave, servant, I think slave is a better word, of Christ Jesus.
12:10: So this is, this is, these are his credentials.
12:14: He's putting himself really at the level of Moses.
12:18: He, he is a direct servant of Jesus Christ.
12:22: That's who he is.
12:24: So, doos Christo Isu, and it's, it's, it's a genitive, so it's the slave belonging to Christ Jesus.
12:33: He says here, Cletos Apostolos.
12:39: Called Apostle.
12:42: So the English is called to be an apostle.
12:45: I think that's good.
12:46: So, he's the slave of Christ.
12:49: And he's called to be an apostle.
12:51: In other words, he, he has been called the road to Damascus, where he's been sent.
12:57: To deliver Christ's message.
13:00: So, first he's the slave of Christ, then he's called to be an apostle.
13:04: And then, this is a.
13:09: Afarivinos, and we did this, I covered this in the introduction last week, separated.
13:15: So he's been separated, and, and that is a sanctification that there are levels of holiness.
13:22: And Paul, and I showed this last week, he, he and Barnabas were separated from the rest.
13:29: So the prophets, and the teachers, they were all teaching the gospel, they were all serving God.
13:36: But then the Holy Spirit said, take these two men and separate them from everybody else.
13:40: And, and that is a sanctification, to separate for holy use.
13:45: So, so there's a higher level of holiness, a higher level of separation for the apostle Paul.
13:53: So he's been separated into.
13:56: The Uenelon is Eangelion The.
14:00: Ewenelon is the gospel, the good news, glad tidings.
14:05: So he's been separated into the gospel of God.
14:09: It's God's gospel.
14:11: So this gospel now, verse 2 is parenthetical.
14:16: So it's He, he, he's going into more detail about the gospel.
14:21: So before I go to verse two, that's, that's a parenthesis.
14:24: Let me just continue his train of thought and then I'll come back to verse two.
14:28: So he's been separate, so 3 things.
14:31: He's the slave of Christ, he's called to be an apostle, and he's been separated into the gospel.
14:38: Now, this separated to the gospel, he double clicks on gospel.
14:44: So, so, slave of Christ, called to be an apostle, separated into the gospel.
14:51: Now, at the gospel of God.
14:53: This gospel.
14:56: Is Perry to Wuotu.

14:59: It's about the son of him, of God.
15:04: So he's preaching the gospel, which is about the Son of God.
15:08: This Son of God.
15:11: Is Made.
15:15: He's made Out of Espermatos David David.
15:23: So out of the seed of David.
15:27: So it's the gospel about the Son of God.
15:31: Made out of the son of David.
15:36: Kata Sar Sarka.
15:38: According to the flesh.
15:41: So he's made.
15:44: Out of the seed of David, according to the flesh.
15:49: Now, let me go before going too deep here, let me go back to what was in parentheses, cause it's very important.
15:55: So, Paul is separated into the Eang Gileon of God, into the gospel of God.
16:03: Now this gospel of God that he's separated into, lest we be confused.
16:09: And I'm afraid We've been confused, or maybe I could even say it more dramatically, lest we be deceived.
16:18: About which gospel.
16:19: So we just covered in Galatians, that anybody who preaches any other gospel is accursed.
16:25: And he says it twice, and he doesn't care.
16:28: Doesn't matter if it's an apostle, it doesn't matter even if it's an angel from heaven.
16:31: If anybody preaches any other gospel, they are accursed.
16:35: So then, what is this gospel?
16:38: So he tells us he's been separated.
16:41: Into the gospel of God.
16:44: Now, before he gets, before he double clicks and explains this gospel in more detail, he describes this gospel.
16:52: Hole, that is, which is.
16:55: Proepoen gelato.
16:59: So this is, Declared, this is a poet poet poengalato.
17:09: And I just wanted to check this one.
17:12: Sorry, this is promised.
17:13: Yeah, this is very important.
17:15: So this gospel, which was promised, it was, it's a promise by God.
17:20: This gospel which was promised Diatone prophetone 02.
17:26: It's the gospel that was promised through the prophets of him.
17:32: So it's the gospel of God.
17:34: The gospel which was promised through the prophets of him.
17:40: In in graphes Ageus.
17:45: In the scriptures, which are holy, in the holy scriptures.
17:51: So, the gospel that Paul, the apostle to the Gentiles, The gospel that he's been separated into.

17:59: Is the gospel of God.
18:02: Which God promised through the prophets.
18:07: In the in the holy scriptures.
18:09: So if we're at all confused about which gospel did Paul take to the Gentiles, and I showed this last week in Acts 13, when he preached his first full sermon that's recorded.
18:22: To a mixed audience, which included Gentiles, he didn't have some new message to the Gentiles.
18:29: He was giving both Jew and Gentile the history.
18:33: Of the promises of God, beginning in Abraham.
18:38: Isaac, Jacob, through the seed of David into Jesus Christ, the Jesus Christ who was sent to Israel as a savior to Israel.
18:47: This is what he was preaching to the Gentiles.
18:50: And, and the Gentiles who were proselytes, they had some familiarity with the Jewish scriptures.
18:54: They just couldn't believe the, the beauty of what they were hearing.
19:00: And they pleaded That Paul would come back the following Sabbath to continue teaching them this message.
19:07: So he wasn't teaching the Gentiles a different gospel.
19:10: He taught them what he taught to the Jews, and then he actually warned the Jews about the prophets.
19:15: He says, beware.
19:17: Lest you're reading the prophets every Sabbath, beware of the curses that you're reading about what the prophets are pronouncing, that these curses don't come upon you.
19:25: And then he quotes Habakkuk, and he's about to quote Habakkuk here again, a different part of Habakkuk, but, but Habakkuk features large in his gospel preaching, and all the prophets preach the same gospel.
19:38: So we cannot say, well, you know, the prophets were ignorant.
19:42: And they didn't know what they were talking about.
19:44: And so they didn't really know the gospel, but we know the gospel.
19:47: Paul is saying no, it's the same gospel that the prophets preached, beginning at Moses.
19:52: So it's the prophets of him that preach this gospel, and, and they're, they're, the gospel that they preached, it's in the holy scriptures.
19:58: That's why Christ, when he was resurrected, could teach his disciples, beginning at Moses and all the prophets.
20:06: Because there's one gospel.
20:08: And so this gospel then parenthetically, it's the gospel that was promised through the prophets of God in the holy scriptures, same gospel.
20:17: Now, this gospel that was promised by God through the prophets in the holy scriptures, it's about his son.
20:27: His son was made, and I love just to look at the poetry here.
20:32: His son was made out of the seed of David.
20:37: According to the flesh.
20:40: And This one now.
20:45: How do you say this?

20:48: Arrihemento, sorry, Arrientos, Arrientos.
20:55: The son, so basically declared the Son of God.
20:59: In power According to Qatar.
21:05: sperma.
21:07: Agios Semenes, pardon my Greek.
21:12: So, look at just the poetry.
21:15: he's made out of the seat of David.
21:20: According to the flesh But he's declared the Son of God in power.
21:26: According to the holy seed.
21:30: So there's out of, in, according to, according to.
21:34: So out of the seed of David, according to the flesh, but in power, according to the holy scriptures.
21:42: It's just a beautiful a beautiful parallelism parallelism here, and poetry out of in according to.
21:49: So out of the seed of David according to the flesh, he had, he had to do that.
21:53: But he's declared the Son of God, even though he's out of the seat of David according to the flesh.
21:57: He's declared the Son of God in power.
22:01: According to the holy seed.
22:04: Out of And this says, Anastasios Necron.
22:13: And that is, Necron is death, and Estasios is standing up.
22:19: So he's declared the Son of God in power, out of the holy seed, out of the standing up from death.
22:28: Or or through the resurrection of the dead.
22:30: So, so this is just out of he's declared the Son of God in power.
22:36: According to the holy seed.
22:40: Through the resurrection from the dead.
22:43: And, and this sun is.
22:47: Issurito to curio Himon.
22:51: This is Jesus Christ.
22:54: Our Lord, or the Lord of us.
22:57: Jesus Christ, the Lord of us.
22:58: So it's Paul, he starts with himself, he ends with Jesus Christ, the Lord of us, our Lord.
23:04: And so, he's introducing himself again, there's just 3 levels of credential.
23:08: He's the slave of Christ, he's called to be an apostle, and he's separated into the gospel.
23:15: Oh God.
23:16: And then this gospel, it's about the Son of God, who had to be, according to the flesh of the seed of David, according and this flesh, when you think flesh, we have to be thinking of Adam.
23:31: So Adam sinned.
23:33: It's Adam's transgression that has put us in the flesh.
23:36: And the whole plan of God, which is activated through the strategic vehicle of Israel, of Judah, has to come through the seed of David.

23:46: It has to be according to the flesh, because it's about the redemption of mankind in the flesh of Adam, in the sinfulness of Adam.
23:53: But although it's according to the flesh, it's in power.
23:58: According to the holy seed.
23:59: So he's of the seed of David, but in power he's the son of God, according to the holy seed, and he's the one resurrected from the dead.
24:08: He has successfully conquered the curse of Adam.
24:13: And this is the Jesus Christ, that is the Lord of all of us.
24:17: So, I just wanted to show this sort of the, the, the layers of Paul's thinking.
24:21: Level one is himself, level two is his credentials.
24:25: Within his credentials, level 3 is explaining that he, he, he's separated into this work of preaching the gospel of God.
24:35: And then level 4 is the gospel is about Jesus Christ.
24:40: Level 5 is he's made of the seed of David, but he's declared the Son of God in power, and then ultimately this is all leading to the fact that Jesus Christ is our Lord.
24:52: One sentence, 4 verses, one sentence, layers of depth, layers of depth.
24:58: This is, this is who we're dealing with when we say we're gonna study writing from Paul, and I, as I said, I'd.
25:05: Done some more diagramming, but unfortunately I lost it, so I've less lesson learned.
25:11: So let me go back here.
25:15: And let's, let's go back now into the text.
25:27: And We'll just have the Greek here just in case we need it.
25:32: So, we, we read up to verse.
25:35: 4, so that's one sentence.
25:42: In fact, sorry, the first, that, that's part of one sentence, I apologize, I think we get up to verse 7 before the sentence ends, one sentence.
25:50: So, all of that that we just described, now he ends in Jesus Christ is our Lord.
25:56: And by whom, that is by Jesus Christ, we have received grace and apostleship.
26:04: So, Paul has received grace and apostleship.
26:08: We could also read this that we also have received a type of apostleship or in a sense, but let's read this as Paul and the apostles have received this grace and apostleship.
26:19: Why have they received this?
26:22: This is really fascinating.
26:23: Again, this is all pointing to chapters 9 to 11.
26:27: Let's never forget that.
26:28: And I'm going to keep reminding us as we go along.
26:30: It's all pointing to the Romans have to be clear about their place, the Gentile Romans, and the Jews need to be clear about their place.
26:40: And the Jew and the Gentile need to understand how they're both part of these, the, the fulfillment of these promises.
26:49: By whom we have received grace and apostleship.
26:53: Why?
26:54: For obedience to the faith among all nations for His name.

27:01: So this apostleship that they've received and this grace that they've received is for obedience to the faith.
27:09: Among all nations For his name.
27:13: This obedience to the faith, this phrase.
27:17: Clearly, This is covenantal language.
27:22: The whole point of the covenant.
27:24: Beginning at Moses.
27:27: is to be obedient to the faith.
27:33: And God sent the apostles out.
27:37: To bring obedience to the faith.
27:40: But now what Paul is saying here is very interesting.
27:44: That this obedience to the faith, he's being sent among all nations.
27:50: To bring all, not just Jew, but Gentile as well, into this covenantal obedience to the faith.
27:56: And then he says, for his name.
28:00: His name is his reputation, and in fact, just this, among all nations for his name, this should be ringing some bells.
28:09: If we go to Matthew 24:9, he says, then shall they deliver you up to be afflicted and shall kill you.
28:18: So when Paul says here that he's received grace and apostleship for obedience to the faith among all nations for his name, that's not without consequences.
28:29: So, and, and Rome is the belly of the beast, right?
28:33: This, this, he's right in the time of the 6th beast.
28:36: And, and he's taking it to them, to all nations without apology.
28:41: But Christ warned his disciples and future apostles, and would have warned Paul as well, that they'll kill you for this.
28:51: And you shall be hated by these nations for my name's sake.
28:55: And so here Paul is saying, I'm taking the gospel to all nations to bring them into obedience for the faith for his name or for his name's sake.
29:04: Here, the Gentiles are going to be rebellious, they're going to persecute, they're going to kill.
29:11: But the message must be delivered, and it says here in verse 14, this gospel of the kingdom shall be preached in all the world, so all Gentiles are going to hear it, for a witness unto all Gentiles, and then shall the end come.
29:25: So Paul is, is fulfilling this message, to take this gospel to all the world for his name's sake, and you're going to be hated for his name's sake, but Paul uncovers something here that not by all.
29:40: Not all Gentiles are going to hate and kill and persecute.
29:44: That there is an invitation to Jew and Gentile to come into covenant obedience, to come into covenantal faithfulness for his name's sake.
29:55: And, and that's us.
29:55: We we're grafted in.
29:57: If, if we're not natural born Jews who, who retained the covenant.
30:02: We are grafted in as Gentiles into this obedience to the faith.

30:10: Then he says, so, so, I, Paul is saying, I have this grace and apostleship along with the apostles to bring Gentiles and Jews into this covenantal faithfulness for his name's sake.
30:23: And then he tells the Romans.
30:26: Among whom are you also the called of Jesus Christ.
30:32: So he, he began in verse one, saying he's called.
30:37: He's called Cletos.
30:40: He's called to be an apostle.
30:42: But now we come down to verse 6, and he says, you're called of Jesus Christ, you're also called.
30:50: So we cannot be in this covenantal faithfulness, unless we're called.
30:56: Paul gives his credentials right up front.
30:59: I'm called to be a I'm a slave of Christ.
31:01: I'm called to be an apostle.
31:02: I've been separated onto the gospel, the work of the gospel.
31:05: And then he double clicks on gospel.
31:08: And then he tells the Romans, this gospel I'm preaching it to all the world.
31:14: So that all nations can come into covenant of faithfulness.
31:19: You're also called by Jesus Christ into the covenant.
31:24: Now, he addresses now, this is sort of the who the letter is written to.
31:30: To all that be in Rome.
31:33: Beloved of God, Agapito Theo.
31:37: Beloved of God Again called.
31:41: Platos To be saints, so he's called to be an apostle.
31:46: You're called of Jesus Christ, but you're called to be holy.
31:53: Called to be holy, called to be, so he says, I'm separated into the gospel.
31:58: I'm called To be an apostle, separated to the gospel, but you're called and separated as well.
32:06: There's levels of holiness here, you're called into holiness as well.
32:11: So, this is who he's writing to, and now he has his salutation.
32:15: We're at verse 7, this is the end of the first sentence.
32:19: Grace to you and peace.
32:21: So grace here, this is Charis, and peace is reallyrene or Shalom.
32:29: So this is a a a common Greek salutation, and Shalom is the Hebrew salutation.
32:35: And that's another layer to understanding Paul, even though we're reading in Greek.
32:42: It we have to have a Hebrew mindset.
32:44: So it's a Hebrew mindset, communicating in Greek translated into English.
32:49: This is what we have to grapple with.
32:53: So, he now is understanding Jew and Gentile are one, and think of the study we did on Ephesians 3, Jew and Gentile are now one in this covenantal faithfulness.
33:07: And these Gentile Romans are called to be saints, along with the Jews, part of this household of faithfulness.
33:17: So grace to you and peace from God our Father and the Lord Jesus Christ, and notice, there's no Trinity here.
33:26: The Holy Spirit is involved.

33:28: And, but, but it's not a person.
33:31: There are 2 people in the Godhead, God our Father and the Lord Jesus Christ, and grace and peace are coming from both to the saints.
33:45: Now, so that's all the salutation, and that's the first sentence.
33:49: Now he begins the letter.
33:51: First, it begins with proton.
33:55: Which can mean first.
33:58: But often in in in Greek and sort of Hebrew thinking, it's first and foremost, or or foremost, the top top of mind.
34:06: What, what, what, what is top of mind and first and foremost?
34:09: What is first and foremost?
34:12: And, and, and 1st means there's gonna be at least a 2nd.
34:16: So if there's a 1st, there's gotta be a 2nd.
34:18: So, I'll show you where I believe the 2nd is.
34:21: some, some commentaries say that he, he says first.
34:26: And then he loses his train of thought, and he doesn't come back to, well, what is 2.
34:30: That's impossible.
34:32: It's like, I reject that categorically.
34:35: This is the apostle Paul.
34:37: And so, he's saying, this is first and foremost, let's get this uppermost, and then he'll tell us what's next.
34:44: And what's next is going to be in verse 13.
34:48: So let's deal with what's first.
34:49: And again, think of this sort of nested way that he talks.
34:52: He, he makes a statement, and then he modifies it, modifies it, describes it, and this sort of this, this sort of, like these nested dolls of, of meaning, and then he goes on to the next point.
35:03: So this first point is about gratitude.
35:06: So he, he doesn't know these people.
35:08: He didn't found this church, he's never met them, but he's heard of them.
35:13: And first and foremost, before, before, and, and they need some correction.
35:18: They, they don't understand as much as they think they do.
35:21: They, they've received the gospel, but they need some correction, and there's, there's tension in the congregation that must be resolved.
35:29: So again, we're, we're leading up to chapters 9 to 11.
35:34: But before he gets into any of that, what's uppermost is gratitude.
35:41: First, I thank my God.
35:44: Through Jesus Christ, for you all.
35:48: That your faith is spoken of throughout the whole world.
35:53: So in all of Paul's traveling and his correspondence and then people coming and visiting them, everyone's talking about the Romans.
36:01: And their faith And remember, this is the time of the 6th beast.
36:06: Rome, they they're in the belly, they're they're in like the center of the beast.
36:11: And they have converted.
36:13: They have accepted the gospel.

36:15: And so all over the world they're talking about like what's happening in Rome.
36:19: And Paul is hearing this.
36:20: He didn't found the church, but he's hearing of this.
36:22: And number one, he is so grateful.
36:25: He is so grateful for their faithfulness.
36:27: First, I thank my God through Jesus Christ for you all.
36:32: That your faith is spoken of throughout the whole world.
36:36: So now he's nesting.
36:37: So, so I'm grateful for your faith, and I'm thanking God for your faith.
36:41: Why?
36:42: Because God is my witness.
36:45: Whom I serve with my spirit in the gospel of His Son.
36:49: So again, when he credentialized himself.
36:52: One of the key credentials is that he's been separated onto the gospel, into the gospel.
37:00: This this special work that he has with respect to the gospel and specifically taking it to.
37:06: The Gentiles And, and so he, he, he, he, his, his credentials are his work, his complete devotion.
37:15: To his work It's like, he's not double-minded.
37:20: He's all in.
37:21: They can try to stone him to death, they can kill him, it doesn't matter.
37:24: He's, he's single-minded about this work that he's been, he's a slave.
37:29: He has no choice in the matter.
37:31: And so, he, he's telling me like, I'm thanking God for you nonstop, because God is my witness, whom I serve with my spirit in the gospel of His Son.
37:41: So this is, is priest language.
37:44: This is like I'm, I'm devoted.
37:46: I, I'm separated into the gospel to do this service.
37:50: And, and in my service, when I'm serving God, I'm constantly praying for you.
37:55: I'm constantly representing you before God, and God is my witness.
38:01: Whom I serve with my spirit in the gospel of His Son.
38:04: I'm, I'm, I'm all in.
38:06: I'm all in, in the gospel of his son.
38:08: I've been separated into this gospel.
38:10: I'm all in, and I've heard of your faith, and I thank God for you.
38:14: And without ceasing, I make mention of you always in my prayers.
38:19: And again, maybe it has to do with the fact that they're in this, the belly of the beast.
38:24: They're right there at the center of it.
38:27: And look at this faith, and he's so thrilled, but always he's constantly making mention of them in his prayers.
38:35: So now he begins to modify the prayers.
38:37: So first he's modifying.
38:40: His his gratitude.
38:42: And, and, and, and the, the that gratitude that he has for their faith.

38:48: And then he's saying that I, I just, I serve God in the gospel, and I'm just constantly making mention of you.
38:54: And this faith that I've heard of you, and I'm, I'm just so thrilled about it, and I'm always praying for you.
39:00: And then what is he praying about?
39:01: So now he's gonna double click on prayers.
39:03: So it's this sort of nesting.
39:06: Making requests, so he's he has a request of God.
39:10: If by any means, it's like, please God, allow this to happen.
39:17: And you know, eventually he's gonna get arrested.
39:19: He's gonna be brought to Rome, so God will work it out.
39:23: But he's saying somehow God.
39:27: Help me see, meet these people in person.
39:30: I, I want to, I want to go to Rome and, and comfort and encourage and edify these brethren.
39:36: So in my prayers, I'm constantly praying about this, and I'm making requests if, if by any means possible.
39:43: Now, at length, so just somehow, sometime in the future.
39:49: I might have a prosperous journey, by the will of God to come unto you.
39:55: So God is sending me here, there, everywhere.
39:57: I'm preaching this gospel.
39:58: I'm totally set aside and, and separated into this, this work of preaching the gospel.
40:05: And I'm just praying that it will be God's will that he brings me to Rome.
40:10: So that I can meet you face to face, and I can edify you.
40:14: And be edified by you.
40:17: He says, not now, so this is, he's praying and make so his prayer, he's making requests, now we're gonna double click on the, the, what's behind his request to come to them.
40:29: He says, because or for, I long to see you.
40:33: I just, I, you're on my mind all the time.
40:38: And and what I've heard is happening in Rome with you.
40:41: And, and I'm praying all the time that God somehow will make it possible for me to see you, because I long to see you.
40:48: Why do I long to see you?
40:50: That I may impart unto you some spiritual gift.
40:56: To the end that you may be established.
40:59: Well, this is very, very interesting.
41:03: Because what he's saying here, if we read between the lines.
41:08: Is The miracle of their faith is spread throughout the whole world and probably when, when the Jews were expelled from Rome.
41:19: They're probably carrying the news of, of the miracle of the Gentiles that have come to faith, but now they can't be in Rome anymore.
41:27: They're going here, there, they're being expelled and going back to their places of origin, and they're taking with them the news.
41:34: Of what's going on in Rome.

41:36: So they didn't have text messages and and the internet back then.
41:39: It's all word of mouth.
41:42: And letters.
41:44: And so Paul now, in hearing what's going on in Rome.
41:49: is thrilled with their faith, but clearly he's concerned.
41:55: And he's more or less pleading with God.
41:57: That God will send him, him specifically into Rome.
42:02: To establish them.
42:03: They're not, they, they have faith, but they're not established.
42:06: They have faith, but they're at risk.
42:09: And that that's what, again, this is all leading into Romans 9 to 11.
42:14: So the risk is conceit.
42:17: The risk is thinking that somehow this is all about Gentiles and has nothing to do with Jews anymore.
42:25: Hey, thanks Jews for taking it this far.
42:27: It's like a relay risk.
42:28: Pass the baton to us, and then get lost.
42:31: We'll take over now.
42:33: And Paul sees that as risk.
42:35: It's like great that you have faith, but you're not established.
42:38: And I'm pleading with God that he will send me in person to you, that I can impart, he says, some spiritual gift.
42:46: He doesn't specify what it is, but whatever it is, it's to the end that they may be established.
42:53: And then when we get to chapters 9 to 11, we see why they are at risk.
42:57: In fact, he warns them, beware, the same way he warned the Jews in Acts 13, hey, you're reading the prophets every week, and, and you're reading about the curses that they're pronouncing.
43:07: Well, you better beware that those curses that the prophets are preaching, do not fall on you.
43:12: And if you reject Christ, that's exactly what's going to happen.
43:15: That's to the Jew.
43:17: To the Gentile, you're also at risk.
43:20: And you better be careful that in receiving this gospel, you do not think that you have replaced the Hebrews.
43:28: You do not think that somehow it's all about you now.
43:31: He says, beware, beware.
43:34: Because the same way that he broke off the natural branches, and then grafted in the wild olive branch.
43:41: The it's just unnatural to put this wild into the cultivated tree.
43:45: Well, if he can break off the natural branch, and graft in the wild branch, how much more is he able to break off the wild branch and graft back in the cultivated branch into the cultivated tree?
43:59: Isn't that a lot more natural and easier to do?

44:02: So you Gentiles better beware, you're at risk.
44:04: And so he's pleading with God.
44:07: If in some way I can get there, so that I can establish them and really teach them fully.
44:15: What this faith is that they've embraced.
44:17: And that they need to be careful of becoming conceited.
44:21: As do we.
44:23: I, I'm longing to see you.
44:25: That I may impart unto you some spiritual gift, and again, the implication is here is Paul is separated into the gospel.
44:33: He's got this special commission, and he's really the most qualified, the most capable.
44:39: Of giving this spiritual teaching to the Gentile community, that anybody else that's teaching them, they're not gonna have the depth that Paul has.
44:49: And so Paul is just constantly asking God, help me to get there, so that I can establish them.
44:55: To the end that you may be just be established.
44:58: Now, that sounds, and then Paul is very humble here.
45:02: That sounds very one way.
45:05: Like I'm, I've got to come to you, so that it all flows from me to you.
45:09: And then he immediately corrects himself.
45:12: And says, well, hold on a second, let me make it clear, that is, so I want to establish you, but let me make it clear, it's also that I may be comforted together with you by the mutual faith, both of you and me.
45:26: It's, it's not one way.
45:28: It's I'm gonna come to you, I'm going to impart a spiritual gift, and in so doing, You're gonna be comforted, but I'm also gonna be comforted by the same faith.
45:39: It's gonna be a mutual faith that we both have, as we edify, encourage and comfort each other.
45:46: But we do have gifts.
45:49: And, and the gift that Paul has, nobody else has.
45:52: And so he's begging God that through his gift, he might come to them, but through their giftedness, they can also comfort him.
45:59: It's, it's mutual in this mutual faith.
46:03: So that was all drilling down on what's first and foremost, his gratitude.
46:11: His gratitude, and he's constantly praying for them, then he's explaining the, the content of his prayers, why he's praying like this, and that it's gonna be a mutual of mutual benefit.
46:22: That's one, that's first and foremost.
46:24: This is the next point.
46:26: Now, so this is the next point.
46:30: So I could say secondarily.
46:33: Now, I, I would not have you ignorant.
46:36: In other words, in other words, you have to know this.
46:39: I would not have you ignorant brethren.
46:41: That oftentimes I purpose to come unto you.
46:44: This, this is why he's been praying.

46:47: That by God's will, He can be made prosperous, and by God's will, he can be sent to Rome.
46:57: And he's praying about this.
47:00: Because he's tried so many times to get to them.
47:04: And, and he can't.
47:06: I, so, so I, I don't want you to think for a minute that I haven't tried to come to you.
47:10: So I don't want you to be ignorant of this.
47:12: You need to know this.
47:13: That many times.
47:16: I made up my mind to come to you.
47:18: But I was hindered.
47:19: I was let hitherto.
47:20: That's a kind of old English.
47:22: I, I was hindered.
47:25: That I might have, so I wanted to come to you, and then in parenthesis, but I was hindered, but I wanted to come to you, I, I set my mind to come to you, that I might have some fruit among you also, even as among other Gentiles.
47:39: What does this mean?
47:41: Paul is the apostle.
47:42: He's been separated into the gospel of, of God, the same gospel that was promised through the prophets in the holy scriptures.
47:52: Which is about concerning.
47:55: The Son of God Of the seed of David, according to the flesh.
48:01: But declared in power.
48:05: According to the seed of the Holy Spirit, by the resurrection, or through the resurrection of the dead.
48:12: That gospel he's been separated to preach to the Gentiles, and he's been preaching this to all Gentiles.
48:19: We just read what he did with the Galatians.
48:22: And he wants to bear fruit.
48:24: Among the Romans, as he has with the Galatians, the Ephesians, those in the Philippians, other Gentiles, he's been preaching, he's been bearing fruit, he wants to establish Rome as well.
48:39: And have fruit among them as well.
48:41: But somehow, he just can't get there.
48:44: So he's pleading with God to help him get there.
48:48: Then he says I'm a debtor Both to the Greeks and to the barbarians, it's like he's explaining now.
48:59: Why he's just so determined.
49:03: To come to Rome, when he's been preaching to all of the Gentiles, but he's determined to come to Rome as well, even though he's being obstructed.
49:12: He, he's, it's just really in his mind and he's constantly pleading with God to take him to Rome.
49:18: And, and why this passion, why this determination?

49:22: To speak to the Roman.
49:25: Brethren Because he's in debt.
49:28: He says, I Debtor Both, both to the wise and to the unwise.
49:42: So what's he saying here?
49:45: So, the Greeks are the, the cultured.
49:49: They're, they're, the Greek were very advanced culturally.
49:53: The barbarians, well, they don't speak Greek, right?
49:57: So these are the non-Greek speaking peoples who are considered uncultured.
50:03: But he's saying it doesn't matter whether you're cultured or uncultured, because of The work that he's been set aside to do, that he's been separated onto.
50:14: He owes this service to both and everything in between.
50:20: So whether you're cultured or uncultured or somewhere in between, he is in debt to preach this gospel to you.
50:27: And whether you're educated or uneducated, or somewhere in between, he is in debt.
50:34: He, he, he is required.
50:37: To preach this gospel.
50:38: In fact, it's very similar to what we see here in 1 Corinthians 9:16 and 17.
50:45: For though I preach the gospel, so I, I, I am successfully preaching the gospel.
50:51: So although I'm preaching the gospel, I've got nothing to glory of.
50:55: I can't boast about this.
50:57: Why?
50:58: I'm, I'm preaching the gospel here, there and everywhere to the educated, to the uneducated, to the cultured, to the uncultured, to everybody in between.
51:06: but why can't I boast about it?
51:09: Because necessity is laid upon me.
51:12: I, I have no choice.
51:12: I have to do this.
51:14: I'm required.
51:15: I, it's like I, I have a debt.
51:18: I have a debt to the Romans.
51:19: I, I have to get there and I have to fulfill this debt.
51:22: And I have a debt to the, to all these Gentiles.
51:24: This is, this is what's required of me.
51:27: Necessity is laid upon me, yes, woe is unto me.
51:31: If I preach not the gospel, I'm cursed if I don't do this, for if I do this thing willingly, I have a reward.
51:39: But if I do it unwillingly, if it's against my will, I still have to do it.
51:43: It's a dispensation of the gospel that has been committed unto me.
51:47: So, so Paul, he's been separated as an apostle.
51:52: Into this work of preaching the gospel to the Gentiles, and he's required to do this.
51:58: So he feels indebted to the recipients and the potential recipients of this gospel message.
52:06: So he's, he, all this stuff is happening in Rome, and he's realizing he's in such a special position with such a special understanding.
52:15: That he's really the only one that can establish the Romans.

52:21: With how they need to be established in in understanding.
52:26: How is it that we as Gentiles have received the Holy Spirit?
52:32: And how is it that we as Gentiles, we, you know, they may not be circumcised physically.
52:37: But they're circumcised spiritually.
52:40: And they're coexisting now equally with the Jews.
52:44: But the Jews aren't here, and we've taken over this thing.
52:48: And, and so like, how do we put all of this together?
52:51: Paul is realizing I've got to get to you.
52:54: I've got to explain to you the story of Israel, and your part in it as Gentiles, lest you become wise in your own conceits.
53:04: So I, I'm, I, I've got to get to you.
53:05: I'm a, I'm a debtor, I owe you this.
53:07: So.
53:09: As much as in me is, I'm ready to preach the gospel.
53:15: To you that are at Rome also.
53:17: And again, remember that.
53:22: This is the time of the 6th feast.
53:25: That is wrong.
53:27: And they're in the belly of the beast.
53:31: And Paul has this yearning to get there, and to establish them.
53:36: And, and if there's going to be opposition to his message anywhere, it's going to be in the heart of the Roman Empire.
53:44: He doesn't care.
53:45: He's in debt, he has to, he has to fulfill this obligation.
53:50: Of getting to Rome and teaching them the gospel and establishing them.
53:55: So as much as in me is, I'm ready.
53:58: It sounds like I'm ready to die.
54:00: I'm ready to preach the gospel.
54:02: To you that are at Rome, and again, remember when he introduced himself, he introduced himself, basically, this is who I am, but this is what I do.
54:09: This is what I've been separated onto, to, to God to do.
54:13: I, I'm in holy service.
54:14: I'm in priestly service to God in full dedication.
54:18: This is my work with respect to the gospel.
54:20: And so I've got to get to you and fulfill what I've been called to do.
54:26: And then, now, this is the heart of the matter.
54:31: This is the heart of the matter.
54:34: So I'm ready to come to Rome.
54:36: I've I'm praying to God he'll open this door that I can get to you, that I can establish you, that I can impart a spiritual gift to you.
54:43: That I can have a reward through you.
54:46: For I am not ashamed of the gospel of Christ.
54:52: I'll come straight into the heart of Rome, straight into the heart of the Roman Empire.

54:57: Because I'm not apologizing for this, and I'm not ashamed of the gospel of Christ, for it is the power of God unto salvation.
55:06: Now, it's the power of God unto salvation to everyone that believes, Jew and Gentile, that's exactly what he says next.
55:16: This is the power of God unto salvation to everyone that believes, to the Jew first, and also to the Greek.
55:25: So This matters.
55:29: And then this is where we need to be very, very careful that we're not saying that the apostle Paul was teaching a new gospel, a different gospel that Moses didn't really understand, but, but the apostle Paul, he understood.
55:42: The apostle Paul is saying, no, this is the gospel that was promised through the prophets in the holy scriptures.
55:48: And what Paul is doing now, he's been separated into the gospel to take this very same gospel message to the Jew first.
55:58: But also to the Gentile, to the Greek.
56:02: And so this is order of operations, the Jewish first, the salvation.
56:09: So, so the salvation is to the Jew first, and it's also to the Gentile.
56:15: And, and ultimately when we get to Revelation 21, we see salvation, it's to the Jew first.
56:22: At a higher order of magnitude, actually.
56:25: But then it's also to the Gentile, it's actually through the Jew.
56:28: That the Gentiles are blessed with salvation.
56:31: And what's happening now is Gentiles are being grafted into.
56:36: Israel and becoming spiritual Jews, so that we can bring salvation to the ends of the world.
56:44: And Paul is saying, like, I've, I've got to get to you.
56:47: And I've got to explain this to you.
56:49: And, and in the meantime, I'm gonna write you this letter, and it's gonna climax in chapters 9 to 11, so that you can understand and I can impart this gift of spiritual stability to you.
57:02: So this salvation.
57:04: Is to everyone that believes, notice that.
57:08: This is a Puanti, faith of believing.
57:12: This is, we just came out of Galatians.
57:15: Justification is through faith.
57:18: And so it's, it's to everyone that believes.
57:21: To the Jew first, and now the Greeks, the Gentiles are also included into this covenantal relationship.
57:29: And then he says, For therein That is in believing in the gospel of Christ.
57:39: In faith, for in that faith.
57:43: And again, we just came out of Galatians, so we understand this more clearly.
57:47: In that faith, for therein is the righteousness of God.
57:52: The righteousness of God is revealed.
57:55: In that faith The righteousness of God is revealed from faith to faith.
58:02: This, this is a developmental journey.

58:06: And we go from faith to faith.
58:09: And then he quotes Habakkuk.
58:11: And he says, as it as it is written, the just shall live by faith.
58:17: In fact, let's go to Habakkuk.
58:20: So, before he quoted Habakkuk one.
58:25: Now he's quoting Habakkuk 2.
58:30: And in Habakku 2, so in Habakkuk 1, Habakkuk is, is frustrated, and he's pleading with God, like, my people, my covenant, your covenantal people are so filthy and evil.
58:46: And, and you're not doing anything about it.
58:49: And God says, actually I am.
58:51: You're just looking in the wrong place.
58:53: Take a look at how the Gentile powers.
58:56: are growing.
58:58: I'm the one behind that.
59:00: And, and by parallel, I would say to you today.
59:04: Have you noticed in the last 25 years?
59:07: A particular gentile power that is growing all over the world.
59:13: That is invading all nations.
59:16: I shouldn't say, sorry, invading is not the right word.
59:18: Why did I say that?
59:20: It looks like an invasion.
59:22: But it's not.
59:24: It's an invitation.
59:26: So how is it that all these great powerful nations are inviting their destruction?
59:33: And handing over their governments to these gentile power, the same gentile power all around the world.
59:41: With, with one singular ideology, to destroy the Jews and destroy Christians.
59:48: And these Christian nations are handing over in in they're inviting.
59:53: These Gentile, and they're giving them the power.
59:56: And you better not say anything about it.
1:00:00: And in terms of priorities, what is this miracle, kind of negative miracle?
1:00:06: That is taking place.
1:00:09: We're in Britain today, I'm from the UK in Britain today.
1:00:14: How is it?
1:00:16: That the government has been forced.
1:00:21: To reveal the ethnicity of the criminal activity.
1:00:26: By these migrants, by these invaders, these intruders.
1:00:31: These enemy combatants who are raping, stealing, drugging, prostituting, murdering.
1:00:39: They're Christian civilians.
1:00:41: The, the government's supposed to look after their own people.
1:00:43: That's their first and foremost priority.
1:00:44: It's like, Paul says, proton, first and foremost.
1:00:48: It's like for the government, proton, first and foremost, what the government should, should have as its top of mind responsibility is to look after its own citizens.

1:01:00: And so the Information commissioner in the UK has told the government, you must release.
1:01:06: The the crime statistics by ethnicity.
1:01:10: The public has a right to know.
1:01:13: The government has appealed.
1:01:16: And said, we don't want to do that.
1:01:18: Because it will put the migrants in jeopardy.
1:01:21: If we reveal all the rapes that are taking place by these enemy combatants, the public are going to be really upset.
1:01:29: So, we don't want to reveal the statistics and as long as these statistics are hidden, then the British peoples are gonna continue to be raped.
1:01:39: Young girls are gonna be continue to be tortured.
1:01:42: So we don't mind that happening.
1:01:44: We just don't want the migrants to be hurt because if we reveal the stats, then the migrants might be hurt.
1:01:50: If we hide the stats, well, our own people will be hurt.
1:01:53: But we don't mind that.
1:01:55: Well, that is a violation.
1:01:57: Of your fundamental responsibility to look after your people first.
1:02:01: Charity begins at home.
1:02:03: But somehow.
1:02:05: It's supernatural It's supernatural.
1:02:10: That all over the Western world at the same time simultaneously.
1:02:14: They have all agreed to hand over their power.
1:02:18: And invite these enemy combatants into their nations and vote them into office and give them protection, and if you dare say anything, we'll put you in jail.
1:02:28: In fact, in, in France, a young lady that was, sexually assaulted, she spoke out and, and said specifically the race of the people who are doing this, and she was threatened with to be put in jail.
1:02:39: In Germany, a woman that was raped spoke out against it.
1:02:43: The rapist, I think he got 18 months and she got 3 years.
1:02:48: And of course, he'll be out in less than 18 months.
1:02:50: What is happening here?
1:02:52: It's supernatural.
1:02:54: And that's the same thing that God said to Habakkuk.
1:02:57: I am gonna punish my people.
1:02:59: And it's gonna be such a, a, a, a intense punishment that if, if somebody were to tell you what God will do to his own people, your reaction would be no way, that would never happen.
1:03:12: You would not believe it even if it was told you.
1:03:14: And God is telling Habakkuk, I'm, I'm gonna do that.
1:03:17: So now Paul, he, when he's quoting Habakkuk.
1:03:21: In Acts 13, he's quoting chapter 1, the warning.
1:03:27: When he quotes it now in.

1:03:30: When he quotes chapter 2 here in Romans 1.
1:03:35: He quotes from, he quotes now with encouragement.
1:03:39: He says, and the Lord answered me and said, this thing that nobody's going to believe that I'm gonna do to my own people.
1:03:46: Which is supernatural, and, and I'm the one who's giving power to the Gentiles to come and destroy my people.
1:03:54: It's supernatural And part of that supernatural thing is the stupor that people are in.
1:04:03: They just can't see it.
1:04:05: And it's like a willful blindness.
1:04:06: They, they can't see what is happening.
1:04:09: And so they're allowing it, and allowing it, and not realizing it's God's hand.
1:04:13: All of a sudden, all over the world, everybody hates Israel.
1:04:17: Everybody hates the Jews.
1:04:19: You know, the Ayatollahs will slaughter 40,000.
1:04:24: Of their own citizens in one weekend.
1:04:27: But that's not a genocide, and in that very same weekend, the Western nations will come out in support of Ayatollah.
1:04:35: But if Israel even says one thing wrong, the whole world is, oh, genocide, genocide.
1:04:41: All I can say is this is supernatural.
1:04:44: In the last 25 years, everything has changed.
1:04:48: God is the one who's doing it.
1:04:50: He's saying, you won't believe what I'm gonna do.
1:04:53: It's gonna be the greatest time, the most intense suffering that I'm gonna inflict upon my own people, to the Jew first, but also.
1:05:00: It's Christians are gonna be caught up in this as well.
1:05:04: And so the Lord answered me and he said, take this vision that I've shared with you, that nobody's gonna believe.
1:05:10: And make it plain upon tables.
1:05:12: They don't want to hear this.
1:05:14: Make sure they hear it.
1:05:16: That he may run that reads it.
1:05:19: There's a possibility.
1:05:21: That people will hear this and say, no, I, I actually, it's hard to believe, but come to think of it.
1:05:30: When we read the Torah.
1:05:32: It matches.
1:05:34: It's exactly what God said he would do if we break faith.
1:05:38: And so you make it plain.
1:05:40: So that people can receive this and respond to it.
1:05:44: For the vision is yet for an appointed time.
1:05:48: It, it, it is gonna happen.
1:05:49: It's not gonna happen immediately, but it's happening.
1:05:53: And if we'll open our eyes and just look around, how is it that all Western nations are bankrupting themselves?

1:06:02: So that they cannot defend themselves.
1:06:05: That they're just gonna run out of money.
1:06:07: And the Gentile nations, whether it's through oil or through piracy.
1:06:15: They're enriching themselves.
1:06:16: They're, they're getting wealthier.
1:06:19: But the Western nations are becoming impoverished and, and to the point where it's just going to collapse.
1:06:25: We're already starting to see the, the, the beginnings of that in France.
1:06:30: How is this happening?
1:06:32: Well, it's coming.
1:06:34: And anybody with eyes, just have to, God says, God actually says in chapter one, look to the, to the Chaldeans, look to the Gentile nations, and you'll see it.
1:06:43: If, if you, if you want to see it, you'll see it.
1:06:46: And so if we want to see it, we're like, well, wait a minute.
1:06:49: Every single Western government is betraying its citizens.
1:06:55: And its citizens love to have it so.
1:06:58: Its citizens are saying, yes, betray us.
1:07:00: We, we back you 100% while you slit our throats and slit the throats of our sons and our daughters.
1:07:06: We think this is wonderful.
1:07:08: It it's supernatural.
1:07:09: But God is saying for those that have eyes to see, look around.
1:07:14: And you'll see it.
1:07:15: And if you have eyes to see, make it plain.
1:07:19: They won't want to hear it, but tell them, because there are gonna be some that will respond.
1:07:25: But the, it, it is gonna happen.
1:07:27: But it's gonna happen in the future.
1:07:28: It's happening.
1:07:30: And at the end It's gonna happen.
1:07:33: There's no way out of this.
1:07:35: There's no exit.
1:07:37: At the end, it shall speak.
1:07:39: And not lie.
1:07:41: Meaning there's going to be some dispute, disputation.
1:07:44: Oh, you don't know what you're talking about, that's not gonna happen.
1:07:47: God would never do that.
1:07:49: Oh, God's saying just give it time.
1:07:52: It's gonna happen exactly the way I say.
1:07:55: Though it tarries And, and because it tarries, people can say nah, everything's the same, no, no, no change, it's just the same way it's always been.
1:08:03: Though it tarries, you wait for it.
1:08:06: I'm a God of my word.
1:08:08: When I say I'm gonna do something, I'm gonna do something.

1:08:12: And what I said I'm going to do is I'm, I I'm going to raise up a most powerful gentile nation.
1:08:20: To come and destroy my people, but I'm a God of covenant.
1:08:25: In, in the midst of all of this intense suffering.
1:08:30: I'm going to reach in with a strong arm, and I'm going to relieve my people, and I'm going to gather them from the four corners.
1:08:38: You, you thought what I did with Egypt, which was the most powerful empire at the time, that's gonna be nothing compared to what I do in the end time.
1:08:48: Meaning, the empire in the end time, this 8th beast.
1:08:53: Is going to be orders of magnitude greater, far-reaching, global.
1:09:00: And, and Egypt is gonna look like Mickey Mouse.
1:09:04: And that's why when God moves to rescue his people from this vice grip of the eighth beast.
1:09:13: That then he's going to be known as the God who gathered his people from the north and from the four corners of the earth, and no longer will we say he's the God of covenant.
1:09:24: Who brought his people up from the land of Egypt.
1:09:26: No, that's going to be nothing.
1:09:27: That would be ridiculous for us to refer to him like that, compared to what he's going to do.
1:09:32: But what he's going to do is going to be so great because of what the, the punishment, the intense punishment that is being set up, it's like a chessboard.
1:09:41: It's being set up all around the world.
1:09:43: And if you have eyes to see it, you can't miss it.
1:09:48: And if your eyes, if you have eyes to see it, you have to warm.
1:09:52: The Watchman on the wall So it's gonna happen Because it will surely come.
1:09:58: And there's a, there's a moment when it comes when it just won't, it's here, it's upon us now.
1:10:02: So how did we get here?
1:10:03: How did this happen?
1:10:05: Well, it was happening slowly, slowly, then all at once.
1:10:08: And then this is what he's quoting now, in that context.
1:10:12: In that context, and this is again Acts 13, it's the same message.
1:10:17: In that context, to the Jew and the Gentile.
1:10:20: Behold, his soul, which is lifted up, is not upright in him.
1:10:24: So that's his problem, and God's going to deal with that.
1:10:27: But in that context, and in the context of this intense suffering and punishment and covenantal wrath.
1:10:36: The just shall live by his faith.
1:10:40: That's the message to Habakkuk.
1:10:42: And when you're writing this vision on a table and making a plain that people can respond to it, let them know that the just shall live by faith.
1:10:51: So, this now, that the righteousness of God is revealed from faith to faith, should put us into mind, and we'll finish here with Isaiah 64.
1:11:02: And verse 6.

1:11:05: But we, that is Judah, this is, this, these are the covenantal people.
1:11:09: We are all as an unclean thing.
1:11:12: This is this, we, we need Judah to come to this realization.
1:11:16: All of your, you know, garments and rituals, and, and how you wear your clothes and your hair and your prayers.
1:11:27: All that everything you're trying to do without Christ.
1:11:31: It's an unclean thing.
1:11:33: And all our righteousnesses, everything that we do that we think this is, this is, God is going to be pleased with this, are as filthy rags.
1:11:41: And we all do fade as a leaf.
1:11:44: And our iniquities, like the wind, have taken us away.
1:11:50: And there is none that calls upon your name, that stirs up himself to take hold of you, for you have hid your face from us, and you've destroyed us because of our iniquities, and yet it doesn't have to be that way, that Paul is, is clearly saying here.
1:12:09: That he's got to get this gospel message to Jew and Gentile.
1:12:14: Because this is the power of God unto salvation.
1:12:18: And this, this is what we have.
1:12:20: And again, the, the, the, the writings of Paul.
1:12:24: They're, they're challenging in one sense, so they, they are challenging in one sense, but the way that they're not challenging is he's single-minded.
1:12:34: And I think once we understand that Paul is single threaded, he does have sort of nested logic, and sometimes he has a sides in parenthetical parenthetical thoughts.
1:12:46: But he's single threaded.
1:12:48: And so if we start now in chapter one, with a view to, to the climax of chapters 9 to 11, and then from 12 to 16, it's more again practical application.
1:12:58: But in terms of the theological teachings, if we start now in chapter 1, knowing he's going to climax in chapters 9 to 11, then we'll be able to follow the thread of his logic.
1:13:08: So hopefully, this first part of chapter one has been edifying to you.
1:13:14: It's certainly been edifying to me and, and, and I don't want to say, oh, and so, you know, that's, that's everything Paul has to say.
1:13:22: We're scratching the surface, and I think we'll continue to go, it's like the book of Revelation.
1:13:27: We've got to keep going back to it, keep going back to it, because all we've done so far is scratch the surface.
1:13:33: But as time unfolds, and as our understanding deepens, when we go back to these passages, it's like, whoa, wait a minute, I think I'm seeing something I didn't see before.
1:13:42: So hopefully, that was edifying to you.
1:13:46: we do have, our regular service this coming Sabbath.
1:13:51: And so we'll ask you to join us at 1:30 on Saturday.
1:13:55: And this time, Deacon Jan will be bringing us the sermon.
1:13:59: And so, thank you very much, Sister Joe Petty, I see you're excited about this study.
1:14:05: Wonderful.
1:14:06: Thank you, Dave and Deb, Judy and Chuck.
1:14:08: Thank you.

1:14:09: And thank you, Pep Square, very, very good.
1:14:13: And thank you, Dave and Deb.
1:14:15: So brethren, God bless you.
1:14:19: Jesus Christ.
1:14:21: Yeshua Amasiah.
1:14:24: The the the savior.
1:14:26: It's the the the more we look at his scriptures, his character, and contrast that with the evil all around us, all we can say is praise God for Jesus.
1:14:38: What a mighty God we serve.
1:14:39: God bless you, brother.