

FAMILY CAMP
2012

Our God of Deliverance

PA Bible Teaching Fellowship

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Greetings, God bless you and welcome to Family Camp 2012! This week will be a wonderful time of learning and growing in God's Word as we explore the great subject:

“Our God of Deliverance”

In speaking of our God of deliverance, Colossians 1:13 states that He “hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son.” Let's all grow together as we take time to examine just what that deliverance means to us.

We will look at how our God worked with a man named Abraham to whom promises and covenants were made. “What saith the scripture” concerning Abraham? “Abraham believed God, and it was counted unto him for righteousness (Romans 4:3).” He looked forward to the deliverance that we now can enjoy.

We will consider Abraham's offspring, the children of Israel. Here we find a people that were chosen by God and visited by His prophets, who informed them of their hope. They experienced many challenges: in their believing, leadership and enemies. At times, they failed God but He never failed them. To help them remember His deliverance, such as their escape from Egypt, He instituted times of remembrance and feasts, such as the Passover, which was to be celebrated in the spring of each year. Sometimes the children of Israel forgot all about the Passover and their delivering God, but He never forgot them or their ultimate deliverer and Passover, the Messiah.

From Genesis 3 through the Old Testament period, the promise of the Christ was given; not all at once, but over time more and more information was revealed, clarifying his arrival, ministry and sacrifice. We will look at how our Lord Jesus Christ fulfilled these prophecies and God's promise of deliverance.

We will consider the great epistle written to the Romans. It discusses the deliverance made available to man. Romans tells us of the condition of mankind: that no one is just before God. It informs us that no one will be justified by the works of the law, but by the believing of Jesus Christ. Romans sets forth the relationship the natural man has with God -- it being severed, ruined and lost -- in contrast with the new birth relationship that each believer enjoys -- being reconciled, repaired and receiving more, much more. Romans states that the believer is not condemned, but is a child of God, an heir of God and a joint-heir with Christ; and that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Now that is deliverance!

With so much freely accomplished out of God's compassion for us, we are exhorted to dedicate ourselves to transformation, to service, and to love without hypocrisy, that with unity of purpose and one mouth we may bring glory to the God and Father of our Lord Jesus Christ.

Let's clear our heads from the world's woes and enjoy a great time of learning. Furthermore, let's make a real effort to speak to each other of this great work as we acknowledge all that we have by way of the accomplishments of our Lord Jesus Christ and Our Great God of Deliverance!

Our Complete Deliverance Through Jesus Christ Our Lord

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom:10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Paul's prayer and desire for Israel was that they would accept the deliverance made available by Jesus Christ's accomplishments. They were ignorant of it and they sought their own standard of righteousness. They refused God's standard, Christ. Christ is the end of the law for everyone who believes.

This word believe, believeth, faith are used 61 times in Romans.

The words justified, just, righteous, righteousness, all the same word family, are used 58 times in Romans.

The great emphasis of Romans is righteousness by believing and the magnificence of it is set so beautifully in Romans.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Rom 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Verse 8 says "what saith it." That "it" is righteousness from believing. That is what is being preached, the word of "the" believing. It is the right way of believing, it is the only way for God's deliverance.

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

This is man's total and absolute deliverance.. Saved and salvation means to be delivered and deliverance. In the new birth mankind is delivered in every category of life, physical, spiritual and mental.

We will see how Christ took our place, met every need, satisfied every claim of justice and gave us complete deliverance.

Rom 10:11 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:12 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Everyone who believes on the lord Jesus Christ will not be put to shame or not disappointed in their expectation because our lord is rich to all who call on him. Seeing everything Christ is for us, enables us to walk in the complete deliverance that is ours from Our God of Deliverance.

The God of Deliverance, the God of Abraham, our God

Romans 4

Use of the term “Father”

“Father” – Excerpts from Manners and Customs of the Bible, #1 page 13,14 James M. Freeman.

- In the East the originator of any custom is frequently spoken of as the “father” of that custom; so, also, a man is often described by representing him to be the “father” of some peculiarity, which distinguishes him from others.
- There is a corresponding use of the term *children*.

Romans 4:1 What shall we say then that **Abraham our father**, as pertaining to the flesh, hath found?

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the **faith [TRWOB]** which *he had yet* being uncircumcised: that he might be the **father of all them that believe**, though they be not circumcised; that righteousness might be imputed unto them also:

Romans 4:12 and **father of circumcision** to those not of circumcision only, but who also walk in the steps of the faith [TRWOB], that *is* in the uncircumcision of **our father Abraham**

Romans 4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the **faith of Abraham; who is the father of us all**,

Romans 4:17 (As it is written, I have made thee a **father of many nations**.) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

The Right Way of Believing, as opposed to all other ways of believing, believing regarding the gospel of God concerning his son Jesus Christ

Romans 4:9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that **faith [TRWOB]** was reckoned to Abraham for righteousness.

Romans 4:11 And he received the sign of circumcision, a seal of the righteousness of the **faith [TRWOB]** which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

Romans 4:12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that **faith [TRWOB]** of our father Abraham, which *he had* being *yet* uncircumcised.

Romans 4:14 For if they which are of the law *be* heirs, **faith [TRWOB]** is made void, and the promise made of none effect:

Romans 4:19 And being not weak in **faith, [TRWOB]** he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Romans 4:20 He staggered not at the promise of God through unbelief; but was strong in **faith** [TRWOB], giving glory to God;

Romans 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Romans 4:22 And therefore “it” [see vs. 3 & vs. 9 **The Right Way of Believing, for believing regarding the Christ**] was imputed to him for righteousness.

- By this little definite article, Romans establishes that the “believing of Abraham” was the right way of believing as opposed to all other ways of believing, or the believing of the Gospel of God concerning the Christ.

Galatians 3:6-9

Galatians 3:6 Even as Abraham **believed** God, and it was accounted to him for righteousness.

(Referring to Genesis 15:6)

Galatians 3:7 Know ye therefore that they which are of **faith**, the same are the **children** of Abraham.

- “children” – see the corresponding use to the term “father” Manners and Customs of the Bible, James M. Freeman

Galatians 3:8 And the scripture, (foreseeing that God would justify the heathen through **faith**), preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. (See Genesis 22:18)

Galatians 3:9 So then they which be of **faith** are blessed with (*sun*) **faithful** Abraham.

Genesis 15:1-6

Genesis 14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

- “Shaveh” – Valley near Jerusalem

Genesis 14:18 And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.

- “Melchizedek” – King of Righteousness
- Bread and wine
- Type of the Christ, Hebrews 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
- “Salem” – Early name for Jerusalem,
- Psalm 76:2 In Salem also is his tabernacle, and his dwelling place in Zion.

Genesis 14:19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

Genesis 14:20 And blessed be the most high God, which hath **delivered** thine enemies into thy hand. And he gave him tithes of all.

Genesis 15:1-6

Abraham believed God and it was reckoned to him for righteousness.

- What did Abraham believe according to Romans 4?
- The right way of believing, or right believing which is believing the gospel of God concerning His son the Christ.

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and **tell** the stars, if thou be able to **number** them: and he said unto him, So shall thy seed be.

Genesis 15:6 And he **believed** the LORD, and he counted it to him as righteousness.

The key question is – What did Abraham believe that was counted to him as righteousness?

Genesis 15:5 RV And he brought him forth abroad, and said, Look now toward heaven, and **tell** the stars, if thou be able to **tell** them: and he said unto him, So shall thy seed be.

Genesis 15:5 ESV And he brought him outside and said, "Look toward heaven, and **number** the stars, if you are able to **number** them." Then he said to him, "So shall your offspring be."

Romans 10:16-18

Romans 10:16 But they have not all obeyed the gospel. For Esaias saith, **Lord, who hath believed our report** () [**hearing or what is heard**]?

- (Isaiah 53:1) Prophecy concerning the Christ
- “report” – hearing
- **G189** *akoe, ak-o-ay'*
- From G191; **akouo** - hearing (the act, the sense or the thing heard): - audience, ear, fame, which ye heard, hearing, preached, report, rumor.

Romans 10:17 So then [the] faith [**the right way of believing**] *cometh* by hearing (), and hearing () by the word (**rhema**) of God. (See Luke 1:37 For with God nothing (no **rhema**) shall be impossible.)

Romans 10:18 But I say, Have they not heard (**akouo**)? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

- “have they not heard” not a quote but, see Isaiah 40:

Isaiah 40:21 Have ye not known? have ye not **heard**? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Isaiah 40:22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

Isaiah 40:26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: **he calleth them all by names** by the greatness of his might, for that *he is* strong in power; not one faileth.

□ “their sound went into all the earth, and their words unto the ends of the world.” This is a quote from Psalm 19

Psalm 19:1 The heavens declare (*saphar*) the glory of God; and the firmament sheweth his handywork.

Psalm 19:2 Day unto day uttereth speech (*rhema* - Septuagint), and night unto night sheweth knowledge.

Psalm 19:3 *There is* no speech nor language (*rhemata*- Septuagint), *where* their voice is not heard.

Psalm 19:4 Their line is gone out through all the earth, and their words (*logoi* - Septuagint) to the end of the world. In them hath he set a tabernacle for the sun,

Some verses showing the seed as the multitude of the stars

Genesis 22:17 [speaking to Abraham] That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

Genesis 26:4 [speaking to Isaac] And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

Hebrews 11:12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

A verse showing the seed promised as one, Christ

Galatians 3:16 Now to Abraham and his seed were the promises made. **He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

Compare key differences in a “similar yet not identical” section

Genesis 13:16 And I will make thy seed as the dust of the earth: so that if a man can number (*manah*) the dust of the earth, then shall thy seed also be numbered. (*manah*)

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell (*saphar*) the stars, if thou be able to number (*saphar*) them: and he said unto him, So shall thy seed be.

- **manah** – (Strong’s) A primitive root; properly to *weigh* out; by implication to *allot* or constitute officially; also to *enumerate* or enroll: - appoint, count, number, prepare, set, tell.
- **saphar** – (Strong’s) A primitive root; properly to *score* with a mark as a tally or record, that is, (by implication) to *inscribe*, and also to *enumerate*; intensively to *recount*, that is, *celebrate*: - commune, (ac-) count, declare, number, + penknife, reckon, scribe, shew forth, speak, talk, tell (out), writer.

Biblical Truths That We Must Adhere To

2. A scripture must be in harmony with all other scriptures relating to the subject.

The Keys as to How All Scripture Interprets Itself

1. In the verse
 - a. Where it is written
 - b. Consider an understanding of the words in the verse
 - i. Figures of speech

Figure of speech “Amphibologia” – (Excerpts from Bullinger’s Figure of Speech Used in the Bible)

- A Word or Phrase susceptible of two Interpretations.
- A statement which is amphibological has two meanings, both of which are absolutely true.
- They are the words of Jehovah...His words have a fullness of reference and meaning which one interpretation often fails to exhaust.

Figure of speech “Amphibologia” –

(Excerpts from Revelation and Concealment of Christ, Saeed Hamid-Khani)

- A word is amphibological when it simultaneously carries **two denotations**, neither of which is necessarily contradictory to the other, and both of which fit the context where the word occurs.
- Amphibologia may be used in a context where the author wishes to express a **deeper** additional meaning, a **fuller** meaning, which cannot be expressed simply by adding a synonym.
- The amphibological figure encapsulates **two dimensions of the same thought** in a situation where the author does not wish to force an either/or choice.

Exodus 12:41 And it came to pass at the end of the **four hundred and thirty years** [from the promise], **even the selfsame day it came to pass**, that all the hosts of the LORD went out from the land of Egypt.

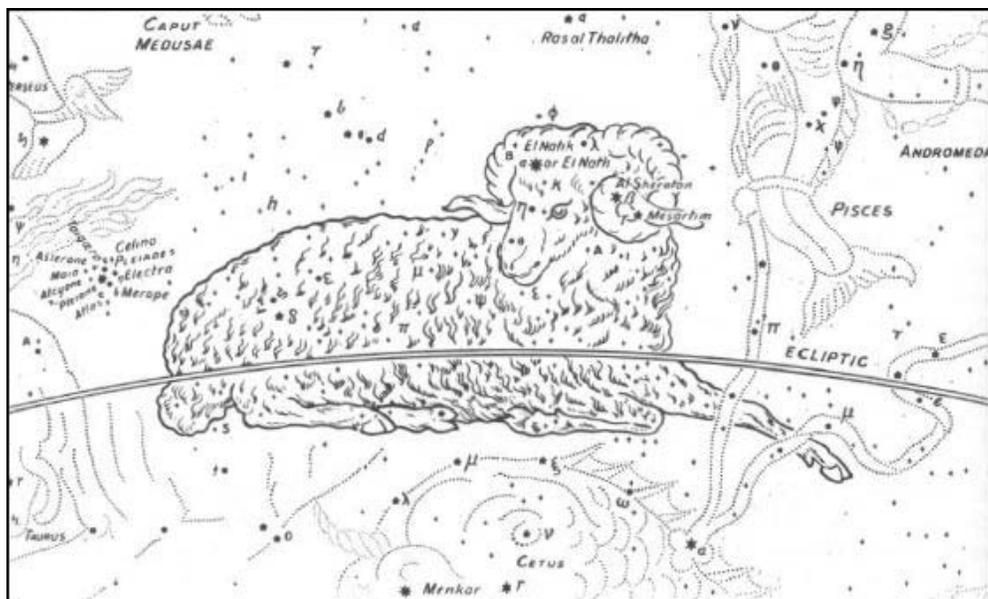
Genesis 15:13 And he said unto Abram, Know of a surety that thy **seed** shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them **four hundred years**; (also see Acts 7:6)

Genesis 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Information from Chronology Of The Old Testament, by Martin Anstey

The promise	2042 B.C.
Date Isaac Weaned - Genesis 21 (Ishmael mocking, and cast out).....	- <u>2012</u> B.C.
Years before Isaac's birth + the years till weaning, Ishmael cast out.....	30
400 years (Genesis 15:13).....	<u>+ 400</u>
430 years (Exodus 12:41).....	430

- The first day of Abib or Nisan is determined by the first visible moon when the sun's ecliptic enters the constellation of what we know as Aries, or the ancient Hebrew constellation Telah or Lamb, or the Akkadian Barziggar - "The sacrifice of righteousness. The ancient Akkadian name of "**Barziggar**", "Bar" meaning altar or sacrifice, and "ziggar" meaning right making. In other words **the sacrifice of righteousness**. The Akkadian language was an extinct form of Semitic language spoken in ancient Mesopotamia. (From whence Abraham was called.)
- The alpha or chief star in the constellation is the star named El Nath or el Natic meaning wounded, slain. The beta star in the constellation is named Al Sheratan meaning the bruised, the wounded.



The fourteenth day of Nisan is always a full moon since the Hebrew calendar is a 28 day lunar calendar, the fourteenth day of which is half way, or the second quarter, or in other words full moon. It was on this day that God had Israel sacrifice the Passover Lamb. (Exodus 12:6; Leviticus 23:5)

Genesis 21:12

- And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
- God made it clear that in Isaac shall **thy seed** be called.

Genesis 22:1-13

- "...land of Moriah..."
2Chronicles 3:1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.
- Vs 5 "lad" -a boy of an age between infancy and adolescence. (Strong's)"...I and the lad will go yonder and worship, and come again to you" Abraham fully intended to return to his servants with Isaac.
- Hebrews 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,
- Hebrews 11:18 Of whom it was said, That in Isaac shall thy seed be called:
- Hebrews 11:19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a **figure**.
- Abraham believed in the coming one, and in God's power to quicken the dead.
- Abraham was fully persuaded what God had promised He was able and willing to perform. Knowing that in Isaac thy seed shall be called, if God wanted him to sacrifice Isaac, God would most surely raise him from the dead.
- Abraham was willing to sacrifice his only beloved, begotten son. James 2:21-23
- God was willing to sacrifice his only beloved, begotten. John 3:16
- So great is God's salvation (deliverance), that Abraham rightly **believed** in the Christ and the Christ's accomplishments that were to come and was counted righteous and was blessed,
- Abraham was blessed by God by **believing** what God told him **He would do** in the Christ, We are blessed by **believing** what God has told us **He has done** in the Christ.

Genesis 22:14 – 18

- Jehovah jireh – the LORD will see, “In the mount of the LORD it shall be seen”
- John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad
- Golgatha – the highest peak of Mount Moriah, which overlooks where the temple was built, where THE LAMB which God provided was sacrificed. THE SACRIFICE OF RIGHTEOUSNESS

Romans 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Romans 4:22 And therefore it was imputed to him for righteousness.

Romans 4:23 Now it was not written for **his sake alone**, that it was imputed to him;

Romans 4:24 **But for us also**, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Romans 4:25 Who was delivered for our offences, and was raised again for our justification (righteousness)

Psalm 105:8-10

- Psalm 105:8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
- Psalm 105:9 Which *covenant* he **made** with Abraham and his **oath** unto Isaac;
- Psalm 105:10 And **confirmed** the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:
- God gave His covenant to Abraham by grace (Genesis 15), (Galatians 3:17)
- God swore by oath to Isaac (Genesis 22:17,18), (Genesis 26:3-5)
- God confirmed the “same” unto Jacob (Genesis 28:13-15)
- For a law to Israel (Starting in Exodus 20)
- Christ hath redeemed us from the curse of the law, (**leaving only the covenant blessings**)
- An everlasting covenant to the children of Abraham
- By grace “if we are in Christ, then are we Abraham’s seed, and heirs according to the promise, not heirs according to the law.

Galatians 3:8,9,29

- Galatians 3:8 And the scripture, (foreseeing that God would justify the heathen through faith), preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.
- Galatians 3:9 So then they which be of faith are blessed with (*sun*) faithful Abraham.
- Galatians 3:29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 3:13,14,17

- Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:
- Galatians 3:14 That the **blessing** of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through “the” faith.
- Galatians 3:17 And this I say, *that* the covenant, that was confirmed before of God ~~in Christ~~, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Deuteronomy 28:1-13

Blessings Only - the blessings of Abraham by “the believing”

*** For us there is only one “if” only one condition for these blessings

- Romans 10:9&10 That **if** thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto **righteousness**; and with the mouth confession is made unto **salvation [Deliverance]**.
- By grace God delivered us, By grace God made us righteous, By grace God has blessed us, By grace God has given us a sure hope.
- Because we are in Christ, we have been blessed with faithful Abraham, we are the God of Abraham, Isaac and Jacob’s people, a blessed people, the God who has delivered, who does deliver and who shall deliver is our God.

God's Deliverance to the Children of Israel by Promise

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against **all** the gods of Egypt I will execute judgment: I *am* the LORD.

Genesis 15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

Genesis 15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Exodus 3

- God speaks to Moses from out of the burning bush
- Moses responds by “here am I”
- God introduces Himself “I am the God of thy father, **the God of Abraham, the God of Isaac, and the God of Jacob.**

Exodus 3:7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exodus 3:8 And **I** am come down to **deliver** them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Exodus 3:13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, **the God of Abraham, the God of Isaac, and the God of Jacob**, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

Exodus 4

- Concern that the children of Israel won't believe him
 - Rod
 - Hand
 - Nile turned to blood
- Concerned that he wasn't a good speaker, slow of tongue
 - vs. 12 I will be with thy mouth, and teach thee what thou shalt say
 - vs. 14, 15 Aaron shall be to thee instead of a mouth
- vs. 31 "And the people believed:"

Exodus 5

- vs.2 Pharaoh says, "who is this Jehovah, that I should obey his voice.
- vs. 5 Pharaoh says, "you make them rest from their burdens."
- vs. 7 no more straw – who is the straw benefiting? – ultimately the task masters
- vs. 9 more labor put on them why? – "...let them not regard vain (untrue) words."
- vs. 14 the "officers" were overseers of the children of Israel put in their position not by God, but by the taskmasters, trustees if you will. They were beaten
- vs. 15 the "officers" appeal to Pharaoh "Wherefore dealest thou thus with thy servants?"
- vs. 17 Pharaoh says, "Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD, (Jehovah)
- vs.20,21 the officers meet Moses and Aaron on the way out from meeting with Pharaoh and tell them, you (Moses and Aaron) The Lord look upon you and judge, You have made us stink in the eyes of Pharaoh and in the eyes of his servants to put a sword in their hands to slay us.
- vs. 22,23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; **neither hast thou delivered thy people at all.**

Exodus 6

- **vs. 1 "Now shalt thou see what I will do..."**
- God tells Moses that He appeared unto Abraham, Isaac, and Jacob by the name of God Almighty (El Shadday) but His name Jehovah was He not known to them.
- vs 4. God reestablishes his covenant with the children of Israel
Exodus 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

Exodus 6:8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

Exodus 7

- vss. 1-4 multiply my signs and my wonders in the land of Egypt
- Pharaoh shall not hearken unto you that I may lay my hand upon Egypt, and bring forth mine armies, and **my people the children of Israel** out of the land of Egypt by **great judgments**.
- **Exodus 12:12** For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.
- The rod became a serpent, magicians of Egypt did in like manner with their enchantments (flame), Aaron's rod swallowed up their rods.
- II Timothy 3:8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
II Timothy 3:9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

Plague # 1 Chapter 7

Egypt's waters turn to blood vss. 17 - 25 – their streams, rivers, ponds, all their pools of water. Even waters stored in vessels (vs. 19)

- vs. 22 the magicians did so with their enchantments (secret mystery words)
- Khnum - was the guardian of the Nile-- represented as a human being with a ram's head - **judged**
- Osiris - was one of the most “powerful” of the Egyptian gods, Egyptians believed that his bloodstream was the Nile - **judged**
- Hapi – was the god of the fishes and birds of the waters – **judged**
- Many other gods of Egypt were associated with the Nile River – **judged**

Plague # 2 Chapter 8

- **Frogs, frogs, everywhere, vss. 1-15**
- Frogs in your house, in your bedroom, on your bed, in servants' houses, frogs in your ovens, frogs where you make your bread.
- vs. 7 and the magicians did so with their enchantments (secret mystery words)

- vss. 8,9 Pharaoh calls for Moses. And lies about letting the children of Israel go to worship. (vs.15)
- The frog was considered the manifestation of the goddess Heqt, the wife of the creator of the world and the goddess of birth.
- Heqt was always shown with the head of a frog. – **judged**
- Amulets that had the image of Heqt were worn by Egyptian women supposing to protect them during childbirth .
- Frogs were considered sacred in Egypt. The involuntary slaughter of a frog was at times punishable by death. – **judged**
- That Pharaoh asks for Moses’ aid to intercede on his behalf with Jehovah to get rid of the frogs indicates that Pharaoh recognizes that Jehovah was the author of the plague even though his magicians appeared to duplicate the plague.

Plague # 3 Chapter 8

- **Lice vss. 16-20**
- Pharaoh’s magicians could not duplicate this plague
- Pharaoh’s magicians come clean and state – “This is the finger of God (Elohiym).”
- The Egyptian god – Geb the god of the earth, ground, soil – **judged**
- The Egyptian priests would have been rendered “unclean” to execute their duties. The blemishes and the stigma of lice would have been an embarrassment to those priests and worse, they were not fit to even enter their temples to entreat the Egyptian gods – **judged**
- "The priests shave their bodies all over every other day to guard against the presence of lice, or anything else equally unpleasant, while they are about their religious duties; the priests, too, wear linen only, and shoes made from the papyrus plant -- these materials, for dress and shoes, being the only ones allowed them. They bathe in cold water twice a day and twice every night -- and observe innumerable other ceremonies besides." (Herodotus, *The Histories*, p. 99).
- Heka – the Egyptian god of the magicians – **judged**

Plague # 4 Chapter 8

- **Swarms vss. 21-32**
- the word “*flies*” in vs. 21 is in italics. As to what these swarms were it does not say in the text.
- From Young’s Literal Translation Psalm 78:45 “Psalm 78:45 He sendeth among them the beetle, and it consumeth them, And the frog, and it destroyeth them,”

- Dr. William Smith, Old Testament History, pg.147, "...most probable denotes the great Egyptian beetle (Scarabeous sacer), which is constantly represented in their sculptures. Besides the annoying and destructive habits of its tribe, it was an object of worship,..."
- vs. 21 "... the ground whereon they are."
- ***vss. 22,23 God put a division between the children of Israel and the rest of Egypt – no swarms in the land of Goshen where the children of Israel lived
- vs. 24 so grievous was this that "...the land was "corrupted" (destroyed or ruined)
- vss. 25,26 Pharaoh calls for Moses "go sacrifice to your God in the land." Right here. No because the people of Egypt would get all upset and stone us.
- vs. 28 Pharaoh asks Moses to intercede for him again,
- Pharaoh lies again.
- Khepri – a sun god, had the head of a beetle – **judged**
- As a scarab beetle pushing a round ball of dung in front of it, the Egyptians believed Khepri as a scarab pushing the sun across the sky."

Plague # 5 Chapter 9

- **Murrain – An infectious disease of livestock vss. 1-7**
- vs. 3 upon cattle, horses, asses, camels, oxen, sheep
- ***vss. 4,5 once again, as in the plague of the swarms, there was to be a division between the children of Israel and the rest of Egypt. "...and there shall nothing die of all that is the children's of Israel."
- Exodus 9:6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
Exodus 9:7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.
- The Egyptian god, Apis, was depicted as a bull – **judged**
- The Egyptian god, Ptah, was depicted as a bull – **judged**
- The Egyptian goddess, Hathor, was the cow goddess – **judged**
- The Egyptian goddess, Bat, was depicted as a cow – **judged**
- The Egyptian god, Resheph, was depicted as a horse, the god of war and thunder – **judged**
- The Egyptian god, Khnum, was depicted as a man with a ram's head. – **judged**

Plague # 6 Chapter 9

□ Boils vss. 8-13

- vs. 9 “blains” - pustule
- vs. 9,10 boils on man and beast
- vs. 11 The magicians couldn’t even stand before Moses because of the boils
- vs. 14 “..that thou mayest know that there is none like me in all the earth.”
- The Egyptian’s would worship their god Typhon with the sacrifices of red bulls and would throw the ashes of these sacrifices into the air, and the Egyptians believed that anyone that the ashes landed on would be kept safe from defilement. Typhon - **judged**
- The priests were themselves so defiled with the pus oozing boils that they couldn’t even enter the temples of their gods to entreat their deliverance.
- Imhotep - Egyptian god of healing and medicine – **judged**
- There is also references to the children of Israel being delivered from the iron furnace of Egypt, Deuteronomy 4:20; Jeremiah 11:4; I Kings 8:51

Plague # 7 Chapter 9

□ hail vss. 14-35

- vs. 14 “...that thou mayest know that *there* is none like me in all the earth.”
- vs. 16 “...for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared through out all the earth.”
- vs. 18 gives Pharaoh a one full day warning.
- vs. 20 “He that feared the word of the LORD (Jehovah) among the servants of Pharaoh made his servants and his cattle flee into the houses:
- vs. 21 “And he that regarded not the word of the LORD (Jehovah) left his servants and his cattle in the field.”
- vs. 22 upon man, upon beast, upon every herb of the field - vs. 25 includes every tree of the field
- ***vs. 26 no hail in Goshen
- vs. 29 “...that thou mayest know how that the earth is the LORD’S (Jehovah’s)
- vs. 32 God’s mercy – the wheat and the rye were not smitten for they hadn’t come up yet.
- Nut - goddess of the sky – **judged**
- Set - god of storms – **judged**
- Isis was known as the “lady of the crops”, or the “green goddess” - **judged**
- vs. 25 every tree broken; trees associated with Egyptian deities – **judged**

□

Horus – Acacia tree

Osiris – Willow tree

Ra – Sycamore tree

Wepwawet (underworld god) – Tamarisk tree

Thoth & Seshat (god of the scribes) the leaves of the Ished tree

- flax destroyed, the only cloth the priest’s garments could be made of was linen. .
- Anubis - god of the underworld and mummification. Proper mummification was essential for the Egyptian afterlife, without linen that wasn’t going to happen - **judged**

Plague # 8 Chapter 10

- **Locusts vss. 3-20**
- vs. 2 “And that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am LORD.”
- vs.7 “...knowest thou not yet that Egypt is destroyed?”
- vs. 15 what herb was left? Wheat and Rye - Exodus 9:32
- vs. 19 “...there remained not one locust in all the coasts of Egypt”
- vs. 20 “But the LORD hardened Pharaoh’s heart, so that he would not let the children of Israel go.”
- Isis, the green goddess? - **judged**
- Nepri, the god of grain? - **judged**
- Ermutet, the goddess of crops? – **judged**

Plague # 9 Chapter 10

- **Three Day Darkness vss. 21-29**
- vs.21 “...even darkness *which* shall be felt.”
- ***vs. 23 “...but all the children of Israel had light in their dwellings.”
- vs. 28 “Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.”
- vs. 29 “...Thou hast spoken well, I will see thy face again no more.”

- Amon Ra – the sun god, born anew each morning – **judged**
- Khepri – a sun god - **judged**
- Horus – the god of light – **judged**
- Ptah – creator of the sun, moon, and earth – **judged**
- Atum – the sun god worshipped at Heliopolis – **judged**
- Shu – the god of sunlight, and atmosphere – **judged**
- Tem – the god of sun set – **judged**

Egypt destroyed, their gods judged powerless, Jehovah's name and power made known, looking back to the reference in Exodus 5:23 "...neither has thou delivered thy people at all." God's deliverance was a promise and sure. By the time Jehovah had executed judgment upon the gods of Egypt with the first **nine** plagues, we read Exodus 11:3.

Exodus 11:3 "And the LORD (Jehovah) gave the people (His people) favour in the sight of the Egyptians. Moreover the **man** Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."

How about that deliverance now? There's more to come.

Deliverance for the Children of Israel – Deliverance for All

Exodus 11:1-10

v. 8, Moses went out from Pharaoh in great anger.

Exodus 12:1-13, God's instructions to Moses and Aaron regarding the Passover.

v.6, in the evenings-between the evenings. Between noon and sunset. When the sun is visibly declining in the western sky.

v. 9, sodden-boiled

purtenance-innards

v. 12, In these 10 plagues God was executing judgment against all the gods of Egypt:

I am the Lord- **I**, Jehovah.

He established Himself as the one true God, more powerful than all the gods of Egypt.

The children of Israel were to carefully follow these directions for their protection from the tenth, and final plague that was about to strike Egypt. God promised that the homes that had the blood of the lamb upon the lintel and sideposts would be spared from the plague.

Exodus 12:21-28, Moses instructed the elders of children of Israel and they did as the Lord commanded Moses and Aaron.

Exodus 12:29-39, Firstborn of Egypt destroyed. Children of Israel spared and released from their bondage.

Exodus 12:14-20, Instructions for the memorial of the feast of unleavened bread. God wanted them to remember what He did for them throughout their generations.

v. 24-27, He wanted them to teach their children about this deliverance.

v. 42, It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

Exodus 13:8-10, And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

Exo 13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

Exo 13:10 Thou shalt therefore keep this ordinance in his season from year to year.

“There are two significant aspects of this Passover lamb: its flesh and its blood. The flesh was to be roasted and eaten. In eating the lamb’s flesh the believing children of Israel were in reality eating physical health to themselves. When the children of Israel left Egypt, after eating the Passover as commanded by God, there was “not one feeble *person*” among them.

Psa 105:37 He brought them forth also with silver and gold: and *there was* not one feeble *person* among their tribes.

2Ch 30:20 And the LORD hearkened to Hezekiah, and healed the people.

While partaking of the flesh of the lamb brought health to the people of Israel, the sprinkling of the blood of the lamb was also significant. It was the lamb’s blood sprinkled on the lintels and doorposts that caused the destroyer to pass over them, sparing them. The shedding of the lamb’s blood was representative of the atonement or covering for sin. By the shedding of blood the children of Israel were spared from the consequences of their sins. This truth of atonement by shed blood can be seen both in Leviticus and Hebrews.”

From Jesus Christ Our Passover p4,5

Lev 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

The law, including the requirements for the memorial of the Passover, were “a shadow of good things to come.”

According to I Cor 5:7 Christ our Passover was sacrificed for us.

1Cor 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Deliverance through the Finished Work of Jesus Christ

Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

Isa 52:14 As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men:

Isa 52:15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?

Isa 53:2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Isa 53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

God referred to this man to come as His “righteous servant.” Unlike Adam and all other people, for all had sinned according to Romans 5:12, this man was to be righteous. This righteous servant was to die for the sins of other people. God was to see the travail of this righteous servant’s soul and “be satisfied.” Knowing that this righteous servant was to be the offering for the sins of other people, we understand that the satisfaction of which God spoke, as recorded in verse 11, must have been with respect to those things that would have justly satisfied the complete requirement for the expiation of the sins of other people in order to make restitution for the loss brought about by Adam’s transgression. The penalty for Adam’s sin was death, referring to the loss of spirit life, as stated in Genesis 2:17, and that death had passed to all people, as stated in Romans 5:12. The travail of this righteous man’s soul was to satisfy whatever was required to “justify many.” Thus the offering of a righteous man’s life was to be the satisfactory requirement for the justification of those who were dead in sins.

Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

According to Isaiah 53:12, God spoke of His servant as someone who was to pour out his soul unto death, to be numbered with the transgressors, to bear the sins of many people, and to make intercession for them. Sin, condemnation, and death had prevailed upon all people. The people in

the world had a need, and according to this record from Isaiah, God spoke of what had to be done for the expiation of their sins. He spoke of this righteous servant who was to speak no deceit and to do no violence, who was to bear the sins of their people, who was to die for the transgressions of other people, who was to be the satisfactory offering for sin, and who was to justify many. This record declared what was to be done to satisfy the requirements for restitution, and we ought to note that it certainly would have provided direction to that servant who would accept the responsibility to do those things. The record in Isaiah 52 and 53 tells us what God's servant was to do for the restitution of those things that Adam had lost.

The Acceptable Year of the Lord p 13, 14

Psa 40:7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

Psa 40:8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

Jesus Christ read and understood what was written in God's Word concerning himself. He made God's will his own will. God's will was within his heart. He delighted to carry out God's will to bring deliverance and salvation to those who choose to believe.

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John the Baptist recognized Jesus Christ as the one who would take away the sin of the world as prophesied in Isaiah and as foreshadowed in the sacrifice of the Passover.

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

Jesus Christ willingly accepted this responsibility of carrying out God's plan, including giving his life.

Matt 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Jesus Christ paid the ransom or price for our redemption with his own life.

According to this record, Jesus Christ himself declared that he had come to give his life as a ransom for many. God had spoken of His intent for His righteous servant to pour out his soul for the sins of others, as recorded in Isaiah 53, and God had designated His Son Jesus Christ as the

one whom He intended to take away the sin of the world. Jesus Christ must have recognized his mission to do so by giving his life as a ransom for other people as stated in Matthew 20:28.

The Acceptable Year of the Lord p16,17

Mark 10:32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

Mark 10:33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

Mark 10:34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

Luke 18:31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Acts 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Acts 2:28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Acts 2:29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Acts 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

A New and Better Covenant

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

You can read in Exodus 19 through 24 about the making of the covenant referred to in this record in Jeremiah. It was an agreement between God and the children of Israel. In this agreement God made promises to the children of Israel and asked them to keep His covenant. They agreed to do “all that the Lord hath spoken.” They agreed to obey God and keep His covenant, which involved ten commandments written on stone tablets and other commandments. Some of the promises God made to them were:

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

Exo 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

Exo 23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

Exo 23:26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

If they kept His covenant, God promised to protect them, bless them and take away sickness from their midst.

Moses wrote the words God spoke to him in a book referred to as the book of the covenant. He also built an altar and they offered burnt offerings to God. Moses sprinkled the blood from the sacrifices on the altar and on the people and called that blood the blood of the covenant. The covenant was ratified by the blood sacrifices of animals.

Exo 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

Exo 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

After making the covenant, Moses returned to the mountain for further instructions from God. In his absence the people broke their covenant agreements by making false gods and worshipping them. By breaking their agreement they brought upon themselves the consequences of breaking the covenant as stated in the terms of agreement. A covenant was a legally binding agreement between two parties. Both parties needed to adhere to the terms of the covenant. With God, there has never been a problem with Him keeping His part of the agreement. With the children of Israel, they frequently broke the terms of the covenant.

Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isa 49:7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

Isa 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

God's servant to come was to be given:

- For a covenant of the people
- To establish the earth
- For a light to the Gentiles
- For salvation unto the ends of the earth

Heb 7:22 so much the more also is the Covenant of which Jesus has become the guarantor, a better covenant. WNT

Heb 8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Jesus Christ was given for a covenant. He obtained a more excellent ministry. He is the mediator of a better covenant with better promises.

The covenant with the children of Israel was ratified with the blood of animal.

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb 9:15 And for this cause he is the mediator of the new testament, [covenant] that by means of death, for the redemption of the transgressions *that were* under the first testament, [covenant] they which are called might receive the promise of eternal inheritance.

The word testament here in verse 15 should be translated covenant. Jesus Christ entered into the holy place with his own blood ratifying the new covenant and obtained eternal redemption for us.

1Ti 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 9:16 For where a testament *is*, there must also of necessity be the death of the testator.

Heb 9:17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

The word testator here in verse 16 means that which is used to make or ratify a covenant.

Heb 9:18 Whereupon neither the first *testament* was dedicated without blood.

Heb 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

Heb 9:20 Saying, This *is* the blood of the testament [covenant] which God hath enjoined unto you.

The blood of calves and goats was referred to in Exodus 24:8 and Hebrews 9:20 as the blood of the covenant which was used to ratify that covenant. The testator was not one of the parties making the covenant, but the living being offered to ratify the covenant. The covenant had no strength or was not in effect until the death of the testator.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these *is*, *there is* no more offering for sin.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Under the terms of the new covenant, there is complete remission of sins and iniquities by the one offering of Jesus Christ for sin. Jesus Christ's one offering for sin perfected forever those who are sanctified. We can have boldness to enter God's presence. The way into the holiest place is accessible for us.

Eph 3:11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

Eph 3:12 In whom we have boldness and access with confidence by the faith of him.

A Memorial of the New Covenant

Matt 26:26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

Matt 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

Matt 26:28 For this is my blood of the new testament, [covenant] which is shed for many for the remission of sins.

During the last supper, Jesus compared the bread they were eating with his body that was to be given for them. He compared the cup, or rather, the contents of the cup with his blood that was about to be shed for the remission of sins. That was the blood to be used in establishing or ratifying the new covenant. He was teaching them about what was going to happen very soon, preparing them for his death and instructing them about what would be accomplished by it.

1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

1Co 11:24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

1Co 11:25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament [covenant] in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

1Co 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

“By revelation Paul wrote about what Jesus Christ had said and done regarding the bread and cup being used as symbols of his accomplishments. Both eating the bread and drinking the cup were to be done in remembrance of Jesus Christ, that is, in remembrance of his accomplishments. This was to be done to show the Lord’s death until he returns.

Something done in remembrance is a memorial. Thus the bread and cup were to be used as a memorial of Jesus Christ’s accomplishments, one of which related to the new covenant that was in his blood. Believing and confessing regarding Jesus Christ constituted the only second-party requirement of the new covenant, as we have seen. The memorial, on the other hand, was not a requirement or condition but something to be done in remembrance of what Jesus Christ accomplished in that new covenant undertaking. The memorial was to be observed “as often as ye eat this bread, and drink this cup,” In the scriptures, there were no prescribed time schedules nor commandments attached to the memorial. It was something that could be done in remembrance as often as a person would eat the bread and drink of the cup.”

Riches of God’s Grace in the New Covenant p. 240

Claiming My Deliverance Now

As God's righteous servant, Jesus Christ was:

- Wounded for my transgressions
- Bruised for my iniquities
- Chastised for my peace
- Beaten with stripes for my healing
- Willing to have the iniquity of us all laid on him
- Oppressed and afflicted (so that I would be free of oppression and affliction)
- Cut off out of the land of the living
- Stricken for the transgression of God's people
- Buried with the wicked
- Without violence or deceit
- Made an offering for sin by giving his life
- Able to justify many (including me) by bearing their iniquities
- Willing to pour out his soul unto death (He died for me!)
- Numbered with the transgressors
- Bore the sin of many (He carried my sin.)
- Made intercession for the transgressors (of whom I was one.)

God saw the travail of his soul and was satisfied. Jesus Christ satisfied what was required to "justify many", including me.

Jesus Christ carried out his Father's will with "the joy that was set before him" knowing what would be accomplished by his sacrifice.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Ps 22:31, They shall come and shall declare his righteousness Unto a people that shall be born, that he hath done it. ASV

He said, "It is finished." Now **I say**, "**It is mine!**"

1Pet 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Matt 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Matt 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

Luk 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

Rom 10:17 So then faith *cometh* by hearing, and hearing by the word of God.

Pro 18:21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

2Cor 10:3 For though we walk in the flesh, we do not war after the flesh:

2Cor 10:4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

2Cor 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

ICor 6:20 And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies. WNT

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Rom 4:25 who was surrendered to death because of the offences we had committed, and was raised to life because of the acquittal secured for us. WNT

2Co 5:21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

Col 1:13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:

Col 1:14 In whom we have redemption through his blood, *even* the forgiveness of sins:

Psa 105:1 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

Psa 105:2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Psa 105:5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

Psa 91:16 With long life will I satisfy him, and shew him my salvation.

Psa 103:2 Bless the LORD, O my soul, and forget not all his benefits:

Psa 103:3 Who forgiveth all thine iniquities; who healeth all thy diseases;

Psa 103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Psa 103:5 Who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's.

Psa 34:12 What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

Psa 34:13 Keep thy tongue from evil, and thy lips from speaking guile.

Pro 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

Pro 17:22 A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

Isa 40:31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Isa 41:10 Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Ps46:1b God *is* our refuge and strength, a very present help in trouble.

Jesus Christ – Fulfilling the Prophecy

Some of the Attributes of Our God of Deliverance

Gen 1:1 In the beginning **God created** the heaven and the earth. [**Elohim – God the Creator**]

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; walk before me, and be thou perfect. [**El Shaddai – God Almighty in power, resources and supply**]

Gen 22:14 And Abraham called the name of that place **Jehovahjireh**: as it is said *to* this day, In the mount of the LORD it shall be seen. [**Will see and provide**]

Exo 15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I **have brought upon the Egyptians: for I am the LORD that healeth thee**. [**Rapha, will Heal**]

Exo 17:15 And Moses built an altar, and called the name of it **Jehovahnissi**: [**banner, covering**]

Jdg 6:24 Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it *is* yet in Ophrah of the Abiezrites. [**Shalom, My Peace**]

Psa 23:1 A Psalm of David. The **LORD is my shepherd**; I shall not want. [**Jehovah Roi**]

Jer 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. [**Tsidkenu**]

Eze 48:35 *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, **The LORD is there**. [**Shammah – present to bless**]

Exo 31:13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that **I am the LORD that doth sanctify you**. [**Mekaddishkem**]

1Sa 1:3a And this man went up out of his city yearly to worship and to sacrifice unto the **LORD of hosts** in Shiloh. [**Zebaoth, The Head of it**]

Psa 7:17 I will praise the LORD according to his righteousness: and will sing praise to the name of **the LORD most high**. [**Elyon – Most High**]

The Scriptures Foretold of the Christ

Heb 1:1 God, who at sundry times and in divers manners **spake in time past unto the fathers by the prophets,**

Heb 1:2 Hath **in these last days spoken unto us by his Son,** whom he hath appointed heir of all things, by whom also he made the worlds;

2Pe 1:21 For **the prophecy came not in old time by the will of man:** but **holy men of God spake as they were moved by the Holy Ghost.**

Rom 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto **the gospel of God,**

Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)

Rom 1:3 **Concerning his Son Jesus Christ our Lord,** which was made of the seed of David according to the flesh;

1Co 15:1 Moreover, brethren, I declare unto you **the gospel which I preached unto you,** which also ye have received, and wherein ye stand;

1Co 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1Co 15:3 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures;**¹

1Co 15:4 And that he was buried, and that **he rose again the third day according to the scriptures;**²

The World's Need for a Savior

1Jn 4:14 And we have seen and do testify that **the Father sent the Son to be the Saviour [the deliverer] of the world.**

¹ Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

² Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.
Isa 53:10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.
Isa 53:11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Jon 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The Condition of the World

Gen 1:26 And God said, **Let us make man in our image**, after our likeness: and **let them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 1:27 So **God created man in his own image**, in the image of God created he him; male and female created he them.

Gen 1:28 And **God blessed them**, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Gen 1:29 And God said, Behold, **I have given you every herb bearing seed**, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

Gen 1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

Gen 1:31 And God saw **every thing that he had made, and, behold, it was very good**. And the evening and the morning were the sixth day.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Gen 2:17 **But of the tree of the knowledge of good and evil**, thou shalt **not eat** of it: **for in the day** that thou eatest thereof **thou shalt surely die**.

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, **Yea, hath God said, Ye shall not eat of every tree of the garden?**

Gen 3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

Gen 3:3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, **neither shall ye touch it, lest ye die**.

Gen 3:4 And the serpent said unto the woman, **Ye shall not surely die**:

Gen 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Gen 3:6 And when the woman **saw that the tree was good for food**, and that it *was pleasant to the eyes*, and **a tree to be desired to make one wise**, **she** took of the fruit thereof, and **did eat**, and gave also unto her husband with her; and **he did eat**.

Rom 5:12 Wherefore, as **by one man sin entered into the world**, and **death by sin**; and so **death passed upon all men**, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Rom 5:16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Rom 5:18 Therefore as **by the offence of one judgment came upon all men to condemnation**; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

The Promised Seed

Gen 3:15 And I will put **enmity** between thee and the woman, and **between thy seed and her seed**; it shall **bruise thy head**, and thou shalt bruise his heel.

Gen 22:18 And **in thy seed shall all the nations of the earth be blessed**; because thou hast obeyed my voice.

Deu 18:15 The LORD thy God **will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me**; unto him ye shall hearken;

Psa 110:4 The LORD hath sworn, and will not repent, Thou *art* **a priest for ever after the order of Melchizedek**.

Isa 11:1 And there shall come forth a **rod out of the stem of Jesse, and a Branch shall grow out of his roots**:

Isa 11:10 And in that day there shall be a **root of Jesse, which shall stand for an ensign** [a flag or a banner] **of the people**; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 7:14 Therefore the Lord himself shall give you a sign; Behold, **a virgin shall conceive, and bear a son, and shall call his name Immanuel**.

Isa 4:2 In that day shall the **branch of the LORD** be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even **the messenger of the covenant**,

Joh1:45 Philip findeth Nathanael, and saith unto him, We have found **him, of whom Moses in the law, and the prophets**, did write, Jesus of Nazareth, the son of Joseph.

In the Fullness of Time, God sent forth His Son

Gal 4:4 But when the **fulness of the time was come, God sent forth his Son**, made of a woman, made under the law,

Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, **she was found with child of the Holy Ghost.**

Mat 1:20 But while he thought on these things, behold, **the angel of the Lord appeared unto him in a dream**

Mat 1:21 And she shall bring forth a son, and **thou shalt call his name JESUS³: for he shall save his people from their sins.**

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, **a virgin shall be with child**, and shall bring forth a son, and they shall call his name **Emmanuel, which being interpreted is, God with us.**

Luk 1:32 He shall be great, and shall be called the **Son of the Highest**: and the **Lord God shall give unto him the throne of his father David**:

Luk 1:33 And **he shall reign** over the house of Jacob for ever; and **of his kingdom there shall be no end.**

Luk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Luk 2:9 And, lo, **the angel of the Lord came upon them**, and the glory of the Lord shone round about them: and they were sore afraid.

Luk 2:10 And the angel said unto them, Fear not: for, behold, **I bring you good tidings of great joy**, which shall be to all people.

Luk 2:11 For unto you is **born this day** in the city of David a **Saviour, which is Christ the Lord.**

Luk 2:40 And **the child grew**, and **waxed strong in spirit, filled with wisdom**: and the **grace of God was upon him.**

Luk 2:52 **And Jesus increased in wisdom and stature, and in favour with God and man.**

The Scriptures Fulfilled

There were Those that Looked for the Messiah, the Christ – examples

Simeon

Luk 2:21 And when **eight days** were accomplished for the circumcising of the child, **his name was called JESUS, which was so named of the angel** before he was conceived in the womb.

³ Jesus - The Greek form of the Hebrew name Joshua. To distinguish our Lord from others so called, he is spoken of as "Jesus of Nazareth" (Joh 18:7), and "Jesus the son of Joseph" (Joh 6:42). The Scriptures speak of His lineage, birth, early childhood, ministry, death, resurrection, ascension and present works. They also speak of what He accomplished on behalf of mankind by carrying out our Father's plan of redemption, and things that are now available to every believer as a result of the deliverance He brought.

Luk 2:25 And, behold, there was a man in Jerusalem, whose name *was* **Simeon**; and the same man *was* just and devout, **waiting for the consolation of Israel: and the Holy Ghost was upon him.**⁴

Luk 2:26 And it was **revealed unto him** by the Holy Ghost, that **he should not see death, before he had seen the Lord's Christ.**

Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

Luk 2:28 Then **took he him up in his arms**, and blessed God, and said,

Luk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:

Luk 2:30 **For mine eyes have seen thy salvation,**

Luk 2:31 Which thou hast prepared before the face of all people;

Luk 2:32 **A light to lighten the Gentiles, and the glory of thy people Israel.**

Anna the Prophetess

Luk 2:36 And there was one **Anna, a prophetess**, the daughter of Phanuel, of the tribe of Aser: she was **of a great age**, and had lived with an husband seven years from her virginity;

Luk 2:37 And she *was* a widow of about fourscore and four years, which **departed not from the temple, but served God with fastings and prayers night and day.**

Luk 2:38 And she coming in that instant gave thanks likewise unto the Lord, and **spake of him to all them that looked for redemption** in Jerusalem.

Others knew the Scriptures, that They told of the Christ

Paul

Act 17:2 And **Paul, as his manner was**, went in unto them, and three sabbath days **reasoned with them out of the scriptures,**

Act 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that **this Jesus, whom I preach unto you, is Christ.**

Act 28:23 And when they had appointed him a day, **there came many to him** into *his* lodging; to whom **he expounded and testified** the kingdom of God, persuading them **concerning Jesus, both out of the law of Moses, and out of the prophets**, from morning till evening.

Peter

Act 10:43 **To him give all the prophets witness**, that through his name whosoever believeth in him shall receive remission of sins.

Apollos

Act 18:24 And a certain Jew named **Apollos**, born at Alexandria, an eloquent man, *and mighty in the scriptures*, came to Ephesus.

⁴ He who comforts, consoles - Webster's 1828 Dictionary. A name for the Messiah in common use among the Jews, possibly suggested by: Isa 49:13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Act 18:28 For he mightily **convinced the Jews**, *and that* publickly, **shewing by the scriptures that Jesus was Christ.**

Jesus Christ

Joh 5:37 And **the Father himself, which hath sent me, hath borne witness of me.** Ye have neither heard his voice at any time, nor seen his shape.

Joh 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

Joh 5:39 **Search the scriptures;** for in them ye think ye have eternal life: and **they are they which testify of me.**

Luk 24:40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

Luk 24:41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

Luk 24:42 And they gave him a piece of a broiled fish, and of an honeycomb.

Luk 24:43 And he took *it*, and did eat before them.

Luk 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that **all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

Luk 24:45 **Then opened he their understanding, that they might understand the scriptures,**

The Word Declared – the Word Fulfilled

Concerning His Birth & Genealogy:

1. Descended from Abraham, Isaac, Jacob, Judah and David

Mat 1:1 The book of the generation of Jesus Christ, the son of David, **the son of Abraham.**

Mat 1:2 **Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas [Judah]** and his brethren; ⁵

Rom 1:3 Concerning his Son **Jesus Christ our Lord**, which was made of the seed of **David** according to the flesh;⁶

⁵ Gen 12:3 And I will bless them that bless thee [Abram], and curse him that curseth thee: and in thee shall **all families of the earth be blessed.**

Gen 17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name **Isaac: and I will establish my covenant with him** for an everlasting covenant, **and with his seed after him.**

Gen 28:13 And, behold, the LORD stood above it, and said, *I am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee [Jacob] will I give it, **and to thy seed;**

Gen 28:14 And thy [Jacob] **seed shall be as the dust of the earth**, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and **in thee and in thy seed shall all the families of the earth be blessed.**

Num 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a **Star out of Jacob, and a Sceptre shall rise out of Israel**, and shall smite the corners of Moab, and destroy all the children of Sheth.

Gen 49:10 The **sceptre shall not depart from Judah**, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

2. A Virgin Conception

Mat 1:20 But **while he thought on these things**, behold, the **angel of the Lord appeared unto him** in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

Mat 1:21 And **she shall bring forth a son, and thou shalt call his name JESUS**: for he shall save his people from their sins.

Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Mat 1:23 Behold, a **virgin shall be with child**, and shall bring forth **a son**, and they shall call his **name Emmanuel**, which being interpreted is, God with us.⁷

3. Born in Bethlehem

Mat 2:1 Now when **Jesus was born in Bethlehem of Judaea** in the days of Herod the king, behold, there came wise men from the east to Jerusalem,⁸

4. Out of Egypt

Mat 2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.**⁹

5. A Weeping for Her Children

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Mat 2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

Mat 2:18 **In Rama was there a voice heard**, lamentation, and weeping, and great mourning, **Rachel weeping for her children**, and would not be comforted, because they are not.¹⁰

6. Called a Nazarene

⁶ Psa 132:11 The LORD hath sworn *in truth* **unto David**; he will not turn from it; **Of the fruit of thy body will I set upon thy throne.**

⁷ Isa 7:14 Therefore the Lord himself shall **give you a sign**; Behold, a **virgin shall conceive**, and bear **a son**, and shall call his **name Immanuel.**

⁸ Mic 5:2 But thou, **Bethlehem Ephratah**, *though* thou be little among the thousands of Judah, *yet* out of thee shall **he come forth unto me that is to be ruler in Israel**; whose goings forth *have been* from of old, from everlasting.

⁹ Hos 11:1 When Israel *was* a child, then I loved him, and **called my son out of Egypt.**

¹⁰ Jer 31:15 Thus saith the LORD; **A voice was heard in Ramah**, lamentation, *and* bitter weeping; **Rahel weeping for her children** refused to be comforted for her children, because they *were* not.

Mat 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.¹¹

Concerning His Ministry:

1. His Ministry would be termed: The Acceptable Year of the Lord

Luk 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and **stood up for to read.**

Luk 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Luk 4:18 The **Spirit of the Lord is upon me**, because he hath anointed me to preach the gospel to the poor; he hath sent me to **heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

Luk 4:19 **To preach the acceptable year of the Lord.**¹²

2. He would be a Prophet unto the Brethren Like Unto Moses

Act 3:22 For **Moses truly said** unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me;** him shall ye hear in all things whatsoever he shall say unto you.

Act 3:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Act 3:24 Yea, and **all the prophets** from Samuel and those that follow after, as many as have spoken, have likewise **foretold of these days.**

Act 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Act 3:26 Unto you first **God, having raised up his Son Jesus, sent him to bless you**, in turning away every one of you from his iniquities.¹³

3. He would have Spirit and Declare Judgment, His Voice would not be heard in the Streets

Mat 12:15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Mat 12:16 And charged them that they should not make him known:

¹¹ [This is a prophecy spoken by a prophet(s) regarding the Christ, but it is not found in the Old Testament]

¹² Isa 61:1 The **Spirit of the Lord GOD is upon me**; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to **bind up the brokenhearted, to proclaim liberty to the captives**, and the opening of the prison to *them that are bound*;
Isa 61:2a **To proclaim the acceptable year of the LORD,**

¹³ Deu 18:15 The LORD thy God **will raise up unto thee a Prophet** from the midst of thee, **of thy brethren, like unto me**; unto him ye shall hearken;
Deu 18:19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

Mat 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,
Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: **I will put my spirit upon him, and he shall shew judgment** to the Gentiles.

Mat 12:19 He shall not strive, nor cry; **neither shall any man hear his voice in the streets.**

Mat 12:20 A **bruised reed shall he not break, and smoking flax shall he not quench,** till he send forth judgment unto victory.

Mat 12:21 And in his name shall the Gentiles trust.¹⁴

4. He would Bring Great Light to them that Sat in Darkness

Mat 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the **borders of Zabulon and Nephthalim:**

Mat 4:14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Mat 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Mat 4:16 The **people which sat in darkness saw great light;** and to **them which sat** in the region and **shadow of death light is sprung up.**¹⁵

5. The People would hear Him but not Understand

Mat 13:10 And the disciples came, and said unto him, **Why speakest thou unto them in parables?**

Mat 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Mat 13:13 Therefore speak I to them in parables: **because they seeing see not; and hearing they hear not, neither do they understand.**

Mat 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Mat 13:15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.¹⁶

¹⁴ Isa 42:1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; **I have put my spirit upon him: he shall bring forth judgment to the Gentiles.**

Isa 42:2 **He shall not cry, nor lift up, nor cause his voice to be heard in the street.**

Isa 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Isa 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

¹⁵ Isa 9:1 Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the **land of Zebulun and the land of Naphtali**, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations.

Isa 9:2 The **people that walked in darkness have seen a great light:** they that dwell in the land of the shadow of death, upon them hath the light shined.

¹⁶ Isa 6:9 And he said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.**

6. He would not be Believed

Joh 12:37 But though he had done so many miracles before them, yet **they believed not on him:**

Joh 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, **who hath believed our report?** and to whom hath the arm of the Lord been revealed? ¹⁷

Joh 12:39 Therefore they could not believe, because that Esaias said again,

Joh 12:40 He hath blinded their eyes, and hardened their heart; that they should **not see with their eyes, nor understand with their heart,** and be converted, and I should heal them. ¹⁸

7. He would be Hated without Cause

Joh 15:23 He that hateth me hateth my Father also.

Joh 15:24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Joh 15:25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, **They hated me without a cause.** ¹⁹

8. He would speak of Things Kept Secret from the Foundation of the World

Mat 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Mat 13:34 All these things spake Jesus unto the multitude in parables; and **without a parable spake he not unto them:**

Mat 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will **utter things which have been kept secret from the foundation of the world.** ²⁰

Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

¹⁷ Isa 53:1 **Who hath believed our report?** and to whom is the arm of the LORD revealed?

¹⁸ Isa 6:9 And he said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.**

¹⁹ Psa 35:19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye **that hate me without a cause.**

Psa 69:4 **They that hate me without a cause** are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

Psa 109:3 They **compassed me about also with words of hatred;** and fought against me without a cause.

Psa 109:4 For my love they are my adversaries: but I *give myself unto* prayer.

Psa 109:5 And they have rewarded me evil for good, and hatred for my love.

²⁰ Psa 78:1 Maschil of Asaph. Give ear, O my people, *to* my law: incline your ears to the words of my mouth.

Psa 78:2 I will open my mouth in a parable: **I will utter dark sayings of old:** ²⁰

9. He would ride upon an Ass and a Colt

Mat 21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat 21:5 Tell ye the daughter of Sion, **Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.** ²¹

10. None would be lost, but the Son of Perdition

Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and **none of them is lost, but the son of perdition; that the scripture might be fulfilled.** ²²

11. He would be captured and His Followers Would Flee

Mat 26:51 And, behold, one of them which were with Jesus stretched out *his* hand, and **drew his sword, and struck a servant of the high priest's, and smote off his ear.**

Mat 26:52 Then said Jesus unto him, **Put up again thy sword into his place:** for all they that take the sword shall perish with the sword.

Mat 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mat 26:54 But how then shall the scriptures be fulfilled, that thus it must be?

Mat 26:55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

Mat 26:56 But all this was done, that the scriptures of the prophets might be fulfilled. Then **all the disciples forsook him, and fled.** ²³

Concerning His Sacrifice:

1. His Own, Familiar Friend Would Betray Him

Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. ²⁴

²¹ Zec 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: **behold, thy King cometh** unto thee: he *is* just, and having salvation; lowly, and **riding upon an ass, and upon a colt the foal of an ass.** ²¹

²² Psa 109:6 Set thou a wicked man over him: and **let Satan stand** at his right hand.
Psa 109:7 When **he shall be judged, let him be condemned:** and let his prayer become sin. ²²

²³ Lam 4:20 The breath of our nostrils, the **anointed of the LORD, was taken in their pits**, of whom we said, Under his shadow we shall live among the heathen.

Zec 13:7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: **smite the shepherd, and the sheep shall be scattered:** and **I will turn mine hand upon the little ones.** ²³

²⁴ Psa 41:9 Yea, **mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**

2. He would be for Betrayed and Bought Thirty Pieces of Silver

Mat 27:3 Then **Judas, which had betrayed him**, when he saw that he was condemned, repented himself, and **brought again the thirty pieces of silver** to the chief priests and elders,

Mat 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, *What is that to us? see thou to that.*

Mat 27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Mat 27:6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

Mat 27:7 And **they took counsel, and bought with them the potter's field**, to bury strangers in.

Mat 27:8 Wherefore that field was called, The field of blood, unto this day.

Mat 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the **thirty pieces of silver, the price of him that was valued**, whom they of the children of Israel did value;²⁵

3. He would be Numbered with the Transgressors

Mar 15:28 And the scripture was fulfilled, which saith, And **he was numbered with the transgressors**.²⁶

4. He would Suffer in His Death

Act 3:18 But those things, which God before had shewed by the mouth of all his prophets, that **Christ should suffer**, he hath so fulfilled.²⁷

²⁵ [Not found in Jeremiah but was "spoken" by him. Does occur in Zechariah.]

Zec 11:12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for **my price thirty pieces of silver**.

Zec 11:13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the **thirty pieces of silver, and cast them to the potter** in the house of the LORD.

²⁶ Isa 53:12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and **he was numbered with the transgressors**; and he **bare the sin of many**, and made **intercession for the transgressors**.

²⁷ Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and **thou shalt bruise his heel**.

Psa 22:14 I am poured out like water, and all **my bones are out of joint**: my heart is like wax; it is melted in the midst of my bowels.

Psa 22:15 My **strength is dried up** like a potsherd; and **my tongue cleaveth to my jaws**; and thou hast brought me into the dust of death.

Psa 69:3 **I am weary** of my crying: **my throat is dried**: **mine eyes fail** while I wait for my God.

Psa 69:4 They that hate me without a cause are more than the hairs of mine head: they that **would destroy me**, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

Isa 50:6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: **I hid not my face from shame and spitting**.

5. He would Die upon a Tree

Joh 18:32 That the saying of Jesus might be fulfilled, which he spake, **signifying what death he should die.**²⁸

6. Upon His Death, They would Part His Garments

Mat 27:35 And they crucified him, and **parted his garments**, casting lots: that it might be fulfilled which was spoken by the prophet, They **parted my garments** among them, and **upon my vesture did they cast lots.**

Mat 27:36 And sitting down they watched him there;²⁹

7. He would Thirst during His Death

Joh 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, **saith, I thirst.**

Joh 19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and **put it to his mouth.**

Joh 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.³⁰

Isa 53:3 He is **despised and rejected of men**; a man of sorrows, and **acquainted with grief**: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

Isa 53:7 He was **oppressed**, and he was **afflicted**, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Isa 53:8 He was taken from prison and from judgment: and who shall declare his generation? for he was **cut off out of the land of the living**: for the transgression of my people was he stricken.

Isa 53:9 And he made his grave with the wicked, and with the rich in his death; because **he had done no violence, neither was any deceit in his mouth.**

Dan 9:26 And after threescore and two weeks **shall Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Zec 13:7 Awake, **O sword, against my shepherd**, and against the man *that is* my fellow, saith the LORD of hosts: **smite the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

²⁸ Deu 21:23 **His body shall not remain all night upon the tree**, but thou shalt in any wise **bury him that day**; (for **he that is hanged is accursed** of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

Psa 22:16 For **dogs have compassed me**: the assembly of **the wicked have inclosed me**: they **pierced my hands and my feet.**

²⁹ Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.**

Psa 22:17 I may tell all my bones: **they look and stare upon me.**

Psa 22:18 **They part my garments among them, and cast lots upon my vesture.**

8. Pierced in Death, but not One Bone Broken

Joh 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

Joh 19:37 And again another scripture saith, **They shall look on him whom they pierced.**³¹

9. He would not please Himself but Accept the Reproaches of All Others

Rom 15:3 For even Christ pleased not himself; but, as it is written, **The reproaches of them that reproached thee fell on me.** [reproach – contempt, scorn, disgrace]³²

10. He would Take our Infirmities, and Bare our Sicknesses

Mat 8:16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Mat 8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself took our infirmities, and bare *our* sicknesses.**

1Pe 2:24 Who **his own self bare our sins in his own body** on the tree, that **we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.**³³

Concerning His Victory:

1. He would be Begotten [brought forth] of God

Act 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

³⁰ Psa 22:14 I am **poured out like water**, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
Psa 22:15 My strength is dried up like a potsherd; and **my tongue cleaveth to my jaws**; and thou hast brought me into the dust of death.

³¹ Psa 34:20 He keepeth all **his bones: not one of them is broken.**

Psa 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
Psa 22:17 I may tell all my bones: they look *and* stare upon me.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced**, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

³² Psa 69:9 For the zeal of thine house hath eaten me up; and **the reproaches of them that reproached thee are fallen upon me.**

³³ Isa 53:4 Surely he hath **borne our griefs, and carried our sorrows**: yet we did esteem him stricken, smitten of God, and afflicted.
Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and **with his stripes we are healed.**

Act 13:33 God hath fulfilled the same unto us their children, in that **he hath raised up Jesus again**; as it is also written in the second psalm, **Thou art my Son, this day have I begotten [brought forth] thee.**³⁴

2. In Death, He would not Experience Corruption

Act 13:35 Wherefore he saith also in another psalm, **Thou shalt not suffer thine Holy One to see corruption.**³⁵

3. He would shed forth the Promise of the Father

Act 2:33 Therefore being by the right hand of God exalted, and **having received of the Father the promise of the Holy Ghost, he hath shed forth this**, which ye now see and hear.

Act 2:16 But this is that which was spoken by the prophet Joel;

Act 2:17 And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh**: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Act 2:18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Act 2:19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

Act 2:20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Act 2:21 And it shall come to pass, **that whosoever shall call on the name of the Lord shall be saved.**³⁶

4. He would be the Lord that David Foresaw

Act 2:25 For David speaketh concerning him, **I foresaw the Lord always before my face**, for he is on my right hand, that I should not be moved:

Act 2:26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

³⁴ Psa 2:7 I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.**

³⁵ Psa 16:10 For **thou wilt not leave my soul in hell; neither** wilt thou **suffer thine Holy One to see corruption.**

³⁶ Joe 2:28 And it shall come to pass afterward, **that I will pour out my spirit upon all flesh**; and **your sons and your daughters** shall prophesy, your old men shall dream dreams, your young men shall see visions:

Joe 2:29 And also **upon the servants and upon the handmaids** in those days will I pour out my spirit.

Joe 2:30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

Joe 2:32 And it shall come to pass, **that whosoever shall call on the name of the LORD shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Act 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.³⁷

5. He would be the One to Sit on David's Throne

Act 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him [David], that of the fruit of his loins, according to the flesh, **he would raise up Christ to sit on his throne;**³⁸

6. He would be the Chief Corner Stone upon which the Household is Built

Mat 21:42 Jesus saith unto them, Did ye never read in the scriptures, The **stone which the builders rejected**, the same is **become the head of the corner**: this is the Lord's doing, and it is marvellous in our eyes?

Act 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

Act 4:11 **This is the stone which was set at nought of you builders, which is become the head of the corner.**

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Rom 9:33 As it is written, Behold, I lay in Sion a **stumblingstone and rock of offence**: and whosoever believeth on him shall not be ashamed.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Eph 2:20 And are built upon the foundation of the apostles and prophets, **Jesus Christ himself being the chief corner stone**;

1Pe 2:4 To whom coming, *as unto a living stone*, **disallowed indeed of men**, but **chosen of God, and precious**,

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a **chief corner stone, elect, precious**: and he that believeth on him shall not be confounded.

1Pe 2:7 Unto you therefore which believe **he is precious**: but unto them which be disobedient, **the stone which the builders disallowed, the same is made the head of the corner**,

³⁷ Psa 16:8 **I have set the LORD always before me**: because *he is* at my right hand, I shall not be moved.

Psa 16:9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Psa 16:10 For **thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

³⁸ Psa 132:11 The LORD hath sworn *in truth* unto David; he will not turn from it; **Of the fruit of thy body will I set upon thy throne.**

1Pe 2:8 And a **stone of stumbling, and a rock of offence**, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.³⁹

What About Our Passover?

1Co 5:6 (KJV) Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?
1Co 5:7 (KJV) Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.
For even Christ our passover is sacrificed for us:

1Co 5:7 (Working Translation) Purge out the old leaven so that you may be a new lump of dough, even as you are unleavened. In fact, our Passover has *already* been sacrificed for us, *namely* Christ.

1Co 5:7 (Weymouth New Testament) Get rid of the old yeast so that you may be dough of a new kind; for in fact you are free from corruption. For our Passover Lamb has already been offered in sacrifice--even Christ.

With His Victory, We are Delivered

Just look at some of the Deliverance Every Believer Receives in Christ Jesus.

1Co 6:11 And such were some of you: but **ye are washed, but ye are sanctified, but ye are justified** in the name of the Lord Jesus, and by the Spirit of our God.

1Co 12:7 But the **manifestation of the Spirit is given to every man to profit** withal.

1Co 12:11 But **all these worketh** that one and the selfsame Spirit, **dividing to every man severally as he will.**

Rom 3:24 **Being justified freely** by his grace through the redemption that is in Christ Jesus:

Rom 5:2 By whom also **we have access by faith into this grace** wherein we stand, and rejoice in hope of the glory of God.

³⁹ Psa 118:22 The **stone which the builders refused is become the head stone of the corner.**
Psa 118:23 This is the LORD'S doing; it *is* marvellous in our eyes.³⁹

Isa 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Isa 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Isa 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zec 3:9 For **behold the stone** that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

Rom 5:9 Much more then, **being now justified by his blood**, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, **we were reconciled to God by the death of his Son**, much more, being reconciled, we shall be saved by his life.

Rom 7:6 But now **we are delivered from the law**, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Rom 8:9 But **ye are not in the flesh, but in the Spirit**, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Rom 8:1 *There is* **therefore now no condemnation to them which are in Christ Jesus**, who walk not after the flesh, but after the Spirit.

Rom 8:16 The Spirit itself beareth witness with our spirit, **that we are the children of God:**

Rom 8:17 And if children, then **heirs; heirs of God, and joint-heirs with Christ**; if so be that we suffer with *him*, that we may be also glorified together.

Rom 8:38 For I am persuaded, that **neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,**

Rom 8:39 **Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

Col 1:13 Who hath **delivered us from the power of darkness**, and hath **translated us into the kingdom of his dear Son:**

Col 1:14 In whom **we have redemption through his blood**, *even* the forgiveness of sins:

Col 1:27 To whom God would make known what *is* **the riches of the glory of this mystery** among the Gentiles; **which is Christ in you**, the hope of glory:

Col 2:11 In whom also **ye are circumcised with the circumcision made without hands**, in putting off the body of the sins of the flesh by the circumcision of Christ:

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who **hath blessed us with all spiritual blessings** in heavenly *places* in Christ:

Eph 1:4 According as **he hath chosen us in him** before the foundation of the world, that **we should be holy and without blame** before him in love:

Eph 1:5 Having **predestinated us unto the adoption of children by Jesus Christ to himself**, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace, wherein **he hath made us accepted in the beloved.**

Eph 1:7 In whom **we have redemption** through his blood, **the forgiveness of sins**, according to the riches of his grace;

Eph 2:5 Even when we were dead in sins, **hath quickened us together with Christ**, (by grace ye are saved;)

Eph 2:6 And hath **raised us up together**, and **made us sit together in heavenly places** in Christ Jesus:

Eph 2:10 For **we are his workmanship**, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for **to make in himself of twain one new man**, *so* making peace;

Eph 2:18 For through him **we both have access by one Spirit unto the Father**.

Eph 2:22 In whom **ye also are builded together for an habitation of God** through the Spirit.

Heb 4:14 Seeing then that **we have a great high priest**, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

Heb 7:25 Wherefore **he is able also to save them to the uttermost** that come unto God by him, seeing **he ever liveth to make intercession for them**.

Heb 10:12 But this man, after **he had offered one sacrifice for sins for ever**, sat down on the right hand of God;

1Pe 2:24 Who **his own self bare our sins in his own body** on the tree, that we, being **dead to sins**, should **live unto righteousness**: by whose stripes **ye were healed**.

1Jn 2:25 And this is the promise that **he hath promised us**, *even* **eternal life**.

Act 4:10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* **by him doth this man stand here before you whole**.

Act 9:34 And Peter said unto him, Aeneas, **Jesus Christ maketh thee whole: arise**, and make thy bed. And he arose immediately.

1Pe 2:24 Who **his own self bare our sins in his own body** on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes **ye were healed**.

Reflections

Psa 34:19 **Many are the afflictions of the righteous**: but the LORD delivereth him out of them all.

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed**.

Exo 15:26 And said, **If thou wilt diligently hearken to the voice of the LORD thy God,** and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for **I am the LORD that healeth thee.**

1Pe 2:24 Who **his own self bare our sins in his own body** on the tree, **that we,** being dead to sins, **should live unto righteousness: by whose stripes ye were healed.**

Mal 3:6 For **I am the LORD, I change not;** therefore ye sons of Jacob are not consumed.

2Co 1:10 Who **delivered us from so great a death,** and **doth deliver:** in whom we trust **that he will yet deliver us;**

Psa 107:20 **He sent his word, and healed them,** and delivered *them* from their destructions.

1Jn 5:14 And **this is the confidence that we have in him,** that, **if we ask any thing according to his will, he heareth us:**

Jesus Christ – He Is the One, Now We Remember Him!

Romans 1, 2, 3

Rom 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)

This gospel of God that is being introduced here was something that **was prophesied**. Not all aspects were prophesied, for instance, the mystery regarding Jew & Gentile being of equal status was not foretold, but **righteousness by grace** was. **The new birth** was prophesied. But not the mystery of the one body, not the mystery of the gathering together either. Let's look at some references regarding what WAS foretold.

Act 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Act 3:23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Act 3:24 Yea, and **all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.**

Galatians 3:8-14 **The Scripture** (or the Word of God that became scripture), **foreseeing that God would justify the Gentiles by believing, proclaimed the gospel beforehand to Abraham** “All the nations will be blessed in you. (What was told Abraham beforehand were things to come, and this “heads up” information became the gospel of God concerning Christ about redemption and salvation that he accomplished being extended to the Gentiles).

Gal 3:9 So then they which be of faith are blessed with faithful Abraham.

.....Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; **that we might receive the promise of the Spirit** (totality of the new nature) **through** (the right way of believing) **faith**.

This salvation and benefits of this gospel is such a big deal that God saw fit to speak about it beforehand to many of those wonderful prophets.

Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Rom 1:4 And declared *to be* the Son of God with power, according to the spirit (GOD) of holiness (who IS holiness), by the resurrection from the dead: (Jesus Christ our Lord) should end verse four.

This use spirit is GOD, and the genitive is (apposition) “who is” Holiness. God is Holiness and God defines holiness. He lays out the procedure for justification, not man.

This book of Romans will inform us how God has extended, once again, holiness to mankind. It is by way of Christ’s resurrection. That resurrection, as we shall see, is the vital foundation of believing, our thinking and our serving. This holiness is GRANTED to us, not by our works, but by the resurrection of another, the man Christ Jesus.

Rom 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

“Obedience to the faith” should read “obedience of believing”---another genitive (apposition) “obedience, that is to say, believing. This gospel is given for believing---that is the nature of how we are to obey---believe the things that this book of Romans is going to reveal.

Rom 1:6 Among whom (of all those nations) are ye also the called of Jesus Christ: What a privileged invitation!

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints (we are called to holiness!) : Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world (idiom called hyperbole or, exaggeration). The believing of the Romans was being spoken about in many areas.

Rom 1:9 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;

Rom 1:10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

Rom 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Rom 1:12 That is, that I may be comforted together with you by the mutual faith both of you and me.

So in this early context of Romans we see the model scenario of a minister blessing God's people. He's thankful for their believing regarding Jesus Christ, that it is being talked about, he wants to be with them, he's praying for a successful journey to be with them, he yearns to be with them to impart a spiritual gift that will strengthen and encourage both them and him! That is the model scenario, it is to be our living context, the context of our lives, a fellowship of thankfulness, prayer, shared benefits that strengthen and benefit all.

"I thank my God" is a wonderful "phrase study" in the church epistles, and here at the outset of Romans, God is having expressed a thankfulness for those that demonstrate a believing response to the gospel.

Rom 1:13 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.

"let hitherto = until now I was forbidden to do so"

"I would not have you ignorant" is another of those wonderful phrase studies in the church epistles. God comes through with information that His people need, He's not about holding back truth, He's about informing and revealing truth, and you can see this in other epistles God's concern that His people have information.

Here in verse 13 God is having Paul explain that the purpose and desire he has for visiting is for their benefit, for results, answers, growth, deliverance in their lives. We all can receive these blessings in our lives by the spoken and taught Word of God.

So, prior to the opportunity of Paul coming, these Roman believers are still going to get some thrilling enlightenment on their salvation and justification, which is of real benefit, by this incredible epistle.

Rom 1:14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

Rom 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

In verse 1 Paul stated he was a servant, not a “one to be served”. He is also a debtor to all to preach to all the truth of the gospel, and when people, ANY people, hear it and believe it, THERE WILL BE RESULTS! People pass from death unto life by way of this gospel!

Rom 1:17 For therein (the gospel) is the righteousness of God revealed from faith (metonymy—the foundation of what is given for believing) to faith (to produce believing) : as it is written, The just shall live by faith.

One can know nothing of justification unless you come to God’s Word. It is revealed only in God’s Word, and the TRUTH of justification, HOW God set it up, HOW it was accomplished, HOW you simply receive it in totality is the foundation for your believing.

Remember in Luke 17 when the disciples requested that Jesus increase their faith? He gave them an answer then, which was a time before justification had been accomplished. But now that justification has been accomplished by Christ, the gospel of God that reveals justification is the foundation of our believing, which produces and stimulates our believing.

We, the justified, are to live and thrive by believing. This is a wonderful quote from Habakkuk 2:4, a truth so significant that it is quoted also in Galatians and Hebrews. We truly live by believing this gospel of justification.

The obvious alternative to this lifestyle of believing is a life of unbelief, and a decision to live in unbelief will get you verse 18 and following.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom 1:19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

Rom 1:21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 1:22 Professing themselves to be wise, they became fools,

Rom 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Rom 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Rom 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

Rom 1:28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

Rom 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Can we say this is quite a contrast to the 1st section of this chapter?

Man tries to claim ignorance, but that's a cop-out. God's eternal power and divine nature are evident to the world-at-large!

And, in the gospel of God is righteousness revealed, but if that is rejected, the wrath of God is revealed from heaven. These are things that can be known. But this contrast makes it very plain that it is much simpler to choose to be justified by God. How can somebody NOT hunger for that, and how could someone quit pursuing it once they started? All need to lay hold on the foundation for right believing!

There has always been an available choice for mankind to continue with God. Much of fallen mankind chose corruptible things rather than the Creator, and like those corruptible things, man corrupted himself further, and in reality subjected himself to God's enemy, the prince of the power of the air, who exploited man and hung him up by the cravings of man's sin nature. When man rejects the knowledge of God, his fallen nature is in a prime state to be bent on any and all improper acts.

Furthermore, in chapter 2 we are shown that man is not qualified nor in any position to make any judgments about anyone, yet everybody wants to be a judge.

Only God, who IS HOLINESS, can be the true Judge. Nobody but God can provide a remedy for man's need of justification.

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

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

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Rom 2:6 Who will render to every man according to his deeds:...

Rom 2:11 For there is no respect of persons with God.

God is kind, forbearing, longsuffering. That does not describe fallen man. With man there is respect of persons, a respecting of man's background, but not with God. That further disqualifies man as any kind of judge. Let's look at a wonderful pertinent section in Isaiah:

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am* the LORD; and *there is* none else.

Isa 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

Isa 45:20 Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Isa 45:21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for *I am* God, and *there is* none else.

Back in Romans 2:16, it states that there will be a day "when God shall judge the secrets of men by Jesus Christ according to my gospel."

This gospel is the remedy of justification for all men.

Further on here in chapter 2, it indicates that Judeans were privileged with a calling to know God's will, to guide, to shed light, instruct and teach---but what they did by and large with this calling is end up causing the name of God to be slandered among the Gentiles. They failed in this privileged calling.

God may have been slandered, but God is still God, His Word is still the Truth, and God is still a just God.

Rom 3:3 For what if some did not believe? shall their unbelief make the (foundation for the right way of believing) faith of God without effect?

Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

This quote is from Psalms 51, which is a wonderful psalm of genuine godly sorrow directed to God, the psalmist declaring how God would prevail in rendering true, just judgment,----and that He surely will!

As Paul taught the gospel to believers in the areas that he was sent, he explained how God sought to bring justice for mankind's sorry state. There were those that heard this teaching who misunderstood this kind of gracious justice. They interpreted that what Paul was saying was something similar to: "So go ahead and be sinners, because your God will seek to justify you." --which is of course not the truth.

What Paul taught is that first of all, both Judean and Gentile were all doomed recipients of a sin-nature. THIS is mankind's absolute worst problem. Mankind's worst problem is not starvation, it's not hunger or poverty, it is not even disease. Even under the Old Testament law God could help His people get fed, could help His people be prosperous and get healed. THE PROBLEM WAS NONE OF THAT. MAN'S ABSOLUTE WORST PROBLEM WAS A SIN NATURE THAT THE LAW COULD NOT REMEDY. WITHOUT A REMEDY, MAN WAS DOOMED TO ETERNITY IN THE GRAVE.

Romans 3:10-18 are quotes from throughout the OT illustrating the bleak, weak and unstoppable derangement of old nature actions. The works of the law could not fix it. But grace could fix it.

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Rom 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Rom 3:23 For all have sinned, and come short of the glory of God;

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom 3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom 3:26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

God's version of justification, by GRANTING righteousness to ANYONE who simply believes, is simple remedy to mankind's predicament.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

Rom 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

Rom 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

Rom 10:8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Rom 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.

The quotes that are interspersed in verses 6-8 are all from Deuteronomy 30. For the whole book of Deuteronomy, Moses was declaring the law to God's people one last time before passing on. And toward the end in chapter 30, he was, in effect, saying---

"Don't say you weren't informed of God's law. You've had it for 40 years, you've seen God prove His faithfulness to it--He didn't send it to the dead letter office. The truth is HERE and you're hearing it! Now DO it!"

God has these Deuteronomy verses prefacing the greatest Good News ever given! For NOW all mankind is being directly and wonderfully informed of a long-awaited remedy to this nasty problem of a doom-dealing sin nature. This information is being clearly proclaimed to mankind.

It didn't get lost somewhere along the way. As a matter of fact, it was already even foretold many-many times, but NOW is a reality.

The impossible happened, man's justification, by an impossible happening, the resurrection. There was no way, but God made a way. By believing, mankind can be justified in the resurrection of the Lord Jesus Christ, the Mediator between God and man. BELIEVE IT!

This a time to greater realize God's salvation, which is a complete salvation, a complete deliverance. Jesus Christ completely gave his whole life that we could completely have all we need. We needed to lose our sin-nature. He took it. He paid for us to have his divine nature and the gift of holy spirit by spilling his blood, by giving his life. We needed to lose sickness and illness. He took it. He paid for our healing by allowing his body to be pained, pulled out of joint, whipped and tortured unto death. **He knows** that he met all demands required for forgiveness and wholeness, and with the mind of Christ, we can know it too.

THIS word of deliverance is the gracious justice of a just God, and it is foundation for our believing.

Romans 5, 6, 7

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

- ◇ **Justified;** *dikaioo* = to justify, to make righteous according to an established standard, which in this context is the justice or righteousness of God.
- ◇ **We have been made righteous by believing on Jesus Christ rather than by the works of the law, like Abraham. This is God's established standard for justice.**

Romans 3: 19 – 26

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* **a propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- ◇ **Propitiation;** *hilasterion* = The place of atonement (the making of amends, paying the penalty for wrongdoing).

Hebrews 9:2-7

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the **mercyseat**; of which we cannot now speak particularly. (**Leviticus 16: 1 – 22**)

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- ◇ **The place of atonement (mercyseat) in the tabernacle was where God chose to meet with the high priest once a year under the Law of Moses. Jesus Christ is where God has chosen to meet with mankind for their atonement today. This is the justice, God's righteousness, according to His standard today.**
- ◇ **At peace with God, the hostilities are over; all causes of enmity are removed between Jew and Gentile, between mankind and God through Christ.**

Rom 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Eph 2:13 - 18

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

Rom 5:3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

Rom 5:4 And patience, experience; and experience, hope:

Rom 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Working Translation:

Romans 5:2 – 5

Through him we also by the [*right way of*] believing have had the access into this grace in which we have stood, and we boast in hope of the glory of God.

Not only *is that so*, but we also boast in afflictions, knowing that the affliction brings about patience

And the patience *brings about* a proven integrity, and the proven integrity *brings about* hope

And the hope does not disgrace [*by disappointed expectations*] because God's love has been poured out into our hearts by means of holy spirit, which has been given to us.

◇ **Shed abroad:** Greek: *ekcheo* = to pour out

This word is used of the pouring out of the gift of holy spirit in Acts 2:17, 18, 33; Acts 10:45 and Titus 3:6.

Acts 2: 32, 33

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath **shed forth** this, which ye now see and hear.

Titus 3:5 - 7

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which **he shed** on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- ◇ “**Much more**” in verses 9 and 10 refer to the even greater deliverance to come to those who have been justified and reconciled by believing on Jesus Christ.

I Thessalonians 1:10

And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

I Thessalonians 5:9

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ

Rom 5:11 And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Working Translation:

Romans 5:11

Not only *is that so*, but we also boast in God through our Lord Jesus Christ, by whom we have presently received the reconciliation.

Rom 5:12 Wherefore, as by one man (the) sin entered into the world, and (the) death by (the) sin; and so the death passed upon all men, for that all have sinned:

◇ **Wherefore:** *Gr. dia touto*= For this reason, therefore.

Because of our being justified and reconciled to God by believing on Jesus Christ we have the abundance of grace, the gift of righteousness and eternal life revealed in the following verses.

◇ **Sin** = the sin

◇ **Death** = the death.

The sin is that which Adam caused to enter the world and pass to all people.

The death refers first and foremost to the loss of spirit life brought about by Adams sin of direct disobedience to God's commandment. (The loss of body and soul would follow many years later). All of Adam's descendants were identified in him and suffered the consequences of his act of disobedience. The death became the common lot of all because all had sinned in him.

Ephesians 2:1 – 3

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom 5:13 For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless (the) death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

◇ **Even though there was no law for those before Moses, they were still dead with no spirit life even as those who were under the law were dead and with out spirit life.**

◇ **Figure ; *tupos* = type, example, pattern, model. Adam was a type, a model of him that was to come.**

◇ **Adam was formed, made and created by God hence body, soul and spirit. This gave him access to God. Adam was tasked by God to oversee that which God had made and was given a command directly by God to not eat of the tree of knowledge. Although Eve was the first to disobey, it was in Adam' disobedience that the death and the sin entered over all of Adam's descendants.**

Rom 5:15 But not as the offence, so also *is* the free gift. For if through the offence of (the) one many be dead, much more the grace of God, and the gift by (the) grace, *which is* by (the) one man, Jesus Christ, hath abounded unto many.

Working Translation:

Romans 5:15

However, the free gift of grace *is* not like the trespass. For example, if many died by the trespass of the one [*Adam*], much more *then* the grace of God and the gift of the grace of the one man, Jesus Christ, abounded to many.

- ◇ **It is by the grace (unmerited or undeserved favor) of God, and of the grace of the one man Jesus Christ that the gift of grace (unmerited or undeserved favor) has been made available. What has been gained by this grace is much more than what Adam had and was lost by his disobedience.**

Rom 5:16 And not as *it was* by (the) one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

Working Translation:

Romans 5:16

Likewise, the gift *is* not as *the trespass* by the one who sinned, for the judgment *was* of one [*Adam*] unto condemnation, but the free gift of grace *is* from many trespasses unto a standard for justice.

- ◇ **The Judgment of “condemned” was the result of Adam’s disobedience. The free gift of grace resulted in acquittal and a judgment of “justified,” not only for Adam’s transgression, but for all trespasses!**
- ◇ **God’s standard for Justice is that those who believe on Jesus Christ are justified freely by God’s grace through the redemption that is in Christ Jesus who paid the price, the ransom of his life for all the sins of others.**

Jesus Christ is God’s standard for righteousness, justice.

Jesus Christ was the atonement offering for mankind

Jesus Christ was the PLACE of that atonement for mankind

Jesus Christ was the ransom for the eternal redemption of mankind

Jesus Christ’s accomplishments brought about mankind’s justification

Jesus Christ's accomplishments brought about the reconciliation between man and God.

Rom 5:17 For if by (the) one man's offence (the) death reigned by (the) one; much more they which receive abundance of (the) grace and of the gift of righteousness shall reign in life by (the) one, Jesus Christ.

Rom 5:18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

- ◇ **The result of the condemnation was the death, being without spirit, the life from God.**
- ◇ **The result of the act of justifying unto life is spirit, life from God.**
- ◇ **The Law of Moses could not “justify from all things” nor could it give life. Because of Jesus Christ's accomplishments those who believe on him are justified from all things and are given new spirit life.**

Acts 13:38 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Gal 3:21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Rom 5:19 For as by (the) one man's disobedience many were made sinners, so by the obedience of (the) one shall many be made righteous.

Rom 5:20 Moreover the law entered, that the offence might abound. But where (the) sin abounded, (the) grace did much more abound:

Working translation

Rom 5:21 So that as the sin reigned in the death, even so should the grace reign through justice unto eternal life through Jesus Christ our Lord.

Romans 6

Rom 6:1 What shall we say then? Shall we continue in (the) sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to (the) sin, live any longer therein?

◇ **God forbid; *me genoito* = no way!, Don't even think about it, May it not be!**

Rom 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

◇ **“Were baptized” refers to the baptism in the name of Jesus Christ by which people receive the gift of holy spirit.**

Acts 2:38

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Rom 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom 6:5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

◇ **Planted together; *sumphutos***, of joint origin, to be born together with, united together or identified with something. God so identifies us with Christ, that when he paid the ultimate price in laying down his life it is as if we died with him.

Rom 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve (the) sin.

◇ **“Old man”** refers to the old nature, that nature characterized by sin and death .

◇ **“Body of the sin”** also refers to the old nature with “body” being used to refer to the old nature (by the figure of speech metonymy) and “the sin” referring to that which Adam caused to enter the world and pass to all people.

◇ **“Destroyed”;** *katargeo*= To render idle or inactive, to deprive of influence and power.

◇ **“serve”** Be a slave and in subjection.

Rom 6:7 For he that is dead is freed from (the) sin.

Rom 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Rom 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Rom 6:10 For in that he died, he died unto (the) sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto (the) sin, but alive unto God through Jesus Christ our Lord.

- ◇ **Reckon;** *logizomai* = to reckon, consider, to account, calculate, conclude. This is the first imperative to the Church.
- ◇ **Rom 6:1 - 11** show that this is who we are, what has been accomplished by the Father through Jesus Christ. Here in verse 11 we are instructed to realize and think this way. **God** identifies us with Christ. **Jesus Christ** identifies with us. Now **we** are instructed to identify with Christ.

Rom 6:12 Let not (the) sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members *as* instruments of unrighteousness unto (the) sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

- ◇ **Yield** here means to “present.” We present our instruments (bodily members) not to the sin, but as instruments of righteousness to God.

Rom 6:14 For sin shall not have dominion [lordship] over you: for ye are not under the law, but under grace.

- ◇ The Law made plain sin. By Grace we are justified from the sin and given spirit life, a new nature and all of its enablement’s.

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Rom 6:17 But God be thanked, that ye were the servants of (the) sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from (the) sin, ye became the servants of righteousness.

Working translation;

Romans 6:16 – 18

16 Do you not know that in presenting yourselves to someone *as* servants for obedience, you are servants to him you obey, whether *servants* of sin unto death or *servants* of obedience unto justice?

17 Thanks *be* to God that you were servants of the sin, but you obeyed from the heart the type of doctrine [*what was taught*] that you were given.

18 Then being made free from the sin, you were made servants to the justice.

- ◇ **By believing on Jesus Christ we've been freed from the sin and made servants to God's righteousness, His justice.**

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 6:20 For when ye were the servants of (the) sin, ye were free from righteousness.

Rom 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

Rom 6:22 But now being made free from (the) sin, and become servants to God, ye have your fruit unto holiness (*sanctification*), and the end everlasting life.

Rom 6:23 For the wages of (the) sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

Romans 7: 1 - 6

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion [lordship] over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

Rom 7:3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

- ◇ The point of the Law regarding marriage is used as an illustration to show those who knew the Law the identification with Christ in his death. That when he died, they died with him and are free to “marry” another, Christ, that they might bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

- ◇ **Flesh.** Here it is used of the old nature of the sin and the death, which was under the law.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

- ◇ **We are delivered;** *katargeo*= Here it means to “be discharged from, to cease to be connected to.” Just as the woman was discharged from her husband upon his death, so are those who were under the Law to discharged from the Law. There is no more a connection to the law due to the accomplishments of Jesus Christ.
- ◇ **Spirit;** Used here to refer to the totality of the new spirit nature received from God.
- ◇ **Letter;** Used to refer to the written law of Moses by the figure of speech *metonymy*, where the letters (of which the law was made up of and understood) are put for the Law

According to Romans 6:4 we are to walk in “newness of life” which refers to that life discussed in Romans 5 which is eternal life, spirit life, a life where grace reigns through righteousness or justice of God. Here, we are to serve in “newness of spirit,” in the totality of the new spirit nature freely given by God through the accomplishments of Jesus Christ.

Romans 8: Part One

1. ROMANS 8: INTRODUCTION

- Romans 8 gives a rich description of the Gospel of God concerning Jesus Christ regarding the things that have been made available to all those who believe in Jesus Christ. It is the climatic summary of what has been set forth in the early part of Romans.
- Romans 8 continues to discuss things that were spoken of in Romans 6 and 7; the walk in the newness of life. Having died and been made free from the sin of Adam, believers are now justified through the work of Jesus Christ, and they are to render their bodily members instruments to that justice. Sin is no longer to be lord over them, for they are no longer under law but under grace. They can now serve in newness of spirit having been discharged from the law of Moses.
- At the same time, Romans 8 also refers back to things that were declared in Romans 5 – that all mankind had suffered from the condemnation of Adam’s sin, which resulted in the reign of the sin and the death. But now mankind can receive justification and life through the work of Jesus Christ, resulting in freedom from that condemnation.
- Romans 8 takes us from the end of Romans 7, with the cry of “O wretched man that I am, who shall deliver me from the body of this death!” to that victorious declaration at the end of Romans 8, “Nay in all these things we are more than conquerors through him that loved us.” Romans 8 opens with “There is therefore now no condemnation to them which are in Christ Jesus”, and it closes with “Nothing shall be able to separate us from the love of God which is in Christ Jesus, our Lord.”

2. FREEDOM FROM CONDEMNATION

Romans 8:1 (WT)

So there is now no condemnation to those who are in Christ Jesus,

- The last part of this verse in the Authorized King James Version should be deleted according to all the critical Greek texts.
- Condemnation: Greek: *katakrima* = the sentence pronounced against someone.
 - This Greek word is only used in 3 verses; here and in Romans 5:16 & 5:18. This condemnation spoken of here in Romans 8:1 refers back to the same condemnation mentioned in Romans 5:16 and 18, which was the sentence pronounced against Adam of death, the loss of spirit life.

Romans 5:16-18

Likewise, the gift is not as the trespass by the one who sinned, for the judgment was of one [Adam] unto condemnation (katakrima), but the free gift of grace is from many trespasses unto a standard for justice. So if by the trespass of the one, the death reigned through the one [Adam],

much more than they who receive the abundance of the grace and of the gift of the justice will reign in life through the one, Jesus Christ. So then as through one trespass judgment was passed to all men unto condemnation (katakrima), even so through one standard for justice judgment was passed to all men unto justification of life.

- Adam's condemnation – (death) was due to his doing something God had already forewarned him not to do.

Genesis 2:17

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. (Or “dying thou shalt die”)

- This was not the death of Adam's physical life that day, but the death, loss of spirit life.

Romans 8:1 (WT)

So there is now no condemnation to those who are in Christ Jesus,

- The freedom from condemnation is for those who are in Christ Jesus.
 - Those who are in Christ Jesus are those who have confessed Jesus as Lord, and believed that God has raised him from the dead.
 - Being in Christ Jesus is not based on the walk of the believer
 - Being in Christ Jesus, refers to being in his finished work.
- If the last part of Romans 8:1 were left in as it reads in the Authorized King James Version “who walk not after the flesh, but after the Spirit”, it would read as if the freedom from condemnation was dependent on the walk of the believer.

I John 3:20-24

*For if our heart condemn us (Greek: *kataginosko* - means to have knowledge against, or to find fault with, or to blame ourselves) *God is greater than our hearts and knoweth all things.**

Beloved if our heart condemn us not then have we confidence towards God.

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

- Romans 8:1 is written from God's point of view - “There is no condemnation”
- I John 3:20 is written from man's point of view, and uses a different Greek word.
 - “For if our heart condemn us, if we blame ourselves”
- I John is addressed to born again believers concerning their walk. It informs them of their rights as sons of God, and how to enjoy their fellowship with him.

- We should not estimate any shortcomings we may have in our walk bigger than the finished work of Jesus Christ.

3. THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS - (THE TOTALITY OF THE NEW SPIRIT NATURE)

Romans 8:2 (WT)

Because the law of the spirit, that is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.

- This law of the spirit of life in Christ Jesus, refers to the same law that is mentioned in Romans 7:22 as “the law of God after the inward man” and in Romans 7:25 as “the law of God”.
- The word “spirit” is used here in Romans 8:2, to refer to the totality of the new spirit nature received from God.
- The word “spirit” occurs 21 times in Romans 8, and in 16 of those occurrences it refers to the totality of the new spirit nature.
 - Spirit is put by the figure of speech Synecdoche, which means a part is put for the entirety, to refer to the totality of the new spirit nature. It includes all the rights, all the privileges, and all the abilities that come with the new birth, when someone is born of God.
 - The gift of holy spirit is received at the time of the new birth, and there are nine ways to manifest it.
 - The way spirit is used in this manner, it has an even greater scope than the gift of holy spirit with nine manifestations.
- When Adam lost spirit, he lost his rights, privileges and abilities.
 - That would include his relationship with God.
 - That would include his dominion.
- Now with the spirit of life in Christ Jesus that we have received, (or the spirit, that is to say, the life in Christ Jesus), we can enjoy all the rights, privileges and abilities that come with it.

3a. RIGHTS, PRIVILEGES AND ABILITIES

II Corinthians 5:17 (WT)

Wherefore, if anyone is in Christ, he is a new creation. The old things passed away. Behold, new things have come.

- With the totality of the new spirit nature that we received from God, we can now enjoy new things:
 1. Access to the Father by spirit - **Ephesians 2:18, 3:12**
 2. Delivered from the power or authority of darkness, and have been translated or transferred into the kingdom of his beloved Son – **Colossians 1:13**

3. Our citizenship is now in heaven – **Philippians 3:20**
4. Seated with Christ in the heavenly realm – **Ephesians 1:6**
5. Blessed with every spiritual blessing in the heavenly realm – **Ephesians 1:3**
6. We have many rights, privileges and abilities that are listed throughout the church epistles that we can learn about and enjoy as part of the totality of the new spirit nature. - **I Corinthians 2:12**

- Just because we have a right does not mean we will automatically use that right. For instance as a citizen in a country you might have rights, but you don't automatically use them. You have the right to own property, the right to vote, etc. but you may not choose to use them. So we may choose not to exercise our rights, privileges or abilities that we have in the new birth.

3b. FILLED WITH HIS DIVINE NATURE

- We have been filled with the fullness of the new spirit nature at the new birth, which is spoken of in some verses as a divine nature. (God's own nature)

Ephesians 1:22 - 23 (WT)

He (God) put all things in subjection under his (Christ's) feet and made him head over all things in the Church, which is his body, the fullness of him who fills all things in all people

Colossians 2:9 - 10 (WT)

for in him (Christ) dwells all the fullness of the divine nature bodily, and ye are completely filled in him who is head over every ruler and authority.

II Peter 1:4

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (the old nature)

3c. FREEDOM FROM THE LAW OF THE SIN AND THE DEATH

Romans 8:2 (WT)

Because the law of the spirit, that is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.

- “The law of the sin and the death”, refers to the Mosaic law, which was the former law given to Moses for the children of Israel that dealt with the sin and the death in the old nature.

Romans 8:3 (WT)

In fact, what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and concerning sin, condemned the sin in the flesh.

- Flesh is used throughout this passage in verses 3 - 9, 12 and 13 by the figure of speech synecdoche, to refer to the old nature of mankind inherited from Adam.
 1. It is used here in contrast to the new spirit nature. This nature was corrupt according to deceitful lusts or desires, and was dead in trespasses and sins.
 2. For Israel, before Jesus Christ's accomplishments, this nature had been dealt with by the law of Moses. Now God has dealt with it permanently by the law of the spirit of life in Christ Jesus, which has freed us from the law of Moses.

4. GOD'S SOLUTION TO WHAT THE LAW COULD NOT DO

- We can look at this verse in three parts:
 1. What the law of Moses could not do, in that it was weak through the flesh.
 2. God sent his Son in the likeness of sinful flesh concerning sin.
 3. God condemning the sin in the flesh, through his Son's finished work.

4a. WHAT THE LAW OF MOSES COULD NOT DO, IN THAT IT WAS WEAK THROUGH THE FLESH

Acts 13:39

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses

Galatians 3:19 & 21

Wherefore then serveth the law (of Moses)? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

- The Law of Moses could not justify from all things, nor could it give [spirit] life.

4B. GOD SENT HIS SON IN THE LIKENESS OF SINFUL FLESH CONCERNING SIN.

Philippians 2:7b, 8 (WT)

Being made in the likeness of men and being found in fashion as mankind, he humbled himself, becoming obedient [as a son and servant] until death, death even of the cross.

Hebrews 2:14-17

Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

4C. GOD CONDEMNING THE SIN IN THE FLESH, THROUGH HIS SON'S FINISHED WORK

Colossians 2:13 -15

And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Blotting out the ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

- God did not condemn those who had been sinners, rather He condemned the sin in the flesh for those who believe on his Son, Jesus Christ.

II Corinthians 5:21

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him

- Jesus Christ knew of sin, but he did not participate in sin, he was tempted in all things and yet without sin.

- God made him to be sin for us. He took our condemnation on to himself when he was crucified. Through his accomplishment God condemned the sin, which had passed upon all men by Adam's sin.
- By Jesus Christ's crucifixion, all that debt of the sin of mankind has been paid, it was nailed up on the cross with him, once and for all.
- It was our old man who was condemned and crucified with him it's dead, and so we should not serve that old dead nature. – **Romans 6:6**

5. THE RIGHTEOUSNESS OF THE LAW IS NOW FULFILLED IN US, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT

Romans 8:4 (WT)

So that the standard for justice of the law [of Moses] might be fulfilled in us who walk not according to the flesh, but according to the spirit

- “spirit” refers to the totality of the new spirit nature.
- “walk” is a Hebrew idiom, meaning to live or conduct yourself.
- Jesus Christ declared that he came to fulfill the law and the prophets

Matthew 5:17

Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfill.

- It does not say that the righteous standard of the law might be fulfilled by us, but in us. Jesus Christ fulfilled all the requirements of the law of Moses on our behalf.
- By walking according to the new spirit nature, we can fulfill the standard of the justice of the law of Moses, e.g. we can walk in love.

Romans 13:10 (WT)

Love does not work evil to the neighbor. Therefore, love is the fulfillment of the law.

6. DELIVERANCE FROM THE DILEMMA OF ROMANS 7:7 - 25 – (A CONFLICT BETWEEN THE OLD NATURE AND THE NEW SPIRIT NATURE)

- The solution to the dilemma discussed in the last part of Romans 7 is discussed in this first part of Romans 8
- In Romans 7:7-25, there is a switch to the first person singular (I, me), in which Paul becomes the example of one who has had a conflict in himself, between the old nature and the new spirit nature.

Romans 7:7a (WT)

What shall we say then? Is the law sin? May it not be! However, I did not know about the sin except by the law.

- The Mosaic law did not solve the sin problem, it only exposed it.

Romans 7:13 (WT)

did that which is good then become death to me? May it not be! However, the sin, that it might be shown to be sin by the good thing, produced death in me, so that by the commandment the sin became exceedingly sinful.

- God did not give the law of Moses to cause death, but it was the sin that produced death by that law.

Romans 7:14-20 (WT)

In fact, we recognize that the law is spiritual (from God), but I am fleshly, sold under the sin. Accordingly, I do not understand what I am producing. I do not practice what I want to do, but I do what I hate to do. So if I do what I do not want to do, then I consent to the law that it is good. Now, however, it is no more I who produce it, but rather the sin dwelling in me, for I know that good is not dwelling in me, that is, in my flesh [the old nature]. The desire is present with me but not how to produce good. Thus I do not do the good that I want to do, but I do practice the evil that I do not want to do. Now if I do this that I do not want to do, then it is no more me producing it but instead the sin dwelling in me [the old flesh nature]

- These verses describe the conflict of one who has the new spirit nature still doing things contrary to that new spirit nature, because of the sin dwelling in the old nature.
- The solution to the conflict begins to be spoken of in the next verse:

Romans 7:21

I find then a law, that, when I would do good, evil is present with me

- From the way it reads in the King James Version, it sounds like this is a law where when he desired to do good, he could not, because evil was present with him.
- In the Working Translation that Walter Cummins has done, this verse reads in just the opposite order concerning this law:

Romans 7:21 (WT)

So then, because evil is present with me, I search and find the law for when I desire to do good.

- “find” is the Greek word *heurisko* – to find by chance or to find by searching or to discover.

- It is used here in the sense of searching and finding, discovering a law to deal with that dilemma we read about in the previous verses.
- In the Greek texts, the word for law is used with the article – hence “the law”.
- This could not refer to the Mosaic Law, because it states in Romans 7:6 that we have been delivered, or discharged from that law.
- This newly discovered law is in the next verse:

Romans 7:22 (WT)

Therefore, I delight in the law of God according to the inner person

- The law of God he discovered did not refer to the Mosaic law, but rather the law of God after the inward man, the law of the spirit of life in Christ Jesus in Romans 8:2, and the newness of spirit by which we can serve as mentioned in Romans 7:6.
- This new law he discovered was the solution to the dilemma discussed in Romans 7:14-21, in which one who has the new spirit nature still did things contrary to that new nature, because of the sin dwelling in the old nature.
- It was an inward law, the law of God according to the inner person, and it's the fulfillment of what God had promised in Jeremiah that he would do in making a new covenant.

Jeremiah 31:33

But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

- The way God did that was by giving all who believe on his Son the totality of the new spirit nature. It is a new way to walk in newness of life, a new way to serve in newness of spirit by a new law.
- This New Covenant is spoken of in II Corinthians 3:1-6, and Paul declares that God made them able ministers of a new covenant, not of the letter (law) –which kills, but of the spirit (totality of the new nature) – which gives life.

Romans 7:23 (WT)

However, I see a different kind of law in my bodily members warring against the law in my mind and bringing me into captivity to the law of the sin that is in my bodily members.

- What was opposing that new law was the law of sin in his members, in his physical body parts, which were associated with his old nature.

Romans 7:24 (WT)

“Oh wretched man that I am! Who will deliver me from the body of this death?”

- Bishop K. C. Pillai, a master of oriental customs, said that this cry was an allusion to the cry of someone who was executed in the lands and times of the Bible by tying that person to a dead body.
- Here it is used as a cry of the person with a new nature, crying to be delivered from the old nature, “the body of death” to which he is currently bound.
- Who will deliver me? It tells us who in the next verse!

Romans 7:25 (WT)

I thank God through Jesus Christ our Lord [for the deliverance]. So then, with the mind, I myself do indeed serve the law of God, but with the flesh, the law of sin.

- Paul knew the deliverance from this dilemma and the old nature was through Jesus Christ and all that had been accomplished for him, and with the mind he could indeed serve the law of God, according to the inner person, the new spirit nature.
- He could still also choose to serve the law of sin with the flesh, his old nature, but he declared in Romans 7:22 that he delighted in the law of God after the inward man.
- This then leads into the context of the first part of Romans 8:

Romans 8:1-4 (WT)

So there is now no condemnation to those who are in Christ Jesus,

because the law of the spirit, that is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.

In fact, what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and concerning sin, condemned the sin in the flesh

so that the standard for justice of the law [of Moses] might be fulfilled in us who walk not according to the flesh but according to the spirit.

7. THE FIRST PARENTHETICAL INSERTION (PRACTICAL DIGRESSION)

- Following verse 4 is the first of 3 parenthetical insertions in Romans 8.
 - They are what you would call practical digressions, a practical application of what was just stated.
- In this first one, God has this insertion to elaborate on the practical side of walking according to the new spirit nature, and it has to do with minding or thinking according to that new nature.

Romans 8:5 (WT)

In fact, those who are according to the flesh think the things of the flesh, but those who are according to the spirit, can think the things of the spirit.

- Those who are according to the flesh refer to those who have not received the totality of the new spirit nature from God, but have only the flesh or the old nature.
- The Authorized King James Version has the words “do mind”, which are translated from the Greek verb “*phroneo*”, and they can also be translated “to think, or “think about”.
- In the second half of this verse, the words “do mind” are omitted by the figure of speech ellipsis, and must be supplied by the reader. (It is in the Working Translation)
 - When you read this verse, it causes you to almost automatically supply the words “do mind”, and that is exactly what this figure is meant to do.
 - By the omission of these words, it calls attention to “minding” or “thinking” the things of the spirit.
- The usage of spirit here is put for the totality of the new spirit nature.
- Romans 8 is written from God’s point of view.
 - Thinking the thoughts of the new spirit nature is not an automatic action of someone who has the new spirit nature.
 - People who have the new spirit nature may never rise up to think about, claim or manifest all they have with the new spirit nature, nevertheless from God’s point of view the totality of the new birth and new spirit nature has already been accomplished for them. So they CAN think the thoughts according to the new spirit nature.

Romans 8:6 (WT)

So the thinking of the flesh is death, but the thinking of the spirit is life and peace.

- Those who are according to the flesh can only think the thoughts of the flesh, the old nature, and the thinking of the flesh, the old nature is death.
- We who are according to the spirit could also choose to think the thoughts of the old nature, but that will not bring life and peace in manifestation in our lives.

Romans 8:7(WT)

because the thinking of the flesh is hostility against God, for it is not in subjection to the law of God, nor can it be

- The law of God refers to the law of the spirit of life in Christ Jesus, the law of God according to the inner person
- The thinking of the flesh, the old nature, is hostility against God because it is not in subjection to the law of God, neither indeed can it be.
- Thinking according to the new spirit nature, rather than the old flesh nature is a matter of life and death, a matter of being at peace with God, or in hostility with God.
- From God’s point of view we have life and peace because of what Jesus Christ accomplished, but in practice it is our thinking that determines whether we manifest it in our walk.

- Controlling our thinking is part of walking in our newness of life:

II Corinthians 10:4 – 5 (WT)

for the weapons of our warfare are not of the flesh but powerful by God to the demolition of fortified strongholds,

demolishing reasonings and every high thing that exalts itself against the knowledge of God and leading captive every kind of thinking in obedience to Christ

- If we want to manifest our deliverance from the consequences of Adam’s fall, to manifest the totality of the new spirit nature, this kind of thinking is not optional.
- From God’s point of view we are already delivered, but in practice if we want to walk according to the new spirit nature, then we need to be thinking accordingly.

8. CONTRASTING THOSE WHO ARE IN THE NEW NATURE WITH THOSE WHO ARE IN THE OLD NATURE

Romans 8:8 (WT)

Those who are in the flesh cannot please God.

- Those that are in the flesh refers to those who are in the old nature, because they have not confessed Jesus as Lord and believed that God has raised him from the dead.
 - This is similar to what it says in verse 5, “*those who are according to the flesh*”.
 - They are not in Christ Jesus, because they refuse to believe on his Son Jesus Christ, so they do not have the new spirit nature.
 - They can only think and walk according to the old nature and that is hostile to God, and so they cannot please God.
- They are referred to as “the natural man or natural person” in **I Corinthians 2:14**

Romans 8:9 (WT)

You are not in the flesh but in the spirit, since the spirit from God dwells in you. If anyone does not have the spirit, that is to say, Christ, then he does not belong to him.

- Since you are not in the flesh, you can please God, unlike those in the flesh
- “in” in verse 8 and 9, is the Greek word *en*, meaning “remaining in”
- In the Authorized King James Version, where it says “if so be” in verse 9, when something has been established as true but is stated as conditional, it’s a term of rhetorical politeness. It is used here of that about which there is no doubt, and can be understood as “since”- since the spirit of God dwells in you.
- “spirit” occurs three times in this verse, each time referring to the totality of the new spirit nature.

- In the second occurrence it is referred to as the spirit from God who gave it.
- In the third occurrence it is referred to as the spirit, that is to say, or which is Christ (genitive of apposition).

Romans 8:10 (WT)

but since Christ dwells in you, then the body [the old nature] is indeed dead because of sin, but the spirit is life because of justness.

- “body” is used in verse 10 in the same sense as “flesh” is used in other verses in this chapter, where the physical body is put by the figure of speech Synecdoche, for the old nature from Adam in that physical body.
- “If” as in the Authorized King James Version should read “since”; since Christ dwells in you, the old nature is dead because of sin, but the totality of the new spirit nature is life because of justness – you have been justified with the new spirit life.

Romans 8:11 (WT)

If the spirit from Him Who raised Jesus from the dead dwells in you, then He Who raised Christ from the dead will also give life to your mortal bodies /because of {Or/ by} His spirit dwelling in you.

- “bodies” is plural, and it used to refer to our physical mortal bodies that are subject to death, but which are to be made alive at the return of Christ
- In verses 8 through 11, God has compared those who are in the flesh, natural men, to those who are in the spirit, born again men, with all of their rights and privileges and abilities. He not only emphasized what we have now, but the change that will happen at Christ’s return since we have the totality of the new spirit nature.

9. THE SECOND PARENTHETICAL INSERTION (PRACTICAL DIGRESSION)

Roman 8:12 - 13 (WT)

(So then, brothers, we are not under obligation to the flesh to live according to the flesh.

In fact, if you live according to the flesh, then you will die, but if by means of the spirit you put to death the practices of the body [the old nature], then you will live.

- God is now emphasizing that we are delivered from the old nature, we do not go back to where we came from and live like the natural man, according to the old nature, but according to the new spirit nature.
- “You will die” does not refer to the loss of spirit life, but living according to the old nature, which is dead.

- The new spirit nature is the means which God has given us to put to death the deeds or practices of the old nature. That would include utilizing all the rights, privileges and abilities given to those who have the new spirit nature, such as operating manifestations, renewing the mind and claiming our sonship rights.
- By doing this one is to live rather than to die, which summarizes the solution for the dilemma discussed in Romans 7.

Romans 8:14 (WT)

Accordingly, whoever are led by the spirit that is from God, these are sons of God.)

- “spirit” refers to the totality of the new spirit nature.
- Only the sons of God, those born again with the new spirit nature can be led by the spirit of God.

10. COMPARISON OF A LIFESTYLE OF BONDAGE TO FEAR WITH A LIFESTYLE OF MANIFESTING THE NEW NATURE AS SONS

Romans 8:15 (WT)

So you have not received a spirit of bondage to again cause fear, but you have received a spirit of sonship [making you sons], whereby we shout, “Abba,” that is, “Father.”

- “received” is used twice in this verse and is the Greek word *lambano* meaning, to take so as to use, to receive so as to manifest or evidence something.
- “spirit” in the first occurrence, refers to the life of man, its issues and characteristics, and can be understood as a manner of life or lifestyle of bondage.
- “spirit” in the second occurrence refers to the totality of the new spirit nature.
 - The coupling of the word “spirit” used in two different ways in this one verse, makes this contrast clearer than if God had Paul to use the word “lifestyle.” It communicates more emphatically the contrast of a lifestyle of bondage causing fear, to the lifestyle of manifesting the totality of the new spirit nature.
- By manifesting the totality of the new spirit nature we enjoy a wonderful relationship with our Heavenly Father. That is not a lifestyle of bondage, but liberating.

Romans 8:16 (WT)

The spirit itself bears witness with our own spirit that we are children of God,

- “spirit” in its first occurrence refers to the totality of the new spirit nature.
- “spirit” in its second occurrence refers to the life of man, with its issues and characteristics.

- Again the coupling of the word for “spirit” in two different ways provides a clearer comparison.
- The new spirit nature bears witness in our lives, with our inner being, assuring us that we are a child of God.
- We saw in the previous verse that the new spirit nature gives us the opportunity to shout “Abba, Father”
- Perhaps the greatest reality of this proof is by the manifestation of speaking in tongues, which we can do all the time, anytime.

Romans 8:17 (WT)

and since we are children, then we are heirs also: first of all heirs of God and secondly joint heirs with Christ, so that if we do suffer together, we shall also be glorified together as heirs.

- What does that mean to be an heir of God and joint-heir with Christ?
 - We shall look at the next parenthetical insertion, which will expand on our understanding of being heirs of God and joint heirs with Christ as children of God.

11. CONCLUSION

So we have seen in this first part of Romans 8 how liberated we are. There is no longer any condemnation. We now live under the law of the spirit, that is to say the life in Christ Jesus that has freed us from the law of sin and death. We can walk according to the new spirit nature, thinking the thoughts of the new spirit nature. We are to know that we are in that new nature, and with that new spirit nature we have the assurance that our mortal bodies will be made alive with a new body at Christ’s return. We don’t owe a thing to the old nature, but to reckon it dead, and we deaden it with its practices, through living according to our new nature. We are to know, by manifesting the totality of this new spirit nature that we are the sons of God, who can shout to our Heavenly Father, “Abba”.

Romans 8: Part Two

12. THIRD PARENTHETICAL INSERTION (PRACTICAL DIGRESSION)

- The third parenthetical insertion expands on being heirs of God and joint-heirs with Christ.

Romans 8:17 (WT)

And since we are children, then we are heirs also: first of all heirs of God and secondly joint heirs with Christ, so that if we do suffer together, we shall also be glorified together as heirs

- The Authorized King James Version reads “if so be that we suffer with him”, which can be translated “since it is that we suffer with him”. The Working Translation reads “so that if we do suffer together”.
- At times we who believe on the Lord Jesus Christ will suffer as the Lord Jesus Christ suffered. We have the same adversary. So at times if we do suffer together, we can know that we shall also be glorified together.

II Timothy 3:1

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13. THE PURPOSE OF PARENTHETICAL INSERTIONS IN ROMANS 8

- The first parenthetical insertion, **Romans 8:5-7** deals with the practical application of what is revealed in **Romans 8:1 – 4** (which tells us we can walk according to the law of the spirit of life in Christ Jesus) – this is done by thinking the thoughts of the new spirit nature rather than the thoughts of the old flesh nature.
- The second parenthetical insertion, **Romans 8:12-14** deals with the practical application of the revelation of **Romans 8:8 – 11** (recognizing the contrast between those in the old flesh nature with ourselves who are in the new nature) – therefore we put to death the practice of the old nature by walking according to the new spirit nature. Summarizes the solution to the dilemma at the end of **Romans 7**.
- The third parenthetical insertion, **Romans 8:18 – 25**, deals with the practical application of **Romans 8:15-17** (recognizing the contrast of a lifestyle of bondage to fear with the lifestyle of manifesting the new spirit nature as sons of God and joint heirs with Christ) - therefore we focus on the glory that shall be revealed to us, as sons of God, in light of any present sufferings

14. THE GLORY THAT IS TO BE REVEALED TO US

Romans 8:18 (WT)

Therefore, I take into account that the sufferings of the present time are not comparable with the glory that is to be revealed to us

- The words "take into account", or the word in the Authorized King James Version "reckon" are translated from the Greek word *logizomai* = to reckon, to account, to calculate, to consider and to conclude. We might say "add all these things up"

II Corinthians 11:23-28 (WT)

Are they ministers of Christ? (I speak as one out of his mind) I even more: in hard labors more abundantly, in prisons more abundantly, in stripes beyond measure, in deaths often.

From the Judeans, I received forty minus one stripes on five occasions.

Three times, I was beaten with rods. Once, I was stoned. Three times, I was shipwrecked; I spent a night and a day in the deep.

Being in travels often, I have been in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brothers,

in hard and exhaustive labor, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness.

Besides those things that are external, my daily troubles, the concern for all the churches.

- In **II Corinthians 12: 1 – 4**, Paul mentions that he knew a man (himself) in Christ who had a vision of the new heaven and earth.
- How did Paul endure these things? By focusing on the glory that was to come.

II Corinthians 4:17 – 18 (WT)

Thus our momentary light weight of the affliction produces for us an eternal, exceedingly heavy weight of glory

while we focus not on the things that are seen but on the things that are not seen. In fact, the things that are seen are temporary, but the things that are not seen are eternal.

- Paul called these present sufferings a light affliction in comparison with the eternal weight of glory.

Romans 8:19 (WT)

In fact, the eager expectation of the creation waits for the revelation of the sons of God.

- The Authorized King James Version translates “creation” as “creature” in some of these verses.
- The whole creation is eagerly anticipating the revelation of the sons of God!
- The revelation of the sons of God refers to the glory that shall be revealed to us in the future, and that includes our new bodies, new heaven and earth. We are sons of God!

I John 3:2

Beloved, now are we the sons of God, and it doth not yet appear what we shall be (things that are not seen), but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Romans 8:20 - 21 (WT)

Because the creation was subjected to futility, not voluntarily but by Him Who subjected it upon a hope that the creation itself should also be freed from the bondage of corruption to the freedom of the glory of the children of God.

- In the Working Translation, the words “Him” as well as “Who” are capitalized, referring to God. God is the one who subjected the creation to futility upon a hope.
 - Refers to the time after Adam had sinned, God drove Adam and his wife out of the garden, to prevent Adam from putting forth his hand to eat of the tree of life. Adam did not leave voluntarily. Had Adam eaten of that tree, Adam and his descendents would have lived forever unredeemed and not reconciled to God, no longer to have a relationship with God. (Genesis 3:22-24)
 - When God drove Adam out, he already had promised the coming of the seed of the woman, a redeemer, so God subjected the creation upon that hope.
 - The hope also includes that the creation shall be freed from the bondage of corruption, with the coming of the new heaven and earth.

Romans 8:22 (WT)

Thus we know that all the creation groans together and travails together [as in childbirth] until now.

- The whole creation groans together in anticipation of deliverance. It travails (labors) together as a woman giving birth to a child, looking forward to being delivered from the bondage of corruption

John 16:21

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Revelation 21:4

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Romans 8:23 (WT)

Not only does it, but even we ourselves who have the first fruit, which is the spirit, groan within ourselves, waiting for [the inheritance of] sonship, that is, the redemption of our body.

- “adoption” in the Authorized King James Version is the Greek word *hiothesia*, meaning sonship.
- “spirit” in this verse again refers to the totality of the new spirit nature received from God. We have the first fruit, which is the totality of the new spirit nature - the genitive of apposition (exchange).
- It says in this verse we are waiting for the sonship, which we know we literally don't need to wait for because we are sons of God now.
 - Here sonship is used by the figure of speech metonymy to refer to the inheritance that accompanies sonship, namely the redemption of our physical bodies with new bodies at Christ's return.
- The first fruit, the totality of the new spirit nature, is what we have now, while we look forward to the time we inherit our new bodies. In Ephesians, the gift of holy spirit is called the earnest (token, down payment) of our inheritance.

Ephesians 1:13 – 14 (WT)

In him [the Christ] you also, after you heard the word of the truth, the gospel of your salvation [deliverance], having also believed in him, were sealed with the holy spirit of promise,

which is the earnest of our inheritance until the redemption of the acquisition, unto the praise of His glory.

Romans 8:24 (WT)

In fact, we were saved [delivered] unto hope, but hope that is seen is not hope. Why would anyone hope for that which he sees?

- The totality of the new spirit nature we have to enjoy now. We don't hope for it.

Romans 8:25 (WT)

On the other hand, if we hope for that which we do not see, then we wait for it with patience.)

- We just stay patient in our present suffering, and we focus on things that are not seen and then we are able to endure and be patient.

15. HOW THE SPIRIT IN MANIFESTATION JOINTLY HELPS US WITH OUR WEAKNESS

- **Romans 8:26** begins with the word “likewise”, which connects it with what is said in **Romans 8:16 - 17**. To keep continuity it is good to read these verses together without the parenthesis.

Romans 8:16 - 17, 26 - 27 (WT)

The spirit itself bears witness with our own spirit that we are children of God,

and since we are children, then we are heirs also: first of all heirs of God and secondly joint heirs with Christ, so that if we do suffer together, we shall also be glorified together as heirs.

Likewise, the spirit also jointly helps us with our weakness. Moreover, we do not know what we should pray for as necessary, but the spirit itself makes intercession with inexpressible groanings.

He Who searches the hearts knows what the thinking of the spirit is, because it makes intercession for the holy [sanctified] ones in accordance with God.

- One great way for that new spirit nature to be manifested is by the manifestation of speaking in tongues, which is proof that you are a son of God and an heir of God
- “Likewise” connects **Romans 8:26** to **Romans 8:16 -17**.
- “spirit” refers to the spirit received from God in manifestation. It says in verse 26 that the spirit in manifestation jointly helps us with our weakness.
- “Our weakness” as we saw before is our flesh (**Romans 6:19**).
 - We lack ability and strength in our flesh. Manifesting the gift of holy spirit helps us with this, and particularly helps our ability to pray for what is necessary.

- “helpeth” in the Authorized King James Version is translated from a Greek word *sunantilambano* = “to lay hold of a thing together with a person and so to assist that person”
 - The specific weakness it speaks of helping us with is that we do not know what to pray for as necessary in making intercession.
 - Intercession means to go to meet with someone to speak or make a request on someone’s behalf.

I Corinthians 14:14 - 15 (WT)

Surely, if I pray in a tongue, then my spirit prays, but my mind is unfruitful.

What is it then? I will pray with the spirit, and I will pray with the mind also. I will sing with the spirit, and I will sing with the mind also.

- What is the profit to speaking in tongues if you cannot understand it and your mind is unfruitful?
- Our mind is limited, the information we have concerning situations is limited, that is why we do not know exactly what to pray for, which is part of our weakness
- The spirit of God in manifestation, by speaking in tongues will make intercession with groanings that are not able to be expressed with our mind, by our own words, but by the words God gives us.
- “groan” is used in **Romans 8:22 - 23** as well as here in **Romans 8:26**. It is used in the sense of groaning with a desire for deliverance from bondage.
 - **Romans 8:22** speaks of the creation groaning with desire to be delivered from the bondage of corruption.
 - **Romans 8:23** speaks of ourselves groaning waiting for the redemption of our body.
 - **Acts 7:34** speaks of the children of Israel groaning, desiring to be delivered from their affliction in Egypt.
 - **Romans 8:26** speaks of a groaning with a desire for the deliverance of others that we make intercession for with inexpressible groaning, by speaking in tongues.

Romans 8:27 (WT)

He Who searches the hearts knows what the thinking of the spirit is, because it makes intercession for the holy [sanctified] ones in accordance with God.

- “He Who searches the hearts” refers to God. He is the one who searches and knows the hearts of all men (**Jeremiah 17:10**).
- He (God) knows what the thinking of the spirit in manifestation is, because when one speaks in tongues, He (God) gives them the words to speak (**Acts 2:4**).

16. KNOWING THAT ALL THINGS WORK TOGETHER FOR GOOD

Romans 8:28 (WT)

We know that all things work together for good to those who love God, that is, to those who are called ones in accordance with His purpose,

- Romans 8:28 begins the final section of Romans 8, where the focus is going to be on God's having delivered and continuing to deliver those who are his called ones.
 - It does not talk about the called ones, the saints of God, who love God, having their lives shattered and ruined by the Adversary. Despite living in this present evil age, in which the Adversary is the god of this age, we know that all things work, or are energized together for good to those who love God.
- “know” is the Greek word *eido*, meaning to perceive, to understand or to consider.
- It is wonderful that this verse comes right after the verses talking about the spirit helping us to make intercession in accordance with God. We can't lose because He will not lose. And God wants us to know this – it says WE KNOW!

Romans 8:29 (WT)

- *Because those whom he foreknew, He also determined beforehand for them to be conformed to the image of His Son, so that he might be the firstborn among many brothers.*
- “did predestinate” in the Authorized King James Version is the Greek word *proorizo*, meaning to mark out the boundaries ahead of time, to decide or determine beforehand.
 - According to Romans 8: 28 - 29, what God had determined beforehand was that the called ones who love God were to be conformed to image of His Son, and would be His Son's brothers.

Romans 8:30 (WT)

Moreover, those for whom He determined things beforehand He also called, and those whom He called He also justified, and those whom He justified He also glorified.

- “He” is repeated in this verse six times, and it emphasizes all the things God has determined beforehand and seen through to completion.
 - He determined, He called, He justified and He glorified those who love Him, those who are the called according to his purpose.
- “called” is the Greek word *kaleo*, meaning to be invited.
 - He determined these things beforehand, then He invited them. If you prepare a great dinner or banquet for a large group of people, it would not be of much profit if you forgot to invite people to come and partake of it. All that great preparation would go to waste.

- God has sent His Son to accomplish man's redemption and salvation, but if no one hears that they have been invited, what good would it have been for Jesus Christ to accomplish these things?
- Not only did He determine things beforehand not only did He call or invite us, but He did justify us, with no condemnation and He glorified us with the glory that is still to be revealed to us.

17. SUPERCONQUERORS DESPITE ALL OPPOSITION

Romans 8:31 (WT)

So what shall we say to these things? If God is for us, who could be against us?

- God's Word asks the question in summarizing these great truths in the first 8 chapters of Romans with "What shall we say to these things?" God's Word supplies the appropriate response in the form of rhetorical questions. The rhetorical question is used by asking a certain question, and not giving the answer, because the answer is so obvious it needs no response. Our minds will supply the response.
 - With these rhetorical questions, the Word of God gives emphasis by inspiring our minds to respond with, NO ONE!
 - "If God be for us, who could be against us?"
 - "Who will bring legal charges against God's chosen ones?"
 - "Who can condemn them?"
 - "Who will separate us from the love of Christ?"
 - It does not say we do not have an adversary or adversaries.
 - It basically indicates they are insignificant and unworthy opponents in comparison to God and his Son therefore not worthy of mentioning
 - **(Isaiah 50: 7 – 9)**
- Caleb and Joshua are examples to us of two men who knew and believed that God was for Israel, and exhorted Israel not to fear the nations who were against them. This account happened when Moses sent in 12 spies to spy out the Promised Land before they entered, 2 of whom were Caleb and Joshua, and there were 10 others.

Numbers 13:27 - 28

And they told him [Moses] and said, We came unto to the land whither thou sent us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

- From the point of view of ten of the spies, the people were too strong for Israel to overcome and enter the Promised Land. Caleb spoke from God's point of view, remembering his promise to bring them into the Promised Land

Numbers 13:30 - 31

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

But the men that went up with him said, we be not able to go up against the people for they are stronger than we.

Numbers 14:2-4

And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

- They believed that death or returning to the land of bondage were better alternatives than entering the Promised Land!

Numbers 14:6-9

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes [they were the 2 spies who believed]: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.

- Caleb's and Joshua's response was to exhort the people of Israel to again look to their God for deliverance, that he would bring them into their Promised Land.
- "If the Lord delight in us..." and "the Lord is with us..." phrases are very similar in intent to "If God be for us, who can be against us?"
- They refused to go into the Promised Land, which God had given them. We do not need to refuse to boldly claim our rights, privileges and abilities.
 - Caleb had said "Let us go up at once and possess it – the Promised Land!" We could also say "Let us rise up at once and claim our rights, privileges and abilities." For "If God be for us, who could be against us?"

Romans 8:32 (WT)

He Who did not even spare His own Son but delivered him up on behalf of all of us, how will he not freely give us all things with him.

I Corinthians 2:12 (WT)

However, we did not receive the spirit of the world but the Spirit that is from God so that we might know the things that have been freely given to us by God.

- He will freely give us all the things promised as part of our rights, privileges and abilities. This includes healing and deliverance in any situation.

Romans 8:33 (WT)

Who will bring legal charges against God's chosen ones? God, the Justifier?

- No one could bring legal charges against God's chosen and justified ones. The devil is referred to as the accuser of brethren (**Revelation 12:10**) yet, even he does not have that kind of authority because God justified us. So again he is not mentioned here.

Romans 8:34 (WT)

Who can condemn them? Christ? No, he is the one who died, and rather who was raised [from the dead], who is also at the right side of God, and who also makes intercession for us.

- In the Authorized King James Version, the second part of this verse reads as a statement "It is Christ that died." It should read more emphatically as a rhetorical question, "Christ?" in response to who can condemn them.
- Christ took our condemnation on himself, as we have seen. He is the one who died, and rather who is risen and at the right hand of God, making intercession for us.

Hebrews 7:25

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Romans 8:35 - 36 (WT)

Who will separate us from the love of Christ? Will affliction, or calamity, or persecution, or famine, or nakedness, or danger, or sword

(even as it has been written: Psalm 44:22: "For Your sake we are being killed all the day long; we were considered as sheep for slaughter.")?

- God’s Word asks the question “Who will separate us”, and then it lists a number of things - affliction, calamity, persecution, famine, nakedness, danger or sword. You would think that the pronoun that should have been used is What- what shall separate us from the love of Christ? Romans 8:37 also mentions “in all these things”.
 - The use of the personal pronoun “who” gives us to understand that these things that could threaten to separate us from the love of Christ, were sent by someone. We can recognize the spiritual reality, who is source of these things.
 - We read before of the things that Paul dealt with in II Corinthians 11 such as the beatings, being stoned, shipwrecked, being a night and a day in the deep, and all the other dangers. In II Corinthians 12:7, he referred to the source of these disastrous events as “the messenger of Satan”, sent to buffet him.
- As part of the rhetorical question, Paul quotes Psalm 44:22 . You can read that Psalm and notice the Psalmist was asking God for deliverance for Israel.
 - The Psalmist was not seeing God’s deliverance at that time for Israel, and he expresses that by saying “For thy sake, we are killed all the day long, we are counted as sheep for the slaughter”
- Here Paul talks about these calamities, and expresses at first the same thing as the Psalmist, as a part of the rhetorical question. Then he emphatically states something quite contrary to that in the next verse

Romans 8:37 (WT)

On the contrary, in all these things, we are superconquerors through him who loved us.

- Not only are we not separated from the love of Christ in all these things, but also we are superconquerors in all these things. Whoever sends these things fails to separate us, because the love of Christ is greater and more powerful than anything sent to separate us.

Romans 8:38 -39 (WT)

In fact, I am convinced that neither death, nor life, nor [spirit] messengers, nor rulers, nor things present, nor things to come, nor powers, nor a high place, nor a deep place, nor any other created being will be able to separate us from God’s love that is in Christ Jesus our Lord.

- Paul was persuaded, convinced, as Abraham was fully persuaded, convinced in Romans 4:21.
- Seeing these things in Romans 8, from God’s point of view we can also be persuaded that nothing can separate us from the love of Christ, and moreover we are superconquerors through the Lord Jesus Christ who loved us, and gave his life for us.

18. CONCLUSION

Those who have believed on Jesus Christ are no longer condemned because of the sin of Adam as others, but they are justified by the accomplishments of the Lord Jesus Christ. They have received the totality of the new spirit nature from God, which they can now walk according to, rather than the old flesh nature. Their lifestyle is one of enjoying the rights, privileges and abilities of sons of God, whereby they can shout “Abba”, Father! They know they have a future inheritance, and can account that any present sufferings are not even worth comparing to the future glory that is to be revealed to them. By means of the manifestation of the gift of holy spirit , speaking in tongues, they can make intercession according to God. And they know that all things work together for good to those that love God

They are the called ones according to God’s purpose, to be conformed to the image of His Son, Jesus Christ. God prepared beforehand these things, and He called them, He justified them, and He glorified them. God is for them, and no one may bring a charge against them, condemn them, or separate them from the love of God that is in Christ Jesus their Lord. In any and all adverse situations they are superconquerors through him who loved them.

Romans 12 – 16 The Deliverance Walk

Rom 12:1

mercies of God = compassion of God

present your bodies = present your whole self

- figure of speech *synecdoche*, part (bodies) is put for the whole (your whole self)

service = rather than the Mosaic service of presenting dead animal sacrifices, our service is one of presenting ourselves as recipients of the new nature and living it in all its totality as we serve the body of Christ.

Rom 12:2

world = age

be not conformedbe ye transformed = these are imperatives, commands. The individual is responsible for whether a change comes about in his or her own life.

the renewing of your mind = is:

1. the constant action of disregarding the things of this age and
2. feeding the mind the new transforming truths of the church epistles regarding:
justification, deliverance, grace, the new nature, etc.

Living sacrifices succeed in being transformed by the living Word of God.

Rom 12:3

not to think *of himself* more highly than he ought to think = not to think beyond what he ought to think

faith = used here by the figure of speech *metonymy* to refer to the foundation that God has given for believing.

Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance (gr. *pistis* – believing) unto all *men*, in that he hath raised him from the dead.

The resurrection of Christ is what God has given for all men to believe. The resurrection is the foundation for believing. It is the foundation upon which believing rests.

Rom 12:6

gifts – Here used for various ministries or functions given by God to the body of Christ to minister or serve in different manners.

Rom 12:6-8

These are all examples of the logical divine service mentioned in verse 1. Again, the foundation of our believing, which regards the resurrection of Christ and all it signifies, is to be the basis of both our thinking and of our servicing.

These are the things, which help facilitate our transformation, our maturity, our faithfulness, and our unity, not the things of this age.

Rom 12:9

Let love be without dissimulation = let love be without hypocrisy

The verses that follow define “love without hypocrisy” as a continuing context.

There is also a recurring admonition of not reacting to evil, but overcoming evil by blessing and doing good in the succeeding chapters, which is also in light of “love without hypocrisy”.

Rom 12:19

wrath = the wrath (to come)

Rom 12:20

Cited from Proverbs 25:21-22

According to Bishop K.C. Pillai’s teaching on the customs in the lands and times of the Bible, there were people who carried coals from a fire to each house in the community so that they could start fires in their homes. They carried those coals in well-insulated earthen vessels on their heads. The hot coals would warm them as they walked from house to house on a cool day. Thus to heap coals of fire on a person’s head was an idiom that meant to warm that person. By feeding and giving drink to a person who might be considered an enemy, someone may warm that person. This custom illustrates the point that evil is not to be overcome by more evil, but by good.

Rom 13:1

higher powers = excelling authorities

Not governmental authorities, but excelling (gr. *huperecho*) authorities in the church commissioned by God for the purpose of administering His service and justice.

powers (3rd use, KJV) – Omitted according to all critical Greek texts.

An excelling authority is referred to as ruler (leader), minister, avenger, and servant. Chapter 1:8-15 and 15:14 through the end of Chapter 16 provide additional understanding regarding how an excelling authority functions in the church.

With regard to an excelling authority as an avenger, it should be noted that love without hypocrisy is still the subtext that all believers, without regard to function, are to demonstrate love without hypocrisy, to think the same thing toward one another.

That God has commissioned men to administer His justice as an avenger with regard to those believers who practice evil or who respond with evil for evil, it is a wonderful protection that guards the church.

Rom 14:1-15:14

This section continues with certain practical matters relating to the relationships between those who were part of the Church but who may have had different kinds of thinking with regard to practical matters. The examples deal with certain foods and the observance of certain days. There may be different practical matters in our time that could issue in controversy and stumbling blocks.

Those who were able were to bear the weaknesses of those who were unable with a view to their edification. They were to be accepting of one another and not set a stumbling block before a brother.

Rom 14:17-15:4

These verses provide the proper perspective for being understanding, bearing weakness, maintaining harmony and demonstrating the finesse and awareness that love without hypocrisy truly is.

Rom 15:3

Cited from Psalm 69:9, a psalm of David.

David spent a period of time under persecution from King Saul and his supporters. David served to please God as a prophet and a deliverer, but because of these things Saul sought to defame and kill him. Christ took encouragement from these Scriptures as he too braved the conspiracy to defame and kill him as well. They both persevered not pleasing themselves, and so can we as living sacrifices, specifically with regard to glorifying God in unity and harmony by being accepting of one another in the same manner that Christ accepted us. (Romans 15:4-7)

Rom 15:9

Cited from 2 Samuel 22:50

Among the last words of David is the mention of Gentiles being included in hearing the truth of God.

Rom 15:10

Cited from Deuteronomy 32:43

Among the last words of Moses as he rendered the law for the last time is this glimpse of the Gentiles rejoicing among God's chosen.

Rom 15:11

Cited from Psalm 117:1

In the shortest Psalm among the Psalms, the psalmist squeezed in truth regarding Gentiles being among those who give praise to God.

Rom 15:12

Cited from Isaiah 11:10

In Isaiah the Gentiles share in the hope of the coming Messiah

An interesting note:

Luk 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the **law of Moses**, and in **the prophets**, and *in* the **psalms**, concerning me.

So not only were all things concerning what Christ was to fulfill rendered in the law, the prophets and the psalms, but the blessing of the Gentiles were also rendered in the law, the prophets, and the psalms!

Love without hypocrisy was introduced in chapter 12 with a view to proclaiming the delivering truth of the gospel ultimately to the Gentiles, even unto acceptance of all people whom God has called, without regard to their background.

Rom 15:15-16ff

This final section of Romans picks up from chapter 1 again addressing things of a more personal nature. A number of the saints are mentioned by name, relationship or by service, which brings to mind a verse in Heb 6:

Heb 6:10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Rom 16:17-19

After Paul expresses gratitude for the service of the saints, he also delivers a final warning again regarding those who throw stumbling blocks and how to properly deal with them.

Rom 16:20

.....It doesn't say where, how or when, it just says God will do it, and that is good news of great deliverance we can expect!

Rom 16:25-26

...and the epistle to the Ephesians picks up here!