

On a trot through Romans

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ON A TROT THROUGH ROMANS

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My life changed dramatically in 1995 after an emergency appendectomy the first words you hear from the surgeon is that I can actually be thankful that he struggled to get to the appendix and was making space to move the appendix around when he found this tumour in and around my small intestine and immediately knewthat it was cancer. So apart from taking out my appendix he also removed about a meter of my small intestine and that was the beginning of my now 30+ struggle with NET cancer. If th tumour is functional, it causes Carcinoid Syndrome, which is just eleasing so many different hormone to cause so many different problems. And every person reacts differently which makes diagnosis and treatments extremely difficult. I was also told that if they did not find the tumour I would have probably had less that a year to survive. Not the sort of news that one expects after this “minor” hiccup. So I have been not able to carry on with any full time job as I am in stage four cancer where the next step is death. And that has been the case fincece 2013.

I do not think that any person is ready to die at age 44. Not that you would have lived at the most for another year. But this episode in my life had the effect that I wanted to be 100% convinced that when I die I would join Jesus, the Father and all the people that are in heaven and to be with them. So after looking at all the book published by so many other people, I decided that the only way I can make sure that I will end up in heaven and spend the eighth day, the day without start or ending, is to go back to our workshop manual, the Bible, and find the answers to the questions I had. Every church grouping have their own sort of way of trying to tell you what they believe in, but none of them answered my questions. Even asking extremely popular Pastors and other clergy, I could not find answers to my questions. So all the books, videos, and articles onmy site at www.shama.org.za are the answers I found that helped me in my search for the truth.

So apart from receiving a small pension, we still believe that we will findsome people who will donate some money to us to fight my cancer or to give my wife her womanhood back after she had a bilateral mastectomy in her fight against cancer. I must admit that that in the past fifteen years we actually had two people donate some money to us even though my books is downloaded at arate exceeding 200 per month.

So if you want to actually donate some money to us, I have set up a QR code which you can scan with your phone and this will take you to the “buy me a coffee” site, as well as a straight forward link to my donations page at buy me a coffee.

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TABLE OF CONTENTS

On a trot through Romans.....	4
Introduction.....	4
Salutation of the book.....	5
Circumcision.....	6
Faith.....	7
Faith proven through your works in life.....	8
Baptism.....	9
Working of the Holy Spirit.....	10
Sanctification.....	13
What about Israel as nation?.....	15
How did God act against them in the past, and how will He act now?.....	16
Paul's directions on how we as Christians should live.....	21
How should we as Christians that stand in a relationship with the LORD, behave.....	22
Summary.....	24

ON A TROT THROUGH ROMANS.

INTRODUCTION

This letter from Paul was written to the Roman Church to explain to them what the true gospel was that Paul would bring to them if he was able to visit them in person. This would also serve as a basis of his message when he would be able to visit them some time in the future. At that point in time Paul had never had the opportunity to visit the church so he wrote it to the people that were overseeing the church in Rome. He was aware of the fact that the church did not only consist of Jews, but he knew that it also comprised of Gentiles, and Romans. We find in the last chapter who all these people were when he ends with his customary way by naming all the people that the message was intended to. His main message was to ask these people to change their thinking that Jesus only came for the Jews, but that He came for every person on earth, both Jew and Gentiles. At that time we find that there were already people who believed the message of salvation of Jesus Christ and this message were brought to them by Jews and Gentiles in the synagogue in Rome as well as other places by mainly Jews who accepted the message of salvation that Jesus was the Christ. But there were different views as some believed that they were higher in statute as some of the Gentiles that converted to Christianity. So Paul now starts his discourse by using the same sequence we find in the book of Hebrews chapter 6. *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”* (Heb. 6:1-2). This church was probably started by Jews that fled Jerusalem during the destruction of Jerusalem and fled to the mountains to survive the Roman onslaught.

Just to give some further background, we find that when we look at the book in its totality, we will see that the Jews thought that they were “better” Christians than the Gentiles as they were from the seed of Isaac and thus part of His elect nation that He took out of Egypt. But Paul shows them that the fact that they are Jews makes no difference any longer as he says in chapter 2 that a Jew is someone who is a Jew in the Spirit, and not some fleshly being. So now Paul have to start by defining what makes one a child of God. This introduction to the book is extremely important, as when we do not see the book as one in totality, we want to divide the book in various sub sections and claim that from chapter 9 is written to show how Israel will be restored, instead of showing that it is easier for them to be grafted back into the tree as they were from the natural branches that were cut off when they rejected Christ. This means that they CAN be grafted back, as they already know what it means to be one of God’s elect. Then only does he continue how those who are strong in the faith those must respect that are not as strong in the faith, and all the other issues that I will touch on.

SALUTATION OF THE BOOK

After telling people who he is and why he is writing this letter to them, he now starts with the main theme of the letter. *“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. **For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**”* (Rom 1:16-17) Paul states here that he will start with righteousness of God, and it is available for every person that believes. Righteousness is also the main theme of all of my own writings, as it will also be in this book.

Another aspect that we have to take into account, is that when we read through the New Testament letters, we have to see the letter as covering a number of issues, but that the intention is to start with one idea, and then to build around that theme or idea. I cannot quote a scripture from chapter 5 of a letter and now build a complete theology around that one piece of scripture, as I will most probably use it out of the context of the original thought process of the writer. The way we should read these letters is to start at the beginning of the letter and read that letter from start to finish in one session. Start with some of the smaller letters until you get to the main theme of the letter, and then understand every passage within that framework. I have found numerous writers and teachers that will latch onto passage and then just change one word and lead many people astray. One of the passages in Romans that I have found being used like this is from chapter 11. *“And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.”* The fact that they must follow the exact same road as the Gentiles will never be quoted. This is by far one of the most abused verses of the Bible used by dispensationalist teachers today.

So with this salutation behind us, we can now start looking at a summary of this book, and what the main teaching of this letter comprises. I suggest that you take your Bible with you as I will not give you a verse by verse summation of the letter to the Romans, but will only use the letter to emphasize the central truths of this book.

CIRCUMCISION

We find that the first couple of chapters describe the concept of circumcision. Paul starts off by pointing out that the Gentiles are in sin even though they do not have the law of Moses as a guideline. So all the sins that are mentioned in chapter 1, should only be found under the Gentiles and should not even be found under those who have the law as a guideline. But, not only are those people guilty, but any person who sides with those who are guilty of these sins, are automatically also guilty of the same sin. So if someone who is circumcised sides with or are also guilty of these sins, they will receive the same judgement as a Gentile.

Paul now continues in chapter 2 that the Jews are also guilty as they do not keep the law of Moses, even though they think that they are better than the Gentiles, as they are without righteousness. Paul ends this chapter by saying that even if you are a Gentile, so not a physical Jew, but you do what is right in the eyes of the LORD, that you will be saved. *“Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? **For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**”* (Rom 2:26-29) So Paul states that those Jews who pretend that they are better than the Gentiles, are reminded as all people are the same to Him. No nation is better than another nation. So the circumcision that Paul speaks of is not physical circumcision, but circumcision of the heart.

Paul continues in the next chapter that there is no difference between the Jew and Gentile anymore, as both are dead as a result of the law. He now declares that only faith in Jesus Christ can save us from death. So only through faith in Jesus Christ can take us out of this position, and place us in a righteous relationship with the LORD. *“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; **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: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:**”* (Rom 3:21-24) So no external sign is required any longer to differentiate between Jew and Gentile. So only through our faith in the completed work of Jesus Christ on the cross, is our sign of redemption. **And this faith is applicable to both Jew and Gentile. Everybody has to follow the same route, and as such all Jews have to follow this route of faith in Jesus Christ in order to be saved.**

"Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom 3:27-31) *"Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith 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: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."* (Rom 4:9-13) These passages all show that faith will be a sign to everybody that you have been circumcised in the heart. So I have to have a change of heart. This is only possible by receiving faith by grace and not through works. Jesus died for all while we were still sinners. **So my faith must prove that I am a child of God. As Abraham believed God that he will become a father of many nations and it counted as righteousness to him even before he was circumcised, our faith has to show to the world that our lives are built on this same faith and that we are redeemed by the LORD without having an outward sign of circumcision in our physical life.**

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom 5:17-19)

I can only become part of His nation through faith in Jesus Christ knowing that He paid the full price for my sin. And that we celebrate with communion. *"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. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."* (Mat 26:26-28)

This is where many Christians completely get stuck as do not want to believe what the Bible teaches. I will start at the end of the Bible and work my way forward in explaining this misnomer. *“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. **And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**”* (Rev 19:7-8) *“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? **Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? **For as the body without the spirit is dead, so faith without works is dead also.**”*** (Jas 2:17-26)

I find that many people struggle as they maintain that you are saved by faith only, and that the moment you utter anything about works they believe that you want to bring them back under the yoke of the law. But this is not what is described here. Paul shows that we are justified by faith only, but that we have no become bearers of the Holy Spirit so that the Spirit will lead us in what we do. And that is works that works that befit our faith. *“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.”* (Act 13:38-41) *“We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”* (Gal 2:15-21)

So can I be a Christian without any works? No, not if I look at the preceding passages. We are not taught to be fishers or disciples to hold large gatherings, but are taught to make fishers of men. We are made people that make a difference everyday in the world, which I cannot do without works. Can I do this without works? No, it is impossible to do. Maybe you just have to assist the elderly lady across the road, or pass something on to someone who cannot reach the top shelf at the store, those are all works that go hand in hand with being a Christian. Not every person receives the gift to preach, but people read your deeds, and that accounts for 80% of what you say. What do you do for people who did not have the same opportunities as what you had in life? What about people who need something today where there is no food for them. We have to remember that we are all buried in the same size grave, so you enter the world with nothing, and you leave this world with nothing. You may have worked hard for what you have, but did you know that the LORD is the one who gave you that opportunity. So think before you judge others, as they just maybe did not get the same breaks as what you received. And do not give to others when you yourself have nothing. But if you are in a position to help others, do it. This is how John describes it: *“But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.”* (1Jn 3:17-18)

Eventually we reach baptism. We now find the way Paul describes what happens when we get baptised. And this step can only follow circumcision and faith. This is what is described in chapter 6. *“God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. **For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.**”* (Rom 6:2-9) Like Israel we are taken out from under the jurisdiction of the Satan, the Pharaoh, and placed under the jurisdiction of the LORD. This is now the place where death and sin will no longer rule over me, as I have left Egypt, and is now under the protection of the LORD.

This is how John sees us after being baptised. *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”* (1Jn 3:2-10)

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom 6:22-23)

That is what baptism means to us. So as I mentioned earlier, Paul follows the exact same sequence as in Hebrews 6 verses 1 and 2. *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”* (Heb 6:1-2) In fact most of the letters he wrote follows the same sequence when he describes the message of salvation.

In the next chapter, chapter 7, Paul states that there will always be a fight for control of my life. On the one hand we will find that we want to do what the Spirits wants us to do, and on the other end what our sinful body wants to do. So even though I have been baptised, I still have to fight against what my sinful nature wants to do, but that the Holy Spirit will be with us in our fight against our earthly nature and help us to overcome. John declares it as follows: *“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. **They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.**”* (1Jn 4:4-6)

In this chapter Paul emphasises that we have to overcome our sinful nature in order for us to die when we get baptised and free us from our first husband which was of the flesh in order for us to be free to marry the Holy Spirit. And as this marriage is in the Spirit, and the Groom now works in me, it is not possible to sin when I heed the leading of the Holy Spirit.

The next step Paul discusses is how the Holy Spirit will manifest in our lives. This is also what Israel experienced at Mara and Elim in the desert, where the water became drinkable, and where the LORD took from the Spirit that was on Moses, and put it on the elders of Israel. ***“For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. 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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: 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 8:6-17) Jesus also referred to this experience in John 7: ***“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”*** (Joh 7:37-39) We find in this chapter that Paul exhorts the readers not to head to their fleshly desires, but that they should live as the Spirit leads them. So my life should portray the life of an overcomer at all times in my life and it should be visible to every person that I come into contact with. We have to remember that we died of our fleshly desires when we were baptised, that I am a new creation now and that I can take dominion over my fleshly and sinful desires. This is what Paul describes in the chapters following this one. Did you know that every born again Christian shares the same Holy Spirit? That is what happens when you are born again. ***“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”*** (Joh 3:3-6) That is also the primary purpose of the Holy Spirit.

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.” (Joh 16:7-11)

I know that there are many preachers who hold on to the teachings of John Calvin asks how this “seed” as they call it, can be made alive to convince us of our sin and then start living a different life. But if you look at their writings it is extremely easy to see why they ask these questions. We find that the Apostles creed only specify that “I believe in the Holy Spirit”. This is the reason that they cannot believe that we still find miracles happening today, as they do not understand who or what the function of the Holy Spirit is. It is this dark and unknown area that you do not talk about and that you do not ask questions about. I found the following in a book by Lorraine Boettner called *The Reformed Doctrine Of Predestination*. ***“Even the sinful actions of men can occur only by His permission and with the strength that he gives the creature. And since He permits not unwillingly but willingly, then all that comes to pass - including even the sinful actions and ultimate destiny of men - must be, in some sense, in accordance with what He has eternally purposed and decreed. Just in proportion as this is denied, God is excluded from the government of the world, and we have only a finite God. Naturally, some problems arise which in our present state of knowledge we are not able fully to explain. But that is not a sufficient reason for rejecting what the Scriptures and the plain dictates of reason affirm to be true.”*** According to this our sins are not

because of our own desires or actions, but that God knew and allows us to do this. Huh? If that is true then Jesus wasted His time coming to earth as everything was planned and purposed. So I do not have any choices to make. That also means that the first reason why the Holy Spirit came to earth, to convince us of sin, was irrelevant as the LORD predestined some to everlasting life and others to everlasting death. Why do we then still raise up preachers and hold church services?

So if you are robbed tonight and your grandparents killed, God already knew about this and approved it as it was part of His purpose. So this piece of rubbish or murderer can sit with you one day in heaven as he is not guilty to murder, as God ordained it. He did not have a choice. That is the reason why we find so many untruths being preached by the Calvinistic churches. According to this teaching God is responsible for everything that happens on earth. He is the one that allowed the robber to kill little Peter during a robbery. Or He is responsible when you walked into oncoming traffic. With this teaching God is then responsible for everything on earth, both good and bad.

Another viewpoint that is held on to by Calvinists was written down by Kuyper, on his interpretation of what born again actually means. C. Veenhof in his book about preaching the Word, analyzes the way Kuyper sees the baptismal view, that there is ample reason for the baptism of infants as well as the regeneration. Kuyper's view on regeneration is known. *"The Reformed Church was so firmly settled in this doctrine that she dared establish it as the prevailing rule, believing that the seed of the Church (not the chaff of course) received the germ of life even before Baptism; wherefore it is actually sanctified in Christ already; and receives in Baptism the seal not upon something that is yet to come, but upon that which is already present. Hence the liturgical question to the parents: "Do you acknowledge that, although your children are conceived and born in sin, and therefore are subject to condemnation itself, yet that they are sanctified in Christ, and therefore as members of His Church ought to be baptized?"* Regeneration by Abraham Kuyper. So their view is that you receive this "germ" that will someday lead you to regeneration.

That is also the reason for infant baptism according to him, as it is then the duty of the parents to teach them about what has already happened inside of them. That the "germ" has already been placed inside of them and that they now have to cultivate it.

It is the first time that I find that the Holy Spirit is referred to as a germ. I always thought that you should avoid germs as that is the way that illnesses are passed on between people. But we know off course that the Holy Spirit is working in the lives of all people, not only those that had this "germ" placed inside of them. That is actually the first work of the Spirit, is to lead us to repentance according to the Apostle John: *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged."* (Joh 16:7-11)

So what about the role of the Holy Spirit? He is the Comforter that Jesus spoke of who will show us the road to salvation, and that will teach us about all things. He is the One that will give you the ability to understand the Bible in order for you to know who is the Father, why Jesus had to come, and bring you to a point in your life where you will fall down on your knees and call out to the LORD. He is the One that will convince you of sin. How did David describe it to us in Psalms 51: *"To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. **Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. **Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence;*****

and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.” (Psa 51:1-17) So this is the first working of the Holy Spirit in us, to convince us of sin. And this will even be done before we are regenerated, but like David will be the cause of our regeneration. This is the first working of the Holy Spirit, as He can now start with His second calling in our lives, and that is to teach us about everything. This Psalm also leads us to the next subject that Paul quotes, which is to be holy.

SANCTIFICATION

Paul now talks about three victories that the Holy Spirit will lead us to accomplish. The first victory is to overcome sin. ***“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For 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 for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. 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 8:2-9)

So when we allow the Holy Spirit to lead us in our lives, it is possible to overcome sin. It is not something that will happen all by itself. No, I have to allow the Holy Spirit to lead me. This is where my journey of sanctification starts, as I know I do not have to heed the call to sin any longer, as the Holy Spirit will empower me to overcome, and He is stronger than the one trying to get me to sin. So the might of Satan is broken, as he and his troops were drowned in the water during baptism. ***“Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;”*** (Heb 12:12-15)

The second victory we need to achieve, and can only be achieved when we follow Christ, is to overcome death. This might sound foreign to you, but our life on this earth is not our final destination, but our life we will live after our earthly life is over, where death can be no more. ***“And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”*** (Rom 8:10-11) So our life on earth is not the final destiny, but only serves as a precursor to what happens after our earthly death. Many people think that they live for today only, but we are only living in a state of preparing us for what is to come, a life with the Father, Jesus Christ His son, and the Holy Spirit in the New Jerusalem.

The third and last victory, is the victory over slavery. We live today in as slaves of sin, but we have to take our lives as slaves to sin to the cross at the feet of Jesus and then live a life showing that we have overcome being slaves to sin. ***“Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: 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 8:12-17)

So what is the purpose to die of sin? In order for me to present myself as a living sacrifice for Christ. I cannot be used as a worker for the LORD while I am still a slave to sin and the world. No the might of sin has to be completely broken in my life and only then will I be able to be used as an instrument in His kingdom, and will I be able to portray the fullness of Christ in my life.

It will be difficult, but it does not matter at all, as the resultant glory that awaits those who have done this, far outweighs the cost today when I exchange this earthly life for a heavenly life with Christ. ***“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”*** (Rom 8:18-21)

When we allow these words to reverberate through our lives, we can proclaim with Christ the following: *“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. **Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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.**”* (Rom 8:35-39)

Paul spends a lot of time on this subject. He tells us what will happen to the Jews that are Jews in the flesh, and then those that live in the Spirit as Christians. In his introduction he actually says that he would actually give his life in order for some of his Jewish nation to be saved. But he knows that it cannot be done as he also knows what the prophet Ezekiel had to say about it. *“The word of the LORD came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.”* (Eze 14:12-23)

This actually points out to us that I cannot think that every person that I preached to will be saved. No, I can only save my own life. Just like Ezekiel points out that even if Daniel, Job and Noah could not save anybody else's life, what make me so important that I can do better than these three heroes of the Old Testament. He now starts explaining this subject.

HOW DID GOD ACT AGAINST THEM IN THE PAST, AND HOW WILL HE ACT NOW?

*"Not as though the word of God hath taken none effect. **For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.** For this is the word of promise, At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. **As it is written, Jacob have I loved, but Esau have I hated.**" (Rom 9:6-13)*

He then continues why we as Gentiles also share in His triumph over death, and why we can become part of the covenant nation of God. *"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."* (Rom 9:30-33)

Because the people of Israel did not see Jesus for what He was, the Messiah, the word has come to us as Gentiles. Israel was looking for an earthly king, someone who could free them from the Roman oppression they did not see Him for whom He was. They thought that Jesus would come and reign as an earthly king and will rule not only over Israel but as ruler over all the earth. But instead He came to bear own sins, to overcome death in order for everyone that believes in Him will form part of His Kingdom. The same kingdom the prophet Ezekiel described in his prophecy concerning the new temple as this was the place where God ruled from in his day, or as described by John as the New Jerusalem, the place that was seen as the place where Jesus would rule from in his time.

Paul now continues with a description of the two opposing thoughts of the Jews and the Church. *"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. 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. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 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:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 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; 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."* (Rom 10:1-10)

The Jews are trying still today to establish their own righteousness through their works as prescribed by Moses: *"And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us."* (Deu 6:25) That is what they still cling to today, but they do not see the scripture that Jeremiah gave to them and us: *"Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them: Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers. Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call*

unto them; but they will not answer thee.” (Jer 7:21-27) And this is what is still happening today to the people that follow the Jewish faith. The following is just a number of verses to show how and where it is recorded in the Bible that the LORD has rejected them.

Jer 6:30 **“Reprobate silver shall men call them, because the LORD hath rejected them.”**

Jer 7:15 **“And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.”**

Jer 12:7 **“I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.”**

Jer 15:6 **“Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.”**

Jer30:12 **“For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.”**

Jer31: 36-37 **“If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”**

Ps 53:6 **“There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.”**

Ps 78: 58-59 **“For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel:”**

2 Kings 17:19-20 **“Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.”**

2 Kings 23:27 **“And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.”**

2Ch 7:19-20 **“But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.”**

Hos 4:6 **“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”**

Hos 9:17 **“My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.”**

1 Th 2: 14-16 **“For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.”**

And then we still have to look at what Jesus declared when He confirmed the words of the prophets. Let us start with Isaiah: **“And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also**

command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (Isa 5:5-7) "Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. 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. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples." (Isa 8:13-16)

We now come to the words of Jesus Himself: "Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. **But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 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? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet." (Mat 21:33-46)**

But we find that even though they were cut off, that they can be grafted back into the tree, as they are the natural branches. But they have to follow the same road as everyone else. So they have to accept Christ as their Saviour, and then they will be grafted back. "Rom 11:5 *Even so then at this present time also there is a remnant according to the election of grace.*" Paul now declared that in that current time, there were Jews that believed the Gospel of Jesus Christ, and they were spared to take the message of redemption all over the world. So these people are not people that are people in some distant future, but were a remnant in the days of Paul. These people were most probably those that fled to the mountains as Jesus instructed them to do when Jerusalem was destroyed. They fled in order for His message to survive and be taken all over the world. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." (Mat 24:15-23) This message refers to the message that was spoken by the prophet Daniel. "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." (Dan 9:26) So the people that founded the church in Rome, were most probably some of these people who heeded the call of Jesus and fled to the mountains when Jerusalem was destroyed by a prince who was not yet a prince in the time of Daniel.

"Rom 11:5 *Even so then at this present time also there is a remnant according to the election of grace.*" This scripture says at this present time, in other words the time of Paul that we found this remnant. It does not say anywhere that there will always be a remnant from one generation to the next in perpetuity as preached by so many preachers today. If it is the case as these people teach, we

have to have a clock built into this scripture that ensures that there will always be remnant left over. Now what happens when one of the remnants dies? Is another one born to take his place? This is an absolutely absurd teaching by the dispensationalists. Matthew 24 addresses three things that will happen. Jesus first summarises these happenings in the first fourteen verses. These events are then broken down so that we understand each of the three things that will happen. We start off with the destruction of Jerusalem that happened during 66AD and 70AD and is described in verses 15 to 21. We then move on to the period that we currently live in, verses 23 to 27. We are told so many times to visit this "great man of God" that is at this church or is holding this outreach and all we have to do is go there and we are as good as being in heaven. Or you have to listen to this person's teaching on his YouTube channel with the same result. Then follows the third happening when the sixth seal is opened in heaven and earth as we know it is destroyed. We then find chapter 25 where the sheep and goats are separated.

How did Jesus say this? *"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."* (Mat 24:15-22) How did Daniel describe the destruction of Jerusalem? *"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."* And this is exactly what happened. Jerusalem was destroyed by a prince who was no prince in the time of Daniel, and Jerusalem will be a place of warfare until the end of times.

So we as Gentiles cannot boast that we are better than the Jews, as the LORD can do with us exactly what happened to the Jews and reject us. So we find that there is no difference between the Gentile and Jew of how to receive salvation, as it is one and the same rule that counts for all people. We have to enter through Jesus Christ, as He is the door that leads to everlasting life. So if we fall into disbelief, we will also be cut off like the Jews, but they can be grafted back into the tree as they are the original branches. But Jesus is the way and the life for all. *"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."* (Rom 11:30-32)

Just to explain the grafting in process, I would like to explain the process here.

I would like to use the example of Paul in Romans to describe how and where we fit in. *"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. **For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. **Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee.**" Rom 11:11-21)*

I believe all of us know how to graft a new growth unto an older or prepared root-stock. When we buy the end product, it has the flowers or fruit that we want, and not that of the root-stock. The new growth depends on the root-stock for its nutrients and will die without it. And that is how we as Christians

became children of the LORD. He removed the original growth, Israel, and grafted us into Him as the root-stock. We also know that when you allow the original plant to start bringing forth its original branches, that the plant grafted in will die. And that is what will happen to us as Church if we start following the Jewish root doctrines. We, as Church, will die. That is why there will be no rapture or anything connected to the Jews of today, as the moment we believe that they must be grafted back using a different way as what we have to follow, we as Church will die. So run from anyone teaching these false doctrines, or as the Bible calls them, the antichrist teachings. The Jews have to follow the same road as us to be grafted into the root-stock. Unfortunately nearly 80% of Americans believe this lie of the rapture, so it really makes me sick to the core when they do not see their teachings as that of the antichrist.

PAUL'S DIRECTIONS ON HOW WE AS CHRISTIANS SHOULD LIVE.

Paul starts in chapter 12 explaining how we should behave as Christians. *"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 12:1)

Every person has received his portion of faith according to his purpose. So I cannot boast that I have received more faith than the next person, as we only receive the faith that we need in order to achieve our calling on earth. So we will find those who are steadfast in their faith, but we will also find those that are weak or not as steadfast. *"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."* (Rom 12:6-8)

Paul now continues how we as a local Church, have to treat these people. So this still applies to you and me today. *"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."* (Rom 12:9-21)

HOW SHOULD WE AS CHRISTIANS THAT STAND IN A RELATIONSHIP WITH THE LORD, BEHAVE.

This part of Romans, Paul discusses two groupings of people. The first section is how we should treat our political government, and then to our brothers and sisters in the LORD. I am not including those people who “go” to Church every week, but those who show that they are His by way of their deeds. So this is what Paul describes here, and how I should treat them. The first part of this scripture tells us how we should behave against our government, the rulers of our country. This does not include those who govern only for personal enrichment and to try and take as much as is possible from others to enrich themselves. It also does not cover terrorist organisations that govern countries through intimidation or overthrowing the elected government, or recall the actual leader by way of a peaceful overthrowing.

This is something I as a citizen of South Africa cannot say anything about, as we do not comply with the rules were in effect when Paul wrote this section. If you want to find out why I say that and what is actually happening in South Africa, you can watch a video on YouTube that was actually done by a foreigner who spent some time of his life in South Africa as the son of a news reporter. You can watch the video [here](#). You will also find on the list three other videos that also give information on this subject, and I would suggest that you watch them also. I know this is the case in probably most of the African countries today, especially where there ruler is a dictator, or comes from the tribe of Cush. They are all related to Nimrod and the Bible only has one sentence about him. *“And Cush begat Nimrod: he began to be a mighty one in the earth.”* (Gen 10:8) David also gives information on how we should treat these people: *“In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.”* (Psa 15:4)

The second part of the chapter, Paul describes exactly how we should treat other believers today. I believe this is still exactly true today. *“Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”* (Rom 13:10-14)

Paul now continues his instructions on how we should treat other who are not strong in their faith. He says we should not do anything that would make them feel that they are disadvantaged. If you enjoy a glass of wine with supper and the people that you invite to supper do not use alcoholic drinks, do not offer it to them and abstain from it for them, as you know it could make them stumble. I remember a discussion I had with a Cape Coloured pastor in Aliwal North one afternoon while we were both waiting for Hettie, my wife, to finish her art classes. His wife was one of the students. We started talking about the use of alcohol and he told me that he preaches that all his congregants must avoid the use of alcohol completely, as they are known as people having a problem with the abuse of alcohol. These people does not know when to stop, and will continue drinking till everything is finished, and that is when they will end up fighting and even killing people. He told me the next time we invite them to dinner, he would not object to me offering him a glass of wine, as he knows when to stop.

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.” (Rom 15:1-7)

Paul now continues that he also wanted to talk to the Gentiles, as he felt he was called to bring the gospel of Jesus Christ to them, but that he was stopped every time he started making plans to visit them. But he still had plans to visit them at a later stage. *“But now I go unto Jerusalem to minister unto the*

saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen."

(Rom 15:25-33)

SUMMARY

The book of Romans gives us all the information we need to teach the gospel of Jesus Christ to any person, and it even gives us the steps to follow. We do not have to reach out to worldly documents to enter into a discussion with others, but we can use the book to the Roman church as a full source to make people disciples of Jesus Christ.

It really is a very strong book that is still relevant today. Unfortunately it is used by so many different grouping today to use only portions of the book to warrant their theology. If only we can use the book in its totality in teaching Christians today, then we will end up with only one group of people and not millions of splinter groups, each warranting their existence on a portion of this book. But when we look at the book in totality all differences is covered in detail.

So this is my own point of view that I would love to share with all peoples today.