

New Testament History, Literature and Theology,

**Session 23: Romans, Part 1**

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This is Dr. Ted Hildebrand in his teaching on New Testament History, Literature and Theology. This is session number 23 Romans part one.

**A. Quick Review: 1 MJ, 2MJ, Imprisonment [00:00-4:22]**

Alright, welcome back. We were, in our last class sessions, we were going through the book of Acts and we noted that the second half of the book of Acts focused on Paul, first in his salvation on the Damascus road experience where he met Jesus. Then he went on his First Missionary Journey with Barnabas and John Mark, his Second Missionary Journey, which he largely travels through, wanting to go to Asia, but God directs him up to Troas where he picks up Luke. He also picks up Timothy at Lystra where he had been stoned and left for dead. So Timothy and Luke go with him across to Troas over to Philippi. Then he's in Macedonia up in Northern part of Greece and basically does Philippi, Thessalonica, and Berea. Then he comes down by himself to Athens and then settles in the city of Corinth. On the Second Missionary Journey, I kind of simplify this, but Second Missionary Journey he spends two years at Corinth, and then he goes back to Antioch.

The Third Missionary Journey he bee-lines it right straight toward Ephesus, which is in the province of Asia, not Asia, the country, but the province of Asia. He spends, on the Third Missionary Journey, three years at Ephesus.

So Second Missionary Journey he spends two years at Corinth and on the Third Missionary Journey, three years at Ephesus. There he has some run ins with various people and starts writing. After that on the Third Missionary Journey he goes over to Corinth, trying to raise money in Macedonian Corinth for there's a famine in Jerusalem. So he raises money for them. He goes back to Jerusalem to bring the famine money there. When he's in Jerusalem, they capture him and he's put in prison for two years at Caesarea on the coast there. Now while he's in prison, two years, Luke is there probably I'm

suggesting going around talking to Mary and the apostles and doing research for the Gospel of Luke. Paul then, they were wanting to try him before Felix, Festus and Agrippa are the three guys he goes before. Felix wants a bribe. Paul's not going to do that.

Felix passes off the scene. Festus takes over and Festus wants the commendations of the Jews. So he says, "well, I'm gonna send Paul back up to Jerusalem cause the Jews will like that." Paul knows then if he goes back up to Jerusalem, they're going to capture him on the way and kill them on the way up to Jerusalem. So Paul with his back to the wall, says, "I appeal to Caesar." So Festus now has this appeal to Caesar because he's a Roman citizen, he's got to send him to Rome.

But Festus doesn't have charges very well in hand. What's he going to send the roam with? What are the charges he's going to present? Why he's sending this quote criminal to Rome. So that's where Agrippa it comes in and Agrippa seems to know the Jewish customs and the rights and things. So Festus and Agrippa, kind of make an alliance. They interview Paul. Paul starts witnessing to Agrippa. Agrippas says "almost persuaded almost, but lost." That's one of the famous songs and Christianity about Agrippa. Agrippa says "Paul, you are so stinking smart you're, learning is driving you mad." So, and then Paul is sent to Rome.

Now on his trip to Rome and chapter 27 of Acts, there's this, you know, he goes on a ship voyage with Luke and some others, and there's a shipwreck on the isle of Malta. Paul comes off, picks up a snake, it bites him, and then he ends up in Rome. When he's in Rome, there's a first Roman imprisonment for about two years. We're talking now about 62 AD or thereabouts.

Then he's freed for two years and he goes back into a second Roman imprisonment, and then there's where he's beheaded. He was a Roman citizen, so they couldn't crucify him. He was a Roman citizen, so he was beheaded. Peter, on the other hand, will die in Rome just years before that. Peter and Paul overlap in Rome and Peter will die crucified upside down because he said he was not worthy to die the way Jesus died.

## **B. History of Paul Writing the Epistles [4:22-10:51]**

So that's kind of just a quick review. And so Paul, the focus, the books of Luke and Acts are written to most excellent Theophilus I believe to help Paul in his trial. Now what I'd like to do next is just look at the epistles of Paul and how they chronologically sync up with his first, second and third Missionary Journeys and then look at his first and second Roman imprisonment.

So after the First Missionary Journey, several people think that Paul on his first MJ we call it the First Missionary Journey. This is before the Jerusalem Council. That was the only date that I really pushed for you guys to learn. The Jerusalem Council's about 50 AD. So that's an easy one to remember. The First Missionary Journey then comes a couple of years before the Jerusalem Council in 50 AD. So this is, we're talking 48 around then AD.

So it's believed then by some people, there's debate over this thing, especially with Galatians, there's huge debates, but largely he comes back after the First Missionary Journey, goes to Jerusalem, and then he writes a letter to the Galatians churches about the Jews and relationship with the Jews and the Gentiles that was settled, in the Jerusalem Council in 50 AD. So this is, what some people believe this is the earliest letter Paul wrote, and it would have been written just after his First Missionary Journey. The Jerusalem Council takes place at 50 AD on whether Gentiles don't have to be circumcised. Great rejoicing over that for many of the Gentiles.

Then during the Second Missionary Journey, Paul is going to write First and Second Thessalonians from Corinth. Now he said, Second Missionary Journey, two years in Corinth. So he's going to write from Corinth where he's going to settle for two years. He's going to write two letters up to Thessalonica. They're up in Macedonia and he's sending, basically Titus is going up and back. So he does First and Second Thessalonians.

Some folks that I have great deal respect for, say first. Second Thessalonians are the first epistles and they put Galatians later. But so that is the Second Missionary Journey. So we've got on the Second Missionary Journey for Second Thessalonians.

Then on the Third Missionary Journey, Paul settles for three years at Ephesus. While he's at Ephesus, remember the map we had, Ephesus is almost directly across the Aegean Sea from Corinth. So there's going to be a lot of commerce going back and forth. Paul writes from Ephesus the letter of First Corinthians.

He then travels after he's done with Ephesus, he travels to Macedonia and when he's up in Macedonia, he writes Second Corinthians telling the Corinthians largely, "Hey, I'm coming down. I want you to donate some money to the poor people because there's a famine in Jerusalem." So we warn and prepares the Corinthians basically that God loves a cheerful giver that you guys need to, you guys are wealthy at Corinth. You need to chip in some of this to help our poor brothers and sisters in Jerusalem that are going through this famine. So Paul, three years at Ephesus, he writes First Corinthians and he travels up to Macedonia. He's going to come down to Corinth and he writes, sends Second Corinthians.

There's also another Corinthians that has been lost. They call it by various names. There's, but apparently he wrote a third letter to Corinthians that we don't have. Now, when Paul comes down in the Third Missionary Journey to Corinth to get the money so he can go to back to Jerusalem and help the poor people there.

While he's at Corinth, he writes the book of Romans. We're going to look at Romans today. And he's, he basically writes Romans. Romans is to the West and he realizes he's got to go back to the East, to Jerusalem. So what happens is here there's he basically writes the book of the Romans. He, didn't found the church, which is kind of interesting. So he writes to the Romans saying, I'm coming to you. But first I've got to go back to Jerusalem and help with this donation process with the poor people in Jerusalem. So that's where the book of Romans was written from Corinth to Rome and then taken by the hands of Phoebe. Probably Priscilla and Aquila were at Rome at the time. They had gone back possibly.

And then after the Third Missionary Journey, during Paul's first Roman imprisonment, we're talking 60 62 63 something like that. AD, for the first Roman

imprisonment. After he shipwrecks on the isle of Malta, he makes it up to Rome. He's put under house arrest. People can visit him. It's not terrible and things from then the first Roman imprisonment, he writes what are called the Prison Epistles. The Prison Epistles we've got at Gordon college, an expert on the Prison Epistles. Dr. Dan Darko has done 30 lectures on the Prison Epistles. He is an expert on Ephesians and the Prison Epistles in general. If you're interested, it's all online free. You can go to YouTube and just punch in Dr. Dan Darko and Prison Epistles and you'll be able to see his 30 lectures there. But Paul writes these while he's in the first Roman imprisonment. It's not terrible. He can have house guests and things. He writes Ephesians. He writes Colossians. He writes Philippians and he writes Philemon. So these are the great Prison Epistles. Ephesians, Colossians,... I call It Pec or P PEC. Okay. Philippians, Philemon, Ephesians and Colossians from first Roman imprisonment.

Then he is set loose for a little while. And while he set loose between the first Roman imprisonment and the second Roman imprisonment is a time of freedom. He writes First Timothy and he also writes Titus. Those are called the Pastoral Epistles because they're not written to churches. Many of these others are written to churches. These are called pastoral. So it's Paul writing to a Timothy, his son in the Lord. And so, Titus has a fellow, journey with him. These are called Pastoral Epistles because they're written to individuals.

Then finally the second Roman imprisonment. This time, is about 67, 68 possibly. There's debate on all this stuff, but 67, 68 Paul writes his last letter, which is Second Timothy. In Second Timothy, it's real apparent Paul knows seems that he's going to die. And so he knows he's, this is his last will and Testament. He's writing to Timothy and he basically has some comments about, you know, bring John Mark and, and bring the parchments. So Paul makes his last requests there in the second Roman imprisonment. So that's kind of chronologically, we've looked at the book of Acts and Acts, lays the background chronology for these various--the Pauline epistles.

### **C. Grouping the Pauline Epistles by Theme [10:51-13:29]**

Now I want to group these topically and so I want to take them, we looked at them chronologically and I just want to use some theological terms here on how to group them theologically. And so they're what are called the eschatological epistles. And that would be a First and Second Thessalonians deal with eschatology. What is eschatology or eschatological epistles? They're are about the end times. So when I say eschatology, probably the biggest book in the New Testament is the book of Revelation. If you're in the Old Testament, Daniel, one of the great, you know, eschatological books that talk about the end times, Daniel and Revelation. Paul wrote First and Second Thessalonians about the Lord's coming back and that end times and that kind of thing. Those are called eschatological.

Soteriological epistles these epistles are about soteriology. Soteriology or soter in Greek is salvation or savior. And so these are written about salvation and how the process of salvation works. So you have Galatians, First and Second Corinthians and Romans. Now, if you realize the details of the books, you realize it doesn't fit these categories. There's some overlap and they don't fit exactly. But generally, if you of look at it in an overview way, Galatians, First and Second Corinthians and Romans are the soter are the ones that talk about salvation, especially Romans and Galatians. Especially Corinthians talks a lot about the problems in the church. Second Corinthians, as we said, is raising money for the poor people in Jerusalem.

Now the Christological epistles, these are the epistles that go with Christ. They center on Christ. This is Colossians and Ephesians, Philippians and Philemon. And so these are called the Christological epistles because they focus on the person and work of Christ. And then here, I think these are lastly the ecclesiological epistles. We say ecclesiology, we're talking about the church. And so the ecclesiological ones are First, Second Timothy and Titus. As we said before, those were the Pastoral Epistles. So they're written to individuals about how they should care for the church and how they should lead, and how they should be leaders, what kind of leaders, they should be in the church,

and how they should work with the leadership of the church. And that's First and Second Timothy and Titus. So those are the ecclesiastical geared for the church. And this is kind of a topical arrangement of Paul's epistles.

#### **D. Church History and Romans [13:29-19:21]**

Now I want to switch gears and I want to jump into now the book of Romans itself. And this is Paul's letter to the Romans and pick up there and discuss the book of Romans--the first part of the book of Romans. In order to do that, I want to start out with kind of church history comments on the importance of the book of Romans. Romans is a spectacular book and it is. Let me just read some major theologians who have based a huge part of their theology on the book of Romans. I'll start out with Saint Augustine, Saint Augustine back about 386, AD Augustine was kind of like a Playboy or I don't know how you say it. He liked to party. Let's just say that. So Augustine was kind of a partier kind of person. His mother, Monica was praying for him that he would come to know the Lord What happened is in the Confessions of Saint Augustine, which many of the students at Gordon College here read in their first year seminar. In the Confessions of Augustine basically he read Romans and was converted after reading Romans 13, Romans 13:13 and 14. It says, he read these verses, "let us behave decently as in the daytime, and not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourself with the Lord Jesus Christ and do not think about how to gratify the desires of the sinful nature." Augustine was really into the sinful nature and the debaucheries and things like that. When he read this, first it, pierced his heart and he became a Christian and one of the greatest theologians of all times, St Augustine. The Confessions of Augustine is something that you want to put in your reading list. So that's Augustine and the huge impact that it had on him.

Now after Augustine the church, you know, went on for say, a thousand years, over a thousand years. There was a guy named Martin Luther, or as my, a friend Dave Mathewson says, Martin Luter and Martin Luther, was very interesting when he was reading the book of Romans. He writes this, this is Martin Luther, the head of the

Protestant, the Protestant Reformation. So this is the guy who started in the Protestant Reformation about 1517, 1522 with this book of Romans. Luther says, "This epistle is really the chief part of the New Testament and the very purest gospel and is worthy not only that, every Christian should know it word for word." So my students, you should know it word for word. That's what Luther said. You should know the book of Romans word by word by heart, "but also occupy himself with it every day as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with, the more precious it becomes and the better it tastes." And so he says, basically the book of Romans was huge for him. Now this was Martin Luther. Then, the book of Romans big for him in terms of the purest essence of the gospel, as he says.

Now, what's really interesting is that Luther writes a preface to his commentary in the book of Romans. So Luther has written this commentary on Romans. He writes a preface to it, and there's a guy named John Westley. Then this is John Wesley. We're talking now in the 1740s. John Wesley was an England travel to Georgia and America, but mostly in England, with the Episcopal church. Wesley read the preface of Luther's work to Romans, and then Wesley says, that's when John Wesley came to know the Lord after reading Luther's preface to Romans. He says, "his heart was strangely warmed." And that's kind of a key word with John Wesley that "his heart was strangely warmed." And that was when he became a Christian as a result of reading the preface of Luther's book to the Romans. That's John Wesley. We know the Wesleyan church today and the church of the Nazarene and many of the others that there were started by Wesley and, and his followers.

Lastly, there's a guy in the 20th century who was said to be the greatest theologian of the 20th century. Now, people disagree with him. He's kind of the standard bearer for what's called Neo-orthodoxy. In other words, the church had gone liberal and was denying Scripture, denying Scripture, and denying Scripture. Barth, basically this guy named Karl Barth in the 20th century started a new orthodoxy where he went back to Scriptures and got back to scriptures. He opined let's stop arguing over date and



authorship questions and all this stuff that rips Scripture up. But let's look at scripture, what it's saying to us. And basically, Barth was one of the greatest theologians wrote, many theology books that fill a whole shelf. His commentary on Romans with spectacular, also very long commentary in the book of Romans, Karl Barth in the 20th century, the greatest theologian in the 20th century probably. People disagree with him. You know how theologians are, some people agree with you, some people disagree with you. So with Barth, there are pros and cons to Barth, but, he would be considered by most people, and from a Protestant perspective, the greatest theologian of the 20th century. Romans was a real key to his whole work and bringing back this neo-orthodoxy kind of movement, swinging the pendulum back away from liberalism that had dominated in the early part of the 20th century in the late part of the 19th century.

So just to say Romans, that is to say Romans was a key book for Augustine, for Luther, for Wesley, for Barth and many, many others. So Romans is a key book.

#### **E. Apostle Paul a biographical sketch [19:21-26:37]**

Now before we jump into Romans, I want to look at the apostle Paul. We've done kind of some biographical sketching of him in the book of Romans or in the book of Acts when we were kind of going through the First, Second, Third Missionary Journey and then his two Roman imprisonments. But I want us to look at Paul. in terms of his birth at Tarsus and I think we pointed out in the map before. If the Mediterranean Sea comes in and this is Turkey and this is kind of going down into Syria, right in the corner where the Syria and Turkey meet, that's kind of just a little bit into Turkey is where Tarsus is. This is where Paul was born. This is a big deal for him because he's born in Tarsus that meant that he is born free. They even made a song about it "Born Free"-- that was a joke, I'm sorry. But anyways, Paul says he was born in Tarsus, so he was born a Roman citizen. He's going to meet fellows later and they're going to say, "I had to pay a big price for my Roman citizen." Paul says, "I was born free, I was born in Tarsus." Therefore, he was a Roman citizen. He had certain rights he could appeal to Caesar. They couldn't beat him without charges and things, although they did anyway. So Tarsus, he was born in Tarsus

and the fact that he was born there, that's a big deal for him.

He kind of meshes three cultures and I want to look at Paul from the vantage point of these three cultures that he kind of is a, an intersection of, Firstly, Paul's name originally was Saul. Paul's name was originally Saul. When I say Saul and you think of his Jewish roots. Saul was the first King of Israel. Saul was also from the tribe of Benjamin. Paul is going to be from the tribe of Benjamin as well. So my guess is that Saul, who became Paul, was named Saul probably after King Saul from the tribe of Benjamin. They're both from the tribe of Benjamin as well and both had that name.

So Paul, then let me just read some things as far as how he describes himself as a Jew. He says this in Philippians 3:5, he says, "if anyone else thinks he has reasons to put confidence in the flesh, I have more. I was circumcised on the eighth day." Now if you're a Jewish male child, that's what needs to be done. And he said it was done. He "was circumcised on the eighth day of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews in regard to the law, a Pharisee." Now the problem is when you hear Pharisee, you think Pharisee, hypocrite. That's not how people would have heard it back then. People back then would've heard Pharisee Pharisees were known for their piety and their poverty. And the Pharisees were not wealthy like the Sadducees, who were very Hellenistic. The Pharisees were respected by the people as religious leaders who were pious.

And so Paul says, "I was a Pharisee. As for zeal," he said, I was so zealous as a Pharisee that I persecuted the church. "As for legalistic righteousness, I was faultless, but whatever to my profit, I now consider loss for the sake of Christ." So he mentions the fact of how he was a Hebrew of Hebrews.

In Acts chapter 22:3 it says that he said, "I am a Jew, born in Tarsus and in Cilicia, but was brought up in this city, Jerusalem, under Gamaliel. I was thoroughly trained in the law of our fathers." So Gamaliel was his teacher. Now, if, if someone's familiar with Judaism, there's basically four great rabbis of all time. One is Hillel, the great rabbi, Hillel, Akiba, Shammai, and, and then Gamaliel. So these guys, Paul studied under

probably what we call like the Einstein. Paul said, I studied under Einstein, and all of a sudden it's like, Whoa, he's the man. And so, what you have here is Gamaliel. Paul must've been exceedingly bright to be able to study under Gamaliel, to be accepted as a student of Gamaliel.

And so Paul, okay, I want to do next is move to his Roman aspects. So he's Jew of Jews, and then he is also, politically a Roman. This comes up in chapter 22 of Acts 22:25, and following it says this, "as they stretched him out to flog him." So Paul has been captured in Jerusalem. He brought the money, gave it to the poor people in Jerusalem. Then there was a riot in the temple and there they, thought Paul started the riot. So they're stretching him out. They're going to flog him. So they stretched him out to flog him, and "Paul said to the Centurion, standing there, is it legal for you to flog a Roman citizen who hasn't ever even been found guilty?" And the answer is, no, I'm a Roman citizen. You have to try me first before you can flog me. And he says that in an authoritative way to the Centurion, who's a guy who's over a hundred soldiers. "When the Centurion heard this, he went to the commander." So the Centurion responded. He was scared because Paul was a Roman citizen. He goes to his commanders. So now you've got the Centurion over a hundred going to his commander and reported it. "What are you going to do? He asked, this man is a Roman citizen," the commander then, not the Centurion, but the commander goes to Paul directly because he knows he could have been in hotwater here. The commander went to Paul and he asked, "tell me, are you a Roman citizen? Yes I am. He answered. Then the commander said, I had to pay." This is the commander now guy who's over the Centurion. He said, "I had to pay a big price for my citizenship, but I was born a citizen. Paul replied. So therefore they didn't beat him because he was a Roman citizen. You can see the Roman-ness and politically came in handy even in his death, he's beheaded as a Roman citizen rather than crucified as a Jew.

Lastly, I want to look at his Greek. Culturally, Paul is culturally a Greek, religiously a Jew, politically or Roman and Greek culturally. And so you get Paul quoting in Acts and other places, you get him quoting Meander, a Greek poet, you get Epiminides

and Aretas Greek poet. So basically he combines them because when he was at Mars Hill, you remember in Athens and he goes around and sees all these idols and he says, "I'm going to declare to you now the unknown God you've got an altar to the unknown God. I'm going to tell you about the unknown God. He says, "in him, we live and move and have our being as some of your own poets have said," and he quotes Aretas, Epimenides, right to these Greek philosophers at Athens. So Paul is well read not just in the Bible, not just in Judaism, but he also knows and has picked up Greek poets and other things that he quotes relatively semi-frequently in his letters.

That's an interesting thing, especially in liberal arts college like Gordon College. We need to think about reading other people outside of our Christian subculture and Paul was well-read and uses that then as points of contact to spread the gospel and other things there.

#### **F. Characteristics of St. Paul [26:37-35:27]**

Now these are just a kind of a grocery list of characteristics of the apostle Paul. And I just want to pull up these characteristics and then read a verse that kind of substantiates it. So the chief characteristics of Paul. Paul was morally upright. Paul had a strong moral compass. And so this is an Acts 23:1. It says, Paul looks straight at the Sanhedrin. The Sanhedrin. was a of a judicial body that was over Judea. It was largely 70 guys in this judicial body that made decisions for the Jewish people. It was like a, it was like a Supreme court only with 70 guys instead of a few. So Paul looks straight at the Sanhedrin and said, "my brothers, I have fulfilled my duty to God and in all good conscience to this day." That is a pretty big statement. Paul said, I fulfilled my duty in all good conscience to this day looking straight at the Sanhedrin. So that's an impressive thing. Paul's a morally upright person.

He's an intellectual. Obviously, he's an intellectual. You read as epistles and things you see his arguments that he developed in the book of Romans. He is very logical. He has a very analytic mind and is very articulate. Here's a comment from Peter. Now Peter is one of the big pillars, as Paul says in the early church. Peter is going to make a

comment about Paul and I just want to see how Peter picks it up. Peter was a fisherman. Peter was a man who knew Jesus and was very close to Jesus. But here's what Peter in 2 Peter 3:16, this is what Peter reflecting on. Paul says, "bear in mind that our Lord's patience means salvation. Just as our dear brother Paul also wrote you with the wisdom that God gave him. He writes the same way in all his letters." So Peter in 2 Peter 3:16 is aware of multiple letters that Paul had written already and they were already authoritative for Peter. And he says, Hey, I already, I'm aware of them. He writes the same way in all his letters and Peter makes it plural there that he's aware of multiple letters Paul's written. "Speaking in them of these matters." Now check this out in "his letters contain some things that are hard to understand, which the ignorant and unstable people distort as they do the other Scriptures." So he's putting Paul's letters, he's saying these things are pretty hard to understand. And then he, and he says, "as they do the other Scriptures to their own destruction." So Paul was a very bright person. It was acknowledged by Peter.

Paul also had much strength of will. This is something too. It wasn't just that Paul wasn't intellectual, that he was articulate, he was a good speaker and things and that he had a strong moral compass, but there's a strength of his decisions. And here's, here's an interesting passage where Paul defends himself. He doesn't usually like doing this, but in 2 Corinthians 11:23 and following, he starts defending himself. He starts in a kind of a sarcastic, jaded kind of way. He says, "are they servants of Christ." He says, "I am out of my mind to talk like this." And so then he's going to go on. He says, I am more, are they servants of Christ? I'm out of my mind to talk like this. If there are servants of Christ, "I am more, I have worked much harder. I have been in prison more frequently." Now what's he going to brag about? He brags about being in prison. Try bragging about being in prison to your parents. "i have been in prison more frequently, been flogged more severely, been exposed to death again and again. Five times I received from the Jews 40 lashes minus one." They always cut it back one, because they didn't want to kill the guy. And so if they did 39, they could say they were merciful and didn't kill them and things. But "five times I received of the Jews, 40 lashes minus one. three times I was beaten with

rods. Once I was stoned. Three times I was shipwrecked." So that we've got a record in Acts 27 of this shipwreck on the aisle of Malta. He says, "I was shipwrecked three times. I spent a night and a day in the open sea." And you can imagine how terrifying that is as you're floating around the ocean. Who know whether you're going to survive it or not. So this is how Paul brags and just shows his tenacity, his tenacity, his will that he just kept preaching the gospel of Christ.

This reminds me of a guy actually who's just written a commentary on the book of Acts. This fellow's name is Dr. Craig Keener. I videotaped him over at Asbury Seminary and got to know Dr. Keener very well and just what a lovely man of God he is. He was an atheist, originally and became a Christian. When he became a Christian, he was just so excited about the gospel that basically he went out in Philadelphia, he was in Philadelphia at the time and he started preaching on the street corners in Philadelphia. And what happened was Dr. Keener was beat up several times, not just once, several times. One guy threatened him, said, "if you come back here, I'll kill you." This kind of a thing, you see don't this tenacity for the gospel that nothing can stop it. It is unstoppable.

Paul is compassionate. He mentions here getting beat by the Jews. I mean, five times flogged. That's, that's really, I mean, his back must have been like mincemeat. In Romans 9:3 and following it says this, what is Paul's reaction to the Jews? He says, "I have a great sorrow and unceasing anguish in my heart for I wish that I myself were cursed and cut off from Christ for the sake of my brothers. Those of my own race." That's a big statement he makes here. "I myself, I wish, I wish myself were cut off from Christ if my brothers, for the sake of my brothers, those are my own race." So while the Jews had beaten Paul, stoned Paul to the point of death, they thought, Paul still has great compassion and his reactions. It's just a beautiful reaction rather than being angry and bitter and vitriolic toward the Jews. Paul's compassionate.

Then lastly, and this is kind of a funny one. There's a pseudepigrapha for work called "The Acts of Paul and Thecla." There's a pseudepigrapha work. It's not part of Scripture. Nobody accepts it as canonical, but it's got an interesting description. It's an

early a document, but it says "The Acts of Paul and Thecla." here's how it describes Paul physically. Now we said, we maybe need to put a little bit of context in here in 2 Corinthians. Paul said that he had a thorn in the flesh and then he said, he prayed God take it away three times. But God said, "my grace is sufficient for you." God wouldn't take away his thorn in the flesh. Paul prayed three times. God take it away. Yet God wouldn't do it. A lot of people think that Paul possibly getting stoned and bashed around his head that Paul's eyesight was damaged because in one of the places that says, you guys would have plucked out your eyes for me.

So it's kind of like a George Whitfield. If you remember George Whitfield, one of his eyes was in and they called them doctor squintum because one of his eyes didn't go straight forward. It's people see that and they said, man, Paul says you would have plucked out your eyes for me. So his eyes are running or something was wrong there. The book of Galatians two, he says, "see what large letters I use when I write to you." So maybe he had trouble seeing and he's writing large. And his handwriting is unique because he's not able to see well. Then we don't know that for sure, but a lot of people have projected that.

It says in this Acts of Paul and Thecla, it says, he saw "Paul coming a man of small stature." Now we know that's probably true because you remember Barnabas was considered to be Zeus and Paul was Hermes because he was the main speaker. Well, Zeus is going to be the bigger one, and Hermes is going to be the smaller one. When they were at Lystra when they were made gods that at Lystra before Paul was stoned there. But, it says he was small, which is probably correct. So this isn't just totally off the wall. "He saw Paul coming, a man small of stature with a bald head." Hey, I like this guy, "a bald head and crooked legs in a good state of body with eyebrows meeting." So you get these real thick eyebrows and kind of thing. "and nose, somewhat hooked, full of friendliness." So you get this kind of guy with a hook nose, heavy eyebrows, short, bald. And you'll say, this is the apostle Paul--the earliest description of him physically. So I think it was just interesting some of the early things there.

What I think you see in the apostle Paul is that one person can make a difference. I know when we're back in the old Testament, in the book of Numbers, we said with Moses that Moses prayed and the whole nation was spared. One person making a difference. With the apostle Paul again, we see that one person going in these missionary journeys basically lighting the world up with the gospel of Jesus Christ. One person making a difference. It's great there.

### **G. Romans: main issues Jews and Gentile [35:27-39:00]**

Now Romans, we said it was written from Corinth after he was over in Corinth and he's looking Rome, he's looking to the West and saying, I'd like to come to you guys, but actually I want to come to you guys before I go to Spain. Paul actually wanted to go to Spain and he thought, well, I'll hit Rome on the way out to Spain. So he told them he was coming from Corinth, probably written about 57 AD on the Third Missionary Journey. So that's just the temporal or the chronological setting. 57 AD is about the time the date is pretty well established. Third Missionary Journey from Corinth is where the book is written.

The author is Paul. Pretty much everybody accepts that there are some kind of books that are questioned. They're called non-Pauline, possibly Timothy's and Titus and books like that. But Romans, everybody pretty much accepts him there. Paul in Romans 1:11 basically said, I'm coming to you guys. Then, in chapter 15 verse 28, he says, I'm coming to you at Rome but first, he's going to go back to Jerusalem and he wants to come to Rome and then he's going to head out to Spain. So in 15:28 he mentioned Spain. Spain was kind of like the end of the world for those guys. So that Paul gives those kind of directions.

Now the major issue here is the Jews and the Gentiles. What is the main point or the propositio? The book of Romans is very rhetorically sophisticated. The propositio was usually the main statement where the guy would state, this is why I'm writing this book. This is the main point. So you get Paul's statement, his propositio, his main point is in found in chapter one verses 16 through 18. He says this, "I am not ashamed of the



gospel because it is the power of God for salvation." So he's going to be talking about the gospel and it's "the power of God for salvation to everyone who believes first for the Jew. And then for the Gentile." Notice here, Jew and Gentile together, they're still struggling with this identity issue how the Jew and Gentile fit together. "First for the Jew and then for the Gentile, for in the gospel, a righteousness from God has been revealed. A righteousness that is by faith from first to last. Just as it is written, the righteous will live by faith." So basically the gospel coming through "the righteous shall live by faith," quoting from Habakkuk. They're actually Habakkuk 2:4. It's kind of a nice Old Testament quote that he does. But the gospel, the gospel of salvation and righteousness being imputed there.

So, he talks also, and I think we should mention here about this relationship of the Jews and the Gentiles. Dr. Wilson in his book, *Our Father Abraham* describes this olive tree, which you find back in Romans chapter 11 and other places. The olive tree and the Gentiles being grafted into the olive tree now. Whereas we are like wild olive branches that have been grafted in to the solid stock of Judaism. So there is this kind of organic relationship, the Jews are the olive tree, some of those branches had been cut off and the Gentiles are now grafted in to that olive tree. So the relationship with the Jews and the Gentiles is discussed there.

## **H. Paul's Greetings to the Romans [39:00-42:54]**

Now in Romans 16, I want to run through a list of people. Now you got to get the setting to this. In most of the other epistles, Corinthians, Galatians, Philippians, Paul knows the people because he founded the church there. So Paul knows the people in the church and so it just, he's just dealing with a problem in the church or some exhortation or some commendation of the people in the church. In the book of Romans, Paul's never been to Rome, and you know the missionary journeys. So what you've got is at the end of the book of Romans in chapter 16, he goes through and he says, greet this person, greet that person. He's making contacts with all these people which is kind of interesting. Greet this person, that person, your mother greet everybody. And so he goes through some of

the people that are fascinating who he greeting there.

He greets this person called Herodian Herodian, who may have been a in Herod's household. King Herod had had connections with Rome between Herod and Rome, the Idumeans that he was the background from. They had connections between that. And so he mentions Herodian here, possibly, from the line of Herod in some way. And he mentions that person from Herod's household line.

Another one that's really fascinating. He mentions a woman here and he says, give greetings to this woman Junius who is an apostle. Now this is an apostle, apostellos, in Greek. This woman is an apostle. Apostle was one who saw Christ after the resurrection. Do you remember the 12 apostles? Now this woman is not an apostle in the 12 apostle kind of sense, but she's one who sent as an apostle. An apostle Is one who sent. So here he labels this woman Junius and she is, it's a feminine word. She's a woman and she's called an apostle here. So that's really fascinating, I think that's probably the only time in the New Testament where a woman is called an apostle. And the term apostle is not being used for one of the 12. We know the names of those, Simon, Peter, James and John, that kind of thing. Matthias was added to that to get to the 12. But the 12 was a different group. But this woman is called an apostle here. Very interesting.

Phoebe is the person, down here, Phoebe, she's a servant who see actually carrying the letter. Apparently she's the one Paul gave the letter to the Romans. She's the one who took it to Rome. Paul says, receive her, Phoebe, as, the one carrying the letter.

Now this fellow is Tertius. Who is this guy? This guy is actually fairly interesting. He is what's called an amanuensis. Now, what is an amanuensis. Today we'd probably call him a secretary. He's the person who actually wrote the book of Romans down. He's actually the writer of the book. So basically he writes this comment then as, as he's writing down, Paul is talking and as Paul is talking, Tertius is like taking this down. This is where the book of Romans comes from, Paul spoke it. Tertius wrote it down. So Tertius he says, "I Tertius" this is chapter 16:22, "I, Tertius, who wrote down this letter, greet you in the Lord." So apparently this is a believer, Tertius was a believer who is

writing Paul's letter for him. Again, we said Paul had bad handwriting, his eyes were bad possibly. So Tertius actually writes this down and it was standard practice that you'd have somebody who was trained in, writing and writing letters and putting things in their proper form. We even do that till this day and various things. So, Tertius who was the amanuensis. We have then in book of Romans, "neither Jew nor Gentile, either male nor female, either bond or free." And so we have women doing some interesting things. Other things here as well.

#### **H. Romans and Hamartiology (sin) [42:54-58:30]**

Paul, and I just want to kind of mentioned this. This is a huge thing in Romans 12:1-2, Paul takes the sacrificial system and personally involves people in terms of being a living sacrifice. And so he says this and he kind of takes the sacrificial system and transforms it into something that's, personally powerful. Again, we don't do sacrifices anymore, but Paul uses that sacrificial terminology. He says, "Therefore, I urge you, brothers and sisters in view of God's mercy to offer your bodies as a living sacrifice, holy and pleasing to God. This is your spiritual act of worship." How do you worship God? You "offer your bodies to God as living sacrifice, Holy and pleasing to God. This is your spiritual act of worship and do not be conformed any longer to the pattern of this world." "Do not be conformed to the pattern of this world." That's a big thing, both in 1 John and here of being conformed to the world. He says, "rather be transformed by the renewing of your mind." How do you transform? By the renewing of your mind? So these are important words here. As Paul transforms the sacrificial system in the book of Romans is going to be a big part of that.

Now, we want to move into the book itself now and I want to talk about initially here, this, theme of hamartiology. Hamartiology is one of the major themes of the book of Romans. What is Hamartiology? You say some schools they have a major in hamartiology, Hamartia means sin. So it's the study of sin. Certain schools are known for that today. I'm just being facetious and it's probably sick. But anyway, Romans 1-3 focus on sin. Romans 1-3 focus on sin. This is become a big thing. Basically he's going to say

that the Gentiles are sinful. Romans 1 and all the Jews are going to go, yeah, the Gentiles are sinful. Then he's going to go, wait a minute, you Jews are also sinful. Then he's going to conclude we're all sinful. So chapters one, two and three, Gentiles, sinful Jews, sinful, we're all sinful Roman chapters one, two, and three.

This brings up an issue because of our culture. What has happened is when you think about the gospel of Jesus Christ, Jesus Christ came, why did he come? "Behold," John the Baptist says, "behold the lamb of God" who does what? "Who takes away the sin of the world." Christ's main function was to take away the sin of the world. If a culture denies that there is sin, what they're doing is denying what, God's shed the blood of his son telling us how significant sin is. In our culture, what I would suggest is that we have downplayed sin. So that, and many people would deny it's existence. In so doing they maintain there's no need for salvation. If one denies the existence of sin, then you deny the need for salvation and therefore deny the need for a savior. Sin is why you need a savior? If I'm okay, you're okay. So this a notion of sin is really important and it's being attacked. Now I know that it's been attacked, by basically being washed out of our vocabulary and washed out of our existence in American.

So how do you tell when something's right or wrong? How do you tell when something's right or wrong? Here's what Romans says. Romans 1:18 and 32, it says, "the wrath of God." Again, do we like to talk about the wrath of God? We say, Hildebrandt. That's all old Testament stuff when God was angry in the Old Testament. There he, you know, the ground opened up and swallowed Korah, Dathan and Abiram in Numbers. The serpents came out and bit the people and so that was the anger of God in the Old Testament. No, no. This is Romans. Romans 1:18 "the wrath of God is being revealed from heaven against all godlessness and wickedness of people who suppress the truth." How do they suppress the truth by their wickedness? "Therefore, God gave them over to their sinful, does sinful desires of their heart." How did God judge them? God judged them. They were sinful. The wrath of God breaks out on them. How does God judge them? He gives them what they want. Their sin is their own destruction. He gives them

over to their own sin and their own sin is their own destruction. And so it's, "Although they know God's righteous decrees that those who do such things deserve death, they not only continue to do these things but also approve of those who practice them."

Romans 12:9 really important verse Romans 12:9 God says, through Paul, Paul says, let me just read part of it. "Cling to what is good." I think in many ways at Gordon College, we do that well. "Cling to what is good." Find out what's good. Grab a hold of it. "Cling to what is good." But we often skip the other side of this first hate. What is evil? Hate what is evil? And instead of hating what's evil, we say, well, you know, it's really not so bad. Let's see if we can cozy up to it. You know, we just need to understand them better and what's going on here better? No, no. It says here hate what is evil. Cling to what is good. And what I'm suggesting is that we all accept parts of scripture here. This part's talking about the wrath of God. It's a really serious concept.

So what are the typical excuses? What excuses do we use for doing wrong, for doing sin? Some people would say, everything is relative. Everything is relative. How do you know what's wrong in one culture? One thing is wrong and another culture, it's not. I mean, we do this classroom. This is Jordan over here in Jordan, they had a God named Chemosh who burnt children. They burn children up to this God Kmart. And you'll say, well, that was their culture. So that was okay for them. You'll say, really? So child sacrifices. are Okay? And you'll say, what? So the culture dictates these things. Everything's relative. My students know that everything's not relative. Although everybody is saying, "Oh yeah, it's just relative. Depends on the culture" If I get a student that scores an eight so let's say a 90 on an exam, and I put F and when I send the exam back to the student, I say, "well, everything's relative. So I said, you got a 90 I just gave you an F. I gave you an F on that 90 you got a 90 on the paper. I gave you an F. everything's relative. So you know, what looks like good for you is not good for me. So I gave you an " They would scream bloody murder. In other words, they say everything's relative and they say as soon as he steps on their toes, the answer is no. Everything is not relative. So anyways, everything is relative as used in their culture and things. As long as

it doesn't hurt somebody else, I can do kind of whatever I want and sin or problems are viewed as long as I don't hurt anybody else. I'm okay. What scripture says, it doesn't matter sometimes whether there's somebody else there. What happens is it matters before God. It matters before God and so this is a really important thing, bringing God into the picture.

So sometimes, you know PC in our culture, politically correct things determine what's right and wrong in our culture. And I've witnessed this over the last 10 years I've been teaching that if you, students all laugh at the PC stuff, but when you actually go over the line of the PC, they can't handle it. They totally freak. It's like, you know, it's like terrible and stuff. There's really can't handle it. And this has been very interesting me how strongly they've been indoctrinated. PC is sin. PC has basically replaced the notion of sin in our culture. And if you violate that, which is PC, you have sinned in our culture. It's very interesting. Very different than Scripture.

Now how do people respond to that rather than repenting as the Scripture says and trusting in Christ. People say, I'm a victim. I really couldn't help it. I'm a victim. It wasn't my fault. My parents did it to me. My parents did it to me. I came from a dysfunctional family, therefore I'm dysfunctional. You gotta give me a break kind of thing. Society did it to me. This is where I grew up. This is a society that came from, therefore, don't blame me. Blame society. So society, you know, done all this wicked stuff. So therefore I don't take any personal responsibility.

Personal responsibility is a big thing. And I think some of you have noticed when I did the Old Testament, what emphasis I put on choice and how important choice is. Choice leads to consequences. And then taking responsibility for oneself. That's what we call maturity. When a person takes responsibility for the choices that they've made. Everybody wants to make the freedom to make the choices, but nobody wants to take the responsibility for those choices. So we blame other people in other ways to get out of that.

My genes did it to me. It wasn't really me. It was just, I was programmed this way.

My genes did it to me. My hormones made me do it. And so we blame our genetic, background. Again, it's not my fault. I'm too young. I'm too young. And they're from that responsible because I've had affluenza. Do you know what affluenza is? It is basically I go out and get drunk or actually it's not me obviously, but anyways, there was this kid, it was a 16 year old kid in Texas gets stone drunk, goes out and he's way over the limit, way over the limit, like double the limit of alcohol or whatever it was and basically the kid kills like three or four people., Kills them and then in the defense they argued that he didn't know the difference between right and wrong because he had affluenza. His parents spoiled him, his parents spoiled him. Therefore he was not responsible for killing. By the way, these people are still dead. These people are still dead. He's walking around saying, well, I just had too much money and nice cars and all this stuff. I just couldn't help myself and therefore he's had affluenza. By the way, this kid got off of it. Those, those people are dead. He walked away. That kid walked away and now it's recently been put back in jail because he fled to, he was drinking again and broke his probation and went down to Mexico. Then they had an extra item back here. So this is, but this is where we are in our culture.

Another one was a Malveaux guy. He was shooting people out of the back of his car from the trunk of his car, killing people, serial murderer. He was 17 years old and they just phased. I'm not responsible. He's only 17 years old. He's still, he's still a kid, so you can't try him early as an adult. And so then you have to argue that back and forth in our culture.

Some people, when they're confronted with their sin, what they do is they projected back in your face and say, "you are a hypocrite, you hypocrite. You're doing the same. You're doing this, that or the other thing." So rather than reflecting on one sin and introspecting and looking at oneself, they go into attack mode in terms of putting it back on, you're just a hypocrite too, and things rather than facing their responsibility for sin.

The other argument, of course, is I'm crazy. This just happened out at Aurora and Denver where the guy comes in and shoots these people. I don't know how many people

died when they came in, the front of a theater and just started shooting everybody up. Then after it's all done, he claims and he plotted this plan, this was wearing flak jacket or whatever, and all these people are killed then. He just says, well, I was crazy. I was crazy. So therefore, you know, you can't really do much to me because I'm crazy and not morally responsible. I actually all have rights and our rights and freedoms and these kinds of things.

Yeah, here's another one. I'm a freedom fighter. I'm a freedom fighter, therefore I can kill other people because I'm a freedom fighter. So our culture is full of this now with what we call quote workplace violence. The guy yells out, Allah Akbar and then proceeds to shoot 13 people. We call it workplace violence because we can't say, we can't say what it really is, even though the guy screams out, Allahj akbar. But that doesn't apparently have any effect. So our culture, we're really into, tolerance towards sin. Tolerance is a big thing towards sin and relativism. How does one repent if one doesn't know what sin is?

So what I'm saying is in our culture, we have really denigrated the notion of sin and therefore we've cut people off from repentance and salvation because there's no need for repentance and salvation. Because I'm a well-adjusted person. I am who I am and all my sin, I did drugs and I hurt people, but that made me the person who I am today. It's good enough just to be who I am. And you say, yeah. So these are some of the things that our culture really, really struggles with.

Now I want to hit some other things here. How did we get rid of the notion of sin? That's what we were just talking about. I'm a victim and this kind of goes through the list of things. I'm a victim. My parents did it to me. My genes did it to me and the society did it. Push back, you're a hypocrite. How right do you have to say anything wrong about me? Psychological, I've got some psychological problem and therefore it's okay. Relativism, tolerance and freedom. I'm free to do whatever I want so I can do whatever I want. There's no recourse. So there are no consequences. Of course some people actually use love and grace that grace will give me a second chance. God will give me a second chance. You know that to be true. You know, and you've gotta ask some big questions



there. Sometimes God delivers them over to their own sin as we see in Romans 1.

So, now, the Importance of separating cultural from trans-cultural notions of sin to, I grew up in a, in an age in which, going to the movies was sinful. So you can see sometimes people in the past have over, they've made sinful things that were just cultural norms that really shouldn't have been that way. So you've got to stick with Scripture. You've got to skip that, what does God say, how does God look at these things? And you've got it. That's where we study Scripture and to try to find out things like murder, lying, stealing, those types of things, coveting, jealousy, those types of things.

We'll see in Romans 1. Now some people say they just don't know. But it's very interesting. In Romans 1:20, it says, people are without excuse. You say, well, they don't know the Bible. They don't know Romans. Here's what it says in Romans 1:20, "for since the creation of the world, God's invisible qualities, his eternal power and divine nature have been clearly seen being understood from what is made." People can know things about God by looking at nature. "From the creation of the world, God's invisible qualities are clearly seen. His eternal power, his divine nature are clearly seen being understood from what has been made" from what God made. It's kind of like a woodworker. You can tell something about the woodworker. You look at his product and you can tell something about the person. So he says, because you can tell this in nature, people are without excuse, they're without excuse, "the heavens declare the glory of God." Is a Psalm 19 says.

### **I. Romans 1-3 Sinful Gentiles, Sinful Jews, All sinful [58:30-1:05:08]**

Now this question comes up in Romans 1 does God ever give up on people? And it's very interesting in Romans 1 as you read down through the list here. Let me just read this because it's actually, it's penetrating and a lot of people think, well this is, you know, how is this really talking about God? The answer is yes, this is in Scripture. This is God telling us what he's like. He's giving you a warning ahead of time and it says this, Romans 1:26 and following. He says, of let me start with verse 24, "Therefore, God gave them over in sinful desires of their heart to sexual impurity for the degrading of their own

bodies with one another. They exchanged the truth of God for a lie. They worshiped and served, created things rather than the creator who is forever praised. Amen. Because of this, God gave them over to shameful lust. even their women exchanged their natural sexual relations with unnatural ones. The same way the men also abandoned the natural relations with women and were inflamed with lust for one another. Men committed shameful acts with other other men and received in themselves a due penalty for their error.".

So you have here behaviors being described as being sinful. God gives them up. Furthermore, "just as they did not think it worthwhile to retain the knowledge of God." So because they tried to get God out of the picture, God gave them over to a depraved mind and now it's going to go down. And he says, what's a depraved mind? So that they do what ought not to be done. They become filled with every kind of wickedness. Now he goes down through a list here of evil, greed, and depravity. They are full of envy, murder, strife, deceit, and malice. They are gossips. Notice, gossips is in this list of these sins. "They are gossips, slanderers, God, haters, insolent, arrogant, boastful. They invent ways of doing evil. They disobey their parents. They have no understanding, no fidelity, no love, no mercy. Although they know God's righteous decree that those who do such things deserve death. They not only continue to do these very things, but also approve of those who practice them." So that's quite an indictment there where God gives kind of a, a list of virtues and in other places. Here's a list of vices and goes down and lays those kind of out as far as behaviors.

Are we better than they? This comes up. You say, well, you're really knocking on this pretty hard. "Are we better than they?" And the answer is, no. We are all sinners. That's Paul's point in chapter three. "All have sinned and come short of the glory of God. All have sinned and come short of the glory of God." This raises some really important things. God, in chapter two, verse four, there's a beautiful verse here that says this in Romans 2:4. And it says, "or do you show contempt for the riches of his kindness and forbearance and patience, not realizing that God's kindness." What is the purpose of

God's kindness? God's kindness is intended to lead you to repentance. God's grace and his mercy aren't there to allow you to continue to go into more sin saying, "God's going to forgive me." No, God's mercy and his kindness is built there to say, how much does God love me? And I need to repent of my sin? So the kindness of God should lead us to repentance.

The modern difficulty with understanding the anger and wrath of God, which has mentioned here that the wrath of God in Romans 1:18 "the wrath of God is being revealed from heaven against all the godlessness and wickedness of people who suppress the truth by their wickedness." And then it talks about in chapter 2:5, same kind of idea, "but because of your stubbornness and unrepentant heart, you are storing up wrath against yourself for the day of God's wrath. When his righteous judgment will be revealed, God will give to each person according to what he has done. God will give to each person according to what he has done." What he's saying is your decisions matter. There will be an accounting for the decisions that you've made.

The Gentiles are sinful and there's a spiral down then where God gives them over to their own desires in this spiral that goes down. So the Jews, then he goes on next to the Jews and says, okay, the Gentiles are sinful and all the Jews are applauding. Yes, the Gentiles are sinful and they spiral down into all these vices and things.

Then Paul next hits, the Jews are sinful and he says, why are the Jews sinful? Because the Jews know the law, but they don't keep the law. So he says, basically you guys are hypocrites. In chapter two verse twenty-one and following it says, "you then who teach others do not teach yourself. You who preach against stealing. Do you steal?" And so Paul then accuses him here of hypocrisy. They tell people don't steal, but then they do it themselves. So there's a shift of emphasis.

Therefore, Romans 3:20 "Therefore no one will be declared righteous in God's sight by observing the law, rather through the law, we become conscious of sin." What is the function of the Old Testament law? What happens is the Jews took the law and reversed its function. God gave them the law to show that they were sinful. So if they

should experience the law, the law would show that they're sinful. They instead took the law and used it to show how righteous they were. So you see how it's flipped there? God gave the law to expose their sin, and instead of that, they took the law and made it in a kind of a pride, in the arrogant way of declaring their own righteousness because they "kept the law."

Jesus will break through that and say, wait, wait, wait. If you've held anger in your heart at someone, you've committed murder already, and Jesus takes the law, drives into the heart to show them that they're sinful. And though the law exposes sin, the law was never meant to show people were righteous. The law was meant to show people were sinful.

### **J. Themes in Romans: Total Depravity [1:05:08-1:14:32]**

Now some themes in Romans. The first theme I want to talk about is with this hamartiology is total depravity. And so we'll be working with some of these concepts. These are theological concepts. And the first one is this total depravity. Now, I got to be honest with you, I don't like the term total depravity. I was trained in what would, could be considered reformed circles in some ways total depravity was big. I don't like this word "total" and all that type of thing. So while I agree that human beings are depraved, hamartiology is the study of sin and it's what it does to us and how salvation frees us from this.

But here's the way I choose to look at depravity. I choose, people get into this total depravity then they look around a classroom and they say, "Ah, these students are all totally depraved." And they start seeing, you see sin everywhere. What I'm saying is the way I look at it is when I talk about total depravity, I'm looking at myself. In other words, I realize how depraved my mind is, so that when I'm traveling in the car today, and I'm thinking about why did I think those thoughts. Why did I say those types of things? I think about my own depravity. So when I think about total depravity, I look inward. When I look outward to others, I look at them as being made in the image of God. That's a huge factor in the old Testament that people are made in the image of God. Can you see

the glory of God reflected in this poor person who may be involved in, all sorts of things?

I've worked 10 years in a prison. I've known people that are rapists and child molesters and all sorts of things. You look, can you see the glory of God in these individuals? So I choose to look at other people as made an image of God. I do apply the total depravity to myself however.

I don't like the word "total." I'd say, depravity. We're all sinners, that's for sure. So what's the problem with total depravity? Chapter three verse nine Paul says in Romans 3:9, "there is no one righteous, not even one. There is no one who understands. No one who seeks God." Now, that's a very interesting statement: "No one seeks God." I've been in so many meetings where people get up saying I'm going to serve God the rest of my life. Paul says, there is no one who seeks God. That should lead us to a little bit of humility. No one who seeks God. Therefore "no one will be declared righteous in his sight by observing the law, rather through the law, we become conscious of sin. All have sinned and come short of the glory of God." Romans 3:23 "All have sinned and come short of the glory of God." The greatest good of human kindness to reflect the glory of God. We've all fallen short on that and but that is our destiny. "What is the chief end of man?" Again, from my background with the Westminster Confession, "What is the chief end of man?" is a beautiful statement. They're pulling out of Corinthians. First Corinthians, "the chief end of man is to glorify God and enjoy him forever." The chief end of people is to glorify God and enjoy Him forever. That is a beautiful statement there. So sin works the other way that falling short of the glory of God.

The Gentiles are sinful and Romans chapter one and the Jews are sinful, in Romans 2. So you get this kind of contrast between sin and grace between law and works, between the flesh and the spirit. Now, how does one move then from, how should I say, the sinful state into a state where they're righteous before God? Basically it's through repentance and belief. You repent of your sins and you turn to God. The idea of repent means to turn. In the prophets that's one of the huge words that particularly in Jeremiah and other prophets, the word is "shub" to turn. Metanew to turn. So repentance

is a turning away from sin and turning to God.

I think for me, one of the most classic examples when I think of repentance, I was in a prison context. It was a maximum security prison in Indiana, Michigan City, Indiana. One of the fellows I taught there was a guy named Probo or we'll just call him Probo. Everybody called him. Probo was a quite a guy. He was a biker guy. Big guy, big, big, strong as a bull guy. He had tattoos over every inch of his body. I don't know, I didn't see every inch of his body, but everything you could see, there was a tattoo there. So Probo was in class. I was teaching him Bible to Probo. He would always try to contradict me and show me the Bible is wrong. He was kind of an unbeliever. I mean kind he went and adopted native American kinds of ways. So Probo, he was a Vietnam vet. Just let me tell you a little bit of a story to understand this. So we would get into encounters in a class. We were about the same age. I think he's probably about two or three years older. So he would come at me and we would argue over Scripture and go back and forth and dialogue, I guess is the way we'd say it, discuss things. So, but it was very confrontational. He was a very, very bright guy.

He came back from Vietnam. There was in Vietnam days a thing called the DMZ demilitarized zone. Basically they would drop him behind the DMZ. He was trained by the military to kill people, but they didn't allow him to have a gun because if he had a gun he would shoot and they could hear the sound and then they would know they dropped him on the other side of the DMZ. So, in other words, he's in the territory where he's not supposed to be. And they gave him a knife in his hands and they basically said, get over there and kill people and do your thing. You know. So they trained him and put him over there. He's kinda like special forces kind of guy and they drop them in the jungles. Then he did his thing. He killed a lot of people in Vietnam.

He came back to America when he came back to America, they put all sorts of metals on him. He was a great war hero. He was a hero in war. He was in a bar one night and this is America now he's back on American shores. He's in a bar and two dudes in the bar jumped him. So all of a sudden they start fighting stuff. Probo without thinking. He

knows, how should I say when he's in a fight, he knows what to do. And so all of a sudden he said the next thing he remembers is there's two dead guys next to him on both sides. So I know where's, he just did his thing and wham bam, he killed these two guys on the spot. Again, he was trained, he had done this so many times. So they put him in jail for basically for the rest of his life. He did get out just before he passed. He died.

Probo was in class one day and we're talking about this thing with sin and he said, I really have regrets. There was, and you could see that the, weight and the repentance, the need to repentance for killing, And it really weighed on his soul because he was very tender in inside. He was tough guy outside. Nobody in the prison would mess up. Everybody knew what he could do and everybody was like, keep your hands off that dude or man you could get killed because he was a quite a warrior. But as he was reflecting, I thought he was talking about the two guys that he killed in the bar but then he corrected me, said no. He said, yes for the two guys in the bar, but he said all those people that I killed in Vietnam. He said, I just feel, and it was heavy on him. I, when I'm saying is that was true repentance. I mean it was almost this big, big tough guy is almost in tears as he reflects on what he did in a work context and wished that he hadn't. So repentance is a really big thing and we need repentance. But in order to repent, you've got a need. You got to know that something is sinful to change it. So all have sinned.

The major thing is a new way of looking at the book of Romans that I should just bring up, there's kind of like a new Paul. It is a new way of looking at Romans. It doesn't look at it so much as, you know, a grace, sin and grace and law and grace, that kind of thing. But rather it looks than human need and sufficiency that the book of Romans is describing a movement beyond Judaism. A step away from Judaism. Then what it's wrestling with is: how do Jews and Gentiles come together? And so that there the Jews have all these ethnic markers, circumcision, eating foods of certain types ritual requirements. The book of Romans is trying to say how Jews and Gentiles come together and how these ethnic markers get put off. How do you get rid of sin?

Bottom line here is repent. Confess. "If we confess our sins, he is faithful and just

to forgive us our sins and to cleanse us from all unrighteousness." And so you get this, statement here with the confession of sin. Now basically confession of sin leads to forgiveness. what we do a lot of times is we deny, first of all, we deny the sinful that we did it. We hide, we hide it inside of ourselves. We rationalize and say, well, it really wasn't that bad. It really wasn't that bad. We go off like that. So this, is pretty much of a problem.

### **K. Themes in Romans: Sola Fidei [1:14:32-1:21:01]**

We accept it. We accept it. We'll say just that's just who I am. I am just sinful. And that's okay. I defend, we defend it. We advocate for it. Now Sola fidei. Want to bring this up? A solar fidei here. How does a person come to know Christ? This is through salvation. Let me just make sure I get this. I'm going to have to read these off the screen here. Sola fidei Is by faith alone, by faith alone. Is this something that Luther made? The answer is, no. Actually, if we go to places like Romans 5:1 it says, "therefore, since we have been justified," how are we justified? How are we made righteous? We are made righteous through faith. "We have peace with God through our Lord Jesus Christ."

Romans 10:8-9. This is a beautiful passage. I remember my parents making me memorize this when I was younger. What does it say? "The word is near you and it is in your mouth and in your heart. And that is the message concerning the faith. that we proclaim. If you declare," this as now describing the gospel, "if you declare with your mouth Jesus is Lord and believe in your heart that God has raised him from the dead." So one of the things that we actually have to believe Jesus is Lord, Jesus is King. He's Lord. "And we believe in our heart that God has raised him from the dead," the death, burial, and resurrection of Christ, "You will be saved." Let me just read that again. This is verse is powerful. "If you declare with your mouth, Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is with the heart that you believe and are justified, and it is with the mouth you profess your faith and are saved." Beautiful verse there.

People saved by faith. Now you say, what about the sola fidei thing? You say, wait



a minute But if you go over to the book of James. I was in this real, kind of super reformed church, for a while. And I brought up this for these verses just to kind of raise cane kind of in that church that says, "You foolish person. Do you want evidence that faith without deeds is useless?" Faith without is useless, he says. "Wasn't our father Abraham considered righteous for what he did?" Now, Paul says, "Abraham believed God and it was counted to him for righteousness," quoting of out Genesis 15, James says, "was not our father. Abraham considered righteous for what he did when he offered his son Isaac on the altar"--Genesis 22, when Abraham offered up Isaac. So this is and then just down a little bit, "you see that his faith and his actions were working together and his faith was made complete by what he did." And then going down . "You see that a person is considered righteous by what they do, not by faith alone." This is chapter James 2:24, "you see that a person is considered righteous by what they do, not by faith alone." So I think you've got to be careful with this sola fidei-only by faith. James says it's faith and works together.

And so there are ways you have to work this appart. There's a tension then between James and some of the Pauline epistles. Even Luther had trouble with the book of James. Luther said James was "a right strawy epistle" and was dismissing some of the message of James because Luther was emphasizing salvation by faith. It was he was reviving that idea and James says, it's faith and works. As, by the way, go back into the book of Matthew 25 the parable of the sheep and goats. The sheep and the goats are separated. Why do I let the sheep into my kingdom? I was in prison and you came and visited me. I was thirsty and you gave me something to drink. It was what they did.

Matthew 7, this is an interesting one. Matthew 7:7 and we went over this when we were in the book of Matthew. It says this, "Ask and it will be given to you. Seek and you will find knock and it will be opened on to you. I've lost the reference here. Yeah, there it is. Verse 21 I'm sorry. It's verse 7:21 Matthew 7:21 it says, "Not everyone who says to me, Lord, Lord, will enter into the kingdom of heaven." "Not everyone who says, Lord, Lord will enter into the kingdom of heaven." How do you get into the kingdom of

heaven, "but only the one who does the will of the father who is in heaven." So how does one get into the kingdom of heaven? "Not everyone who says, Lord, Lord will enter the kingdom of heaven, but only one who does the will of my Father who is in heaven." So you get this emphasis. They're the same thing over in chapter 12. At the end of chapter 12 they tell Jesus he's going to do some parables. They say your mother and brothers are outside then pointing to his disciples this is chapter 12:49 Matthew, Matthew 12:49 "to his disciples, he said, here are my mother and brothers for whoever." Who is Christ, mother and brothers. Do you want to be Christ brother? How do you do that? You say, well, simply by faith. No, here's what Matthew actually says. He says, "for whoever does the will of my Father in heaven is my brother and sister and mother." "Whoever does the will of my Father in heaven".

So those are important points. So it's kind of like faith and works together and you've got to work. Now the works don't mean that you can boast of anything. It's by gracing by grace alone. But faith without works is dead. Faith without works is dead. So that's why it's kind of conditional. So Total depravity, no. Depravity, yes. Total, no. Even, evil people can do some good things. So Sola fidei, yes, it is by faith and by faith alone. But there's another aspect of faith without works is dead.

### **L. Romans: Soteriological Terms [1:21:01-1:30:58 end]**

Now this last section here, we're just going to run down through it. These are terms that are used for what's called soteriology. What is soteriology? Soteriology is the book of Romans. It's the study of salvation. When Jesus died for our sins, there are all sorts of different aspects of sin. Sin is not a simple singular concept. It's just a simple thing--I sinned. Sin affects things in different ways. So salvation then has to take care of all the different ramifications and aspects of sin. So this soteriological terminology shows us the different ways that Jesus has saved us. So it's a really beautiful thing. Soteriology shows us the many ways and many aspects of Jesus' granting us salvation.

Justification. This is a one aspect: justification. What this means is we just read this in Romans 5:1 that we are justified, we are justified by faith and this means we are

declared righteous. We are declared righteous. There are other passages that talk about righteousness being imputed to us. We are made righteous. God takes the righteousness of Christ and puts it on us. "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." It's a legal term. Justification is a legal term. It's like you're before a judge and the judge declares you righteous. It doesn't matter. Once you get done your court case, you've been declared righteous. It's over. You've got it. So this is a justification where we're declared righteous and it's a legal term.

Another non-legal soteriological term is a term "regeneration." Regeneration has to do with the coming to life. Or as in John 3 where you've got to be "born again." It's where you come alive, you are dead in your trespasses and sins but now in Christ you're regenerated. You've come alive in Christ. So those terms are couple of soteriological terms.

Here's in the one redemption. What redemption means is that you've been bought back, You've been bought now as you've been redeemed. You guys probably all think of Shawshank Redemption. But, and that's not bad, but it's just the idea of being brought back. You are bought with a price. What was the price of your sins by which you were brought back? The price that was bought back was the blood of Jesus Christ. The blood of Jesus Christ cleanses us of our sins. The blood of Jesus Christ was how you were bought with a price, the death of Christ. So redemption has the notion that we were enslaved and under sin and now we are bought back. We're redeemed and bought back by the precious blood of Jesus Christ. So that's the notion of redemption.

Atonement: Atonement is the idea that works with the notion of guilt and shame. In other words, when a person sins, and at times you've probably done this with your parents. I remember I told you guys this story before, when I threw a rock through my neighbor's window on a bet, This kid bet me I couldn't throw it through the third floor window. I threw a rock through guy's window and I knew then my dad was going to be really angry with me when he got home and I was ashamed. I was shamed and I was

terrified. So I went and hid. So it's kinda like Genesis 3 when Adam and Eve are in the garden and they sinned against God. Then he comes into the garden, they're afraid of him. Now and they hide in the bushes. "Where are you Adam?" Well, we're hiding in the bushes if they could get away from him. So this notion of shame and then the need for covering. I know when I shot that stone through the window, I jumped in my bed when my dad came home and pulled the covers over my head, trying to hide. So shame and the need for a covering. So what you've got is the covering. Who is the covering? The covering is Jesus Christ So that Jesus Christ is like a lamb. "All we like sheep have gone astray. We've turned everyone to his own way and the Lord has laid on him the iniquity of us all." And so Christ becomes a substitutionary atonement. Our shame and that the notion of shame from sin is removed and placed on Christ. So Christ is the one who endures humiliation and shame on our behalf at the cross. The one who took shame and humiliation on our behalf.

By the way, the crucifixion too. A lot of times everybody focuses on the death of Christ and the cruelty of being beaten and hung on a tree. But a lot of times I'll tell you, we miss the notion of shame. Part of the Roman crucifixion was to shame the person. And and so that shame then has given a covering and that's what's called atonement.

Propitiation: we talked about this earlier. God is angry at sin. So God gets wrathful at sin. I think if you've ever done something and your parents get angry. Have you ever done a sin? You've done something, you stole something, you lied to your parents or something like that. Your parents caught you. Your parents sometimes will get angry and sometimes we'll get angry. Anger is a response to injustice.

Now there's good anger and there's bad anger. You have got to be careful. All anger is not bad. Sometimes it's good to be angry Paul says, "be angry and sin not," So propitiation is calming the wrath of God,. The wrath of God has to be propitiated. So, for example, I use classic example with my wife. If I say/do something that's really stupid in the morning, let's say I got up, I put some ketchup on my eggs or something like that and I had ketchup on my hands. Then I went to the door of the refrigerator and I got ketchup

on the door of the refrigerator. I leave it there rather than wiping it off. I leave it there and my wife gets up and there's ketchup on the door or the handle. She isn't looking, she grabs it. Now she's got ketchup on her hand and she's ticked. I didn't clean it up or something like that. There are many, many other things of course in marriage. So now I know she's angry at me. How do I appease her anger. Perhaps I go to the grocery store maybe and I buy some flowers for her and I take the flowers home to appease her anger. As I tell my students that the flower thing only works two or three times and then you've got to do something else. I suggest chocolates after the flowers, but you can't do chocolates all the time either. Those are only good for two or three times. So you have to keep changing the things of how you're going to appease her. But I shouldn't make light of that with God.

God gets angry and so he needs to be propitiated. The anger needs to be appeased. It's appeased through Jesus Christ. Propitiation has to do with God's wrath and the appeasing of God's wrath.

Expiation has to do with the cleansing. Expiation has to do a cleansing because sin is viewed as dirty Sin is viewed as dirty and it needs to be cleansed. The person needs to be cleansed. So I think you can see it with member people that are going to commit great crimes and they wash their hands trying to wash their sins away. I've been in rooms where there's really sinful stuff going on and when I get out of there, I feel like I need to take a shower. I need to wash it away. So expiation is talked about in 1 John 2:1. The cleansing is needed and Jesus' blood cleanses us from all unrighteousness.

Reconciliation is another beautiful concept. Sin causes us to become enemies of God, Sin causes us to become enemies with God and therefore enemies need to be reconciled. They need to be brought back together. So part of what this does is then is we are enemies of God. When we sin through the blood of Christ and through confession and repentance and belief we are reconciled to God.

Dr. Darko and I just had a discussion a little while back about forgiveness and reconciliation. He was pointing out how forgiveness and reconciliation are two different

things. Is it possible for my wife to forgive me for something but not to be reconciled? Is it possible to be forgiven but not reconcile? Reconciliation means the two enemies now become friends again. So a person can forgive but not reconcile. So this is another step here where we become enemies of God. God unites us backus as his children and as his friends.

Adoption: is another beautiful term here. Now we're able to be called the children of God. God is our father. We can call him Abba, father or daddy. We've got a daddy. Not the daddy that we've had on earth that maybe has disappointed us and it's done so many bad things to us. No, now we've got a heavenly father who knows and loves us beyond what we can even imagine. So we are adopted. We are called the children of God. So this is called adoption. We were members of the, of the community of this world and now we've been adopted to become the children of God.

So this, these are terms of salvation and different ways of responding to sin. The blood of Jesus Christ, his death, burial and resurrection and our participation in it through faith and the invitation through the grace and only by the grace of God. It's just a beautiful thing. So salvation takes on all these different aspects. Romans is going to feature then these different aspects of becoming enemies with God becoming reconciled, being justified, being redeemed, being adopted into Christ and God's family. So those are beautiful things. Where do you belong? Where do you belong regardless and that is the greatest family to be in forever. So we'll break there and thank you for participating in watching the video and all the best to you..

This is Dr. Ted Hildebrandt in his teaching on new Testament history, literature, and theology. This is session number 23 Romans part one.